

Contending FOR THE Faith™

Volume XXV, 1994

Contending FOR THE Faith

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

The New Hermeneutic and the Birth of Christ

Sellers S. Crain, Jr.

Most of you are familiar with the debate over our hermeneutic. Simply put this means the method with which we interpret the scriptures. The hermeneutic we have employed in the restoration movement for years is that we determine God's will by direct command, approved apostolic example, and necessary inference (conclusions which can be necessarily inferred from a scriptural text). While I admit that it is not inspired, *per se*, the *principles* it employs *are* inspired, and they were used by Jesus, by Peter, and by Paul. Thus it is safe for us to use these same principles in determining the truth revealed in God's word.

It is not my intention to accuse all of those who call for a new hermeneutic method of not believing in the virgin birth of Christ or in his deity. However, one writer who would make this plea does appear to question both of these foundational facts of the gospel. This points up a problem in experimenting with *new* formulas for understanding the Bible when you have a sound, proven method for accomplishing the same thing.

Some seem to think that our hermeneutic is flawed and needs to be abandoned while neither of these things has been sufficiently proven. Some of these critics seem to feel that since we

do not have a good reliable hermeneutic, any old hermeneutic will do. When men begin to question that there is a rational way to understand the Bible, they often take liberties with God's word which are expressly condemned.

RESNER'S ARTICLE IN 'WINESKINS'

In the November 1992 issue of a new publication among us called *Wineskins*, an author by the name of **Andre Resner**, who is a professor at Abilene Christian University with a doctorate from Princeton, wrote an article entitled "Christmas at Matthew's House" (pp. 5-7). It was a narrative piece on Matthew's account of the birth of Christ.

Before getting into specifics in the article, I want to call attention to the fact that Resner uses the term "immaculate conception" in reference to the virgin birth. Two things are disturbing to me about this. First, he obviously confuses the doctrine of the immaculate conception with the biblical teaching of the virgin birth. They are not the same thing. The immaculate conception is a doctrine invented by the Catholic Church to explain how Jesus could be born sinless, since their doctrine teaches that all babies, which, if correct, would include Jesus, are born sinners. This doctrine teaches that Mary was born

sinless so that she could bear the sinless Christ. This doctrine is false and is not taught in the Bible. Second, is the fact that since he apparently confuses the two issues he puts quotation marks around "immaculate conception," which would seem to indicate that he does not believe that (the virgin birth) himself, but is indicating it is something which others believe. Why, brethren, do we need someone writing an article for a publication supposedly for the edification of our brethren which denies the virgin birth of Christ? Why would the editors print such an article unless they either did not read it closely enough, or unless they agreed with its conclusions?

Dr. Resner begins his third paragraph (p. 56) by saying "For Matthew it (the birth story of Christ, emphasis mine, SSC) begins in sexual scandal and it ends in political power plays." He then proceeds to outline the stories of the women of questionable character, Tamar, the daughter-in-law of Judah, Rahab, the former prostitute in Jericho, Ruth, the Moabitess, and finally Bathsheba, in Matthew's genealogy of Christ. His purpose for relating these sordid stories is answered when he writes, "Why does Matthew remind us of these people and their embarrassing scandalous stories?" In his answer to this rhetorical question he says, "It

(Continued on Page 3)

Contending FOR THE Faith

Volume XXV, No. 1 January/1994

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Dan Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coss	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price

Stephen Wiggins

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$16.00. Five Years \$26.00. **Club Rate.** Five Subscriptions \$26.00. **Whole Congregation Rate:** Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Sautley Field Road, Pensacola, Florida 32526.

Editorial . . .

Sellers Crain, Jr., Joins Those Few In Greater Nashville Area Openly Contending For The Faith

When *Contending for the Faith*, in our closing issue for 1993, wondered out loud what it would take to persuade the churches of Christ in the Greater Nashville (Tennessee) Area to openly contend for the faith, we did not intend to imply that absolutely *no one* in that area was doing so.

Out of the more than 100 churches and preachers in the Greater Nashville Area, we know of but few—a minuscule few—of those brethren who actually *were* (and *are*) doing so. Hopefully more preachers, elders and others need to speak out so we can know where they stand. In that issue, we were pleased to add Jim Olive and the Jackson Park brethren to the list. And now, comes an article by Sellers Crain, Jr., minister to the Rivergate Church of Christ, of Madison, Tennessee, entitled, "The New Hermeneutic and the Birth of Christ," which we are pleased to carry in this issue.

BROTHER CRAIN'S LETTER

In a covering letter, together with his splendid article, under date of December 22, 1993, brother Crain wrote, in part, as follows:

Dec. 22, 1993

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

Dear Brother Rice:

After having read your *Contending for the Faith* for November 1993, Volume XXIV, No. 11, I wanted to send you a copy of the enclosed article which I wrote in January of this year just after the article by Dr. Andre Resner appeared in the November 1992 issue of *Wineskins*. A condensed version of this article appeared in our local church bulletin, and the full article was submitted to some of our publications for consideration.

I just wanted you to know that in reference to your statements on page 6 in the article concerning Jim Olive, some others of us in Nashville did "rise up in defense of the gospel" and "doctrinal concern among the churches in Nashville" is not a lost cause . . .

In His Cause,

(Signed)

Sellers S. Crain, Jr.

In my reply to the foregoing, under date of

January 1, 1994, I responded, in part, saying,

January 1, 1994

Dear brother Sellers,

It surely was a pleasure to find your letter and enclosure of December 22nd in my mail when I called for it on Tuesday. Thanks for your splendid article, re: "*The New Hermeneutic and the Birth of Christ.*" It is amazing that Resner would even write such a blasphemous article as "Christmas at Matthew's House" and that Shelly, for all his doctrinal instability, would see fit to publish it!...

I take particular encouragement, brother Sellers, that you saw fit to write the article you enclosed and that you had submitted it to some of our publications for consideration. Had I received it earlier, I would have published it long ago. It is a valuable contribution to the ongoing defense of the gospel by a relative handful of concerned brethren. I already have marked it for typesetting and plan to carry it, Lord willing, in our very first issue this coming year.

As near as we could tell, the brotherhood in

general did *not* get back "on track" while we were away. It looks like we'll have our work cut out for us "contending for the faith" in '94 . . . Thanks for helping...Pray for us...(Signed) Ira Y. Rice, Jr.

THERE MAY BE OTHERS

It never is our intention to misrepresent anyone or anything. In fact, there could be others in the Greater Nashville Area who have come out openly in defense of the gospel just as these few mentioned have done. If such is the case, brethren, we should appreciate hearing from you.

With such contrary influences as *Nashville Jubilee*, *Wineskins*, and others in the Nashville area "speaking perverse things, to draw away disciples after them," the time is long past for concerned brethren to remain silent for the truth any longer. "Get along, go along" is what got the Nashville churches into this doctrinal mess to begin with. It is never right to remain silent when the truth of the gospel is being undermined.

—Ira Y. Rice, Jr., *Editor*

New Hermeneutic

(Continued from Page 1)

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 always had done things in this world" (p. 6). What is this "outlandishly embarrassing" story Matthew wants to tell us? Let me allow Dr. Resner to speak for himself. He continues, "Though we are 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" (p. 6).

TO WHOM WAS IT SCANDALOUS?

We are not at all surprised, and we know Mary was not sexually immoral. There are three reasons why.

First of all, Matthew tells us that Mary's giving birth to Christ was the fulfillment of Isaiah's prophecy (7:14; Matthew 1:18).

Second, it was the angel of Jehovah who told Joseph that the child in Mary's womb was of the Holy Spirit (Matthew 1:20).

Third, Mary's pregnancy could not have appeared a scandal to any outsider because they did not know about it. It certainly was not scandalous to Mary and Joseph for they both knew the

truth. It was not scandalous to Zacharias and Elizabeth, who also knew whose child Mary was carrying (Luke 1:39-56). Neither is it scandalous to those who believe in the virgin birth.

To whom is it scandalous? Only to those who deny that Mary was a virgin and that the child she bore was the Son of God.

Dr. Resner's embellishment of scripture does not end there. He asks, "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 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 Matthew's genealogy, we're not 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?" This is not only an outright rejection of clear Bible teaching, it is unadulterated blasphemy!

Matthew tells us that though Joseph questioned Mary's virginity *before* the dream, he never once questioned her story *after* the angel appeared. Instead he "raised from his sleep and did as the angel of the Lord had bidden him, and took unto him his wife" (1:22). Proof of this fact is seen in that they agreed not to have sexual intercourse until after Jesus was born so there could be no doubt by anyone that her child was from God (1:23). Furthermore, it was not an "outlandish excuse" on Mary's part; it was the truth, and Joseph knew it was.

Upon first reading this article, I wanted to give Dr. Resner the benefit of the doubt. As one who writes frequently, I know how you can sometimes get carried away when you are thinking and writing at the same time—but then you have to read and reread what you write so as not to leave any false conclusions in the reader's mind. In his effort to dramatize the story of Christ's birth, Dr. Resner has effectively questioned the foundational truths of the gospel—the *virgin birth* and the *deity of Christ*. It is hard to believe that such doubts were unintended. Is this where the new hermeneutic is leading us? If so, I prefer to stay with the old one.

—*Rivergate Church of Christ*
201 Alta Loma Road
Madison, Tennessee 37115

A Call to Unity in Changing Times

Thomas C. Brite

Change is never comfortable for me. My wife can tell you that I hate moving, buying a new car, buying new clothes, or going someplace new on a vacation. I get comfortable in my ways and see no need to change. I do not think I am unusual in this nature; in fact, most of you would probably fit in this category, too.

Why do we do this? Why do we get so comfortable with a pair of jeans or a particular easy chair that we continue to use that particular item until it is so worn that the local Goodwill store will not accept it? Obviously, comfort plays the biggest part in this behavior. We are comfortable because we know how that chair will feel, we know how our car will drive, we know how those jeans will fit. All of those items that are comfortable to us become our haven from an outside world that is always changing, always demanding and usually uncomfortable. We know that at the end of a busy day we can return to that familiar house, slip into those soft clothes, snuggle into that comfortable chair and relax. Our world has finally become what we want it to be.

By now, you can see an analogy developing, one that can be easily misinterpreted. So that is why I need to tell you some facts about myself. I was raised in the Church of Christ. I thank God for my Christian parents who guided my early religious years. I was blessed by godly teachers in

Sunday school who taught me the Bible and its Christian principles. I am sure that those who had a similar upbringing can point to beloved members of their "home" church who had comparable influence. All of us who were raised in a Christian home and congregation owe an unpayable debt of gratitude to those who had a part in our training.

So let it be stated distinctly that this article is not an attack on all those who have carried the light of Christ before us. I trust that God has a special place in heaven for those who cared enough to teach a kindergarten class of rowdy children, or helped teens wrestle with the problems of adolescence while giving Christian insights, or simply were always there to pass out gum to kids in the foyer before Sunday service. Rather, this article is written to challenge us to look to the future, to build on what has been done before us, and to encourage us to be able to reach beyond our personal "comfort zone" in order to expand God's kingdom.

I have observed that many Christians have made Christianity into a "comfort" religion. We do things, not necessarily because of scripture, but because we have "always done it that way." We sing the songs we have always sung, we use the order of worship we have always used, we avoid special music presentations because we have

A Call to Unity in Changing Times (A Response)

Tom L. Bright

A sincere desire for unity is commendable. When one honestly, candidly, and genuinely desires unity for God's people, he is to be applauded. Heaven certainly cherishes honest and sincere efforts to this end. So should we.

Jesus prayed for unity in that memorable prayer recorded by John (John 17). Paul commanded it (I Corinthians 1:10). He encouraged the Ephesians to strive for it (Ephesians 4:3). There can be no doubt: God desires unity for his people. He wants his people to be one. For one to strive for this goal is praiseworthy.

Brother Brite clearly states his intended design for the article in the title: *A Call to Unity in Changing Times*. If there is anything the religious world needs, it is unity.

However, excluding the area of optional matters (opinion, judgment), the *how* of attaining this goal is not left to mankind. God has set forth the *how*

through inspired men. It is a unity based upon what the scriptures teach. Man does not have the right to pick and choose *how* this oneness is to be accomplished.

Brite's basic argument involves not only *unity*, but unity in "changing times." This is crucial in understanding the direction our brother would lead us. It is the same argument that we hear from many quarters. Since "our times" are changing, the people of God must also change.

He assures us that he has no intention of changing the gospel—only the package in which it is presented (paragraph 16). But I suggest the *result* of what he contends does indeed call for a change of the gospel.

If I have correctly appraised the meaning brother Brite ascribes to the term "comfort zone," there are some things he has said which need our consideration. Undoubtedly, that which

he describes as our "comfort zone" can become law to us—even to the point of division in the body of Christ. Division should never derive from such.

But there is one thing that many forget: The *abuse* of that which is pleasing and acceptable to God does not *negate* it. For instance, denominationalism has perverted the biblical doctrine of the necessity of baptism. However, this does not nullify the doctrine. Does the fact that sectarianism has corrupted the Lord's supper render this null and void? Certainly not!

In like manner, the fact that some have perverted the area under consideration does not render it invalid. Abuse of that which is "right" does not revoke the "right."

Brite begins by assuring us that change is never comfortable for him (paragraph 1). He explains that we are content with the "comfortable things" because they are a haven from an ever

settled into a zone of worship in which we are comfortable, much like the example of wearing our comfortable clothes and sitting in our comfortable chair. Our comfort comes because we know who will be there, what will be done, and when we will be finished.

COMFORT, TRADITION CAN BECOME WRONG

Comfort in worship, *per se*, is not wrong! Tradition in worship, *per se*, is not wrong. But comfort and tradition can become wrong when they are elevated to the level of doctrine and interfere with our ability to reach others for the cause of Christ. Many, including myself, have begun to reexamine the purpose in attending worship service. No one will argue that the primary purpose is just that—worship. But equally as important as the worship which takes place is the mutual edification in word and song of those present, both Christian and non-Christian. It is a way of affirming to each other our mutual love for our Savior and the commonality that we share as believers. The problem arises when we insist that all who would worship with us must worship like we do. This problem becomes critical for our survival as a movement when our form of worship is based not in the freedom in Christ found in the 1st century church but in traditions and songs developed in the late 19th and early 20th century. Traditions and songs that we have become comfortable with, but which do not speak to the unchurched people of the 21st century.

I was not around when our great old hymns were originally introduced into worship services, but I have read that many were viewed as heresy because of their modern tunes and lyrics. Nor was I around when many of our

churches split over the introduction of that heretical institution known as Sunday schools. But who among us would now argue the tremendous message contained in songs such as “When I Survey the Wondrous Cross” or “It Is Well With My Soul”? Is there any who would argue the tremendous value found in the weekly instilling of knowledge from our Sunday classes?

You see, traditions do not arise out of bad intentions. Traditions become traditions for the sole reason that they are good! Otherwise, they would not be repeated to the point that they become traditions. Do you know of anyone who celebrates the day he broke his leg or the day his dog died? Of course not, but we do commemorate the day of our birth or the day we were married. Likewise traditions in church start because of good intentions and out of the appropriateness to do something a particular way. And yet, because some have chosen not to follow our traditional way of doing things, these people have been viewed as heretics. The point is that this generation is not the first to be perceived as leaving what some view to be the “old paths” and I dare say will not be the last. What many view to be the “old paths” are simply their “comfort zones” of worship. And we all have our “comfort zones” of worship. Maybe this can best be explained through the use of some illustrations.

EXAMPLES OF THINGS ODD BUT NOT WRONG

One of the things I enjoy is visiting other congregations. Have you ever noticed how most congregations you visit do something during their service that you perceive to be rather odd? Not unbiblical, but just different from what

changing world around us (paragraph 2).

He informs us he was raised in the Church of Christ, and is most grateful for his religious upbringing (paragraph 3). We are told his article is “not an attack on those who carried the light of Christ before us,” but was written to challenge us to look to the future. It was penned to “encourage us to be able to reach beyond our personal ‘comfort zone’ in order to expand God’s kingdom” (paragraph 4).

The charge is made that many Christians have fashioned Christianity into a “comfort religion.” We do things because we “always have done it that way,” not necessarily because of scripture. Some of the examples given are that we sing the songs we have always sung, we use the same order of worship and avoid “special music presentations.” He asserts that this is done because we “have settled into a zone of worship in which we are comfortable.” The reason for this is that “we know who will be there, what will be done, and when we will be finished” (paragraph 5).

Is it true that we have refused to use such solely because they do not fit our “comfort zones”? Have we failed to

employ such things because they are not “traditional”? I maintain that this is not the reason the Churches of Christ have refused to use such. The fact is that, until recently, as a people we have properly insisted that such are without biblical authority.

Man often resists change. This is because we become used to things as they have been. Normally it is sometimes easier to continue in the “routine” than to contemplate changes.

Even though some of the thoughts he presents have merit, we disagree with many of the conclusions he draws. For instance, I would like for him to define “special music presentations.” I understand him to mean “the use of singing groups or solos to enhance a service...” (paragraph 16).

The question we must address is: Where is the authority for these things? When we speak of “authority,” we speak of that which is sanctioned, warranted, or allowed by God. We do not mean to establish arbitrary rules or set policy. We mean that we abide by that which God has revealed to us.

Our brother tells us that *comfort* and *tradition* in religion are not wrong, *per se*. But when they are raised to the level of doctrine, they *become* wrong. If he

defines *tradition* (and I am convinced he does) as “a long-established custom or practice that has the effect of an unwritten law” (*Webster*, p. 1934), we agree. Tradition does not equal doctrine. Tradition is just that—*tradition*.

Jesus condemned the “traditions of men” in no uncertain terms (Matthew 15:2-6; Mark 7:3-13). When “tradition” transplants the will of God, sin exists. God plays no favorites in this matter. This principle is applicable to all.

OPTIONAL MATTERS NOT MENTIONED

In the framework of New Testament Christianity, there is an area wherein freedom exists for the individual. We speak of the areas of conscience and expediency. These are areas of things which are optional (judgment, opinion). Though all have this freedom, decisions reached by one should never be made tests of faithfulness or the criteria of fellowship.

It is the *abuse* of these optional matters that has caused division in the Lord’s body down through the years. It is not inherently wrong for a congregation of the Lord’s people to all drink from one container (communion). But when such is made a test of fellowship, sin exists. It is not sin for a congregation

you are used to. Several years ago I lived in a city for a very short period of time and visited a congregation over a period of several weeks. I noticed that every week after the collection was taken, the entire congregation stood and sang the Doxology. I thought this was rather odd, so I asked some people I had met why they did this. The answer was, "I don't know, we have just always done it that way." Several years ago my wife and I visited a congregation in another part of the country where several banners were hung inside the auditorium which quoted scripture and pictured doves of peace.

Again, these examples portray something we found to be odd but not wrong. These examples were not within our tradition, but did not require much stretching of our comfort zones to be acceptable. Each of you can probably give your own example of something you have noticed in a congregation that was a bit different but did not cross the line into being offensive. But what about those instances when your comfort zone is not only stretched, but shattered? I have an example for that too!

I can still remember the Sunday night service at my home congregation where three people raised their hands during a song and the prayer which followed. My comfort zone had definitely been violated! Even worse, this had taken place in full view of my parents who were visiting from out of town! I was embarrassed and humiliated to the extent that I apologized to my parents after the worship service. Why did I apologize? Was it because raising hands is "unscriptural"? No, it was because raising hands during a song or prayer was not done in Churches of Christ. It was

not a part of the tradition in which I was raised and was something that was done by those people who were not part of us. I cannot remember my parents' exact reaction to my apology but it was along these lines—"You don't have to apologize, that is the way they were taught to express praise to God. They don't have to be just like us."

Since this incident occurred, I have learned that I do not always have to be within my comfort zone during a worship service. There used to be a time in my life when my first reaction to an uncomfortable situation in church was to leave and look for another church to worship with. But now, my first reaction is to examine what has made me uncomfortable in the light of scripture without my natural bias of tradition. Now I recognize that someone can worship God in a manner that I may not be accustomed to and still remain united with that person by our common love for the Savior.

APOLOGY LED TO REEVALUATION

I have done a great deal of personal reevaluation of my concepts of "church" since that night when I apologized to my parents. As Christians, what is our primary purpose while in this life? My reevaluation of my concepts of "church" has turned my thoughts to what we refer to as "The Great Commission" as being the answer to this question. Certainly Jesus felt its words so important that it constituted his last words with the disciples. In light of the command found in the Great Commission, ask yourself some of the questions I have asked myself in the past couple of years:

to support an orphan's home. But it is sin when one makes this optional matter a law which all must obey in order to be faithful.

As one reads Brite's article, it seems his "comfort zones" point to these optional matters. But he is guilty of the same thing as others who have written before him. He blends items into this class which are *not* optional in nature.

An example is found in paragraph 16. The singing of songs not found in our song books from overheard projectors is not equal to the use of singing groups or solos to enhance a service. The first is eminently scriptural. There is no divine authority for the second. The first is a matter of option. The second cannot be justified by the scriptures.

He states that the primary purpose of attending worship service is just that—worship (paragraph 6). He then makes an interesting statement: "But equally as important as the worship which takes place is the mutual edification in word and song of those present, both Christian and non-Christian." In our worship services, does the Christian receive mutual edification from the non-Christian? How are they going to edify me? He says "in word and song." How

"in word"? Does the *non-Christian* teach? Preach? Does the *non-Christian* publicly exhort? How "in song"? Can the *non-Christian* edify the Christian in the beautiful *Our God, He Is Alive*, while standing before God as a non-Christian?

In the very next sentence we read, "It is a way of affirming to each other our mutual love for our Savior and the commonality that we share as believers." Surely he does not include the non-Christian in the word "believers." Surely he does not believe that the unbeliever can affirm his mutual (with the believer) love for the Savior. I am going to give brother Brite the benefit of a doubt and assume that something is missing here.

In the sentence following, he affirms that our problem becomes critical for our survival as a movement. Why such thoughts? Because our "...form of worship is based not in the freedom in Christ seen in the 1st century church, but in traditions and songs developed in the late 19th and early 20th century." To what *form* does he refer? Does he interpret "freedom in Christ" to refer to our right to do whatever we desire? Is there any limitation whatsoever, brother Brite? Is this total, absolute, and un-

restricted freedom?

Does he actually desire we return to the *form* they used in the first century? Does he know the precise form of worship used in the 1st century? Can he reproduce such as it pertains to the "method" used then?

Let us suppose that we were able to do this. How long would it be before someone would begin using the word "tradition" to refer to it? In all honesty, rather than explaining anything, he simply asserts something and then passes on. This results in confusion in the minds of some.

Then notice the very next sentence (the last sentence in paragraph 6). "Traditions and songs that we have become comfortable with, but which do not speak to the unchurched people of the 21st century." Where does one read that songs are to speak to the "unchurched"? We are to sing praises, hymns, and spiritual songs. If it meets this criteria, are we to cast it aside because "the unchurched people of the 21st century" say it does not speak to them? We are to teach and admonish in the singing of psalms, hymns, and spiritual songs. Is God's way not sufficient?

What would we do if none of the

1. Is church a place where I should always be within my comfort zone?
2. Do I have a right to insist that those who would come to Christ must worship as I have been taught to worship?
3. Can I accept *non-traditional, yet biblical*, practices in a worship service if it means more people are brought to Christ and enriches the worship experience for someone not of my tradition?
4. What reason do I give God on judgment day if he tells me souls were lost because of my insistence that all worship according to my traditions and within my comfort zone?

The best illustration that I have heard used regarding this "comfort zone" phenomena is this: While we continue to recognize Jesus Christ as the door to salvation, we have interposed ourselves as the screen door which must be passed through before the lost can reach the true door into life eternal. In other words, we have been so careful to insure that anyone who would come into our fellowship must worship according to our traditions. We have made our traditions a test of fellowship rather than acceptance of and obedience to the Gospel of Jesus Christ.

Sadly, we have even done this within our own fellowship to the point that we have divided ourselves into several dozen categories covering everything from support of preachers and the number of cups for communion to support of orphans and cooperation in evangelism. It should sadden every believer to pick up a copy of **Churches of Christ in the United States**, a book which lists all known

congregations in the United States. The preface of the book contains a list of over forty separate categories which delineate our brotherhood. This delineation is even to the point that many within the various categories do not even recognize the others as being brothers and sisters in Christ. How sad it is that some of us feel that we must mold the non-believer and even each other into our own particular tradition of worship before the Lord can count someone among the saved.

TOLERANCE, CONSIDERATION ESSENTIAL TO UNITY

What does all of this have to do with unity in changing times? Two things—*Tolerance* and *Consideration*. First, in many congregations, there have been and will continue to be changes made in our worship services. These changes are designed to make our period of worship more relevant and attractive to the unchurched and also to those already reached by the gospel who may feel restricted by our traditions. For example, in the recent past I have witnessed the singing of contemporary songs not found in our songbooks from overhead projectors, clapping of hands accompanying songs, the use of singing groups or solos to enhance a service, the raising of hands during a prayer or song, kneeling during a prayer, the use of dramatic presentations to give special meaning to a Bible story, and congregational readings of scripture. I will be the first to admit that many of these examples violate my comfort zone, but I will also be the first to defend their use because they have enhanced the worship experience of Christians and I have seen their impact in bringing many to Christ. Because of the growing use of these contemporary tech-

songs brother Brite would have us use spoke to the "unchurched people of the 21st century?" Then we would have to search until we found songs which did speak to them. It is a fact—God has chosen the type of songs he intended to speak to people of every century! We know this to be the correct course.

We should not make an issue if other congregations do some things different during their service which are not "unbiblical" (paragraph 9). This would constitute binding where God has not bound.

WHAT ABOUT A "SHATTERED COMFORT ZONE"?

Brite then asks, "But what about those instances when your comfort zone is not only stretched, but shattered?" (paragraph 10). I respond: There is a realm of Christian action wherein the principle of "matters of conscience" rules. Paul dealt with this (Romans 14).

Dealing in this area of conscience, we must realize that inspiration recognized there are some things not inherently wrong. But if I consider something to be wrong, it would be sinful for me to do it. Please understand, this is a matter of option (judgment, opinion). I must not bind it on others.

Nonetheless, others are to respect my judgment (conscience).

For example, if the "song leader" wanted me to sing a song which violates my conscience, what am I to do? What if he wanted me to *do* something that transgressed my conscience? What am I to do? This would definitely "shatter my comfort zone." It would be calling upon me to do something that would violate my conscience. I must not participate. If I do it, I have sinned (Romans 14:23).

Brother Brite asks four questions (paragraph 13). I offer some thoughts. In worship, I am what Brite would call a "traditionalist." We agree that such is not necessarily wrong (paragraphs 6 and 8). I would become wrong when I raise it to the point of a law that all must follow. He suggests "Tolerance and Consideration" (paragraph 16). I agree. Any Christian should be more than willing to practice such.

But as a "traditionalist," am I the only one expected to show this "Tolerance and Consideration"? Is not the same required of the "non-traditionalist"? If I do not feel comfortable with one raising his hands in song (paragraph 16), is the one who does so constrained to likewise show "Tolerance and Con-

sideration" to me? Is he going to force his desires upon me?

I do not know brother Brite's motives. I do know that most who write as he has would affirm that the "traditionalist" is the one who has to make the changes. There are some things our brother would probably include under the term "non-traditionalist" with which I *will not* participate. Brother Brite, am I a sinner?

Would you please answer this question: Is Tom L. Bright required to be "uncomfortable" in worship services? I am not speaking of that which is "unbiblical." I am speaking of that which you refer to as "comfort zones." Must I be "uncomfortable" so that others can be "comfortable"?

Let us suppose that each has been "tolerant" and "considerate" to the point that they can go no further. But each still is not "comfortable" with the other's method? What are we to do?

The truth of the matter is, the whole issue addressed by brother Brite is much broader and deeper than "comfort zones," "traditions," "tolerance and consideration," and such like. It has to do with a philosophy, a mindset. It entails a view of how one interprets the scriptures. It encompasses an ideology

niques, many of us will reach that point where our comfort zones are violated. When that happens ask yourself those questions that I asked myself and see if you can be more tolerant than my old "leave and look" attitude.

Second, if you are a proponent of these changes, be considerate of the brethren who place more importance on traditional forms of worship. Be aware of how disturbing these changes can be to them. Be prepared to patiently and lovingly discuss these changes with them in light of scripture. Do not adopt the unbiblical "this is the way it will be or you can go elsewhere" attitude. My home congregation has learned that it is possible to plan meaningful worship periods that incorporate the best of both worlds. With everyone selflessly working together, it is possible for everyone, traditionalists and non-traditionalists alike, to worship in the same building and glorify the same God.

I have heard some say that the purpose of these changes is to change the gospel. Absolutely not! It is solely the package in which the gospel is presented that is being changed. The truth of Christ's death, burial and resurrection

on behalf of this sinful world is just as true today as in the 1st century. But the method of presentment needs to be brought forward from one that was relevant and timely in the 19th and early 20th century to one that is relevant and timely in the 21st century. In other words, a changeless gospel in a changing environment.

The plea is to remain unified. Can there be a more beautiful gift for Jesus Christ at the time of his second coming than to present a unified body to him? In light of the Great Commission, can we learn to accept a worship service which may invade our comfort zone on occasion? Can we tear down the walls which have been erected between us because of traditions? Can we reexamine our own beliefs of worship without the lens of tradition? If so, then our restoration heritage will be one of unity bound together by Christ while presenting the eternal truth of God's saving love in a method which is relevant to the lost of our generation.

—3038 Colony Drive
San Antonio, Texas 78230



which has "change" as the centerpiece of everything. Everything done today "because we have always done it that way" is to be discarded. Why? Simply because it is "traditional."

The relevance of 19th and 20th century songs is a non-issue which some have made an issue. Are they scriptural? If a song was scriptural last week, it is scriptural today. Truth is static. It does not change. That which was in agreement with the truth in the past is in agreement with the truth today. Regardless of whether it was written in the 19th or 20th century, if it was scriptural then, it is scriptural today. If a song was scriptural when written 300 years ago, why is it not today? If a scriptural song is written next week, it will be scriptural 100 years from now.

God has never given the "unchurched" the right to determine if something

was relevant or timely. If they can make such determinations about songs, why not about what is preached from the pulpit? Would they not have the same right to say that which is taught in Bible classes is neither relevant nor timely? If not, why not?

A way of doing something need not be set aside simply because we have done it the same way for years. Nor is it a sacred cow that must never be questioned, examined, or changed. We must be willing to change when such is needed. Change, of and by itself, is not wrong. But to change something to be changing is not wise.

I do not know brother Brite's heart or motive for writing the article. I do know mine. He has raised a lot of questions and doubts, but really has answered no questions. It is not as simple as merely being tolerant and

considerate in those areas he classifies as "comfort zones." Though it will work in some instances, there are limitations. It is not the panacea for everything.

God's plan for unity is clear (Ephesians 4:1-6). If all will strive for such unity, it can exist. In matters of faith, there is no latitude; this is bound upon all. In optional areas, there is great latitude; this is individual and personal. When everyone understands and practices this, WE HAVE UNITY!

We may not agree in areas of conscience or expediency, but this does not constitute disunity. When each respects the other's views in these areas, WE HAVE UNITY! When we force our views in these areas, we have discord.

May we all have the attitude of young Samuel in the long ago, "...**Speak; for thy servant heareth**" (1 Samuel 3:10).

—Post Office Box 218511
Houston, Texas 77218

Why Are So Many Christians So Absurdly Silent?

Wayne Coats

The above title is a question asked by **Rubel Shelly** in an article from *LOVE LINES*, the weekly bulletin of "the Family of God at Woodmont Hills" in Nashville, Tennessee, where he preaches. The article was printed in his bulletin dated October 26, 1993 and was entitled "Truth to Tell." It seems that Shelly is very displeased that there are people who are willing to be "absurdly silent" in view of the great need to tell people

about Jesus.

For Rubel to state that someone (let along many) is "absurdly silent" would cause me to question the sincerity and genuineness of his repentance relative to being "harsh and steely." He has previously said that he had repented, he had changed, and the only thing changed was a bad attitude. With so many people being castigated as "absurd," we shall, of course, have strong

doubts about Rubel's penance and change of attitude.

In that bulletin article we learn that Rubel thinks the Christian faith "...offers itself for testing in the public market place of ideas." That will be one "Holy Wow" for certain when Rubel starts strutting in the market place where his ideas can be tested. For some very strange reason, with all the public market places in Nashville, Tulsa,

Malibu, Abilene, and such like, one just cannot find *any* of the liberal preachers who will consent to be “testers.” Yes, there are a lot of people who choose to be absurdly silent—along with Rubel Shelly.

SUGGESTIONS FOR UNDERSTANDING

I would make a few suggestions for and about the silent ones. It could be that men like Shelly are “absurdly silent” in the market place because there is no arena or gladiator large enough or notable enough to match his sagacity and prowess. He has stated that he can find better things with which to utilize his time than engaging in a public debate. Why write about testing in the market place when he himself refuses to be put to the test! We know that Rubel has time to trot down to the **Community Church** group in Columbia, Tennessee, to be honored. He can “Revival” for the Gallatin **Premillennial Church** and he can “Key-note” for any number of **Digressive** services. Then he can ask, “Why are so many Christians so absurdly silent?” No doubt, he is referring to all those *other* people who want to act absurd.

Another reason why so many Christians are so absurdly silent might be that it is, “THE CHRISTIAN FAITH” that is to be tested in the market place. I do not think Rubel is “THE CHRISTIAN FAITH.” He does not represent “the faith” and he definitely will not defend “the faith.” He will just write about *other* people being “absurdly silent.” Can we expect to see “The Christian Faith” taking bodily form and running to the market place to be tested? Rest assured that it will not be within the visible frame of some liberal. Never!

IS THERE “ONE FAITH”—OR NOT?

I would insist that Rubel’s question might be due to the fact that so many who listen to him cannot possibly be sure that there *is* a “Christian faith.” Oh yes, that is the case! The faith which comes by the Word of God rests squarely upon that Word. The Word is TRUTH, and faith which comes from that Word is genuine. Moreover, Christians need neither doubt nor fear to defend that faith. That FAITH is ONE—harmonious, distinctive and constant. It is not erratic, nebulous and changeable, as the liberals try to make it.

Shelly is “absurdly silent” because he does not teach the truth. He has no firm foundation upon which to stand.

He has espoused the deceptive mirage of “Unity in Diversity.” When one follows such foolishness as Unity in Diversity there can be no such thing as error or misrepresentation (anything and everything is acceptable). Moreover, when we read again those speeches delivered by Rubel where he taught the modernism of the old Form Critics, we wonder not that he and others would prefer to remain “absurdly silent.” If I should ask and Rubel should answer, the answer would be absurd.

Some people prefer to be “absurdly silent” because they have talked too much and written too many articles in the past. Some people desire to remain “absurdly silent” because they have learned to act like their spiritual fathers who have learned to remain “absurdly silent.”

It is my sincere judgment that the liberals prefer to remain “absurdly silent” because absurd silence is far better than absurd chatter. Remember the axiom: “It is better to remain silent and be thought a fool, rather than to speak and remove all doubt!”

WHY SHELLY’S CRONIES ARE SILENT

I would guess that some of Shelly’s cronies prefer to remain “absurdly silent” because they are ashamed to act like little chameleons—always changing colors. The liberal cause is best known for its changing nature. A liberal can tell it black or white, round or flat, slick or fuzzy, true or false, and can be given a standing ovation by the “absurdly silent” ones. Not one liberal will even begin to make an attempt to answer.

Another reason there are so many people who remain “absurdly silent” is because there is not one single, solitary notion in liberal theology worth speaking about. I know what the liberals have said and I know what the copycats are saying. It might not be so absurd after all for one to refuse to be a copy-cat.

What does liberalism have to offer? It has only that which it has copied from left wing radicals. We challenge them to try to deny it. Surely some strong, courageous Goliath will amble forth and carry the sugar cookies for Shelly. We keep waiting...and waiting...and waiting...but many people prefer to remain “absurdly silent.”

LIBERALISM SPLITS CHURCHES

Finally, there are some people out there who have not allowed their brains to be embalmed with modernism, and they know of congregations being split

all over the country because of liberalism. This is horribly sinful, a disgrace, and deperately wicked.

It is not absurd for good people to refuse to support the liberals who are the real fomentors of strife. Good sensible people prefer to keep silent rather than whoop-it-up for the devil.

Maybe some liberal traitor would like to step forth and let us consider who is the real troubler in Israel. It might be easier to just write about all those “absurdly silent” ones.

There may be more “absurd” people than Shelly would like to admit. He certainly does not know that which he *needs* to know, which he *can* know, and which many *others* know. He confessed that he no longer reads “the brotherhood rags.” He has long since elevated himself far above and beyond the “rag” journals published by faithful brethren. Do you suppose Rubel would publish some of those articles he wrote back in the early seventies which were published in the *Spiritual Sword* and *Gospel Advocate* “rags”? Would Rubel consent to publish the truth as he used to teach it, or would he prefer to remain “absurdly silent?”

I wrote some articles at the request of brother **B. C. Goodpasture** which he printed in the *Gospel Advocate*, and I even made the front page occasionally. It would be a real delight to have every single article I ever wrote for the *Advocate* or any other paper to appear in print again. I would not change the dot of an “I” or the cross of a “T”. Why? I wrote the truth then exactly as I do now. Will Rubel say what I say with respect to aforesaid articles which he wrote? Or, would he prefer to remain “absurdly silent?” Why cannot people see a few things which are evidently set before their very eyes?

The same truth which Rubel *used* to teach is identical to that which his forebears taught and that which so many of us teach who still respect the Word of God. The timely articles which Shelly wrote *in years gone by* are the same kind of articles which *still* are being published in brotherhood “rags.” I can only wonder if Rubel can consent to read Rubel as Rubel *used* to write. ‘Tis better to remain “absurdly silent” than to break the silence with something newly absurd.

—705 Hillview
Mt. Juliet, Tennessee 37122



What Will Be The End Result Of All This Emphasis On Change?



Paul to Timothy, in II Timothy 2:2, said, "And **THE THINGS** that thou hast heard of me among many witnesses, **THE SAME** commit thou to faithful men, who shall be able to teach others also."

Yet every time that I return from teaching **THE SAME THINGS** overseas that Paul taught Timothy, all I keep hearing from certain quarters in the U.S. these days is "change, change, the church has got to change." Tain't necessarily so. The church may change, all right; however, if so, will it any longer be the church that Jesus built?

In my mail, when Vada and I returned from several weeks' work in Southeast and Southern Asia in November and December, I found numerous items advocating change—chief of which was a copy of *Wineskins* that someone had sent to me while I was away. In that particular issue was an article by **Lynn Anderson**, who preaches at **Preston Road/Dallas**, entitled, "Change Without Chaos, No. 2." Evidently he already had disgorged his first diatribe on "change" the previous issue. When I consider all the chaos these advocates of change *already* have wrought just within the past three decades, I could not but wonder: Is it possible that they cannot see what they are doing to the church? "Change WITH Chaos" would have been more like it.

BASIC ASSUMPTIONS FOR CHANGE

In his article, he listed ten what he styled "Basic Assumptions for Change Agents," as follows:

- 1) *Change will not come until a group sees the need to change.*
- 2) *Change will not come without resistance.*
- 3) *Change won't come without trust.*
- 4) *Change won't come without ownership in the change process.*
- 5) *Change won't come without disequilibrium.*
- 6) *Change generates less resistance and disequilibrium if options are maintained.*
- 7) *Change won't come immediately!*
- 8) *Change won't come permanently without maintenance!*
- 9) *Change will not come completely!*
- 10) *Change may not be ethical in some situations.*

IS ANDERSON ADVOCATING WHAT PAUL DID?

As you study through Anderson's list, foregoing, do you conclude that he and Paul are advocating the same thing? Paul instructed Timothy to teach **THE SAME** things to faithful men that he had heard from Paul among many witnesses, that they, in turn, might teach others also. Not so, says Lynn; we've got to *change!* We cannot have it both ways. Which shall it be—Lynn's (change) or Paul's (the same)?

★ ★ ★ ★ ★ ★ ★ ★

Somewhat to my astonishment, in that same mail that accumulated while we were overseas, was *another* article—one from *The Dallas Morning News*—principally featuring **Randy Mayeux**, Anderson's immediate predecessor as preacher at *Preston Road/Dallas*, who was so enamored of "change" that he quit the Lord's church and started his own! This item was sent to me by brother **Perry B. Cotham**, saying, "I thought the enclosed might be of interest to you, if you have not already seen it. Randy will do most anything to get his name in the papers."

If anyone would like to know where all this emphasis on "change" will lead, I suggest you study the article, which we are photo-reproducing herewith. Note, first, that Mayeux, another advocate of change (featured earlier on the "**Nashville Jubilee**") no longer calls the church what he once did, now having *changed* it to "*Christ Church North*," of which he is the "*pastor*."

As you read down in the article, to the question, "Why have Boomers left?," note his answer, placing blame on what he now calls "the traditional churches." He said that when the Boomers returned in waves about two-and-a-half years ago, "they found the church to be as 'bad' as they had remembered." They came. They saw. They left.

Further down, the article quotes Mayeux as saying, "Baby Boomers go back to church when they have children ... They somehow say, 'I've got to get my kids into church.' It's a desire for the foundation to be given to their kids." Research shows that if the parents don't like the church, it won't last, he adds. "They will not endure 'bad church' to stay with the kids."

Still further down, in one of Mayeux's "seekers" meetings, at a local high school auditorium, note, a **BAND** up front tosses off a high-spirited Christmas medley. Mayeux, keeping a promise in *Christ Church North's Dallas Observer*, makes it clear that **NO ONE IS EXPECTED TO OR EVEN INVITED TO SING**. "If you're here for the first time, and were expecting to sing a lot," he announced, "this is not the place." The service does include a prayer or two, a Bible reading, and a short sermon following "current, upbeat music" perhaps by U2 or Billy Joel. Also some "life-rated drama sketches" and a movie clip which together are designed to complement the pastor's theme.

Rather than having a worship service, he calls this a "seeker service." His seeking to justify all this with Paul's address at the Areopagus in Athens... well, how far-fetched can you get!

As for undermining and destroying what he calls "the traditional church," Mayeux has no qualms. "I don't believe you can change a traditional church in order to reach unchurched people without tearing apart the traditional church ... What I do want to say to people who want church 'their way' is, 'What are you willing to do to create other places for people to come to faith who won't come where you are?'"

Is this the sort of "change" that Lynn Anderson (and *Wineskins*) have in mind? It dead sure was what Randy Mayeux had in mind, when he was preaching in the same pulpit Anderson now occupies. Evidently, the present elders at Preston Road were no more careful to guard the flock against false teachers when they chose Anderson than when they chose Mayeux. Had they been with Paul at Ephesus, he, no doubt, would have said, "**For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears**" (Acts 20:29-31).

You just can't warn some brethren simply because they refuse to be warned! —Ira Y. Rice, Jr., *Editor*



Seeking the Seekers

Churches watch comings, goings of Baby Boomers

By Paul R. Buckley
Staff Writer of The Dallas Morning News

First the old news: Baby Boomers — lots of them — started going back to church. That was a couple of years ago.

Now the new news: They're leaving again.

RELIGION

Sociologists and church leaders anticipate that those who stay — and those who stay away — will leave an indelible mark on American religious life.

"No way it'll be the same," says Dr. Wade Clark Roof, professor of religion and society at the University of California at Santa Barbara. Dr. Roof has called Baby Boomers, and titled his book about their spiritual journeys, a generation of seekers.

Baby Boomers — how to attract them and what to do with them — is a hot topic for scholars and religious thinkers. Numerous recent books study the subject, and seminars are drawing church leaders across the spectrum of denominations.

Given their sheer numbers — Boomers make up about a third of the country's population — their falling away could be bad news for churches already on the decline.

Why have Boomers left? Randy Mayeux, pastor of Christ Church North in Dallas, says that the traditional churches must accept part of the blame. When the Boomers returned in waves about two-and-a-half years ago, he says, "they found the church to be as 'bad' as they had remembered."

They came. They saw. They left. "There's an enormous turnover," Dr. Roof says. "While there are many attracted, also the attraction is pretty fragile, weak, and a fair number do, in fact drop



The Dallas Morning News: Irwin Thompson

Randy Mayeux, pastor of Christ Church North, leads a "seeker service" at the Jesuit College Prep School.



The Dallas Morning News: Irwin Thompson

Brittany Haddock and her husband, Bryan, take part in a skit during services at Christ Church North.

out." Dennis Christy, a member of the Fellowship of Las Colinas, another area Boomer congregation, says much of his generation's dissatisfaction with the church is a product of the times from the '60s through the '80s.

"A lot of them were disappointed in world events and mad at God," he says.

The success stories of various churches aiming specifically at drawing members of this generation have created the illusion of a trend of Boomers returning, says Mr.

Mayeux, at 43 a Boomer himself.

Among the people who do come back he sees a predictable pattern.

"Baby Boomers go back to church when they have children. . . . They somehow say, 'I've got to get my kids into church.' It's a desire for the foundation to be given to their kids."

Research shows that if the parents don't like the church, it won't last, he adds. "They will not endure 'bad Please see CHURCHES on 11J.

Continued from Page 1J.

church' to stay with the kids."

Christian churches aren't the only religious groups feeling the Boomers' influence. Rabbi David Stern at Temple Emanu-El, a Reform congregation in North Dallas, has noted a resurgence of interest in spirituality. As in churches, Boomers' children are a big factor. He points to the recent growth of synagogue preschools.

Parents bring their children and become exposed to daily synagogue life. "Most of the time," Rabbi Stern says, "those parents then end up joining that congregation."

For Christian churches, the Boomer generation poses something of a crisis, says the Rev. Larry Rose, missions director for the Tarrant Baptist Association. Christians face a credibility gap, he says: "We have said one thing in the church, and we've not lived what we said. And this generation has been very skeptical of that."

Such a crisis isn't unique to today, he adds, citing the Reformation and the 18th-century Wesleyan movement as times when churches underwent tremendous transitions.

"We're simply at another of one of those shifts."

They gather together

Here's the church. (Where's the steeple?)

Open the doors, see all the people — about 125, most of them Baby Boomers, taking their seats in a high school auditorium. Dress is casual. A band up front tosses off a high-spirited Christmas medley. Mr. Mayeux, keeping a

Churches responding to Boomers' quest

promise in Christ Church North's Dallas Observer ad, makes it clear that no one is expected or even invited to sing.

"If you're here for the first time and were expecting to sing a lot," he announces, "this is not the place."

The service does include a prayer or two and a Bible reading. And there's a short sermon following "current, upbeat music" — maybe U2 or Billy Joel. Also some "life-related drama sketches" and a movie clip which together are designed to complement the pastor's theme.

That doesn't sound much like a worship service, some ministers say, and Mr. Mayeux is quick to second them.

It's rather what he and pastors of other Boomer churches call a "seeker service." A seeker service isn't intended to give believers what only Christian worship can provide, Mr. Mayeux says — things such as Communion and hymns of praise. (Those are available at Christ Church North during a weekly Communion devotion that precedes the seekers' gathering.)

The Christ Church North approach may arch the brows of Mr. Mayeux's

traditional counterparts, but he finds a biblical precedent in St. Paul's address at the Areopagus in Athens, recorded in Acts. St. Paul, preaching to an inquisitive crowd of unbelievers, makes a local altar "to the unknown god" his starting point. He also quotes, to buttress his message, a pagan poet.

So, Mr. Mayeux contends, today's church must find cultural reference points — a film, a song — that Boomers can recognize as the church tries to give them the gospel. Anything, or almost anything, to connect.

Diluted message?

American Christianity "expands more in breadth than in depth. . . . It lacks the substratum of a profound and spiritual theology." So spoke Philip Schaff, a German church historian who taught at a U.S. seminary, in 1854. Almost 140 years later, his verdict might well sum up traditional pastors' misgivings about the Boomer groups.

Some religious leaders are reluctant to be out-and-out naysayers. But they fear that Boomer churches may dilute the Christian message.

George Grant, executive director of Legacy Communications, a Chris-

tian educational resource developer in Nashville, Tenn., says many Boomer churches offer "the nice news, not the good news."

"One of the ideas of the seeker service," Mr. Grant says, "is 'Don't call sin 'sin.' Don't offend. Be tolerant.' It's difficult to preach the gospel of Jesus with the whip in his hand driving out the money-changers and still be 'tolerant.'"

Bishop James Stanton leads the Episcopal Diocese of Dallas. His age, 47, makes him a Boomer bishop. He says the diocese is growing — adult baptisms are up. And that growth has been mainly among Boomers.

"I think churches tend to preoccupy themselves with their marketing strategy," Bishop Stanton says.

He doubts that people are after a particular style. "I think what people are looking for is authenticity," he says. "They want worship of God that is really worship of God."

No argument there from Mr. Mayeux. Worship isn't evangelism, he says, it's for the believer. But the style of worship must be changed for new generations.

For the Boomers, Dr. Roof ac-

knowledges, visual media and music — music especially — are important. But he isn't sure what direction reforms ought to take.

Others, such as Mr. Rose of the Tarrant Baptist Association, say that "new-style" churches have been effective and that establishing more of them is a must. Otherwise, he says, "we have the possibility of really downsizing all denominations in the years ahead."

Mr. Mayeux: "I don't believe you can change a traditional church in order to reach unchurched people without tearing apart the traditional church. . . . What I do want to say to people who want church 'their way' is, 'What are you willing to do to create other places for people to come to faith who won't come where you are?'"

"Without commitment," he told the crowd at a recent seeker service "there is no future."

The context was a talk on "Turning Houses Into Homes." But the words might as easily have framed his admonition to churches to rethink their tack toward Boomers, lest a generation of seekers miss becoming a generation of finders.

WHAT IS "THE CRIER" CRYING?

Bill Lockwood

Larry West, associate editor of *The Crier*, editorializes in the April-May 1992 issue on the "Blood of Jesus." In this he relates an incident in his own life in which an unnamed brother queried him by phone regarding his position on a particular doctrine. "I don't fellowship anyone who does not hold certain positions on some subjects" he was told. This nameless party actually desired to discover what were brother West's views on a topic prior to allowing him to stand in their pulpit. The balance of brother West's article then focused upon the fragmenting horrors latent in such a nonsensical notion that would seek to ascertain another's belief by the "asking questions method." "Whatever happened to the blood of Christ among us? Is it no longer the point?" asks brother West in rebuttal.

It is noteworthy to me that brother West not once identifies the doctrine about which the mysterious caller queried him. Instead, he dramatically groans that perhaps we have "forgot-

ten" the blood of Jesus. "Isn't the blood of Jesus *the one thing* that makes us able to call each other in the church 'brother?'" He coaxes us along in this way to sympathize with anyone who is grilled with questions. But I have a sneaking suspicion from his overmuch sorrow with which he bewails such procedures that would ask a question or two, that the readers of his paper might be less sympathetic with him if he would inform us of the point in dispute!

Having said that, I now cast a little light on the principles which he espoused in his piece, which I declare are pernicious and perverting of God's system. First, brother West blames division among God's people upon the disposition that summons one to the "witness stand" to confess what they believe (page 6). This is indeed a knotty problem, but not for the reason brother West gives. The *problem* is that troublemakers in Israel *never* wish to be cross-examined on what they believe and will go to great lengths of hand-wringing

and tear-jerking before an audience of readers to arouse indignation against all questioners. West exclaims: "It astonishes me, dear brethren, to see where some of us draw the line on each other." But since he never revealed to us *where* the phone-calling quizzer was drawing the line, this has every appearance of the old ploy, now utilized by brother West, of: "Let's quit drawing lines." West does not want readers to be shocked as much by "*Where* the lines are drawn" as by the fact that *lines are drawn!* Indeed, the entire chastisement in his little piece was to those who wish to discover his doctrinal stance on a topic prior to letting him speak. He actually supposes this mindset ignores the "blood of Jesus." Then brother West snidely calls for "Perry Mason" to aid him against the midnight caller. But Mason evidently did not arrive in time to keep brother West from indicting himself on the count of "unity-in-doctrinal-diversity." For, this is exactly what his criticisms imply if they have any substance at all. Should we never

question anyone's doctrinal stance? Is it wrong to withhold fellowship from those "who hold certain positions on some subjects?" Should a Christian never be placed "on the witness stand?" *The Crier* cries, "NO."

Second, brother West complains that he had "to defend himself on a subject he had not even been invited to address." Well, if we did not see his unity-in-doctrinal-diversity thus far, there is no mistake now. But I know his position to be biblically false and the mover of church seditions. This is also the chief feature of liberalism and demonstrates that brother West has been reading a different book than the rest of us. Yes, this proposal of West's is the grand tactic of every false way to spread whatsoever they wish to whomsoever they will and the rest of us are simply invited to shut our mouths and let them do it.

Third, brother West says, as has every heretic to the faith from Marcion to Ketcherside to Shelly, "I have obeyed the gospel of Christ and *all the fundamental doctrines of Christ.*" Obviously, the dogma for which *he* has been called on the carpet he classifies as nonfundamentals. But see: he condemns "each group saying its own position is *fundamental to personal salvation*" when he comes to the divisions in the churches of Christ. However, he eats the same cake when he answers the mysterious midnight phone-caller: "I have obeyed the fundamentals." Now, that is a distinction with a difference! He casts off on those who say "their own position is fundamental" when he says "if each group were *not* saying that, there would not exist any breach of fellowship among us..." When *we* say "our position is fundamental" we cause breaches in fellowship. But he turns right around, saying, "I have obeyed all the fundamentals." Thus brother West must be a causer of division and I admonish him to quit it. Perhaps the anonymous caller is paying heed and has learned what he needs. Indeed, what *IS The Crier* crying?

He brings in the "anti" divisions, just like Shelly and Woodroof and all the digressives do, to shoo us away from cross-examining a person as to doctrinal belief. The antis are supposed to make us ashamed to the extent that we will relieve the pressure on the ones whom we suspect are out of doctrinal conformity, lest we contribute more to the problem of division. But the anti error is not *per se* that they *believe* positions to be fundamental enough to

be concerned with them, but what *ARE* those doctrines? They are theological twistings largely put out by cranks which carry their refutation on their face. Thus, the conclusion of West, "shame on us for each thinking his position is fundamental," should be, "shame on us for holding absurdly false positions as if they were truth." If we cannot believe that doctrinal stands are fundamental, then West might as well quit holding "all the fundamentals."

Again, I wonder if brother West would desire to know a speaker's belief upon these "fundamentals" before he allowed him to address an audience in West Monroe? If so, his whole denunciation of questioners who have been saved "by the blood of Jesus" is called into question. If not, what are they allowing to be taught? Would he permit the phone-brother to speak from *his* pulpit? One whom West thinks has *forgotten* the blood of Jesus in his overmuch curiosity?

Fourth, to cut through this smoke-screen once more, hear brother West: "In the blood of Christ, may we, please,

give each other room to grow, to examine, to learn, to change." (page 7). Of course, Christians need room to grow. But, as is customary with the liberal set, brother West has *no intention* of "changing" or "growing" into the particular doctrinal belief that is held by the one who questioned him. As a matter of fact, in his entire crying thesis what he demanded was *not* "time to learn better" or "to grow" but to halt the belief that we must agree! If he would respond to this—as he did in the article, by pointing out that we do not agree with the antis—then his contention of "allowing one another to grow and change" does not apply, does it? That is, unless he is telling us all to grow up to be like the antis. No, "room to grow" is a grandstand play that is worthless in this context. It is all an "off-the-point" sympathy appeal which has lurking beneath its surface a despising of the idea that some folks care enough to ask questions. "Leave us alone!" Is this what *The Crier* is crying? It seems so.

—211 North 5th
Marlow, Oklahoma 73055

Liberalism's Silent Argument

Louis Mahaffey

To persuade an individual is a powerful thing. Mankind is persuaded by evidence presented to the mind. This evidence may be weak or strong. Should you buy brand X mouthwash? The commercial gives evidence that a particular movie star uses this brand; therefore gargle with brand X, and you will be like the movie star. Most would consider this weak evidence. The movie star may be good-looking and popular, yet have bad breath.

The liberal movement now stirring in the church of our Lord gives evidence that is persuasive to many of our brethren. The question is whether the evidence is weak or strong.

Historically, strong evidence loves a public forum. Alexander Campbell realized this early in his work. As a man who honestly wanted truth, he found that the public forum was not only the quickest way to spread knowledge, but that it also provided a GOOD TEST for truth.

Campbell had an inspired example in Apollos. Acts 18:28 states, "For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

Apollos had strong evidence. It could

withstand the public forum, thus it was truly persuasive. The apostle Paul took it one step further in presenting his evidence before the philosophers at Athens (Acts 17). Incredibly, though some scoffed at the concept of a resurrection, others wanted to hear more on the subject. Why? Because Paul had entered the public forum and his strong evidence had been persuasive to many of the logically-minded Athenians.

A fascinating, but often neglected, section of Scripture occurs in John chapter seven. Notice carefully the reasoning ability of the people found in verses 25 and 26, "Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?" In this powerful passage the people were correctly reasoning from the silence of the rulers:

The rulers in Jerusalem stated Jesus should die, since he made himself the Christ.

Jesus taught in a public forum that he was the Christ and the rulers were incapable of answering him publicly.

TRUTH LOVES A PUBLIC FORUM

It is my conviction that strong evi-

dence has been presented in this article that truth loves a public forum. By the examples of Apollos, Paul, and our holy Lord Jesus, I have demonstrated that the CHRISTIAN thing to do is to present your evidence in a public forum. The conclusion is that anyone who hides from the public forum does so because his evidence is weak.

Sadly, our liberal brethren fall into this category. How embarrassing to support men who follow the example of the rulers who murdered our Lord Jesus.

Our liberal brethren have stated

implicitly that schools advocating doctrine like the Memphis School of Preaching should die.

The elders of the Knight Arnold church of Christ (who oversee the Memphis School of Preaching) are willing to conduct a public forum with Garland Elkins and Rubel Shelly to see whose doctrine should die; yet, Shelly and his elders are incapable of answering in a public forum.

Therefore, the silence of Rubel Shelly and his elders (including other liberal

leaders) proves to the people that they are not following our Lord Jesus and that their doctrine should die.

The public forum is no place for the weak evidence of false doctrines. It is a place for the true doctrine of our blessed Lord to be shown forth for all the world to see and believe. Evil hates the light and does everything within its power to remain absent from the public forum. Let us never forget that truth loves a public forum.

—108 Meade

Lincoln, Arkansas 72744

Notes & Quotes...

Steve Miller, Vienna, West Virginia: "It is continually becoming more and more clear as to the type of denomination the liberals are forming. Satan has accomplished much by leading many astray through false desires and teachings. It is a tragic situation!"

Perry B. Cotham, Grand Prairie, Texas: "I was again in Kiev, Ukraine in November, preaching and teaching. To India, leaving January 6." [NOTE: Brother Perry celebrates his 82nd birthday this month. IYR Jr.]

Charles M. (Chuck) Denham, Benicia, California: "I have been reading 'Contending for the Faith' for about a year now and really appreciate the publication... Keep up the good work..."

Gary & Maggie Colley, Austin, Texas: "We continue to appreciate your work in 'Contending'."

Shelby & Shirley Roberts, Hollywood, Florida: "We continue to get your publication and enjoy the overseas work reports especially. Of course, the U.S.A. 'Contending' has many reports that are amazing as to how our brethren are falling for the Devil's schemes to infiltrate the Lord's church. The last issue I have is loaned out at the moment, about the church and the Methodists mixing it up in fellowship. Disgusting!"

EIGHTH ANNUAL FIRM FOUNDATION WEST COAST LECTURESHIP

The Eighth Annual Firm Foundation West Coast Lectureship is scheduled to take place March 6 through 14th, 1994, in San Lorenzo, California. The general theme this year is "PAUL, SERVANT OF CHRIST."

Guss Eoff, Mathis, Texas: "This year I have been in lectureships in Ohio, Florida, Tennessee, and four here in Texas. I conducted a gospel meeting in Carrollton, Ohio and one here in Mathis, Texas..."

"This year I did not return to the Far East for campaigns, but, Lord willing, I hope to in 1994. I have been invited to Thailand, Klang, Malaysia, and Singapore. I pray that I may have health to make the journey. It is very tiring and a lot of hard work, but I love it."

Dub McClish, Denton, Texas: "Lavonne fell and broke her right leg on October 8 as we began a three week preaching trip to Tennessee and Florida. We were in Arkansas when it happened and she had surgery on it (five screws and a plate) in Columbia, Tennessee while I preached in a meeting there. She made it through our 12th Annual Denton Lectureship in pretty good shape. She had a cornea transplant on her right eye, which was almost totally sightless, on December 6, and thus far has done extremely well. She can already see

better out of it than she can out of her left eye, which must also eventually undergo a transplant. It will be six months before we can safely assume she will not reject the new cornea. She now has the cast off her broken leg, but is suffering debilitating pain in her back and left leg which the doctors have not tracked down yet. They are to do a bone scan this week, looking for a fracture or perhaps a herniated disc she sustained in her fall that x/ray has not detected. If the bone scan shows nothing, MRI is next... With her incapacitated I have had to let several things go undone... Not complaining—just explaining!"

Wayne Coats, Mt. Juliet, Tennessee: "It's been rough since Thanksgiving Day as a result of my treatments. I have hardly looked toward my study and suspect my mind has been too demented, deranged and devilized (remember Job?) to do much; but I have plenty of pot-herbs to use."

"Man, I've had a month of mountains to loom before me. The effects of my treatments for five weeks have been terrible. The doctor suspended treatments for one week in hope that I would get "up" a bit. It would be wonderful to be free of all disabilities... In the event you want to lose weight, I can tell you how to lose 17 pounds in a month."

[NOTE: It distresses us to learn of such debilitations being suffered by those we love. As for using brother Wayne's method for losing weight, I think I'll pass, at least for now! IYR Jr.]

Robbie Lee Goolsby, Clinton, Tennessee: "I just finished reading November 'Contending For The Faith.' I couldn't lay it aside until I had read every word."

"It's so hard to believe some of the things so called Christians do. That Joe Van Dyke needs to be taught."

"What's wrong with this world? So much killing, lying, stealing, etc.; and it seems to grow worse. And so many young people involved."

"I think mothers at work and not there to train the children is one reason the young are involved. When we don't do what the Bible tells us to do, we're in trouble..."

Dr. Gary L. Carver, Pastor, First Baptist Church, Chattanooga, Tennessee: "Sunday evening, December 12, Dr. Tommy Garrison will be in the First Baptist pulpit. Dr. Garrison received the Doctor of Ministry degree from Columbia Presbyterian Seminary in Atlanta and ministers to the Disciples of Christ. He has pursued further studies at Candler School of Theology at Emory University. Dr. Garrison is currently a member of the First Christian

Church of Chattanooga."

[NOTE: "Waymon Summers sent me this bulletin from the Baptist Church in Chattanooga." Ken Willis said in his covering letter, re: the above. "Recognize the name highlighted? Tommy Garrison is a graduate of Bellview School of Preaching and more recently preached at the Brainerd congregation in Chattanooga. They let him go—and go he did!... Many of us saw problems coming long before he left the church. Other false teachers should leave, too, if they won't repent."

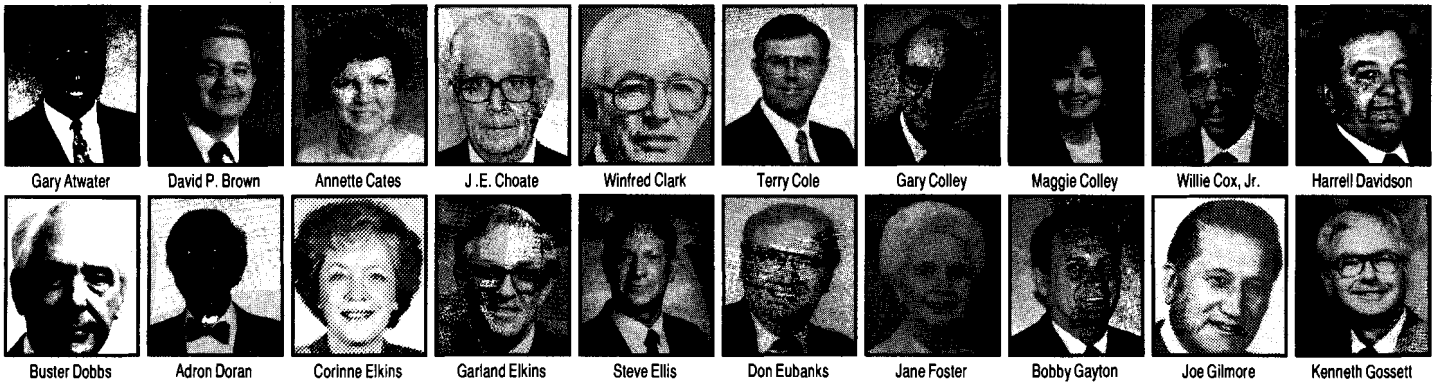
It truly is distressing when a bright and shining star, such as Tommy Garrison appeared to be while in training at Bellview, thus makes shipwreck of his faith. We take no pleasure in the Baptist church's report; however, brethren generally need to know that this once faithful brother has abandoned the Lord's church. With such advocates of "change" as Rubel Shelly, Lynn Anderson, Mike Cope, Max Lucado, Marvin Phillips, Jeff Walling and others sowing similar false ideas, we can expect many, many more formerly faithful brethren to follow suit. IYR Jr.]

Darrell Amy, of Searcy, Arkansas, addressed the following letter to your editor under date of October 20, 1993:

Dear Mr. Rice,

After reading the cover editorial in the September 1993 issue of *Contending for the Faith*, I felt a burden to write regarding the questions posed to the minister in Singapore. With respect for your sincerity and maturity, I have several questions for you.

1. Do you believe that God has set limits on how he could use his power today?
2. Why did God become a man and die? What did that mean to my life today?
3. Am I saved by Jesus or by what I do? What happens if someone sins after accepting Christ into his life and being baptized? Will Christ's blood still justify someone who has unintentionally committed a 'doctrinal' sin?
4. What if after sincerely and prayerfully searching the scriptures I came to a different conclusion on a matter of doctrine than my brother? What if that conclusion is different from the Christian subculture I am a part of?
5. What is faith?
6. Why was Jesus most critical of the Pharisees and teachers of the law? Why did the religious establishment not



Gary Atwater David P. Brown Annette Cates J. E. Choate Winfred Clark Terry Cole Gary Colley Maggie Colley Willie Cox, Jr. Harrell Davidson
 Buster Dobbs Adron Doran Corinne Elkins Garland Elkins Steve Ellis Don Eubanks Jane Foster Bobby Gayton Joe Gilmore Kenneth Gossett

TWENTY-EIGHTH ANNUAL LECTURESHP
MARCH 27-31, 1994
MEMPHIS SCHOOL OF PREACHING
4400 Knight Arnold Road • Memphis, Tennessee 38118

THEME: *"Ecclesiastes and Song of Solomon: Divine Wisdom on Life, Love, and the Mutual Affection of Christ and the Church"*

SUNDAY, MARCH 27, 1994

9:30-10:20 A.M. "Introduction to Ecclesiastes" Rex A. Turner, Sr.
 10:30-11:30 A.M. "The Failure of Science to Bring True Happiness—1:1-11" Steve Ellis
 6:00- 7:00 P.M. "The Failure of Human Philosophy—1:12-18" Thomas B. Warren

MONDAY, MARCH 28, 1994

9:00- 9:50 A.M. "The Failure of Sensuous Pleasures—2:1-11" Kenneth Gossett
 10:00-10:50 A.M. "The Christian Life Is a _____ Life" Thomas B. Warren
 10:00-10:50 A.M. "The Christian Woman Approaches Life With Wisdom" (Women's Class) Lavonne McClish
 11:00-11:50 A.M. "The Failure of Materialism—2:12-26" Harrell Davidson
 11:00-11:50 A.M. Class 1: "He Hath Set Eternity in their Heart—3:11" Garland Robinson
 Class 2: "Reverence for God—12:13" Hal Johnson
 Class 3: "The Dead Know Not Anything—Soul-Sleeping?—9:5" Johnny Skaggs
 Class 4: "The Spirit of Compromise and the Jubilee" J. E. Choate
 11:50- 1:10 P.M. LUNCH
 1:10- 2:00 P.M. "The Providence of God—3:1-15" Kenneth Jones
 1:10- 2:00 P.M. Class 1: "The Wisdom and Foolishness of Solomon" Willie Cox
 Class 2: "Apostasy into Denominationalism—Ever Present Danger" Adron Doran
 Class 3: "Maintaining Communication in the Home" (Women's Class) Racine Wilder
 2:10- 3:00 P.M. "The Folly of Living for Self—3:16-4:16" Goebel Music
 3:10- 4:00 P.M. "Open Forum" Garland Elkins
 4:00- 7:00 P.M. INTERMISSION
 7:00- 7:30 P.M. CONGREGATIONAL SINGING
 7:30- 8:30 P.M. "The Folly of False Religion—5:1-9" Winfred Clark

TUESDAY, MARCH 29, 1994

9:00- 9:50 A.M. "The Folly of the False Attitude Toward and Use of Riches—5:10-6:12" Wayne Cotts
 10:00-10:50 A.M. "The Christian Life Is a _____ Life" Thomas B. Warren
 10:00-10:50 A.M. "Maintaining Attractiveness in One's Marriage" (Women's Class) Corinne Elkins
 11:00-11:50 A.M. "The Value and Use of Wisdom—7:1-8:17" Buster Dobbs
 Class 1: "Who Is As the Wise Man?—8:1" Gene Wood
 Class 2: "Remember Also Thy Creator—12:1" Terry Cole
 Class 3: "The Curse of Slothfulness—10:18" Gary Atwater
 Class 4: "The Spirit of Compromise and Ecumenicalism" J. E. Choate
 11:50- 1:10 P.M. LUNCH
 1:10- 2:00 P.M. "True Wisdom and Surmounting Life's Problems—9:1-18" Ira Y. Rice, Jr.
 1:10- 2:00 P.M. Class 1: "God Made Man Upright; But They Have Sought Out Many Inventions—7:29" Ben Vick, Jr.
 Class 2: "Apostasy into Denominationalism—Ever Present Danger" Adron Doran
 Class 3: "Submission, Not Inferiority" (Women's Class) Annette Cates
 "The Folly of Violating True Wisdom—10:1-20" Jim Laws
 "Open Forum" Garland Elkins
 2:10- 3:00 P.M. INTERMISSION
 3:10- 4:00 P.M. CONGREGATIONAL SINGING
 7:00- 7:30 P.M. "Sowing Unto Righteousness—11:1-10" Joe Gilmore

WEDNESDAY, MARCH 30, 1994

9:00- 9:50 A.M. "Introduction to the Song of Solomon" Dub McClish
 10:00-10:50 A.M. "The Christian Life Is a _____ Life" Thomas B. Warren
 10:00-10:50 A.M. "Sources of Problems in the Home and Their Solutions" (Women's Class) Jane Foster
 11:00-11:50 A.M. "The Bride's Love Expressed; The Bridegroom's Response; Wooing Each Other—1:1-2:1" Mike McDaniel
 11:00-11:50 A.M. Class 1: "Keep Yourself Pure for Marriage—1:15;4:7;8:10" Howard Horton
 Class 2: "Render Due Benevolence—1 Cor. 7:1-5" Marvin Weir
 Class 3: "Foundations for a Happy Marriage" Robert R. Taylor, Jr.
 Class 4: "The Spirit of Compromise and the Role of Women in the Church" J. E. Choate
 11:50- 1:10 P.M. LUNCH
 1:10- 2:00 P.M. "Mutual Expression of Love; Groom's Desire to be with Bride—2:2-17" Joe Meador
 1:10- 2:00 P.M. Class 1: "All Men Are Amenable to God's Pattern for Marriage" Allen Webster
 Class 2: "Apostasy unto Denominationalism—Ever Present Danger" Adron Doran
 Class 3: "Older Women Teach the Younger Women" (Women's Class) Maggie Colley
 "Bride Seeks Groom's Companionship; The Wedding—3:1-11" Bobby Gayton
 "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. "Man Goeth to His Everlasting Home; The Whole Duty of Man—Ecl. 12:1-14" Gary Colley
 7:00- 7:30 P.M. "The Spirit of Compromise and the Role of Women in the Church" J. E. Choate
 7:30- 8:30 P.M.

THURSDAY, MARCH 31, 1994

9:00- 9:50 A.M. "The Wedding Feast; Honeymoon; Groom's Praise; Her Response—4:1-5:1" Jerry Moffitt
 10:00-10:50 A.M. "The Christian Life Is a _____ Life" Thomas B. Warren
 10:00-10:50 A.M. "Sexuality and Marriage" (Women's Class) Irene Taylor
 11:00-11:50 A.M. "The Marriage in Difficulty; Groom Is Rejected, Then Sought—5:2-6:3" William Wilder
 Class 1: "Husbands, Love Your Wives—Eph. 5:25" Don Eubanks
 Class 2: "Wives, Love Your Husbands—Tit. 2:4" Jerry Martin
 Class 3: "Attempts by Man to Circumvent God's Marriage Law" Michael Hatcher
 Class 4: "The Spirit of Compromise and the Worship as Celebration, Holy Wow" Eddie Whitten
 11:50- 1:10 P.M. LUNCH
 1:10- 2:00 P.M. "Groom's Undiminished Love; Her Response; Mutual Growing Love—6:4-8:5" Mike Hixson
 1:10- 2:00 P.M. Class 1: "Can I Myself Save My Marriage?" Clifford Newell
 Class 2: "The New Hermeneutic—Neo-Modernism" Charles Moore
 Class 3: "Working Out Priorities in Marriage" (Women's Class) Dorothy Mosher
 Class 4: "True Married Love—Flame of Jehovah; Her Preparation for Marriage; Their Communication—8:6-14" David Brown
 "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. "Because Sentence... Is Not Executed Speedily—8:11" Robert R. Taylor, Jr.
 7:00- 7:30 P.M. "Open Forum" Garland Elkins
 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.



Michael Hatcher Mike Hixson Howard Horton Hal Johnson Jim Laws Kenneth Jones Dub McClish Lavonne McClish Mike McDaniel Jerry L. Martin
 Joseph D. Meador Jerry Moffitt Charles Moore Dorothy Mosher Goebel Music Clifford Newell Ira Y. Rice, Jr. Garland M. Robinson Johnny Skaggs Irene Taylor
 Robert R. Taylor, Jr. Rex A. Turner, Sr. Ben Vick Thomas B. Warren Allen Webster Marvin Weir Eddie Whitten Racine Wilder William Wilder Gene Wood

recognize God incarnate? Why was it that the respected teachers of God's law were the ones that had Christ crucified?

Praise the Lord that he has loved us enough to restore relationship with him through the blood of Christ. It is my prayer that the efforts of your ministry would serve to lead people toward a relationship with our Lord and Savior and not misguide them toward following an empty exclusive religious creed as some have done in the past. I hope God won't have to use too many millstones on the judgment day. I look forward to your response.

In His grace,

(Signed)

Darrell Amy

In my response to the foregoing, under date of November 3, 1993, I wrote, as follows:

Dear brother Amy,

When I saw that you addressed me "Dear Mr. Rice" rather than brother Rice, I could not be sure if you are a Christian or not. Those who speak as the oracles of God (I Peter 4:11) do not refer to each other as "Mr." (consider Matthew 23:8 and II Peter 3:15).

Nevertheless, I shall answer your questions.

1. Yes, I believe that God has set limits on how he could use his power today. If he willed it so, he *could* continue the miraculous gifts described in I Corinthians 12. However, the next chapter, he described these as "in part," saying, that "when that which is perfect is come, then that which is in part shall be done away" (verse 10). "That which is perfect" came before the end of the first century A.D. Hence the limitation that God

himself set on the use of his own power.

2. Why did God become a man and die? What does that mean to my life today?

Hebrews 9 shows that the blood of bulls and goats could not take away sin. It was necessary, therefore, for God's *Son* to take upon himself the likeness of flesh that he might offer himself in our stead without spot to God thus purging our conscience from dead works to serve the living God.

3. Am I saved by Jesus or by what I do? What happens if someone sins after accepting Christ into his life and being baptized? Will Christ's blood still justify someone who has unintentionally committed a "doctrinal" sin?

Salvation is not an *either/or* proposition; rather it is a *both/and* proposition. We are saved *both* by Jesus (II Timothy 2:10) *and* also by what we do (Hebrews 5:9). From what Peter instructed Simon, in Acts 8, if someone sins *after* being baptized (verse 13), he must repent and pray to be forgiven (verse 22). As to how lenient God will be on one who *unintentionally* commits sin, whether doctrinal or otherwise, we'll know fully after Judgment Day. Such passages as Romans 16:17-18; James 2:10 and others make it clear that God does not treat doctrinal sin lightly.

4. What if after sincerely and prayerfully searching the scriptures I come to a different conclusion on a matter of doctrine than my brother? What if that conclusion is different from the Christian subculture I am a part of?

Answering the second part first, the word of God says nothing about a "Christian subculture." Hence, we cannot speak of such and still obey I Peter 4:11. The same passages last referred to, under your question 3,

appear to apply. Also please consider John 12:47-50.

5. What is faith?

"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

6. Why was Jesus most critical of the Pharisees and teachers of the law? Why did the religious establishment not recognize God incarnate? Why was it that the respected teachers of God's law were the ones that had Christ crucified?

For the first part of your question, read Matthew 23—the whole chapter. In that chapter Jesus states over and over again the basis for his criticism. If by "religious establishment," you mean the *Jews*, in I Corinthians 1:22, Paul said, "the Jews require a sign." Compare this passage with Matthew 12:38-40. As for your last part, often our respect for teachers is misplaced. James 2:1 teaches that we are not to have our faith with "respect of persons." In the particular case you mentioned, Matthew 15 shows that those teachers were fulfilling Isaiah's prophecy. First read Isaiah 29:13; then read Matthew 15:1-9. When the disciples asked Jesus if he knew that the Pharisees were offended at this saying, he answered: "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" (verses 13-14).

Hopefully I have answered your questions (I Peter 3:15).

In the Cause of Truth,

(Signed)

Ira Y. Rice, Jr.

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org.
U. S. Postage
PAID
Birmingham, Ala.
Permit No. 572

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

The Strange and Lamented Passing of Brother GUY N. WOODS

Ira Y. Rice, Jr.

Often, when travelling overseas in missionary work, I ask myself "Who will it be *this* time?" This time it was to be the strange and lamented passing of **Guy N. Woods**, possibly the most eminent and influential Bible scholar among the churches of Christ in the closing third of the 20th century.

When some of us die, we make so little difference in life that it is like sticking your finger in the ocean, pulling it out, and asking, "Where is the hole?" Such could not be said of the death of Guy N. Woods.

We all knew, of course, that brother Woods was growing old and forgetful. This seems to be the only reasonable explanation for *how* he died. He had gone downstairs and started his car. Leaving it running, he went back upstairs for whatever reason. Fumes from the exhaust followed him upstairs, overcame him, and he was in a coma when they found him sprawled on his bed some 17 hours later. Rushed to the hospital, everything possible was done to revive him. But it was too late. He died on December 8, 1993, while I was in a lectureship in Taichung, Taiwan, almost half a world away.

★ ★ ★ ★ ★ ★ ★

It was during the Wallace-Webber Debate, in the mid-30's, that I first crossed trails with this incisive mind.

As I recall, he already had lost his hair, and was sitting on the platform together with **Joe S. Warlick** and many other preachers and debaters contemporary with **Foy E. Wallace, Jr.**, who was defending the truth upon that occasion.

There was a nine-year difference in our ages—at that time, he was 27 and I but 18. I remember as but yesterday our shaking hands for the first time after the first session of that debate.

Through the 30+ years that he was in charge of the "Open Forum" at the annual Freed-Hardeman Lectures every February, I could but marvel how deftly he fielded every question, putting to silence the gainsayers. His mind was a treasure house of Biblical knowledge such as few scholars could even approach.

Brother Guy's gift of repartee was legendary. Being almost billiard-bald, he, of course, was often teased about it.

(Continued on Page 7)



Guy N. Woods

Contending FOR THE Faith

Volume XXV, No. 2 February/1994

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Dan Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coss	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price
Stephen Wiggins	

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$16.00. Five Years \$26.00. **Club Rate, Five Subscriptions \$26.00. Whole Congregation Rate:** Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526.

Editorial...

Jim Olive, Jackson Park Elders See Clearly What Is Happening, Re: Wineskins/Jubilee In Nashville

One of the most amazing phenomena of the closing years of the 20th century is how easy it is for *some* of our brethren to understand what is happening among us—and how *blind* others are to the meaning of the self-same events.

Anyone at all familiar with the restoration principle should have been able to see through the so-called “Nashville Jubilee” and “Wineskins” right from the start. Among those who see them clearly for what they really are, **Jim Olive**, minister, and the elders of the **Jackson Park Church of Christ**, of Nashville, Tennessee, must be included.

Two recent issues of *The Jackson Parker*, weekly bulletin for the congregation are much to the point. Under date of November 18, 1993, brother Olive writes:

From The Preacher's Desk

Response to our recent series of articles regarding the *WINESKINS/Jubilee* efforts to bring change to the brotherhood has been gratifying. Not all respondents have been pleased, but the vast majority have been most supportive. As we move toward the 21st Century it is imperative that we understand why we take the positions we do and that there is a Bible basis for all practices and teachings.

In a correspondence received from a *WINE-SKINS* editor who is also the Jubilee coordinator he said, “I share your regret that we are experiencing politicization and polarization in our brotherhood. Jubilee has always sought to combat such extremism by planning a balanced program which includes speakers and teachers who are not all alike.” He then went on to invite me to teach a class at Jubilee '94. Do you see the plan? Invite questionable liberal speakers to speak in the major addresses to the audience of 3,000-5,000 and then invite some conservatives to speak to a classroom of 100 or so. I have a better idea: if they don't invite the questionable speakers they would not have to talk about “balancing” the program.

What is really taking place in the 1990's is parallel to what took place in the 1890's. The issues then were (1) Missionary Society (2) Women's Role in the Church (3) Instrumental Music (4) Higher Criticism in Biblical Interpreta-

tion. The issues now are (1) Tulsa Workshop/Jubilee (2) Women's Role in the Church (3) Presentation Music (solo, quartet, choir, non-hymnal singing) (4) New Hermeneutic.

The leaders of the "new movement" among us are trying to position themselves as "the leadership" of the new mainstream. They want their views to be the prevailing view and their movement to be the accepted "norm" for the brotherhood. They are just as wrong as their Disciple forefathers were in the 1890's and they shall not prevail.

Is there a conspiracy of some type to "change" the church of Christ? Olan Hicks, who has for years had a "different" teaching on marriage, divorce and re-marriage and has been supported by private donations to travel across the country spreading his teaching, says it well in his January, 1994, newsletter, "NEWS AND NOTES": "But now we have many allies and in this we take heart. IMAGE magazine and WINESKINS represent strong convictions on the part of many brethren that we must do more than pay lip service to the idea of being guided by the Bible."

Yes, brethren, we do have choices to make!

Then, under date of January 20, 1994, brother Olive wrote once again in *The Jackson Parker*, as follows:

From The Preacher's Desk

In this space under the date of July 25, 1991, I wrote in part: "The use of choirs, quartets, and solos is beginning in some parts of the country and has been used on a limited basis in Middle Tennessee...It may be that very soon people in the Nashville Area will have to choose which type of congregation they are going to support by membership."

On my desk before me as I write today I have a copy of two Christmas programs from two area congregations. "In All Of His Glory" was "performed" at the Community Church of Christ in Hendersonville on December 11 and 12, 1993. ("Performance" is their word.) The "Christmas Celebration" of the Woodmont Hills Church of Christ took place on December 19, 1993.

Woodmont Hills and Community both have representatives on the Coordinating Committee of Christian Jubilee, Inc. It will be interesting to see if the sister congregations which serve with these on the Coordinating Committee will begin to have "presentation" music in their assemblies and have their own Christmas programs next year. The other congregations represented on the Coordinating Committee are Donelson, Green Ridge, Madison, and Smith Springs. What will

be the position of Christian Jubilee, Inc. regarding these matters?

The elders of Jackson Park have made it very clear that there will never be a solo, quartet or chorus in a worship assembly here. All of these elders [i.e., the elders at Woodmont Hills, Community, and Jackson Park—IYR Jr.] cannot be correct in their view of what is proper. We have made available the booklet, "Is The Use of Solos and Choirs in the Church Assembly Authorized in the New Testament?" by Wayne Jackson, for anyone to study the issue and compare the different teachings and practices to the Bible.

The majority of us are still more impressed with the authority of scripture than we are the academic credentials of the super spiritual elitists among us. I believe that the parents and grandparents who sang out of *Christian Hymns* Nos. 1, 2 and 3 and read only from the King James Version were just as spiritual as the present day "praise worshipers" and Greek-Hebrew expositors who can speak for an hour and never get close to an understandable point.

It may be old fashioned but we are set for the defense of the gospel and we will earnestly contend for the faith. (Phil. 1:17; Jude 3).

Meanwhile, speakers featured on such programs as the *Nashville Jubilee* (and will be again this year) include Mike Cope, who also happens to be one of the co-editors of *WINESKINS*, co-editor with Rubel Shelly, with Phillip Morrison, President of Jubilee, Inc., as Managing Editor.

In the *Abilene Reporter-News*, for January 15, 1994, the *Abilene Association of Congregations* announced that they were sponsoring a "community-wide worship service" the following night at the **First Baptist Church**, of Abilene, and that Mike Cope would speak! The occasion was the installation of new officers for the Association, to include "Dr. Bill Bruster, pastor of the **First Baptist Church**," "the Rev. Anne Fine, rector of **St. Mark's Episcopal Church**," "Kathy Copeland of **St. Paul United Methodist Church**," and "Dr. Murray Travis, pastor of **Westminster Presbyterian Church**."

[NOTE: What now is being styled as "Abilene Association of Congregations," is what we formerly called "Ministerial Alliance" in most places—a device for preachers to have fellowship with preachers bringing A DIFFERENT DOCTRINE, in open transgression of II John 9-11. In Abilene's case, however, they go one step farther. Please note their fellowship with **WOMEN PREACHERS**. I listened to a tape of Cope's speech; it was just a plain old **BAPTIST SERVICE** with **INSTRUMENTAL MUSIC** and all. Not one word from Mike Cope to the contrary! IYRJR.]

Following is the *Reporter-News* item, photo-reproduced exactly as it appeared in the "Church Notes" column for January 15th:

Community service Sunday

The Abilene Association of Congregations will sponsor a community-wide worship service at 6:15 p.m. Sunday at First Baptist Church, N. 3rd and Orange.

Mike Cope, pulpit minister of Highland Church of Christ, will speak, and new AAC officers will be installed.

Cope came to the Highland congregation in 1991 after preaching for the College Church of Christ in Searcy, Ark., for seven years. He is a graduate of Harding University in Searcy, and of the Harding Graduate School in Memphis, Tenn.



Cope

Dr. Bill Bruster, pastor of First Baptist Church since 1985, will be installed as the AAC's new president. He succeeds Dr. David Hamblin, pastor of St. Paul United Methodist Church, who served for two years.

Other new officers are the Rev. Anne Finn, rector of St. Mark's Episcopal Church, vice president; Kathy Copeland of St. Paul United Methodist Church, secretary; and Dr. Murray Travis, pastor of Westminster Presbyterian Church, treasurer.

Hamblin will lead the installation service. Other outgoing officers are Jane Hoff of Holy Family Catholic Church, vice president; Jane Street, secretary for the Abilene District of the United Methodist Church, secretary; and Bill Perkins of First Central Presbyterian Church, treasurer.



Bruster

Other AAC ministers will participate in the worship service and a multi-racial choir comprising members of all the member congregations will sing.

The AAC comprises more than two dozen churches representing a dozen different denominations. Working together, the member churches have sponsored Abilene's CROP Walks for World Hunger, organized a Habitat for Humanity chapter which to date has constructed more than a dozen houses for needy families, and is now sponsoring Hope Haven, a homeless shelter now under renovation at S. 11th and Oak.

So there you have it, brethren. While many of Nashville's and Middle Tennessee's preachers, elders and churches continue following the leadership of such men as Mike Cope, through *JUBILEE* and *WINESKINS*, where is he leading them? Straight into *interdenominationalism*! Is this *really* where they want to be led?

Another of *JUBILEE'S* featured speakers is Max Lucado, who spoke to thousands at their opening assembly in July, 1992. Just imagine the

consternation with which the 60-odd churches of Christ in Shelby County, of which Memphis is the principal city, received an invitation from the CHRIST UNITED METHODIST CHURCH to come hear this heretic when he preaches for them the Thursday night of April 14th. The Methodists' invitation is photo-reproduced, as follows:



January 18, 1994

TO ALL THE CHURCHES OF CHRIST IN SHELBY COUNTY

Dear Friends,

How excited I am that Max Lucado is going to be in our church for a special service on Thursday, April 14, at 7 P.M. When I learned that Max was going to be leading a Christian Fellowship Retreat in Arkansas, I immediately sought to engage him for our congregation and our city.

I know you must be happy that he is a colleague in ministry with you in the Church of Christ. His books have meant a great deal to me and to many people in our congregation -- as well as people all across the nation -- since he has become such a best-selling author.

I wanted to share with you, because of your being colleagues with him in ministry in the Church of Christ, the fact of his presence here. I hope that you will be free and can come, and that you will invite your congregation to share in this experience.

You will be hearing more about this event, but I wanted you to get it on your calendar as soon as possible.

May God bless you during this new year, and I look forward to seeing you at Christ Church as we share together with Max Lucado.

Joy and Peace,

Maxie D. Dunnam

MDD:mgm

BOUND VOLUME XXIV IS NOW READY FOR DELIVERY

CONTENDING FOR THE FAITH is the only publication documenting the apostasy of churches of Christ over the past quarter of a century, naming names together with congregations, places, occasions and situations.

By the time readers receive this issue of **CONTENDING FOR THE FAITH** through the mail, **BOUND VOLUME**

XXIV (for 1993) should be back from the bindery and ready for delivery. Those on our "standing order" list will receive a copy automatically, together with bill (less 20% discount). Others may want a copy at the regular rate.

Should you or your congregation wish to order a **COMPLETE SET OF BOUND VOLUMES** for your library, please let us

know. If you prefer ordering single volumes (or a few volumes at a time) on a regular monthly basis, we can accommodate your convenience.

For information on how to order please address all inquiries to: **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.**

One brother and congregation who, by now, have gone all the way over to interdenomination-ism is Joe VanDyke and the apostate Magnolia Church of Christ, of Florence, Alabama, whose sad story we published in *Contending for the Faith* for November/1993. In the North Wood United Methodist Church bulletin for the following week, the Methodist Pastor Stanley P. Clark expressed himself, as follows:

From The Pastor's Heart

My dear Friends,

What will come of it? I don't know. But this I know: Last Sunday night's "*Celebration of Worship*" service of Magnolia Church of Christ and North Wood UMC will be talked about for years to come! I've been asked at least a dozen times, "Do you know how many people were there?" No, I don't. But this I know! *Every seat* in North Wood's sanctuary floor and balcony was taken *and we had to seat people in the aisles!* What is the meaning of it? I don't even know that. But this I know: There were tears-a-plenty when Brother Joe led us all to hold hands and sing Magnolia's theme song, "A Common Love; A Common Bond."

For one thing, there was *a feeling of sympathy* that drew us together. It is a common experience for most of us to be belittled and ostracized at times in our lives. Certainly, Magnolia Church of Christ has felt the sharp pains of rejection and ostracism *by so many of their own denomination.* There has been, and is still, a campaign of hatred and rejection against them. But, they will succeed! God is blessing their work. They will prosper!

Another thing causing the flow of tears was feeling of joy and relief. Here were fellow Christians worshipping together that had been prevented from doing so for generations. There were family members, *kin-folk*, who were worshipping together for the first time ever! Neighbors who had known, loved, and respected each other for years were together worshipping God and proclaiming Christ as Lord of all!

The singing was truly inspirational. (I've listened to the tape!!) Brother Joe is a gifted and great preacher! No wonder they flock to hear this man of God!

For those of you living outside our area who may not know of the circumstances:

Brother Joe VanDyke and some 300 members of his Church of Christ congregation, were excommunicated by their church because they dared to believe and profess that *there is oneness in Christ and a common bond that should unite all who*

believe in and follow Him. They perceive correctly that there is a world out there *going to hell on a sliding board* because we, who profess Jesus as Lord, bicker and strive against each other instead of work together to save our community and our world! Brother Joe and these 300 were cast out! For the past several months they have been worshipping in the facilities of a week-day kindergarten located just west of North Wood. North Wood has been sympathetic to their cause and has shared the use of our parking lot with them. Soon they will move into their own beautiful facilities. In gratitude they asked for a time when we might meet together. They wanted to say "Thanks." This is the background of the service held last Sunday night.

Please let me remind you of a lovely Bible story told by John: Jesus comes upon a man blind from birth. It is the Sabbath. Jesus heals him. The scribes and Pharisees are greatly critical of Jesus because he healed the man on the Sabbath and because they didn't like Jesus anyway. They proceeded to belittle the man who was healed and to discredit the one who "supposedly" healed him. The man blew his stack. He told the Pharisees what he thought about their charges. In a rage they excommunicated him—dramatic punishment in those days *and these.* "Jesus heard that they had cast him out." (9:35). He went to the man and lovingly ushered him into the Kingdom of God. Yes, he *had no* fellowship with those hypocritical church leaders; but, *he had* the company of Jesus forever! *I believe I'd rather have Jesus!*

My love to you all,

(Signed)

Stanley P. Clark

[NOTE: Is that what Pastor Clark and Joe VanDyke really think happened to VanDyke and the apostate Magnolia Church of Christ—that they were "excommunicated"? The Roman Catholics may excommunicate members, but not the churches of Christ!

What really happened was that brother VanDyke began introducing a different doctrine from that taught in the New Testament. According to II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." We no longer "receive" VanDyke, because he brings a different doctrine; however, this is *not* the same thing as excommunication. He still is to

be admonished "as a brother," though we no longer can have company with him until he repents. (See II Thessalonians 3:6, 14-15.)

This also is where the "Jubilee" and "Wineskins" brethren are heading—except they repent.—
Ira Y. Rice, Jr., Editor]

Tulsa Workshop Supporters Are Sinning Against God And Their Brethren

Cliff Lyon

We have God's verbally inspired word to guide us from earth to heaven (II Timothy 3:16-17; John 8:32; 12:48). However, some, with their so-called "new hermeneutic" and other liberal "devices" (Tulsa Workshop speakers, Nashville Jubilee speakers, ACU professors and the like) keep trying to come up another way. But there *is* no other way! Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

We are warned not to change, pervert, add to or take away from God's "road map" to heaven (Galatians 1:6-9; II John 9-11; Revelation 22:18-19). Why is this so important? One reason is because we shall be judged by God's word (John 12:48). Another reason is that no man can improve upon God's inspired revelation to us. Thus, God expects us to study, learn, and do as he directs us through his word. We must be both hearers and doers of his will (Matthew 7:13-14, 21, 24-27).

IF JUDGMENT HAD WINDOWS

We must beware of the ravaging wolves who come to us disguised in their sheepskins (Matthew 7:15; II Peter 2:1-2; Jeremiah 6:13-16). Fighting against abortion, one writer thoughtfully observed, "If wombs had windows, abortion would end." Regarding the liberalism which is tearing the church apart today, we would like to believe, "If liberals could see a preview of the judgment (of course they can in the Bible), liberalism would end today." We plead with all of the hungry wolves in sheep's clothing among us today, please look carefully through God's window at the judgment.

II John 9-11 reads, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not

this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." Brethren, those in charge of the "Tulsa Workshop" are not good *hearers* and *doers* of what this passage teaches. **Consider:** Workshop speakers are chosen/invited who teach such liberal, divisive false doctrine as 1) salvation by grace only, 2) there are faithful, devout Christians in all the various denominations, 3) you can sing with mechanical instruments of music in worship and still please God, and 4) it is okay to help the Christian Church train its preachers and DO IT. (Why not write to brother Phillips about this matter, or write some of this year's speakers and ask how they can honor II John 9-11 and Romans 16:17-18 and fellowship brethren Phillips, Shelly, Rush, Walling and their like?)

"WINESKINS," "CHURCH IN TRANSITION" TEACH ERROR, CAUSE DIVISION

Liberal articles in periodicals (such as *Wineskins'* blasphemous article, "Christmas at Matthew's House") teach error and cause division. Books, such as *The Church in Transition*, by James Woodroof, likewise cause trouble and division. Indeed, God will hold such men responsible for their false teachings (II Peter 2:1-2).

Brethren, when we support the Tulsa Workshop by helping finance it, by attending ourselves, by encouraging others to attend and in other ways, how can we claim to love the truth and obey II John 9-11? **Question:** Do you think John, Peter and Paul would apply II John 9-11 and other such passages to the false teachings of brethren Phillips, Rush, Shelly, Walling, Cope, Lucado, Woodroof and their like today? If you have read the New Testament, you know the answer. What would Jesus do? Would he fellowship brother Phillips in training preachers at Ken-

tucky Christian College, a *Christian Church college*, or in teaching brethren that "church is always supposed to be a party"?! If you know and love the truth, you know the answer.

WHAT SHOULD YOU DO?

If the church where you worship already is caught up in the compromising liberal movement, try to encourage brethren to return to the truth. If they refuse to do God's will, then seek out a congregation that is "preaching the word" and trying to serve God faithfully in seeking the lost, helping the needy and edifying the saints.

Sadly, some brethren from the Tulsa/Muskogee/Ft. Gibson/Tahlequah area continue to fellowship false teachers on the workshop. Why? Why do elders, preachers and others refuse to properly apply II John 9-11 to the doctrinal error taught by teachers on the workshop? Are they not sinning against God and faithful brethren?

Let us stand up as good soldiers and see what has and is happening among us. Let us understand, apply and follow II John 9-11 with reference to the Tulsa Workshop, the Nashville Jubilee, and others who do not abide in the doctrine of Christ.

Brethren, it is a sin to teach false doctrine. It also is a sin to bid false teachers "Godspeed" and thus become "partaker" of their evil deeds. Yet, some preachers support the workshop and "Jubilee" and their elders allow them to do so!

Brethren, are you choosing to serve the Lord by standing strong for II John 9-11, Romans 16:17-18 and kindred passages, or are you going along with the liberals among us today? Jesus knows—and honest brethren, also, know.

—Eastside Church of Christ
2141 Kingston
Muskogee, Oklahoma 74403

GUY N. WOODS

(Continued from Page 1)

Probably his most famous rejoinder was that “you never see a marble top on a shoddy piece of furniture.” And certainly there was nothing shoddy about his!

GENEROUS TO A FAULT

There was nothing selfish in the make-up of Guy N. Woods. If he saw something commendable he was not averse to saying so—and that publicly. For instance, when my first volume of *Axe On The Root* was published in 1966, in the very next Open Forum of the Freed-Hardeman lectureship, out of the blue, he volunteered,

“...In my opinion, one of the most significant books to appear in the last ten years—and it ought to be read by every member of the church!—was written by Ira Rice; and the title of it is *Axe On The Root*. [A chorus of Amens came from all over the auditorium.] That is a *marvelous* book. In fact, it is actually what the title suggests. He is saying things there that *ought* to be said; and everybody ought to know about. And if we don't recognize it and do something about it, the cause we love and the Lord's work, as we know it, will not exist in the next generation...”

The effect of such a ringing endorsement by Guy N. Woods was so electric that, as soon as that particular Open Forum was over, literally hundreds of brethren beat a path to my booth in the exhibit area, exhausting the 220 copies of *Axe On The Root* that I had brought with me and placing orders for more. This was all accomplished in a matter of minutes—and I never forgot or ceased to appreciate what he had said.

In 1967, when the Rice Family Singers were bringing out *Mansion Over The Hilltop*, our first of four albums of twelve gospel songs each, it seemed to me that brother Woods should be the one to write the blurb on the back of the album that it might enjoy similar vogue among the faithful of the brotherhood. He did so.

Grateful as I was (still am) for these words from one such as he, I had them printed on the back cover of that first album. No doubt they played a large part in the thousands of orders we received—in fact, that we *still* are receiving more than a quarter of century later!

INVITED TO SINGAPORE— BUT NEVER CAME

In the early years of our planting the

gospel in Singapore and Malaysia, I wrote more than once inviting brother Woods to come do some preaching there that he, as Paul said to the Romans, “**might have some fruit among you also, even as among other Gentiles**” (Romans 1:13).

His replies always were gracious and encouraging; however, each time, he would say something to the effect that, with all the onslaughts and underminings (particularly by the liberals) then going on among the churches, someone had to stay back and keep the home fires burning. I invited him often; but he never came.

Shortly after the family and I moved to Memphis, in 1974 (where brother Woods also lived at that time), one day he spotted me walking, pulled up to the curb, saying, “Get in.”

As we drove around the city, he asked my assessment of the ultimate impact that liberalism was having—brotherhood-wide.

“Brother Goodpasture thinks we may lose 25 percent,” I replied. “I told him I thought it might be more like 40 percent,” I replied. To which Guy responded, “We'll do well if we come out with even 10 percent!”

[As I evaluate the brotherhood situation today, it seems to me that brother Woods saw the situation clearer than either Goodpasture or I at that time. I sincerely doubt that even 10 percent of this once-faithful and glorious brotherhood even cares for the “old paths” any more!]

In the summer of 1973, while attending the annual Blue Ridge Encampment, in North Carolina, sister **Freddie Goodpasture**, wife of B. C., was rocking in one of the many rocking chairs on the front porch of old Lee Hall. As I was passing, she invited me to sit for a few moments so we could talk. Prefacing her remarks with the thought that none of us liked to discuss the possible passing of brother Goodpasture, the fact was that he was growing old, and time had come to consider who should take over as editor of the *Gospel Advocate* at his death. She asked straight out whom I might recommend.

Guy N. Woods was the first name that came to mind. [In fact, I gave her a number of names, whom I judged might do; however, brother Woods's name topped the list.]

Four years later, in early 1977, after I already had left Memphis on my way for long-term work as a missionary to

Taiwan, **Archie Luper** intercepted me, by phone, at the International Airport of San Francisco. He informed me that brother Goodpasture had just died, saying that he and I both needed to be present for the funeral, and that I should delay my overseas journey accordingly.

Canceling my overseas flight, I took another flight back to Tennessee, meeting brother Luper in Nashville. Both of us were on hand for the funeral. As soon as it was over, several of us met together with brother Woods in a private room, lamenting to each other the passing of brother Goodpasture, and saying that the choice of whomever should succeed him as editor of the *Gospel Advocate* was crucial. I think everyone in that room (with the possible exception of brother Woods) was morally certain that Woods himself would be the next editor.

As it turned out, even though brethren in general agreed that it should be brother Woods, we had overlooked one thing: the *brotherhood* did not *own* the *Gospel Advocate*. Rather it was owned by the McQuiddy Publishing Company, some of the owners not even being members of the churches of Christ. To many (maybe most) of the brotherhood, we had always looked upon the *Advocate* as “the old reliable.” To the McQuiddies, however, it was strictly a business—and a profit-making business, at that. Rather than being concerned for the *doctrinal soundness* of the *Advocate* thenceforward, it soon became clear that they were far more interested in how the *Advocate* could make the most money—for them!

To the dismay of representative brethren all over the brotherhood, instead of letting brother Goodpasture's mantle fall on brother Woods, the McQuiddies passed over this most appropriate choice, appointing **Ira North**, minister to the Madison church of Christ, vaunted to be the “largest church of Christ in the world,” as Editor, and naming brother Woods only as Associate Editor.

Never do I recall the brotherhood as a whole so widely questioning such an arrangement. Not only had brother North been serving on the Board of Pepperdine University (which, since the '40s, had abandoned the “old paths” and was no longer true to the gospel), but he habitually practiced compromise with the denominations roundabout and was viewed as one who would weaken the doctrinal stance of the paper.

Some of us also questioned brother Woods' acquiescence to the McQuiddy

decision, agreeing to serve together with Ira North in the secondary slot.

It was Guy's view at the time that, if the *Advocate* was to be salvaged for the truth, he had no other choice. I remonstrated with him not just once, but twice, that his being associated with North on the *Advocate* compromised the rest of us who were set for the defense of the gospel and contending earnestly for the faith.

He protested to me that I was the only one who had said anything of the sort to him, that he *was* not compromising the gospel, *would* not compromise it, and that he felt I was out of order for suggesting otherwise. [As astute as he was, brother Woods never did get my point. I was not saying that *he* was compromising, but that his working in tandem with Ira North compromised *us*—that we no longer could refer to the *Gospel Advocate* as "the old reliable," and it would weaken the potency of our general defense of the gospel brotherhood-wide.]

I never questioned brother Woods' *intentions*—rather the probability of his course of action effecting the salvaging of the *Advocate* for the truth. As time wore on, he thought he perceived evidence of brother North becoming stronger. I studied closely but never could see it. As near as I could tell, Ira was like a square peg in a round hole from the first to last of his editorship. He was marching to a different beat from the rest of us who were wholly given to preserving the "old paths."

With the death of brother North, in 1981, however, the McQuiddies must have realized—at least to some extent—the worth of Guy N. Woods, finally naming him to the editorship that he should have had four years earlier. Thus he was allowed to serve as Editor from 1981 to 1985.

However, with the naming of **Nell Anderson** as President of the Gospel Advocate Company, that four-year respite was all there was. Soon **Furman Kearley**, another compromiser, was named Editor of the *Advocate*; and Woods was reduced to "Query Editor," quite a demotion indeed!

Although the company continued to let brother Woods have an office at the *Advocate*, from 1985 to the time of his death, things never were quite the same. The whole situation was anomalous. Here brother Woods, as Query Editor, was continuing to contend earnestly for the faith, all the while brother Kearley, now Editor, was playing up to the liberals on every hand.

As for having any real effect through the *Advocate* those last several years, his hands were tied. There is just no way for anyone to accept what is perceived to be a compromising situation and for the truth to come out on top. All such situations, in the long run, are a defeat for truth and a victory for error. With brother Woods now gone, who is left on the *Advocate* who really cares whether the church follows the "old paths" or something else entirely?

I was away preaching in Taiwan, when word came that my old friend, Guy N. Woods, had died. I learned of it just as I was to speak that night. Deep in my heart, I groaned, "What a loss!" Yet, all must remember that "it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). There is no escape—neither for you, for me, nor even for such a giant in the Bible as brother Woods truly was.

Upon returning to Memphis, at the end of December, I found that several brethren had been thoughtful to send me a clipping from the Nashville *Banner* for December 10, 1993, which read as follows:

Guy Woods Dies, Gospel Preacher, Magazine Editor

Mr. Guy N. Woods, 85, a former editor of the *Gospel Advocate* magazine and a well-known preacher, writer and debater, died Wednesday at The Meadows after a short illness.

Services are scheduled for 10:30 a.m. Saturday at Holladay Church of Christ. Burial will be in Holladay Cemetery. The body is at Stockdale-Malin Funeral Home in Camden. Services will be at the church beginning at 9 a.m. Saturday.

Mr. Woods was editor of the *Gospel Advocate* from 1981 to 1985 and query editor since. He was associated with the Gospel Advocate Company for nearly 50 years, writing articles, tracts and

books for the company.

Until last year, he spoke at approximately 50 gospel meetings a year, and had an average of 200 future meetings scheduled.

Mr. Woods also wrote for other publications, including *Voice of Freedom* and *Minister's Monthly*.

Some of his most recent books include *Biblical Backgrounds of the Troubled Middle East* and *How to Study the New Testament Effectively*. He had just completed a revision of *Johnson's Notes*, a commentary on the New Testament, which is yet unpublished.

Mr. Woods was a native of Calhoun County, Miss., and a son of the late George and Eula Woods.

Survivors include a sister, Annie Mae Bawcum of Oklahoma, and a brother, G. E. Woods of Nashville.

Memorial contributions may be made to the George and Eula Woods Scholarship Fund, Freed-Hardeman University, Henderson, Tenn. 38340.

Speaking of Freed-Hardeman, when the college, as it was then known, published brother Woods' *Questions and Answers—OPEN FORUM*, in 1976, announcing that the total proceeds would go to the purchase of the old N. B. Hardeman home, at least two of us esteemed the college and brother Woods enough to make an all-out effort in this behalf. **Garland Elkins** sold more than 1,500 copies of this book, and I myself sold 425 copies, all of the money in both cases being turned over to Freed-Hardeman College for the purpose intended.

Since that time, yet a *second* volume of *Questions and Answers* was published by the Gospel Advocate Company, in 1986. Since proceeds for Volume II was a commercial venture for the *Advocate*, we made no special effort for the second volume; but both of us still rejoice that we could honor N. B. Hardeman and Guy N. Woods as we did, helping the college to purchase the Hardeman home, which they still possess.

I REMEMBER BROTHER WOODS

Harrell Davidson

December 8, 1993, will be a day remembered by many of us. This is just one day from the remembrance of the bombing of Pearl Harbor. December 8, 1993, at about 9:05 p.m., brother **Guy N. Woods** left his earthly tabernacle

behind to go and be at home with the Lord.

During the day, brother Woods was breathing easier and seemed to be a little more at ease, so it was a better day than usual. It became a day of victory

for him that evening.

Brother Woods was a close personal friend and had been for many years. We often communicated either by way of letter, telephone, or amateur radio. His name had been a household word in the home of my father and mother. I was reared respecting the person and ability of brother Woods. While all of the brotherhood knows of the great knowledge of brother Woods, his writing skills, his humility, and his great arguments of logic using only the Scripture, I will remember, in addition to the aforementioned, his great humor, wit, and the fun side of this devoted man of God. Some people never knew

this side of brother Woods.

He liked to watch some TV shows. He has remarked in my presence about Festus of Gunsmoke fame as being one of his favorite characters. He could laugh and slap his knee at some of the things that Festus said and did. He also liked Archie Bunker for the humor that this presented to brother Woods. For many years, he preached in meetings here in Obion, Tennessee. Without exception, either by phone or letter, he would ask, "We will be going to Reel-foot Lake and eating fish and ham, won't we?" I remarked one day while talking with brother Earl Woods when brother Guy had fallen ill, that if he

would give him some fish and ham, he would awaken and say, "I am at Reel-foot Lake." He had this kind of wit and good times of which so many were not aware.

Perhaps the thing that I will remember best is the number of times that we have heard him say: "A million years from now it will not make any difference where you lived or what you wore, what kind of car you drove or what kind of house you lived in. In that day there will loom up over the vast horizon this thought, 'Am I prepared to meet God?'" Surely he was!

—Post Office Box 358
Obion, Tennessee 38240

GUY N. WOODS—MIGHTY MAN OF VALOR

Curtis A. Cates

A humble, great, stalwart soldier of the Lord's army has gone to his reward, for which he prepared and which he pursued all of his rich and influential life of 85 years. I am reminded of the words of the angel of Jehovah to Gideon, "**Jehovah is with thee, thou mighty man of valor**" (Judges 6:12). As was the great deliverer Gideon, so was brother Guy N. Woods a "mighty man of valor." He was a mighty, valiant man.

In The Scriptures. Brother Woods was mighty in the Scriptures, a true scholar. He knew the original Biblical languages; he did not know just "about" the Bible, but he knew the Bible itself. A question could not be asked him but that he had a ready, solid answer from God's Word. Countless brethren called upon him for counsel and advice as well as for the teaching of God's Word on a myriad of subjects; his wisdom was universally trusted by faithful brethren.

In Logical Reasoning. Brother Woods, being trained as a lawyer and having a very analytical and brilliant mind, was a master in valid reasoning. He could encapsulate into a 20-to 25-minute sermon more meat from God's Word than anyone else I have been privileged to hear. His lessons were logical in outline, impeccably supported from the Scriptures, and powerful in results. And, he was courageous yet loving in his preaching.

In Defense of "The Faith." Brother Woods not only was "instant in season and out of season" as he preached the Word, but he was "set for the defense of the gospel"

(Philippians 1:16). He often said to me that he had conducted more debates than anyone else in the church then alive—hundreds of them. They were with sectarians, liberals, and radicals; he was very aware of the dangers of departing from the truth either to the left or to the right. Unlike many, he refused to place his head in the sand and ignore the digressive tendencies in the Lord's church. In 1969, he expressed with great loving concern that "in 20 years, one will not be able to recognize the church of Christ." Brethren, he did not miss his prediction relative to the church in many places, regretfully. He fought liberalism, and I am so thankful I got to hear numerous of his debates.

In Encouragement. Brother Woods was a great encourager of those who stand for the Old Paths and of those gospel preachers and schools who maintained loyalty to the truth. Though one of the busiest men ever, he always had time to talk to me, whether in his office or by telephone. He gave his undivided attention. When asked a question or for advice, he came immediately to the point or issue and had an invaluable answer. He seemed always to appreciate my feeble efforts, printing every article I sent him for the *Advocate* and graciously commending my work in training preachers. He *strongly* recommended the Memphis School of Preaching.

Indeed, Jehovah was with brother Woods, as he was with Gideon, and now brother Woods is with Him.

—5512 Cottonwood
Memphis, Tennessee 38115

Guy N. Woods Prepared Abundantly Before His Death

Garland Elkins

Brother Guy N. Woods was born September 26, 1908. He departed this life December 8, 1993. He was 85 years old. With reference to the materials prepared for the temple it is said, "**So David prepared abundantly before his death**" (I Chronicles 22:5). In reference

to his salvation brother Guy N. Woods "prepared abundantly before his death." I briefly note some of those areas.

As A Christian. He obeyed the gospel in his youth and he was a marvelous example of a truly great Christian gentleman. He, like all of us, had his

imperfections, but he reached a spiritual maturity seldom equaled.

I knew brother Woods for more than 40 years. We were close personal friends. He often preached in gospel meetings where I did located work, and he stayed in our home. In one of these meetings there were 23 responses. Twenty-one were baptized (among them our eldest daughter), and two were restored. It is marvelous to pay tribute to this good Christian man.

I had opportunity to observe him under many circumstances. He was a

man of actions, and not just of words. His life exemplified Christianity. As great as his many other contributions were, perhaps his greatest contribution was his great life. His gentle demeanor, his Christian example, his work, worship and service to our God were wonderful to behold.

Brother Woods possessed a clear conception of what a Christian should be, the attitude that a Christian should manifest toward all. These conceptions found a true expression in his life—in what he was and did. It is marvelous that we can preserve the sacred memory of this good man. He has left his impress for good, and he has indelibly stamped his image upon the minds and hearts of those who were fortunate enough to know him.

Some men, when they grow old, lose the care of their person—but not so with brother Woods. He was clean in person, attractive, inviting. He was always meticulous in his attire. He had sufficient pride and respect for his fellow man to present himself in fine appearance. He had numerous cares, sorrows, and burdens aplenty; but he never unloaded them on his friends. He went through life bearing others up to higher heights, rather than pulling them down to lower depths.

As A Preacher And Scholar. He was one of the most faithful and able gospel preachers that I have ever known. Few men have known more about the Bible than brother Woods. He not only possessed a superb knowledge of the English text, but he also excelled as a student and scholar of Greek and Hebrew. He always presented the truth in a profound, yet simple, fashion. His love of truth was great indeed, and his thorough preparation always meant that he was equal to any occasion.

As A Debater. He engaged in more debates than any other man (either in or out of the church) of our time. He was one of the most capable debaters ever to debate. He would often say as he began his reply to an opponent, "I shall take up what he has said, item by item, and answer all the objections he has raised to my proposition." He always did exactly that!

I heard him say that when he prepared for a debate he always prepared 20 times more material than he would need. He told me that before his baptism he debated a Methodist preacher. He had made up his mind to be baptized, but in the community there was not a preacher to baptize him. Before the preacher arrived, he engaged a denomi-

national preacher in a debate, and during a gospel meeting at his home in Holladay, Tennessee, he, along with his brother, who also is a faithful gospel preacher of many years, and five others were baptized in a nearby creek near Holladay.

As A Moderator Of Open Forums. He conducted many forums, but he was best known as moderator of the Open Forum at Freed-Hardeman University. I heard him conduct his first forum there when I was a second-year student and for approximately 30 years I was present for those forums each year. I never knew a man who could equal brother Woods in conducting a forum.

As the bell signaled the conclusion of his last forum, I went to the microphone and said, "Brother Woods, I have been present for all of your forums, from the first to the last. I believe that Ecclesiastes 7:8 sums it up well, '**Better is the end of a thing than the beginning**

BROTHER GUY N. WOODS PASSES AWAY

Our beloved brother in Christ, GUY N. WOODS, passed away on Wednesday, December 8.

Brother Woods was one of the most dedicated and scholarly Christians I have ever known. He represented this congregation in debates on three different occasions. Brother Woods always had time to talk when you called and needed information about the scriptures. He was truly a Christian gentleman.

I appreciate all the writing that I have by brother Woods, but, most of all, his "Questions and Answers, Open Forum, Freed-Hardeman College Lectures, Volumes 1 and 2."

We extend our sympathy to the family of brother Woods and thank God for the outstanding good that he did for the Cause of Christ while he lived. He truly prepared himself for a better place and his good influence will continue. Our precious memories of this great saint will always be with us.

— O. B. Porterfield

thereof.' On behalf of us all we express appreciation to you for the great job that you have done."

Eternity alone will reveal the good that he did in that forum, and others. Fortunate are we that he put into print two great volumes of his questions and answers. It would be good for every person in the world to own copies of these two books.

His experience as a gospel preacher and debater, along with his innate fairness, his genial spirit, his tremendous grasp of the truth, along with his great love for the truth, and his unusual ability to think while on his feet, combined to put him in a class to himself as a moderator of open forums.

As A Writer. He not only was a prolific writer, but also what he wrote was worth reading. As a writer for the *Gospel Advocate* he commented on every verse in the Bible. He served as a staff writer for the *Advocate* for more than 50 years, and for several years he was Editor of the *Advocate*. He authored many books, articles, and tracts. His writings will live because they deserve to live.

As A Man Of Generosity. Guy N. Woods was a man of generosity. He helped so many of us in numerous ways. He told me years ago that whatever money he received from preaching in gospel meetings, he gave all except expenses to mission work. He gave all proceeds from his first book, *Open Forum: Freed-Hardeman College Lectures* to Freed-Hardeman to buy N. B. Hardeman's former dwelling house.

★ ★ ★ ★ ★

Some men who excel as public speakers, excel in nothing else. Some who excel as writers, excel in nothing else. Some who excel as debaters, excel in nothing else. Some who excel in business, excel in nothing else. However, though rare for one man to excel in all those things and in numerous other areas, yet Guy N. Woods did excel in whatever area he engaged.

Brother Woods, in every respect, was a loveable and delightful person. He was possessed of much wit, and he was knowledgeable in a wide variety of subjects. He was an exceedingly interesting conversationalist. He possessed as rich a store of illustrative and anecdotal material of any person of my acquaintance. His mind, lavishly endowed by nature, was carefully cultivated through the years, and multitudes are richer for it.

I shall ever be grateful to him, for his unwavering devotion to duty which

caused him, like Josiah, to be faithful to God. He, like Josiah, "turned not aside to the right hand or to the left" (II Kings 22:2). One cannot with a few bold and rapid touches of the pen do full justice to a man of brother Guy N. Woods' caliber. Many a large volume has been written about men not possessing a thousandth part of the greatness

of Guy N. Woods!

★ ★ ★ ★ ★

Now Gone Home. Our illustrious brother now has gone home. God said to Joshua, "Moses my servant is dead" (Joshua 1:2). It is my conviction that at the death of brother Woods, God would say, "Guy N. Woods my servant is dead." I have never known a man who

had more reasons to face death unafraid. May the great life of brother Guy N. Woods remind all faithful Christians, "The eternal God is thy refuge, and underneath are the everlasting arms."

—1190 Estate
Memphis, Tennessee 38119

A Tribute To Guy N. Woods

Thomas B. Warren

Before I met brother Guy N. Woods, I had heard many good things about him from faithful Christians. So, early in my preaching career, I drove to a town in Louisiana where brother Woods was participating in a public debate with a Baptist preacher. This was the first public debate on religious matters which I had ever heard.

From the very beginning of this debate, I was amazed at (1) brother Woods' knowledge of the Bible and (2) his ability to expose the error which is involved in Baptist doctrine. As I sat and listened through four nights of debating, I resolved that I would do my best to study to the point where I would be able to defend God's truth and to refute doctrines which deny that truth.

Those four nights of listening to the exaltation of the truth and expose of false doctrine made an impression on me which has lasted unto this moment. I said to myself, "If enough gospel preachers will equip themselves to do as brother Woods has done in these four nights and if congregations will support such debates, then the Lord's church can truly spread the truth far and wide."

In a number of brother Woods' debates which followed that one, I helped brother Woods by drawing charts for him. Some of those debates were at Paragould, Arkansas (with W. Curtis Porter); Indianapolis, Indiana; Birmingham, Alabama, and Newbern, Tennessee (with Roy Cogdill). All of these four debates were centered on the orphan home issue. In my judgment, these debates were really quite crucial to the turning back of the "anti" brethren.

During the years from, say, 1940 to 1975, the Lord's church grew in a fantastic way. Due to what? I have no doubt that, in the main, the growth can be attributed to the debates which occurred during this period.

Also, I both enjoyed and profited from brother Woods' comments during the Open Forum which is a part of the Annual Lectureship at Freed-Hardeman University (where I served as Chairman of the Bible Department). Brother Woods was truly a giant in handling the various questions which were presented to him. Again this was a great encouragement to me and, I am sure, to thousands of other people.

I heard brother Woods preach in many gospel meetings. His sermons were always excellent! He quickly came to the point. His line of thought was easily followed. Many people were baptized and restored as a result of his sermons.

He was unexcelled as a writer. He served as a staff writer of the *Gospel Advocate* for many years. For many years, he was the writer of the *Annual Lesson Commentary* of the *Gospel Advocate*. Having written that commentary one year, I have a deep appreciation of the amount of work which is involved in writing that commentary.

And, so, to brother Guy N. Woods, I say, farewell, dear friend and brother. I hope to see you again—some day—in that land that is fairer than day; you have helped all who were willing to be helped.

—Post Office Box 472
Seagoville, Texas 75159

GUY N. WOODS: A GIANT

Keith Mosher, Sr.

The death of brother Guy N. Woods has left a void to the defense of truth via the polemic platform, and in friendship for gospel preachers unparalleled by the death of any other preacher known to me these past 28 years. It seemed that he was always there to answer questions, to annihilate error, and to ease the way for us younger preachers. Now he is gone, and the church of Christ in this century has to mourn the passing of a "mighty one in Israel."

He told me once, while authorizing me to use a *Gospel Advocate* article of

his (on inspiration) for a tract, that few ever bothered to get his approval about such matters. He seemed to be thanking me even for asking. I have since thought that perhaps brother Woods was thought of by so many as a brotherhood voice, that few thought it out of place to use his material without permission. Evidently, brother Woods never realized how much he was "ours" and how much he spoke for "us." Truly, he was a genius without peer, but first and foremost, he was a humble, Christian gentleman.

The first time I heard him speak was

in Memphis. Dorothy (my wife) and I had just arrived here from "up north" and expected to encounter hundreds, perhaps thousands, who would be coming to listen to this preacher we had only heard about. There were fewer than 100 present from this so-called "Bible belt" city, but brother Woods preached on the "security of the saints" as if thousands were in attendance! We were grateful to be there that night and at any other time over the years that he preached.

At his recent funeral, few were in attendance. It is strange that a giant can fall and so few hear of it. He will be sorely missed, at least here.

—4688 Desoto Road
Walls, Mississippi 38680

PRECIOUS MEMORIES OF BROTHER GUY N. WOODS

Robert R. Taylor, Jr.

Lovely lyrics from a beloved hymn read, "*Precious memories, unseen angels, Sent from somewhere to my soul; How they linger, ever near me, And the sacred past unfold.*"

Memories of the late and lamented **Guy N. Woods** are precious etched in my mind. I first heard him preach in a gospel meeting at Humboldt, Tennessee, in the fall of 1949. His lesson was "Where Are The Dead?" The first lectures I heard him give at Freed-Hardeman were in 1950. His theme for the four days he spoke was the book of Philippians. He made the riches of that marvelous missive come alive. The first time I heard him on radio was either in 1950 or 1951. He spoke on "Worship—The Wrong Kinds And The Acceptable Kind." The lesson was simple yet sublime, plain yet profound.

Precious, indeed, are the memories of the many years he conducted the Open Forum at Freed-Hardeman. He has had neither superior nor peer in fielding hard questions. That hour was always the highlight of each day's lecture-ship. Regardless of how difficult or complex any question was, he had a Bible answer for it. I have heard him answer hundreds of question. I never saw him at a loss for the right answer. The day of his funeral at Holladay, Tennessee, I asked **Alan Highers**, "In all the many times you heard him conduct Open Forums or Question and Answer Sessions, do you recall a single time when he was at a loss for the answer?" The quick response was, "No!"

Precious, indeed, are my memories of the many, many times I heard him preach in gospel meetings. His lessons were always well prepared, delivered with dignity and filled with the rich nuggets of Biblical truth. He made every word count. He could say more in 20 or 25 minutes than most of us can say in two hours! He was a "master of assemblies." He preached in a meetng for us when I lived in Ripley, Mississippi, in December of 1973. He stayed in our home. We treasured every moment he was with us. Our children loved him dearly and deeply.

Precious, indeed, are my memories of him as a debater. I am glad I got to hear him debate. A number of his debates are in book form, and I have read them with relish. He had one quest in a debate—truth. Above all, he wanted that to triumph. He was an undisputed champion on a polemic platform.

GUY N. WOODS

H. A. (Buster) Dobbs

The venerable **Guy N. Woods** has made his departure from this life to an unseen world. His outward man was placed near his boyhood home in Tennessee, to "mix with the elements." His inward man, free from the cares of flesh, is comforted in paradise, awaiting the resurrection, and mixing with the "souls of all just men made perfect."

Brother Woods was a man of high intellect, practical wisdom, and warmth of brotherly kindness. His ability to

analyze was unparalleled. He had no earthly equal as a debater and writer. He was a teacher. He was a friend. He was a saint.

Having been overcome by carbon monoxide, brother Woods lay in a coma for several days. His spirit was drawing itself into itself and preparing for its flight. On the night of December 8 brother Woods' soul slipped its earthly fetters and a "sweet chariot" carried him home.

Precious, indeed, are my memories of him as a writer. He excelled in religious journalism. From the late 1940s to the late 1970s he wrote the *Gospel Advocate Adult Quarterly*. During this time he wrote about 120 Quarterlies. If bound together, these would make 30 good-sized volumes. For the most part these were written as he traversed the country in gospel meetings with a different writing location each week and minus access to his vast religious library of close to 10,000 books. He wrote many great books. He wrote three of the widely used *GA Commentaries* on John, James and the general epistles of 1 and 2 Peter, 1, 2 and 3 John and Jude. He produced two outstanding volumes of *Questions and Answers*. I treasure them as I do few books in my library. Every book he wrote was a marvelous masterpiece. Hundreds of articles flowed from his pen.

Precious, indeed, are my memories of his friendship. I often visited with him when he lived in Memphis. I visited him many times in his Nashville home and at his office at the *Advocate*. He was never too busy to cease what he was doing and chat with me. When he went to the *Advocate* to help edit it in 1977, he soon invited me to help write their *GA literature*—the *Senior Quarterly* and later the *Adult Quarterly*. In 1989 he encouraged me to begin writing *Companion*. I recall this incident. I wrote on a controversial verse for one of the lessons in the *Adult Quarterly*. A brother wrote a strong letter of protest to brother Woods concerning my expressed views on the verse. Brother Woods wrote him back, "Brother Taylor has written the truth on that verse, and we stand behind him." And he did!

The words from Shakespeare describe him so well, "His life was gentle, and the elements so mix'd in him that nature might stand up and say to all the world, 'This was a man!'... Take him all in all, he's a man such that we shall not see his like again."

From the humble surroundings in which he grew up at Holladay, Tennessee, he went on to true greatness. What a lovely legacy and holy heritage he left us. Marvelous memories of him flood my soul. Like Markham said, in essence, of Lincoln's passing, "He left a vast lonesome place across the sky!"

[NOTE: The foregoing tribute to brother Woods appeared in the *Ripley Beacon*, of Ripley, Tennessee, for December 19, 1993. IYR Jr.]

He laid his armor down and passed the torch to us. From this faithful servant of the King of the Ages, we received a priceless bequest. Out of the grave the memory of this valiant soldier bids us to seek first "the kingdom of God and his righteousness." When we love God supremely and fellow-man as self, we are constrained to love liberating truth. Brother Woods has shown us the importance of study, of meditation, of dedication, of devotion, of self-sacrifice, and the relevance of being "set for the defense of the gospel." He was no shirker. He did his part in traveling the second mile—and more.

Time passes! We pause for a moment to salute this preacher-prince, this priest of Jehovah, this holy property of God. Our hearts swell within us as we remember his godly life and his many achievements, and we dedicate ourselves to follow him insofar as he followed Jesus. We look forward to the day when we stand on an eternal shore and

sing together the victory song of Moses and the Lamb. Watch for us, Guy. We are coming.

—Post Office Box 690192
Houston, Texas 77269-0192

[NOTE: Reprinted by permission of the *Firm Foundation*, first appearing on Page 24 of their issue for January, 1994. IYR Jr.]

MUCH APPRECIATION FOR THESE TRIBUTES TO GUY N. WOODS

Inasmuch as your editor was overseas in missionary work at the passing of brother Guy N. Woods, it was not possible for me to attend his funeral, in person. Contending for the Faith is indebted to brother Curtis A. Cates both for his tribute to brother Woods but also for those of brethren Thomas B. Warren, Garland Elkins, Harrell Davidson, and Keith Mosher, Sr., all of which appeared originally in the Memphis School of Preaching publication, Yokefellow, for January 20, 1994. Thanks, also, to brethren Robert R. Taylor, Jr., H. A. (Buster) Dobbs, O. B. Porterfield (of Seibles Road/Montgomery, Alabama) and Jackie M. Stearsman for what they wrote in their various bulletins and publications, reprinted by permission herewith.—Ira Y. Rice, Jr., Editor

Modern Day Gibeah

Brock M. Hartwigsen

In the 19th chapter of Judges, we read about a Levite who was traveling home with his wife and a servant. When evening was drawing near, his servant suggested that they spend the night in the city of Jebus, a city of the Jebusites. The Levite responded, **"We will not turn aside hither into the city of a stranger, that is not of the children of Israel"** (verse 12). So they went to Gibeah, a city of the tribe of Benjamin.

During the night the men of Gibeah, fellow Israelites, came and took his wife **"...and knew her, and abused her all night until the morning"** (verse 25). She died as a result of this brutal gang rape.

The Levite took her body home and cut it up into twelve pieces and sent it **"into all the coasts of Israel"** (verse 29). The people of Israel were horrified at what happened to her and demanded that the Benjaminites, men of Gibeah, be held responsible for their actions. The rest of the tribe of Benjamin, however, said no. As a result of their defiance, war ensued and 40,000 Israelites died plus all the men of Benjamin save 600.

This horrible incident in the history of Israel is being repeated today with spiritual Israel, the church. No, not the

physical raping and killing of the women by Christians, but the spiritual raping and killing of Christian young people by their own brothers and sisters in Christ.

God-fearing parents, not wanting to send their children into the universities and colleges of the world, save and sacrifice to send them to study with and learn from fellow Christians. In some of those schools they are taught evolution, to question the authority and divine pattern of God's word, that Christ's church is nothing but a denomination, to extend the hand of fellowship to the unsaved denominational world, and such like.

As a result of the raping of their faith, not just one but many have spiritually died. Grieving parents, elders, preachers and others have documented these atrocities and like the Levite have sent evidence unto "all the coasts of Israel."

Just like the men of Gibeah, fellow Benjaminites, fellow academicians and others have stood up to defend such undefendable actions. BUT, to our shame, unlike Israel of old, most of modern day Israel has turned a deaf ear to these deplorable deeds. The bulk of the church is not willing to rise up and put a stop to it. The raping and killing continues unabated on some of our campuses of higher learning, at lecture-

Jackie M. Stearsman, Director, Florida School of Preaching, Lakeland, Florida:

IN MEMORY OF GUY N. WOODS

Many were saddened to learn of the death of brother Guy N. Woods, December 8, 1993. The influence of brother Woods was extensive in life and will not end by his death. He has helped to shape the thinking of many brethren by his writing of commentaries and for brotherhood publications his impact will continue.

Brother Woods was a great preacher, writer, editor, and Christian friend. His encouragement to me has meant much. Under his oversight I wrote the *Annual Lesson Commentary* for the *Gospel Advocate* for three years. I discontinued this when I came to work full time with the school.

The last time I saw him in person was when Bell Shoals honored him and at that time he was commending me in my writing. We shall miss him and are grateful to God that our paths crossed. Our life is better for having spiritually traveled in his fellowship. [Reprinted from the Florida School of Preaching's monthly publication.]

The Sleeping Watchmen

Shan Jackson

It was with a broken heart that Jesus stood in Gethsemane and watched as his disciples slept. They were good men. They were loyal. They had left all to follow him. They were his watchmen, but they were asleep. **"Couldst not thou watch one hour?"** There lay James and John, sons of thunder, not watching as he asked them to do, but sleeping. There was Simon Peter, the impulsive one, not guarding his post, but asleep. Yet even in this deep hour of despair Jesus found compassion for these trusted friends.

Brethren, will we sleep today? Never has the church faced so many enemies—some without, others within. Surely we, his chosen of this day, have slept and taken our rest long enough.

Indeed, it is time to **"rise up"** as Jesus instructed that day. It is time, and past time, for action. The one that would betray him was at hand, the mob was advancing. **"Rise up!"**

It should be noted that these sleepers were never found in this condition again. From that time forward they were flaming examples for truth. Jesus had compassion for their frailty, but their time of rest was past. He roused them to new activity. May such be the result today.

—Post Office Box 93
Palacios, Texas 77465

ships and even the pulpits of the church.

We need to rend our clothes, put ashes on our heads out of shame and rise up and refuse to return unto our homes (Judges 30:8) until this is put to a stop and the guilty persons properly identified and put outside of the camp.

—12521 Holly Springs—New Hill
Apex, North Carolina 27502

NURTURING NEW CONVERTS

Kevin L. Moore

Few things bring greater joy to a family than the birth of a child. But with this child comes responsibility. A newborn infant cannot care for himself—he must be cared for (*i.e.*, fed, sheltered, protected, loved). In time, the child should grow to a stage where he can care for himself, and eventually, as he becomes more mature, to care for others. Unfortunately, not all children reach maturity. The most traumatic experience in the lives of parents is the death of a child.

Few things bring greater joy to a Christian than winning a soul to Christ. **"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance"** (Luke 15:7). When an individual obeys the gospel, he is **"born again"** (John 3:3,5), is **"a new creature"** (II Corinthians 5:17), and is a member of God's family (Ephesians 2:19). He is all three things, but he is also just a spiritual infant (I Corinthians 3:1-2). And just as a physical baby cannot survive without nurture, care, and assistance, neither can a spiritual babe. The joy of witnessing a new birth turns to heartache when that soul departs from the Lord (II Peter 2:20-21).

To prevent the loss of our new converts, nurturing is essential. The key to nurture is knowledge. Knowledge can only be obtained by learning, and learning can only be achieved through teaching (John 6:45). In teaching new converts, the following questions should be considered: *Why* do we teach them? *When* do we teach them? *How* do we teach them? *What* do we teach them?

WHY do we teach new converts? (1) We teach them because knowledge is necessary for spiritual growth and survival. **"As newborn babes, desire the sincere milk of the word, that ye may grow thereby"** (I Peter 2:2). Israel was immersed in sin and consequently cut off from God as a result of their **"lack of knowledge"** (Hosea 4:1-6). (2) We teach new converts because knowledge is the key to discerning good and evil (Philippians 1:9; Hebrews 5:13,14). Without this knowledge, Christians are like **"children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in**

wait to deceive" (Ephesians 4:14). (3) We teach young Christians because without the knowledge of God, they are barren and unfruitful, and spiritually blind (II Peter 1:8-9).

WHEN do we teach new converts? We should start teaching them *before* they become new converts. Prior to baptism, a person should have learned more than just how to get into Christ and have his sins forgiven. Before an individual is baptized, he should read Matthew 28:18-20, and then be asked, "Are you willing to obey all that Jesus commands?" If the response is "no," that person is not ready to be a Christian. Jesus taught that one must **"count the cost"** before becoming his disciple (Luke 14:27-35). In Peter's Pentecost-day sermon, he taught more than just baptism for the remission of sins. **"And with many other words did he testify and exhort..."** (Acts 2:40). We do a great disservice when we baptize someone before sharing what God expects after baptism. In counting the cost of discipleship, prospective Christians need to understand commitment, priorities, and continued obedience. How can a person be scripturally baptized, for example, if he does not even understand about the one church to which he is being added? (Acts 2:41,47; I Corinthians 12:13).

Continued teaching after baptism is also necessary. How sad it is when a person is baptized, then left to fend for himself with no follow-up teaching. It is frightening to read mission reports of campaign groups baptizing hundreds of people, then returning home and leaving these spiritual babes on their own. How many of these new Christians can be expected to remain faithful? After the conversions of the 3,000 on Pentecost, **"they continued steadfastly in the apostles' teaching..."** (Acts 2:41, 42). When Paul established the church at Corinth, **"he continued there a year and six months, teaching the word of God among them"** (Acts 18:11).

HOW do we teach new converts? The simplest way of teaching is to provide helpful study materials. **David Pharr's THE BEGINNING OF OUR CONFIDENCE** (a 49-lesson booklet) is helpful. The *original* version of **R. B. Sweet's NOW THAT I'M A CHRISTIAN** is also good. Various tracts,

books, and other materials can provide the young convert with basic tools for nurturing his new faith. However, just giving a new Christian something to read is usually not enough. No responsible parent would just leave a bottle in an infant's crib and expect him to feed himself. Having regular follow-up Bible studies with a new convert is also important. This will help ground him in the faith, build his confidence in God's word, and help him develop good study habits and skills.

In addition, a Fundamentals Bible Class is of great value. This class is sometimes called a "New Converts Class," but since some older Christians *also* need to be grounded in the fundamentals of God's word, the former description may be more appropriate. Because the Bible makes a distinction between babes in Christ and those who are more mature in the faith (Hebrews 5:12-14), we should cater to their respective needs.

It is also important for the congregation to extend love and fellowship to new Christians. One of man's greatest needs is to feel loved and a sense of belonging. This is especially true in God's family (*cf.*, I Corinthians 12:14, 25). The moment a person becomes a member of the Lord's church (and even before), he should feel welcomed. **"And let us consider one another to provoke unto love and to good works"** (Hebrews 10:23; *cf.*, 3:13). Along with regular association, the good examples of older Christians are crucial to the nurturing process (I Timothy 4:12,16; *cf.*, II Peter 2:2).

Finally, **WHAT** do we teach new converts? Among other things, a babe in Christ should learn the proper motivation for obedience (Romans 6:17; Ephesians 6:6), the fallacy of putting one's faith in men (Isaiah 9:16; Psalms 118:9), how to study the Bible (II Timothy 2:15), how to pray (Luke 11:1), Christian living (Galatians 5:22-23), the dangers of doctrinal error (Matthew 7:13-23), church attendance (Hebrews 10:23-25), giving (II Corinthians 8-9), and acceptable worship (John 4:23-24). But there is something of utmost importance which has long been neglected in teaching our new converts—*viz.*, evangelism. It seems we have raised a generation in the church which thinks evangelism is "optional," or that it is "someone else's responsibility." A growing number of professing "Christians" go through life doing absolutely nothing to lead a soul to Christ, and seem to

Contending FOR THE Faith

SUBSCRIPTION CAMPAIGN COUPON

Date _____

1. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

2. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

3. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

4. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

5. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

6. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

7. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

8. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

9. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

10. Name _____
Address _____
City _____ State _____ Zip _____
New () Renewal ()

SUBSCRIPTION RATES

Single Subscription, One Year, \$6.00
Single Subscription, Three Years, \$16.00
Single Subscription, Five Years, \$25.00

Club Rates:

Three One-Year Subscriptions, \$16.00
Five One-Year Subscriptions, \$25.00
Ten (Or More) Subscriptions, \$4.50 each

CONTENDING FOR THE FAITH

4850 Saufley Field Road
Pensacola, Florida 32526-1798

feel no guilt about it. One big reason is that we have failed to teach members from the beginning of their new births about their responsibility to share the gospel. Jesus' statement in Matthew 28:20 (which we often use to stress the importance of teaching young disciples) is in the context of evangelism. Paul affirmed that everyone who has been reconciled to God has been given the ministry of reconciliation (II Corinthians 5:17-18). Not only will Christians be held accountable for rejecting their God-given evangelism ministry, but those of us who teach new converts will be held accountable if we fail to inform them of this obligation (*cf.*, Ezekiel 3:17-21 and Acts 20:26-27). **"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to**

teach others also" (II Timothy 2:2; *cf.*, Hebrews 5:12).

Now that we have considered the *Why, When, How, and What* of teaching new converts, may we endeavor to be more diligent, both in winning people to Christ and in nurturing them in the faith, so that fewer souls will be lost to the devil.

—95 Webb Street
Wellington, New Zealand

[NOTE: Brother Moore has been working as a missionary to New Zealand for more than seven years. I heard him deliver the above material in an address at the Ninth Annual Asian Bible Lectureship, in Manila, Philippines, in December, 1993, and asked him to send it for publication in article form. —Ira Y. Rice, Jr., *Editor*]

were so far gone that there seems to be no way to bring them back to the truth.

"In any case, please assure the Red Oak brethren—and be assured yourself—of our deep appreciation for having a part with us in this ongoing battle for the minds and hearts of so many of our deceived, misguided brethren. The battle continues." [YRJR.]

Bill Towry, minister to the Harlandale Church of Christ, of San Antonio, Texas, addressed the following to brother Goebel Music, author of the celebrated best-seller, **Behold The Pattern**:

"At a recent Christian men's meeting here at Harlandale, a young man came and wanted to know if it was OK for him to be present. He saw that I had your books for sale and bought four of them to give to friends and made us aware that he was about a year out of Catholicism and until recently had been a member at Oak Hills, where he knew something was wrong but not exactly what. He then received a copy of **BEHOLD THE PATTERN** in the mailing to the membership there, read it and confronted the elders. Becoming aware that they intended to do nothing about the problem he left Oak Hills and placed membership with a faithful congregation and now wanted to put copies into the hands of friends that they might learn the truth and leave the error.

"I'm sure this result from **BEHOLD THE PATTERN** thrills you as it did us...I'll probably see this brother again...He will probably want more books and I sold the last ten I had today...God bless and prosper you in his work..."

[NOTE: Enclosed in his letter was a check for another case of **BEHOLD THE PATTERN** (16 copies). It is amazing to note the continued strong demand for this extraordinary book—more than 50,000 copies now being in circulation in less than two years time. [YRJR.]

Curtis A. Cates, Director, Memphis School of Preaching, Memphis, Tennessee: "The time of the 1994 lectures is March 27-31, 1994... The lectureship is on 'Ecclesiastes and Song of Solomon: Divine Wisdom on Life, Love, and the Mutual Affection of Christ and The Church.' With all the challenges facing the Lord's people today and their families, this is a vital subject. The manuscripts for the book are excellent!"

The Elders of the Eastside Church of Christ, of Muskogee, Oklahoma, sent us another \$300.00 to help pay for more "special mailings" of *Contending for the Faith* to families in churches who are "speaking perverse things, to draw away disciples after them" (Acts 20:30).

Eddy Gilpin, Mbeya, Tanzania, East Africa: "Well, brother Rice, it is obvious the liberals won't listen to reason... Maybe they'll listen to satire. No, on second thought, I think that, too, probably is a vain hope...I appreciate your good work for the cause..."

Notes & Quotes...

Bruce R. Curd and the brethren of the Red Oak Church of Christ, of Marion, North Carolina, where he preaches, do not find *Contending for the Faith* that offensive. Enclosing two checks—his for \$100.00 and theirs for \$500.00—they are helping support our "special mailings" to the families of churches leading away disciples after perverse things.

"I have observed the trends for several years," he writes, "particularly since Rubel Shelly apostatized from the truth...Now it seems that a host of able brethren, who along with Shelly were stalwarts for the truth, have jumped on the band-wagon, or who are at least sympathizers... All of these men are well known to me, one of whom was a revered college teacher and two were fellow students. It is beyond my comprehension that these good men would (or could) be led along by the pied-pipers of liberalism to a certain drowning in the river of liberalism unless there is an abrupt about face—and that ever so quickly.

"Brother Ira, I have stood with you (because you have stood for truth) through the years, and God being my helper, I shall continue to stand four-square for truth. To that end I have asked the brethren here in this little country congregation where I preach, for \$500.00 to help you in your 'Special Mailings.' In addition, I am sending an extra \$100.00 from my own pocket to help stem the tide of apparent wholesale apostasy in our beloved brotherhood. My prayer is that you and the Bellview brethren will receive enough to pay for back printing and mailing bills and to bombard all of the brethren you mentioned in your letter, both churches, individuals and colleges, with much needed information. May God grant that the levies of truth will continue to hold against the onrushing flood of apostasy. Let us work and pray to the end that the hole in the dike of faithfulness to God and his word does not become so enlarged that the body of Christ will become inundated with liberalism. And such may be the case unless every faithful soldier of Christ arises and hurls himself into the breach.

"God bless you, my dear brother! On to victory! The battle for truth has not yet been lost—and it will not be lost...It has been said that when Lot moved into Sodom, Sodom moved into Lot. And just as surely when one

itches his tent toward liberalism, liberalism will move into that one."

[NOTE: In my reply to brother Curd, I said, in part, "It is astonishing as well as appalling to me that so many of those we used to consider stalwarts of the faith have let themselves be misled into liberalism. It makes no sense at all.

"As you know, I lived in Nashville for some seven years in the late '60s and early '70s. Even then I could not help noticing the tendency of some to 'get along, go along.' Often, I discussed this with such men as B. C. Goodpasture, Willie Cato and others. They saw the trend, regretted it, but did not seem to know what could be done to correct it other than by teaching.

"It was not until a couple of years ago that the idea came to me that we needed to get mailing lists of the churches especially responsible for leading the disciples astray and mount large-scale offensives among their own members to try to nullify their efforts. It truly has been expensive; however, we know of quite a number who WERE "going along" but now are taking a stand. Also, it has not been nearly as easy for the leading false teachers to deceive others as it was before. The trouble is that many already

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org. U. S. Postage PAID Birmingham, Ala Permit No. 572

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

TAKING A CHAPTER FROM DAVID ON HOW TO DEAL WITH GIANTS, TINY ROANOKE SLINGS A STONE

Ira Y. Rice, Jr.

The 17th chapter of I Samuel tells one of the most remarkable accounts of all time. Saul and his men of Israel were on a mountain on one side of the valley of Elah set in battle array against the Philistines on a mountain on the other side with the valley in between. The Philistines sent out a champion named Goliath, a giant of Gath, almost ten feet tall.

Physically imposing, Goliath taunted Saul and Israel's army, challenging them to choose a man to represent them who would come down and fight, saying that whoever lost should serve the other. "I defy the armies of Israel this day," Goliath roared; "give me a man, that we may fight together." So intimidated were Saul and his men by these words that they were sore afraid.

We all know the story, how Goliath presented himself morning and evening repeating his challenge for 40 days. How young David, a keeper of his father's sheep, was sent to carry food to his brethren in the Lord's army. How he heard the Philistine giant roar out his challenge once more. When David saw fear in Israel's eyes, he could hardly believe it, chiding, "Is there not a cause?"

When these words were rehearsed to King Saul, he sent for David. David said to Saul, "Let no man's heart fail because of him: thy servant will go and fight with this Philistine." Saul protested, "Thou art not able to go against

this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."

DAVID WAS NOT AFRAID

But David was not afraid. He told Saul how he had delivered his father's sheep from a lion and a bear, slaying them both, "and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."

Rather than claiming victory for himself, David declared, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

When Saul finally agreed for David to fight Goliath, he said, "Go, and the Lord be with thee." He tried to arm David with a helmet of brass, a coat of

(Continued on Page 3)



NOT JUST THE ELDERS AND PREACHER, but everyone in the Roanoke church who COULD help turned up to do his or her share of mailing out "BEHOLD THE PATTERN."

Contending FOR THE Faith

Volume XXV, No. 3 March/1994

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Dan Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coas	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price

Stephen Wiggins

SUBSCRIPTION RATES

Single Subscriptions: One Year \$8.00. Three Years \$18.00. Five Years \$26.00. Club Rate. Five Subscriptions \$26.00. Whole Congregation Rate: Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$9.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Sauffley Field Road, Pensacola, Florida 32526.

Editorial...

"Last Gasp" Of A Dying Breed? Listen Again, Mike Cope!

When concerned Christians at the Eastside Church of Christ, of Abilene, Texas, inserted a full-page paid advertisement into the Abilene *Reporter-News* for Monday, February 21, 1994, it really got the attention of Royce Money, President of Abilene Christian University, Mike Cope, "Pulpit Minister," Highland Church of Christ, Abilene, and a host of others seeking to defend the doctrinal departures now so evident at ACU.

Appearing on Page 7A, opposite the "Opinion" page of the *Reporter-News*, the advertisement consisted of two parts: (1) An Open Letter to Abilene Christian University, signed by Roy Deaver and Thomas B. Warren, both graduates of ACU; and (2) AN OPEN LETTER TO ROYCE MONEY, signed by Lindell Mitchell. [That you may know exactly what they said, we are photo-reproducing the ad, *en toto*, on Pages 8 and 9.]

Enough of a stir resulted, that one of the local TV stations interviewed President Money on the 6 o'clock news that same afternoon, in which he tried to pass off the ad as representing but a small, insignificant bunch of disgruntles, who were just trying to embarrass the university during its annual Lectureship program. He denied that ACU had changed its doctrinal courses—in fact, that it is the same now as it always has been during the 88 years since the university began in 1906.

Two local TV stations had segments on their 10 p.m. news programs hearing from the advertisers' side of the controversy.

MIKE COPE'S LETTER TO THE EDITOR

Contradicting Royce Money's contention that ACU has not changed directions from its beginning, Highland's "Pulpit Minister" Mike Cope weighed in the following morning with a "Letter to the Editor" of the *Reporter-News* (reproduced herewith), averring that the full-page ad in Monday's paper must be read "in context" as being the "last gasp" of a dying breed. A "frantic, dying gasp," he called it.

Just how Mike Cope would know so much about this is anybody's guess. Please keep in mind that this is the same Mike Cope who, as recently as five years ago at the so-called "Nashville Jubilee," was advocating that churches of Christ must put aside doctrinal differences and



Letter to the editor

A last gasp

Sometimes dying gasps can be rather loud.

That's the context in which the full-page ad in Monday's paper by the Concerned Christians at Eastside Church of Christ should be read.

Churches of Christ are slowly undergoing a refreshing transformation that centers on the grace and call of God. Those who aren't a bit happy about it are screaming louder and louder with fewer listening. A paid advertisement in the public newspaper becomes one of the last forums.

I don't intend this letter as a response to the well-intentioned people who paid for the ad. Rather, I wanted to help put the ad in context for citizens of Abilene and the Big Country. What they heard wasn't a major, robust outcry against Abilene Christian University. It was a frantic, dying gasp.

MIKE COPE

Pulpit minister, Highland Church of Christ
Abilene

MIKE COPE'S LETTER TO THE EDITOR, photo-reproduced (above) first appeared in the Tuesday, February 22, 1994 edition of the *Abilene Reporter-News*.

scooch up to false teachers "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..." He is the same Mike Cope who published Dr. Andre Resner's blasphemous article in *Wineskins*, entitled, "Christmas At Matthew's House," wherein Resner clearly undermined the virgin birth of Jesus Christ. And he is the same Mike Cope, who as recently as January 16th, 1994, was keynoting the installation

ceremony of the interdenominational *Abilene Association of Congregations* at Abilene's First Baptist Church, involving "Dr. Bill Bruster, pastor of First Baptist Church since 1985... as the AAC's new president... Rev. Anne Fine, rector of St. Mark's Episcopal Church, vice president; Kathy Copeland of St. Paul United Methodist Church, secretary; and Bill Perkins of First Central Presbyterian Church, treasurer."

KEEPING MIKE COPE "IN CONTEXT"

"Context," indeed! Please keep Mike Cope "in context," when he says that "Churches of Christ are slowly undergoing a refreshing transformation that centers on the grace and call of God." While Royce Money is claiming "no change" in direction; here Mike Cope is rejoicing over "a refreshing transformation." Well, brethren, which is it? Transformation is change; change, transformation.

I may not know President Money "all that well;" but I did know Abilene's presidents all the way back to Jesse P. Sewell. You could not have hired Presidents Sewell, James F. Cox or Don Morris to follow the direction that Money and ACU are taking today!

As to just when the change of direction actually began, the first time I became fully aware of it probably was in the days of John Stevens. Certainly, before his presidency was consummated, apostasy was in full sway at ACU.

While protesting all the while that *Eastside/Abilene's* full-page ad isn't worth our attention, it seems that Money, Cope and others are paying it more attention than should be the case if it isn't worth it. To see for yourself, please read and study the entire ad as reproduced from the *Abilene Reporter-News* stretched across the centerfold of this issue of *Contending for the Faith*.—The Editor

SLINGS

(Continued from Page 1)

mail and a sword; but David said unto Saul, "I cannot go with these; for I have not proved them."

Putting off Saul's armor, he chose his shepherd's staff, selected five smooth stones from the brook, putting them in his shepherd's bag. Then, sling in hand, David approached Goliath.

Astonished that Israel should send but a youth to fight him, Goliath scorned David, saying, "Am I a dog, that thou comest to me with staves?" Cursing David by his gods, he dared

him, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

Undaunted, David answered his challenge, saying, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and the wild beasts of the earth; and all the earth may know that there is

a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hands."

THE REST OF THE STORY

We all know the rest of the story. As Goliath came to fight David, instead of turning tail and running, David "hastened, and ran toward the army to meet the Philistine." Putting his hand in his bag, he put one of those five smooth stones from the brook in his sling, smiting Goliath with such force that the stone sank into his forehead, and he fell upon his face to the ground.

Having thus prevailed upon the Philistine giant with no other weapon but a staff, a sling and a stone, David ran, stood upon Goliath, drew the giant's sword from its sheath, and cut off his head. Verse 51 concludes: "And when the Philistines saw their champion was dead, they fled."

★ ★ ★ ★ ★ ★ ★

As "stiffnecked and uncircumcised in heart and ears" as any Philistine giant, the **Richland Hills Church of Christ**, of Fort Worth, Texas, long has intimidated surrounding brethren by sheer size and numbers. With seeming impunity, they not only have taught false doctrine themselves, but they have invited fellow false teachers into their pulpit (including denominational preachers), and they have gone out of their way to "receive" those who "bring not this doctrine," contrary to II John 9-11.



WHAT WOULD YOU THINK if you saw an 18-wheel semi-tractor-trailer rig, as shown above, backing into your driveway? Photo was taken as one of the national trucking lines delivered some 2,200 copies of Goebel Music's "BEHOLD THE PATTERN" to the church at Roanoke, Texas, for distribution to the members of the Richland Hills church of Christ, in Fort Worth.

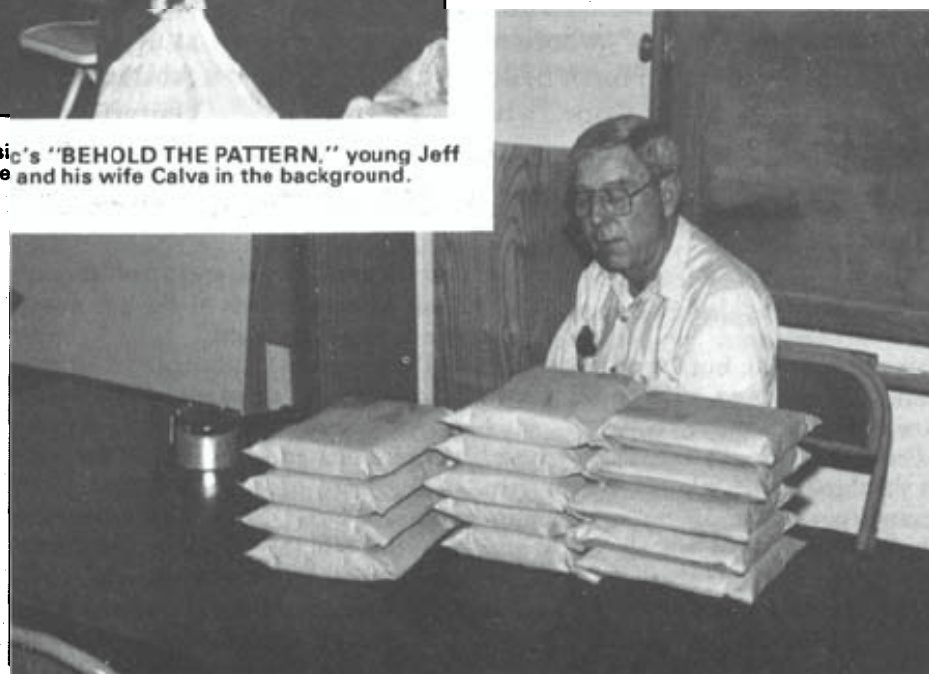
ONE CHURCH STANDS UP

Finally, however, at least *one small congregation* in the Metroplex Area—the **Roanoke Church of Christ**—in frustration, asked, "Is there not a cause?" Rather than considering their *own* size (45 to 50 on a good day), like David, they considered the size of their God. Believing that the same God who delivered David out of the paw of the lion, and out of the paw of the bear, could deliver them from the wrath of the Richland Hills giant (just as he delivered David from the sword of Goliath), they decided that **Goebel**



HELPING CARRY THE SACKS of Goebel Music's "BEHOLD THE PATTERN," young Jeff Judge is shown above, with deacon Max Judge and his wife Calva in the background.

Instead of standing up to this false-teaching, false-practicing, uncircumcised Philistine giant, most of the churches of Christ in the Dallas/Fort Worth Metroplex Area (even most still standing for the truth of the gospel themselves), just like Saul and Israel's armies when they heard Goliath's challenge, "were dismayed and greatly afraid" (I Samuel 17:11). Like the men of Israel, when they saw the size of Richland Hills, they "fled from [them], and were sore afraid" (see verse 24). So little was done to oppose and expose Richland Hills that they thought they could say anything, teach anything, do anything, and have fellowship with every false way.



MAKING SURE FOR ACCURACY, Deacon Gordon checked each address and package before it was allowed to go out.

Music's book *Behold The Pattern* was just the smooth stone from the brook that was needed.

With brother Music supplying the books, the **Roanoke elders** and **Jim Moore**, their preacher, challenged local Roanoke members to raise the money to pay for the packaging and postage, enough to enable them to send one copy each to all the families of the Richland Hills Church of Christ. This done, they next challenged the Roanoke members to address the mailers, insert the books, and pre-sort the packages to get the best rate at the Post Office.



ALL AVAILABLE SPACE at Roanoke had to be used to get the job done. Jean Moore, the preacher's wife, is seen in photo as she applied labels to the packages. Deacon Max Judge (background) is seen re-emerging after carrying a load of books to another room.



NOT CONTENT FOR OTHERS to do all the work, Roanoke's preacher Jim Moore, is seen above as he separated packages of "BEHOLD THE PATTERN" for direct mailing to all the families of the Richland Hills Church of Christ, in Fort Worth.



ONE OF THE MANY trailer loads of "BEHOLD THE PATTERN" being taken to the Post Office at Roanoke, Texas, for mailing to Richland Hills/Fort Worth.

(Anyone thinking this is not work should try it sometime!)

When brother Music ordered the tenth printing of *Behold The Pattern*, instead of having all of it sent to his address, he had enough copies shipped directly to the **Roanoke church of Christ** address to accommodate this massive mailing. Knowing that I personally should be overseas in missionary work during late November and most of December, I asked brother Moore to be sure that photos were taken of the various procedures, which he did.

By the time I got back from the Far East at the end of December, the Roanoke members, though few in number, had seen to it that this huge mailing (by far the largest mailing ever put through the Roanoke Post Office) already had gone forth.

The books themselves had to be delivered to Roanoke by an 18-wheel tractor-trailer rig of a major freight trucking line. The packaging material alone covered one wall as high as a man stands. In order to address, insert and separate the packages by zip-code order, it required every available space at Roanoke's building to get the job done. Not just one, but several trailer loads of books were taken to the Post Office on December 13th—2085 packages in all. Everyone in the congregation who could help did his share of the work. A total of 135 postal mail bags were filled.

It goes without saying, of course, that considerable response by Richland



TO MAKE CERTAIN IT WAS DONE RIGHT, Calva Judge (shown above) prepared all the mailing labels by zones and zip-code order—a job in itself!

chapters. I was in the audience when some of these presentations were made.

I am rather curious as to how you got my name and why you sent this book to me. I am wondering how many copies you have distributed.

This might be of some interest. Back in the middle 1950's (38 years ago), I had the pleasure of being in one of Brother Music's classes. I was a student at Texas Tech and Brother Music taught at the Bible Chair. I was in several of his classes, but two I can vividly remember as being outstanding. One was an in depth study of the Book of Hebrews and the other was a study of how we got the Bible.

Thanks again for the book. I am planning a visit in the near future.

In Christian love,

(Signed)

Sammie R. Medcalf

★ ★ ★ ★ ★ ★

Hills' members already has been received at Roanoke—much of it (but not all) positive. One of the letters reads as follows:

Post Office Box 150572
Fort Worth, Texas 76108
20 January 1994

Dear Christians,

Several weeks ago you sent me a copy of the book "Behold The Pattern" by Goebel Music. I wish to express my thanks and appreciation. The fact that you sent this excellent book tells a lot about the church at Roanoke. It is obvious that you are sound in practice and doctrine, and that you are concerned about pleasing the Lord. It is alarming that so many congregations have become so liberal. It seems that many believe that anything is all right and think of the Lord's church as just another denomination. I can personally vouch for the accuracy of some of the incidents mentioned by Brother Music in his "Strange and Uncertain Sounds from Some Brethren"



ONE OF THE WORK CREWS getting "BEHOLD THE PATTERN" into the mail at Roanoke, Texas, included preacher Jim Moore, elder Tom Huie and his wife, deacon Cleatus Copeland and elder Gene Brown and his wife.

Alkire Road/Grove City Elders Project Sending 'Behold The Pattern' To Every Church Of Christ In The State Of Ohio

Another church initiating an idea to increase the overall effectiveness of Goebel Music's *Behold The Pattern* is the **Alkire Road Church of Christ**, of Grove City, Ohio, where **Mark E. Bass** is the preacher.

Under date of February 17, 1994, brother Bass wrote, enclosing an article

that he had written, setting forth a project that the elders at Alkire Road have undertaken. He also enclosed a sample of the cover letter that they are enclosing with the copies of *Behold The Pattern* that they are sending to sister congregations in Ohio.

"There are 286 congregations (not

counting the antis or other radical groups) in the State of Ohio," he wrote. "Due to monetary constraints, we are going to be spreading this project out over the next ten months...Take care and keep up the fight.."

The article that he enclosed reads as follows:

... Too Silent For Too Long...

In late November (1993) William Phillis, one of the fine elders at Alkire Road, suggested using Goebel Music's *Behold The Pattern* in the Wednesday night Bible class. When we tried to order the workbooks, we discovered that they were out of print. However, brother R. F. Knox (the workbook's publisher) gave us permission to make copies off the book for use in our study.

In the coming weeks, we ordered several cases of the book for our members (seven cases, if my memory serves me correctly). Those who have read the book have been impressed with its frank exposure of false doctrine and heresy so prevalent in much of the brotherhood.

The elders at Alkire Road (Jimmy Hatfield, Gary Carter and William Phillis) are convinced that this book would go a long way toward stemming the current tide of digression in the Lord's church. To this end, they are determined to send a copy of this fine book to every congregation in Ohio.

We will be encouraging these preachers to read *Behold The Pattern* and then encourage their members to purchase it. This book needs a wider distribution in the brotherhood. In spite of the fact that *Behold The Pattern* has sold well

over 51,000 (a phenomenon in and of itself), there are countless preachers and elders who have not even seen it as yet. We would challenge other congregations to do the same in their states. This is a way to get *Behold The Pattern* distributed far and wide.

As Edmund Burke said, "All that is necessary for the forces of evil to win is for enough good men to remain silent." Brethren, we have been too silent for too long. We have allowed the liberals and the digressives to promote their agenda with very little opposition. Many otherwise sound brethren have adopted the attitude, "Just ignore them and maybe they will go away." Sound brethren must take a stand. We must fight an offensive battle as well as a defensive one (Ephesians 6:10-17). This is no time for timidity or passivity.

Enclosed is a copy of the cover letter that we are enclosing with each book.

Any congregations interested in helping with this good work can contact us at the address below:

Mark E. Bass
2781 Alkire Road
Grove City, Ohio 43123

The cover letter by the Alkire Road elders, that brother Bass mentioned sending together with the foregoing article to those receiving the book from them, reads as follows:

February 9, 1994

Dear Brethren,

As elders of the Lord's church, we are very concerned about the direction in which many congregations are headed. Many are drifting from the "old paths;" others have left their restoration moorings and have made shipwreck of "the faith." Because of our concerns, we are attempting to send every congregation in Ohio a copy of Goebel Music's book, "*Behold The Pattern*." Brother Music does an exemplary job in pointing out many of the current problems confronting the Lord's church. He also presents an ironclad case for staying with the scriptures in all that we do.

If brethren would only read this book, the tide of liberalism and compromise could be stemmed to a great extent. This book would retail for \$21.95, except for the fact that several concerned brethren underwrote the publishing cost to make it more accessible. This 660 page book is available in case lots for \$6.00 a book [postage included] (there are 16 books in a case). You'll never buy a better book any cheaper. We hope you will read this book and then encourage your members to read it. At \$6.00 a copy, most everyone can afford it. Brother Music's address and phone

number are: Goebel Music Publications, 5114 Montclair, Colleyville, TX 76034, (817) 283-3634. He will gladly send the books and let you pay him when you collect the money.

We hope that you will do all that you can to promote this fine book in your area. We have already purchased and distributed some 100 copies here at Alkire Road. If you already have a copy of *Behold The Pattern*, please pass this copy on to an elder or member or place it in the church library.

May God's richest blessings be with you as you continue in His service.

In Him,

(Signed)

William L. Phillis
Elder

Gary Carter
Elder

Jim Hatfield
Elder

[NOTE: Just think what the effect would be if at least one eldership in each state would take hold of this idea and take the responsibility for seeing to it that every congregation in each respective state receives a copy of *Behold The Pattern* together with a similar article and covering letter such as those you have just read per foregoing. Would it be a big undertaking? Of course! Nothing big ever gets done without a big enough vision and a big enough challenge for members to attempt something larger than ourselves. This is a capital idea. See what you can do with it. IYR Jr.]

INSTEAD OF MAKING LIGHT OF EASTSIDE/ABILENE'S AD, WHY NOT ANSWER IT POINT BY POINT!

[In debating class back in highschool, our debate coach gave us a three-point plan for winning a debate. Firstly, he advised, admit all you can of your opponent's argument without hurting your own position. Secondly, what you cannot admit, refute. Thirdly, what you can neither admit nor refute, reduce to absurdity.

Across the years, we have noted that when one

resorts to ridicule at the beginning, it is because he can neither afford to admit nor can he refute what is being said. Such is the case with the heirarchy at Abilene Christian University. In order to see why they reduced to ridicule, please turn the page and read and study for yourself what the Eastside/Abilene Church of Christ had to say in the *Abilene Reporter-News*.]

An Open Letter To Abilene Christian University

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 judgement, ACC is not really ACU, and ACU is not really ACC. In our judgement, 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 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 charted 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 Flantz'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 demands 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,

Reprinted by permission from Roy Deaver, & Thomas B. Warren.

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 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.

Greetings brother,

A transcribed copy of your February 21, 1993, speech at ACU has come to hand, and I must respond. The content of this public presentation requires a public response. I will be as candid and forthright as you were. It is painful to be at odds with a brother, but it is necessary when he becomes dangerous to the cause of Christ. You proposed several "things we must do in the church to avoid disaster and to promote growth." Both are noble goals, but what qualifies you to make such proposals? Have you ever planned and grown a thriving church? I am not referring to the "swelling" characteristic of many urban churches. There "hip holy-men" compete for "floating" members that land wherever the newest "felt needs" ministry is announced. Academicians habitually pontificate about things they know nothing of. What do you know of such matters? Frankly, sir, your proposals

him about like a cool breeze enabling him to "transcend the hermeneutic circle" so that he can "by faith" testify that we have encountered and have experienced the Divine, 'the transcendental signified.' This professor is also your employee and your responsibility. He could not continue his relentless pursuit of a mystical agenda without your approval.

Dr. Andre Resner produced a vulgar article in Wineskins relegating the virgin birth of Jesus to a dream Joseph convinced himself to accept despite all reason. According to Dr. Resner, Jesus came from a long line of harlots. If that article does not constitute blasphemy, what does? You have assured us that everyone on the faculty believes in the virgin birth, and Dr. Resner has recently asserted his acceptance of the doctrine. If this is true, why was the article published? Words do have meanings, and that article relegates the virgin birth to the world of fantasy.

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,
Roy Deaver
Thomas B. Warren

Reprinted by permission from Roy Deaver, & Thomas B. Warren.

AN OPEN LETTER TO ROYCE MONEY

Bible professors, elders, and preachers, you are encountering stiff opposition. If you continue to lead the university on a divergent course, it portends devastating consequences for the church. Those who love the Lord, his bride, ACU, and you cannot allow these egregious transgressions to pass unchallenged.

The glare of public scrutiny focused on ACU only after you allowed the staff to begin publishing wildly aberrant views. The calloused disregard for the sensibilities of others, the condescending arrogance, and the vulgarity characteristic of these actions naturally elicited intense opposition. Not even university officials are above sanction.

You seem to believe it is improper to challenge openly statements issued from anyone associated with ACU. In bemoaning the ability of opponents to publish their dissent, you seem not to understand that anyone who publishes his views invites public

critique. You are acquainted with the concept of peer review. If you brethren wish to avoid having your positions challenged, do not publish them.

We were urged to "rediscover that in our allegiance to Christ, the bride wears the name of the groom.The church does not save, Christ saves." Of course, Christ saves, but he only saves his church. He purchased the church—not a school—with this blood. Any effort to divorce Jesus from his bride is doomed. I recall Dr. Philip Slate admonishing us that way at Harding Graduate School of Religion. After reminding us of what Christ died to purchase, he urged us to realize that the real action in God's kingdom is in his church. There, he said, you deal with people "from womb to tomb." Dr. Slate observed that if all the schools vanished, the church would march on undiminished. As a student I thought his statements were odd, but over the years their wisdom has become increasingly apparent.

Dr. Money, you made much ado about the need to view the restoration of New Testament Christianity as a process rather than an accomplishment. We were assured that if we viewed it as a process, we would "have nothing to fear from an honest search for truth even when you have to adjust a belief formerly held." That compels acceptance from every lover of truth. However, you badly blundered the search for truth at ACU. Instead of sharing newly discovered truths, your colleagues have distorted well-established verities. In what appears an attempt to accommodate feminists, denominationalists, mystics, and liberals, truth has been distorted and compromised.

Great discoveries in physics are rapidly expanding the frontiers of human knowledge, but His has not required abandonment of known truth. The multiplication tables are still valid, and two plus two still equals four in the time/space continuum in which we live. Dr. Money, no matter how long and intense your search is, mysticism, liberalism, and false ecumenism will always be contrary to God's expressed will.

You asserted that the public would be better served to get information about ACU from the university rather than from someone in the Firm Foundation or some other publication. As a staff writer for the Firm Foundation, I take exception to the implication that anyone associated with the paper has ever misrepresented ACU or any member of its staff. I challenge you to prove the allegation. When you fail to do so, the public will see that it is a lame attempt to avoid the glare of scrutiny.

Near the end of your speech you said, "How is the Bible designed to be God's final word for man? We need to decide that." I sat stunned as I read it! Brother, if you are not absolutely clear on a matter so basic, you should not be in the position you now occupy. Jesus said, "If you love me, keep my commandments" (John 14:15). That is not hard to grasp. The confused thinking I have observed in your recent graduates is becoming increasingly understandable.

You averned that we should be fighting Satan and not each other saying, "Surely the Lord grieves when we spend our time biting and devouring one another while the world goes unsaved." What grieves the Lord is for people in an ideal position to propagate his truth not to do so. It grieves the Lord to see Christians in places of power acquiesce in the face of error. It grieves the Lord for his people to grovel at the feet of pseudo-intellectuals in a vain attempt to curry their favor. I implore you to reverse your course. Honor the charter of ACU. Brother Money, you have a moral, academic, legal responsibility to do so.

Respectfully,
Lindell Mitchell

805 N. Judge Ely Blvd, 915-676-1615.

The editor of the Firm Foundation sent copies of Resner's article to approximately 100 men soliciting their reaction. They were writers, educators, business-men, lawyers, elders, deacons, and preachers. Without conferring they reached the same conclusion: the article denies the virgin birth of Jesus. If Dr. Resner is incapable of clearly communicating an elemental component of the faith, his competence to lead impressionable young people is suspect. Failure to act forth-rightly and decisively will be an inexcusable breach of your duty as president of the university.

Dr. Money, you apparently encouraged the appointment of a Methodist preacher to be the editor of the school newspaper. The article heralding his appointment lauds him as a "Bible-Preachin', Bike-Ridin' Editor-in-Chief." It tells of his chance discovery of a lady's ring in a darkened movie theater being an act of God. The new editor explained that he does not try to "get real theological about it." Indeed! What in the name of common sense were you thinking of when you allowed that appointment? Can you expect people who take the Scriptures seriously to entrust you with their most precious asset (their children) when such tomfoolery characterizes your administration?

Dr. Money, your portrayal of those who object to the direction you are taking the university as radical extremists was infantile. The attempt to cast yourself and the men cited above as standing in the "broad middle of our movement" is absurd. (Do we have a movement, or does Christ have a church?) Those who oppose you are overwhelmingly capable, serious, patient, and deeply concerned for the health of ACU. They are even more concerned for the future of the church if you persist in your present course.

Your critics include many distinguished alumni of ACU. Many of your own staff are not supportive of the direction you are taking the university. Some members of the board of trustees realize the extent of the departures occurring under your administration. They realize that people will not continue to make the great sacrifices necessary to send students your way if these departures are not reversed.

You called on the assembly to mark those causing divisions "whose agenda is control and not building up the body of Christ." You said, "We must mark those who twist the truth and who 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." Brother Money, that was like the pot calling the kettle black! How do you know your opponents' agenda is control and not building up the body of Christ? How do you know they are driven by ego? Is it possible that you are driven by ego? Could you be bent on control and not building up the body of Christ? I am unable to say, being incapable of discerning your motives, but you appear to have no limitations when judging the motives of others.

Before attempting to mark your opponents, there is something you must understand. ACU is not coextensive with the church. You have no business attempting to dictate to churches how to deal with their members. If you had exercised administrative authority to do some marking at ACU, where you do possess jurisdiction, this letter would not have been written.

The speech contained much talk about diversity being viewed as a strength and not a weakness within set biblical parameters, of course. It is true that many areas of diversity are irrelevant. Social, ethnic, economic, regional, and educational diversity can be a source of strength. You are not being criticized concerning neutral matters. Brethren are concerned with departure from biblical truth. They are disturbed because biblical parameters are ignored. Precisely because in the past more than two-thirds of our missionaries were trained at ACU along with many of our

Paid for by Concerned Christians at Eastside Church of Christ, Lindell Mitchell.

are suspect until evidence of your competence is shown. Any proposal you make to avoid disaster is too late; disaster is upon you. To discover the source of the controversy swirling around ACU, look in the mirror. Because you are president of the university, the buck stops at your desk.

Your speech is laced with assurances of dedication to what is called an essential core of New Testament doctrines upon which we all must stand. You affirm your acceptance of Jesus' deity; you affirm your belief in the essential nature of a believer's baptism to wash away sins and obtain the indwelling of the Holy Spirit. We are told of your belief that our worship should consist of "acapella singing and praying and weekly observing of communion, worship led by Christian men in an orderly way." You express gratitude to those who ask you about their concerns for ACU and promise that you will be honest and always tell the truth.

That sounds wonderful, but your actions do not measure up to your reassuring words. The paper trail left by your professors shows that not everyone on campus shares your convictions. Their taped speeches further establish the validity of this assertion. Do you expect people to believe that these men will not teach in the classroom what they push in their books and articles? Let me be specific with a few examples from the vast multitude that could be cited.

The many false teachers prominently featured on campus programs is ultimately your responsibility. How could Rubel Shelly, Mike Cope, Max Lucado, Jeff Walling, Lynn Anderson, and a host of other advocates of error appear on campus without your approval?

The veritable flood of brazenly erroneous speeches, articles, and books spewing forth from ACU professors resulted under your administrative oversight. Carroll Osburn's harangue concerning the role of women in the Lord's church was silly and indefensible. His pronouncement that he, after long years of study, could no longer say that current claims of "tongue speaking" is not of God shows his lack of understanding. The speeches in which he made such ridiculous assertions were devoid of his much-vaunted academic acumen, exegetical expertise, rhetorical eloquence, and intellectual power. He offered nothing but unsubstantiated assertions.

It was shocking to see a "distinguished professor" of the New Testament make baseless statements. However, your allowing it to pass unchallenged was utterly appalling. How could you fail publicly to disavow such statements?

In an infamous Wineskins article Dr. Doug Foster modified the words of a Landmark Baptist and attributed them to David Lipscomb. I have a hard time believing that a man with a doctorate from Vanderbilt University could do that mistakenly. Foster's use of the material to bolster his aberrant notions is doubly suspicious. If it were done purposefully, serious ethical questions arise. If Dr. Foster did it in ignorance or because of sloppiness, equally serious questions arise concerning his competence. As grave as his breach of literary protocols was, it pales before your failure to discipline him. He is your employee and your responsibility, Dr. Money. When the academic community discovers Dr. Foster's professional lapse, it will act without hesitation. Real scholars do not manufacture and falsely assign quotes to prove a point. Dr. Foster will become a pariah. As concerned as I am for him, I am more concerned for the credibility of ACU. Such misconduct must not go uncorrected, and it is your responsibility to see to it. Further, you must insure that it never happens again.

Dr. Darryl Tippens' forays into mysticism are well-documented and cannot be denied. He avers that the Spirit blows

Reprinted by permission from Lindell Mitchell.

The 51st Annual Pepperdine Lectureship

Gil Yoder

Pepperdine University in Malibu, California, has announced its upcoming 51st annual lectureship schedule for April 26-29, 1994, and just as we have come to expect, it will be yet another exercise in digression. The theme for the lectures has been published as "The Gospel of Grace in Galatians," but a more accurate representation of the series would be "The Gospel of Perversion in Galatians" taken from Paul's words in Galatians 1:6-9, which reads,

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

The "gospel" being proclaimed at Pepperdine this year is not the gospel of grace, but another gospel. It is a call to brethren to abandon the truth for a cheap imitation, a humanly devised plan designed to attract the sinful, ignorant and weak (II Timothy 3:6-7), and to keep them in that condition.

Glancing through the schedule one can easily see numerous programs which do violence to the gospel of grace. Various programs are included which introduce substitutes for the worship authorized in the New Testament for the church: congregational singing (Ephesians 5:19; Colossians 3:16), preaching of the gospel (Acts 2:42; 20:7), prayer (Acts 12:12), giving (I Corinthians 16:2), and the breaking of bread (Acts 20:7; I Corinthians 11:23-29).

Each evening, for example, a program entitled "'Come into His Presence with Singing!' (A Contemporary Worship Experience)" will be presented by **Ken Young** and the **Hallal Singers** of Midland, Texas. We cannot say all of what this "experience" will be, but at least part will consist of one group singing songs of worship for another. Faithful churches of Christ have long battled denominationalists for their use of choirs and quartets in worship, based upon the utter silence of the scriptures for

such a practice. We have pointed out that the reflexive pronouns ("your-selves" and "one another") used in Ephesians 5:19 and Colossians 3:16 authorize and demand only congregational singing in worship.

But now these "Johnnies-come-lately" have introduced the same error into the Lord's body calling it "contemporary" as if the practice had only now been considered. "Wow! Why haven't we thought of this before?" We will give them one thing, however: the practice is newer than anything found in the word of God, but this only points out its complete absence of biblical authority.

Several other entertainment programs disguised as worship are on the docket at Pepperdine to woo the unwary. **Milton Jones** and the **Northwest Drama and Worship Team** from Seattle, Washington, will present another evening program called, "Putting in a Good Word for Jesus (Stories, Songs, and Drama on Natural Evangelism)." Yet another drama program will be presented by the **Good Muse Troupe** entitled "The Cost," written by **Jonathan Wade**, and directed by **Elaine Bent**, both of Dallas, Texas.

Drama is given as a substitute for preaching. We have heard for sometime from those who are tired of scriptural worship, and pine for something new. Drama, we are told, will attract more to our worship, and is an effective means of presenting the gospel of Christ. We might agree that drama would attract new faces to our services (while driving many faithful saints to other places and dividing the body of Christ), but we seriously doubt the effectiveness of drama in conveying the intricacies of the gospel.

However, even if we were to concede that point, the fact still remains that the gospel nowhere gives authority to use drama as a method of teaching either to the saved or to the lost! One might assume that if drama had been available to the early church, they would have used it, but that assumption would be wrong—drama was available to first century Christians and it was ignored as a means of teaching. In fact, the only time drama was mentioned in the Bible was to condemn playacting in religion; the word "hypocrite" is from the Greek "**ὑποκριτής**," which means "an actor, a

stage player." Strange, is it not, that when Jesus had such strong words of condemnation for those who would act at religion, that some would introduce acting into our worship?

The digression evident at Pepperdine does not stop with the perversion of worship, but continues with an effort to blend the roles of men and women in the church. Several forums will be taught by women, and others by husband and wife teams. At least seven forums will be taught by women alone, and at least seven husband and wife teams will be teaching.

Except possibly for the "Associated Women for Pepperdine Dinner" all the forums to be taught by women seem to be open to both male and female. Certainly no effort is made in the lectureship brochure to exclude men from those classes, and we doubt that any effort will be made on campus to do so.

In fact, several of the lessons to be presented at Pepperdine this year seem designed to justify this very departure. **Stuart Love** of Malibu, California, will teach a class with the title, "Your Sons and Daughters Will Prophesy" (Luke's Treatment of Gender in Luke-Acts)." The reader may recall a report given in the November 1992 issue of the *Christian Chronicle* that Stuart Love's wife, **D'Esta Love**, "gave the first prayer by a woman" at a mixed ceremony at Pepperdine in August of that year. The *Chronicle* also reported that Pepperdine had decided "to utilize women fully in all the institution's public assemblies." Is there any wonder where Stuart Love will come down on this issue?

Two other classes in this connection will be "'Masculine' and 'Feminine' Leadership in Congregations (Communicating in a Postmodern World)" by **Dwayne VanRheenen** of Thousand Oaks, California, and "Scripture, Culture, Music, Women (When is Scripture 'Cultural' and When is it 'Binding?)" by **Gary Collier** of Denver, Colorado. We can only guess what will be taught in these classes.

Anything said in such classes cannot negate the words of Paul regarding worship wherein he said, "**I will therefore that men** [the word specifically authorizes males to lead] **pray every where**" (I Timothy 3:8), and, "**But I suffer not a woman to teach, nor to usurp authority over the man, but to be**

in silence" (vs. 12). Such commands were not based on first century culture, but were rooted deeply in the will of God from the beginning of time (vvs. 13-14). If anyone is basing religious practice on culture, it is Pepperdine; they would rather conform to the world for the praise of men, than be transformed by the teaching of God's word (Romans 12:1-2).

Several other lessons to be presented to the brethren reveal the intent of the brethren at Pepperdine to remodel the church of the Lord. **Kirk Ruch** of Burnaby, British Columbia, will give a lesson on "A Model for Smaller-Church Transition from Traditional to Contemporary." **Jeff Walling** from Mission Viejo, California will present "The Community Church... of Christ? (Hope for the Future, or Just Hiding in the Past?)." "The Problem with 'Patternism'" will be delivered by **Barry Sanford** of Louisville, Kentucky. (We wonder what pattern brother Sanford's charge against the use of patterns will take.) **Lynn Anderson** and **Carey Garrett**, both of Dallas, Texas, pair up to present "Facing the Chill Winds of Change (Managing Change Without Creating Chaos)."

It ought to be obvious to all but the most blinded member of the Lord's church that Pepperdine and its helpers intend to destroy the church of Christ as we have known it, that is, the church as it is defined in God's Word, and replace it with a church at their own making. Lynn Anderson once called the church of the Lord "a big, sick denomination." He was, and is wrong in that description, but it should be clear that "a big, sick denomination" is more suitable to his tastes, and to those of his fellow conspirators at Pepperdine, than the blood-bought body of Christ.

Why make such a statement as this? Do we hope to sway the brethren at Pepperdine to alter their course, and to return to the straight and narrow way? Would that we could, but we have no such hopeful delusions of grandeur. However, we know that many brethren, who would be shocked to learn what designs the Pepperdine crowd has on the church, have been purposely deceived by supporters of the school to believe that only minor doctrinal errors are present at the school. These brethren need to know the truth!

The apostle John wrote, "**Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ,**

he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (John 9-11). It is high time this prescription is followed by the Lord's church to save herself from the clutches of the Pepperdine

prophets. When preachers come home piping the praises of Pepperdine, brethren should remember the kind of lessons they went to hear, and realize the kind of error their preachers endorse. To be forewarned is to be forearmed.

—West Visalia Church of Christ
4400 West Tulare Avenue
Visalia, California 93277

HOW LONG WILL IT BE?

Steven D. Cline

The bold and fearless Amos once wrote that he was no prophet nor a prophet's son (Amos 7:14). I can say the same of myself. Yet I foresee a possible time when the annual *Nashville Jubilee* no longer will be sponsored by the **Woodmont Hills, Antioch** or **Madison** congregations but by the **Christian Churches** of Nashville, or, worse yet (if it really is worse), the **Southern Baptist Convention** or even an *interdenominational* group.

Are you saying, "No way! Impossible! Never!?" Are you saying that it simply cannot happen? Well, maybe and maybe not. However, let us consider the following facts:

- (1) Some of the leading lights in the so-called "unity" and "summit" meetings with the Christian Church in recent years are also organizers of the Jubilee. Some of these men have advocated that preachers in the Lord's church should exchange pulpits with Christian Church preachers. With this attitude, how long will it be before Christian Church preachers are invited to speak at the Jubilee?
- (2) Some Jubilee speakers apparently no longer are concerned with pure doctrine. **Mike Cope** affirmed at the 1989 Jubilee that we should put aside our *doctrinal differences* and *warm up to one another like porcupines in November*, even if it hurts. Why not, then, have any and all religious groups to be represented at the Jubilee?
- (3) Some Jubilee speakers freely have open religious fellowships with the denominations and partake in their events (*Contending for the Faith*, June/1993, page 4).
- (4) Some congregations will invite denominational preachers to come into their midst and speak for them. Obviously, then, some members of the church would see no problem

with this if it were done at the Jubilee.

How long will it be before the Jubilee's sponsoring congregations welcome with open arms, preachers and teachers from the Christian Church?

After this initial step, how long will it be until the Jubilee will have as speakers Catholic "Fathers," Episcopal priests and Methodist "Reverends" (the lady ones, no less).

And *then*, how long will it be before the denominational powers will gain control of the Jubilee and start scheduling fewer and fewer of "our" people?

Again, I am not a prophet, but how long will it be before the churches of Christ have no connection *at all* with the Jubilee, except perhaps, in a token way?

In all honesty, I doubt that *right now* the Baptists or Lutherans are even the *slightest* bit interested in partaking in the Jubilee. But, that may soon change if our brethren keep buttering up to them.

As far as the Christian Church goes, I have an idea that some of those people would be tickled to death to be able to stand before thousands of our brothers and sisters in a huge auditorium and "enlighten" us and "educate" us in their ways.

(*Here's* a thought... as far as I know, no proponents of the Crossroads/Boston Movement have ever been invited to participate in the Jubilee. But suppose *they* are allowed to get their "foot in the door"? You know how assertive, aggressive and domineering they can be. Why the *Jubilee* could be a gathering of Bostonites or McKeanites within just a few years!!)

Am I an alarmist? I hope not, but the things said in the foregoing *are* a possibility. Now let me say this... *if* the Jubilee is someday sponsored by the Christian Church or some other denomination (and it *is* feasible, if we in

the church of Christ keep travelling our liberal road in fellowshiping them), and if this article is deemed worthy to be printed, perhaps you will remember that the warning had already been sounded.

Indeed, how long will it be?

—2846 Colonial Circle
Nashville, Tennessee 37214

McClish States Cates' New Book On Worship Fills Brotherhood Need

When such teachers of error as **Lindsey Garmon** and others began sowing discord among brethren, saying that all we do after baptism is worship, a new, definitive book on "worship" clearly became a pressing need.

When **Curtis A. Cates'** new book, entitled, *WORSHIP: Heaven's Imperative or Man's Innovations* (with foreword by **Garland Elkins**) appeared just before **Barry Grider** and I left for overseas, in November, I picked up 100 copies for distribution in Singapore and Malaysia, where **Dave Hogan** and others have caused much division over this erroneous teaching.

When **Dub McClish** saw this new book on worship, he was deeply impressed, saying, "For some time the need has existed for a 'handbook' on worship that will sketch what God desires and demands of us in the Christian age in worship to Him. Those who are seasoned in the faith need to be reminded of these things and those young in the faith need to learn them. Also, the need is now critical for a 'handbook' that will expose and refute many of the numerous innovations in worship that certain men and women in the church who have lost their faith are seeking to force on the church. This book fills *both of these needs in a marvelous way*. I applaud Curtis Cates for this excellent tool, and I heartily commend it to one and all!"

Brother Cates' new book on worship first sets out what worship is, that not everything a person does is worship, who is to be worshipped, how we should worship, *et al.* Second, not only does it refute the idea that all of life is worship [the means used by some in their attempt to justify their innovations], but it also refutes such innovations currently being foisted upon God's people as "junior worship," "special" singing (choirs, solos, *et al.*), mechanical instrumental music, theatrical and professional per-

formances, women in leadership roles, and such like. These unauthorized practices are being introduced into the worship of many congregations and are leading many thus into liberalism and digression.

It is critical that brethren be informed as to what constitutes acceptable worship and what is unauthorized by our heavenly Father. We must be able to expose and refute the many innovations that are being introduced, in some cases, even in our own congregations.

Not only should readers want a copy for their own study and edification, but this new book is suitable for use in Bible classes. To this end, brother Cates has produced a series of 13 sets of questions to accompany the book for use in Bible

WHY WE NEED CRITICS

Robert Lawrence

Human judgment is not condemnation. It is the product of rational conclusions. Though cautioned against the consequences of unbridled judgment (Matthew 7:1-5), Christians nonetheless must make sensible judgments. If we judge something wrong, then we must unsheathe the sword of reproof and get to work. Jesus demanded judgment of his followers when he told them to withhold the pearls of salvation if they judged anyone to be so swine-like they would reject that which is holy (Matthew 7:6).

Confronted by the absurdity of a person's argument, Christians must defend truth. Paul did this very thing on Mars Hill when he preached his sermon about THE UNKNOWN GOD found among all the other gods (Acts 17,23f). He preached, observing no political correctness and no contrived social ethic. He did the same thing again when he could no longer tolerate the false teachings of brethren—no, not for an hour—even though some seemed to be "somewhat" in the church (Galatians 2:4-6).

The word "critic" derives from the Greek *kritikos*, meaning "able to discern or judge." There's nothing wrong with that. We'd all like to think of ourselves as possessing a keen sense of discernment with all its implications: an ability to know; the sharpness of mind required to apprehend the meaning of something; and the ability to discover truth through the working of reason.

To be a critic is not merely a matter

of superior knowledge; it is the clearest apprehension of a subject with its concomitant intelligent application. The critic must know more than those who, in one instance at least, know less. Understanding follows knowledge, and understanding is the power of the mind by which human beings attain truth. We are to prove all things (I Thessalonians 5:21). In offering proofs we are well-armed, because the proofs of the Bible rest in irrefragable evidence.

Paul warned Timothy about those who play at scholarly things without *kritikos* when he wrote, "**ever learning, and never able to come to the understanding of the truth**" (II Timothy 3:7). Timothy was to avoid such men. In so instructing, Paul became a critic.

The critic is also the teacher. It's a perilous task, one warned against by James: "**My brethren, be not many [school] masters, knowing that we shall receive the greater condemnation**" (James 3:1). Yet we must have teachers. As a teacher, the critic reminds us of biblical truths that put to shame false teachers. As an example, if we hear a new-doctrine preacher superimposing New Testament meanings on Old Testament texts, the critic serves us well when he reminds us that the Old Law is no longer binding today. Nothing, the critic tells us, can be taken from the Old Testament as a story and used to establish doctrine in the work and worship of the New Testament church. But you will notice that new-doctrine preachers spend an inordinate amount

of time in the Old Testament.

"ALL THE COUNSEL OF GOD"

The critic helps us when we overvalue the preaching of men who do not bind themselves to the narrowness of truth. When we grow complacent and heap unto ourselves teachers simply because we like to hear them, the critic sounds the fire bell (II Timothy 4:3-4; 2:15). It is the writings of an inspired Paul that remind us that anyone preaching God's word has incumbered upon him the rule to preach the whole truth—all of it, and not just a part of it: **"For I have not shunned to declare unto you all the counsel of God"** (Acts 20:27).

The critic, then, reminds us that if a man teaches us biblical things, he cannot preach half-truths and still function as a preacher of God's word. He must tell the whole story. If he is compelled to teach the lesson of grace, he must teach the whole story of grace. One new-doctrine preacher has entitled a sermon "Grace Plus Nothing." That's what the critic calls a "one shoe sermon." Even after a whole sermon, the preacher never drops the other shoe. If he fails to teach the role that baptism plays in the story of grace, he has failed to teach us the whole story of grace, and thus the whole counsel of God.

The critic can "read" the covert meanings that lie behind the overt statements of new-doctrine preachers. In so doing, he shines the light of reason on non-biblical expressions, proving them to be what they are: pretentious nonsense. He lays bare the motivation of these men who say titillating things to hear their own voice; who make wrong things sound acceptable. New-doctrine preachers provoke a reaction—and that is not the same thing as saying something significant.

JOLTING BACK TO REALITY

The critic shows us how the words of new-doctrine preachers are nothing more than symbolism over substance. The critic helps us push aside the facade of a public performance to get at the meaning of a preacher's words. He reminds us that to be a preacher is not of itself merit, but rather the preacher's work confirms his worth. If a vocation is of itself merit, then there would be no bad police officers. Without the critic, we might be lulled into an acceptance of what the preacher says simply because he is the preacher and not because of his biblical soundness. If merely being a preacher is trustworthy, then merely being an actor is likewise trustworthy. It is the critic who jolts us back

to reality when he reminds us that we are all under the obligation to make God's word clear. This is never more true than when describing the preacher. **"If any man speak, let him speak as the oracles of God..."** (I Peter 4:11).

The critic makes valid comparisons. He warns us that the language of new-doctrine preachers is not to *lead* but to *mislead*. The principle of doubletalk is at work in their linguistic manipulations. One new-doctrine preacher teaches that the Lord's supper is a love feast, and because it is a love feast, our partaking of it is not confined to the first day of the week. (A love feast, after all, can be consumed on any day of the week.) But the critic warns us that new-doctrine preachers can use language to manipulate how we think about those things that set the first day of the week apart from other days of the week.

When new-doctrine preachers attempt to join themselves with denominational churches as though there is no distinction between the Lord's church and anyone's church, the critic warns us that God is a jealous God (Exodus 20:5), and that, indeed, God's name is Jealous (Exodus 34:14). Such jealousy demands narrow obedience apart from strange religions unknown to God.

PEACE? OR A "SWORD"?

Some look for saccharinity in religion, and hate the critic. But Jesus did not come to give us peace. To make that point clear, the Lord said, **"Think not that I come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household"** (Matthew 10:34-36). No doubt the "sword" of that statement is the same sword found in the **"sword of the Spirit"** of Ephesians 6:17; and the sword that is the word of God found in Hebrews 4:12; and the very words of Jesus Christ (Revelation 2:16).

If we did not have critics we might fall asleep while diversity crowds among us. The critic asks, How can there be "unity in diversity" within a religion based on the oneness of **"one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all?"** (Ephesians 4:4-6). Can *one* be divided into *two*? And if it cannot be divided, where do we find diversity demanding unity? It is here that the critic works to protect the innocent, for the children of

light are not as wise as the children of this world (Luke 16:8).

CHANGE CHURCH?—OR WORLD?

The critic untangles terms. One view of those passages that speak of new wine has become a touchstone for a whole multitude of new-doctrine preachers. Adopting the NIV substitution of the word "wineskins" for the "bottles" of the King James Version, these men, through private interpretation, find indulgences in the texts of Matthew 9:17f; Mark 2:22f; and Luke 5:37f. New-doctrine preachers teach that these passages give us license to open up worship in an appeal to everyone's whims. But the critic warns us against the age of wineskins by proving that we have no right to change what cannot be changed. Yet we have men today who take great pride in proclaiming themselves "agents of change." Where in the Bible do we find the idea that if the world is in need of religion, we change the church to suit its needs? No more insidious doctrine permeates the church today. To be sure, agents of change are at work even now attempting to convince the innocent that we must define the world's needs, then shape the church to fit those needs. But the word of God does not remotely suggest we make such changes.

Jesus proved himself the quintessential critic. He observed his Father's house and said, **"...My house shall be called the house of prayer; but ye have made it a den of thieves"** (Matthew 21:13; Mark 11:17; Luke 19:46). Jesus criticized the Jews in this manner, **"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness"** (Matthew 23:27). The critic stirs up our ready minds so that we do not stumble over the dead men's bones of error.

Beyond doubt, the Bible teaches humankind that it must seek the kingdom of God—just as it is—changeless. It states this in the certain terms of condition. We change the world to fit the demands God has placed on entry into that extraordinary relationship, not the other way around.

GO ALONG TO GET ALONG?

At the congregational level, the common theme today is that we must go along to get along. Yet Christians must be strong enough in their convictions to know what is right and what is wrong, and then speak up. **"But sanctify the Lord God in your hearts: and be ready always to give an answer to every**

man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

If the critic seems too much the faultfinder we must remember that faultfinding is important if we are to be perfect (Matthew 5:48; James 1:4). Perfection includes no fault, and con-

sists of the highest amount of faultlessness. Thus we need the critic—the faultfinder—to find the fault that would condemn us, and to help us rid ourselves of it. He is not without love, for to reprove calls for more love than to ignore.

An outcry of critics at the congrega-

tional level would certainly help elders understand their terrible predicament if they allow wolves to continue to wear sheep's clothing. Even so, in the end, each of us who profess to be Christ-like will be judged as a critic.

—Post Office Box 37086
Fort Worth, Texas 76117

Interfaith Dental Clinic For Nashville

Lloyd E. Gale, Jr.

With this bold announcement the front page of the **Woodmont Hills** weekly newspaper of "the family of God" appeals to its members to make a contribution toward this project.

A special donation was scheduled and the Woodmont Hills congregation promised to forward the gift as a gift from Woodmont Hills. The elders commented that they believe that "this is an important work, and we hope you will help with it."

They continue in their encouragement for participation by stating, "It is not only important for the sake of providing health care services but perhaps even more so for the sake of *believers acting in unity* [emphasis mine, LEGJr.] to do a good work in the name of the Lord Jesus Christ."

We learn from this same front page article that this dental clinic will be located "in the West End United Methodist Church."

ALL QUESTIONS NOW CLEAR

If anyone ever had any doubt what **Rubel Shelly** meant when he publicly proclaimed that "there are devout, knowledgeable Christians in all denominations," this bulletin should clear up any questions. This article states that "this is a cooperative effort of people from a number of religious traditions." It certainly would appear that the Woodmont Hills Church considers itself as just one of a number of equal religious traditions. Or, stated another way, just one denomination among many other denominations.

What does the term "interfaith" mean? According to *Funk & Wagnalls Dictionary*, the word "inter" is defined: "with each other, together, mutual." Interfaith therefore conveys the concept of a faith held in common, the same faith, or to be united with those of like belief. This is what the elders convey when they say, "It is not only important for the sake of providing health care services but perhaps even more so for

the sake of believers acting in unity to do a good work in the name of the Lord Jesus Christ." We properly conclude that what the elders state is that they consider themselves united with those of "a number of religious traditions," or, stated another way, those of a number of different denominations.

ARE DOCTRINE AND HUMAN OPINION THE SAME?

Perhaps we may also understand what Rubel means, at the present, when he assails the "traditions" of the mainline churches of Christ. Does not "in the name of the Lord Jesus Christ" mean by his authority? Their claim is to the effect that this "interfaith dental clinic" has been authorized by Jesus Christ. It may have been an oversight, but the bulletin failed to give us the scriptures where Jesus Christ authorized an "interfaith dental clinic for Nashville" or anywhere else.

I agree with their statement "in the summer of 1994, Nashville will have a first." I was born in Nashville nearly 68 years ago, and I must confess I have never heard or seen anything like this. But who knows what new things we shall see from the "Jubilee" crowd? History may one day look back to this historic event and proclaim, "Drill on, Miss Bertha, drill on!"

The article also states that "change is a word frequently heard these days." With this we most certainly do agree. The problem is that so much of the change being advocated is from truth to error, from the tried and proven to speculation, *i.e.*, change for change's sake.

Think of the possibilities that this opens up for the church: interfaith auto repair shops, interfaith fire departments, interfaith clothing stores, interfaith housing developments, interfaith hospitals, interfaith medical supplies, interfaith food centers, interfaith day care, interfaith schools, interfaith drug stores, and on and on *ad infinitum*. We

now may proclaim to the world that it makes no difference at all what we believe so long as we will cooperate in interfaith projects.

LIBERALISM'S THREAT TO THE FAITH

However, before swallowing all this "hook, line and sinker," let us consider something that Rubel wrote years ago prior to making shipwreck of his own faith and departing into Liberalism. In his book, entitled, "**LIBERALISM'S THREAT TO THE FAITH**," in Lesson II, on Pages 11 & 12, he said,

Liberal elements within the churches of Christ have made great strides toward turning the church into a denomination. Although many brethren do not realize it, we are being influenced to abandon our distinctiveness and extend fellowship to all who profess Christianity.

Faithful Christians since the time of Peter and Paul have believed and taught that: (1) Christ established only one church (Matt. 16:18; Eph. 4:4); (2) all those people who obey the gospel unto salvation of their souls are, by the same process which saves them, added to that church when they are baptized unto the remission of their sins (Acts 2:38, 41, 47); (3) Christ's church must abide in his doctrine (II John 9-11); (4) Christ's church must worship in spirit and truth (John 4:24); and (5) Christ's church is not on a par with denominations established by men and perpetuated by false doctrine (Matt. 15:13).

In all of this our distinctive plea has been for men to respect Biblical authority by having a "thus saith the Lord" for everything believed, taught, and practiced before God. We have pleaded for men to neither add to nor take from the plan of God but to "do all in the name of the Lord Jesus." (Col. 3:17) We have urged men to "walk by faith" (II Cor. 5:7) and have correctly observed that this involves strict adherence to the Word of God (*cf.*, Rom. 10:17).

13TH ANNUAL SOUTHWEST LECTURES

April 10-13, 1994

Theme: "The Book of Daniel"

Saturday, April 9..... YOUTH DAY..... Bill Lockwood

Sunday, April 10

9:30 a.m..... Combined Bible Class..... Perry Cotham
10:30 a.m..... God Rules in the Kingdoms of Men..... Bill Lockwood
1:30 p.m..... Discussion Forum..... Lockwood, Cotham
6:00 p.m..... Introduction to Daniel..... Paul Sain
7:00 p.m..... The Need for Modern-Day "Daniels"..... Johnny Ramsey

Monday, April 11

9:00 a.m..... The Refutation of Premillennialism..... Don Tarbet
10:00 a.m..... The Heart of Daniel..... Tim Ayers
11:00 a.m..... Daniel, chapter one..... Stephen Powell
1:30 p.m..... Daniel, chapter four..... Glenn Colley
2:30 p.m..... Discussion Forum..... Ramsey, Moffitt
3:30 p.m..... Daniel, chapter three..... Rick Laing
7:00 p.m..... Daniel, chapter seven..... Jerry Moffitt
8:00 p.m..... The Olivet Discourse..... Buster Dobbs

Tuesday, April 12

9:00 a.m..... Daniel, chapter five..... Buster Dobbs
10:00 a.m..... Shadrach, Meshach and Abednego--A Fiery Trial..... Garrel Forehand
11:00 a.m..... Daniel and the Book of Revelation..... Johnny Ramsey
1:30 p.m..... Daniel, chapter six..... Charles DiPalma
2:30 p.m..... Nebuchadnezzar, God's Servant..... Jerry Moffitt
3:30 p.m..... Daniel, chapter two..... Dub McClish
7:00 p.m..... Daniel, chapter eight..... Bill Lockwood
8:00 p.m..... Modernism's Attacks On the Bible..... Dave Miller

Wednesday, April 13

9:00 a.m..... Child of God Living In A Foreign Culture..... Joseph Meador
10:00 a.m..... The Christian and Modern Ethics..... Carl Garner
11:00 a.m..... Daniel, chapter ten..... Dave Miller
1:30 p.m..... Daniel, chapter nine..... Bill Lockwood
2:30 p.m..... Babylonian Captivity..... Michael Light
3:30 p.m..... Daniel, chapter eleven..... Al Macias
7:00 p.m..... Daniel, chapter twelve..... Dub McClish
8:00 p.m..... Summary of the Book of Daniel..... Gary Colley

- Audio and video tapes available
- Accommodations in homes of members
- Hook-ups for R.V.'s

- Lectures in book form
- Exhibit space available – on prior approval

Gary Colley, Lectureship Director

Southwest church of Christ
8900 Manchaca Road - Austin, TX 78748-5399
(512) 282-2438 or 282-2486

But what are we hearing from some pulpits, in some Bible classes and at some youth seminars today? What are we reading in some leftwing magazines (such as *Mission* and *Integrity*) and in many church bulletins? We are being told that such "old-fashioned preaching" on baptism, the one church and instrumental music is no longer effective. We are being asked to believe that strong doctrinal presentations do more harm than good. We are being brainwashed into shying away from controversies and debates.

Some frankly urge that we admit to being a denomination. Some would tie us to the denominational world by joining ministerial alliances and participating in *inter-denominational* religious programs and *social action projects*. Others have actually invited false teachers or outright sectarians to speak to Sunday School or youth groups so as to "allow our people to hear the other side." These things are sinful in themselves and will ultimately lead to a mass apostasy from the truth!

If we do not intend to maintain our distinctiveness, we have no right to exist. If we are not going to preach the truth boldly, let us not preach at all. If we are unwilling to oppose false teaching and practices, let us quit claiming to be the people of the Holy God.

The church is not a denomination, but could become one! It soon will if some among us have their way! As soon as we cease preaching the distinctive and evangelistic message of the gospel, we cease to be the Church of Christ and become "something less."

★ ★ ★ ★ ★ ★ ★

And who penned these penetrating words of truth? None other than **Rubel Shelly**, in "*LIBERALISM'S THREAT TO THE FAITH*," a book that he wrote while still living and preaching in Memphis, Tennessee. I would not even attempt to say it better than Rubel said it when he was a faithful Christian.

What happened to Rubel to cause him to turn away from the truth, I do not profess to know. This I do know: he will never live long enough to undo the harm that he has done and is doing to the Lord's church.

I could not prevent myself from remembering when Nathan confronted David for David's sin and the words of God's prophet when he said, "Thou art the man" (II Samuel 12:7). Rubel has condemned himself with his own words. How sad—how very sad!

Rubel, please don't leave this world in your present state of rebellion against the very truthful words you wrote.

—1186 Martha Leeville Road
Lebanon, Tennessee 37087

Notes & Quotes...

EXPRESSION OF SYMPATHY

We extend our sympathy to the family of **Guy N. Woods**. Most of you, no doubt, have heard of brother Woods' death. We have lost a great soldier of the cross. Over the years brother Woods has dedicated himself to preaching the gospel without fear or favor of man. He has also authored a number of books which proved his scholarship in God's word. We always enjoyed hearing him speak in meetings and on brotherhood lectureships. He made a number of accomplishments in his life. However, we believe his greatest was to faithfully proclaim the truth throughout his life.—**James S. Parker**, evangelist, in *The Beacon* for December 26, 1993, published by the Birdwell's Chapel Church of Christ, of Cottontown, Tennessee.

David P. Brown, Director, Houston College of the Bible, Spring, Texas, announces their lectureship will be June 19-22, 1994. The theme this year is: "The Church Enters The 21st Century."

Steve Fishel, evangelist for the church at Bradford, Tennessee, enclosed an article from the *Times-Daily*, of Florence, Alabama, showing **Joe VanDyke** and the **Magnolia Church of Christ** holding joint services with the **North Wood United Methodist Church**, of that city, saying, "It saddens me greatly to see things like this. Yet at the same time we all must be aware of the wolves in sheep's clothing, and they need to be 'marked and avoided.'"

"I would pray that faithful people everywhere think hard and think seriously before they stick out a hand and fellowship such obvious error... [This] clearly is a violation of every principle and doctrine dealing with such matters, such as II John 9-11..."

Martin L. Murphy, of Nashville, Tennessee, in a letter headed "merry christmas from the murphys," began by saying, "Please remove us from your mailing list!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!"

"I wanted to write you and let you know about my New Year's resolution. I am not going to read or listen to narrow-minded, ignorant, backbiting and (most important) unchrist-like propaganda from your organization (or anyone else's). If you wish to follow your denominational traditions (albeit unwritten) and keep the church of Christ a nineteenth century oddity in the twentieth century, please resist the urge to tell me about it.

"I have taken the name of Christ and accepted the Holy Spirit to guide me through this world—a guide your organization has tried to usurp, but cannot and will not!

"I am not writing this in the defense of any congregation or person you feel compelled to

criticize; they will have to do that for themselves.

"Remember, Christ was born and died for all men and women, not just a few who have appointed themselves his judge."

[NOTE: In harmony with **Jesus's teaching in the Sermon on the Mount (Matthew 7:6)**, we have removed brother **Murphy** from our mailing list as requested. IYR Jr.]

Brock M. Hartwigson, minister, Apex, North Carolina: "As I wrote you before, I don't enjoy your paper, **Contending for the Faith**. I find it very informative and beneficial, but also sad and disheartening that it is so needed. I pray for the day when you will have nothing to print, a day when the church is 100% for truth. I must admit that I pray amiss for I sincerely doubt that day will ever come.

"I appreciate that you have printed some of my articles... Thank you for your dedication to the cause of the gospel..."

Jo Anna Adams, Nashville, Tennessee: "Please take me off your mailing list for the 'Contending for the Faith.' I do not enjoy reading it one bit. The only thing I have time to read and study is the Holy Bible."

Cliff Lyons, minister, Eastside Church of Christ, Muskogee, Oklahoma: "The schedule for the 1994 Tulsa Workshop... is one of the most liberal line-ups that I have seen—and **Royce Money**, **Jimmy Allen** and **Howard Norton**... clearly are violating II John 9-11."

Basil & Pauline Young and **D. D. McFerial**, Berkeley, Missouri: "We are very pleased that you are able in all ways to preach and teach the gospel in Murmansk, Russia, and other places wherever the word is able to get into the country or towns.

"We should continue to be examples to our children and grandchildren, our relatives and friends, that we are not to be a part of the four M's—Modernism, Mysticism, Millennialism or Materialism—the M & M's which will pass away. Our mortality is to reach toward immortality, which is heaven.

"We continue to pray for your continued efforts in the gospel and in the cause of the Lord's church everywhere."

It's A Boy!

Gideon and Angie Rodriguez, of Quezon City, Metro-Manila, Philippines, proudly announce the birth of their third son—**Jotham Angelo Rodriguez**—born January 2, 1994, weighing in at 6 pounds 11 ounces.

The Rodriguez family is sponsored by the Marlow Church of Christ, of Marlow, Oklahoma.

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org.
U. S. Postage
PAID
Birmingham, Ala
Permit No. 572

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

RATHER THAN CORRECT ANYTHING, ACU CONTINUES TO DEFEND ITS ERROR

As a child and young man in the '20s and early '30s back in Norman, Oklahoma, occasional visits by my father's older brother, Uncle **John M. Rice**, always were wonderful to me. As one of the founders of Abilene Christian College (now University), he was proud of that school and grateful for it. For that matter, so was I. And although I never was privileged to attend, I never questioned its long vaunted stance as a teacher of truth and a bulwark against error.

As a young gospel preacher, from the early '30s onward, it often was my privilege to visit the ACC campus, particularly at Lectureship time each February. I first met brother **Don Morris** in 1938, when he, then Dean, visited the Lower Rio Grande Valley of Texas, where, at the time, I was newspapering and preaching. He and I became fast friends, a relationship that continued across the years of his Dean-ship and later Presidency until his death. Because of his strong stand for the truth of the gospel, it always was a joy just to be in his presence. For a great many years, I had no reason to doubt the doctrinal integrity of ACC.

However, like all of us, brother **Morris** and those of his administration finally grew old, and the torch at ACC slowly passed into younger hands. At first, I saw no particular change of stance; then slowly, slowly the cause of

truth seemed no longer to mean what it once did on that campus. I recall their sending **Bill Humble** to Thailand to check out a report by the missionaries there that one of their teachers, **Floyd Dunn**, had abandoned the churches of Christ, while in Thailand, and was associating himself with the Christian Church. I know this for a fact, as I personally crossed trails with brother **Humble** at the Chiangmai (Thailand) Airport. Noting the long faces of our missionaries there to see him off, I inquired what the problem was. They told me that instead of **Humble** accepting their report, established "in the mouth of two or three witnesses," he had turned them down defending brother **Dunn** in his error. This probably was the first time that I personally had reason to question the doctrinal integrity of Abilene Christian College. When **Dunn** returned to the States, from Thailand, he was accepted right into the faculty at ACC and was still there the last time he and I crossed trails on that campus several years later.

ACC SLOWLY DRIFTS AWAY

Doctrinal changes at ACC did not happen overnight. Like the frog in cold water over a slow fire that boiled itself to death, changes were so gradual at first as to be almost imperceptible. However, from the late '60s onward, slowly, slowly changes began to be tolerated.

My old mentor **John P. Lewis**, who had taught me Bible at Oklahoma School of Religion at the University of Oklahoma, by then was on the ACC faculty. Owing to false doctrine being taught by **Tony Ash** and others at ACC, brother **Lewis** felt it necessary to warn his own students there against what was being taught in other classes. **Lewis** was "called on the carpet" for doing this and threatened with dismissal. When he told his inquisitors that the supporters of ACC might find it curious to learn that he was fired for defending the truth against false teachers at ACC, the administration backed off, allowed him to continue teaching until he retired, but never corrected either **Tony Ash** or any others on its faculty teaching error. Brother **Lewis's** later years on that campus were just one long frustration because of the apostasy he could see setting in. He and I discussed many times what was happening.

COUSIN MARION COULD SEE IT, TOO

Uncle **John** had a son, **Marion Rice**, who was owner and manager of a finance company in Abilene, a charter member of the Highland Church of Christ. When some of us noted that Highland, too, was drifting away from doctrinal truth under the tutelage of **Lynn Anderson** and those he influenced in the eldership at Highland, when

(Continued on Page 3)

Contending FOR THE Faith

Volume XXV, No. 4

April/1994

Ira Y. Rice, Jr., *Editor*

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Dan Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coss	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price
Stephen Wiggins	

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$16.00. Five Years \$26.00. **Club Rate.** Five Subscriptions \$26.00. **Whole Congregation Rate:** Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each

Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526.

Editorial...

Is Sauce For The Goose Still Salad Dressing For The Gander?

Sometime late in 1956, the second year that my family and I were attempting to plant the cause of truth in Singapore, I became so exercised by Stateside brethren squabbling over *how* to evangelize the world (while still not doing it *anyway*) that I wrote a newsletter, entitled, "WHILE BRETHREN SQUABBLE OVER 'HOW' TO DO IT, THE WORLD GOES UNEVANGELIZED AND LOST SOULS TO HELL."

Though unbeknownst to me at the time, brother B. C. Goodpasture picked up on what I had to say, running it in its entirety as an editorial in the January 10, 1957 issue of the *Gospel Advocate*. I still stand by *most* of what I wrote therein; however, I expressed some thoughts on *singing* which may require correction.

In my newsletter, I referred to something that I heard brother L. R. Wilson say in a lectureship about 1938 in Harlingen, Texas, when I was newspapering and preaching in the Lower Rio Grande Valley. When brother Wilson declared on that occasion that the New Testament binds *what* God wants done, but leaves us free as to *how* to do it, I was just sure that I could prove him wrong in his position. As I mulled over one point of doctrine after another, it did not take me long to see how *right* he was.

WHAT OF SPECIAL SINGING IN WORSHIP SERVICES?

"When I thought of *singing*," I said in my newsletter, "I just 'knew' I had him on that one. For, in those days, I verily thought the New Testament taught congregational singing as *the only way*. How many times I had heard brethren bear down on Heb. 2:12, '...in the midst of the church will I sing praise...', arguing that this verse teaches congregational singing. But, the closer I looked at that verse, the more I saw that no such thing is said there. The only one that passage says anything about singing is *David*. It is quoting from the Psalms, in which David said, 'in the midst of the church will I sing praise...' If Heb. 2:12 proves *anything* as to 'how,' it proves solo-singing. It does not mention the rest of the church singing—only David...Likewise you can search the Scriptures until you drop and you will never, never, never find where the New Testament

limits or legislates *how many* are to sing at one time...Likewise, for whether they sing 'parts' (soprano, alto, tenor and bass) or chant in unison. It just doesn't say...Also as to having a song leader or not. Silence. In all these matter where some would bind the Lord has left us free..."

Resulting from such ratiocinations on my part, for a good many years I changed my position on congregational singing being *the only way* in worship services. Then, one day, someone (I don't remember who) asked what about those reflexive pronouns ("yourselves" and "one another") used in Ephesians 5:19 and Colossians 3:16—did they not authorize and demand only congregational singing in worship? After further careful study of these pronouns, I concluded that the brethren contending for *only* congregational singing in worship had been right all along. There was no conscientious course but to return to the position I formerly held; so now for a good many *more* years, I have accepted congregational

singing once again as the kind of singing these two passages authorize and demand in worship.

WHY SAY ANYTHING ABOUT IT?

Some may wonder why I bother to say anything about this at this late date. I easily could have just kept quiet, I suppose; I knew nothing about brother Goodpasture having run my former statement as an editorial.

Some anonymous person in Roanoke, Virginia, however, photocopied my statement out of the *Advocate* and started circulating it all over the brotherhood. Rather than to be misunderstood, it seemed best to me to clarify the whole matter.

As all know, when *others* take wrong positions, I insist that they make corrections just as public as their error. As Foy E. Wallace, Jr., used to say, "What is sauce for the goose should at least be salad dressing for the gander." Possibly others similarly in error may be emboldened to correct it, too.

—Ira Y. Rice, Jr., *Editor*

ACU CONTINUES

(Continued from Page 1)

Marion finally had to be hospitalized for cancer, I visited him at the hospital.

Asking Marion why he continued staying on at Highland, when Highland no longer believed or taught the truth on many things, he thought it over carefully, finally answering, "I reckon it's because I am a charter member and will be a charter member till I die." He did not question, however, that Lynn Anderson and Highland no longer stood for the truth.

And what of ACC? I asked him. "Does ACC still stand for the truth as it did in Uncle John's day?"

"What are you talking about!" he exclaimed. He knew that by then ACC had gotten so far away from Biblical truth that Uncle John would not even recognize the great school he had helped to found back in 1906.

I NEVER GOT TO STAND

It used to be ACC's practice at the elders-and-preachers dinner each Lectureship to ask all the preachers to stand who had been preaching for 40 years or longer. I had so looked forward to being able to stand, when I was at the last lectureship I ever attended there in 1972. Wouldn't you know, that was the year they changed it from 40 years to 50 years or longer! So I never got to stand.

However, that had no bearing on

why I finally gave up on ACC. I was at my display in the big tent they had erected for the occasion, when two of the professors (for whatever reason I'll never fathom) stopped by to talk. For approximately one whole hour they both tried to persuade me to accept the doctrine of *Theistic Evolution!* (Years later, when Bert Thompson and others sought to warn the brotherhood that evolution was being taught at ACU, the administration denied such was ever taught there. It was. I don't have to guess about it. They tried teaching it to me!)

But the final straw, as far as I personally was concerned, came that same night, when Jack Lewis, of Harding Graduate School, was the featured speaker. I sat next to Jack Cox, of Cordell, Oklahoma, and listened appalled while Jack Lewis denied that liberalism was any part of our problem brotherhood-wide. By then, liberalism was rampant throughout the nation. I already had written three books exposing it—*Axe On The Root*, Volumes I, II and III—and *Contending for the Faith* was in its *third year*. You just can't warn *some* brethren simply because they refuse to be warned. That night I decided that if ACC was going to allow itself thus to be lulled into false doctrinal security, they did not need *me* on their campus any longer. I left the lectureship in 1972 and never returned. It was one of the saddest,

most difficult decisions of my entire life.

ALL WARNINGS VIEWED AS ATTACKS

The principal problem with Royce Money and the present administration at ACU is that they cannot be warned about error. Though they would never admit it, probably they have no greater friends than Thomas B. Warren and Roy Deaver, two of their most illustrious graduates. Both Warren and Deaver hold earned Ph.D degrees. If ACU would *let* them, both would gladly help lead the University back into the path of truth. But as long as Money, the administration, the faculty and even the Board view all such help as an attack, there is just no way for this to happen.

On pages 8 and 9 of this issue, *Contending for the Faith* is reproducing from the February 16, 1994 *Optimist*, ACU's official newspaper, a front-page article by Kelly Davidson, a student reporter. Note the tenor of the headline: *ANTI-ACU BOOK ACCUSES SCHOOL OF ENCOURAGING LIBERALISM*. Written by David Brown, himself a candidate for the Ph.D degree, if I had not read the book for myself, I should never have known that Brown is a friend trying to help, not the enemy that ACU would have us believe. My suggestion is that, instead of accepting the above-mentioned article at face value, brethren should order

a copy of brother Brown's book, *Abilene Christian University: "Ever Changing, Never Changing."* and read it for yourself. While you are at it, you might also order *The Worldly University: The Apostasy of A.C.U.*, by Kevin Cauley and Cleo Reeder. Both of these books may be ordered from **Biblical Notes, 7401 Glenhaven Path, Austin, Texas 78737**. You might enclose \$3.00 for each book plus \$1.00 for postage. They are eye-openers. [You also may order from **Bible Resources Publications, 25403 Lancewood Drive, Spring, Texas 77373**.]

Meanwhile, you might also read the editorial exactly as it appeared in the same edition of the *Optimist*, referred to earlier, which we are reproducing on this page. Entitled, "*Book Confronts ACU Leaders*," note carefully the rejection of the brotherly warning that David Brown was trying to make. If ACU just shrugs off all efforts to bring them back to the truth, like a shooting star its destiny will be to get farther and farther away. Apostasy is at ACU's door. It does not *have* so to be.—Ira Y. Rice, Jr., *Editor*

That Old, Boring Gospel

Jay Stephens

Once in a while, a self-serving person will make fun of gospel preaching with comments such as is found in the title. The preaching is described as "boring... repetitive... irrelevant... the same old stuff." It is not surprising that some people would react this way, but that so-called Christians would imply that the gospel is boring is shocking and reveals a bitter, hardened heart.

The gospel is a simple message: Jesus can save you from your sins. The themes of the gospel are also simple: "**repentance toward God and faith toward our Lord Jesus Christ**" (Acts 20:21); and "**denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world**" (Titus 1:11). There are only so many variations on those themes!

Gospel preaching, by its nature, is REPETITIVE: "**Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall... Wherefore I will not be negligent to put you ALWAYS in remembrance of these**

Editorial

Book confronts ACU leaders

Once again, ACU's position as a legitimately Christian-oriented university has been questioned in a one-sided booklet. *Abilene Christian University: "Ever Changing, Never Changing"* by David Brown. ACU must answer charges of apostasy that were raised in a booklet published in spring 1992 but were not adequately addressed according to Brown's opinion.

Most of the new book represents Brown's opinions strung together with references to the previous book, *The Worldly University: The Apostasy of ACU* by Kevin Cauley and Cleo Reeder, and quotes from the May 1, 1992 edition of the *Optimist*.

In that paper, which can be found on file in the periodicals office of the Brown Library, six stories about the book written by *Optimist* reporters addressed some of the major points of the book.

The vital emphasis of the stories was that Cauley and Reeder failed to substantiate their accusations against the university by directly contacting the university administration.

"*Ever Changing, Never Changing*" attacks ACU for not answering charges such as "ACU supports and encourages Max Lucado and other prominent false teachers."

In an open letter written by Thomas Warren and Roy Deaver, who graduated from Abilene Christian College in the late 1940s, an either-or methodology of response is presented as the only responsible answer to the charges.

Because ACU did not answer the charges on the accusers' precisely desired terms before, the charges have been repeated in the new book, with emphasis on how ACU avoided the issues by being judgmental.

The image of a bully comes to mind. A brash child wants so desperately for the other kid to notice him that he punches at him whenever possible at whatever he perceives as weaknesses. However, the patient kid is wise enough to know that bullies cannot be reasoned with on their own terms, so although the jabs might be felt, they are ignored — a ploy that irritates the irrational bully but further proves the wiser kid's integrity.

On Page 14, Brown poses his first set of rhetorical true-false questions, which

cannot be answered true or false because they are not stated precisely. Throughout the book, Brown asks for either-or, true-false type answers when essays would be more appropriate.

But if essays were provided, what difference would they make?

Probably no more difference than the six stories in the May 1, 1992 *Optimist*. Of 18 people quoted as supporting ACU, Brown's book labeled 17 by statement or implication such things as judgmental, silly, liberal, apostate, intellectually snobby or deliberately misleading. The one *Optimist* respondent supportive of ACU who was not mentioned by Brown said, "I think if the people reading it are naive enough, it could hurt the school."

Which leads to possible motives behind "*Ever Changing, Never Changing*." On Page 49 Brown writes, "As far as faithful members of the church are concerned, if ACU wants to continue in this present sectarian denominational mind-set and conduct, it ought to die."

He then proceeds to explain why faithful members of the church should not become involved with an apostate lectureship, such as the one at ACU next week.

Apparently ACU's mission is unclear to some people and needs to be reiterated. "The mission of Abilene Christian University is to educate its students for Christian service and leadership throughout the world," according to its published purpose.

ACU is a school, not a church. ACU has strong religious connections that seem too strong for some people's preferences and too weak for others.

The people who must decide whether the university's religious commitment is sufficient are the people who attend and support ACU. Brown's book insists ACU's commitment has weakened into apostasy. His opinions — if noticed at all by the students or supporters of ACU — must be understood in the context that they are, after all, opinions precariously based on out-of-context material not meant to be balanced or fair.

Brown has presented something to consider, and the responsibility passes from him to whomever reads his message to decide what — if anything — to do with it.

THE ABOVE EDITORIAL is photo-reproduced from ACU's 'Optimist' for February 16, 1994, Page 2.

things, though ye know them, and be established in the present truth" (II Peter 1:10-12). Peter was not ashamed to keep on reminding people about the BASICS of Christianity even though his audience had heard them many times. The nature of people, our distractions, our memories and our shortcomings dictate that gospel preachers be REPETITIVE.

However, the gospel need never be boring. The preacher's job is to deliver the message with vigor and conviction. The audience has its part, too. Those

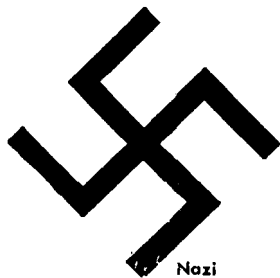
looking for entertainment WILL be bored. Those looking for psychology or new age philosophy will be frustrated. But to those who are of a ready mind that "old, boring gospel" is "the power of God and the wisdom of God" (I Corinthians 1:24).

A gospel preacher will ALWAYS emphasize certain themes: commitment (including attendance), obedience, baptism, and the like because these themes are repeated over and over again in our Bibles. Impenitent persons will harden their hearts and call for change. They

did this in the face of the repetitive preaching of Noah, Moses, Jesus, Peter and Paul.

But that "old, boring gospel" still gets results: it pricks the heart; it provokes repentance; and it offers forgiveness. Let us never make fun of, or minimize the old Jerusalem gospel. It is the power of God unto salvation (Romans 1:16)—each and every time it is preached.

—111 East Braddock Road
Alexandria, Virginia 22310



Nazi

"Dove Symbolism"

B. C. Carr



Master Mason

A symbol is defined as, "something that stands for or represents another thing; Esp., an object used to represent something abstract; emblem (The dove is a symbol of peace)," *Webster's New World Dictionary*, Second College Edition.

Symbols carry great power and meaning. One symbol can deliver a message without wordy explanations. People can be deeply stirred by a symbol. Imagine one mailing a letter to a Jew with the sign of the German swastika imprinted upon the letterhead.

What if our President wore such a badge while advocating human rights?

Let preachers or elders wear a Masonic ring or pin as they serve the congregation and see if this makes a difference with knowing brethren.

DOVE SYMBOLISM, A CASE IN POINT

The dove is prominent as a symbol. It has been used by many in the world and is now becoming a symbol among brethren. Should this provoke anxious thought?

The dove is used as a symbol of peace. It may represent those politically who are opposed to war, in contrast to those who might be represented by a hawk. The dove was used by Jesus as a symbol of harmlessness, "be ye wise as serpents, and harmless as doves" (Matthew 10:16).

From the Associated Press, under dateline of February 21, 1994, we find an article informing us that there is a dove seal sticker appearing on some videos which are supposed to indicate that the subject matter to be viewed is free from violence and obscenity. When one sees the seal of the dove he should feel that the material has been approved for family viewing.

WHAT ABOUT "RED SHIRT" RADICALS?

How long will it be before some of our brethren use some dove seals to indicate that a lectureship or video sermon does not offend anyone? Those who oppose all controversy or anything negative might take notice. This sort of marking would serve notice that no "red shirt" radical is to be tolerated.

Some use the dove as a symbol of the Holy Spirit, a member of the Godhead. This is usually associated with the direct or miraculous working of the Holy Spirit.

I have before me a booklet by Ernest Angley entitled, "Why You Must Have the Holy Ghost To Make the Rapture." On the front cover is the picture of a dove. Near the dove is this scripture quotation: "The Holy Ghost descended in a bodily shape like a dove" (Luke 3:22). Some

30 BIBLE TEACHINGS

"The Holy Ghost descended in a bodily shape like a dove..." Luke 3:22

**WHY
YOU MUST HAVE THE
HOLY GHOST TO MAKE THE
RAPTURE**

BY ERNEST ANGLE

of the topics discussed in this book are as follows:

- ONLY THE HOLY GHOST'S POWER WITHIN WILL CHANGE YOU
- THEY RECEIVED THE HOLY GHOST AND SPOKE IN TONGUES DURING THE EARLY RAIN
- SPEAKING IN TONGUES IS A SIGN THAT FOLLOWS BELIEVERS
- YOU MUST HAVE THE FRUITS OF THE SPIRIT THAT COME THROUGH THE HOLY GHOST
- YIELD TO THE HOLY GHOST OR YOU WILL QUENCH THE SPIRIT

These are but a sampling of the thirty topics discussed. All are Pentecostal to the core. The dove symbolizes the teachings of this book.

DIRECT OPERATION OF THE HOLY SPIRIT?

In 1971 the Full Gospel Business Men's Fellowship International, published a booklet, "The Acts of The Holy Spirit In The Church of Christ Today." On the title page inside the front cover is the symbol of the dove. Some of our brethren wrote articles for this booklet. Does anyone doubt the implication of the dove symbol? If so, just read the contents. This is another Pentecostal effort.



WORSHIP IN SPIRIT & TRUTH

59TH ANNUAL BIBLE LECTURESHIP
February 6-11, 1994 • Freed-Hardeman University

In Step with the Spirit

A
STUDY
OF THE
FRUIT OF
THE SPIRIT

RUBEL
SHELLY
GALATIANS 5:22-23

There are those of our brethren who teach a direct influence of the Holy Spirit in the lives of Christians today. Such is the message of Rubel Shelly in his book, "In Step With The Spirit," copyright 1988 and published by 20th Century Christian. On the front cover is a picture of a dove. When the picture of the dove is connected with the Holy Spirit what message is conveyed? No need to guess, just read the book to know for certain. Here is a sampling:

"In both Romans and Galatians, Paul discusses this old way and describes it as 'Justification by Works.' The new way is the way of the Spirit where the key is not doing but being. God gives His Spirit for the specific purpose of making us what we know we need to be and what, because

we have experienced the cleansing blood of Jesus, we really want to be, but the power to bring it about is in the Spirit of God rather than in our strength." P. 14

"Willpower and self-discipline cannot conquer one's sinful nature. If he is to overcome it, it will have to be done by the Spirit of God." P. 19

"Wherever the Spirit of God is present, power will be in evidence. Think then, about our situation. The same Holy Spirit who raised Jesus from the dead is living in us to give power, might, and life to our mortal bodies (8:11)." P. 35 (from the chapter, "Under the Influence").

"To live a spirit-filled life is not an option if we are to be faithful to our God. If a spirit-filled life is not Pentecost over again in every generation, then what is it?" P. 164

These brief statements should be sufficient to the Bible student to show how Shelly views the working of the Holy Spirit in Christians. Remember this is symbolized by the picture of a dove.

WHAT ABOUT DOVE SYMBOLISM AT FHU?

Now comes the Freed-Hardeman University Lectureship brochure advertising the 59th Annual Bible Lectureship, February 6-11, 1994. Again the dove appears.

The theme is given on the front cover with graphic symbolism. Over the words, "Worship in Spirit & Truth," we have the symbol of the dove. Under the title words we see an open book, evidently symbolizing the Bible or truth.

This seems to be making a statement about the Holy Spirit and the Bible in reference to worship. What did those responsible for this publication have in mind? The words worship in spirit and truth call to mind the words of Jesus as he talked to the Samaritan woman. "God is a Spirit; and

they that worship him must worship him in spirit and in truth" (John 4:24).

Did the authors mean to leave the impression that the Holy Spirit and the truth must be involved to meet the requirements of acceptable worship? If they intended for the reader to understand that the Holy Spirit was to influence one through the medium OF THE WORD, then they have duplication since the open Bible is given to represent truth. If the dove symbolizes a direct influence or operation in addition to the word, then we beg for some scriptural citation to support such an idea.

WAS IT JUST A CARELESS MISTAKE?

All of the commentaries by faithful brethren that I have read, interpret the spirit in John 4:24 to be the human spirit, not the Holy Spirit. Men must worship from the heart, sincerely, not by some ritual or outward form alone.

May we ask, what does the dove symbolize in the logo of the brochure and book? If it is claimed they had in mind the human spirit, then we may have a new symbol for the dove and more confusion. The men on the Lectureship committee are highly educated and able to explain this. Let us hear from them. It could be just a careless mistake. We don't want to think otherwise.

Since the dove is used by false teachers to symbolize their erroneous teachings, I would want to steer clear of any hint of such. I would be careful not to use the dove as a symbol.

When we use symbols it would help if there followed a clear explanation so that all who read might have the right understanding.

—7704 Old Polk City Road
Lakeland, Florida 33809

DECLINE IN EDUCATION

Brock Hartwigen

A lot is being written and said about the decline in the American education system. The business community is speaking out about how this is hurting them. They have trouble hiring people who can read and write above a grammar school level. They have trouble finding people who know enough math to give correct change.

What about the church? Has this affected the body and bride of Christ? Yes! A history professor from Herbert and William Smith College stated, "Students come to us having sat around for twelve years expressing attitudes. They are always willing to tell you how they *feel* about an issue, but they never learned how to construct a *rational argument* to defend their opinions."

Doesn't that sound familiar? Doesn't that describe a lot of our Bible classes today and many members of the church? Many can and do express how they "feel" about something; yet, they cannot construct a rational argument to defend their beliefs. In fact, many times those who do try to present a

logical argument are criticized and called legalistic.

Maybe we have such a strong desire in the brotherhood today for an easy reading version of the Bible because of the failure of our public education system. Why is it that our parents and grandparents could understand their King James or the American Standard versions, but we cannot? They for all practical purposes were just as far removed from the King James translators as we are. Could it be that they were better educated or more willing to apply themselves to studying to show themselves approved than we are?

We need more brethren who will not plead for an easy way *out* of studying the Bible, but who will sit down and *study* it. We don't need brethren who depend on their feelings and beliefs but brethren who depend on sound logic from God's word. We need elders, Bible school teachers and ministers who set the right example in studying and rightly dividing God's word and who demand it of the brethren. We need brethren who are educated in logic, reasoning and who know how to find truth and defend it.

—12521 Holly Springs New Hill Road
Apex, North Carolina 27502

RICES, OTHERS ARE INVITED TO SING AT 7TH ANNUAL TIPTONVILLE SINGING, FRIDAY NIGHT, APRIL 29TH

Much appreciation to Jerry W. Joseph, minister to the Tiptonville (Tennessee) Church of Christ for inviting Vada and me to be a part of their 7TH ANNUAL TIPTONVILLE SINGING, starting at 8:00 p.m. and lasting until 12:01 a.m., the Friday night of April 29th.

"We have promised the congregation to do all that we can to make this the best singing ever at Tiptonville," he wrote. "We are hoping to have our building filled that evening. We want you and your wife to be a part of it. Please come, if it is possible... Please encourage others to attend..."

Anti-ACU book accuses school of en

By Kelly Davidson

Student Reporter

A new anti-ACU book accuses ACU of falling into liberalism by teaching principles that are not biblically truthful.

The book, *Abilene Christian University: "Ever Changing, Never Changing"* by David Brown asserts that specific faculty members directly contribute to the "evil influence of this error-encouraging, apostate Christian school."

Brown, director of Houston College of the Bible in Spring, said he wrote the book because he was shocked at several messages emanating from ACU. "I felt like what I was hearing from Abilene was not in harmony with the gospel," Brown said.

"I certainly am a product of higher education, and I'm actually for what I deem to be Christian education. But ACU is leading what apostasy there is in the church."

President Royce Money said a local, radically conservative group of 10-12 people regularly writes these criticisms of ACU.

"This has been going on from the very beginning," Money said. "ACU will never be the kind of place this radical minority wants it to be. Something like this usually comes out before Lectureship, and I think this is by design. But I fail to see how this type of activity builds the body of Christ."

The book begins by criticizing a portion of Money's 1992 Bible Lectureship closing speech. The book

quotes Money as saying: "I want to encourage you toward unity in the body of Christ. The last and longest prayer of Jesus 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."

The book says Money's unity-in-diversity statement proves he believes it does not matter whether or not one believes in God and Jesus Christ, repents and confesses his faith or is baptized.

Money said he regarded this as one of many misconceptions included in the book, and he defended his Lectureship speech. "If you look at the first century church and you don't see diversity, I don't know what you see," Money said. "These people confuse unity and uniformity of belief — and of course uniformity of belief is defined by them."

Brown cites several faculty members he believes contribute to the university's faulty biblical teaching. Included in the list were Andre Resner, assistant professor of Bible; Dr. Carroll Osburn, professor of Bible; Dr. Jim Mankin, chairman of Undergraduate and Bible Ministry; Dr. Leonard Allen, associate professor of Bible; and Dr. Ian Fair, dean of the College of Biblical and Family Studies and professor of Bible. Brown said he never has spoken directly to any of these men.

Money defended the men and their contributions to ACU. "These are godly men that they criticize," Money said. "That grieves me when people like this bite and devour each other in the kingdom."

Brown's major criticism of Resner is directed at his article "Christmas at Matthew's House" in the 1993

issue of *Wineskins* which stated that the pure son of God has a questionable heritage.

"I do not believe this is a phemous piece of literature. A member of the Lord's Church, this piece of trash should be burned. Different Kind" *Accursed Anathema Gospel*."

Brown's book cited should take an active role as an example of the biblical

Osburn said he was shocked though Brown's book never heard of the volume.

The book condemns Lucado, author of *Christ* who is a false teacher who

However, Mankin's criticism. "I didn't know Mankin said.

Allen also was unimpressed with him for not validating his book *The Cruciform Church* which feels it's worth all his criticism," he said.

Brown writes: "The Lord and his crowd do not bow to Allen and his fellow teachers. They suits them and reject it."

But Brown says his

IS THE RESTORATION CONCEPT BIBLICAL?

Jim E. Waldron

Some years ago while my family and I lived in Pakistan I read an article in the Karachi *Morning News* under the title, "Hardy Seeds," that chickweed seeds, believed to be about 1,500 years old, had been found in an archeological dig in Japan. The article, quoting from a report out of Mito, Japan said the seeds sprouted after scientists planted them in a hot house.

Such well illustrates that seed hundreds of years old can be planted today and produce after its own kind. Just so, those who plant the pure seed of the kingdom of Jesus Christ in our day can expect it to produce churches of Christ. "The seed is the word of God" (Luke 8:11); and it was this seed that produced churches of Christ throughout the world in the first century. The restoration plea for the proclamation of the pure and unperturbed gospel to our world is as urgent now as it has ever been. Yet,

through skepticism, more than one preacher among the digressives over the past ten years has asked, if we restore the church, which one shall we restore? Corinth?

Such a question implies a grave misunderstanding or misapplication of the plea to restore the one original apostolic church of Christ which is God's kingdom on planet earth (See Colossians 1:13).

RESTORATION IMPLIES DOCTRINE

The plea to restore Christ's church is a plea for the existence of the church fashioned according to the doctrine of Christ found in the New Testament. We as heralds of God's message today must obey the Spirit's injunction to Timothy in his day, when Paul admonished the young man to charge men "that they teach no other doctrine" (I Timothy 1:3); and again, "hold the pattern of sound words" (II Timothy

1:13).

All over this world we must plant the good seed in the hearts of men and women, which will bring forth fruit after its own kind. This fruit—believers, born again of the water and the Spirit—will be formed into congregations according to the pattern (basic design) found in that seed.

When the concept of the restoration of God's religion among men began to be proclaimed in the British Isles and North America about two hundred years ago, such a concept was on solid Biblical grounds. As far back as the eighth century before Christ, Hezekiah, son of Ahaz, king of Judah, began a mighty effort to restore God's true worship among the Hebrews (see II Kings 18-20). Yet, after his death, the same thing had to be repeated just some 60 years later by his great-grandson, Josiah (II Kings 22-23).

COMPLETE SETS OF CONTENDING FOR THE FAITH BOUND VOLUMES CONTINUE GOING OUT AS RICES PREPARE TO LEAVE FOR RUSSIA

Although our supply continues to dwindle, we appreciate those who are ordering COMPLETE SETS of BOUND VOLUMES of CONTENDING FOR THE FAITH at the special rate of \$165.00 per set (postage included) which offer is good until June 30, 1994. Any wanting these (or anything else from us) before we depart on May 28th. We shall be returning to the U.S. Lord willing, until June 16th. DON'T GET LEFT OUT! Please address all correspondence to 2956 Alshire, Memphis, Tennessee 38118. YRJR.

—Post Office Box 171
Kiev 252001, Ukraine
Phone: 011-7-044-516-8544
Fax: 011-7-044-517-0298

As the 21st century approaches let us say, Never! Let ten thousand voices
I Chronicles 12:32), fast and pray, work
restoration movement this earth has
ever known. Now is the time to sow the
good seed of the kingdom if we really
want a harvest of Christians only, who
will make up faithful local churches of
Christ all around this globe. The pure
seed, as old as the New Testament, will
sprout (germinate) and produce after
its own kind as it did on Pentecost
when about 3,000 souls accepted it and
were inducted into Christ's kingdom:
and they, as we must, "continued stead-
fastly in the apostles' doctrine..." (Acts
2:42).

NOW IS TIME TO SOW

men of the last decade of the 20th
century to call for a world-wide restora-
tion of the preaching of the pure gospel
of Jesus in every country, city and
village. Not a plea to be what the
church was in the '50s, or the '30s, or
the 19th century, but a call for it to be
what the apostles' doctrine said it *should*
be in the *first* century. Must we be
carried to the skies on flowery beds of
ease, while others fought to win the
prize and sailed through bloody seas?

ACU's spiritual error. "Has anyone at ACU ever heard
of Matthew 7:1-5?" he writes. "As a reminder to Abi-
lene CHRISTIAN University, we quote the words of
our Lord: 'Judge not, that ye be not judged...'
However, Brown said a difference exists between the
type of judgment he accuses ACU of practicing and the
type of judgment he uses in his book. "There is a scrip-
tural judgment to discern right from wrong," Brown
said.
After reading the book, Brian Perkins, junior bio-
chemistry major from Bedford, said this statement is
hypocritical. "He's wrong to quote Matthew 7:1-5 so
much and at the same time ignore that Scripture him-
self." Perkins said. "For instance, he accuses a student
of judging, yet the entire book is a judgment against
ACU."
At the close of the book, Brown writes: "Yes, as far
as faithful members of the church are concerned, if
ACU wants to continue in its present sectarian demoni-
national mind-set and conduct, it ought to die. In fact,
faithful members of the Lord's church, ACU is
already dead."
Money said he disagrees with the criticisms
expressed in the book and he questions the ethics of the
people who perpetuate this type of activity. "I think
their goal is to control ACU, and that is not going to
happen," Money said.
"If they think they can do better than us, maybe they
should start their own Christian university and see how
they do. But they're sure not going to take over this
one."

CONCEPT NOT OF RECENT VINTAGE

Thus a restoration movement is not
an idea of recent times, nor is it a
concept that is out of date. Josiah,
recognized that each succeeding genera-
tion must call men back to the pure
message of God, even as he and his
great-grandfather called men of their
age to return to the true pattern (cf.
Hebrews 8:5) of God's worship and
service found in the law and the proph-
ets. Observe what is written of Josiah:
"Now it happened when the king
heard the words of the book of the law
(found lost in the temple) that he tore
his clothes" (II Kings 22:11); and he
said, "Go, inquire of the Lord for me,
for the people and for all Judah,
concerning the words of this book that
has been found; for great is the wrath
of the Lord that is aroused against us,
because our fathers have not obeyed
the words of this book..." (verse 13).
We, too, must recognize that each
generation must call men back to the
pure message of God. Today, *right*
now, there is a burning urgency for

couraging liberalism

ACU's 'Optimist' for February 16, 1994.]

ere Resner reflects on the irony of
I have ever read a more blas-
phemy from anyone claiming to be
a church,," Brown wrote. "What
type of judgment he accuses ACU of practicing and the
type of judgment he uses in his book. "There is a scrip-
tural judgment to discern right from wrong," Brown
said.
After reading the book, Brian Perkins, junior bio-
chemistry major from Bedford, said this statement is
hypocritical. "He's wrong to quote Matthew 7:1-5 so
much and at the same time ignore that Scripture him-
self." Perkins said. "For instance, he accuses a student
of judging, yet the entire book is a judgment against
ACU."
At the close of the book, Brown writes: "Yes, as far
as faithful members of the church are concerned, if
ACU wants to continue in its present sectarian demoni-
national mind-set and conduct, it ought to die. In fact,
faithful members of the Lord's church, ACU is
already dead."
Money said he disagrees with the criticisms
expressed in the book and he questions the ethics of the
people who perpetuate this type of activity. "I think
their goal is to control ACU, and that is not going to
happen," Money said.
"If they think they can do better than us, maybe they
should start their own Christian university and see how
they do. But they're sure not going to take over this
one."

“MANAGING CONFLICT AND CHANGE” OR COMPROMISING THE WORD OF GOD?

Robert Lawrence

An angry Paul wrote the brethren in Corinth condemning them for going before the law of the land with a brother. This untenable situation was made worse because such legal action would be prosecuted before *unbelievers* (I Corinthians 6:6). Now we find the same thing among *us*.

A recent advertisement hawks a four-day skills-building course in which a participant can learn the art of “managing conflict and change within churches of Christ.” The ad doesn’t make clear what sort of conflict is to be managed, nor what change requires such organized defense. As always, the “change” is as darkly presented as ever. But the advertisement details the two courses as a way of improving skills in both negotiation and mediation.

Had the four-day skills-building course originated in the Bible School of Pepperdine University, we might hope for some insight into biblical truths concerning brotherly oneness. But our doubts increase when we notice that this course in managing conflict and change is presented by the Pepperdine School of Law. This implies lawyers, of course.

The ad assures a participant in the course that there is a valuable asset to be gained by attending. The promise is this: “Now you can be better equipped to deal with conflict and change within your congregation.” One must wonder if just any ordinary member can attend to become so-equipped, or if the course is elitist in nature. Indeed, if the course is open to just anyone in regard to dealing with such matters within “your congregation,” who is to use these skills on whom? Will it be leaderships managing membership, or membership managing leaderships? Does the course teach division?

The same periodical in which the ad ran featured a short article on the four-day course. The article characterized the course as covering the “limitations of the mediation process and a Christian mediator’s dilemma between neutrality and biblical truth.” This raises a vital question. At what time in the history of the Lord’s church could a Christian assume a neutral stance and still defend biblical truth? Neutrality is lukewarmness (Revelation 3:16). Too, if these

men know biblical truth, why do they need the laws of the land in such matters? Are Christians not complete unto every good work? Ours is a self-contained religion (II Timothy 3:17; Colossians 4:12).

Since lawyers are presenting the course, we must draw a rational con-

clusion. The purpose of the course is not so much to teach *biblical* methods of church discipline. Quite the contrary. At its core is the use of the *laws of men* to put down what its authors view as opposition to their idea of change in the church of Christ.

—Post Office Box 37086
Fort Worth, Texas 76117

MANAGING CONFLICT & CHANGE WITHIN CHURCHES OF CHRIST

SKILLS BUILDING COURSE

Presented by
Institute for Dispute Resolution
Pepperdine University School of Law

Sponsored by
Pepperdine University
Abilene Christian University
David Lipscomb University

COURSE 1
NEGOTIATION & CONCILIATION SKILLS

Memphis, TN March 8-9, 1994
Atlanta, GA May 3-4, 1994

COURSE 2 MEDIATION SKILLS

Malibu, CA February 15-16
Memphis, TN April 12-13
Atlanta, GA June 14-15

FACULTY

L. Randolph (Randy) [Name obscured]
Kent B. Rhoads
Penney F. [Name obscured]

For more information call
(310) 454-4655

ENROLLMENT IS LIMITED

“NOW YOU CAN BE BETTER EQUIPPED TO DEAL WITH CONFLICT AND CHANGE WITHIN YOUR CONGREGATION!”

FURTHER EVIDENCE OF CONSPIRACY TO CHANGE the churches of Christ from within appeared on Page 4 of the CHRISTIAN CHRONICLE for February, 1994. Time was when something “Sponsored by Pepperdine University, Abilene Christian University and/or David Lipscomb University” could be depended upon for doctrinal soundness; however, Pepperdine started compromising the restoration principle in the ‘40s and both Abilene and Lipscomb from the ‘60s onward. The simple fact that they are in collusion, re: the above advertisement, photo-reproduced just as it appeared in the Chronicle, instead of reassuring faithful brethren and churches should cause us all to shudder. As for even accepting this ad for publication, we are made to wonder who is minding the store at the Chronicle, also.—The Editor

I Heard the Apostle Don Finto at Belmont

Wayne Coats

It was a real experience to listen to a bonafide, sure enough Apostle of Jesus Christ. He is an apostle because he has announced to the world that he is. Of course, since he has said it, we must not deny it. The occasion for hearing an apostle was not one that I planned or purposed. It was a rather unique situation.

As a funeral director, I recently was requested to take care of the services of a young husband and father from our community. The funeral was conducted at the Belmont Church in Nashville, and the officiating "clergyman" was **Don Finto**, who is the local Pastor/Apostle/Clergyman of the Belmont Church.

As a student at Lipscomb a number of years ago, I often visited Belmont with a good friend who was the song director for the congregation. Through the years Belmont has radically changed. The old building is still standing with "Belmont Church of Christ" etched in concrete over the door. Alongside and joined to the old building is something that looks like a mixture between a mosque and a temple. Inside? Incredible! Just about anything that would suit the fancy of the theatrical set.

I sat on a pew which had a kneeling bench or prideaux, but I didn't care to kneel as some of the parishoners did. (I've seen the Catholics and Episcopalians do that many times.

A TIME TO WEEP

Solomon said, "**There is a time to weep,**" and weep I did. As I sat there that balmy afternoon I must confess that I became so emotionally disturbed that my tears freely flowed.

I wept because what once was a great congregation of God's people now has been turned into a silly cult.

I wept because people have been so grossly indifferent, so piously positive, so afflicted with lockjaw as to allow a glorious church to lose its candlestick.

I wept because so many people in middle Tennessee are determined to let things like Belmont happen all around and never open their mouths.

Yes indeed, there is a time to weep.

It is indisputable that the most active woman in these parts is Jezebel. Oh, but she is suffered probably because she calls herself a prophet and is saying what people want her to say. God said there was a Jezebel in Thyatira who was suffered to, "**teach and to seduce**

my servants to commit fornication, and to eat things sacrificed to idols" (Revelation 2:20). Why brethren will suffer false teachers is beyond my comprehension—and then there is that class that is equally as pitiful when they demonstrate unconcern and/or fear.

SIGNS OF APOSTLESHIP NOT EVIDENT

Before me and speaking was a man who claims to be a real Apostle of the Lord. I would be ashamed to discredit my Lord with what was being said by that apostle. It was most evident that there were no signs of an apostle being given.

I especially noted that when certain texts were read, very close eye scrutiny was given to those texts. It really seemed to me that the Holy Spirit had reneged on that apostle.

The apostles of Christ were guided into all truth (John 16:13). They were to have a perfect remembrance of what Jesus had taught them (John 14:26). They were not to premeditate on what they were to say (Mark 13:11).

I had very grave doubts that I was listening to an apostle and truly believed that I was listening to an imposter.

Moreover, the thoughts and content of that which I was hearing would hardly qualify as coming from an inspired apostle. Almost any jack-legged, poke-salad-eating preacher could have done as well or better.

PARAMOUNT LEADER

I recall that some brethren expressed great surprise when Don Finto printed, "A Question Of A United Leadership," in which he made known the idea that he had been convinced that the Lord wanted him to be, "*His leader among the leaders at Belmont.*" Finto wrote, "*What I am saying to you is that even though there is a plurality of elders, I am the leader and I accept it.*" "*Some time later the Lord said to me, You have now accepted the leadership, but now I want you to fully embrace that leadership, to desire it, with all humility, but with boldness.*" "*Since I was being repeatedly told by prophets and the spiritual discerning that came into my life, that the Lord had laid an apostolic calling on my life, I began to study more carefully what that meant,*" "*... began to see that Jim Bevis was also functioning as an apostle across the body of Christ, possibly also as a prophet, that Bob Hughey was func-*

tioning perhaps as an apostle, also as a prophet." "*I did not choose but have been placed in leadership and authority at Belmont by the Lord.*" "*I believe that two recognized apostles are in the Belmont church (Bevis and Finto, WC) and that God has called us to walk together.*" "*I see my role of apostolic-pastoral leader much as a husband-wife relationship.*" "*I do believe the present eldership should resign.*" "*I believe a big part of the disunity of the eldership at Belmont is the insubordination to the authority of Jesus Christ that God has placed in me, in this church, this pastorate, this apostolic ministry, as a fellow elder, but also your leader.*"

And to think that some of us might have thought that the half has already been told!

The disunity that prevailed seemed to arise from some who would not kow-tow to Finto. They were insubordinate. God placed Don in authority and the people know that because Don told them so.

God made Don the leader and the people know that because Don told them so.

Many other wild and weird things were written by the Apostle Don, and if one did not know the author of the material, one would declare that the presumptuous claims were being lifted right out of the writings of old Joe Smith, the imposter. In fact, Joe never made more ridiculous claims than those being made by the apostle of Belmont. The same kind of gullible, blind followers who believed and followed jailbird Joe are the kind of characters who crawl before Don Finto.

SPIRITUAL GIFTS AT BELMONT

Prior to the funeral service which Don was to preach, I had almost an hour to wander. In that interim of time I stopped at all the tract racks and tables where material was displayed and helped myself to whatever was available.

One interesting print-out was entitled, "Spiritual Gifts In The Assemblies." Having read Don's piece, I noted that he wrote that some "directive position" needed to be given and also "greater clarity" was in order for the Belmont troops. If and since there are spiritual gifts at Belmont, a position must be directed about such gifts. The direction and the position must come from the leader who is in authority.

Spiritual gifts will be controlled by the spiritual authority. The authority will set forth the rules and regulations for spiritual gifts with "greater clarity." It hasn't been too clear, but when the authority gets through with the matter, it will be clear, authoritative, unquestioned and accepted by one and all, small and smaller.

WHERE THE POWER LIES

The "exercise of spiritual gifts in the assemblies" is now agreed upon, so why would there be any need for elders to agree about the exercise of those gifts? Can a few puny men override, overpower, regulate and control the supernatural power of the Spirit of God?

It is agreed by those at Belmont that the Spirit is operating, but he is operating subject to the control of somebody in authority. When the Spirit wants to operate at Belmont and the authority does not want him to operate, what happens? It appears that the Belmont cult has a very weak Spirit if he can be subdued by an apostle.

But then I wonder if the Apostle Don can control the Spirit at Belmont can he also control the Spirit some three or four miles away? The Roman Pope can control the Spirit all over the world. Surely an *apostle* ought to do as well.

Please do not laugh, but I read, "... the scripture does give guidelines to be used regarding spiritual gifts in the assemblies." What use does an apostle have for the scriptures which have been given? Real inspired apostles gave us the scriptures. Fake and fraudulent apostles try to use scriptures when they want to prop up their stupid claims.

Since there are at least two apostles at Belmont and three prophets, why is there a need for scriptures? Why cannot the apostles write their own directives for the Belmont devotees? Imposter Joe Smith did that for his gullible followers. Mary Baker Glover Patterson Eddy did that for her blind crew. The Popes have been notorious in setting forth guidelines for their children, and comes now one who will be able to regulate all things at Belmont. If I were a follower of Finto, I know I would accept the words of an apostle above and beyond the scriptures, and that is exactly what is happening at Belmont! Those pitiful people have as much respect and regard for the word of God as my little dog—and that isn't any.

Notice when Finto says, "*The use of great gifts, especially prophecy, is intended to strengthen, encourage, and*

comfort believers" (I Corinthians 4:3). We have the word of God which has been given to strengthen every believer. A lengthy book could be written to this effect and be filled with Bible verses proving this point.

Only a fool would deny that the Bible has been given to make us strong

in the Lord. But the Bible is insufficient, incompetent, incomplete and a failure at Belmont in this respect. Belmont requires something extra, something more, something called "spiritual gifts."

—705 Hillview

Mt. Juliet, Tennessee 37122

Notes & Quotes...

SHELLY ON PRESENTATION MUSIC

If you have not seen a copy of brother Wayne Coats' new book, you should. Entitled, "RUBEL'S CASE AGAINST THE IGNORANT, ARROGANT, IDOLATROUS, TRADITIONAL, CHURCH RELATIVE TO SOLOS, CHOIRS AND QUARTETS OR SHELLY ON PRESENTATION MUSIC," it is an 88-page book and sells for only \$1.25 plus \$1.25 for postage and packaging. Address your orders directly to Wayne Coats, 705 Hillview Drive, Mt. Juliet, Tennessee 37122.

Elton Holden, San Pablo, California: "Yesterday my copy of the January, 1994 issue of *CONTENDING FOR THE FAITH* arrived and I was pleased to see brother Sellers Crain's article, 'The New Hermeneutic and the Birth of Christ.' Like brother Crain, I, too, wrote an article on 'The New Hermeneutics and Spiritual Adultery.' (I used the word 'hermeneutics' in deference to my old Dungan's book, which I have absolutely refused to part with!) Also, like brother Crain, I have submitted my article to several brotherhood papers. I do not know yet whether any of them will use it. Also, like brother Crain, I wrote my article in January, but in 1994 instead of 1993."

Dave Hammer, Sparta, Illinois: "I stop doing what I was doing when the paper comes and this has been true at least 20 years. When you live in an area (either by reason of miles or age) and you do not know of the changes taking place in the church or brotherhood, you await every edition of it."

Tim Ayers, Taylor, Texas: "I just sent 13 new subscriptions for *Contending for the Faith* to Pensacola. I spoke of the paper, encouraging the members to take it, and we filled up the subscription sheet. You have been doing a great job with the paper. Keep up the good work."

"I am enjoying my work with the Southwest School of Bible Studies in Austin. I teach Tuesday and Thursday afternoons. It is time-consuming but rewarding work."

"By the way, the A&M/College Station, Texas church is having Jeff Walling at their 'Teen Summit' in April (see copy enclosed). They had Joe Beam last year... We sent a letter stating our objections, documenting Beam's false teaching. Their 'response' was a letter that said, in effect, 'Come by and we'll talk about it.' We're going to send another letter objecting to Walling, and maybe we'll alert the churches in this area. The battle continues..."

[NOTE: Thanking brother Ayers for continuing to back the paper, I replied, in part, "... As for A&M/College Station having Jeff Walling for their so-called 'Teen Summit,' I reckon that is all we can expect. When they carry students to the Far East, they gravitate to those contrary to the truth at Bangkok. As for Walling, those apostatizing at Moulmein Road/Singapore have had him as their speaker for two 'gospel (?) meetings' within the past four or five years. They all appear to be lining up into a separate brotherhood—

separate and apart from the truth, as well." IYRJR.]

Guss Eoff, now preaching to the church at Mathis, Texas, keeps a steady drum-fire of "extra" work going constantly. This spring he holds a meeting, April 10-14, at Carrollton, Ohio; speaks on the Firm Foundation Lectureship, April 24-27, at Pottstown, Pennsylvania; on the Gulf Coast Lectures, May 21-24, at Portland, Texas; conducts Mathis' Vacation Bible School, May 30-June 3; speaks on another Firm Foundation Lectureship, June 5-9, at Dayton, Ohio; and yet another lectureship, June 11-15, at Bellview/Pensacola, Florida.

In a recent letter, he and Lilly lamented, "We just don't know where the time goes." If they would look at Guss's schedule, they would know. They had their 52nd wedding anniversary on February 22nd.

They enclosed what looks to be a newspaper that Guss got up, entitled, "Jerusalem Chronicle." You should see it. On page 1, under the principal headline, "EMPTY... Nazarene's Tomb Found," it shows an empty tomb near Golgotha, owned by Joseph of Arimathea. Sub-heads say, "Heavy Stone Rolled From Tomb While Guards Slept," and "EARTHQUAKE RENDS CITY AS PROPHET SUC-CUMBS." Additional stories are headed, "Jewish Leaders Refuse Comment," "Body Stolen From Borrowed Tomb," "Betrayer's Body Found: Suicide," "Report Rejected By Disciples," "Jesus Found Guilty! Alleged 'Messiah' Sentenced to Death by Kangaroo Court," "Resurrection Predicted," "Death Now Vanquished! Converts Cry," "WEATHER EXPERTS FAIL TO EXPLAIN QUAKE, DARKNESS," "Wife's Pleadings Fail," "ALLEGED KING EXECUTED," "EMMAUS DISCIPLES CLAIM JESUS VISITED," and "Scholars Find Fulfillment."

We've never seen anything quite like this four-page publication. It is suitable to enclose in letters you are mailing to your closest friends. They sell for five copies for \$1.00 or 25 cents per copy. Vada and I just ordered 100 copies for ourselves. If you want them, please order directly from Guss & Lilly Eoff, 221 South Texas, Mathis, Texas 78368.

Willard & Manella Upchurch, of Hendersonville, Tennessee, now are supporting our efforts \$100.00 each month.

John & Ludema Taylor, Tahlequah, Oklahoma: "Please remove our name from your mailing list."

Will T. Vance, address not given: "Please delete our name from your mailing list. We do not approve nor want this type of negative articles in our home. If this is what Christianity is about, I will move to the denominational world."

[NOTE: In heart he already has! Contributions to our "Special Mailings" fund are tax-deductible. Please make your checks payable to Bellview Church of Christ, earmarking them clearly for "Special Mailings," and address them to 4850 Sauffley Field Road, Pensacola, Florida 32526. IYRJR.]

**THIRD ANNUAL FIRM FOUNDATION
WESTERN OHIO VALLEY LECTURESHIP**

**"THE HOME AS GOD WOULD HAVE IT"
June 5-9, 1994**

Northridge Church of Christ
2211 Needmore Rd.
Dayton, OH 45414
(513) 274-6801
Fred Davis, Director

Sunday, June 5

9:30 a.m.	The Beauty and Power of Womanhood	Melvin Elliott
10:30 a.m.	Marriage Divorce and Remarriage	David Brown
7:00 p.m.	Is Marriage Obsolete	Wayne Coats
8:00 p.m.	Power in the Home	Curtis Cates

Monday, June 6

9:00 a.m.	The Responsibility of Parents to Teach Their Children	Jim Mitchell
10:00 a.m.	The Characteristics of a Christian Home	Noah Hackworth
11:00 a.m.	An Effective Father	Wirt Cook
1:30 p.m.	A House or a Home	John Daniels
2:30 p.m.	The Family in Crisis	Gary Summers
7:00 p.m.	CONGREGATIONAL SINGING	
7:30 p.m.	Realistic Expectations for Marriage	John Marshall
8:30 p.m.	The Way of the Transgressor Is Hard	Bobby Liddell

Tuesday, June 7

9:00 a.m.	Why Do People Marry	Larry Phillips
10:00 a.m.	How Does One Prepare for Marriage	Waymon Swain
11:00 a.m.	The Sanctity of Marriage	Terry Varner
1:30 p.m.	Words from the Wise Man	Ron Cosby
2:30 p.m.	Is Marriage Ever Hopeless	Tom Bright
7:00 p.m.	CONGREGATIONAL SINGING	
7:30 p.m.	What Shall I Take to My Wedding	Charles Pugh
8:30 p.m.	What Will You Leave Your Children	Joe Gilmore

Wednesday, June 8

9:00 a.m.	The Home in the Immoral World	Johnie Scaggs
10:00 a.m.	Parents Are People	Bob Eddy
11:00 a.m.	The Urgent Need for Discipline	Lindell Mitchell
1:30 p.m.	What Constitutes Marriage	Glen Jobe
2:30 p.m.	Marriage Takes Great Commitment	Buster Dobbs
7:00 p.m.	CONGREGATIONAL SINGING	
7:30 p.m.	The Lord of the Home	Eddie Whitten
8:30 p.m.	Who Should You Marry	Tom Wacaster

Thursday, June 9

9:00 a.m.	Only Three Classes of People Free to Marry	Richard Melson
10:00 a.m.	The Home: A Divine Institution	Emanuel Daugherty
11:00 a.m.	What Parents Owe Their Children	Denton Landon
1:30 p.m.	The Need for Understanding	Jay Stephens
2:30 p.m.	Why Do Marriages Fail	Roger Jackson
7:00 p.m.	CONGREGATIONAL SINGING	
7:30 p.m.	The Two Shall Be One	Dub McClish
8:30 p.m.	What Makes a Marriage Work	Gus Eoff

-LUNCH WILL BE SERVED EACH DAY-

Changes In the Church of Christ

Nineteenth Annual Bellview Lectures

June 11-15, 1994

Saturday, June 11

- 7:00 P.M. What Is The Church Of Christ?
8:00 P.M. Does The Church Of Christ Need To Change?

Jerry Martin
Winfred Clark

Sunday, June 12

- 9:00 A.M. The Call For Change: Is It Valid?
10:00 A.M. Changes In Morals: The Decline Of Moral Values
Lunch Break
2:00 P.M. Changing Views On The Inspiration And Interpretation Of The Bible
3:00 P.M. Changes Influenced By Christian Education
4:00 P.M. Changes In Morals: Changing Views On Marriage
Dinner Break
7:00 P.M. Changes In Preaching: Ethics Of Preachers
8:00 P.M. Is The Church Of Christ Subject To Changes In Culture?

Bobby Liddell
James Rogers
Stanley Ryan
Clifford Newell, Jr.
Stephen P. Waller
Curtis A. Cates
Terry Hightower

Monday, June 13

- 9:00 A.M. A History Of Change In The Church Of Christ
10:00 A.M. How Effective Bible Study Promotes And Prevents Change (I)
11:00 A.M. Changes In Preaching: What Shall We Preach?
Lunch Break
2:00 P.M. Changing Attitudes Toward Love
3:00 P.M. Changes In Worship: Special Music
3:45 P.M. Open Forum Discussion On Special Music
Dinner Break
7:00 P.M. Changing Attitudes Toward Fellowship
8:00 P.M. The Gospel Of Christ Is Unchanged And Unchanging

Paul Vaughn
Roy Deaver
Eddie Whitten
John Stewart
Flavil Nichols
Garland Elkins
Dub McClish

Tuesday, June 14

- 9:00 A.M. Changes In Preaching: The Role Of The Preacher
10:00 A.M. How Effective Bible Study Promotes And Prevents Change (II)
11:00 A.M. Changes Influenced By Brotherhood Publications
Lunch Break
2:00 P.M. Changes In Preaching: Motivation To Preach
3:00 P.M. Changes In Morals: Questions About Homosexuality
3:45 P.M. Open Forum Discussion On Homosexuality
Dinner Break
7:00 P.M. Changes In Worship: Feelings Over Faith
8:00 P.M. Changing Attitudes Toward Baptism

Noah Hackworth
Roy Deaver
Waymon Swain
David Brown
H. A. (Buster) Dobbs
Joe Gilmore
Lindell Mitchell

Wednesday, June 15

- 9:00 A.M. Changing Attitudes Toward Church Growth
10:00 A.M. How Effective Bible Study Promotes And Prevents Change (III)
11:00 A.M. Changing Attitudes Toward Truth
Lunch Break
2:00 P.M. Changes In Worship: Is All We Do Worship?
3:00 P.M. Agents And Tools Of Change
3:45 P.M. Open Forum Discussion On Agents And Tools Of Change
Dinner Break
7:00 P.M. Changes In Worship: The Role Of Women
8:00 P.M. Changing Attitudes Toward Pure Religion

David Courington
Roy Deaver
Garry Brantley
Garry Barnes
Wayne Coats
Fred Davis
Guss Eoff

Houston College of the Bible Lectures



"The Church Enters the Twenty-first Century"

—June 19-22, 1994—

David P. Brown, Director

Sunday, June 19

9:30 a.m.	The Responsibility of Gospel Papers in Teaching and Defending the Truth	Ira Y. Rice Jr.
10:30 a.m.	Why Mechanical, Instrumental Music in Worship to God Is Sin	Joe Gilmore
2:00 p.m.	The Lord's Church Confronts an Immoral Society	Richard Melson
3:00 p.m.	The Qualifications and Work of Deacons	Bob Sweeten
7:00 p.m.	"Come Ye Out from Among Them and Be Ye Separate" (2 Cor. 6:17)	Al Brown
8:00 p.m.	The Church of Christ in the Eternal Purpose of God	Perry B. Cotham

Monday, June 20

9:00 a.m.	May One Church Withdraw Fellowship from a Sister Congregation?	David Brown
10:00 a.m.	False Doctrine in Our Bible Class Literature	Eddie Whitten
11:00 a.m.	Godly Elders: the Serious, Sobering, Sacrificial Work of Being Watchmen	Noah Hackworth
1:30 p.m.	What Does the Bible Teach Concerning Brethren Sinning Against One Another?	David Baker
2:30 p.m.	The Importance of Discipline in Keeping the Church Pure in Life and Doctrine	Joe Cox
2:30 p.m.	<i>The Mother's Responsibility in Teaching and Disciplining Her Children (Ladies)</i>	Annette Cates
3:30 p.m.	Is All of the Christian Life Worship?	Tom Wacaster
6:30 p.m.	Congregational Singing	
7:00 p.m.	The New Hermeneutic: a Doctrine to Make the Divine Pattern of Non-Effect	Lester Kamp
8:00 p.m.	The Emergence of a New Denomination from Within the Lord's Church	Lindell Mitchell

Tuesday, June 21

8:00 a.m.	The Scriptural Relationship of Law and Love	Shan Jackson
10:00 a.m.	Who Is in Fellowship with God?	Robert Jackson
11:00 a.m.	The Bible in the Twenty-first Century	Robert Taylor
1:30 p.m.	The Remnant Must Be Militant	Marvin L. Weir
2:30 p.m.	God's Role for Man Can Only Be Realized in the Man Who Wants to Obey God	Kerry Clark
2:30 p.m.	<i>God's Woman Prepares for the Twenty-first Century (Ladies)</i>	Irene Taylor
3:30 p.m.	Does the Bible Teach us Anything About the Work of the Gospel Preacher?	Curtis Cates
5:00 p.m.	<i>Houston College of the Bible Honors Ira Y. Rice Jr. at the HCB Banquet</i>	
6:30 p.m.	Congregational Singing	
7:00 p.m.	What the Bible Teaches About the "Assemblies of Exhortation" (Heb. 10:25)	Bob Berard
8:00 p.m.	The Biblical Definition and Design of Miracles: Do They Occur Today?	Tom L. Bright

Wednesday, June 22

9:00 a.m.	The Sin of "Denominational Christianity"	Lynn Blair
10:00 a.m.	What Is the "Social Gospel," and Has It Influenced the Lord's Church?	Jim Moore
11:00 a.m.	The Evil Influence of "Calvinism" on the Work of the Holy Spirit	Bobby Liddell
1:30 p.m.	Preparing for a Smaller Brotherhood	Fred Davis
2:30 p.m.	The Attack on Absolute, Objective Truth	Terry Hightower
3:30 p.m.	Is a Changed Church Demanded for the Twenty-first Century?	Michael Hatcher
6:30 p.m.	Congregational Singing	
7:00 p.m.	The Influence of Brotherhood Universities on the Church	Wayne Coats
8:00 p.m.	Two Erroneous Extremes: "Liberalism" and "Antism"	Dub McClish

Two special classes for ladies only taught by Annette Cates and Irene Taylor on Monday and Tuesday.

—Lunch provided for everyone by the Spring congregation each day at noon.—

Hardback book of lectures available. • Video and audio tapes by Tom Gardner. • Displays upon approval.

R. V. hookups and housing available — for information (713) 443-3864.

—Spring Church of Christ—

1337 Spring-Cypress Road • P.O. Box 39 • Spring, Texas 77383

Al Brown, Evangelist

Peary Brackett, Ken Cohn, and Buddy Roth, Elders

MARK YOUR CALENDARS!

It is time to mark your calendars for the annual **Houston College of the Bible Lectures**, June 19-22, 1994. Theme: "The Church Enters The 21st Century." **David P. Brown**, Director. Overseen by the elders of the **Spring Church of Christ**, 1327 Spring-Cypress Road, Spring, Texas 77383.

Speakers and topics will include **Robert R. Taylor, Jr.**, on "The Bible in the 21st Century;" **Fred Davis**, on "Preparing for a Smaller Brotherhood;" **Tom Wacaster**, on "The Emergence of a New Denomination from within the Lord's Church;" **Joe Cox**, on "The Importance of Church Discipline in Keeping the Church Pure in Life and Doctrine;" **Jerry Moffitt**, on "The Remnant Must be Militant;" **Wayne Coats**, on "The Influence of Brotherhood Universities on the Church;" **Al Brown**, on "Come Ye Out From Among Them and Be Ye Separate (II Corinthians 6:17);" **Dub McClish**, on "Two Erroneous Extremes—'Liberalism' and 'Antiism';" **Terry Hightower**, on "The Attack on Absolute, Objective Truth;" **Richard Malsom**, on "The Lord's Church Confronts an Immoral Society;" **Lester Kamp**, on "The New Hermeneutics—a Human Pattern to Make the Divine Pattern of Non-Effect;" **Eddie Whitten**, on "False Doctrine in Our Bible Class Literature;" **Bob Berard**, on "What the Bible Teaches About the 'Assemblies of Exhortation' (Hebrews 10:25);" **Joe Gilmore**, on "Why Mechanical Instrumental Music in Worship to God is Sin;" **Noah Hackworth**, on "Godly Elders—the Serious, Sobering, Sacrificial, and Hard Work of Being God's Watchmen;" **Curtis Cates**, on "Does the Bible Teach us Anything about the Work of the Gospel Preacher?" **Ira Y. Rice, Jr.**, on "The Responsibility of Gospel Papers in Teaching and Defending the Truth;" **David Baker**, on "What Does the Bible Teach Concerning Brethren Sinning Against One Another?" **Bobby Liddell**, on "The Evil Influence of 'Calvinism' on the Work of the Holy Spirit;" **Robert Jackson**, on "Whols in Fellowship with God?" **Tom Bright**, on "The Biblical Definition and Design of Miracles. Do They Occur Today?" **Michael Hatcher**, on "Is a Changed Church Demanded for the 21st Century?" **Kerry Clark**, on "God's Role for Man Can Only Be Realized in the Man Who Wants to Obey God;" **David P. Brown**, on "Do the Scriptures Authorize One Congregation of the Lord's People to Withdraw from a Sister Congregation?" **Jim Moore**, on "What is the 'Social Gospel,' and Has It Influenced the Lord's Church?" **Perry B. Cotham**, on "The Church of Christ in the Eternal Purpose of God;" **Lynn Blair**, on "The Scriptural Relationship of Law and Love;" and **Bob Sweeten**, on "The Qualifications and Work of Deacons."

FOR LADIES ONLY: **Annette Cates** will speak on "The Mother's Responsibility in Teaching and Disciplining Her Children;" **Irene Taylor**, on "God's Woman Prepares for the 21st Century."

[Lunch will be provided for everyone by the Spring congregation at noon each day.]

All lectures will be published in a hardback book.

Daniel Wolfram, Henderson, Tennessee: "I equally appreciate the periodicals **Contending for the Faith** and **Far East/World Evangelism Newsletter**."

Mrs. Allen D. Hagler, Temple, Texas: "I feel so sad that so many churches and colleges are falling away from the truth. That is unbelievable to me—that one can be a true believer and then leave it all."

Clyde M. Miller, Nashville, Tennessee: "We do not want this or any other materials which you publish coming to our address."

David A. Dominessy, minister, Ocala, Florida: "I appreciate your wonderful service through the years of contending for the faith. We need more brethren today with the boldness and courage that you have shown for so long."

The **19th Annual Lectureship** of the **Florida School of Preaching**, was conducted, January 17-20, 1994, at Lakeland, Florida. **Jackie M. Stearsman**, Director.

The **Expository Review**, edited by **Joseph Meador**, Director, is the new quarterly periodical being published by **Southwest School of Bible Studies** for the benefit of alumni, gospel preachers and students of preaching. To get on their mailing list, inquiries should be addressed to brother Meador at **8900 Manchaca Road, Austin, Texas 78748**.

Make plans now to attend the **13th Annual Southwest Lectureship**, April 10-13, 1994, on "The Book of Daniel." Situated in the heart of the Texas hill country, the Southwest Lectureship continues to sound a clarion call for the Old Paths.

Clay A. Middlebrook, Abilene, Texas: "I was very concerned upon notification of my assignment here to Abilene that I may not be able to find a sound congregation that was holding true and faithful to God's word. I had received (after requesting) information from several congregations in the area. None of the received information was enough to convince me of the soundness of any of the congregations who wrote. I was resigned to meeting with a congregation and trying to help bring them out of any error with which they may be involved. . . . Such was not necessary, however; and we were able to worship with faithful brethren here in Abilene!

"Prior to August 15th, 1993, this statement could not be made (as far as recent history is concerned). This congregation meets at 805 N. Judge Ely here in Abilene. The preacher in this young congregation is brother **Bob Kiser**, a faithful teacher and preacher of God's word. We have thoroughly enjoyed his faithful preaching and teaching since our first visit, 15 September, 1993. We placed membership with these faithful brethren on the 19th of September. . . . Brother **Cleo Reeder** with whom you are familiar also worships with us at Eastside.

"That this congregation is meeting is a sign of the frustration of the liberalism that is running amok here in Abilene. We are trying to be an influence for righteousness. . . . and with God's help we (He) will succeed. . . . We are working very hard to wake up the brethren here."

[NOTE: "I was relieved that you found at least ONE sound congregation to work and worship with there in Abilene." I replied to brother Middlebrook, in part. "Things have changed there so much in recent years that you are blessed to find even ONE. Yes, I know brother Cleo Reeder, whom you mentioned. He is at least ONE brother in Abilene who tries to stay on the right side of truth. No doubt there are at least a few others. I shall mention the meeting address of the new congregation that other concerned ones may know where you meet." IYRJR.]

Claude & Nancy Bennett, Birmingham,

Alabama: "Please take our name off your mailing list. The lead article in the October issue was so out of step with our beliefs that my husband nor I wish to be bothered with your publication again."

Tom & Cassandra Powell, San Antonio, Texas: "Please do not send us any more literature."

Virgil H. Turpin, Pagosa Springs, Colorado: "I read every one [Contending for the Faith] I receive and enjoy the writing and comments. I am encouraged each time I read of our faithful brothers who fight the good fight of faith.

"But I am discouraged by those who are teaching things that lead other brothers away from the true teaching of our Lord Jesus Christ. It is very sad indeed.

"Brother Rice puts it very plain—the ones who are causing such problems in the church—"Jubilee," "Tulsa Workshop," ACU, David Lipscomb U., Image and Wineskins. No doubt many others. It is hard to believe that so many who once were faithful workers have drifted into error, liberalism and digression. I pray for these that have drifted into another world of false teaching. May God forgive them, that they can return to the pure and simple gospel of our Lord.

"**Rubel Shelly**, **Randy Harris** and **Max Lucado** are in danger of the judgment, not to mention others that do the same thing, to cause so many problems in the church today. They have lost sight of the glorious light of the gospel of Christ, our Lord.

"I read brother Music's book. I read brother Wayne Coats'. I enjoy the good comments that are given. . . . The Crossroads movement caused trouble in the church in many places. I don't hear much about them any more. I hope their movement has ceased. God is not the author of confusion but of peace. Keep up the good work."

Stan A. Stockton, RAF Molesworth, England: "We are in the United Kingdom of Great Britain now. I am stationed at RAF Molesworth at the U.S. European Command Joint Analysis Center (US EUCOM JAC). We are worshipping with perhaps the few remaining sound brethren in England. Brother and sister **Graham Moulton**, **Brian Chadwick** (a recent graduate of SWSBS, Austin, Texas) and **Robert Brown**. Brother **Ken Chumbley** was very involved with this work before he and his family had to return to the U.S.A. due to lost support. This congregation is called the South Cambridge church of Christ, and I request your prayers for our strength and continued soundness, as well as our evangelistic outreach in Cambridge. May God continue to bless you and your work."

Journal of Biblical Meditation, edited by **Don Ruhl**, is published by Pulpit Press, 5710 Bryant Avenue, Klamath Falls, Oregon 97603. Subscriptions are \$7.00 annually.

Jim E. Waldron, Tucker, Georgia: "I arrived home from Pakistan February 14, 1994 and will leave for Kiev, [Ukraine], March 21, 1994."

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org
U. S. Postage
PAID
Birmingham, Ala
Permit No. 572

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

THE NASHVILLE "CHRISTIAN JUBILEE, INC."

Wayne Coats

Through the generosity of a friend on Capitol Hill in Nashville, I recently obtained a copy of the Corporate Charter of the "CHRISTIAN JUBILEE, INC." According to the information contained within the charter, we note that the "sole incorporator" was **Daniel A. Dozier**, of Madison, Tennessee. The charter was filed with the Secretary of State on the 16th day of February 1989. We also note that the "sole incorporator" being one Daniel A. Dozier submitted his "resignation" as the incorporator. A "Board of Directors" was selected to be over the new corporation/organization, of which "Board" the **elders of the Madison Church of Christ** were installed.

The "new organization" will have "*a form of by-laws for the internal regulation and management of the corporation...The principal offices of the corporation shall be at 106 North Gallatin Road, Madison, Tennessee 37115, but the Corporation shall have other offices as the Board of Directors determine from time to time.*"

The **Madison elders** constituted the *first Board* of the "new organization" and they functioned through July 1989. "*Then the succession of the Board representing the eldership of the Antioch Church of Christ and the Woodmont Hills Church of Christ shall proceed*

according to the schedule set out in the charter."

That "set out" set up declares each eldership to be over the "new organization" through July of the designated year wherein the successive elderships functioned. "*The designation of the Board of Directors passed July 1991 shall be supplemented by the appropriate action of the Board prior to that date.*"

The officers of the new organization/corporation as designated by the Board were listed as:

Daniel A. Dozier, *President*

Stephen F. Flatt, *Vice-President*

Jerry Sherrill, *Secretary/Treasurer*

On July 15, 1992, the Charter was amended and the name of the corporation was changed from "*Nashville Jubilee, Inc.*" to "*Christian Jubilee, Inc.*" According to the Charter, the last named Board consisted of the elders of the Woodmont Hills Church and to them would accrue the right to make whatever changes would be deemed feasible. It is admitted that at this point the Charter is a bit unclear.

According to the July 22, 1993 weekly bulletin of the "*Family of God at Woodmont Hills*," **Phillip Morrison** has been selected to serve as the "*Executive Director for Jubilee*." Morrison will continue to remain active as a member

of **Woodmont Hills** but will no longer be on the payroll. Morrison will be working all year as the Executive Director "*under a new organizational arrangement that will bring many more churches into a more meaningful involvement with Jubilee...Phillip will fill this permanent role.*"

"*The purposes for which the corporation is organized is to present for the public good an organization devoted to the training, encouragement and inspiration of congregations and individuals toward greater service to God and all humanity and any other good and lawful purpose consistent with these goals.*"

The foregoing information presents the gist of the "new organization" as conceived and delivered by brother Dozier and the Madison elders, *et. al.*

I am more than confident that none of the participants of the "new organization" are aware of how utterly unscriptural their new *missionary society* really is. I do know that not one of them will dare to defend their new monstrosity. None will attempt to show where or how the scriptures justify, approve or sanction such an innovation. Our forebears had to deal with the wicked and diabolical **American Christian Missionary Society** and the **Tennessee Christian Missionary**

(Continued on Page 3)

Contending FOR THE Faith

Volume XXV, No. 5

May/1994

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Dan Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coss	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price

Stephen Wiggins

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$16.00. Five Years \$26.00. **Club Rate.** Five Subscriptions \$26.00. **Whole Congregation Rate:** Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526.

Editorial...

Some Nashville Brethren Are Silent No Longer; Jackson Park Elders, Others Take A Stand

Things in Nashville, Tennessee are happening so fast that it is hard for *Contending for the Faith* to keep abreast of all that is taking place. Nevertheless—especially since the entire brotherhood of Christ soon will be affected—we shall try.

Beginning on Page 1 of this issue, brother **Wayne Coats**, of Mt. Juliet, Tennessee, who lives, moves and has his being in the Greater Nashville Area, carefully traces the evolution of what *began* as the *Nashville Jubilee* but *now* is known as *Christian Jubilee, Inc.*

In his article, he shows that, rather than just being a movement *within* the churches of Christ, this so-called Jubilee actually is a *separate institution*, with a *Corporate Charter*, registered with the *State of Tennessee!* It has a *Board of Directors* with **Phillip Morrison**, a member of *Woodmont Hills/Nashville*, now serving as *Executive Director*, but with **Daniel A. Dozier**, **Stephen F. Flatt** and **Jerry Sherrill**, all of the *Madison Church of Christ*, being previously listed, respectively, as *President*, *Vice-President* and *Secretary/Treasurer*. In other words, to put it bluntly: a **MISSIONARY SOCIETY!**

FELLOWSHIP WITH DENOMINATIONS AND THEIR INSTRUMENTAL MUSIC

Possibly, when they first joined together with Woodmont Hills and Antioch in establishing this unscriptural society, Madison may have had no intentions of fellowshipping denominations together with their instrumental music and all the rest. The problem is that we not only are responsible for what *we* say and do *ourselves* but for what *those whom we fellowship* say and do *themselves*. Contrary to what some contend, this is what II John 9-11 is all about. It says:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is PARTAKER of his evil deeds.

When Madison, Woodmont Hills and Antioch started out by inviting those who “bring not this doctrine” as their “Jubilee” speakers, they became **PARTAKERS** of their evil deeds. We refer to speakers such as **Marvin Phillips**, **Max Lucado**,

Landon Saunders, Mike Cope and others like-minded as they, who bring a different doctrine from the doctrine of Christ. They have *done so* for many years. They *continue* to do so. Even this very year *Jubilee '94* is bringing back such *inter-denominational* men as Lucado, Cope and Phillips, and also are featuring *other* inter-denominationalists such as **Jeff Walling**, **Lynn Anderson** and **Jim Woodroof**, not even to mention Woodmont Hills' own **Rubel Shelly!**

SHELLY, WOODMONT HILLS TAKE PART WITH NASHVILLE'S DENOMINATIONS IN "POST EASTER CELEBRATION"

What seems to escape the attention and understanding of many participating in the "Jubilee," is that ALL of the above-named speakers have COMPLETELY ABANDONED the *non-denominational* plea and practice of the churches of Christ.

Take, for example, Rubel Shelly and the Woodmont Hills church, where he preaches—any semblance of *restoring* plain, simple New Testament Christianity by them *no longer exists!* As recently as April 10, 1994 (just last month), they took part with something called a "Post Easter Celebration" hosted by the Woodmont *Christian* Church, in Nashville. Styled *Green Hills Community Service*, this inter-denominational "gathering" opened with a hymn led by the Woodmont *Baptist* Brass Ensemble. **Douglas N. Lofton**, of the Woodmont *Christian* Church, delivered the "call to worship and welcome." **Vincent Walkup**, of the Calvary United *Methodist* Church, led in prayer. Special Music of "God So Loved the World" was performed by the Covenant *Presbyterian* Choir. **Ron Carrier**, of the St. Paul Southern *Methodist* Church, led in "responsive reading." When a special offering (for Bosnian relief work) was taken, the "offertory" was sung by the Woodmont *Baptist* Young Musician's Choir. After the "doxology," **John Skelly**, of the Trinity *Presbyterian* Church, read scripture. **Rubel Shelly**, of the *Woodmont Hills Church of Christ (?)*, delivered the "evening

message" on "The Resurrection: Does It Make a Difference?" Closing prayer was by **Jim Bachman**, of the Covenant *Presbyterian* Church, followed with a "benediction" by St. Paul Southern *Methodist* Church Choir. Talk about *inter-denominationalism, instrumental music* and all the rest—there is no way to get more so than this!

JACKSON PARK/NASHVILLE ELDERS TAKE LEAD IN CALLING A HALT TO ALL THIS APOSTASY

What brother Coats wrote was sent for publica-

[Printed Program Photo-Reproduced Below]

Green Hills Community Service

April 10, 1994
7:00 p.m.

THE GATHERING	Hymn Sing led by Woodmont Baptist Brass Ensemble
CALL TO WORSHIP AND WELCOME	Douglas N. Lofton Woodmont Christian Church
HYMN OF PRAISE: "Crown Him With Many Crowns"	No. 52
PRAYER	Vincent Walkup Calvary United Methodist Church
SPECIAL MUSIC: "God So Loved the World"	Covenant Presbyterian Choir
HYMN: "Praise Him! Praise Him!"	No. 67
RESPONSIVE READING	Ron Carrier #513, Psalm 150 (Page 511) St. Paul Southern Methodist Church
EVENING OFFERING (for Bosnian relief work)	
OFFERTORY: "Joyful, Joyful, We Adore Thee"	Woodmont Baptist "Worthy of Worship" Young Musician's Choir
DOXOLOGY	
SCRIPTURE: I Corinthians:19-25	John Skelly Trinity Presbyterian Church
EVENING MESSAGE: "The Resurrection: Does It Make a Difference?"	Rubel Shelly Woodmont Hills Church of Christ
HYMN: "Leaning on the Everlasting Arms"	No. 254
CLOSING PRAYER	Jim Bachman Covenant Presbyterian Church
BENEDICTION "Now and Forevermore"	St. Paul Southern Methodist Church Choir

THE NASHVILLE "CHRISTIAN JUBILEE, INC."

(Continued from Page 1)

Society—and now we have the *same thing* in essence being set forth again, except this new outfit is more blatant than the old societies. Those old societies begged money from congregations and the congregations or states could at least send *delegates* to their

conventions.

We have a *new organization* set up to "train congregations." When congregations pour their funds into the NEW ORGANIZATION, will the new organization be responsible to the churches—or will it be the other way around? I just believe that sensible people will refuse to support a monstrosity which is a "new organization" designed to "train congregations."

The promoters and paying persons can deny all day long if they care to, but in Nashville, Tennessee, there has been erected a new set of altars just as old Jeroboam set up in Dan and Bethel in order to appeal to the convenience of the illiterate of *his* day. It is tragic beyond belief how some Nashville brethren can be so silent.

—705 Hillview
Mt. Juliet, Tennessee 37122

The Jackson Parker

A Publication of The Jackson Park Church of Christ / Nashville, Tennessee

VOLUME XX APRIL 15, 1994 NUMBER 28

A MESSAGE FROM THE ELDERS:

A little more than one hundred years ago there was turmoil in the Nashville area concerning which direction would be taken by churches of Christ. "W.H. Trimmons, a fellow elder with David Lipscomb at South College Street church, wrote what 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.'" (Hooper, Dr. Robert H., *A Distinct People! A History of Churches of Christ in the 20th Century*, West Monroe, LA, Howard Publishing Co., Inc. 1993)

We regret that circumstances necessitate our making an appeal for you to prayerfully and carefully consider the following message. We believe the time has come for those who continue to support the scriptural organization, work and teachings practiced by churches of Christ to stand up and be counted. May we all endeavor to faithfully serve the Lord.


Herman Craighead


Wallace Kinkade


John Davis


Kenneth Wilson


Granville Gibson


Walter Young

tion under date of April 2, 1994. The Rubel Shelly/Woodmont Hills debacle with the aforementioned Nashville denominations occurred April 10th. On April 15th, signed by all the elders of the Jackson Park Church of Christ, in Nashville, (and front-paged in their weekly bulletin, *The Jackson Parker*) the following statement appeared:

A MESSAGE FROM THE ELDERS:

A little more than one hundred years ago there was turmoil in the Nashville area concerning which direction would be taken by churches of Christ. "W. H. Trimmons, a fellow elder with David Lipscomb at South College Street church, wrote what 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.'" (Hooper, Dr. Robert H., *A Distinct People! A History of Churches of Christ in the 20th Century*, West Monroe, LA, Howard Publishing Co., Inc., 1993).

We regret that circumstances necessitate our making an appeal for you to prayerfully consider the following message. We believe the time has come for those who continue to support the scriptural organization, work and teachings practiced by churches of Christ to stand up and be counted. May we all endeavor to faithfully serve the Lord.

(Signed) Herman Craighead
John David
Granville Gibson

Wallace Kinkade
Kenneth Wilson
Walter Young

WHICH WAY FOR THE CHURCH?

Let it be clearly understood that our preference would be not to have to address the following issues at all. The apostle Paul said, "Apart from such external things, there is the daily pressure upon me of concern for all the churches." (2 Cor. 11:28 NAS) Our concern for the Lord's church and the preservation of the unity and cooperation that has existed in the Nashville area in the past compels us to address these issues at this time.

On April 10, 1994 a "Post Easter Celebration" occurred at the meeting house of Woodmont Christian Church. The participating congregations, in addition to the hosts, were Woodmont Baptist, Calvary United Methodist, Covenant Presbyterian, St. Paul Southern Methodist, Trinity Presbyterian, and Woodmont Hills Church of Christ. Music for the service was provided by Woodmont Baptist Brass Ensemble, Covenant Presbyterian Choir, Woodmont Baptist Young Musicians' Choir and the St. Paul Southern Methodist Choir. The speaker was Rubel Shelly of the Woodmont Hills Church of Christ.

This event has significance for all churches of Christ in the Nashville area since Woodmont Hills is one of the sponsoring congregations for Jubilee '94. As a congregation that has placed herself in an area leadership role, it is critical that we evaluate her actions in laying aside some basic beliefs and in embracing denominationalism.

In Rubel Shelly's *I Just Want To Be A Christian* (Nashville, TN 20th Century Christian, 1986) he said, "All who accept that faith will be baptized into Jesus' death, burial, and resurrection as an act of identification with it." (p.90) He further stated on page 109, "One who denies any element of the one faith (i.e., the gospel message of redemption through the death, burial and resurrection of Christ) has turned back from the truth and are (sic) walking in the footsteps of those whom John rebukes in his three epistles. One who has not received the one baptism has not yet been born into the family and has no child-status with God which permits brotherhood and fellowship. In fact, one who has not received the one baptism has neither been admitted to the one body of Christ nor been made a partaker of the living hope believers have through the resurrection of Jesus."

The "following message," referred to by the elders, per foregoing, was a statement written by their local minister, **Jim Olive**, as follows:

WHICH WAY FOR THE CHURCH?

Let it be clearly understood that our preference would be not to have to address the following issues at all. The apostle Paul said, "Apart from such external things, there is the daily pressure upon me of concern for all the churches." (2 Cor. 11:28 NAS) Our concern for the Lord's church and the preservation of the unity and cooperation that has existed in the Nashville area in the past compels us to address these issues at this time.

On April 10, 1994 a "Post Easter Celebration" occurred at the meeting house of Woodmont Christian Church. The participating congregations, in addition to the hosts, were Woodmont Baptist, Calvary United Methodist, Covenant Presbyterian, St. Paul Southern Methodist, Trinity Presbyterian, and Woodmont Hills Church of Christ. Music for the service was provided by Woodmont Baptist Brass Ensemble, Covenant Presbyterian Choir, Woodmont Baptist Young Musicians' Choir and the St. Paul Southern Methodist Choir. The speaker was Rubel Shelly of the Woodmont Hills Church of Christ.

This event was significant for all churches of Christ in the Nashville area since Woodmont Hills is one of the sponsoring congregations for Jubilee '94. As a congregation that has placed herself in an area leadership role, it is critical that we evaluate her actions in laying aside some basic beliefs and in embracing denominationalism.

In Rubel Shelly's *I Just Want To Be A Christian* (Nashville, TN, 20th Century Christian, 1986), he said, "All

of The Jackson Parker, of Nashville, Tennessee]

On October 12, 1985 Rubel was asked some questions in a Forum at Freed-Hardeman University (The book is: The Restoration Movement and Unity (Henderson: FHU, 1986) He was asked, "Will you affirm, resolved, the scriptures teach that the use of instrumental music in worship is sinful?" (pg. 60) His answer, "I would so affirm, Paul. I have in the past. The debate is in print. I would affirm it today, and I expect to affirm it tomorrow."

Of those participating on April 10 there were two Methodist and two Presbyterian churches which have broken fellowship with each other in the past over liberal/conservative issues. Some of their ecclesiastical bodies are presently involved in great controversy over woman's issues as recent secular media reports have indicated, and it is not at all clear where all of that will ultimately lead in their own fellowships.

Recently in the above quoted instances, brother Shelly has indicated that persons who have not been properly immersed are not Christians and that instrumental music is sinful. Now he has embraced the very practices and teachings which he recently condemned. The printed order of worship for the evening stated, "What binds us together is greater than the issues that stand between us." How can one be bound together with those who brother Shelly has said do not have "child-status" with God.

These are seriously sad times for churches of Christ and since Woodmont Hills mailed the Jubilee 1994 newsletter the same week that they embraced denominationalism the implications are clear. Brothers and Sisters we must choose the path we will take. Consider what the April 10, 1994 meeting means:

1. The brethren attending have laid down their objections to instrumental music in worship.
2. They have laid down their objection to denominationalism because of the acceptance of the denominations present and participating.
3. They have laid down their objection to accepting unscriptural ways of claiming to become a Christian.

(continued on p.4)

who accept that faith will be baptized into Jesus' death, burial, and resurrection as an act of identification with it." (p.90) He further stated on page 109, "One who denies any element of the faith (i.e., the gospel message of redemption through the death, burial and resurrection of Christ) has turned back from the truth and are [sic] walking in the footsteps of those whom John rebukes in his three epistles. One who has not received the one baptism has not yet been born into the family and has no child-status with God which permits the brotherhood and fellowship. In fact, one who has not received the one baptism has neither been admitted to the one body of Christ nor been made a partaker of the living hope believers have through the resurrection of Jesus."

On October 12, 1985, Rubel was asked some questions in a Forum at Freed-Hardeman University (The book is: *The Restoration Movement and Unity* (Henderson: FHU, 1986). He was asked, "Will you affirm, resolved, the scriptures teach that the use of instrumental music in worship is sinful?" (pg.60) His answer, "I would so affirm, Paul. I have in the past. The debate is in print. I would affirm it today, and I expect to affirm it tomorrow."

Of those participating on April 10 there were two Methodist and two Presbyterian churches which have broken fellowship with each other in the past over liberal/conservative issues. Some of their ecclesiastical bodies are presently involved in great controversy over women's issues as recent secular media reports have indicated, and it is not at all clear where all of that will ultimately lead in their own fellowships.

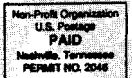
Recently in the above quoted instances, brother Shelly

4. Their example impacted harmfully on numerous young Christians who, though individually responsible, were encouraged to compromise with denominationalism and worship as was done on that occasion.
5. They extend the name "Christian" to include denominations which do not practice immersion, accept infant baptism, embrace and exemplify creeds and confessions of faith, and other like false beliefs and practices.
6. It remains to be seen what, if anything, members at Woodmont Hills will say or do since such serious departures from faith and practice of churches of Christ were present.
7. It remains to be seen if this will signal other churches of Christ in the city and area that the Woodmont Hills church of Christ has gone out from among them.

Brothers and Sisters, the issue is not personalities but doctrine. The New Testament doctrine regarding the church has not and will not change. Our task is to believe it and to defend it. May God give us understanding and courage to obey him.

--Jim Olive

JACKSON PARK CHURCH OF CHRIST
4103 Gallatin Road • Nashville, TN 37216
Phone 228-3445



ELDERS

Herman Craighead, 282-4002
John Davis, 868-9781
Granville Gibson, 859-2725
Wallace Krikade, 228-4841
Kenneth Wilson, 282-3537
Walter Young, 228-8425

MINISTERS

Jim Olive, 228-8807
Tim Fritzell, 228-3942

SONG DIRECTOR

Doug Arnold

SECRETARIES

Sherry Hatcher
Debbie Jackson

has indicated that persons who have not been properly immersed are not Christians and that instrumental music is sinful. Now he has embraced the very practices and teachings which he recently condemned. The printed order of worship for the evening stated, "What binds us together is greater than the issues that stand between us." How can one be bound together with those who brother Shelly has said do not have "child-status" with God.

These are seriously sad times for churches of Christ and since Woodmont Hills mailed the Jubilee 1994 newsletter the same week that they embraced denominationalism the implications are clear. Brothers and Sisters, we must choose the path we will take. Consider what the April 10 meeting means:

1. The brethren attending have laid down their objections to instrumental music in worship.
2. They have laid down their objections to denominationalism because of the acceptance of the denominations present and participating.
3. They have laid down their objection to accepting unscriptural ways of claiming to become a Christian.
4. Their example impacted harmfully on numerous young Christians who, though individually responsible, were encouraged to compromise with denominationalism and worship as was done on that occasion.
5. They extend the name "Christian" to include denominations which do not practice immersion, accept infant baptism, embrace and exemplify creeds and confessions of faith, and other like false beliefs and practices.
6. It remains to be seen what, if anything, members at Woodmont Hills will say or do since such serious

departures from faith and practice of churches of Christ were present.

7. It remains to be seen if this will signal other churches of Christ in the city and area that the Woodmont Hills church of Christ has gone out from among them.

Brothers and Sisters, the issue is not personalities but doctrine. The New Testament doctrine regarding the church has not and will not change. Our task is to believe it and to defend it. May God give us understanding and courage to obey him.

(Signed) —Jim Olive

It so happened that the same date the foregoing letter and statement by their elders and minister appeared in *The Jackson Parker* was the night that Jackson Park hosted the weekly Friday-night singing for the middle Tennessee area. More than 50 congregations were represented for the singing that night. Occasion was taken to read the letter and statement from the pulpit. A chorus of “amens” from all over the auditorium greeted the elders’ words that “...the time has come for those who continue to support the scriptural organization, work and teachings practiced by churches of Christ to stand up and be counted.”

One highly-respected, influential brother in the Nashville area, upon reading the foregoing letter and statement by Jackson Park said that, in his opinion, this same bulletin, enclosing a copy of the inter-denominational “Post Easter Celebration” program, needs to be mailed to every church of Christ in the country—and that he is sure there is enough money available from various sources to pay for the printing and postage to do so. This clarion call for action has been a long time in coming—far too long, in fact—but at long, long last it is now here. The question now is: WHAT ARE WE GOING TO *DO* ABOUT IT! Are we going to follow Woodmont Hills, Antioch and Madison, via the Jubilee, into the inter-denominationalism espoused by most of their principal, invited Jubilee speakers? Or are we going to do as the Jackson Park elders suggest: stand up and be counted as “those who continue to support the scriptural organization, work and teachings practiced by churches of Christ”? We cannot have it both ways. Men and brethren, what shall we do?

—Ira Y. Rice, Jr., *Editor*

JEFF WALLING’S ERROR CONTINUES TO PLAGUE CHURCHES CONCERNED FOR DOCTRINAL SOUNDNESS

What is it with some elders and preachers that they cannot discern doctrinal error when they either *see* or *hear* it! In a brotherhood rife with charismatic speakers, if one is gifted with “smooth words and fair speeches,” he can teach entirely contrary to the doctrine of Christ, and such church leaders seem never to perceive that error is being taught.

For the past several years, one of the chief *younger* men among us who has arisen, speaking perverse things, to draw away *younger* disciples after himself is **Jeff Walling**, of Mission Viejo, California. That he is an effective, attractive speaker—especially in large gatherings of young people—all who have heard him (myself included) must admit. However, just because a teacher is eloquent is no guarantee, within itself, that what he teaches will be the truth.

Earlier in this issue of *Contending for the Faith*, we already have noted that Walling is to appear on Nashville’s “*Jubilee ’94*.” Earlier still, he spoke on something called “*Winterfest ’94*” that is sponsored annually by the West End Church of Christ, of Knoxville, Tennessee, much to the alarm of area churches concerned for the doctrinal soundness of their young people.

Under date of March 29, 1994, a general letter was sent by the elders of the Grundy Street Church of Christ, of Tullahoma, Tennessee, marking “*Winterfest*” and Jeff Walling for their error. The letter reads as follows:

March 29, 1994

TO: Area Congregations of The Lord’s Church

RE: “*Winterfest*” and Jeff Walling

The enclosed three letters and attachments are a chronicle of communications between the Church of Christ, E. Grundy Street, Tullahoma, TN and the West End Church of Christ, Knoxville, TN regarding the continuing use and participation of Jeff Walling in the area-wide youth activity known as “*Winterfest*.” The letters, if read in chronological date sequence, are relatively self-explanatory.

A little over a year ago we became aware of questionable doctrinal statements made by Jeff Walling. Because of this information we decided not to send our teens to the 1993 youth event called “*Winterfest*” in Gatlinburg.

This year, Jeff Walling was invited back, and we felt that we needed to take some stronger action to express our concerns about this speaker. Accordingly, we wrote the letter dated December 15, 1993 (enclosed) to the elders of the church whose name appears on the promotional material for “*Winterfest*.” Their response, dated February 3, 1994, is also enclosed.

Since the response did not address the issue raised in our original letter, we wrote a second letter dated February 24, 1994 (copy enclosed). We have had no reply to this second letter, though more than a month has now passed.

We share the attached for your information. We feel it is important that you know of our efforts and the position we have taken. Each congregation must make its own decisions, and we share this information so that you may be informed. The doctrines publicly taught by men like Jeff Walling are a serious threat to the future soundness of the church of our Lord. Such teachings are on the increase, and it is time to "speak the things which become sound doctrine."

We are concerned for the Cause of Christ, and we have written to inform you of our concern. We ask that you seriously study these matters before next year's "Winterfest," and that you let the sponsoring congregation know your plans. If further information is needed, please feel free to contact us.

Yours in Christ,

(Signed)

Jerome Brandt, Elder Raymond Cunningham, Elder
Leslie Clifton, Elder James L. Grissom, Elder

As indicated in their foregoing covering letter, a copy of their December 15, 1993 letter to the West End/Knoxville brethren was enclosed, which reads as follows:

December 15, 1993

West End Church of Christ
8301 E. Walker Springs Lane
Knoxville, TN 37923

Dear Brethren,

We write this letter out of concern for the direction that "Winterfest" has gone the last two years. Last year we elected to keep our young people away from this event. They had attended the previous year and wanted to attend again. It was with regret that we had to inform them that we could not use the Lord's money to participate and support Jeff Walling.

On an attached sheet are direct quotes from Jeff Walling. These are not conclusions we have drawn about his teachings. These are direct quotations from Jeff. He was shown this paper last year. He did not deny any of the statements. He felt that they were not matters of importance. **WE BELIEVE THEM TO BE VITAL ISSUES!**

We are also enclosing excerpts from an article from the president of Tennessee Bible College. He expresses concern for the rift that is becoming a division. Your continued use of men like Jeff Walling is a contributing factor to this division.

It is our plan to share copies of this letter and attached sheets with other congregations in this area. We would like to hear from you about this matter *before* we send the material out. Your reaction to our concern is needed.

We apologize for not writing this letter last year. We just did not permit our children to attend, but remained silent. This year we realized that keeping silent will only allow such to continue. We wanted you to know of our genuine concern for our young people and the future of the Lord's church.

Yours in Christ,

(Signed)

Jerome Brandt, Leslie Clifton,
Raymond Cunningham, Lloyd Grissom

Attached to the foregoing letter of December 15th was something entitled,

**CAN FALSE TEACHERS AND FAITHFUL
BRETHREN HAVE FELLOWSHIP?**

[NOTE: Below are excerpts from a lengthy article written

by Malcolm L. Hill in the *Newsletter for Tennessee Bible College*, November, 1993, Vol. VIII, No. 4]

"We are living in an age of a divided brotherhood. That division has not yet been declared openly, but it is there and most preachers know it is there. The Christian colleges and universities know about this division and are now wrestling with this problem each day. Some are honest and do not know which way is right and which way is wrong... Some know the right way but do not have the courage to follow it. There are many that seem to straddle the fence. It is my judgment that there are few that are willing to stand up and speak out."

"A thing that has been of great concern to a number of us is that of false teachers being used on various lectureships. Some that I have great confidence in have and are using known false teachers. Another thing that has demanded our attention is that some 'sound brethren' have appeared on lectureship programs with many unfaithful brethren—many teach false doctrine and hold denominational positions."

"Confrontation is sometimes difficult, but it is a must if we would be faithful to Christ (Jude 3)...The word 'admonish' is a very interesting word. The Greek word is *nouthesia*. It means to put in mind, according to *Vine's Dictionary of New Testament Words*. So we are to continue to remind our unfaithful (not in fellowship) brother that we love him and wish he would come back to God and be a good Christian. We should let him know that we seek this more than anything in the world. As long as he refuses our admonition, then we must refuse him (Titus 2:10)."

"The church of Christ has always had trusting brethren. This is good in one way but bad in another. The brethren have trusted too long in some that have already departed from the faith. They have trusted some preachers that want to get along with both sides and not take a stand. Using the words of the Bible: 'How long halt ye between two opinions? If the Lord be God, then serve him: but if Baal be God, then follow him' (I Kings 18:21). The Lord's cause is too great for any of us to forsake it. My prayer and my call to one and all is that we all bow to the authority of Jesus Christ and follow Him, and let all things be done in Christian love."

—Malcolm L. Hill

Also enclosed were several direct quotations from Jeff Walling establishing the fact that he is indeed a teacher of error, as follows:

QUOTES FROM JEFF WALLING
(Complete information can be found in:
Behold the Pattern, by Goebel Music)

1. On the matter of unity—

"Jesus asked that we throw the caltrops around all of those who just believe in Him, and pray and work for the unity of all believers... True commitment to Jesus will cause one to be out there rubbing shoulders with all believers... To work toward oneness with every believer in Jesus."

"Imagine what all believers could do if we'd just start holding hands to work for God... Let's HOLD HANDS!... The hand of every believer in Jesus to seek some kind of oneness."

[NOTE: Jeff Walling evidently believes that we should be united with ALL who "Just believe in Him."]

2. On the matter of instrumental music—

He refers to himself as "from the non-instrumental group of our fellowship."

"My commitment is to God's word and doing things as effectively and Biblically as I can. For that reason I don't go around the country preaching against instrumental music."

"We're not going to heaven because of rules . . . Following the rules is not why you're going to heaven."

He wrote an article in "Four State Gospel News" which was intended to clarify his position on instrumental music.

"Finally, if one believes that instrumental music in worship is wrong, yet does so anyway, he is committing sin. If one substitutes God's command to sing with a command to play, he is committing sin. But, in my opinion, I must not judge the state of a fellow Christian who, in good conscience, approves singing with an instrument. To do so would place myself in jeopardy of grievous sin indeed; judging a brother by my opinion."

[NOTE: He does not preach against it. He does not speak against those who use instruments because it is a matter of opinion. He does not worship with instrumental music as a matter of conscience. He teaches that he does not use the instrument, but: [A] He does not preach against it, [B] He does not condemn those who do use the instrument in worship.]

Finally, under date of February 3, 1994, the West End/Knoxville elders got around to answering what the Grundy Street/Tulahoma elders had written on December 15, 1993. Their response was as follows:

February 3, 1994

Elders

Grandy Street Church of Christ

P. O. Box 236

Tulahoma, TN 37388

Dear Brethren,

We received your letter concerning Winterfest and in particular your reaction to the participation of Bro. Jeff Walling. This is in response to that letter.

We do not know of any personal contact you have had with Jeff Walling, but we have had a considerable amount of it. Some on our staff here have had contact with him for years in various connections. He has been involved in Winterfest several times, and many of our elders, staff, and members have known him in that connection. In addition, after Winterfest, he has been invited for special sessions with other congregations in the area. Thus elders and ministers of other congregations in which we have confidence have heard his lessons. In all of this we have not personally heard, nor have we had any report of, questionable statements in his teaching.

We would hope that you have not made an irreversible decision in regard to your young people attending Winterfest, and that you would contact Jeff personally about your concerns before you do. We would also invite you to come to Winterfest, listen to Jeff, and if need be find a time to talk with him about your concerns.

Yours in Christ,

(Signed)

Hall C. Roland

for the elders,

West End Church of Christ

To which, under date of February 24, 1994, the Grundy Street/Tulahoma elders replied as follows:

Elders

West End Church of Christ

8301 E. Walker Springs Lane

Knoxville, TN 37923

Dear Brethren:

We have received your letter of February 3, 1994 responding to our concern about Jeff Walling's participation in Winterfest '94.

Our purpose in initiating this discussion was not to be mean spirited or "moss backed" in outlook, and not to try and impose our precise values on you and the efforts that you make for the kingdom.

The initial letter was written only after considerable thought and prayer that a positive impact for the Lord's kingdom could ensue. Perhaps you have not made an "irreversible decision," and would be willing to consider the following regarding Walling.

- 1) Please consider our original letter as a "report of questionable statements in his teachings."

Comment: Each of these statements exist on tape or in print, and are of a public nature. None are taken out of context, but are succinct statements summarizing the central theme of a larger discourse.

- 2) Each statement was secondarily printed in brother Goebel Music's book, *Behold The Pattern*, published and widely distributed among members of the church of Christ for some years now. Jeff Walling has had *many* opportunities to modify, retract, or renounce these statements. He has chosen not to retract, renounce, or repent of any of them—no, not once!!
- 3) Walling's teachings, quoted in our letter, are public proclamations of doctrine, not personal disagreements between brethren. The teachings of Matthew 18 about going to the brother, one-on-one, do not apply. Instead, the examples of Jesus in Matthew 23, the methods of Paul in Galatians 1:6-10, and 2:14-16, and Paul's comments about elders in Titus 1:9-11 are much more to the facts of this situation. Jesus knew the Pharisees' public teachings; but did not go to them—he went to their audience! Paul knew Peter's open practices—he "spoke before them all"! (One must not personally confront the Pope before speaking against Catholicism's open teachings.)
- 4) In spite of the fact that there is no scriptural requirement, people have gone to Jeff Walling, one-on-one, to discuss his teachings in hopes of turning him to a sound gospel. If you want to learn more of the disheartening detail of such discussions, you may contact Garland Robinson, minister, East Corinth Church of Christ, Corinth, MS, (601) 286-6575 (home) or (601) 286-2040 (office), or Goebel Music, minister, Pearl Street Church of Christ, Denton, TX (817) 283-3634 (home) or (817) 387-3531 (office). Brother Robinson has spent hours in telephone conversations with Walling, and has extensively corresponded with him. Let him tell you how much was renounced or retracted. Brother Music can tell of attempts to get Walling to comment on the quotations, and on the total lack of response.

Brethren, our desire is that we may labor together for the Lord, and Winterfest would seem to be an appealing forum for reaching young people. We will not, however, knowingly encourage error, or those who promulgate it, by engaging

in joint efforts with them, or setting them loose on the flock of God.

You must decide for yourselves about continued use of Walling in Winterfest, but we have decided, absent clear evidence of change by Jeff Walling, or some new insights that would indicate that we have made a terrible mistake, that we will not participate in Winterfest, and we will not be still while "wolves come among us, sparing not the flock."

We await your response, but hope to put this matter to rest within the next 4 weeks.

Yours in Christ,

(Signed)

Jerome Brandt

Leslie Clifton

Raymond Cunningham

James L. Grissom

So there you have it, brethren. Not just the sponsors of *Jubilee '94* are determined to use this speaker of perverse things to draw away disciples, but West End/Knoxville

elders are just as determined to use him re: *Winterfest*, as well. It is not that these brethren have not been warned; they have. It is not that Walling's erroneous doctrinal positions are not clear; they are. Is the *reason* these brethren continue to "receive" him, contrary to the doctrine of Christ (II John 9-11) that they *believe the same way* that he believes and teaches? If such is the case, then what the Jackson Park elders in Nashville have suggested in their church bulletin for April 15, 1994 would appear to be the only workable solution. They said: "We believe the time has come for those who continue to support the scriptural organization, work and teachings practiced by churches of Christ to stand up and be counted." Or, as brother W. H. Trimmons, a fellow elder with David Lipscomb, wrote at the time: "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."

—Ira Y. Rice, Jr., *Editor*

The Church Of Christ Is The Body Of Christ NOT A DENOMINATION

Dan Goddard

Throughout the history of churches of Christ in America the charge has been fabricated by denominational groups that the church of Christ was in fact a denomination among denominations. The memory of many goes back to the time when brethren were called "Campbellites" and the charge was made that in spite of their denial, churches of Christ were and are a denomination. Response was made to this attack against the distinctiveness of the church of our Lord.

In recent years this same charge has been brought up again, but from within our own ranks. Brethren have not flinched to hurl the accusation that the church for which Jesus died is a denomination as are the sectarian bodies about the country. By their words and deeds they disgrace the heritage handed down from faithful parents and spiritual leadership now gone.

Consequently, some within repudiate and belittle the distinctiveness of the church of Christ. The desire of some seems to be that faithful brethren will be coerced and humiliated to the point they will not stand firmly for the oneness and New Testament uniqueness of the church. But many will withstand to the end the charge that the church of Christ is a denomination. Why is this charge resisted so vigorously?

BASIC NATURE IS DIFFERENT

It should be noted that it is the duty of those who make the charge to define the word "denomination" and show the church of Christ is precisely identified by the contents of such definition. When such an undertaking is made it will become apparent that the basic nature of a denominational body is entirely different from the church of Christ. Let him who makes the charge explain the word (denomination) and show the essential, unique attribute of a denomination. The contrast will be apparent. It is the duty of the affirmative speaker to show the meaning of the key term "denomination" and get to the task that he has accepted. Such an effort has not been forthcoming.

A working definition of a denomination is that it is a religious group larger than the local church, held together by essential doctrinal and organic ties adopted by its policy-making groups, but yet smaller than the whole family of God. Its distinctive characteristics are those sanctioned by a policy-making group whether synod, council, convention or assembly. For example, one must have a Presbyterian confession of faith to produce a Presbyterian church; a Methodist manual to produce a Methodist church, and a Baptist church manual to make a Baptist church. Without the unique and essential

components of these respective groups such churches would not exist. It takes something more than the Bible or less than the Bible to produce such denominations.

Some hesitate to concede to the view that the church of Christ today is the restored church of Christ of the New Testament. Assume, for illustration, that for some reason the game of football were to become extinct. For 2,000 years no one knew of or played football. Then, one day, a rule book was found and each regulation of the game was learned and followed by two opposing groups. What would these men be doing? Certainly they would be playing football so long as they followed the rule book. In the same way people today who follow the rule book of the church, the New Testament, become and are the restored church of the Bible. So it is that the church of Christ has been restored in our generation.

FOLLOWING THE WORD IS NOT DENOMINATIONAL

The church today is not a denomination. A denomination has essential characteristics as to name, terms of entrance, organizational arrangement, worship and activities of life and service which exhibit policies and regulations agreed upon by the group but which are less than or more than the teaching

of the New Testament. To follow the New Testament in full submission today produces what such compliance produced in the first century—Christians, members of the body of Christ. In the first century such compliance did not produce denominations and it does not produce one now. The church of Christ, in following the New Testament, is not a denomination.

In generations past men turned again to the pure word of God, the seed of the kingdom (Luke 8:11-14). They

preached the need of obedience to the gospel (Romans 6:17-18) in compliance with the authority of Christ (II Peter 1:3). Those who heard this truth and obeyed it in faith, repentance, confession and baptism were saved by the gospel and thereby became members of the church of Christ (Acts 2:37-47). This same respect for the word of God today will produce Christians and Christians only.

—1400 Troy Road
Collinsville, Illinois 62234

What *Truth for the World* is NOT!

Rod Rutherford

For the past two years, **Truth for the World** has been available for Christians to use to preach the gospel to the whole world. Despite much progress made, and considerable publicity given to this good work, we find that many members of the church are still either completely unaware of what **Truth for the World** is, or else have an incomplete picture of this ministry. This article is penned in the hope that it will clarify misconceptions of **Truth for the World** and encourage even greater use of it to reach the lost.

Truth for the World is not simply a 30-minute television program on which the gospel is firmly, kindly and plainly preached. **Truth for the World** does indeed have such a program available with **Jim Dearman** as speaker. It is currently broadcast weekly on 22 stations in eight states of our country and in three large cities in Russia. These quality, professionally-done programs are available to congregations at cost to use in their local areas to spread the gospel. However, **Truth for the World** is much more extensive than a television program! **Truth for the World** is not simply a radio program as some seem to think, even though one-, 15- and 30-minute radio programs are available with **Jim Dearman** and other able speakers forcefully and effectively preaching the gospel message of salvation.

Truth for the World is heard on 47 stations in our country and around the world. These stations include several powerful shortwave stations which cover entire continents. The gospel is broadcast each week in English, French and Chinese to a potential listening audience of three billion people, *more than one-half of the world's total population of lost souls!* **Truth for the**

World is one of the most far-reaching radio works done by Christians today, but it involves much more than radio preaching.

Truth for the World is not just a work of teaching the gospel by the printed page, as perhaps some may have thought. However, the preparation and distribution of gospel literature is an essential part of the work. Two Bible correspondence courses are available with 100s of students all over the world currently enrolled. Seventeen gospel tracts have been written specifically for **Truth for the World** and others are planned. Tens of thousands of these tracts have been distributed around the globe. A bimonthly teaching paper in simple English is circulated in 81 nations. **Truth for the World** utilizes

VOLUME X IS INDEXED AS WE PREPARE TO LEAVE FOR MURMANSK, RUSSIA

Although it seems to take forever to index one of the bound volumes of *Contending for the Faith* as you will note beginning on Page 11, we finally have succeeded in indexing through Volume X. It would not take so long if we were not determined to index each volume both by *topic* as well as by *author*, so that those possessing a set will be able to look up any subject or writer that we have recorded during the 24 years since we began publication in January 1970.

As you pick up each succeeding volume to see who taught what over the past quarter of a century, it is like a doctrinal roller-coaster ride. It is simply incredible that brethren who claimed to be *restoring* plain, simple, New Testament Christianity could teach and practice contrary to it the way that *some* of our "shooting stars" did and still want to be considered faithful to our Lord's church.

There is no other source in print whereby you can trace the apostasy that began in the mid-to-late '60s and continues through the present. One brother told us the other day

gospel literature as a means of reaching, teaching and grounding the lost. But it is much more than a literature ministry.

Truth for the World is not simply a campaign work of the church even though campaigns are a vital part of the follow-up to the television, radio and literature efforts. The thousands of contacts being made by **Truth for the World** are sent to loyal brethren for further teaching wherever such can be found. If no faithful Christians are in the area of contacts, **Truth for the World** will utilize the services of more than 40 faithful men who have committed to work on a two-to-three-week campaign every other year. Although **Truth for the World** is more than a campaign approach to evangelism, campaigns are an essential part of the work.

Truth for the World is not a missionary society, para-church organization, or some other unscriptural method of doing the work God designed his church to do. It is a mission work of the Knight Arnold Church of Christ in Memphis, Tennessee conducted with the cooperation of sound congregations and loyal brethren in many places.

Truth for the World is a *total* approach to world evangelism using the modern media as the primary means of getting the gospel to the greatest number in the shortest time. If you would like to know more about this important and exciting approach to world evangelism, please call us at 601/895-9740 or write to us at Post Office Box 751135, Memphis, Tennessee 38175-1135.

of needing to know five separate items, could not find them anywhere else, finally located all five of them in various volumes of *Contending for the Faith*.

If you order the whole set of the volumes that have been bound to date—Volumes I through XXIV—before June 30th, you may have them for \$165.00 (postage included). After that date, please make it \$175.00 for the set.

At this writing, Vada and I are preparing to leave for Murmansk, Russia where we have been invited to teach Bible, June 1-14, to a large number of teachers in one of the big high schools there. Leaving the U.S., on May 26th, Lord willing, we expect to return to Memphis on June 16th.

This will still give you two more weeks, after we return, however, to order your set at the lower rate. Also, if you wish to be placed on our standing order list, please let us know. All inquiries should be sent to our home address: *Contending for the Faith*, 2956 Allshore, Memphis, Tennessee 38118.
—The Editor

INDEX

CONTENDING FOR THE FAITH

VOLUME X/1979

Ira Y. Rice, Jr., *Editor*

TOPICAL INDEX

Air Crash Kills Four

"They Lived Their Dream"—Preston Roads/Dallas' report of their funeral, as air crash wipes out entire faculty of Preston Roads School of Preaching, including Eldred Stevens, Tom Dockery, Ray Evans and Rudell White (April/1979, Pages 14-15)

Album Cover

"Visit to Edinburgh Castle Results in Finding Crown to Illustrate Album Cover"—by Ira Y. Rice, Jr. (October/1979, Pages 11-12).

Anderson, Lynn

"Highland/Abilene Minister Leads Denominational Church Growth Seminar; Other Leading Members Promote Disco-Dancing-Drinking Country Club" (April/1979, Pages 1,3-5)

"What About Lynn Anderson? Building Up the Things God Would Have Destroyed"—by Pat McGee (May/1979, Page 13)

"Another Grave Error by Lynn Anderson: Do We Have to Be Exactly Correct?"—by Pat McGee (May/1979, Pages 13-15)

Apostasy

"Is Uninformed Brotherhood Causing Present Apostasy?"—by Ira Y. Rice, Jr., an Editorial (June/1979, Page 2)

Ash, Tony

Tony Ash is among heretics invited to speak at Highland/Abilene Church of Christ (April/1979, Page 1)

Bevis, Jim

"Tracing Ketcherside's Twisting Through Pinto, Bevis, Reynolds and Reagan; How Long Before Faithful Elders Stop It?"—by Ira Y. Rice, Jr. (July/1979, Pages 1,3-7)

"Link-Up Established Between Ketcherside, Jim Bevis and Brookvalley Church, Atlanta" (July/1979, Pages 3-4)

Bible

"Is Our Bible Holy? Or Just Holy?"—by Ira Y. Rice, Jr., an Editorial (March/1979, Page 2)

Bible School

"Building The Bible School By 'The Moberly Plan'"—by W. Ralph Wharton (February/1979, Page 2)

Bibles for China

"Luper Initiates Brotherhood 'Bibles for China' Drive"—by Ira Y. Rice, Jr., an Editorial (August/1979, Page 2)

Bidding God Speed

"Bidding God Speed to Error"—by Johnny Ramsey (January/1979, Page 8)

Bound Volumes

"Contending for the Faith Bound Volume IX (for 1978) Now Back from Bindery Ready for Immediate Delivery" (March/1979, Pages 10-11)

Brown Trail/Hurst, Texas Church

"Brown Trail Elders Receive Memorandum from Reagan Re: Statement of December 3" (January/1979, Pages 5-7)

Buzzards

"Robins, Buzzards and Buzzard-Hunters"—by Jim Bullington (February/1979, Page 5)

Caution

"Caution and a Recommendation"—by Michael D. Stone (March/1979, Page 13)

Chalk, John Allen

"Highland/Abilene Minister Leads Denominational Church Growth Seminar; Other Leading Members Promote Disco-Dancing-Drinking Country Club" (April/1979, Pages 1,3-5)

Central/Irving, Texas Church

"David Reagan and Central Church of Christ in Irving, Texas, Continue Toward Apostasy" (January/1979, Pages 1,3-8)

"Remember, Brethren, that 'MISSION' Magazine is published from Central/Irving church building" (January/1979, Page 1)

"Other Brethren Speaking Up In D/FW Metroplex Area and Neighboring States" (January/1979, Pages 7-8)

China

"Rice-Luper's Initial Visit To People's Republic of China Rekindles Hope For Gospel"—by Ira Y. Rice, Jr. (March/1979, Pages 1,3-9)

"Rice-Luper's Initial Visit to People's Republic of China" (2nd Installment—Continued from March Report)—by Ira Y. Rice, Jr. (April/1979, Pages 7-12)

"Rice-Luper's Initial Visit to People's Republic of China" (3rd Installment—Concluded from April Report)—by Ira Y. Rice, Jr. (May/1979, Pages 9-12)

Church Discipline

"Mutual Honoring of Disciplinary Actions Essential To General Peace"—by Ira Y. Rice, Jr., an Editorial

(October/1979, Page 2)

"Marriage-Divorce-Remarriage Question Disturbs Peace of Florida Churches" (October/1979, Pages 6-9)

"Midway/Sarasota Church Ignores Withdrawal, Receives Story" (October/1979, Pages 6-8)

"Hillard Story's Statement" (October/1979, Pages 8-9)

Church Mailings

"Are Church Mailings Worth the Cost?"—by Ira Y. Rice, Jr., an Editorial (May/1979, Page 2)

"Church Mailings Now Limited to Special Issues"—by Ira Y. Rice, Jr., an Editorial (July/1979, Page 2)

Circulation

"New Circulation Continues Rolling In As We Finish 1978 And Head Into 1979" (January/1979, Pages 14,16)

"With Readers Continuing to Sign Up New Subscriptions, Our Print-Order Climbs to 17,500 Copies Each Month" (April/1979, Page 15)

Clayton, John

"What Does John Clayton Believe?"—by Jon Gary Williams (May/1979, Pages 1,3-6)

Confusion

"Religious Confusion"—A letter to the editor reprinted from *The Arizona Daily Star* with comments by Roderick L. Ross (March/1979, Page 14)

Contending-for-the-Faith Fund

"Partners and Fellow-Helpers of Our Contending-for-the-Faith Fund Make Far Larger Effect for Truth Possible" (March/1979, Page 14)

"Contributions Still Needed for Our Contending-for-the-Faith Fund even Though Mailings to Churches Reduced" (August/1979, Page 15)

Crossroadism

"Is Crossroads A Cult Or Not a Cult?—That Is The Question!"—by Ira Y. Rice, Jr. (August/1979, Pages 1,4-8)

"'Cult-like' Church Moving Into Area"—by Randy Noles, reprinted from *Outlook* (August/1979, Pages 5-7)

"The 'Total Commitment' Evangelistic Movement"—by Harvey Floyd reprinted from the *Gospel Advocate* (August/1979, Pages 10-12)

"An Open Letter to Crossroads"—by T. Pierce Brown (August/1979, Pages 13-15)

Cultism

"Cultism In The Church"—by T. Pierce Brown, reprinted from the *Gospel Advocate* (August/1979, Pages 8-9)

D/FW Metroplex Area

"Other Brethren Speaking Up In D/FW Metroplex Area And Neighboring States" (January/1979, Pages 7-8)

Debate

"Public Debate of Godhead Announced in Oklahoma"—Between Marion R. Fox and Robert C. Wise (June/1979, Page 5)

Denominations

"Why I Am Not Interested in Building Up the Methodist Church Or Any Other Denomination"—by Pat McGee (April/1979, Pages 5-6)

Drawing Men

"I Will Draw All Men Unto Me"—by Roderick L. Ross (March/1979, Page 12)

Due Order

"For That We Sought Him Not After The Due Order"—by Manliff Barnes (February/1979, Pages 8-10)

Editorials

"Extending and Defending—Two Sides of Same Coin"—by Ira Y. Rice, Jr. (January/1979, Page 2)

"Is Our Bible Holy? Or Just Holy?"—by Ira Y. Rice, Jr. (March/1979, Page 2)

"Has This People's Heart Waxed Gross?"—by Ira Y. Rice, Jr. (April/1979, Page 2)

"Are Church Mailings Worth the Cost?"—by Ira Y. Rice, Jr. (May/1979, Page 2)

"Is Uninformed Brotherhood Causing Present Apostasy?"—by Ira Y. Rice, Jr. (June/1979, Page 2)

"Church Mailings Now Limited to Special Issues"—by Ira Y. Rice, Jr. (July/1979, Page 2)

"Inflation Necessitates Increases for Subscriptions, Bound Volumes"—by Ira Y. Rice, Jr. (September/1979, Page 2)

"Mutual Honoring of Disciplinary Acts Essential to General Peace"—by Ira Y. Rice, Jr. (October/1979, Page 2)

"Contending for the Faith Completes First Ten Years of Publication"—by Ira Y. Rice, Jr. (November/1979, Page 2)

Elders

"The Lordship of Elders"—by John Mark Hicks (March/1979, Pages 9-10)

Elkins-Ross Debate

"Elkins-Ross Debate Slated During April"—by W. Terry Varner (April/1979, Page 16)

False Teachers

"Marks of False Teachers"—by Leon Cole (February/1979, Page 10)

Fellowship

"Fellowship Is Not A Bean Supper"—by Albert Gardner, reprinted from *Jackson Heights Bulletin* (January/1979, Page 9)

Finto, Don

"Tracing Ketcherside's Twisting Through Finto, Bevis, Reynolds and Reagan; How Long Before Faithful Elders Stop It?"—by Ira Y. Rice, Jr. (July/1979, Pages 1,3-7)

"Link-Up Between Reynolds, Reagan, Finto, Ketcherside Now Seems Crystal Clear" (July/1979, Pages 5-7)

Fort Worth Lectures

"Second Annual 'Fort Worth' Lectures on 'The Holy Scriptures' Now Ready for Delivery in Hard-Back Book Form" (March/1979, Page 13)

Herald of Truth

"The Herald of Truth Special Dud"—by Ordell Heavin (May/1979, Page 15)

Hermit-God

"The Hermit-God Theology"—by Roger E. Dickson (February/1979, Pages 6-7)

Hicks, Olan

"Some Errors of Olan Hicks' New Book"—by Rod Cicchetto (October/1979, Page 14)

Highland/Abilene Church

"Highland/Abilene Minister Leads Denominational 'Church Growth Seminar'; Other Leading Members Promote Disco-Dancing-Drinking Country Club"—by Ira Y. Rice, Jr. (April/1979, Pages 1,3-5)

"Highland's April 6 Letter Concerning Liquor Permit"—by Pat McGee (July/1979, Pages 8-9)

"Proud Papa At Fairway"—by Scott Kirk, reprinted from the *Abilene Reporter-News* (July/1979, Pages 9-10)

"Are Highland Elders Deceiving—or Being Deceived?"—by Ira Y. Rice, Jr. (November/1979, Pages 1,3-4)

"The Fairway Oaks Story"—by Art Lawler, reprinted from the *Abilene Reporter-News* (November/1979, Pages 1,3-4)

Holy

"Is Our Bible Holy? Or Just Holy?"—by Ira Y. Rice, Jr., an Editorial (March/1979, Page 2)

Hue and Cry

"Why Is There Still No Hue and Cry Re: Reagan and Central/Irving by Most Preachers, Elders and Churches in Dallas/Fort Worth Metroplex?" (June/1979, Pages 6-12)

Inflation

"Inflation Necessitates Increases for Subscriptions, Bound Volumes"—by Ira Y. Rice, Jr., an Editorial (September/1979, Page 2)

Instrumental Music

"Instrumental Music in Worship—The Melodeon at Midway"—by Steve Williams (November/1979, Pages 6-7)

Ketcherside, W. Carl

"The Twisted Scriptures"—by Tom L. Bright (June/1979, Pages 1,3-5)

"Tracing Ketcherside's Twisting Through Finto, Bevis, Reynolds and Reagan; How Long Before Faithful Elders Stop It?" (July/1979, Pages 1,3-7)

"New Testament Regarded As Love Letters From Christ"—by W. A. Reed, reprinted from the *Nashville Tennessean* (July/1979, Page 3)

"Link-Up Established Between Ketcherside, Jim Bevis and Brookvalley Church, Atlanta (July/1979, Pages 3-4)

"Link-Up Between Reynolds, Reagan, Finto, Ketcherside Now Seems Crystal Clear" (July/1979, Pages 5-7)

"The Twisted Scriptures" (2nd Installment—Continued from June Edition)—by Tom L. Bright (July/1979, Pages 11-15)

"The Twisted Scriptures" (3rd Install-

ment—Continued from July Edition)—by Tom L. Bright (September/1979, Pages 4-7)

"The Twisted Scriptures" (4th Installment—Concluded from September Edition)—by Tom L. Bright (November/1979, Pages 10-14)

Liberalism

"Where Liberalism Cannot Grow"—by John Waddey (September/1979, Page 10)

Lordship

"The Lordship of Elders"—by John Mark Hicks (March/1979, Pages 9-10)

Marriage, Divorce & Remarriage

"Marriage, Divorce & Remarriage"—by Ivie Powell (October/1979, Pages 1,3-5)

"Marriage-Divorce-Remarriage Question Disturbs Peace of Florida Churches" (October/1979, Pages 6-9)

"Divorce Without Remarriage"—by Frank Matherley, Jr. (October/1979, Page 9)

Midway/Sarasota Church

"Midway/Sarasota Church Ignores Withdrawal, Receives Story" (October/1979, Pages 6-9)

MISSION Magazine

"Remember, Brethren, that 'MISSION' Magazine is published from the Central/Irving church building" (January/1979, Page 1)

"Moberly Plan"

"Building The Bible School By 'The Moberly Plan'"—by W. Ralph Wharton (February/1979, Page 2)

Osborne, Roy

Roy Osborne is among heretics invited to speak at Highland/Abilene Church of Christ (April/1979, Pages 1,4)

"Roy Osborne—False Teacher"—by Pat McGee (April/1979, Page 6)

Perspective

"How It Was Over a Decade Ago—A Perspective"—by Ira Y. Rice, Jr. (September/1979, Pages 1,3)

Premillennialism

"Premillennialism and One Implication"—by Bill Haberman (September/1979, Page 3)

Preston Road School of Preaching

"Preston Road Names Lee and Woods Co-Directors of School of Preaching" (June/1979, Pages 13-14)

Radicals

"Who Is Radical?"—by Roy J. Hearn (February/1979, Pages 5-6)

Reagan, David

"David Reagan and Central Church of Christ, in Irving, Texas, Continue Toward Apostasy" (January/1979, Pages 1,3-8)

"Brown Trall Elders Receive 'Memorandum' from Reagan Re: Statement of December 3" (January/1979, Pages 5-7)

"Tracing Ketcherside's Twisting Through

- Finto, Bevis, Reynolds and Reagan; How Long Before Faithful Elders Stop It?"—by Ira Y. Rice, Jr. (July/1979, Pages 1,3-7)
- "Line-Up Between Reynolds, Reagan, Finto, Ketcherside Now Seems Crystal Clear" (July/1979, Pages 5-7)
- Reynolds, Jim**
- "Tracing Ketcherside's Twisting Through Finto, Bevis, Reynolds and Reagan; How Long Before Faithful Elders Stop It?"—by Ira Y. Rice, Jr. (July/1979, Pages 1,3-4)
- "Link-Up Between Reynolds, Reagan, Finto, Ketcherside Now Seems Crystal Clear" (July/1979, Pages 5-7)
- "Maverick Pastor Leads Congregation of Church Defectors"—by Bill Kenyon, reprinted from the *Dallas Morning News* (July/1979, Pages 5-6)
- Rice-Luper's Initial Visit To China**
- "Rice-Luper's Initial Visit To People's Republic of China Rekindles Hope for Gospel"—by Ira Y. Rice, Jr. (March/1979, Pages 1,3-9)
- "Rice-Luper's Initial Visit to People's Republic of China" (2nd Installment—Continued from March Report)—by Ira Y. Rice, Jr. (April/1979, Pages 7-12)
- "Rice-Luper's Initial Visit to People's Republic of China" (3rd Installment—Concluded from April Report)—by Ira Y. Rice, Jr. (May/1979, Pages 9-12)
- Robins**
- "Robins, Buzzards and Buzzard-Hunters"—by Jim Bullington (February/1979, Page 5)
- Scotland Evangelism**
- "Macedonian Call' All the Way from East Kilbride to Taipei Results in Scotland Evangelism"—by Ira Y. Rice, Jr. (October/1979, Pages 10-12)
- Sermon Outlines**
- "Jesus' Use of the Scriptures"—by Ray Hawk (September/1979, Page 9)
- Sheep-Scatterers**
- "A Woe Upon Sheep-Scatterers"—by Wayne Price (January/1979, Pages 4-5)
- Special Articles**
- "We Don't Want No Trouble"—by Charles N. Wilson (January/1979, Page 9)
- "Gospel Sing Song at Freed-Hardeman Lectureship"—by V. E. Howard (January/1979, Page 14)
- "The Cost of Neglecting A Child"—Reprinted from *The Edifier* (April/1979, Page 14)
- "Pot Calling the Kettle Black"—by Richard Harp, reprinted from *Bethel Church Bulletin* (May/1979, Page 8)
- "Answering the Reassessment Call"—by Michael D. Stone (May/1979, Page 15)
- "The Bible"—by Joe David Neely (June/1979, Page 5)
- "Social Drinking"—by Joe D. Neely (July/1979, Page 10)
- "My Son Wants To Be Baptized"—by Archie W. Luper, reprinted from the *Gospel Advocate* (August/1979, Pages 3-4)
- "Helping the Wicked and Loving Them That Hate the Lord"—by Pat McGee (September/1979, Pages 7-8)
- "Little Foxes"—by Joe David Neely (September/1979, Page 9)
- "A Short Story About Nobody"—Reprinted from *Newark Sentinel* (September/1979, Page 15)
- Spiritual Sword**
- "The Spiritual Sword—Its Two-Edged Impact for Truth"—by Robert R. Taylor, Jr. (November/1979, Pages 14-15)
- Story, Hillard**
- "Hillard Story's Statement" (October/1979, Pages 8-9)
- Tares**
- "Tares in The Church?"—by Virginia Sadler (July/1979, Page 10)
- Theology**
- "The Hermit-God Theology"—by Roger E. Dickson (February/1979, Pages 6-7)
- Total Commitment**
- "The 'Total Commitment' Evangelistic Movement"—by Harvey Floyd, reprinted from the *Gospel Advocate* (August/1979, Pages 10-12)
- Women Leading in Worship**
- "May Women Lead Prayer In Worship?"—by Pat McGee (February/1979, Pages 1,3-4)
- Youth Worship**
- "An Answer to a Reply About Youth Worship"—by Ray Stone (February/1979, Pages 4-5)
- "Youth Worship—Right or Wrong?"—by Joe Moulder (November/1979, Pages 4-5)
- AUTHOR INDEX**
- Aquiluz, M. A.**
- November 19, 1978 letter to churches of Christ, Re: the Apostasy of the Central Church in Irving, Texas (January/1979, Pages 1,3)
- Barnes, Manlif**
- "For That We Sought Him Not After The Due Order" (February/1979, Pages 8-9)
- Beverly Hills/Dallas, Texas Elders**
- Letter of 30 March 1979 to Elders, Central/Irving, Texas church (June/1979, Pages 11-12)
- Bevis, Jim**
- "W. Carl Ketcherside" (July/1979, Page 3)
- Letter of September 25, 1978, to Leroy Garner (July/1979, Page 4)
- Birdville/Fort Worth, Texas Elders**
- December 20, 1978 letter to Central/Irving, Texas church (June/1979, Page 9)
- Bonham, Lee**
- Letter to David Reagan, minister to the Central/Irving Church of Christ (June/1979, Page 7)
- Bright, Tom L.**
- "The Twisted Scriptures" (June/1979, Pages 1,3-5)
- "The Twisted Scriptures"—2nd Installment, Continued from June Edition (July/1979, Pages 11-15)
- "The Twisted Scriptures"—3rd Installment, Continued from July Edition (September/1979, Pages 4-7)
- "The Twisted Scriptures"—4th Installment, Concluded from September Edition (November/1979, Pages 10-14)
- Brown, T. Pierce**
- "Cultism in the Church?"—Reprinted from the *Gospel Advocate* (August/1979, Pages 8-9)
- Letter dated March 20, 1979, to Ira Y. Rice, Jr., enclosing open letter to the Crossroads elders (August/1979, Pages 12-13)
- "An Open Letter to Crossroads" (August/1979, Pages 13-15)
- Brown Trail Elders**
- "Brown Trail Elders Receive 'Memorandum' from Reagan Re: Statement of December 3" (January/1979, Pages 5-7)
- "Announcement By the Brown Trail Church of Christ Elders to the Brown Trail Congregation on December 3, 1978" (June/1979, Pages 6-7)
- Bullington, Jim**
- "Robins, Buzzards and Buzzard-Hunters" (February/1979, Page 5)
- Central/Irving, Texas Elders**
- Reply of December 22, 1978 to the elders and members of Brown Trail/Bedford, Texas church (June/1979, Pages 9-10)
- Cicchetto, Rod**
- "Some Errors of Olan Hicks' New Book" (October/1979, Page 14)
- Cole, Leon**
- "Marks of False Teachers" (February/1979, Page 10)
- Connally, Andrew M.**
- Letter of January 3, 1979, to Ira Y. Rice, Jr. (June/1979, Page 10)
- DeLong, Virginia**
- "Preston Road Names Lee and Woods Co-Directors of School of Preaching" (June/1979, Pages 13-14)
- Dickson, Roger E.**
- "The Hermit-God Theology" (February/1979, Pages 6-7)
- Floyd, Harvey**
- "The 'Total Commitment' Evangelistic Movement"—Reprinted from the March 15, 1979 edition of the *Gospel Advocate* (August/1979, Pages 10-12)
- Forty-Third Street Church, Bradenton, Florida**
- General letter of September 2, 1976, to Area Churches (October/1979, Page 6)
- General letter of April 1, 1977 to Church-

- es in Florida (October/1979, Pages 7-8)
- Gardner, Albert**
"Worship Is Not a Bean Supper" (January/1979, Page 9)
- Haberman, Bill**
"Premillennialism and One Implication" (September/1979, Page 3)
- Haddox, Art**
April 6, 1979 letter to the Members of South 5th & Highland, Abilene, Texas (April/1979, Page 4)
- Harp, Richard**
"Pot Calling the Kettle Black" (May/1979, Page 6)
- Hawk, Ray**
"Jesus' Use of the Scriptures"—A Sermon Outline (September/1979, Page 9)
- Hearn, Roy J.**
"Who Is Radical?" (February/1979, Page 5)
- Heavin, Ordell**
"The Herald of Truth Special Dud" (May/1979, Page 15)
- Hicks, John Mark**
"The Lordship of Elders" (March/1979, Pages 9-10)
- Howard, V. E.**
"Gospel Sing Song at Freed-Hardeman Lectureship" (January/1979, Page 14)
- Huggins, James W.**
Letter of April 7, 1977, to "Concerned Brethren" Re: *Midway/Sarasota* letter (October/1979, Page 8)
- Kenyon, Bill**
"Maverick Pastor Leads Congregation of Church Defectors"—Reprinted from *Dallas Morning News* for Saturday, September 10, 1977 (July/1979, Page 5)
- Kirk, Scott**
"Proud Papa At Fairway"—Reprinted from the *Abilene Reporter-News* for April 1, 1979. Re: Hal McGlothlin (July/1979, Pages 9-10)
- Lauderdale Manor/Florida Elders**
Letter of February 16, 1977. Re: meeting with Crossroads elders (August/1979, Pages 1-4)
- Lawler, Art**
"The Fairway Oaks Story"—Reprinted from the *Abilene Reporter-News* for October 17, 1979 (November/1979, Pages 1,3-4)
- Luper, Archie W.**
"Because Jesus Said So" (April/1979, Pages 11-12)
"My Son Wants to Be Baptized"—Reprinted from the *Gospel Advocate* (August/1979, Pages 3-4)
- Matherley, Frank, Jr.**
"Divorce Without Remarriage" (October/1979, Page 9)
- McGee, Pat**
"May Women Lead Prayer In Worship?" (January/1979, Pages 1,3-4)
"Why I Am Not Interested In Building Up the Methodist Church Or Any Other Denomination" (April/1979, Pages 5-6)
"Roy Osborne—False Teacher" (April/1979, Page 6)
"What About Lynn Anderson? Building Up the Things God Would Have Destroyed" (May/1979, Page 13)
"Another Grave Error by Lynn Anderson: Do We Have to Be Exactly Correct?" (May/1979, Pages 13-15)
"Highland's April 6 Letter Concerning Liquor Permit" (July/1979, Pages 8-9)
"Helping the Wicked and Loving Them that Hate the Lord" (September/1979, Pages 7-8)
- Midway/Sarasota, Florida Church**
March 13, 1977 letter to Florida churches, responding to recent charges by Terry Hightower (October/1979, Pages 6-7)
- Moulder, Joe**
December 20, 1978 letter to Ira Y. Rice, Jr. (January/1979, Pages 7-8)
"Youth Worship—Right or Wrong?" (November/1979, Pages 4-5)
- Neely, Joe David**
"The Bible" (June/1979, Page 5)
"Social Drinking"—Reprinted from *Truth*, of East Gadsden, Alabama (July/1979, Page 10)
"Little Foxes" (September/1979, Page 9)
- Noles, Randy**
"Cult-like Church Moving into Area"—Reprinted from *Oviedo, Florida Outlook* for Thursday, February 15, 1979 (August/1979, Pages 5-7)
- Perry, Bert M.**
"A Note of Warning" (June/1979, Pages 10-11)
- Powell, Ivie**
"Marriage, Divorce & Remarriage" (October/1979, Pages 1,3-5)
- Price, Wayne**
"A Woe Upon Sheep-Scatterers" (January/1979, Pages 4-5)
- Ramsey, Johnny**
"Bidding God Speed to Error" (January/1979, Page 8)
- Reagan, David**
February 15 reply to M. A. Aquiluz letter (January/1979, Pages 3-4)
"Brown Trail Elders Receive Memorandum" from Reagan Re: Statement of December 3" (January/1979, Pages 5-7)
December 21, 1978 letter to Ira Y. Rice, Jr. (January/1979, Page 8)
Reply to letter of Lee Bonham, of Bedford, Texas (June/1979, Pages 7-9)
- Reed, W. A.**
"New Testament Regarded As Love Letters from Christ"—Reprinted from *Nashville Tennessean* for March 6, 1976 (July/1979, Page 3)
- Rice, Ira Y., Jr.**
"Extending and Defending—Two Sides of Same Coin"—an Editorial (January/1979, Page 2)
"Rice-Luper's Initial Visit to People's Republic of China Rekindles Hope for Gospel" (March/1979, Pages 1,3-9)
"Is Our Bible Holy? Or Just Holy?"—an Editorial (March/1979, Page 2)
"Contending for the Faith Bound Volume IX (for 1978) Now Back from Bindery Ready for Immediate Delivery" (March/1979, Pages 10-11)
"Second Annual 'Fort Worth' Lectures on The Holy Scriptures Now Ready for Delivery in Hard-Back Book Form" (March/1979, Page 13)
"Partners and Fellow Helpers of Our Contending-for-the-Faith Fund Make Far Larger Effect for Truth Possible" (March/1979, Page 14)
"Highland/Abilene Minister Leads Denominational 'Church Growth Seminar'; Other Leading Members Promote Disco-Dancing-Drinking Country Club" (April/1979, Pages 1,3-5)
"Has This People's Heart Waxed Gross?"—an Editorial (April/1979, Page 2)
"Rice-Luper's Initial Visit to People's Republic of China"—2nd Installment, Continued from March Report (April/1979, Pages 7-10)
"With Readers Continuing to Sign Up New Subscriptions, Our Print-Order Climbs to 17,500 Copies Each Month" (April/1979, Page 15)
"Are Church Mailings Worth the Cost?"—an Editorial (May/1979, Page 2)
"Rice-Luper's Initial Visit to People's Republic of China"—3rd Installment, Concluded from April Report (May/1979, Pages 7-12)
"Is Uninformed Brotherhood Causing Present Apostasy?"—an Editorial (June/1979, Page 2)
"Why Is There Still No Hue and Cry Re: Reagan and Central/Irving by Most Preachers, Elders and Churches in Dallas/Fort Worth Metroplex?" (June/1979, Pages 6-12)
"Tracing Ketcherside's Twisting Through Finto, Bevis, Reynolds and Reagan; How Long Before Faithful Elders Stop It?" (July/1979, Pages 1,3-7)
"Church Mailings Now Limited to Special Issues"—an Editorial (July/1979, Page 2)
"Is Crossroads A Cult Or Not a Cult?—That Is the Question!" (August/1979, Pages 1,4-8)
"Luper Initiates Brotherhood 'Bibles for China' Drive"—an Editorial (August/1979, Page 2)
Reply of March 4, 1977 to Lauderdale Manor elders' letter, re: meeting with Crossroads elders (August/1979, Page 4)
"Contributions Still Needed for Our Contending-for-the-Faith Fund Even Though Mailings to Churches Reduced" (August/1979, Page 15)
"How It Was Over a Decade Ago—A Perspective" (September/1979, Pages 1,3)
"Inflation Necessitates Increases for Subscriptions, Bound Volumes"—an Editorial (September/1979, Page 2)
"Mutual Honoring of Disciplinary Ac-

Changes In the Church of Christ

Nineteenth Annual Bellview Lectures

June 11-15, 1994

Saturday, June 11

- 7:00 P.M. What Is The Church Of Christ? Jerry Martin
 8:00 P.M. Does The Church Of Christ Need To Change? Winfred Clark

Sunday, June 12

- 9:00 A.M. The Call For Change: Is It Valid? Bobby Liddell
 10:00 A.M. Changes In Morals: The Decline Of Moral Values James Rogers
Lunch Break
 2:00 P.M. Changing Views On The Inspiration And Interpretation Of The Bible Stanley Ryan
 3:00 P.M. Changes Influenced By Christian Education Clifford Newell, Jr.
 4:00 P.M. Changes In Morals: Changing Views On Marriage Stephen P. Waller
Dinner Break
 7:00 P.M. Changes In Preaching: Ethics For Preachers Curtis A. Cates
 8:00 P.M. Is The Church Of Christ Subject To Changes In Culture? Terry Hightower

Monday, June 13

- 9:00 A.M. A History Of Change In The Church Of Christ Paul Vaughn
 10:00 A.M. How Effective Bible Study Promotes And Prevents Change Roy Deaver
 11:00 A.M. Changes In Preaching: What Shall We Preach? Eddie Whitten
Lunch Break
 2:00 P.M. Changing Attitudes Toward Love John Stewart
 3:00 P.M. Changes In Worship: Special Music Flavil Nichols
 3:45 P.M. Open Forum Discussion On Special Music
Dinner Break
 7:00 P.M. Changing Attitudes Toward Fellowship Garland Elkins
 8:00 P.M. The Gospel Of Christ Is Unchanged And Unchanging Dub McClish

Tuesday, June 14

- 9:00 A.M. Changes In Preaching: The Role Of The Preacher Noah Hackworth
 10:00 A.M. How Effective Bible Study Promotes And Prevents Change Roy Deaver
 11:00 A.M. Changes Influenced By Brotherhood Publications Waymon Swain
Lunch Break
 2:00 P.M. Changes In Preaching: Motivation To Preach David Brown
 3:00 P.M. Changes In Morals: Questions About Homosexuality H. A. (Buster) Dobbs
 3:45 P.M. Open Forum Discussion On Homosexuality
Dinner Break
 7:00 P.M. Changes In Worship: Feelings Over Faith Joe Gilmore
 8:00 P.M. Changing Attitudes Toward Baptism Lindell Mitchell

Wednesday, June 15

- 9:00 A.M. Changing Attitudes Toward Church Growth David Courington
 10:00 A.M. How Effective Bible Study Promotes And Prevents Change Roy Deaver
 11:00 A.M. Changing Attitudes Toward Truth Garry Brantley
Lunch Break
 2:00 P.M. Changes In Worship: Is All We Do Worship? Garry Barnes
 3:00 P.M. Agents And Tools Of Change Wayne Coats
 3:45 P.M. Open Forum Discussion On Agents And Tools Of Change
Dinner Break
 7:00 P.M. Changes In Worship: The Role Of Women Fred Davis
 8:00 P.M. Changing Attitudes Toward Pure Religion Guss Eoff

Bellview Lectures Information

HOUSING

Free housing in the homes of Christians will be provided on a "first come, first served" basis (call our office at: 904/455-7595, or write at: 4850 Saufley Road, Pensacola, FL 32526). The following Motel is available nearby and is providing special rates for individuals attending the Bellview Lectures. Hospitality Inn (4910 Mobile Highway) offers the following prices (tax not included) \$38.00-\$45.00--1 to 4 people per room; includes free breakfast; children stay free. Their phone number is 904/453-3333. When checking into the above motel, show them this brochure announcing these special rates, or when calling for reservations, be sure to tell them you are with the Bellview Lectures.

BOOKS

The Lectureship book, "Changes In The Church Of Christ" will be available during the Bellview Lectures and afterwards by mail. It will contain twenty-eight chapters and approximately 350 pages. Everyone who attends the Bellview Lectures will want to purchase a personal copy and perhaps additional copies for gifts.

MEALS

The women of the Bellview Church of Christ will provide a free lunch from Monday through Wednesday. For all other meals, a list of restaurants and a map will be available at the registration table in the foyer.

NURSERY

An attended nursery will be provided during all lectures for children up to school age. Children must not be left in the nursery during meal breaks and unscheduled hours.

AUDIO AND VIDEO TAPES

All lectures will be recorded on cassette audio tapes and video tapes. These tapes may be purchased during the Bellview Lectures or by mail order afterwards. Order blanks and price information will be available during the Bellview Lectures or by mail upon request. (We request the cooperation of all who attend the Bellview Lectures in keeping the pulpit area free of privately-owned recorders and microphones.) If you would like to make your own recordings, please see one of our sound technicians, Richard Parker or Bill Crowe, in the recording room.

EXHIBITS

Limited reservations will be accepted subject to approval of Bellview elders and available space. Exhibits are expected from schools, children's homes, book stores, publications, and other projects of general interest to the brotherhood.

TRANSPORTATION

If you will be flying to the Pensacola Regional Airport and will need transportation, please contact our office. We will arrange to meet you at no charge if we know when, where, airline, flight number, and the number in your party.

tions Essential to General Peace"—an Editorial (October/1979, Page 2)
 "Macedonian Call' All the Way from East Kilbride to Taipei Results in Scotland Evangelism" (October/1979, Page 10)
 "Visit to Edinburgh Castle Results in Finding Crown to Illustrate Album Cover" (October/1979, Pages 11-12)
 "Are Highland Elders Deceiving—or Being Deceived? (November/1979, Pages 1,3-4)
 "Contending for the Faith Completes First Ten Years of Publication"—an Editorial (November/1979, Page 2)

Ross, Roderick L.

"I Will Draw All Men Unto Me" (March/1979, Page 12)
 Letter to the editor of the *Arizona Daily Sun*, also sent to and published by the *San Pedro Valley News-Sun* (March/1979, Page 14)

Sadler, Virginia

"Tares in the Church"? (July/1979, Page 10)

Scurrah, William L.

"Religious Confusion"—A Letter to the Editor of the *Arizona Daily Sun* (March/1979, Page 14)

Stone, Michael D.

"Answering the Reassessment Call" (May/1979, Page 15)

Stone, Ray

"An Answer to a Reply About Youth Worship" (February/1979, Pages 4-5)

Story, Hillard

"Hillard Story's Statement" (October/1979, Pages 8-9)

Taylor, Robert R., Jr.

"The Spiritual Sword—Its Two-Edged Impact for Truth" (November/1979, Pages 14-15)

Varner, W. Terry

"Elkins-Ross Debate Slated During April" (April/1979, Page 16)

Waddey, John

"Where Liberalism Cannot Grow" (September/1979, Page 10)

tember/1979, Page 10)

Werhan, Cliff

December 20, 1978 letter to Ira Y. Rice, Jr. (January/1979, Page 7)

Wharton, W. Ralph

"Building The Bible School By The Moberly Plan" (February/1979, Page 2)

Whitten, Eddie

Letter to the Elders of Central/Irving, Texas Church of Christ (June/1979, Page 6)

Williams, Jon Gary

"What Does John Clayton Believe?" (May/1979, Pages 1,3-6)

Williams, Steve

"Instrumental Music in Worship—The Melodeon at Midway" (November/1979, Pages 6-7)

Wilson, Charlie N.

"We Don't Want No Trouble" (January/1979, Page 9)

that 'more members of the church of Christ have drifted or totally abandoned the truth than we care to admit.'

"It is not at all surprising. Over here in England, there are so many liberalistic preachers in our pulpits. One, for instance, when spoken to by a member of his congregation to encourage him to rebuke brethren for their social drinking and smoking and to discourage young persons from dating the ungodly, said 'he had no problem with that.' The scriptures are full of rebuking such.

"Also, it seems now that the Christmas festival is being brought in, e.g., carol services. We know full well that Christ did not institute it. This gimmickery is to gather in the outside world. Yet we are admonished by Paul in Romans 12:1-2 not to be conformed to the world. Because of such apostasy and 'idol' leadership, we...now have left our local congregation, but continue in our own lives to contend for the faith that was once and for all delivered to the saints... May God bless you as you strive daily..."

[NOTE: "The liberalism you described there in England is almost identical with the same doctrinal error we have here in the U.S.," I replied, in part. "It has gotten so corrupt in many places that numerous ones have felt compelled to leave the congregations where they formerly held membership and continue to worship God in their own homes. I look for more and more of this to happen... Keep striving for the truth." IYR.Jr.]

Notes & Quotes...

Fred Clayton, Lebanon, Tennessee: "In preparation for a public debate (with P. D. Ballard, Missionary Baptist preacher, of Vian, Oklahoma), I have conversed over the phone with his moderator (Kenneth Massey, who preaches for a Missionary Baptist church whose building is in sight of the meeting place of the Madison Church of Christ). The moderator was recently asking for permission to have someone video-tape the debate, to which I agreed, and then said, 'I want to ask you a question, if you don't mind. I'm not trying to get into a debate over the phone, but I'm just wanting to verify some things I've been hearing. I'm hearing that the church of Christ is stressing salvation by grace more these days than by works.' I responded that while I wouldn't be surprised by anything he might be hearing, I didn't know any gospel preacher who had ever taught salvation by works to the exclusion of grace and that the conflict between God's grace and man's responsibility was an imagined one.

"He then proceeded to tell me why he was asking. Some of his brethren have been attending prayer breakfasts with Madison members. At one such prayer breakfast, **Steve Flatt** told the Baptists that they (that is Madison, I guess representative of the church universal) had changed. They were not what they used to be. There is a big difference even in the last two or three years, and that they were more like them now. He went on to tell them that his brethren at Madison had probably heard more preaching on God's grace in the past year than they had heard at their church.

"Sometime after this information was given to the preacher, one of the members from Madison was doing some work at his house. Mr. Massey asked him why did he think there had been such a change, that is from works to grace. To which the member responded that it was the Marriage, Divorce, and Remarriage problem. Madison would have to close their doors to so many and turn out so many that are a part of them.

"What a wonderful thing to have thrown in my face as I prepare to meet and expose Baptist false doctrine. With brethren like that, who needs Baptist enemies?"

(I solemnly affirm that the foregoing is a true and factual account of a telephone conversation, September 9, 1991 with Kenneth Massey, Missionary Baptist preacher, Madison, Tennessee.)

(Signed) **Fred Clayton**
 Route 2, Box 245
 Lebanon, Tennessee 37087
 (615) 449-4443

Mrs. Jean Tate Davis, Franklin, Tennessee: "Please be so kind as to take my name off your mailing list... I do not wish to receive this booklet. Thank you."

Tom & Vickie Nicholson, of Nashville, Tennessee: "Please take us OFF your mailing list!!! It gets thrown in the trash anyway. I don't like our children seeing contentions among Christians. That's why so many have left the church and why the church of Christ has gotten a bad name. Please save yourself money on paper and postage."

Joe & Angela Daly, Birmingham, England: "We read your article about 'They're On A Journey Together...To Destruction' in the November issue of 'Contending for the Faith.' Brother O. B. Porterfield made a statement

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org.
 U. S. Postage
 PAID
 Birmingham, Ala
 Permit No. 572

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

“DENOMINATIONALISM”

Is There Anything Wrong With It?

Dan Goddard

Scarcely a day passes without someone asking, “Of what denomination are you a member?” To which we reply, “We are not a member of any denomination and would not belong to any such organization.” Then the person will usually ask: “What’s wrong with denominationalism?”

There are many things wrong with denominations, any of which things make membership in any of them impossible as long as one abides “**in the doctrine of Christ**” (II John 9-11). Let us thoughtfully consider a few things wrong with them.

NOT AUTHORIZED BY CHRIST

Jesus promised to build *his* church (Matthew 16:18), and consequently *did* build it in 33 A.D. (Acts 2). More than 500 years after the Lord established *his* church, the first denomination, the Roman Catholic Church, came into existence in 606 A.D., with Boniface III as the first pope. Crystallizing into its present form at that time, it exists today as the mother of all denominations.

Jesus did not build denominations; he built *his* church. Denominations were started by teaching and practicing things not found in the gospel of Christ. Therefore, denominations are neither authorized nor sanctioned by the Lord. They are plants which the “**heavenly**

Father hath not planted,” and “**shall be rooted up**” (Matthew 15:13).

THEY FOSTER RELIGIOUS DIVISION

The religious world is divided into sects and parties with at least 300 different denominations in America alone, each claiming to be the church of Christ or a denomination of the church of Christ. Yet they contradict themselves as well as each other in much of their teaching (II John 9-11; Acts 2:42; I Timothy 1:3; Titus 3:9-10).

God is opposed to such discord (Proverbs 6:16-19; I Corinthians 1:10). Jesus prayed for unity among believers (John 17:19-22). The apostle Paul pleaded for unity and condemned division (Ephesians 4:3-5).

But denominations say that unity is impossible and thank God for division. They thank God for “the many ways to heaven.” Such thinking is opposed to Biblical teaching (Matthew 7:13-14; John 14:6; Acts 16:17; Hebrews 10:19-20).

Such division is a prolific cause of unbelief. After observing the divided state of religion some have concluded that if the Bible is responsible for such a condition they want no part of it. To be a member of a denomination is to help promote such sinful conditions.

THEIR TEACHING AND PRACTICE IS UNSCRIPTURAL

Denominations teach and practice many things not authorized in the will of Christ, and exclude many things commanded in the New Testament (Deuteronomy 4:2; Revelation 22:18-19).

1. They reject God’s plan of salvation, and teach “salvation by faith only” (Mark 16:16; Acts 2:38; 22:16).
2. They refuse to follow the apostolic example to eat the Lord’s Supper every first day of the week (Acts 2:42; 20:7; I Corinthians 11:33).
3. They have added mechanical instruments of music to their worship without divine authority (Ephesians 5:19; Colossians 3:16).
4. Their organization and government are without divine authority, being ruled by majority vote and/or unscriptural officers (Acts 14:23; 20:17,28; I Peter 5:1-3).
5. They encourage people to join the church of their choice whereas the Lord adds all the saved to *his* church (Acts 2:41-47).
6. Each denomination has its own man-made creed or rules of faith and practice, when in fact the Bible is an all-sufficient guide in religion (II Timothy 3:16-17; II Peter 1:3; Jude 3).

(Continued on Page 3)

Contending FOR THE Faith

Volume XXV, No. 6

June/1994

Ira Y. Rice, Jr., *Editor*

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Don Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coss	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price

Stephen Wiggins

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$16.00. Five Years \$26.00. Club Rate. Five Subscriptions \$26.00. Whole Congregation Rate: Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Sauffley Field Road, Pensacola, Florida 32526.

Editorial...

Ira North's Tribute To GUY N. WOODS

In October of 1981, Ira North, then Editor of the *Gospel Advocate*, was invited to appear on the *Spiritual Sword Lectureship*, hosted by the Getwell church of Christ, in Memphis, Tennessee. Under date of April 21, 1994, sister Avon North, Ira's widow, enclosed a tape recording of what was said on that occasion, saying, "Brother Rice: I thought you might like to include these comments in your file of Brother Woods."

The tape she sent also included brother North's lecture upon that occasion, entitled, "The Bible Is Our Guide...Our Only Guide." His lesson was excellent. It is not the purpose of this article, however, to present his lesson, *per se*, but only the part having to do with Guy N. Woods, then serving as his Associate Editor.

In introducing brother North, Garland Elkins said, in part,

Not long ago a night club tried to come into Madison, a Scarlet O'Hara-type night club, and a newspaper gave brother North credit for keeping it out of the city. I wish we were so successful. We have one or two around here. We went to court. They didn't even let us testify. We need to be aware of these matters of such serious moral implications, as well as doctrinal matters that are so serious. We must always be set for the defense of the gospel or else we must suffer the consequences.

I've known brother North for a long time, but only at a distance. I've heard him speak some. But a couple of years ago, it was my wife's and my privilege to go to what we sometimes call the "Holy Land;" and brother North was the leader of the *Advocate* group, and so we went with him.

You know you need somebody who can get through those Arab checkpoints. Even with him, it took us three to four hours. I think that was the most difficult ordeal other than the food and water that we came in contact with. But I remember one day we were on a bus in Israel and he asked somebody to read some passages—different ones to read some passages—and a man began to read from a perversion, and I appreciated what brother North said. He stopped him. He said, "Don't you have a Bible? Don't you have a King James translation?" And the man stopped and somebody else read it.

Our speaker tonight has been speaking for, been preaching for (and I think you speak when you preach), for 42 years. For 30 of those years, he has preached for the same congregation. In the last few years, he has preached ten years on television—500 sermons, I believe. I really don't know what he does with his *spare* time. But we are glad to have him speak tonight on "Give Us The Bible."

Brother North...

[Brother North begins his speech]

...that was a wonderful introduction. It reminds me of a lady that came to Ashland City here a few years ago and

came in the office of Lawyer Boyd. Lawyer Jack Boyd was an elder in the church of Christ in Ashland City and Clerk of our Supreme Court and Commissioner of Taxation and Finance for the great State of Tennessee and highly respected by his peers in our State.

The lady came in and said, "Lawyer Boyd, I want you to get me a divorce."

And brother Boyd said, "Well, Lizbeth, why did you come down from the hills and come in my law office and want a divorce?" Said, "You just got married two weeks ago."

She said, "Oh, I, I, I know that, Lawyer Boyd; but I tell you one thing: he's the most over-introduced man I ever saw!"

I think sometimes that I am the most over-introduced; but I appreciate those words of Garland. I feel like our blessed Lord when John the Baptist came to be baptized. "I have need to be baptized of thee." And with so many of our distinguished brethren here who have taught so beautifully and preached so faithfully, I would profit more from listening to you. But I am glad to have a small part in this week and in this lectureship.

I'm here principally, really, for one reason, and that's Garland Elkins. I learned to know Garland well on this trip. Anybody that doesn't like Garland Elkins, they don't know him. He's a gentle man, he's a good man and a marvelous preacher. I took notes on his sermons and have preached some of them on television since coming back home. Charming wife. Precious family. We learned to hold him in high esteem and in great regard.

I also am here tonight because my trusted friend, brother Guy N. Woods wanted me to come; he enjoys coming every year so much.

One of the richest experiences of my life has been my association with Guy N. Woods. We have worked side by side and shoulder to shoulder for four years, and I have really loved every minute of it. We have never had a cross word, never had an unpleasant incident; we have worked together perfectly and happily and joyfully.

Some of the brethren in Nashville have been surprised at that because our styles are so different. I'm a little more on the flamboyant and loud side. Brother Guy N. Woods is a perfect gentleman. I come into the Advocate office: "GOOD MORNING! LONG LIVE THE GOSPEL ADVOCATE! HOW ARE YOU TODAY? GLAD TO SEE YOU, MRS. JONES! YES, HOW'S YOUR HUSBAND? UN-HUH!

HOW'S THE FARM? THAT'S WONDERFUL! GOOD TO SEE YOU!" Brother Woods comes in: "Good morning. Glad to see you." Acting like a civilized gentleman... [Laughter by audience]... I have high-profile personality, I guess. J. E. Choate said—you know he wrote the biography of brother Goodpasture, and he wrote the biography of H. Leo Boles, and he is writing now the biography of Hall Calhoun, a marvelous man and writer—he said one day, when I was teaching at Lipscomb, said "I spend months and years writing a book; they put it on the back page of the paper with a little bitty notice." And said, "Ira North walks across the campus and they put him on the front page." I could understand his frustration.

I told one of my older boys one time, "I'm going to lower my profile, get me an old ragged suit and a Chevrolet about twelve years old and let my beard grow a little; I'm going to lower my profile." He said, "Dad, you'd be the biggest hypocrite in town if you did."

But brother Woods and I have enjoyed our labors, and I hold him in such high esteem because in our love for the truth and our belief in the restoration movement we are one. I was reared in the same kind of family as Guy N. Woods. I heard the pioneer preachers. We kept them in our home. My grandfather preached for 50 years the simple New Testament story. And my great grandfather, Ira North, Sr., also preached for 50 years. The heroes of our home were the gospel preachers. It's true with Guy N. Woods.

If I have a hero, outside of the New Testament, it would be the late and beloved N. B. Hardeman, the prince of preachers. He influenced my life; and he influenced the life of Guy N. Woods.

When I was in Baton Rouge, brother N. B. Hardeman said, "There's a little basement church in Nashville that'll fit you and you'll fit it; and I want you to go there." And I said, "Well brother Hardeman, you recommend me; if they invite me, I'll go."

They called me up and said, "We don't want anybody that teaches." I said, "Well, I *am* a teacher; and I don't apologize for that. Brother Hardeman is a teacher; brother Lipscomb was a teacher; brother Boles was a teacher; brother Larimore was a teacher; and I am a teacher." So they decided not to hire me. But every time it came up for nine months, old brother Hunter would say, "Brother Hardeman says brother North is the man; he is good enough for me." And they called me and I received that

DENOMINATIONALISM

(Continued from Page 1)

THEY CONSTITUTE ANOTHER RELIGION

The church of Christ, as spoken of in the *universal* sense, embraces *all* children of God *everywhere* (Matthew 16:18; I Timothy 3:15). When it is referred to in the *local* sense it is applied to a congregation in a local community (I Corinthians 1:1-2). In the plural sense it refers to a group of churches in a certain area (Romans 16:16). These are not denominations; they are a part of

the church or the body of Christ, and are all alike in doctrine, name, faith, worship and practice.

A denomination is a religious body larger than a local New Testament church, yet smaller than the body or church of Christ. Hence, no denomination is a part of the church built by Christ. No one can become a member of a denomination while following the Bible; he must either do more or less than the Lord requires in becoming a Christian and a member of *his* church.

Membership in a denomination is not necessary in order to be a Christian and to go heaven. This fact is admitted

by denominational authorities. However, in order to practice the religion—the system of faith and worship—set forth in the New Testament one must be a member of the church of the Lord. Therefore, denominations are not part of the church of Christ; they are not Christianity, but another religion. Since denominationalism began and exists today without divine authority, it is contrary to and in competition with Christianity, and is an enemy of the church Jesus purchased with his own blood (Acts 20:28).

—1400 Troy Road
Collinsville, Illinois 62234

opportunity because of his recommendation.

I will say this and then I will rush on to my lesson. I believe Guy N. Woods is the greatest editor in the 126 year history of the *Gospel Advocate*. He has never been my *Associate* Editor; he has been my *Co-Editor*. And I have great respect for brother Goodpasture and brother Lipscomb...and brother Wallace—all the men. But in my judgment Guy N. Woods is the No. 1 of all the distinguished men who held it.

I am so thrilled to see him so happy; and I am so thrilled to see his talents used to the very zenith; and tomorrow you'll get to hear two of his messages. At 73 his mind is clear as a bell; his heart is happy. I thank God our brotherhood had him...

Sister North, of course, is well aware that great numbers of us could not understand the choosing of her husband to be the new Editor of the *Gospel Advocate* at the death of **B. C. Goodpasture** rather than brother Woods. I personally had already left Tennessee and was awaiting my flight at the San Francisco International Airport to return to my work in the Far East, when **Archie W. Luper** had me paged, informing me that brother Goodpasture had just died and that I should cancel my flight and return to Nashville for the funeral, which I did.

During the funeral, probably the thought uppermost in everyone's mind was the future of the *Advocate*, which had been guided so ably by brother Goodpasture since being made Editor, March 2, 1939. Once the funeral was over, seven or eight of us preachers, together with brother Woods, met together at a restaurant in Nashville. None of us said so; however, there was unspoken agreement on the part of us all that Woods *should* be the one to succeed Goodpasture as the next Editor. For almost 40 years, he, above all others, had served the *Advocate* as brother Goodpasture's right-hand man. It was unthinkable that one so devoted to the cause of truth and the *Advocate* and so able as he could be passed over as Editor.

As I boarded another plane to resume my flight to Singapore and the Far East, I felt certain in my own heart that the mantle of B. C. Goodpasture would fall on the able shoulders of Guy N. Woods. You can hardly imagine the frustration and consternation with which I and

others soon learned that Ira North had been named *Editor* and Guy N. Woods only *Associate* Editor! Not that brother North was not an able man, but we felt that Woods had *earned* the right to be Editor and that North's accomplishments were in another direction entirely. Moreover, brother North had shown little interest in protecting the cause of truth from its enemies, trying to build up the apostatizing Pepperdine University, associating himself with denominationalists, and seemingly oblivious to the effect of such compromise with those who stood contrary to truth on every hand.

From Singapore, I wrote to brother Woods chiding him for even *accepting* the No. 2 position on the *Advocate*, saying that it compromised us who were still set for the defense of the gospel. Brother Woods evidently thought that I was charging *him* with compromise, writing me vehemently to the contrary. That was not my point. My point was that by associating himself with Ira North, it took away the reliance that we had had on the *Advocate*, so that we felt our *own* strength for gospel truth was being compromised.

Be it said to brother North's credit that he *did* surrender his membership on the Board of Pepperdine University, and he *did* take a stand at least against the *Crossroads* heresy. Brother Woods sincerely felt that North was being strengthened—and perhaps he was. But, under his editorship, the *Advocate* just never was the bulwark for truth that many of us recalled and yearned for so deeply from yesteryear.

I was grateful, of course, for the tribute brother North paid to brother Woods during that *Spiritual Sword* Lectureship, in 1981. Still am, in fact. It seems to me that none of the magnificent tributes we published in our special issue at brother Woods' passing in any way exceeded what Ira North had said some twelve years earlier; and I do appreciate sister Avon for calling it to my attention. I always loved brother North and can only wish that things across the years might have been different.

—Ira Y. Rice, Jr., *Editor*

Keeping The Church Undenominational

Jerry Moffitt

Though there are some brethren in the church who would like nothing better, the Lord never wanted denominationalism. Division is biblically con-

demned (I Corinthians 1:10), and unity is cherished (John 17:21). The church was prophesied to be a house (Isaiah 2:2-4); and a house divided against

itself cannot stand (Matthew 12:25). The people of God are described as a body (Ephesians 1:22,23); and there is only one body (Ephesians 4:4). How-

ever, as predicted (I Timothy 4:1-3), an apostasy occurred.

It seems the first change was in the false teachings that Christ did not come in the flesh (I John 4:2), and that circumcision was needed (I Corinthians 15:1,2). Church history records the change in organization—the monarchical bishop. Here a difference was unscripturally made between a bishop and an elder. About 500-600 A.D. we find the apostasy culminating in the Roman Catholic church. In the tenth century the Greek Orthodox church split off; and in the 1500s you had Luther and the Reformation, all of which effort led to nothing more than denominationalism.

RESTORATION VERSUS REFORMATION

But last century men arose who had the deep conviction that reformation was not the answer. They wanted to restore rather than reform. Using as their blueprint the word of God, they set out to restore New Testament Christianity. I believe their plea to restore was valid (Luke 8:11), and that it was effective. It was not effective because they were more holy than we, or smarter, or more zealous; it was effective because the seed of the kingdom is the word of God (Luke 8:11).

The word lends itself to restoration, for it is the seed of the kingdom. The power is in the word (Romans 1:16). God's ways for man are usually simple. All that is necessary is to preach the word—and that is just what they did. It led them out of Pentecostalism, out of Calvinism, and away from infant baptism. They no longer were proud to be Baptists, Methodists, Lutherans, or Presbyterians. They were excited simply to be Christians, and to be in that one body called by the Holy Spirit by the name "church."

It was possible to restore the kingdom in any area for the kingdom has a seed that waits only to be planted. In China they found some lotus seed over two thousand years old. When planted, they still produced the lotus flower. These men, laboring here in America, planted seed over 19 centuries old, but it produced *first century fruit*. Again, it was possible for God designed his kingdom to reside in a seed—a seed only needing to be planted.

EXTREMISM BEGAT EXTREMISM

In the 1940s, men fell away, this time binding where God had not bound and creating laws where that seed had them not. We lost ten percent or more in a digression from truth. But due in part

to that extremism, a new extremism had its genesis, an extremism more volatile because it was more in tune with the world. This movement, liberalism instead of anti-ism, wanted to let the bar down, and drift in the direction of least strictness.

At its core, liberalism is anti-moral, anti-denial, anti-persecution, anti-labor, anti-service, and pro-rebellion. Some have gone so far as to meet to plot how to change the church.

One said they had really turned the bend when they could take the Eucharist on Thursday and have a Baptist woman preach to them. They *have* turned the bend, and they are waiting for the rest of the church to catch up with them. Many now want fellowship with the Christian church. Many want the church to be much like a social club with few demands and lots of playtime. Many are ignorant in doctrine and are not really too far behind.

WHAT CAN BE DONE?

The purpose of this article is to briefly outline how elders, preachers, and brethren can mitigate damages and salvage something fine for our children and grandchildren. What can be done is not all that complicated. One who knows scripture also knows you don't have to be a rocket scientist to use the main solution—**preach the word** (II Timothy 4:2).

The solution is simple, but how do we even talk of it without sounding as if we are promoting a weary slogan, a sermon starter, or some kind of do-good diatribe against some unseen adversary? How do we let people know that what we offer is not just a theory, a suggestion, or a good idea? When we say "**preach the word**" (II Timothy 4:2), we are significantly offering a divine prescription, a naked truth, a tried consequence of human obedience.

The church will not be spared oblivion by sound colleges, more lectureships, different preacher schools, or more money. The word of God cuts (Hebrews 4:12), pounds as a hammer and burns as a fire (Jeremiah 23:29). It edifies (Acts 20:32), sanctifies (John 17:17), gives birth (James 1:18), and saves (I Corinthians 15:1,2).

Let every elder pick the preacher who best uses scripture. Let every preacher insert more appropriate scriptures in every lesson. Let every eldership install a real plan to study the *whole Bible* within a six or eight-year period. Let every member be encouraged to read the whole Bible every year. Let every preacher create a support group

for those who will challenge themselves to read the Bible. Let every Bible teacher drill his class on biblical questions. Let every mother see that the Bible material the church buys really contains Bible. Let every preacher glean the funny papers out of the bulletin and write original biblical lessons. Let every elder select meeting preachers who use great portions of Bible. Let every preacher memorize more scripture, use more scripture, and address every problem in the church with scripture. May every member demand that their preacher use Bible, and that he quit weighting his sermons with poems, *Reader's Digest*, *Life Magazine*, Norman Vincent Peale, politics, jokes, and antics. It is possible to retard and stop the slide into denominationalism if each saint does nothing more than his tiny bit.

EMPHASIZE OUR DISTINCTIVENESS

Too, to stop denominationalism, may we begin once again to emphasize our distinctiveness. Those who want the broad way and the wide gate want to strip the church of everything that makes us distinctive as a people. We need to emphasize the distinctiveness of the church. It is distinctive in prophecy (Daniel 2:44), in nearness (Matthew 3:2; 4:17), in the time of establishment (Acts 2:1-4), in its founder (Matthew 16:18).

It should be emphasized that it was not founded by Martin Luther, John the baptizer, John Wesley or Alexander Campbell. It was founded in Jerusalem (Isaiah 2:1-4), not Alexandria, Rome, Germany, or America. It is distinctive in name (I Corinthians 1:2; Romans 16:16).

It was never, in scripture, called Roman Catholic, Baptist, or Christian church. With elders and deacons it was distinctive in organization.

It never had a central organization, a presidency, a synod, or a board.

It was distinctive in the work of evangelism (Mark 16:15,16), in benevolence (Galatians 6:10), in edifying the saints (Acts 2:42; 20:32).

It never was to minister to the whole man or exhaust its life in the social gospel.

And the church was distinctive in worship. The authorized acts of worship are all elaborated on in the Bible: singing (Ephesians 5:19), prayer (I Thesalonians 5:17), giving (I Corinthians 16:1,2), preaching and the Lord's supper (Acts 20:7). There were no lamps, no incense, no instrumental music.

Let us emphasize our differences and

maximize our distinctiveness, especially in our teaching and preaching.

Finally, if we are to stop our tumble into denominationalism, we are going to have to inspire a whole corps of young men to strap on the sword of the Spirit (Ephesians 6:18), and act as if they really are in the army of the Lord (II Timothy 2:3). We need to encourage them to debate and we need to support them when they do (Jude 3).

Because there is an evil one, there will be error. Error is not an accident.

This evil spirit attacks where he knows he can succeed. He is crafty (II Corinthians 4:4). He marshals great unclean hordes of false teachers (Matthew 7:15, 16; Acts 20:28-32; Romans 16: 17,18; II Corinthians 11:13-15; II Timothy 3:13; II Peter 2:1-3; I John 4:1; Jude 4; Galatians 2:5; Colossians 2:8). With God's help, they all can be cut off.

All times of crisis are times of opportunity. All threats hold in them sincere challenges. One day when the great warrior-priest descends to meet true

saints in the air (I Thessalonians 4:16-18), when he slays the man of sin with the breath of his mouth (II Thessalonians 2:8), when he conquers his enemies because he is Lord of lords and King of kings, we will conquer with him because we are truly called, and chosen, and faithful (Revelation 17:14). Yet in all of this we must watch in prayer! Watch in prayer (Ephesians 6:18)! Watch!

—2009 Wildcat Drive
Post Office Box 1275
Portland, Texas 78374

A REVIEW OF THE BRIGHT-JACKSON DEBATE "Are Miracles For The Church Today?"

Robin W. Haley

This was the proposition to be resolved by disputants **Tom Bright** of the Fleetwood church of Christ in Houston, Texas and **Richard Jackson** of the United Pentecostal Church in Chelsea, Oklahoma. Of course, brother Bright denied this proposition while Mr. Jackson unsuccessfully attempted to affirm it.

Are we foolish for reasoning that the surest, quickest way to affirm such a proposition would be to demonstrate the claim made by such charismatic groups as the UPC, International? We think not—nor did brother Bright in that he asked for just such a demonstration. However, with the debate just getting started, a point of order was called by the moderator for Mr. Jackson which, in essence, forbade brother Tom from asking for a miraculous demonstration. Here was a "new thing" for this debate: Jackson tried to clarify his position by stating that the Bible teaches that miracles are **for** the church today, but not necessarily **in** the church—that although he believed the Bible to teach that all believers would have "signs of the Holy Spirit following after them" this did not necessarily mean HE had these signs. I have seen false teachers try to weasel out of corners before, but this argument was a new one on me.

FIRST NIGHT

Brother Bright was in the affirmative the first two nights of this discussion. In his first three speeches, he made clear the biblical definition of what a miracle is and how we could recognize one today. He made clear that every reference to miracles in the Bible was

true and that he believed them. He presented a smashing argument showing that miracles were for the bringing of God's people to the point of perfection (or that time when "the perfect" was when miraculous manifestations would no longer be necessary, as they had done their job). The fact that miracles were for revelation, confirmation and edification of God's people proved to be a telling argument against the charismatic position, one which Jackson could not answer.

Jackson's first night of negatives was a travesty, in that he neither followed brother Bright's affirmative, nor did he present any biblical information for us to consider. He set the stage for a week of testimonials and subjective feelings with such statements as: "I am representing an experience which I feel... sharing from my heart what I want you to know... I feel in my heart... maybe miracles are... what we feel you should receive... we believe these are in the church tonight... testify to you what I feel..." Such may stir the hearts and souls of some, but it certainly is *not* debate!

He did make a rather typical attempt at disproving Bright's proposition by saying, "The Bible does not actually say miracles were to end in the first century. If so, what book, chapter and verse says so?" He seemed to have forgotten (both by this and by his testimonies) that the proposition stated "The Bible *teaches*." Thus, his three negative speeches of the first night were nothing but a call for the verse which reads what he wanted and more "wit-

nessing." He broke the rules by introducing new material in his final negative.

SECOND NIGHT

Tom first had to deal with the fact that Jackson broke the rules by introducing new material during his final negative on Monday. Second to that, he corrected the false charge that Tom Bright alleged the *exclusive* purpose for miracles was to confirm. This was when it became obvious that Jackson was not really debating, but was merely reading a script during many of his speeches. Tom then presented eight new arguments, each with several sub-points to be answered by Jackson. Of those arguments and 22 points from the scripture to be addressed by the negative, Jackson addressed only six by my count.

Jackson continued with his petty "which verse says miracles are going to end?" He continually whetted our appetites for some good, solid exegetical study by saying "we're going to look at that... we're going to see the truth on that... we're gonna get into a lot of detail on that." However, he *never* did what he said! Even when he took the affirmative, he stayed in the negative and gave personal testimonies as proof.

He finished up his second night by chiding, not Tom's arguments, but Tom himself and his brethren, calling us anti-miracle people who were closed and narrow-minded. Again, he broke the rules by introducing two new charts in his final negative.

THIRD NIGHT

Mr. Jackson was in the affirmative

the last two nights of this discussion. In his first speech, he spent no less than 12 and a half minutes of his 20 minute allotment defining his proposition with testimony and ridicule. He seemed to continue in the negative for part of all three of his *affirmative* speeches.

In this, his first night in the affirmative, he presented by my count four positive arguments with six points from them to be covered. The presentation of these points took about 20 minutes of his entire 60-minute allowance. The remainder of the time was spent in chiding us anti-miracle people, belittling Tom Bright and his position, testifying and addressing at least three unrelated subjects which were not even close to his proposition (such as his testimony regarding pre-salvation illumination and the fact that he had come out of the Baptist church and the church of Christ in Washington). In all, his arguments mostly centered on what was meant by "last days" and the fact that Jesus is the same yesterday, today and forever (Hebrews 13:8).

Brother Tom answered his arguments handily. I was indeed impressed and pleased with Tom's method of answering Jackson's points—every one of

them! He left no statement of Jackson's unaddressed and used scripture to answer each and every quibble made by Jackson

Having answered Jackson's affirmative, he continued to hammer away at his own charts which Jackson would not (could not) answer. Consequently, in his last affirmative speech of the third night, Mr. Jackson ended up in the negative again, trying to cover his backtrail and the shortcomings of his previous attempts to deny Tom's proposition.

FINAL NIGHT

This last night saw no improvement in Mr. Jackson's performance. In all, he made, I believe, three and one-half arguments. The first two 20-minute speeches were filled with what I suppose was intended to impress us: testimony of 40 million plus people who have allegedly received the Holy Spirit baptism. As he began to do by this, he finished leaving his proposition entirely in the third speech. He concluded his two nights of affirmative argumentation by begging the question. That is, he stated that he believed that miracles were for the church today because of what he felt; he felt this way because he

believes miracles are for the church today! See the circular reasoning here? His proposition was "The Scriptures Teach..."

To say the least, he was not able to sustain his proposition, nor did he resolve any of the problems his doctrine presents. Tom did a fine job of reminding him of these and other inconsistencies. As usual, Tom followed every "point" made by Jackson and answered with scripture each thought and quibble. He made an excellent appeal to the audience to weigh the evidence of what the Bible truly teaches.

All in all, the debate was cordial and but for a period or two of chiding from Mr. Jackson, was conducted in a gentlemanly manner. I was glad I went. Many of our brethren from the area went each night. The Lord's people outnumbered the UPC by four or five to one each evening. Without question, Tom showed himself to be set for the defense of the gospel (Philippians 1:16) and a workman who needed not to be ashamed in his handling of the word of Truth (II Timothy 2:15).

—912 East Teresa
Sapulpa, Oklahoma 74066

A "SEEKER-FRIENDLY" CHURCH?

Jimmie B. Hill

How many books and seminars do we need on "church growth?" As I read and hear of these, it is all I can do at times to hold my temper. It seems that all the emphasis anymore is to be put on pleasing the customer, meeting their "felt needs." (Is the church a business with its members and prospects to be treated as customers? Is that the purpose of the Lord's body? Is that why our Lord and Saviour died?)

Over and over it is emphasized today that if the church is to grow, we must be "seeker-friendly." Just what does that mean? Does it mean that we must cry "**Peace, peace; when there is no peace**" (Jeremiah 6:14)? Does it mean that we are not to teach the "**right things**" but speak only the "**smooth things**" (Isaiah 30:10)? Does it mean that we must let people "**hold the truth in unrighteousness**" (Romans 1:18)? If having a "seeker-friendly" church means that we must abandon the realities of the truth for pseudo-unity, may the church here never be "seeker-friendly!"

When **Johann Tetzl** sold papal

indulgences, that made the Catholic church "seeker-friendly." They found out what the people *wanted* and *gave* it to them. They relieved the people from the stress of sin and guilt and let them do whatever they pleased.

I know of congregations today that offer rug-hooking classes, taffy-making classes, and other classes of this nature to relieve the members of the stress of sin and guilt. This, too, like the sale of indulgences, may be both popular and even profitable in the short run; but, in reality, it is nothing more than a sell-out of the gospel of Christ.

Of course, when a congregation has a *paid staff* that does everything *for* the membership, what do the *members* do? These same congregations have a pulpit minister, and minister of evangelism, a minister of involvement, a singles minister, a youth minister, a minister for single parents/divorcees, a minister of this and that, *ad nauseam*. What do the *members* do?

Just because we please ourselves does not mean that we please God. To be

"seeker-friendly," some churches hire preachers to entertain their audiences. They know how to tell a good joke. They can quote from the writings of men: magazines, books, and philosophies. However, God's preachers are not charged with being entertainers.

Preachers and listeners both need to learn that it is **GOD WHO IS TO BE WORSHIPPED** and not man. God is the audience when we assemble together. We are to be the participants together. Being "seeker-friendly" does not always mean be "God-friendly."

Churches that go to such extremes to be "seeker-friendly" worship "a God *without* wrath [bringing] men *without* sin into a kingdom *without* judgment through the ministrations of a Christ *without* a Cross." Brethren, let us be careful that we do not become willing to go to that extreme to attract a crowd. The truth shall make us free (John 8:32).

—321 Lynwell Drive
Orlando, Florida 32809-3007

Church of Christ Fellowship for

By Gayle White
STAFF WRITER

The Church of Christ Fellowship was booted off the Georgia Tech campus Tuesday because of allegations that the religious group is harassing and intimidating students.

A day later, the group moved its midweek worship service for metro Atlanta college students to Georgia State University, where it holds a charter under another name, Alpha Omega.

Revocation of the group's charter by Tech's Activities Committee had been recommended in overwhelming votes by both the undergraduate and graduate houses of the student legislature.

In reports filed with Tech's housing office and campus police, members of the Fellowship have been accused of violating campus rules by entering university housing unescorted and of following students, calling them repeatedly on the telephone and engaging in other tactics of intimidation.

Fellowship leaders claim they are evangelizing, as required by Jesus in the New Testament Church, and are being persecuted because of their religion.

"A lot of people say we're a cult," said Jonathan Lucas, a DeKalb College student who heads the Atlanta area campus ministries. "We're not a cult. But what we are is equally offensive because we're telling people to be totally committed to God. That's what Jesus told people, too."



Matthew Homiller

Loss of the charter means loss of free meeting space at Georgia Tech, said Matthew Homiller, president of the Tech Church of Christ Fellowship, but it

does not mean an end to the group's activities on campus.

"We're going to continue to be disciples," he said.

Will they continue to proselytize? "Certainly," he said.

Four Bible studies, drawing a total of about 60 students, can be held in students' rooms, he said. Wednesday night services are moving from the Tech Student Center theater to Georgia State's University Center. For Sunday services, the group may have to rent space at a Downtown hotel, he said.

Carole Moore, Tech vice president for student affairs, said she receives about six complaints a month about the group — far more than she has ever had about any other organization.

"We've had complaints about magazine salesmen, but nothing in the same category," she said.

Problems with the Church of Christ Fellowship are not confined to Georgia Tech. Emory University's chaplaincy office denied the group a charter last year, and Church of Christ fellowships have been kicked off campus at Vanderbilt University in Nashville, Marquette University in Milwaukee and Boston University.

The Fellowship is part of the "Boston" movement within the Churches of Christ, a branch that began on the University of Florida campus in the 1970s and was transported to Boston by a former student minister, Kip McKean. McKean's strategy was to establish "pillar" congregations around the world.

The Boston movement has been denounced by leaders of the mainline Churches of Christ, a federation of conservative congregations based on the doctrine that the Bible alone should determine matters of faith and practice. Critics charge the Boston movement with alienating its

members from their families and controlling everything from their purses to their sex lives.

Members say the church provides structure for life and close relationships in Christian fellowship.

"We get help from each other; we seek advice," said Homiller. "From the outside, that appears strange."

Weekly services at Tech have drawn students from Emory, Georgia State, Spelman College, Morehouse College, Clark Atlanta University and Morris Brown College. Branches of the Fellow-

ship are chartered on campuses, including Georgia Tech under the name Alpha Omega.

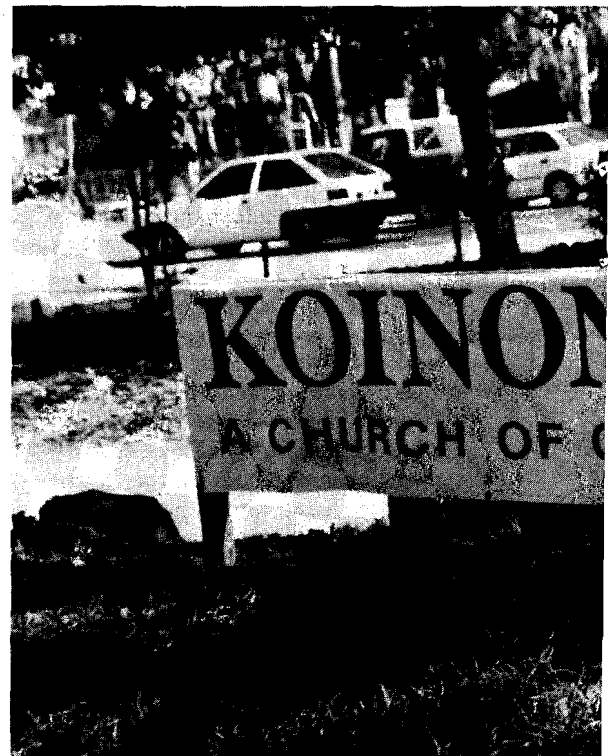
Ron Flowers, a United Methodist clergyman, said he operates on the Georgia State campus but is not a member of the campus ministry coalition. He is a member of a denominational group of organizations that has a charter at Georgia State.

"As far as I know, I've had problems here at Georgia State, although I am not sure we will have," Flowers said. "I've seen evidence of people being approached in



Genuine Church

To endure having something called "Church of Christ Fellowship" when genuine churches of Christ have no fellowship with it—and never have had—is frustrating beyond measure. It is no affront to us that Georgia Tech "booted" this counterfeit organization off campus for "harassing and intimidating students;" if anything, we applaud their action. Were we in Georgia Tech's



ced off Tech campus

n some cam-
orgia State,
a Omega.
nited Meth-
id the group
orgia State
part of the
ncil, an ecu-
religious or-
e heads at

confronted with questions about their faith and about the Bible.”

The commitment of participants in the Fellowship was plain at a recent Wednesday night service at Tech, when several students stood to make pledges to a mission drive the Fellowship is collecting “to save souls in Africa and the Caribbean.”

One student pledged a \$500 scholarship check. Another promised to give \$424 she got as a settlement in a dispute with her dentist. A third said he would give \$270 his insurance company paid him for a car wreck.

Others told how much they had collected from door-to-door solicitation.

A woman who identified herself as a Spelman student promised that by the time the fund drive is over, everyone on her campus will be evangelized.

“There shouldn’t be anybody who doesn’t know about the church,” she said.

Students from the various campuses make up one of about eight satellite groups of the Atlanta Church of Christ. All the satellites gather about once a month, usually at the Inforum.

, we haven’t
at Georgia
ticipate that
owers said.
of students
the hallway,

es of Christ Applaud Tech’s Action

shoes, we should have done the same thing!

This is but the latest chapter in the ongoing saga of misrepresentation and apostasy initiated by **Chuck Lucas** as far back as 1967, when he moved to Gainesville, Florida, got control of the old 14th Street Church of Christ, had its name changed to *Crossroads Church of Christ*, and promptly installed a

doctrine and practice entirely foreign to churches of Christ after the New Testament order.

It was into such an anomalous situation that the **Kip McKean** mentioned in the *Atlanta Journal/Constitution* article (*photo-reproduced above*) got his start. And, like that mythical general we’ve all heard about, once he got control, he jumped on his doctrinal horse and rode off in all directions!

RENAMING NOT UNUSUAL

The fact that the next day after being forced off the Georgia Tech campus, this “we’re-not-a-cult” cult surfaced across town on the Georgia State campus under another name (“Alpha Omega”) should occasion no surprise. This is typical of practically everything associated with the so-called “Boston” movement.

For instance, when **Archie W. Luper** and I learned, some ten years ago, that ill-advised, liberalistic missionaries had invited them to the Philippines “to learn from them,” he and I flew to Manila to warn unsuspecting brethren that they were about to be invaded by a *cult*, *not* the churches of Christ, but wearing the church of Christ *name*!

With what result? They still exist in the Philippines; however, we made it so hot for them there that they *changed their name to Christian Church!*

The same phenomenon happened to them in Malaysia and Singapore. When the Malaysian government booted them out of their country, they surfaced in

Singapore almost immediately as the *Central Christian Church*, which is the name they still use there.

When **Hugh Downs** and **Barbara Walters** interviewed them on the *20/20* program last fall, they were calling themselves the *International Church of Christ, Inc.*

“CROSSROADS” CHANGES TO “KOINONIA”

When I attended the annual Florida School of Preaching lectureship last January, at Lakeland, Florida, I was told that even the old “Crossroads Church of Christ,” in Gainesville, had changed *its* name! Even though I knew that Kip McKean’s “Boston” movement had its inception in the “Crossroads” movement, I could hardly believe that Crossroads would change its name,—again!

Stopping by the old “Crossroads” building, on my way back from Lakeland, I took the photo in the lower center of this centerfold. Surely enough, as I entered their driveway, they had changed their name from “*CROSSROADS*” to “*KOINONIA*”!

Going inside their building, I encountered their custodian and his wife, who were just leaving.

“Didn’t this used to be called the ‘Crossroads Church of Christ,’” I asked. They said it was. When I asked why they *now* are calling it “*KOINONIA*”, they frankly said it was because so much opposition had been raised against them that when prospective converts identified them as “Crossroads,” such would no longer listen, so they changed their name!

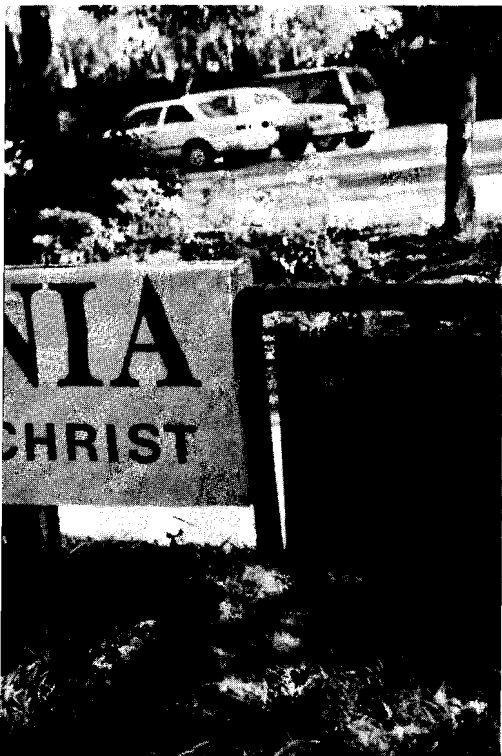
SOMETHING DESPERATELY WRONG

It should be self-evident that something is desperately wrong, when every time you turn around the same organization or movement feels constrained to change its name. Truly, the “Boston” movement no longer uses the “Crossroads” name—but neither does Crossroads! They *both* like to use the name “Fellowship,” which is what the Greek term “*KOINONIA*” means—fellowship.

However, this, too, is a misnomer, since neither the “Boston” nor the “Koinonia” movements are in fellowship with the genuine churches of Christ, neither do they fellowship each other!

Evidently, what we have is *two distinct cults* saying they are *not* cults, trying to call themselves “Fellowships”—one in English, the other in Greek—fellowshipping neither the churches of Christ in general nor even each other, yet still wanting to be recognized as a “fellowship” of the churches of Christ.

—Ira Y. Rice, Jr., *Editor*



Christians Are Established By GOSPEL PREACHING And Not The Signs Of The Times

Joseph Meador

[The following is written out of a heart of Christian love and deep affection for members of Christ's church as well as for my fellow preaching brethren. These reflections are the result of my own personal study of Scripture, my having been a Christian for some twenty years, my having preached the gospel on a regular basis for over a decade, and my ongoing work in training men to preach. Also, I, like many others, have sadly witnessed the great doctrinal changes which have taken place within many congregations of the church during the last 15 years. I believe that the allowance for this change, to a great degree, rests upon the fact that there has been a lack of authentic Bible preaching in too many pulpits.]

Finally, let me add that the following lines have not been written with a harsh, arrogant, or uncaring heart. On the contrary, I have written with a compassionate love that I and others have for the church and for those men who really desire to preach the gospel of Jesus Christ. May their number and strength increase in the days and years ahead!]

WHATEVER HAPPENED TO THE GOSPEL?

It is an all too observable fact that there are numbers of men who have given up trying to preach the gospel and have instead taken up preaching "the signs of the times." The "signs of the times" refers to preaching from the latest magazine or newspaper on just about any human interest subject which strikes an emotional chord with the members.

As a result, sermons have regularly been presented in many churches on such wonderfully diverse themes as: "the need for greater environmental consciousness," "the development of U.S. foreign policy," and, "how to relax and loosen-up."

Along with these topics it certainly is not uncommon nowadays to hear personal developmental theory taught out of popular self-help books in substitution for the gospel of Christ in many pulpits on the Lord's Day. Rarely is any specific text of the Bible mentioned. Perhaps many factors are to blame.

MODERN PREACHING STYLES VERSUS THE GOSPEL

Modern preaching theory with its emphasis on the theatrical and dramatic elements of staging an "emotionally charged performance," complete with "mood lighting" and the use of heart-moving solos or select group singing, bears much of the burden. So does the type of preaching which seeks to transform the preacher into a country or folk story-teller. Indeed, the message may be one of common sense humor and dry wit, but it reveals precious little about the gospel.

Another style which is all too common among churches today involves preaching which not only lacks the gospel but also moral courage. The preacher who gives in to such a system uses a non-offensive or passive message with the

hopes of keeping the brethren satisfied so as not to "rock the boat" among the members or leadership. This condition, we must remember, was even a problem in Paul's day, i.e., the "give them what they want, and keep them happy; not what they really need" philosophy (II Timothy 4:1-8).

WHAT IS THE REAL PROBLEM?

These preaching styles are not the real problem however. Rather, these trends in the modern pulpit, which would have been the cause of much bewilderment and chagrin in the church only 50 years ago, are the symptoms of a much worse condition. The real problem in the pulpit and especially in the pews, is a lack of genuine faith in the power of the gospel message to save, as well as in the power of Christ to work in the hearts and minds of men and women today. That is the real problem: *A lack of faith in Jesus of Nazareth!*

For many, the "Old Jerusalem Gospel" has become obsolete and irrelevant. It has simply gone the way of all historical messages. Its usefulness, at least to modern society with its own unique problems, has faded away as a reminiscent curiosity much like the tree-stump political speeches of the 1930's and 40's, the automobiles of the 50's or the fashions of the 60's.

The result has been the creation of a new, more updated version of the gospel. A synthesis has taken place between the gospel and various psychological and social betterment theories along with a heady mixture of the "unity amidst doctrinal diversity" school of thought (agreeing to allow for doctrinal differences for the sake of keeping peace within the congregation). This formula has resulted in an anti-gospel message or a "new gospel for a new age."

Yet, the gospel as preached by Jesus Christ and his apostles is not a mere historical message, and its teaching is far from obsolete (John 20:30,31). Today, the gospel continues to be a spiritually, ethically, and morally powerful message which, when founded upon the word of God, is centered in the very Person of the Lord Jesus Christ. It is this same message which has the power to save the penitent soul or strengthen and establish the maturing Christian (Romans 1:15,16).

CHRISTIANS ARE ESTABLISHED ONLY BY GOSPEL PREACHING (ROMANS 16:25,26)

If the modern church continues to feed on a diet of fluff (which is the current spiritual junk food of many today), then the church, styled by Paul as the beautiful "Bride of Christ" will become soiled and such congregations will lack real Christian influence and evangelistic fervor in the community. These churches also will continue to give in to spiritual and moral weakness. Does this sound familiar?

The apostle Paul, in the closing portion of his letter to the church at Rome gives us great insight regarding how Christians are really to be established or strengthened.

Three lessons need to be learned:

FIRST, to be established, literally: "made strong," in the faith requires hearing and applying the authentic gospel as opposed to the many false gospels (Romans 10:17; Galatians 1:6-12). In Romans 16:25 Paul wrote: "**Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ...**" The power by which we are strengthened therefore is Christ (Philippians 4:13), and through his word, the gospel, we are established in the faith (John 14:15,23; 15:14).

SECOND, to be established requires hearing the word of Christ preached or taught from its primary source, the New Testament scriptures! In Romans 16:25 Paul states that the gospel of Jesus Christ was preached "...according to the revelation..." Paul, in writing to the church at Ephesus explains that this revelation, which was formerly kept by God, is the gospel message of today: "**Whereby, when ye read, ye may understand my knowledge in the mystery in Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit...**" (Ephesians 3:4,5). Paul further adds that this revelational gospel message, which is meant to be personally understood and applied, was given by the inspiration of God and therefore is his only authoritative message for today (II Timothy 3:16,17). In

essence, don't settle for non-biblical preaching!

THIRD, in Romans 16:26 Paul writes: "**But now is... made known to all nations, for the obedience of faith...**" Here, Paul stresses that this gospel is to be made known unto all men so that they might become obedient to the faith. It was certainly not his view that the gospel message was some passing fad, or that it was only appropriate for his own generation. Indeed, to the minds of Christians in the first century, the gospel message was God's final covenant with man, and therefore, applicable in every age to come for salvation and growth in Christ!

These verses, along with many other New Testament passages teach us that the saving message of the gospel, with its power to literally transform the lives of men and women, must be preached today! And, it must be preached from the text of the Bible itself! Let us not be guilty of substituting other gospels for The Gospel (Galatians 1:6-12), or desiring to be established by "trendy" preaching. Rather, let us diligently seek a return to: 1) hearing the authentic word, 2) from the New Testament text, so that we might 3) be strengthened ourselves, and then, 4) preach the word to others. This is the mission of the church, TODAY!

—8900 Manchaca Road
Austin, Texas 78748-5399

"AS A MAN THINKETH IN HIS HEART"

Shan Jackson

We all have seen and heard of people who hesitate in their decision to become Christians because of the strictness of God's will concerning their actions. In essence, they seem to feel that the Lord's church would hem them in and restrict their actions so much as to limit their capacity to enjoy life.

The truth of the matter is that Christ is even more strict than many people believe. Their concept of religion relates almost exclusively to the outward man, but true Christianity goes far deeper than that. True Christian ideas seek to regulate not only the action but also the thought, even to the intent of the heart. Hence a statement of Solomon is conducive to our thoughts today. Solomon says, "**Keep thy heart with all diligence, for out of it [heart] are the issues of life**" (Proverbs 4:23).

The Bible speaks much of man's character. In another portion of the Proverbs, Solomon says, "**As a man thinketh in his heart, so is he.**" Christ also taught this godly truth when he implied that anger with a brother, without just cause, is of the nature of murder. In fact, Christ taught that murder can be committed *in the heart* without the *physical* deed being done. So it is of all sins.

Our conversion to Christ involves a change of heart, mind, and conduct. God exhorts through the prophet, "**Let the wicked forsake his way, and the unrighteous man his thoughts.**" Also, Paul, in II Corinthians 10:5, makes plain our duty to "**bring into captivity every thought to the obedience of God.**" At our conversion our life and conduct undergoes a godly change, but what about our thoughts?

Generally speaking, our deeds are predetermined. Seldom do we act (good or bad) without previous thought. Napoleon, a great military leader, considered for years his plans of action before he even amassed his troops. From youth to adulthood history shows him as a man of war, building mud forts and leading his playmates in the charge.

Likewise, Christians need to make plans of attack. Just like one should not become a follower of Christ without thought, neither does one become a sinner without being sinful in thought first. In other words, thought may become sin long before the deed is accomplished. Just because we cannot stop the birds from flying overhead, we do not have to invite them to build nests in our hair. Such is also true of

sin.

The sin of not keeping the heart is a sin easily hidden from the view of others and a sin easily ignored by the person himself. Whereas an outward life is readily seen by others the inward life is open only to Christ's watchful eyes. Therefore, these two suggestions need to be made.

First, strive to avoid all things that allow for evil thoughts. An impure book, an unchaste picture, a suggestive movie, a tainted song, evil companions—all such things we must guard against simply because their influence brings a tendency to think bad thoughts, unfit for a child of God.

Second, a much better thing for a Christian is to keep bad thoughts out by filling the mind with good and wholesome thoughts. Bible reading, sound papers, church attendance and work, faithful companions, prayer, and such like, all help to give us thoughts of which we need not be ashamed. It is possible to keep the Christian heart with such diligence that pure thought not only will be welcome but soon will become the habit of the mind.

—Post Office Box 904
Palacios, Texas 77465

School Men And Once Upon A Time

Wayne Coats

When I was a small boy, many happy hours were spent in reading stories which began, "Once upon a time in the long, long ago." In my childish fancy, I would try to relive those long ago events as I read.

Once upon a time in the long, long ago, we had good, strong, warrior-like, courageous and fearless soldiers of Christ who sat in the Headmaster's Chair at the schools which were supported by members of the church of Christ. I wonder about those chairs and who occupies them today. Yes, I can find a few chairs which have not been infested with termites, but they are few indeed.

In the long, long ago, there was a little school in Bethany, where **Alexander Campbell** served as President. Thousands have read and profited from the debates Campbell had with the Goliaths of his day. President Campbell had all the many trials which a man in his position could possibly have. He had school bills to pay and had to raise money with which to pay them. He did not become obsessed with the collection of coins to the compromise of truth. He did not join the effeminate sissies of his day who gave forth with their all-positive prattle. Campbell went forth to meet men like Walker, McCalla, Owen, Purcell and Rice.

WHICH OF 'OUR' PRESIDENTS COULD YOU CALL ON TODAY?

Are there false teachers spreading their heresies in our day? Do you need someone to come to your area and debate a false teacher? If so, let me

know and I will check with "our" University Presidents to see if one of them will respond.

When **David Lipscomb** and **James A. Harding** were busily engaged as school men in the old Nashville Bible School, they were kept busy meeting sectarian preachers in debates. The old *Gospel Advocate* records show that brother Harding had over 50 debates on many subjects. Brother Lipscomb had numerous debates and, of course, both brethren were using their prolific pens as they put to flight the heretics, but that was "once upon a time in the long, long ago."

In more recent years, brother **H. Leo Boles** occupied the President's Chair at David Lipscomb College. He served at two different times in that capacity. When an Adventist, a Baptist, a Digressive or a Premillennialist needed a good, sound opponent, where did the brethren go? They went to find a man who had been President of Lipscomb. How would that work today? That was in the long, long ago.

Down in West Tennessee, a little sleepy village was made famous as a result of two school men who unsheathed the sword of the Spirit and threw the scabbard away. **A. G. Freed** and **N. B. Hardeman** were known as exceptional debaters. They were constantly in conflict with false teachers and the truth never suffered at their hands.

Young men who sat in the classroom under the tutelage of those illustrious teachers were trained to meet false

teachers. They were taught that truth has nothing to fear when under attack. They also learned that a traitor will flee rather than fight the good fight of faith.

I would lovingly ask:

1. Which one of "our" University Presidents will come over into Macedonia and meet a denominational preacher in debate? Is that a wicked question?
2. Which University President *could* consistently meet some false teacher?
3. Which University President thinks it is not his job to defend the faith on the Polemic Platform?

I do not claim to be as intellectual as a University President, but I would not mind being asked those questions as given above. I am aware that some may consider those questions as pure bunk, but they seem reasonable to me.

False teachers are having a real Jubilee while so many of our school men are obsessed with collecting coins. With all the calls and requests for help which are sent to me from the Universities, I truly wonder if the image of Caesar does not mean more than the image of Christ.

I distinctly recall when brethren in the Colleges were earnestly contending for the faith (Jude 3). I remember when those brethren were set to defend the gospel (Philippians 1:17). But that was "once upon a time in the long, long ago."

—705 Hillview
Mt. Juliet, Tennessee 37122

PREPARING FOR GOD'S BLESSINGS

Barry Grider

As the recent 1994 Memphis School of Preaching Lectureship came to a close I sensed a renewed vigor and unity among God's faithful that had not seemed as evident in the past. I believe something great could be happening and that God is getting ready to bless his faithful like never before. I know he is if we are making the proper preparation to receive his blessings.

The wise man wrote, "**a faithful man shall abound with blessings**" (Proverbs 28:20a). However, I believe some

Christians, like the people of Israel, have limited what our omnipotent, omniscient, omnipresent God can do. Is that possible? Absolutely! The psalmist declared, "**yea they turned back and tempted God, and limited the Holy One of Israel**" (Psalm 78:41).

Many members of the church say they believe in God, worship regularly, pray, but to talk with them they seem to have little faith in what God can do today. The writer of Hebrews states, "**But without faith it is impossible to**

please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

We talk about what God could do; why not let him? Are we making the proper preparations to receive his blessings? In II Kings 3 we learn three key lessons that should help the church prepare for God's blessings. The Bible student recalls how the kingdom had been divided in 975 B.C. between Israel and Judah. Throughout the period of

the divided kingdom Israel had exceedingly wicked kings. The same was true for Judah except for some sporadic periods when there would be a righteous leader. In II Kings 3 Jehoram, the evil son of the exceedingly wicked Ahab, is on the throne in Israel. In Judah, Jehoshaphat, the good son of the righteous Josiah, reigns. Amazingly these two kings come together to fight a common enemy, Moab. How did they do this? Preparation was made for God's blessings.

UNITY AMONG GOD'S PEOPLE

1. The first step in preparing for God's blessings is to have unity among God's people. Those nations had been divided after Solomon's reign, but now with a common enemy they came together and God's forces are strengthened. What differences they had are now tossed aside (II Kings 3:6,7).

Would it not be wonderful if God's people could be united to face our one enemy, Satan? (I Peter 5:8). When we think of those today who follow the fallacies of liberalism and anti-ism one can realize the strategy of Satan in keeping the church divided into factions. How does disunity come about? It is a breakdown in communication. God, man, and Satan understand this. In Genesis 11, God looked down upon the sons of men and saw their foolishness in trying to build a tower that would reach heaven. How did God disrupt the building? He simply broke down communication and the people were scattered.

Breaking down communication disrupts homes, causes nations to go to war, and kills churches. Unity puts aside differences that unites upon a sole standard. Unity also instills a common purpose (v. 8). Jehoram, the evil son of Ahab, comes to meet Jehoshaphat, the good son of Josiah. For unity to exist, the evil must come to the side of the righteous, not the other way around. Proverbs 14:22 reads, "**Do they not err that devise evil? But mercy and truth shall be to them that devise good.**" Jehoram realized his need to follow Jehoshaphat and he said that's the way we will go. Unity had distilled a common purpose, defeating the Moabites.

There are congregations all over our brotherhood that do not accomplish anything because of their rebellious attitudes toward Christ, the elders, and one another. That is certainly different from the spirit of the early Christians which "**had all things common**" (Acts 2:44). Because of this unity, they were successful in carrying out the Great

Commission. To find the basis of such unity read Ephesians 4:1-6. The kings of Israel and Judah had a common enemy and they united. So should we!

UNITY AT ANY PRICE?

2. In order to prepare for God's blessings we must have confidence in the word of God. Should we have unity at any price? Absolutely not! In vs. 9-12 Israel, Judah, and Edom are enroute to subdue Moab, yet they find themselves without a proper water supply. Jehoram immediately blames God, "**Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab**" (vs. 10). He had no confidence in what God could do. But Jehoshaphat trusted in Jehovah and he sought an answer from the prophet of God, Elisha.

Modern day liberals have about the same confidence in God and his word as did Jehoram. They are reluctant to think that the Bible alone is sufficient to convert the soul of modern man. Yet, God has promised that when we preach his word it will not return unto him void (Isaiah 55:11). Faithful brethren cannot give up on the power of the word of God. In Matthew 28:18 Jesus instructs his disciples to go into all the world teaching. So, was Jesus indicating that his message to save man came through a system of instruction? Definitely! What was the system of instruction? Paul states it clearly in Romans 1:16, "**I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**" While that doesn't make sense to the world, it should be clear to the saved (I Corinthians 1:21).

When problems arose Jehoshaphat said let us look to the word of God. Likewise, we need to stay near the Lord. Why? Because, God will only remember those who put their confidence in his word. Elisha said he would seek God's counsel to bring water, only because of the righteous Jehoshaphat, not the evil Jehoram (vvs. 13, 14). While it is evident that today's liberals and modernists have no confidence nor love for the word of God, do those of us who consider ourselves sound in the faith always exude such confidence? In Matthew 14:29, the scriptures read, Peter "**walked on the water, to go to Jesus.**" How could he do that? For a moment he trusted in the word of Jesus. According to Faith's Hall of Fame in Hebrews 11, Noah, Abraham, Moses and a host of other faithful men and women of God demonstrated their

faith by placing confidence in the word of God. Many Christians who worship, pray, and study their Bibles regularly are still guilty of not placing the proper confidence in God's word. As a result much good is tossed by the wayside with the simple statement, "It cannot be done." Jehoshaphat knew God could supply, because he had confidence in the word of God.

WE MUST PREPARE TO RECEIVE

3. In order to receive God's blessings we must make the proper provisions to receive those blessings (vvs. 16-18). Had water come to the camp of Israel and Judah it would have been wasted, because no provision had been made to receive it. God was saying that if you make provisions, he would send the blessings. Too many times we plead for the showers of blessing, yet if we had them we wouldn't know what to do with them. Two things we must realize. First, provisions for God's blessings determine the abundance of the blessings received. As much water would be received as they had made provision (v. 16). Secondly, provision calls for unusual action. These men were soldiers, not ditch diggers! They were called on to do the unusual.

God calls on the church to do unusual things. That's the reason we are called a "peculiar people" (I Peter 2:9). It's not usual or ordinary to pray, to forgive others, to serve as Jesus served, to care about a lost soul, to step out and build by faith, to live a life which Jesus described as taking up a cross and following him. The world doesn't operate by these principles. Yet Jesus says only until you put self to death and enthrone him in your heart, will you find life.

We can defeat the enemies of the cross, whether it be liberalism, anti-ism, modernism, denominationalism, paganism, humanism, whatever, if we prepare ourselves to be blessed by God. The church, like Jehoshaphat, may often find itself in a waterless valley. Even there God is willing to bless us if we 1) unite together upon his word, 2) have confidence in what the word can do, and 3) make the proper provisions necessary to receive his blessings. He will cause his faithful to be triumphant. When the Moabites saw the water the next morning they thought the sun's reflection upon the water was blood. They reasoned that Israel and Judah had turned on each other and had destroyed one another in battle. Such was not the case! The world may often look at the church and think we

are busy destroying each other. May God's faithful prove them wrong and may we confidently march onto the battlefield, knowing God will cause us to be victorious.

—4400 Knight Arnold Road
Memphis, Tennessee 38118

Are You Rich Toward God?

James Tracy Dugger

There was a very successful farmer who one year had a better than usual bumper crop. The ground in which he planted seed produced so bountifully that he was unprepared. He had not planned on such a harvest and lacked the room to store his crops. He contemplated what he would do and then decided to tear down his present barns and build larger ones. He thought to himself, "These larger barns will hold my plentiful harvest; I have all I need and can take it easy now—eat, drink and be merry."

This story is one of the parables of Jesus and is found in Luke 12:16ff. It teaches a tremendous truth regarding our allegiance to God.

We further notice that after the farmer exhibited signs of self-sufficiency, God said to him, "**Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?**" What good did all these physical goods do him when God did not ingrain every aspect of his life? This man was obviously a covetous man (verse 15). He thought that the meaning of life consisted of things which he possessed. But he had made a serious mistake. So serious in fact, that it would cost him his eternal soul. He judged success according to the world's standard.

Let us not be guilty of putting other things before God and His church. Many today neglect their soul and the souls of their children or spouse by emphasizing the physical over the spiritual. This fact is evident as we view their fruits. We may neglect to visit the erring (or the faithful) because we are too busy with our jobs or hobbies. We may neglect the assembly because of our recreation or our entanglement in the affairs of this world. We may neglect the less fortunate or the sick because we cannot find time for them. We may neglect to preach and teach the whole counsel of God (Acts 20) for fear of a comfortable job or prestige.

BUT WE CANNOT ALLOW ANYTHING TO KEEP US FROM OUR DUTY TO GOD AND MAN (Matthew 7:21f).

Jesus compared the judgment of the rich farmer to anyone who does not put God first. "**So is he that layeth up treasure for himself, and is not rich toward God**" (Luke 12:21). This farmer was indeed rich in the eyes of the world, but in the perfect judgment of God he was poverty stricken. His spiritual wealth was in a sad condition.

Again, what about us? Are we rich toward God? If we lay up our treasures upon this earth (Matthew 6:19f) by putting other things before the Lord's cause, then we are *not* rich toward God; we are poor in spiritual wealth!

Let not Satan deceive us into believing that we can allow the physical to *sometimes* take precedence over the

spiritual. Many see their lives as divided up into four areas: Christ, family, job, and recreation (wherein each aspect of life is given equal time). But this is false. Our lives are to be centered *around* Christ. We are not to view our lives as 25% job, 25% recreation, 25% family, and 25% Christ. Our lives are to be viewed as 100% Christ—and the other things we engage in are to be centered around Christ (Galatians 2:20).

Let us seek *first* the kingdom of God (Matthew 6:33). Let us strive for the mastery (1 Corinthians 9:25) and "**press toward the mark for the prize of the high calling of God**" (Philippians 3:14). Then shall we be *rich toward God* and receive an inheritance from the loving Creator.

—3024 Ashwood Circle, #178
Roanoke, Virginia 24012

NOWANA H. HATCHER, THE MOTHER OF BARRY T. HATCHER, PASSES

Nowana H. Hatcher, of Thomson, Georgia, better known as the mother of Missionary to Indonesia **Barry T. Hatcher**, after a lengthy illness, died January 29, 1994, at the University Hospital, and was buried in the Westover Memorial Park. The funeral was held February 1 at the Thomson Church of Christ, with Bob Knox, the local preacher, officiating.

Following is the report as it appeared in the Thomson newspaper:

HATCHER

Nowana H. Hatcher, 67, of Dearing, died Jan. 29, 1994, at University Hospital after an illness.

The funeral was held Feb. 1 at Thomson Church of Christ, with Bob Knox officiating. Burial was in Westover Memorial Park.

Hatcher, a native of Covington, Ky., was a homemaker. She had lived in McDuffie County for 21 years and was a member of Thomson Church of Christ, McDuffie Senior Citizen Club and the Pea Ridge Literacy Society of Dearing.

Survivors include her husband, Edwin "Pete" Hatcher; four sons Bruce Hatcher, Dearing, Barry Thomas Hatcher, Conyers, Daniel B. Hatcher, Georgetown, Texas, and Brian Phillip Hatcher, Harlem; two brothers, Eudow Hamm, Palm Bay, Fla., and Don Hamm, Orlando, Fla.; one sister, Janey Dycet, Dearing; 11 grandchildren and one great-grandchild.

Pallbearers were L. A. Curd, Bryan



T. Hatcher, Brent M. Hatcher, Austin R. Hatcher, Phillip B. Hatcher, Paul Yates, Jonathan P. Hatcher and Aubrey E. Hatcher.

RICES RUSSIA-BOUND

As this issue of *Contending for the Faith* goes to press, my wife Vada and I are preparing to leave May 26th, Lord willing, for evangelistic work above the Arctic Circle in Murmansk, Russia. We have been invited to teach Bible, June 1-14, to teachers in one of the major schools there. Pray for us.—*The Editor*

Notes & Quotes...

Clay Middlebrook, Abilene, Texas: "I appreciate the work you do in the cause of truth and righteousness. There are far too few who are willing to stand forth and proclaim the truth regardless of personal cost."

Dan Jones, minister to the Smyrna church of Christ, of Cookeville, Tennessee, subscribed for himself and four more.

Tim Ayers, minister to the Hiway 95 church of Christ, of Taylor, Texas, sent in 13 new subscriptions, saying, "Keep up the good work with the paper."

Willie Eubanks, Wewoka, California: "I enjoyed your last newsletter telling about the campaign into Murmansk, Russia, very much. I got a portion of that report into our Wewoka Daily paper... I was surprised the editor published my letter just as I wrote it."

[NOTE: Sister Eubanks clipped our report and her letter out of the "Letter to the Editor" section of the Wewoka paper. We are reproducing it, as follows:]

Sharon Nault, Wingate, Texas: "I pray for the Lord to bless you and give you good health and long life."

Mr. & Mrs. C. P. Hamer, long-time members at Giddings, Texas, now have moved to Katy, Texas.

TERRY WHEELER DIES IN COSTA RICA

Terry Wheeler died of a heart attack on February 16, 1994, in Limon, Costa Rica. Terry was born on November 6, 1943, in Detroit, Michigan. He died at age 50.

After studying at the Florida School of Preaching, at Lakeland, Florida, brother Wheeler worked briefly with the church at Zephyrhills before moving to Cape Coral, Florida, and starting a congregation there.

In 1989 he left his work in Cape Coral and began full time mission work in Central America. He and his wife, Nancy, lived in San

Jose, Costa Rica. While living there Terry was involved in training local Christians to preach the gospel and he and Nancy helped with evangelistic and medical campaigns, earthquake relief, preacher support and church building construction. His work carried him throughout Costa Rica, Panama, Nicaragua and Honduras.

Funeral services were conducted by Terry's brother, Ted, in San Jose, and his body was laid to rest on a hillside overlooking that city where he labored and lived. Memorial services were held at the Venice church of Christ on March 5, 1994, conducted by B. C. Carr.

Terry is survived by his wife Nancy; two children, Kelly Smith and Todd Wheeler; his mother Sybil Wheeler; and four brothers, Tim, Tom, Ted and Trent.

The family has asked that in lieu of flowers memorial donations be made to the **Venice Church of Christ, 4301 Highway 776, Venice, Florida 34293** for **Central America Missions**.

Shan Jackson, Palacios, Texas: "We want you to know that you and Four Seas College always are in our prayers, our heart, and our thoughts... May God richly continue to bless you."

Letter to the Editor

Dear Editor:

In a recent report of an evangelistic thrust into Russia, which took place in September 1993, Ira Rice tells how he, with ten other preachers and two elders of the Church of Christ, from the United States, spent two weeks in the city of Murmansk.

They were welcomed by the Russian people and allowed to teach Bible daily, without restrictions in their public schools, while lecturing nightly down town at the Center of Culture.

Since for generations, these people have been denied the knowledge of God, the first necessary thing was to teach them that God exists, that the Bible is His words, and from there, salvation through Christ.

Converts were made. And contracts have been signed with headmasters of two schools for a return teaching stints in 1994. One of the evangelists has returned there to live and continue with necessary teaching and other helps.

The following excerpt of that report tells of a sad, but beautiful experience these evangelists had when they visited the British - American Cemetery there. May the honoring of these American dead warm the hearts of our local veterans, friends and families. The Russian Veterans Day is on September 16th.

Thank you,

-s- Willie Eubanks

BRITISH - AMERICAN
CEMETERY

One reason that we were so enthusiastically received may have been the military defense of Murmansk by American and British soldiers during World War II. It seemed tremendously important to the headmaster of School 17 that we Americans visit the British - American Cemetery just outside of the city. In fact, at her own expense, she hired a bus to take us there.

It was quite an experience to realize that American soldiers had laid down their lives in defense of this Russian city almost half a century before. The graves were well marked and

carefully tended. We were deeply moved that the sacrifice of "our boys" still was (and is) appreciated with such warmth above the Arctic Circle in Murmansk, Russia.

Two old soldiers, veterans of World War II, now wearing several rows of medals for Veteran Day, accompanied us to the cemetery. One of the veterans asked for a moment of complete silence in respect for these honored dead, while he fired a pistol five times into the air as a military salute. Then he acquiesced to an inspection of the grave sites.

(It is our understanding that Murmansk now has been accorded the status of a "hero city" by the Russian government - an honor withheld since World War II until 1987. The reason for this long delay, if we understood correctly, was Murmansk's insistence on honoring these American dead through all the decades of the "cold war" between our two governments.)

Jay Stephens, Alexandria, Virginia: "I continue to work together with brother **Don Flanagan**, of Zion, Illinois on a series of tracts on the 'Holy Spirit' issue. Brethren Price, Fox, Cotham and others are giving us much encouragement and assistance.

"The work in Alexandria is going well. Interestingly enough, though our 'liberal' brethren cry for change in order to reach people today, I am happy to report that we had 54 responses to the invitation during 1993. This is an average of one each week. Included in that total are 11 baptisms, 9 restorations, 13 requests for prayer, and 21 identifications. Those responses came by the power of the gospel and NOT by compromise, traditions of men, nor new age philosophies! 1994 has started off rather well also. We give God the glory and continue to preach the gospel."

[NOTE: "As for the liberals crying for change," I replied, in part, "the power to save still is in the gospel as it always has been. What is the point in reaching more people, as some contend, if those reached through change still are going to be lost anyway!"]

Margaret Lee, of Bakersfield, California, sent in three subscriptions, saying, "Thank you for holding fast to God's truths. In these days when men like **Jeff Walling**, **Rubel Shelly**, **Max Lucado** and others are doing their best to make the Lord's church just another lost denomination, we do appreciate so much brothers who desire to keep the church a true 'light on a hill.' Keep up the good work."

Jim Olive, minister to the Jackson Park Church of Christ, of Nashville, Tennessee, enclosed quotations from **Rubel Shelly** in 'recent' years which we found revealing.

"These are not from 20 years ago before he 'changed' his attitude," brother Olive wrote. "These quotes are from recent years since he has been at Woodmont Hills and there is no way that the April meeting can be reconciled with his own position of recent years."

"Please send **CONTENDING FOR THE FAITH** to me at my home address. It is currently coming to the office addressed to the church, but I want to be sure to get it as soon as possible..."

[NOTE: Much appreciation to brother Olive and the Jackson Park elders for the strong stand they are taking for the truth of the gospel in Nashville and middle Tennessee. He also ordered a full set of Bound Volumes—Volumes I through XXIV—for ready reference. Many others need to do the same. IYR Jr.]

Stephen & Pam Willeford, San Antonio, Texas: "I do not want this contentious [sic] trash in my house!"

Bob Berard, Houston College of the Bible, Spring, Texas: "Wish you the best in all your good work. I'm trying to write something on the woman-translator issue, which I'll send to you upon completion."

Mr. & Mrs. Phil Travis, Madison, Tennessee: "Please quit sending me your publication. It stinks!"

Earl Gieseke, minister, Woodleaf, North Carolina: "Liberalism is alive and well in the Carolinas. **Jeff Walling** is scheduled for a 'youth' rally in North Carolina, but I will resist any attempt for our young people to attend. The two evil 'I's' of Ignorance and Indifference plague the churches to a large extent in this area."

[NOTE: "I note your... situation there in North Carolina—also that **Jeff Walling** is scheduled for a 'youth rally' sometime soon," I replied, in part. "CONTENDING FOR THE FAITH will have somewhat to say concerning him and his doctrine in our May/1994 issue, Lord willing. I am having it typeset this week. You may want extra copies for distribution there. If so, let me know. The Grundy Street brethren in Tullahoma, Tennessee, took the West End/Knoxville brethren to task for having him re: their

so-called 'Winterfest' activities. I hope it will do some good." IYR Jr.]

Lynne Hosey, Tulsa, Oklahoma: "Take my name off of your mailing list immediately! I will not have this trash delivered to my home. I pray God's forgiveness on you for the destruction [sic] of His church."

Downtown Church of Christ, of Jonesboro, Arkansas, contributed \$500.00 to help on the "special mailings" of **Contending for the Faith** to the families of churches sponsoring such perverse efforts as the "Nashville Jubilee," the "Tulsa Workshop" and the like. Instead of sitting back, wringing our hands and lamenting that "something should be done" to thwart such efforts toward error, something is being done—and congregations like this and many like-minded individuals are helping.

Ian McPherson, Tasmania, Australia: "TRUTH FOR THE WORLD" is still being broadcast regularly on 92FM. We are very much indebted to them for sending us the **Jim Dearman** tapes so efficiently. **Jim** does a very powerful job of teaching the pure gospel on radio. He is teaching a good balance of material and has a way of getting a very powerful message over in a loving manner. We want to thank also the ones who have contributed money to this outreach. We believe that it is going to have a very powerful impact on the community in the near future. As mentioned, we have already cemented a very good friendship with their most influential announcer and his wife. We know that there are others at the station that also are being influenced.

"I mentioned in my last report that we had been offered a regular monthly interview on 92FM. We had the first of these on March 28th. The topic was originally going to be Catholicism, but the announcer changed it to 'Why people do not attend church as they used to.' After the interview the station had 46 PHONE CALLS. Some of them were congratulatory; others were critical. However, the radio station was thrilled at the response, as it is one of the best responses they had ever had to a programme. This gives us at least an idea of what type of listening audience the radio has. **Jim Franks**, the announcer, informs us that when an influx of phone calls comes in about a show, you usually can say that there are 200 listeners to every phone call. This would mean that there were about 9,000 listeners to the programme. The next topic has been advertised as 'CATHOLICISM.' This should create even more interest. I will have this interview with **Jim Franks** on Monday, April 25th. We covet your prayers for this regular outreach. It is especially interesting as we have a sympathetic interviewer, which, in Australia, is rare."

Danny & Nancy Mason, Tahlequah, Oklahoma: "Refused!!! Please remove name from mailing list."

Edward Lee Davis, minister, Montgomery, Alabama: "I appreciate your wonderful stand for the truth. Keep up the Lord's work... I want to renew my subscription."

Toni Dearing, San Antonio, Texas: "Please remove me from your mailing list. I don't believe you want to waste your money sending me a newsletter I do not read and will throw away as soon as it comes in the mail."

Ruby Wilson, Tishomingo, Mississippi: "I pray for your efforts to [spread the gospel all over the world] and to warn of false teaching in the brotherhood. It seems to get worse all the time. I was so shocked at **Joe Vandye, Jr.**'s beginning to [teach falsely] after having known his father so many years and how faithful he always was..."

William M. Smart, of Saint Clair, Michigan, sent for information regarding the teaching of a false teacher of the Nashville, Tennessee area, saying that brethren in the Great Lakes Christian College area were not well informed as they continue having him on their lectures.

Alex H. Rehardt, Warrarong, New South Wales, Australia: "We appreciate the work you are doing in exposing errors that are creeping into the Lord's church nowadays."

In a conversation that took place at one of our larger universities, in May, two points made by the president were both disturbing as well as revealing.

Among other things he said that they have to deal with thousands of young people coming there for higher studies and that we have no idea how ignorant of the Bible most of them really are. Most of them, moreover, have no respect for authority of any kind—and how are you going to teach people like that!

To say the least, his comments appear to be quite an indictment of the homes and congregations whence these young people grew up. We may not know all the answers to this university administrator's dilemma, but this one thing we do know: compromising the truth isn't it! If the truth of the gospel is to survive this froward generation, homes, churches, colleges and universities alike must take a stand for sound doctrine and make no compromise to the contrary. Please read and study afresh God's admonitions in such passages as Romans 16:17-18 and II John 9-11.

Monika Lawrence Maddux, Rome, Georgia: "Please quit sending me your publication **Contending for the Faith**... I do not want to receive your negative, narrow minded publication any longer."

From four to six weeks should be allowed for changes of address (when you move) or for new subscriptions to be entered on our mailing list. If yours was the only one, it would be different; however, we have hundreds of such changes and new entries each month, and it just takes time. Only those who have to keep up with a large mailing list really understand.

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org U. S. Postage PAID Birmingham, Ala Permit No 572

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

Woodmont Hills/Rubel Shelly Take Part In Joint Worship Service With Denominations In Nashville, Tennessee

Lloyd E. Gale, Jr.

On Sunday, April 10, 1994, members from Woodmont Baptist, Covenant Presbyterian, St. Paul's Southern Methodist, Woodmont Christian, Calvary United Methodist, Woodmont Hills Church of Christ, and Trinity Presbyterian Churches met together for a "post-Easter worship service" in Nashville, Tennessee.

Rubel Shelly exhilarated: "It is a small beginning for the sort of thing many of us have dreamed about and prayed to see happen for years."

WHY DREAM AND PRAY CONTRARY TO GOD'S WILL?

It is difficult to imagine someone dreaming about and praying for something so contrary to God's will. II John 9-11 reads:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds.

Do any of the denominations "abide in the doctrine of Christ"? It is a well published fact that they all have their own creeds, confessions of faith and doctrines. These are not the doctrine of Christ.

Is this what Rubel means when he writes and speaks of "a new doctrine of the church"? Is this an example of Rubel's "theological" and "Christocentric" hermeneutic?

FAITHFUL BRETHERN STILL AGREE WITH WHAT RUBEL FORMERLY TAUGHT

Faithful members of the Lord's church still agree with what Rubel once taught accurately about fellowship. This is what Rubel preached, taught and wrote not all that long ago:

"For men to attempt to broaden Christian fellowship so as to include those individuals whose doctrines and lives are contrary to the holiness of God (as revealed in the truth of

scriptures) is to err greatly!" (*Liberalism's Threat to the Faith*, Page 52)

Then, in summary, Rubel wrote in this same book:

"Christian fellowship includes every penitent believer in Christ who has been immersed in water unto the remission of his sins and is walking in the light of the word of God. It excludes those who do not believe in Christ, those who believe that Jesus is the Son of God, but who have not been scripturally baptized, those who are members of denominational religious bodies and those members of the Lord's one church who refuse to abide in the doctrine of Christ or become involved in the works of the flesh and refuse to repent of their error." (*Same book*, Page 56, Paragraph #4)

RUBEL'S OWN WORDS CONDEMN PARTICIPANTS

By his own words, Rubel correctly condemned every church that participated in his "worship service." In his March 16, 1994 weekly newsletter, he said:

"We can't all be right though it is likely that we are all wrong about any number of things."

Here is something that we may agree upon. Rubel and every denomination on earth are indeed wrong about any number of things. [Rubel, you are wrong once again when you speculate that "the best way to encourage and participate in the search for truth is by establishing respectful and healthy relationships with our religious neighbors." Why would you look for or "search for truth" where you admit that they are "all wrong about any number of things"?]

PAUL TOLD TIMOTHY (AND RUBEL?) WHERE TO "SEARCH FOR TRUTH?"

The apostle Paul wrote to the young preacher Timothy and told him where to "search for truth." In II Timothy 2:15, Paul did not tell Timothy to seek out an amalgamation of various false religious groups as the place to find truth.

Jesus said, **"Sanctify them through thy truth; thy word is**

(Continued on Page 3)

Contending FOR THE Faith

Volume XXV, No. 7

July/1994

Ira Y. Rice, Jr., *Editor*

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Dan Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coss	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price

Stephen Wiggins

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$16.00. Five Years \$26.00. **Club Rate:** Five Subscriptions \$26.00. **Whole Congregation Rate:** Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526.

Editorial...

'Nashville Banner' Article Correctly Describes 'Jubilee' As Dividing Lord's Church

Photo-reproduced on Pages 8 and 9 of this issue of *Contending for the Faith* is an article front-paged in the *Nashville Banner* for Tuesday afternoon, July 5, 1994, entitled "Jubilee celebration makes Churches of Christ a house divided." Written by *Banner* Religion Editor **Frances Meeker**, this article and headline are indeed perceptive.

True to his usual practice of deflecting attention away from the real issue, **Rubel Shelly**, minister of the Woodmont Hills Church of Christ, one of the sponsors of this year's "Jubilee," is quoted as saying, "There is no way to do anything that is as high profile as Jubilee without becoming the target of criticism."

No one is more aware than Rubel Shelly that "Jubilee's" being "high profile" is not the issue, but 1) its unscriptural use of the old testament term "Jubilee" to apply to *any* event of new testament vintage, 2) their bringing in false teachers known to teach contrary to the new testament (in violation of II John 9-11) elsewhere, and 3) their featured speakers' compromising with *interdenominationalism* contrary to the *nondenominational* unity taught in the new testament.

FACTS NEGATE SHELLEY'S DISCLAIMER

Although Shelly denied to the *Banner* that he has forsaken his "traditional Church of Christ beliefs," contending that his and Woodmont Hills' participation with several of Nashville's denominations was "an opportunity for the various Christian groups to affirm the central truth of the resurrection of Jesus Christ from the dead," he knows as well as anyone that the *resurrection* is not all there is of the *doctrine of Christ*, that every single one of those denominations he now fellowships teach doctrinally different things on many other matters, and that II John 9-11 says we are neither to "receive" such nor to bid them "Godspeed."

Starting on Page 1 of this issue of *Contending for the Faith* appears an article by **Lloyd E. Gale, Jr.**, elder and minister of the Powell Grove Church of Christ, of Lebanon, Tennessee, entitled, "Woodmont Hills/Rubel Shelly Take Part in Joint Worship Service with Denominations in Nashville, Tennessee." A careful reading of brother Gale's article should demonstrate to

any unbiased person that Shelly indeed *has* forsaken his “traditional Church of Christ beliefs,” and that he *no longer* contends earnestly for the faith which was once delivered unto the saints (Jude 3).

NOT JUST ONCE BUT OVER AND OVER AGAIN

Brother Gale’s article is, in fact, a review of Shelly/Woodmont Hills’ *interdenominational* participation of April 10, 1994. If that was all, it should be enough to withdraw from brother Shelly and the Woodmont Hills congregation—except they repent.

But it is *not* all. I have before me the careful transcripts of at least two *additional* interdenominational speeches by Shelly—one dated April 13, 1994, entitled, “The Security of Cell and Freedom in God;” the other dated May 29, 1994—both of them delivered before the Nashville *pentecostal holiness* group known as **Christ Church**. In both of these speeches, Rubel was attacking and undermining what he calls “traditional Church of Christ beliefs” almost as viciously as **Randy Mayeux** did at Lubbock, Texas—an attitude that led to his (Mayeux’s) eventual abandonment of our Lord’s church in order to establish a church of his own.

CHRIST CHURCH SPEECH ON APRIL 13, 1994

These transcripts are much too lengthy to be reproduced here in full. However, I’ll be careful not to misrepresent what Rubel either said or implied in any way.

It was evident that he knew he was doing something he *shouldn’t* when, early on, he said, “I appreciate the invitation to be here. You know, this is an out-of-place spot for a Church of Christ preacher.”

Just how *he* could be singing a *cappella*, when *those around him* were singing with *instrumental accompaniment* is hard to harmonize with the facts; nevertheless, in the very next paragraph, he asked, “Did all of you notice during the worship and praise time, a while ago, I was singing a *cappella*? [If you can figure that one out, please let me know!]

Rubel went on to declare that “we come from our different backgrounds and traditions, and sometimes those backgrounds and traditions become so important that we forget, really, that the kingdom of God is wider, deeper, larger, greater than any of those particular streams or traditions.” [Could Rubel have forgotten II Thesalonians 2:15 or 3:6? In 2:15, the apostle Paul



Woodmont Hills

(Continued from Page 1)

truth” (John 17:17). Jesus did not say that *some* of God’s word is truth; but his teaching was that *all* of God’s word is truth.

IS THIS WHAT RUBEL/WOODMONT HILLS PRACTICED IN THAT JOINT SERVICE?

The joint “worship service,” aforementioned, featured a “hymn sing” led by the Woodmont Baptist Brass Ensemble. An eye-and-ear witness reports that, in addition to the brass band, they used the piano, organ, and choir presentations.

Rubel delivered a sermon dealing with “The Meaning of the Resurrection.”

Did Rubel teach that the meaning of the resurrection is God’s declaration of the supremacy of Jesus Christ as king over his kingdom and that all authorities and powers, including the angels, now are subject to him? (I Peter 3:21-22)

Did Rubel teach that Jesus Christ, by his resurrection, was declared the supreme head of the church which is his kingdom? (Ephesians 1:20-22)

Did Rubel teach that Christ delegated authority to his apostles who were ambassadors to “bind” or “loose” as they were guided by the Holy Spirit? (Matthew 16:19)

Did Rubel teach that the Bible teaches that there is but *one* church and that *every saved person* is added by God to his church when he obeys the gospel? (Ephesians 4:4; Acts 2:47)

Did Rubel point out that the resurrection was God’s declaration that Jesus is indeed “Lord of lords and King of kings”? (Revelation 19:16)

Did Rubel point out that God’s people today are subject to all of the last will and testament of Jesus Christ, which is the New Testament in total? (II Corinthians 3:6; Hebrews 9:15).

Did Rubel warn with the words of Jesus that “**every plant, which my heavenly Father hath not planted, shall be rooted up**”? (Matthew 15:13)

Did Rubel point out that the unauthorized acts and items of this so called “worship service” were worship in vain? “**In vain do they worship me, teaching for doctrines the commandments of men.**” (Matthew 15:9)

Did Rubel, at the end of his “sermon,” tell those assembled what to do to be saved?

You may be quite certain that Rubel said none of these things because he was “warmly applauded during his sermon.” (Read “Christian Jubilee, Inc.,” by J. E. Choate, June 1994, *Firm Foundation*, Pages 17-19).

DOES RUBEL LEARN NOTHING FROM WHAT WAS “WRITTEN AFORETIME”? (ROMANS 15:4)

What was the result when fleshly Israel took counsel of their religious neighbors? Hear Isaiah!

Woe to the rebellious children, saith the Lord, that take counsel but not of me and that cover with a covering, but not of my Spirit, that they may add sin to sin (Isaiah 30:1).

Not only is the Woodmont Hills Church of Christ in clear violation of God’s word, but so is every individual and congregation that will extend fellowship to them. This

admonished, "Therefore, brethren, stand fast, and hold the TRADITIONS which ye have been taught, whether by word or our epistle." In 3:5, he commanded the Thessalonian brethren "in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the TRADITIONS which he received of us." Any traditions that are "wider, deeper, larger, greater" than those that Paul described, would, of course, be too wide, too deep, too large and too great for the kingdom of God. Not so, however, the traditions *required* by Paul.]

Rubel referred to "streams and tributaries flowing into the larger kingdom of God." Just where he got authority for such reference, he did not say. Just which "streams and tributaries" would they be?

His speech was part of a *pentecostal holiness conference* being sponsored by Christ Church. He lamented having "very little opportunity to participate in it, saying, "I wish I could be a part of the whole week..."—this regardless of what

includes every participant and supporter of the 1994 "Nashville Jubilee." (II John 9-11)

Only those who have closed their eyes and stopped their ears will fail to recognize the apostasy that is taking place in the Nashville, Tennessee area. The liberals and modernists who shout "WE MUST CHANGE!" have already changed from truth to error. They are headed headlong and hell bent into apostasy. It is indeed a time for mourning and weeping.

DOES RUBEL REALIZE CONSEQUENCES?

Did Rubel realize the seriousness of his departure when he whined, "Someone will misrepresent the event. No, it is not an affirmation of open fellowship."

No one needs to misrepresent such folly. Just tell the truth. Fellowship is "joint participation." Is there any doubt whatsoever that what took place was, in fact, joint participation in a "worship service"?

Has Rubel become irrational? He admits joint participation in a "post-Easter worship service," and then contradicts reason by complaining in advance that it is not open fellowship. He says, don't believe what I *say* and *do*, just believe what I *tell* you about it!

WHAT WOULD JOSHUA HAVE DONE?

In Joshua's last address to God's people, he charged them not to corrupt themselves with the false religions of that day but to "cleave unto the Lord your God, as ye have done this day." (Joshua 23:8) As his great address neared its conclusion, hear Joshua's plea:

Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my

the apostle John wrote of anyone who bids Godspeed to those who "bring not this doctrine," that he who does so "is partaker of his evil deeds" (II John 10-11).

That Rubel felt called upon to use the slang expression "guy" several times throughout his speech is, to say the least, disconcerting. In the new testament, every approved reference to Jesus Christ is reverential; not so with Rubel, who said, "Jesus Christ is a very liberating kind of guy..." [What blasphemy!] He was discussing the freedom we have in Christ, saying, that "we've done everything in the world we can to make sure that we circumscribe the freedom." He said, "...we put limits so that we can feel secure...we put boundaries so we can sit in judgment on one another." [It seems never to dawn on Rubel that our reasons for recognizing certain circumscriptions, limits and boundaries is that they were placed *by God* and for reasons entirely *other* than the ones he gave.]

Rubel dismissed those who would contend (however earnestly) for the faith as "doctrine

house, we will serve the Lord (Joshua 24:14-15).

BRETHREN, IT IS TIME TO CHOOSE

Today, faithful brethren say to those who desire to change the Lord's people and to lead them into fellowship with the denominations about us, it is time to choose.

If you desire to follow Rubel Shelly and the Jubilee crowd or any of the modernists and liberals among us, then follow them into their inter-denominational alliances. But, as for the faithful members of the Lord's church, we will serve the Lord. We will follow in the Old Paths. We will remain faithful.

In principle, it is the same today as it was in the last days of Joshua. These people and their fathers served false gods but had been led out of their spiritual bondage by God and his chosen leaders. Many who came out of denominations and into pure undenominational Christianity now are following blind leaders of the blind right back into the muck and mire of man-made doctrines and creeds.

Though we weep at the departure of those of the Jubilee, Tulsa Workshop, and apostatizing Christian schools, the sooner they depart and are recognized as another tired and sorry denomination the better it will be for those who still love the Lord and his church.

These are they who "find it evil to serve the Lord" and who are indeed "ashamed of the gospel of Christ." (Romans 1:16)

Now is the time to choose.

—1186 Martha Leeville
Lebanon, Tennessee 37087

[NOTE: The esteemed author of the foregoing article is minister and elder of the Powell Grove Church of Christ, of Lebanon, Tennessee. A careful reading and response to what he has written appears to be in order—Ira Y. Rice, Jr., Editor]

detectives” who are guilty of “yellow journalism.” This might please those pentecostals whom he was fellowshipping; however, it cannot expunge from the New Testament such passages as Romans 16:17-18 and II John 9-11. In the former, Paul wrote, “**Now I beseech you, brethren, mark them which cause divisions and offenses 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.**” In the latter, John wrote, “**Whosoever transgresseth, and abideth not in the DOCTRINE of Christ, hath not God. He that abideth in the DOCTRINE of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this DOCTRINE, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds.**” [Was Rubel charging such brethren as Paul and John of being “doctrine detectives” who were encouraging “yellow journalism”?]

Those who obey such passages as the two just cited, Rubel described as holding to the “the security of the cell as opposed to the freedom we have in Christ.” [Who should know more about the freedom we have in Christ—the authors of these passages of scripture? or Rubel? It is true that we have *some* kind of freedom in Christ; however, from what Paul and John wrote, it is clear that we are NOT free from the DOCTRINE! Our freedom is circumscribed, limited and boundaried by the DOCTRINE OF CHRIST! If not, let him explain these two passages. To call their teaching “the security of the cell” in no way dispenses with what they say.]

To contend earnestly (Jude 3) for what Paul and John clearly taught in these and kindred passages, Rubel labeled as “legalism.” He said that legalism is “not just a slant on the gospel from the right wing; legalism is a destruction of the gospel. Gospel means good news; there’s no good news in the fact that I’ve been called out of one bondage into another one.” [It depends on what he means by “bondage.” If he means *servanthood*, then how to explain Romans 6:16-18? In this passage, Paul writes, “**Know ye not, that to whom ye yield yourselves SERVANTS to obey, his SERVANTS ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the SERVANTS of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye**

became the SERVANTS of righteousness.” Paul was saying that the Romans had been called out of *one* servanthood into *another* one—and, since it made them “free from sin,” that was good news indeed!]

Throughout his speech, Rubel kept on referring to his former religious views, when he, too, used to contend earnestly for the faith, as a “strange form of evil,” “a church kind of evil,” “the form of evil I lived for a long time in my life.” [For the record, he *had* to be referring to his views and teaching such as when he preached in Memphis and later when he taught at Freed-Hardeman College and preached at Estes, Tennessee. At *that* time, he thought he had to do at least *something* toward his own salvation; however, in *this* speech, he said, “Folks, I don’t contribute anything to salvation, not one whit...” [From the above passage cited, Paul taught the Romans differently. He taught the Philippians (in 2:12) to “**WORK OUT your own SALVATION with fear and trembling.**” Even Jesus Christ himself taught that we must DO something to go to heaven. Look at Matthew 7:21: “**Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father which is in heaven.**” Farther down in that same passage, Jesus said, “**Therefore whosoever heareth these sayings of mine, and DOETH them, I will liken him unto a wise man, which built his house upon a rock... And every one that heareth these sayings of mine, and doeth them NOT, shall be likened unto a foolish man, which built his house upon the sand...**”

Rubel’s principal problem appears to be that he mistakes his own *reasonings* on the scriptures for the *scriptures themselves*. When his ratiocinations and God’s word disagree, which is correct? Which are we to follow?

Midway through his sermon, Rubel clearly questioned the absolute necessity of baptism.

He was so insistent on having been “a sectarian most of my [his] life,” perhaps we should just take him at his word. However, the fact that *he* was sectarian would not prove that *others* who stood with him in former days were likewise sectarian. Pretenders and sincere brethren existed side by side in Paul’s day. In fact, he told the Philippians that “**Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add afflictions to my bonds: but the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding, every way, whether in pretense,**

or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice” (Philippians 1:15-18).

The “tradition” Rubel described of churches of Christ as a “very narrow, legalistic, arrogant, everybody’s-going-to-hell-but-us kind of tradition” seems so foreign from the tradition that I recall, it makes me wonder if the churches he grew up in really were like that or, like so much he says and writes about, were they just figments of his own vivid imagination? He is not old enough to remember how it was then; but, having been born into a Christian family in 1917 and reared from a child in the nurture and admonition of the Lord, I remember. In his Christ Church speech, he made it appear that churches of Christ “prior to 1930” were quite different from that point onward. I was there then; he wasn’t. I recall *no such change* as he described to that pentecostal holiness audience. I remember the preaching and the things we stood for both before and after 1930; the differences he imagines simply **did not exist!** He told that audience that though he was not old enough to remember such a change having occurred, he had become “heir to the post-1930 narrow, rigid, judgmental...”—then his speech on the tape trailed off. He was “heir” to something, all right, but not that!

Rubel went on to say that his use of the term “Church of Christ” is different enough that it puts him “in trouble with a high percentage of them” (meaning “us”). He perceived that “the Spirit of God is awakening our fellowship, our little part of the body of Christ”—his implication being that the body of Christ includes far more than the churches of Christ he grew up in. In fact, he held up the churches of Christ to such derision before those pentecostals that he got a big laugh from his audience.

When it comes to “obedience,” he declared that “nobody believes in obedience to God more than I do; but I do not believe that my obedience is what saves me. I believe the obedience is the evidence that I really do have faith...” [If obedience has nothing to do with salvation, then let Rubel explain Paul’s meaning in Romans 6:17-18, wherein he says, “...**ye have OBEYED from the heart that form of doctrine which was delivered you. Being THEN made FREE FROM SIN...**” Or let him explain Hebrews 5:8-9: “**Though he were a Son, yet learned he OBEDIENCE by the things which he suffered; and being made perfect, he became the author of eternal SALVATION unto all them that OBEY him.**” Or how about II Thessalonians 1:8: “**In flaming fire**

taking VENGEANCE on them that know not God, and that OBEY NOT the gospel of our Lord Jesus Christ.”]

Not only does Rubel not understand the purpose of obedience *now*, but he seems never to have understood grace—either *then* OR *now!* He seemed to feel that his wife, having had some roots in the Baptist church, knew something about grace. [Well, brethren, if we have to go through Rubel and his wife to the Baptists to understand grace, we are in real trouble, for the Baptists don’t understand it either! Never have.]

Winding down, toward the close of his wrong-headed diatribe against his own brethren, Rubel said “it finally dawned on me that Paul was right in Romans 3:20 when he said that by keeping “law” nobody is going to be justified before God. Which law is that? you name it! Any law! Law of Moses? or the gospel turned into law? By the keeping of law, people are not justified.” [Poor Rubel. He didn’t understand that either! That is NOT what Paul SAID. He did NOT say that by keeping “law” we are not justified. He SAID, “...**by the deeds of THE law there shall no flesh be justified.**” Time was, before he got so educated, that Rubel knew the difference between “law” and “THE law.” That little definite article “THE” makes all the difference. If Paul had said only “deeds of law,” the meaning would be *generic*, just as Rubel applied it. However, by saying “deeds of THE law,” Paul’s definite article makes the application *specific* to the *law of Moses*, as the context plainly shows, not to any and all law.]

CHRIST CHURCH SPEECH OF MAY 29, 1994

When Rubel went back to the Christ Church pentecostals, on May 29, 1994, what he had to say was more in the same vein of the month before. Some lady named **Jana**, from Christ Church, sang a solo with instrumental music right before the introduction and sermon. While claiming, in his early remarks, to be of an “*a cappella* fellowship,” he said, “one of the things that you have helped teach us out of your pentecostal, charismatic tradition is how impoverished some of our worship traditions are...” He placed his imprimatur upon Jana’s instrumentally-accompanied solo singing by declaring, “There is certainly no bad way to sing with the power of the blood of Jesus. And, Jana, bless your heart. I saw the majesty of God through your eyes tonight, eyes of faith, in a way that made it very, very hard for me not to be transported to an ecstasy with God...”

Rather than contend for “every word that

proceedeth out of the mouth of God" (see Matthew 4:4, *cf.*, Luke 4:4) Rubel went to some length to distinguish where the Lord made no difference, saying, "We have chosen to focus on those second-, third-, fourth-order truths of our discipleship distinctives, our historic traditions, our denominational pasts, our personal opinions. We've chosen to focus and fight over those, where there could have been unity around the bull's-eye, core truths of the gospel." He sought to gloss over the doctrinal differences between churches of Christ and the denominations, saying, "You know why we are brothers? Not because of our hair color being the same. It is not. Complexion, eye color, tastes in the way we dress, body build? We're brothers because of common parentage. We're brothers because we have the same father... We were born into that family. And the issue is for us simply to acknowledge what is real about our relationship in spite of those rather inconsequential differences. Listen to me! Men and women who have been born into the family of God had better quite making such a fuss about the fact that our hair is a different color, or we part it on the different side, or our tastes are different in the kinds of desserts we like, our tastes in worship style, in manner, our polity—the way we organize our churches, the ministries we focus on. We better learn to affirm that there are things larger than these inconsequential differences that allow us to be the body of Christ, the body of Christ!" [*Applause and amens*]

All of Rubel's simply *declaring* us to be brothers in the same family subtracts "not one whit" from God's word on the *new birth* and *how we get into* the family of God. Until pentecostals and all other denominationalists submit to God's will and teaching, they will continue to remain *outside the family* and it will still be wrong to call them *brothers*. It has nothing to do with hair style, color or parting, neither tastes in worship style, manner or polity. It has everything to do with **"thus saith the Lord."** And until folks submit to God and obey his gospel, their differences will not be "inconsequential," neither will they themselves be *any part* of the body of Christ!

Rubel said that "part of our problem is that we labor under the false illusion that the early church, the first century church, was something it never was—a doctrinally flawless, behaviorly pure church that was everywhere uniform in all its ways... When we talk about being the church in the New Testament, what one do you want to

be—Jerusalem or Colosse? They sure weren't alike." [Like nearly everything else Rubel contends for these days, this is just one more straw man he sets up so he can knock it down. I personally have spoken in more church of Christ pulpits probably than any man alive, but I have never met anyone (with the possible exception of Rubel himself) who ever entertained such a false illusion. *Approved example*, until Rubel and others like-minded as he tried to change it, *always has been* part of our hermeneutics. Not just *example*, but *approved example*. The New Testament approves some things, condemns others. Rubel knows this. Why confuse the issue?]

To say "I don't serve the church of Christ; I serve Jesus Christ," as Rubel did upon that occasion is to ignore the plain, simple teaching of Jesus Christ himself. Please read Matthew 15:31-46, wherein Jesus said, in part, that **"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."**

For Rubel to chide that there is "something larger to me than the yellow-page listings of the church of Christ" was only to mislead those pentecostals. "There is the church that is Christ's that is described in the new testament; and it's not a denominational franchise," he continued. [If Rubel was not categorizing the churches of Christ as a denomination, what was he implying by all this? All who are acquainted with the seven churches of Asia as described in Revelation, chapters 1, 2 and 3, know that *only two* of the *seven* were acceptable to God. The same probably would be true of the "yellow-page listings" in any given city; but it would not denominationalize the churches such as Smyrna and Philadelphia. Such still would be congregations of the *one true church* approved by Jesus Christ.]

In part of his sermon, Rubel must have forgotten the principal thrust of his lesson. "There is a platform of doctrinal unity that's revealed in the word of God," he said. "Unity that doesn't grow out of truth is not unity. Unity that is not grounded in the truth of God, revealed in scripture, is not unity. It is a mockery of unity." He got it right that time. However, the *so-called* "unity" that he had been contending for, not only on that occasion, but in his April 13th speech as well, does not grow out of truth but out of compromise with denominational error—the very kind that he condemned as a "mockery."

★ ★ ★ ★ ★ ★ ★

It was for such false teachings and practices as described foregoing (not for being "high profile" as brother Shelly misinformed the *Nashville*

Banner) that his and Woodmont Hills' unscriptural "Jubilee" had to be opposed. What he described as "renewal" that is going on in the churches of Christ, has nothing to do with renewal but doctrinal compromise. His saying it is "not an attempt to move away from a conservative view of scripture" is specious. That is exactly what it is!

Whether those attending and/or participating in this spurious, so-called "Jubilee" can see it or not, at least Editor Meeker and the Nashville

Banner clearly see that "Jubilee celebration makes Churches of Christ a house divided." As long as "Jubilee" continues, there is no way for us to be united ever again. Not just Rubel Shelly and Woodmont Hills are determined to have fellowship with denominationalism, but most of the speakers being featured from year to year as well. As the prophet put it in the long ago, "Can two walk together, except they be agreed?" (Amos 3:3).

—Ira Y. Rice, Jr., Editor

Nashville Banner, Tuesday, July 5, 1994

Jubilee celebration makes Churches of Christ a

By Frances Meeker
Banner Religion Editor

Not all Churches of Christ are jubilant over Jubilee 1994.

The Church of Christ-sponsored Christian Jubilee is an annual convention of lectures, workshops and singing for the entire family designed to provide a time of fellowship as well as information on current issues facing the church.

About 10,000 people from across the country will be in Nashville for Jubilee 1994, now in its sixth year, scheduled for Wednesday through Saturday at the Nashville Convention Center.

RELATED STORY

■ Jubilee '94 speakers, other highlights, B-4

But critics see Jubilee as an "unscriptural" organization that invites "interdenominational" speakers who advocate change, particularly in modes of worship and in women's role in the church.

"There's no way to do anything that is as high-profile as Jubilee without becoming the target of criticism," said Rubel Shelly, minister of Woodmont Hills Church of Christ, one of the sponsors of this year's Jubilee.

"It is true that renewal is going on in the

Churches of Christ," Shelly said. "But it is not an attempt to move away from a conservative view of Scripture, but away from ways we have always done things, and that creates fear among some people."

The debate over Jubilee 1994 among Churches of Christ, one of the largest and strongest religious groups in Middle Tennessee, is dividing them along the lines of liberal, progressive congregations vs. traditional, conservative congregations.

"There is no ill feeling about it, but that is just the way it is," said Jim Olive, minister of Nashville's Jackson Park Church of Christ and a critic of Jubilee 1994.

Church: 'The real enemies are pornography, guns and drugs'

■ Continued from page A-1

Issue of *Contending for the Faith*, a publication of the Bellview Church of Christ in Pensacola, Fla., that was mailed to Church of Christ congregations across the country.

The publication scolded the Woodmont people for attendance at an ecumenical post-Easter service held by churches of various denominations in the Green Hills area. Shelly delivered the main sermon at the service, which featured several church choirs and musicians.

"This event has significance for all Churches of Christ in the Nashville area since Woodmont Hills is one of the sponsoring congregations for Jubilee '94," Olive wrote

in his church bulletin, *The Jackson Parker*. "As a congregation that has placed herself in an area leadership role, it is critical that we evaluate her actions in laying aside some basic beliefs and in embracing denominationalism."

Shelly says he hasn't forsaken his traditional Church of Christ beliefs and that the post-Easter service was an opportunity for the various Christian groups to affirm the central truth of the resurrection of Jesus Christ from the dead, a belief all hold in common.

His critics contend Shelly's cooperation with other church bodies indicates his acceptance of their beliefs and forms of worship.

Olive argued in his letter to the Jackson Park Church of Christ that the post-Easter service means those attending:

■ "Have laid down their objections to instrumental music.

■ They have laid down their objection to denominationalism because of the acceptance of the denominations present and participating.

■ They have laid down their objection to accepting unscriptural ways of claiming to become a Christian . . .

■ They extend the name 'Christian' to include denominations which do not practice immersion, accept infant baptism, embrace and exemplify creeds and confessions of faith, and other like false beliefs and practices."

In *Contending for the Faith*, Editor Ira Rice Jr. writes, "Are we going to follow Woodmont Hills, Antioch and Madison, via the Jubilee, into the inter-denominationalism espoused by most of their principal, invited Jubilee speakers? Or are we going to do as the Jackson Park elders suggest: stand up and be counted as 'those who continue to support the scriptural organization, work and teachings practiced by Churches of Christ?'"

Phillip Morrison, a member of Woodmont Hills church and the Jubilee coordinator, said a goal of the renewal in the Churches of Christ is to break down the traditional isolationist spirit of the congrega-

tions. "I don't feel that the ene God's work in Nashville are of other fellowships," M said. "The real enemies are like pornography, guns and our commitment to Christ as Lord is the mess need to portray to our coty."

Jubilee was organized by three Church of Christ gations, Madison, Antioch Woodland Hills. This year i joined in sponsorship by fo congregations, Smith i Church of Christ and D Church of Christ in Na Community Church of C Hendersonville, and Gree Church of Christ in Ridgett

"I view Jubilee as a gr of celebration of Christian time for Christians to come er," said Steve Flatt, mir Madison Church of Christ the largest Church of Ch gregations in the world.

"Its goal is a worthy on said, "and I think it accor that."

10,000 converging for Jubilee '94

Jubilee '94, four days of Christian celebration sponsored by the Nashville area Churches of Christ, is expected to bring more than 10,000 people from across the country to the Nashville Convention Center this week.

The major event, to feature more than 50 speakers teaching at 200 sessions of classes and workshops, starts Wednesday with a message by Max Lucado, minister



RELIGION
Frances Meeker

ter of Oak Hills Church of Christ, San Antonio, Texas, at 7 p.m. Congregational singing begins at 6:30 p.m.

The Jubilee theme is "Great Is the Lord!" Lucado's topic is "Great Is His Love for His People!" Lucado, a best-selling author, also will lead a devotional at 8:15 a.m. Thursday.

Daily keynote speakers will be:

■ Harold Shank, minister of Highland Street Church of Christ, Memphis, 11 a.m. Thursday.

■ Mike Cope, co-editor of the Church of Christ publication, *Wineskins*, and minister of Highland Church of Christ, Abilene, Texas, 7 p.m. Thursday.

■ Rick Atchley, minister of Richland Hills Church of Christ, Fort Worth, Texas, 11 a.m. Friday.

■ Freddie Anderson, director of the Church of Christ prison ministry at the federal penitentiary in Huntsville, Texas, 7 p.m. Friday.

■ Jeff Walling, minister at Mission Viejo Church of Christ, Mission Viejo, Calif., 11 a.m. Saturday.

■ Marvin Phillips, minister of Garnett Church of Christ, Tulsa, Okla., 4:15 p.m. Saturday.

Among the teachers will be Harold Hazelip, president of David Lipscomb University.

Each day's agenda includes worship, singing and fellowship. About 500 teen-agers are registered for workshops and classes. In addition, classes will be offered on Thursday, Friday and Saturday for children ages 2-12 and a nursery provided for children under 2.

Dozens of Church of Christ schools, colleges, universities and other agencies will have displays in the exhibit hall.

Jubilee was started six years ago by three local congregations, Madison, Antioch and Woodland Hills, which have rotated in sponsoring the annual event. This year, they have been joined by Smith Springs and Donelson in Nashville, Community in Hendersonville and Green Ridge in Ridgetop.

Woodland Hills and Donelson are in charge of Jubilee '94.

(THE TWO NEWSPAPER ARTICLES PHOTO-REPRODUCED ON THESE TWO PAGES LEFT AND ABOVE ARE REPRINTED WITH PERMISSION OF THE NASHVILLE BANNER.)

house divided

"And I think it is true of many church bodies, whether you are talking about the Southern Baptists, United Methodists, Presbyterians or Churches of Christ," he said.

Churches of Christ adhere to a basic New Testament form of worship that allows no instrumental music, no creeds outside the Bible and no fellowship with other religious bodies. Women don't deliver addresses or lead prayers in groups that include men.

Shelley himself is the target of much of the criticism. Charges of "denominationalism" were leveled against him and his church by several local church bulletins and a recent

Please see CHURCH, page A-2

DIVISION: Its Cause And Cure

Dan Goddard

Some time ago I talked with a lady who teaches Sunday School for the local Christian Church. As our conversation turned to things Biblical she remarked, "If I had my way, there would be just one church."

No one can give the scriptures a serious reading and deal with them honestly without realizing that this is God's desire also. God's attitude toward division was expressed by the wise man when he stated that God hates him that "soweth discord among brethren" (Proverbs 6:19). The Roman Christians were instructed to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17). Paul classed factions, divisions, and parties among the works of the flesh and repeatedly warned that "they who practice such things shall not inherit the kingdom of God" (Galatians 5:19-21).

THE UNITY OF APOSTOLIC CHRISTIANITY

In New Testament days, only one body, or one church, existed (Ephesians 1:22-23; 4:4). If God's will had been carried out through the years, this unity would have remained, for this was God's desire. Jesus, in his prayer for believers of all ages, petitioned the Father that "they may all be one" (John 17:21). To meet the "sect" problem in

Corinth, Paul wrote, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and [that] there be no divisions among you; but [that] ye be perfectly joined together in the same mind and in the same judgment" (I Corinthians 1:10).

One man told me he thought the Lord knew what he was doing when he divided the church and let all of us go our separate ways. Such a remark comes little short of blasphemy! God did *not* cause the division. God *hates* division! If all men had subjected themselves to God's will, all believers even to this day would have remained united in one body.

But unity was not to continue. The truth was taught quite generally in the ancient church "that in later times some shall fall away from the truth" (I Timothy 4:1; Acts 20:28-30).

Almost all of us are acquainted with the story of how this predicted apostasy found its fulfillment (or at least *one* fulfillment) in the development of the Roman Catholic hierarchy. Then, in the 16th and 17th centuries, many different groups arose and the foundations of modern Protestantism were laid in what history terms the Protestant Reformation, a reform movement led by those who had

become disgusted with the doctrinal and moral abuses of the apostate church. Other groups arose later till today we have more than 300 different religious societies, each with its own distinctive name, doctrine, and organization. The true church of God is divided, and I am convinced that this generation is witnessing the emergence of a new *denominational* "Church of Christ" which has its roots in an apostasy from the faith.

But mark it, and mark it well: *God is not pleased with such division.* Jesus' prayer is still on record. Paul's message has an application today.

The essential point of this article is: *How to restore New Testament Unity.*

A PREREQUISITE TO THE RESTORATION OF NEW TESTAMENT UNITY

Unity can never be established unless we can settle upon a common standard and agree to abide by this standard. The players of any game must agree to abide by a set of rules. If they do not, confusion will result.

Baptists, Presbyterians, and Methodists are divided because they do not have a common standard. Baptists believe the doctrines of their Manual; Presbyterians, their Confession of Faith; and Methodists, their Discipline.

No *human creed* will ever be accepted by all men as a common standard. But there is a standard which all can accept: *God's word.* Methodists, Baptists and Presbyterians

all can believe and accept it. If men will just *throw away all human creeds* and opinions and *accept God's word* as the *final authority* in all matters of religious faith and practice, we can be united. But this is the *ONLY* plan that will bring New Testament unity.

The scriptures are all we need (II Timothy 3:16-17). The Bible and the Bible only is our plea.

Today, there is division amongst us. Division cannot exist where all are strictly adhering to our common standard, the Bible. Clearly then, division exists as the result of a *departure* from the truth. This cannot successfully be denied. The division is caused by those *making* the departures, not by those who *oppose* them.

THE WAY TO UNITY

Division came when men *departed* from God's word. Unity will be *restored* when we all *go back to the Bible.*

The seed is the word of God (Luke 8:11). If all sow the same seed, all will get the same product. Only when different kinds of seed are sown do we get different plants.

Alexander Campbell's slogan is still the need of the hour. To be united (and thus please and glorify God) we must *go back to the Bible,* and *speak where the Bible speaks* and respect God's silence by *remaining silent where the Bible is silent.*

—1400 Troy Road
Collinsville, Illinois 62234

A FAMILY DIVIDED

Alvin Luther

My mother was born in 1905 on a farm in Oklahoma Territory. She was a member of a large pioneer family of 11 children. Her parents purchased land on the Cherokee Strip and their first home was a sod house.

Providing for such a large family was not easy. Most of what they needed had to be grown on the farm. They all worked together. Each of the children did his part.

Despite all the hardships my mother has many fond memories of their family life on the farm. On Sunday they all went to the church of Christ in town. Even on the coldest windy days they would bundle themselves up and climb into the buggy. No one needed to guide the horses—even *they* knew the way to church.

Time passed and all 11 children became members of the church of Christ. They were a family deeply united in faith, in works, and in love for one another.

WINDS OF DOCTRINE

In those days the gentle winds which blew across the plains of Oklahoma were not the only winds blowing. There were also winds of doctrine. Some Christians were questioning the inspiration of the scriptures. Some churches added instrumental music to their worship.

The little church where my mother's family grew up remained a faithful church of Christ.

But the children did not stay there. As they grew up they moved to other towns. In some places they found the church divided.

In other places the whole church had accepted liberal ideas about scripture and instrumental music. These congregations had changed their name to Christian Church.

The united family soon found itself divided. The parents, two boys, and four girls stayed in the church of Christ. Three boys and two girls went to the Christian Church. Later these two girls realized their mistake and returned to the church of Christ. However, all of the children of these two girls remained in the Christian Church.

ALMOST FULL CIRCLE

Now we are living almost 100 years later. The cycle has gone almost full circle.

Again denominational methods of interpreting scripture are being introduced into the Christian colleges and into the churches.

Again we have brethren who are willing to accept instrumental music.

And if this is not enough we have an even more pressing problem: One of the largest Christian colleges has already

placed women in authority over the men in the worship. Now they are pushing hard to convince the brethren in the churches that their practice is allowed by scripture.

The problem is their faulty methods of interpreting scripture. Because of their faulty methods they think they have been able to set aside the Lord's command in I Timothy 2:12 which expressly forbids a woman to teach or usurp authority over the man in the church.

CHURCHES, FAMILIES WILL DIVIDE

I wonder if they have stopped to consider the controversy and division this change of doctrine can produce in the churches. It not only can divide churches but also Christian families.

In some churches we may not be able to prevent women from being asked to teach and assume authority over men.

We shall be in the same position as our forefathers were 100 years ago in regard to instrumental music. We can accept it, or we can leave the congregation and go where we can worship in obedience to the Lord's command.

This means division in the church and maybe in our family as well. No one wants that. Let us pray that disobedience to the Lord's command will not be forced into the churches. We pray that the division our forefathers suffered will not happen to us.

—Post Office Box 197
6100 Bacolod City, Philippines

We're Fam-i-ly Protected By An Ar-my

Wayne Coats

One of the current fads being circulated among the ultra-liberal congregations is to stick up signs in front of church buildings with, "FAMILY OF GOD" written on them. Also, church bulletins are being sent out with "WE'RE FAMILY" written throughout.

It seems a bit strange that only in recent times have brethren realized so clearly that, "We're Fa-mi-ly." It must be obvious to all thinking people that "WE'RE FA-MI-LY" has developed to its present proportions along with the loving, mamby-pamby, mushy, syrupy, hugging, massaging, fall-for-anything, stand-for-nothing syndrome.

"WE'RE FA-MI-LY" means that everyone who can toot a horn for change will be welcomed to join all the other change-tooters in the FA-MI-LY. It means that there will not be any negative ideas expressed by the "FA-MI-LY." It means that the "FA-MI-LY" will just love everybody, fellowship anybody and reject nobody except certain people in the family of God who have respect for the Head of the family.

Ever since brethren began to study the New Testament seriously, they have known quite well about the family features of the New Testament church.

OTHER FEATURES SET FORTH

It is not only true that we are the family of God, but we are also the army of God, the kingdom of God, the vineyard of the Lord, the body of Christ, the building of God, the spiritual house, the household of God. These are other well-known and descriptive terms which set forth various features of the church.

Can you imagine driving into some town and passing by a number of church buildings and seeing such signs as "WE'RE FA-MI-LY," "WE'RE CHURCHY," "WE'RE HOUSEY?" Now that would get attention for sure—and attention is the number one factor in the minds of all faddists. I believe it was brother G. K. Wallace who said, "*We are silly enough without trying to be sillier.*"

I doubt that the congregations who stick up their signs advertising "WE'RE FA-MI-LY" will be aware of my absence at their convocations and encounters. It could be that I might rather stop in where a sign reads, "KINGDOM HALL," or "SALVATION ARMY." I

strongly suspect that very little difference could be detected insofar as error is concerned. Some are not at all concerned about determining that there is any real error. Indeed, error is error regardless of the paint it chooses to wear.

WHY NOT 'JEHOVAH'S WITNESSES'?

Since there is a constant clamor for "Unity-in-Diversity," who will say that I would be ill-advised to stop in with the Jehovah's Witnesses? They do seem to have some convictions about a few things. They will tell you what they purport to believe.

Since, "We're Fa-mi-ly," would it be possible for me to learn specifically how one could become a member of the "Fa-mi-ly?" I know how one becomes a member of a *physical* family, but it would be great to know all the different ways to become a part of the "Fam-i-ly," as concocted by the *liberals*. Pick your preference on the day the preacher proclaims about "Unity-in-Diversity" and join up under any brand name. Just how does one enter the family of God? You won't even know by listening to some of the high-salaried phonies.

There was a time when almost everyone who claimed to be a member of the church realized that the family of God was subservient to the Father. That was back yonder when brethren knew better than to think that God had children outside of his family. That was before our Father began to be replaced with fat-heads and egg-heads.

HOW ARE WE 'BEGOTTEN'?

The family of God has been begotten by the Father (I John 5:1, 18). I do not suppose anyone has heard recently from the Father, about new and modern methods of begetting *his* children. We used to read, "**Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures**" (James 1:18). Yes, it used to be by, "**the word of truth**" which came by and from the Father, but the Father

isn't necessary anymore in order for us to be "Fam-i-ly."

Some years ago we could quote, "**For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel**" (I Corinthians 4:15). We knew that the gospel was the means by which one was begotten. Indeed the seed of the kingdom was the word of God (Luke 8:11). That seed produced Christians who were children of God. Every child of God was produced exactly alike. Every child of God was in the family of God and there were no bastards in God's family (Hebrews 12:8).

If I recall, back in an Old Testament period, all in God's family were called "Jews." They were not mixed up with half-breeds, misfits, whoremongers and dimwits. God would not tolerate such amalgamations.

ENDURE HARDNESS AS GOOD SOLDIERS

God's ancient family was protected by God's army. That is true today. That army is dwindling at a fast rate due to the fact that so many people had rather be "Fam-i-ly" instead of "Army." A concentrated onslaught of error could captivate almost any of the "Fam-i-ly" groups. They wouldn't know how to meet false doctrine and also they would be too fearful. They would rather hang out a sign which says, "We're Fam-i-ly."

The army of God consists of good soldiers who know what their duty is. They know the enemy, and they know the weapons of warfare. They are ready to, "**endure hardness as good soldiers of Christ**" (II Timothy 2:3). They are neither too refined nor too fearful to follow the captain. Theirs is the responsibility of protecting the true family of God and putting to flight the liberal army of aliens. What a glorious privilege!

—705 Hillview
Mt. Juliet, Tennessee 37122

13TH ANNUAL DENTON LECTURES PLANNED

The Pearl Street Church of Christ in Denton, Texas will host its 13th major annual lectureship November 13-17, 1994. The lectures will be devoted to a study of the books of Joshua, Judges, and Ruth. A wide variety of material will be covered by 35 outstanding

speakers from all parts of the nation, delivering 35 lectures. The aim of this lecture series is to provide fundamental and sound Biblical teaching to edify all who attend and who will have access to the lectures through the audio and video tapes and the book of the lectures.

Another major aim of the lectures is to help combat and expose religious error both within and without the church. The lectureship book (approximately 500 pages) will be a fitting companion to those of previous years (in order of their occurrence, *Studies in I Corinthians*, *Studies in Hebrews*, *Studies in the Revelation*, *Studies in Acts*, *Studies in Galatians*, *Studies in 1,2,3 John*, *Studies in 1,2 Thessalonians and Philemon*, *Studies in 2 Corinthians*, *Studies in James*, *Studies in 1,2 Samuel*, *Studies in Ezra, Nehemiah, and Esther*, and *Studies in 1,2 Kings and 1,2 Chronicles*).

A daily "Discussion Forum" (Monday-Thursday) will feature controversial subjects. The subjects this year will

be "Is God Concerned Only with the 'Core' or the 'Bull's Eye' of His Law?" "Where and When Shall We Draw the Line of Fellowship?" "What Does Biblical Love Include and Not Include?" 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, David Brown, Ken Butterworth, Curtis Cates, Gary Colley, Darrell Conley, Mac Deaver, Roy C. Deaver, Robert Dodson, Garland Elkins, Noah Hackworth, Robin Haley, Ronnie Hayes, Terry Hightower, Howard Horton, Lester Kamp, Bobby Liddell, Bob McAnally, Dub McClish, Joseph Meador, James Meadows, Lindell Mitchell, Keith Mosher, Goebel**

Music, Tim Nichols, James Rogers, Paul Sain, Gary Summers, Robert R. Taylor, Tom Wacaster, Thomas 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 will be provided on the church parking lot by advance registration. For further information, you may write to the **Church of Christ, 312 Pearl Street, Denton, Texas**, or call the McClishes at 817/387-1429.

Parables Of Jesus To Be Dramatized

Reg Rogers

[NOTE: The June 4, 1994 issue of *Tulsa World*, under the above caption, on the Religion page, carried the following announcement: "Parables of Jesus will be dramatized by members of the Park Plaza Church of Christ, 5925 E. 51st St., 9:30 a.m.—noon Monday through Wednesday. For information or enrollment call 627-3201." In his June/1994 issue of *Wait A Minute*, brother Reg Rogers, of Tulsa, wrote the following questions and comments. IYR Jr.]

May I ask some questions about this practice? What is the aim of it? To teach? If so, do the scriptures regulate the teaching program of the church as to whom does the teaching, and the methods used?

Will the ten virgins speak in the drama? Read Matthew 25:1-13. Now read I Timothy 2:11-13. Now read I Corinthians 14:34.

Will the woman who lost the silver piece (Luke 15:8-9) call her neighbors and speak words of rejoicing to them?

Is drama needed to spread the gospel? Will the show aspect attract more attention than the words they speak?

Is there a passage of scripture that authorizes drama in the church of Jesus?

Will the performance draw a welcome applause to the glory of the actors and actresses?

As to methods of teaching and preaching, is there anything in the Bible by approved examples for regulation?

Jesus taught from a fishing boat to multitudes that stood on the shore. He sat on a mountain and delivered to his disciples the most oft quoted sermon ever preached. Read Matthew 5:1,2. Thank you. He taught in the temple and in the synagogues; these latter

examples are comparable to our teaching and preaching in our church buildings.

All the parables of Jesus can be taught, preached, expounded and understood; but they cannot all be dramatized! Try the parable of the fish net (Matthew 13:47-48).

Whoever said "A picture is worth a thousand words" was not acquainted with the Bible. **"Preach the word: be urgent in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine"** (II Timothy 4:2).

—5021 West 6th
Tulsa, Oklahoma 74127

My Peace I Give Unto You

Shan Jackson

John 16:33 is one of the sweetest assurances that Jesus ever gave to his followers—that he will give us peace. It is a special kind or quality of peace contained. The emphasis is on the word "my." **"My peace I give unto you."** This peace he promises is the same deep, abiding, blessed peace that he enjoyed. It was, of course, not the peace of affluence. Some are prone to think that

peace comes from the acquiring of possessions but Jesus found peace without these things. *His* peace was not found in affluence so affluence will never bring Christ's peace.

Neither was his the peace of tranquillity. Some of us so hurry our lives, so press our obligations, that our deepest longing is to get away from the rat race of life; but Jesus had none of this. His

life was hurried and pressed upon, opposed by enemies, appealed by friends. His was the very opposite of tranquil. The peace he gives, then, is not the peace of tranquillity.

Neither is his the peace of congenial companionship. On the contrary, his life was actually a life of solitude. Though he preached to hundreds—even thousands—very few, if any,

understood at the time. None were actually able to enter into sympathy with him or his mission. Even his closest disciples had little idea of his purpose, his feelings, his dreams. He was actively opposed. He was hated and hounded and wounded with the voices of strife. His was not the peace of congenial companionship and friendship, therefore, that is not the peace he promises.

DIFFERENT FROM THE WORLD

The peace Jesus had and the peace he gives is something different than what our world calls peace. It is something deeper and more worthy. Then what is the peace he gives?

First, it is the peace of conscience. Sin is war, sin is strife and anguish. Sin puts discord in our lives and without the removing of that weight we cannot find peace. In the midst of all his press of labor, press of hatred, press of disturbance, Jesus found peace of conscience, integrity, and oneness with God. This is

one aspect of the peace he promises. Peace of pardon, peace of justification, peace through love. He can free us from sin so that we might enjoy the peace that surpasses all understanding.

Second, it is the peace of character. Jesus had peace that comes from a sound, stable, right-centered character. There was no internal discord or struggle in him. His character had unity, harmony, and purpose and was not touched by fickleness or apathy. It is wonderful to be possessed by a unified character but this unification is not easily obtained. We approve the right yet do the wrong. We all are dual in character, Jekyll and Hyde, and are torn by conflict within; however, his promised peace was that of confirmed character, stable, sound, and unified. That is the peace he affords us and is easily one of his greatest gifts.

Third, it is the peace of abiding trust. How often we hear him say "My Father" and showing the uttermost

confidence and trust in him. He never seemed to be the least disturbed and believed that God would always be with him. As he said, "In God's will is our peace." In the midst of afflictions and trials, troubles and hardships, Jesus found peace in his abiding trust in the Father.

Finally, it is the peace he gives as our source of strength. Without peace there is no strength. When the mind and the heart are distracted and torn with the disturbances of sin, doubleness of character, fear of distrust, we are devoid of strength and our lives are enfeebled and dissipated. But when we have peace, the peace that Jesus gives, we are free to serve, encouraged to labor, and are eager for his success.

*"Peace, peace, sweet peace,
Wonderful gift from above;
Oh, wonderful, wonderful peace,
Sweet peace, the gift of God's love."*

—Post Office Box 904
Palacios, Texas 77465

The New Hermeneutics And Spiritual Adultery

Elton Holden

Alas, some of my brethren and old comrades have gone off into the "new" way of defining words. One of these words is "adultery," which they define as the breaking of a covenant; a one-time act. This sin, according to them, can be forgiven by telling God that you are sorry and you can continue on in your new "life-style!"

Although there are many scriptures I could use, I will use only two. From the Old Testament, Jeremiah 9:1-2: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them! for they are all adulterers, an assembly of treacherous men." God's people had left God, to whom they had been espoused, and had gone to other gods, thus making themselves adulterers and adulteresses.

In the New Testament, again, let us look at one scripture, James 4:1-4: "Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may

spend it in your pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God."

DOES SAME STANDARD APPLY?

In both the Old and New Testaments God's people had become adulterers and adulteresses because of the desire to be like other people—to enjoy "the good life"—to spend their money on pleasures instead of devoting it to God. God himself called them adulterers and adulteresses; we do not have to worry about whether they were or not. *THEY WERE!*

But in neither scripture did God accuse them of *physical* adultery. Theirs was adultery of the most rotten kind because they were married to the God of the entire universe—the God who had created them and all their environment and their possessions in the first place. To turn their backs on God, therefore, was to commit *spiritual* adultery.

Now, let us see if our "New Hermeneutics" brethren will apply the same standard to spiritual adultery that they do to physical adultery. Remember, it is, according to them, merely the breaking of a covenant—a one-time action. One can "repent" and continue in the

same way of life and God will forgive him unconditionally and will allow him to continue in his new state, which is not now adultery.

Did God allow his people to "repent" and continue following after the people of the world—in warring one with another—in seeking after pleasures after merely "repenting," saying, "I'm sorry, God"—could they go on in their wicked ways after this little "token" of repentance?

OF COURSE HE DIDN'T! God required that his people leave their evil ways and return to him in repentance.

I know of not one good reason why spiritual adultery should be an action that is continued until truly repented of and stopped, and physical adultery should be a one-time act which can be forgiven by one's "repentance," which does not require the leaving off of the evil life.

I beg my brethren and comrades who have adopted the "New Hermeneutics" to consider these things. If they can explain them, then please do so. But if they cannot give a *SCRIPTURAL* explanation for the anomaly, then I beg them to return to the God of our fathers and cease their spiritual (and in some cases, physical) adultery.

—2954 Greenwood Drive
San Pablo, California 94806-3242

HOUSTON COLLEGE OF THE BIBLE LECTURES

Dub McClish

Houston College of the Bible conducted its second annual lectureship June 19-22, 1994 in the facilities of the Spring, Texas Church of Christ. The theme of the lectures was "The Church Enters the Twenty-first Century." This timely theme was developed through thirty-three topics by as many tried and true men and women gathered from all parts of the nation.

From the opening lecture on Sunday morning it was obvious from the capacity crowd that there was great interest in the lectures and that the program was going to be well-attended, which it was. Each of the lectures related to the dastardly work of those among us who would so change the church of the Lord as to make it unrecognizable as his. Each of the lectures set forth in clear terms the challenge that we keep the church right where it should be—on the solid rock of truth—in this century, the next century, yea, for however many more centuries God may allow his world to exist.

WELL-CONCEIVED, CAREFULLY PLANNED

This lectureship was excellent due to many features: First (and foremost) it was well-conceived and carefully planned by the elders and **David Brown**, Director of the Houston College of the Bible and of the lectureship. These men love the Lord, his truth, and his church and they planned a program that unapologetically reflected these convictions.

David Brown was exceptionally adept at keeping the program on time, introducing the speakers, and providing appropriate comments (sometimes humorous, sometimes deadly serious) as he directed the lectureship.

Second, it had true-to-the-Book preaching. The sermons were plain, pointed, and powerful. No one came away asking, "What did he mean," or "I didn't understand his point." There was encouragement to stand tall, do what is right, sacrifice and suffer to promote and defend the gospel, and to do what each one could to keep the church pure.

Third, it had outstanding gospel singing. The brethren at Spring are fortunate to have many good singers (and song leaders) and these were augmented by the numerous visitors who loved to sing. Most of the singing was led by **Bob Sweeten**, an accom-

plished song-leader and a member of the college faculty.

Fourth, it had wonderful fellowship. It is a joyous foretaste of heaven to be among many others who believe God's people must be "**set for the defence of the gospel**" and declare "**the whole counsel of God**." There were numerous opportunities to discuss mutual challenges, problems, solutions, plans, and such like. Wonderful Christian love pervaded the atmosphere during the lectureship. This great fellowship was embellished by the good food the saints at Spring provided each morning and noon for all of the guests.

BANQUET HONORS RICES

The lectureship also featured the Houston College of the Bible banquet. Besides being planned as a gathering in interest of the college, most of the banquet was devoted to giving well-deserved honor to **Ira and Vada Rice** for their many years of faithful service in the Lord's kingdom. The Rices' bold, sacrificial, pioneering work of taking the gospel to Singapore and Southeast Asia plus the establishment of several congregations and of Four Seas Bible College were highlighted.

Not only did the Rices personally do so much for that area, but they did further incalculable good by calling attention to it and by inspiring others to work there and in other remote places as well.

The great work of the Rices in journalism and publishing was also emphasized. The three volumes of *Axe on the Root* (1966-1970) that first dared shine the spotlight of exposure on the liberal cancer in the Lord's body were "watershed" books of monumental significance. The prolonged work of keeping faithful (and unfaithful!) brethren aware of the shenanigans of liberals among us through their twenty-five volumes of *Contending for the Faith* is a life's work in itself.

While doing all of this, the Rices have made innumerable journeys to Southeast Asia and other parts of the world to preach and teach, encourage brethren, and to deal with numerous thorny problems.

BROWN, TAYLOR, LIDDELL SPEAK

Besides the many comments made by David Brown, who served as master of ceremonies, **Robert Taylor** and **Bobby Liddell** were also asked to give some reflections on their associations with

the Rices.

Robert and Irene Taylor have been intimate associates and co-workers with the Rices in the Memphis, Tennessee area for many years and Robert told of their great admiration for their tireless work.

Bobby Liddell, evangelist for seven years with the Bellview congregation in Pensacola, Florida (the Rices' long-time sponsor), told of the joy it had been to work and be closely associated with the Rices.

Brother Rice recounted many of his experiences in an entertaining response of several minutes. It was a joyous occasion which was attended by an overflow crowd.

LECTURES AVAILABLE IN BOOK FORM

The lectures are available in a handsome navy blue clothbound book of 505 pages. This is a book of great significance and I strongly urge those who read this article to add it to their own libraries and to the church library where they are members. I also encourage you to give it to your preacher and your elders. It needs to be read by every Christian.

It is available from *Contending for the Faith* or from the publisher, *Bible Resource Publications*, 25403 Lancewood, Spring, TX 77373 (713/350-5516) (\$14.00 plus shipping/handling). Audio and video tapes are also available from **Thomas A. Gardner**, 2229 Lotus, Fort Worth, TX 76111 (817/838-0828).

Houston College of the Bible is a work of the Spring congregation and is overseen by its elders, **Peary Brackett**, **Ken Cohn**, and **Buddy Roth**. **Al Brown** has worked with this good church as evangelist for over ten years. As a token of their esteem for him and his faithful work, the elders dedicated the lectureship book to him.

As indicated above, David Brown directs the college and its capable and dedicated faculty, composed of **Bob Berard**, **Tom Bright**, **Al Brown**, **Andy McClish**, **Bob Sweeten**, and **Tom Wacaster**. The college offers a full-time two-year course for those who are serious about preparing themselves to preach the gospel or for any other serious Bible students.

Special evening and weekend courses are also offered at other times in both textual and Bible-related subjects. This is an excellent school with a faculty

made up of men of unquestionable soundness in the faith and exceptional experience and ability. I am pleased to highly recommend it. For further information, contact **David P. Brown**,

Director, Houston College of the Bible, Box 39, Spring, TX 77383 or call 713/350-5516.

—908 Imperial Drive
Denton, Texas 76201

Notes & Quotes...

Two Debates Are Announced

Two debates are scheduled for July and August, 1994, respectively, in Texas and Oklahoma.

Bill Lockwood and **Don Preston** will discuss the A.D. 70 doctrine with the Spring (Texas) Church of Christ. On July 18-19, Lockwood will affirm that "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." Preston denies.

July 21-22, Preston will affirm that "The Bible teaches that the second (or final) coming of Jesus Christ occurred in A.D. 70 in the destruction of Jerusalem." Lockwood denies.

The second debate (on the nature of the indwelling of the Holy Spirit) will be between **Marion R. Fox** and **Mac Deaver** on the premises of the **Barnes Church of Christ**, at Oklahoma City, Oklahoma. All sessions are scheduled for 7 o'clock each evening.

On August 15-16, Fox will affirm that "The Scriptures teach the Holy Spirit dwells in the Christian only through the Word of God." Deaver denies.

On August 18-19, Deaver will affirm that "The Scriptures teach that the Holy Spirit dwells in the Christian personally in conjunction with the Word of God."

For further information, call either (405) 732-1050 or (806) 447-2481.

Third Annual World Mission Forum Slated For August 26-28

The third annual **Truth for the World Mission Forum** will be held August 26-28, 1994. Ten speakers from five nations will present lessons on the theme "The Gospel Is For All." Prison and media work will be addressed and reports from various fields given.

A dinner will be held on Saturday evening to honor **W. F. and Betty Parker** for their many years of service as self-supporting missionaries.

The forum is sponsored by the **Knight Arnold Church of Christ** meeting at **4400 Knight Arnold Road, Memphis, Tennessee**. Please call (601) 895-9740 for details.

Lloyd & Marion Gale, of Lebanon, Tennessee, enclosed "extra" when paying for their Bound Volume XXIV of **Contending for the Faith**, saying, "use the rest... as you see fit."

Mrs. Trudy Frost, Murfreesboro, Tennessee: "Please remove my name from mailing list of 'Contending for the Faith'."

Ernie & Martha Bentley, of Oak Ridge, Tennessee, also sent "extra" when paying for their Bound Volume XXIV, saying, "Use the extra wherever needed."

Dub & Lavonne McClish, Denton, Texas: "Many of you know that Lavonne broke her right leg just above the ankle on October 8, while we were en route to Columbia, Tennessee, for a gospel meeting. It required surgery in a Columbia hospital. We had to proceed to Memphis and then on to Florida before returning home, in spite of much pain and inconvenience. She was in a wheel chair until December.

"After numerous tests (including 2 MRIs)

her doctor discovered she also had herniated a disk in her lower back when she fell. It is still giving her considerable pain when she is on her feet very long.

"Due to irreversible deterioration of her right cornea which rendered her almost blind in one eye, she had a cornea transplant December 6. Thus far her doctor and we are very pleased with the results. Please pray that it will be fully successful. She still has great difficulty focusing, but her doctor is confident that her eye will continue to improve for several months.

"Dub had some minor surgery in January on his right foot to relieve a pinched and inflamed nerve. Trying to get over our ailments and back 'up to speed' has taken a considerable amount of time, but we are doing better. We don't mean to complain—we know that others have far more and worse physical problems than do we."

[NOTE: Maybe so—but it would seem the **McClishes** have enough such problems to last them a while. They are giving themselves full time to getting the gospel out far and wide. They are running approximately \$400.00 a month behind on their needed personal support. Those wishing to help them, please address your letters % THE ELDERS, CHURCH OF CHRIST, 312 PEARL STREET, DENTON, TEXAS 76201. IYR.Jr.]

Barbara J. Johnson, Lyons, Georgia: "I really appreciate your work in Contending for the Faith, as so many have fallen away from the truth."

St. Louis' 14th Annual Area-Wide Lectureship To Feature 'Christian Evidences That Fortify Our Faith'

With an overall theme of "Christian Evidences That Fortify Our Faith," **St. Louis' 14th Annual Area-Wide Lectureship** has been set for September 22-24, 1994. All lectures will be held at the **West End Church of Christ** building at **93350 Natural Bridge Road, St. Louis, Missouri 63134**.

Running from Thursday afternoon through Saturday morning, speakers and topics are: **Wayne Jackson**, on "Popular Arguments for Evolution Answered—I," "Existence of God," and "Prophetic Evidences of Bible Inspiration;" **Brad Bromling**, on "Does the Bible Contain Mistakes?" and "Deity of Christ;" **Garry Brantley**, on "Problem of Pain and Suffering," and "Archeology and the Bible;" and **Bert Thompson**, on "Dinosaurs and the Bible," "Popular Arguments for Evolution Answered—II," and "The Christian and Medical Ethics."

For additional information, write **Dave Dugan**, c/o **South Side Church of Christ**, **4600 South Broadway, St. Louis, Missouri 63111** or call (314) 353-8500.

Cliff Lyons Announces Theme, Speakers For Eastside/Muskogee's Annual Bible Lectureship

With the central theme of "The Christ of the Gospel—The Gospel of the Christ" being emphasized this year, the annual **Eastside/Muskogee (Oklahoma) Lectureship** is slated for **November 4-6, 1994**, according to **Cliff Lyons**, Director.

Beginning at 7 p.m., Friday, the 4th, Tom

Bright, will discuss "In Whom I Am Well Pleased," followed by **Robert Taylor**, at 8 p.m., on "Christ—His Mother: Virgin or Adulteress?"

Saturday, the 5th, promises to be a full day, with **Wayne Price** speaking at 9 a.m. on "Christ—Increased in Wisdom and Stature;" **Tom Bright**, at 10 a.m., on "Christ Said, 'Ye Shall Know Them By Their Fruits'." Questions and answers will be handled by **Bright, Taylor** and **Price** at 11 a.m.

After lunch (provided at the building), **Robert Taylor** speaks at 1:30 p.m. on "Christ—Leadership in His Church;" **Wayne Price**, at 2:30 p.m., on "Christ—Upon the Throne of His Glory in the Regeneration;" **Joe Gilmore**, at 3:30 p.m., on "Christ—His Second Coming;" **Marion Fox**, at 4:30 p.m., on "The Gospel of Christ—Preaching It;" and **Leon Brashear**, at 5:30 p.m., on "The Gospel of Christ—The Power of God Unto Salvation."

On Lord's Day, the 6th, **Cliff Lyons** speaks at 9:30 a.m., on "The Gospel of Christ—It Fits Man;" followed by **Joe Gilmore**, at 10:30 a.m., on "The Gospel of Christ—The Standard of Judgment."

After lunch (on your own) lectures resume with **Robin Haley**, at 2:30 p.m., on "The Gospel of Christ—Our Sole Source of Authority;" **Ron Cosby**, at 3:30 p.m., on "The Gospel of Christ—The Foolishness and Weakness of God (I Corinthians 1:25);" **Gary Henson**, at 4:30 p.m., on "The Gospel of Christ—Given by Inspiration;" and **Bobby Key** closes at 5:30 p.m., with "The Gospel of Christ—God's Plan for Unity."

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**.

BEEVILLE ANNOUNCES "7TH ANNUAL SOUTH TEXAS SUMMER LECTURESHP" FOR JULY 28-31, 1994

Speakers for the "7th Annual South Texas Summer Lectureship," July 28-31, in Beeville, Texas, will include the following: **Eddie Whitten, Curtis Cates, Royce Williamson, Jim Laws, Michael Hatcher, Perry Cotham, David Brown, Carl Hecker, Joe E. Cox, Charles Pogue, Ira Y. Rice, Jr., Gary Colley, Rufus Johnson, Jerry Moffitt** and **Tom Bright**.

Overall theme of the lectures this year will be "God's Eternal Purpose Which He Purposed in Christ Jesus Jesus Our Lord—Part III."

"You will not be subjected to the host of liberal doctrines that are now tearing the Lord's church apart," Lectureship Director **Joe E. Cox** stated. "Rather you will hear Bible preaching by Bible believing men. These men still believe in the authority of God's word in deciding all spiritual matters. They will give book, chapter and verse for their religious beliefs. Plan now to attend."

Inquiries may be addressed to **Adams Street Church of Christ, 1701 North Adams, Post Office Box 1148, Beeville, Texas 78104-1148**.

ANTEDILUVIAN

Reg Rogers, Tulsa, Oklahoma: "Ned G. Andrews, a seventh-grader from Knoxville, Tennessee, was crowned champion of the National Spelling Bee after correctly spelling "antediluvian," the period before the biblical flood.—**Tulsa World**, June 3, 1994.

"This was not an admission of a real flood. That is why they called it 'the biblical flood.' Was the great flood of Noah's time 'the biblical flood'? There was no Bible then. Moreover, it is recorded in all annals."—**Wait A Minute**, June/1994.

"BACK TO THE BASICS" TO BE THEME OF ROBERTSON COUNTY LECTURES, SEPTEMBER 2-5

"Make your plans to be with us in the great Robertson County (Tennessee) Lectureship," Lectureship Director Roy Deaver writes.

These lectures are held on the Labor Day weekend each year, sponsored by the Robertson County Church of Christ, situated on Highway 41, near Greenbrier, Tennessee, north of Nashville, south of Springfield.

"Back to the Basics" will be the overall theme of this 10th annual Labor Day weekend lectureship, Friday night through Monday night, September 2 through 5.

Speakers and topics this year include Mac Deaver, on "Faith" and "Repentance;" Dub McClish, on "Confession;" Bill Cantrell, on "Baptism;" Leon Stancliff, on "Giving;" Paul Sain, on "Principles of Bible Study;" James Boyd, on "Preaching;" Roy Deaver, on "The Lord's Supper;" Ira Y. Rice, Jr., on "Singing" and "Evangelism (Obligation, Opportunities, Problems);" Johnny Polk, on "Prayer;" Curtis Cates, on "The Lord's Church;" Roy McConnell, on "The Gospel of Christ;" Buster Dobbs, on "The Bible Doctrine of Fellowship;" Wayne Coats, on "Liberalism (as typified by the Jubilee);" J. E. Choate, on "Modernism Past (and current consequences);" Virgil Hale, on "Denominationalism;" David Brown, on "Pentecostalism;" John Shannon, on "The One Church;" Garland Elkins, on "Church Growth;" Glenn Jobe, on "Anti-ism (Versus Scripture);" Robert Taylor (always the close-out speaker), on "Premillennialism."

Some 23 sessions have been scheduled, including one open forum and 20 speakers. Especially invited are all the members in all the churches involved with Nashville's apostate "Jubilee" program. You may have to sit on the grass, but that's all right, too!

"BIBLE AS PATTERN" IS THEME OF ARK-LA-MISS LECTURESHIP, JULY 21-23, AT BASTROP

"The Bible: A Pattern for Teaching on Morals and Doctrine" is the theme of Central/Bastrop's annual Bible lectureship, July 21-23, in Bastrop, Louisiana.

Speakers this year include Curtis Cates, on "The Inspired Word of God" and "Is It Ethical to Confront and Expose Doctrinal Error?;" Garland Elkins, on "Are We Saved by Grace?" and "When Is Bible Silence Permissible; and When Is It Prohibitive?;" Bobby Liddell, on "Lessons to Young People: Dating, Marriage and Sex Outside of Marriage;" Joe Sponagle, on "What Does the Bible Teach About Marriage and Remarriage?;" H. A. "Buster" Dobbs, on "Is Gambling a Sin?" and "The Lordship of Jesus;" John Bowles, on "Should Christians Obey Civil Laws?;" Joe Nichols, on "The Pattern of the Role of Women;" Garry Stanton, on "The Bible, A Pattern for Doctrine;" Don Smith, on "The Bible, A Pattern for Moral Conduct;" Waymon Swain, on "The Doctrine of Hermeneutics;" and Darwin Hunter, on "The Church That Jesus Built."

The Central Church of Christ meets on Mer Rouge Road, in Bastrop. Local minister and lectureship director is Waymon Swain.

GOSPEL MEETING ANNOUNCED

Robert Jackson, of Quinlan, Texas, will do the preaching of Jesus Christ, July 29-31, 1994, in a gospel meeting with the Sadler Street church of Christ, at 22454 C.R. 2156 [Sadler Street], Troup, Texas. Friday and Saturday services will be at 7 p.m.; Lord's Day services at 10 a.m., 11 a.m. and 6 p.m.

Manuel K. Pelayo, P. O. Box 1944, Manila, Philippines: "We... can see encouraging signs of what can truly be considered the beginning of some brethren to see the errors of so many false teachers in the brotherhood and how some have begun to take notice of the apostasy that is going on in the Lord's church. The long and many years of labor to uphold the sacred

truth of Christ and the extremely difficult and troublesome struggle of faithful church leaders against the liberal movement are showing tangible signs of success lately..."

Ted & Vella Scoggin Harshbarger, Hobbs, New Mexico: "We sent a copy of the article 'Reflections on the Life of C. B. Middleton' in the November 1993 issue of Contending for the Faith to George and Alice Stephenson in Collinsville, Texas. We talked with George and Alice on the phone a few days ago. They said they enjoyed the article. George said he had gotten to see brother Middleton a few years ago when he was through that area.

"Brother George baptized my dad when he was 18 years old. He also baptized my mother. He preached my mother's funeral. My dad and mother lived in the Collinsville area most of their lives. They are both buried there. My dad's name was Joe Scoggin. My mother's name was Faye Annalee Rice Scoggin.

"We appreciate so much your effort in Contending for the Faith. May God continue to bless both of you."

[NOTE: The Harshbargers enclosed \$15.00 to help us distribute Contending for the Faith. With so many trying to undermine the cause of truth these days, it is a constant struggle to keep the forces of error from taking over entirely.

"I was glad that you sent a copy of our article... to George and Alice Stephenson," I replied, in part. "I have known George for almost 60 years. He and I were in a speech contest at Rush Spring, Oklahoma, that long ago. I remember that he won the contest; Willard Collins came in second; and Trine Starnes and I tied for last. I was 17 years old at the time. George must have been about 21; Willard was 19; and Trine was in that same age bracket.

"So your mother was also a Rice. Thanks for letting me know. Also for what you said of our efforts in Contending for the Faith. Keep pressing toward the mark. IYR Jr.]

Alvin G. Luther, Box 197, Bacolod City, Philippines: "The Lord is blessing our work on Negros and Panay Islands. The church in Bacolod City is prospering. Also here in Bacolod our Shiloh Christian elementary school will start its sixth year of operation next week with another increase in enrollment. Two more teachers were converted so we now have an all Christian staff. All students and teachers study Bible every school day. Bacolod leadership training school is in its first year of operation but doing very well. We are teaching 19 church leaders from churches in central Negros Island. A congregation seldom, if ever, rises above its leadership. So we are especially interested in spiritual growth in these churches through better leadership. There is also numerical growth with over 30 new members being baptized by these students in the past nine months."

V. H. Turpin, Pagosa Springs, Colorado: "I have worshipped in a number of congregations of Christ. I find what I call 'church house Christians' in so many places. They have a great fellowship within the meeting house, even have a fellowship meal. All goes well. Then they break up and go home and you never see them again until meeting house time, never applying James 1:22 or 25. Except we are doers of word, we deceive our own selves. We are to bear one another's burdens and so fulfill the law of Christ. In Romans 15:1 we are told to bear the infirmities of the weak. Many other passages tell us what to do. When we fail to live as instructed, will 'church house Christianity' fill the bill?"

[NOTE: Thanks to brother Turpin for his thought-provoking letter. He enclosed \$100.00. It all helps. IYR Jr.]

V. W. Harris, minister to the Lone Star congregation of Falls of Rough, Kentucky, renewed four and added three new subscriptions, saying, "Please make sure that we get the March, 94, issue. It is very important that we get the latest on the Tulsa Workshop.

"I really appreciate your interest in and concern for the strengthening of the church—also... for exposing the error that you do. I continue to be amazed at how ignorant so many Christians are as to what is going on around us. It's as though they were still living in the 40's when, if we heard a church of Christ preacher introduced, we knew what he believed and stood for, therefore knew the position he would take on any issue. You could listen with confidence, feeling assured that no error would be taught, even if you were listening to a speaker by radio or in another state that you never had heard tell of before..."

[NOTE: Brother Harris also enclosed \$14.00 "extra" to help promote our work. Much appreciation. IYR Jr.]

L. W. Harless, for the Kingston Church of Christ, of Greenville, Texas, sent in ten new subscriptions, saying, "I have been authorized by the brethren to subscribe to Contending for the Faith for the congregation. We are small in number, about 22 in regular attendance..."

[NOTE: In replying to brother Harless, I said in part, "It seems to me that for the 'old paths' to survive this current wayward generation it will depend largely on the smaller country- and small-town churches where the truth of the gospel still makes a difference.

"It makes no sense—no sense at all—for such brethren as Rubel Shelly, Max Lucado, Jeff Walling and others trying their best to undermine the truth of the gospel and turn the church into just another denomination. However, such being the case, we must continue to resist with all our strength." IYR Jr.]

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org
U. S. Postage
PAID
Birmingham, Ala
Permit No. 572

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

Are Those Of Us Opposing 'Jubilee' Just A "Noisy Bunch Of 'Right-Wing Radicals'?" Why All The Commotion?

Ridicule may affect brethren who follow their feelings; however, to the *thinking* Christian, it is a sign that one cannot answer the others' arguments—hence the resort to *reductio ad absurdum*. That is all to be said of those sponsoring the so-called "Christian Jubilee" in Nashville. When they refuse to debate the issue, averring that those opposing such are nothing but a "noisy bunch of right-wing radicals" not worthy of their consideration, they are resorting to ridicule. It is because they CANNOT answer.

It was the same way 100 years ago, when the division came leading to the establishment of the **Christian Church** as opposed to the **churches of Christ**. Those who finally "went out *from* us because they were not *of* us" could not answer the arguments against missionary societies and instrumental music. All they could do was ridicule. Once they started laughing they couldn't stop until they had laughed themselves all the way out of the churches of Christ into the Christian Church!

MANY OTHERS ARE RISING UP IN OPPOSITION

It is *not* just a "noisy bunch of right-wing radicals" who now are rising up in opposition to the "Jubilee," but brethren and churches noted for their sobriety and doctrinal soundness. Take, for example, brother **J. E. Choate**. In the April issue of the *Firm Foundation*, brother Choate had a major article, starting on Page 22, under

the caption, "Stand Up and Be Counted." As is well known in Nashville where he taught at Lipscomb University for approximately 40 years, brother Choate is a much beloved and recognized historian. In his article, he discussed the major heresies resulting in the ultimate establishment of the so called Christian Churches.

Toward the close of his article, brother Choate mentioned that the "Independent" Christian Church, contrasted with the "Disciples of Christ" Christian Church, had prospered, and that the liberals in the churches of Christ now are knocking at their door seeking a broadening base of fellowship.

"...They are at home with one another in the annual Restoration Forums," he pointed out, "and leading 'scholars' from both fellowships are engaged in writing a joint commentary of the New Testament. Rubel Shelly is an invited guest speaker at major functions of the Independent Christian Church. Brethren, the sound of 'instrumental music' is already being heard in a growing number of churches of Christ."

A SOBERING PARALLEL

In his conclusion, brother Choate wrote, "This article was not written to highlight a chapter in Restoration history. The underlying purpose is to draw a parallel. The liberals in churches of Christ have been hard at work over the past 30 years to mount a working strategy to take over the con-

(Continued on Page 3)

Contending FOR THE Faith

Volume XXV, No. 8

August/1994

Ira Y. Rice, Jr., *Editor*

EDITORIAL STAFF

Tim Ayers
Tom L. Bright
David Brown
B. C. Carr
Winfred Clark
Wayne Coats
Darrell Conley
Bill Coss
W. R. Craig
Dalton P. Ellis

Robin W. Haley
Shan Jackson
Dan Jenkins
Mark K. Lewis
Bill Lockwood
Archie W. Luper
Joseph Meador
Goebel Music
James Pilgrim
Wayne Price

Stephen Wiggins

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$16.00. Five Years \$26.00. **Club Rate:** Five Subscriptions \$26.00. **Whole Congregation Rate:** Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526.

Editorial . . .

Editor's *Basic Bible Course* Is Now Back In Print Again And Ready For Delivery

After having been out of print for several years, the *Basic Bible Course*, written by your editor during the late '50s and early '60s, now is back in print again and ready for delivery.

How this course came to be written, when my family and I first went to Southeast Asia in the mid-'50s to plant the gospel there, we needed a correspondence Bible course without Americanisms and American illustrations which would be suitable for teaching in Singapore, Malaysia and Asia—indeed anywhere in the world.

Finding none, I decided to write such a course myself.

SIX LESSONS GREW TO 27

At first, it seemed to me that a six-lesson course should be about right. Trouble was, as we began advertising the course via the newspapers in that part of the world, so many questions were generated that soon I had to write four more—then seven more—then five more—then five more—finally bringing the course up to 27 lessons.

As missionaries in other countries heard about this course, soon they were asking permission to translate it into various languages suitable for where they were working. First, it was translated into Chinese, then into Indonesian, Thai, Urdu, Hindi, Tamil, and other tongues until finally it was published in a total of 14 languages. At one time it was possibly the most widely used correspondence Bible course in the entire world.

Across the years, however, it was allowed to go out of print in English, the original language in which it was written.

DON THORNTONS NEED IT FOR HONG KONG WORK

Strange sometimes that in the course of human events a need thought to be over, forgotten and done with returns and something is needed all over again. Who could have predicted that the economic depression in the Philippines would force 200,000 English-speaking Filipina women to leave their homeland and move to Hong Kong seeking employment?

Many of these Filipinas are highly educated—some even with college degrees. However, as the depression deepened in the Philippines, they learned that they could make more money working as domestics in Hong Kong than they

could make in their respective professions in the Philippines.

As demand for their services continued to rise in Hong Kong, great numbers of these women—mostly English-speaking—flew across the South China Sea to find work. Numbers of these were already members of the church in the Philippines; soon they began showing up for worship in the various congregations of our Lord's body in Hong Kong.

Don and Pien Thornton, who have been working in Hong Kong for nine years, soon needed a course for the many Filipinas meeting with them at Yuen Long. They had been distributing the CHINESE *Basic Bible Course*; however, they telephoned an S.O.S. for the course in ENGLISH, saying, that these Filipinas could neither read nor write Chinese but were fluent in English.

I had to tell the Thorntons that we were completely out of the course in English; however, that as soon as we could put it back into print, we'd send them as many as needed.

MAJOR PRODUCTION JOB

Any who think reprinting such a course should not take long are not acquainted with the *Basic Bible Course*. Comprising 27 lessons complete with 27 question sheets, answering a total of 486 Bible questions, as far as we know it *still* is the

most thorough correspondence Bible course available in all the world. It took *weeks—months* really—to put it back into print. But now, at long, long last, it is available once again.

Rather than to sell it for profit, I asked the elders at Bellview/Pensacola if they would make it available to the brotherhood at *our cost* plus postage, packaging and handling. The nearest we can figure it out, the *postage alone* JUST FOR A SINGLE SET is approximately \$1.50, depending on which postal zone we have to send it. If you would like to have a *single set* for your own examination (with a view possibly to ordering quantities later), please enclose \$4.50 together with your order, made payable to **BELLVIEW CHURCH OF CHRIST**, and mail it to **4850 Saufley Field Road, Pensacola, Florida 32526**. This will pay for a single set (postage included). Should you order multiple sets later, we'll figure with you separately at a reduced rate, especially since postage for more than one set will be cheaper.

All monies received for the *Basic Bible Course* will be added to Bellview's *Bibles for the World Fund* thus enabling us to provide the course freely for missionary work where many are unable to pay.

—Ira Y. Rice, Jr., *Editor*

'Right-Wing Radicals'?

(Continued from Page 1)

servative churches of Christ. The liberals have come out of the 'closet' by degrees. Their views are expressed in the now defunct *Mission* magazine, *Image*, the *Christian Scholars Conference* papers, *Wineskins*, the *Nashville Jubilee*, and a growing number of other communication mediums.

"There is an overt warning in this article to the conservative churches of Christ which is to 'Wake Up to Know Your Foes' before it is too late. Your adversaries are working night and day to infiltrate the churches, and they do so with a great show of spirituality and many protestations that they remain true to the Word of God. There is no need for further elaboration at this point. The growing unrest in the churches of Christ is now being felt all across the country. Stay tuned in for later developments. The news stories are breaking fast."

[NOTE: Any wishing to write to brother Choate may address him at 3714 1/2 Belmont Boulevard, Nashville, Tennessee 37215. If you wish to read

his entire article, please order a copy (or copies) of the April issue of the *Firm Foundation* from H. A. (Buster) Dobbs, Editor, Post Office Box 690192, Houston, Texas 77269-0192. IYR Jr.]

Sequel to his April 1994/*Firm Foundation* article, brother Choate wrote one for the May-June 1994 issue of *Biblical Notes*, edited and published by Roy Deaver, of Wellington, Texas. In his "cover" letter relating to this later article, brother Choate stated to brother Deaver, "I am confident that 1994 will be the year that will put Rubel Shelly and his 'change agents' to mounting severe tests. There is no doubt that opposition continues to grow in this region (Nashville area) in opposition to the liberal agendas and assaults of the 'change agents.' This is how Lynn Anderson names them.

"Both Jubilee and Wineskins are fighting for their very existence regardless of the good faces that Rubel Shelly would put on them. I am told that not even the liberal churches in this area want Rubel in their pulpits because they regard him as a 'loose cannon.'

"I am sending off today to the TN State Department for the charter of the Christian Jubilee, Inc. The enclosed article will be the first in a series of three. The third one is planned to follow Jubilee '94.

"I regret the length of the article since I realize that space is always a premium in publications; but I do not think we can wait too long to bring this information to the brotherhood." His article follows.

ANTECEDENTS OF THE CHRISTIAN JUBILEE

J. E. Choate

INTRODUCTION

Preparations for the annual celebrations of the Nashville Jubilee are now underway with a glowing report of the successes of the past five Jubilees. To even relate the biblical Jubilee (Leviticus 25) to the Nashville Jubilee is misbegotten. This annual celebration of ancient Israel witnessed a period of release from poverty and enslavement. All indebtedness was cleared from the books. Land inheritance reverted back to the families of the first settlers. Jubilee was a time of joy and hope and a brand new beginning.

On the other hand, the Nashville Jubilee was rooted in the determination of its founders to drive the conservative churches of Christ into oblivion. This surfaced in Jubilee '91 with repeated attacks on the floors of Jubilee, in related workshops, and given notoriety in the Nashville *Tennessean* with such defamatory headlines as "Conservative Churches May Foster Incest." The Nashville Jubilee '93 "ballyhoo" promotion was dampened by a headline in the *Tennessean*—"Not Everybody Jumps For Jubilee."

The Nashville Jubilee will be known henceforth as Christian Jubilee, Inc., with a governing board of directors. In newly published information about Jubilee, readers are informed of future plans with a glowing report of its growing popularity. What the Jubilee promoters fail to tell is that the churches in the Nashville area are divided into "Jubilee" churches and "anti-Jubilee" churches. A strong sense of unity has prevailed (in the Nashville area) among the churches of Christ since its founding in the early years of the 19th century. This all changed some twelve years ago when Rubel Shelly came to Nashville. The Jubilee promoters have strong allies in this misadventure. Who could have even imagined that later caretakers of David Lipscomb's Nashville Bible School would now be committed to compromise the heritage bequeathed by David Lipscomb and his co-workers by supporting the Nashville Jubilee. [We do not think that they will succeed, but incalculable harm, nevertheless, will be done in the meantime.]

It is not surprising that Rubel Shelly and his advisors have settled on keynote speakers for Jubilee '94 who would destroy the identity of the conservative churches of Christ. Max Lucado, Michael Cope, Rick Atchley and Marvin Phillips are well known for their liberal attitudes. There is no reason to expect anything of substance from these "change agents." Dr. Shelly threw the gauntlet down when he announced these brethren as "key note" speakers for Jubilee '94. Notice was served on churches who were sympathetic to Jubilee that "Rubel Shelly" was in charge, no matter what elders of long established churches may have otherwise thought.

LEST WE FORGET

The first organization in the Restoration Movement larger than the local church was the American Christian Missionary Society, founded in 1849. It was conceived in controversy and perished in controversy. History records Alexander Campbell's distrust of an entrenched clergy, and the unholy alliance of church and state for its support. Nevertheless, Campbell eventually supported the society as a means of organizing and implementing the missionary programs of the churches. He was selected as the first president of their ACMS. A. W. Fortune wrote in his *Disciples in Kentucky* that 25 years after its founding that the ACMS did not have one missionary in the foreign field. The bitter wrangling and division in the Christian Church over the high handed control of the organized societies and convention grew until the Christian Church divided in 1968 to form two denominations.

The churches of Christ have also bitter memories of their own as recalled in the early years of this century when the Digressives failed in their bid to introduce organized societies and conventions in the Southern region. There are other memories. Don Carlos Janes was called the "one man missionary society" in the 1930s and 1940s. He created a fund to send missionaries to Japan. He was not under the supervision of a sponsoring church and provided no accounts of the amount of church

money received and disbursed for the expenses of the missionaries. Janes operated under a cloud that he was a premillennialist. Upon his death, he willed the remainder of the missionary funds for the promotion of the premillennial doctrine. Some of our "anti" brethren today are tempted to say that "you were warned," as if we did not have a growing awareness of what our liberal brethren have in mind. It proved to be a blessing to the conservative churches in the area when the *Tennessean* reporter, Ray Waddle, exposed the fact that the area churches were troubled and dividing over Jubilee.

The churches of Christ in the last century reached an accord among themselves to cooperate in mission efforts too large for a single church. The sponsoring church would be responsible for the management and use of the missionary funds in directing missionary work in the mission fields. This principle would undergo radical alteration when the *Herald of Truth* radio program was launched February 10, 1952, under the supervision of the elders of the Highland church of Christ in Abilene, Texas. The *Herald of Truth* television program was launched in May, 1954, with a potential audience of 37 million. Batsell Barrett Baxter carried the major part of the speaking responsibilities. The program enjoyed widespread approval among the churches with the exception of the "anti-brethren," as these brethren were dubbed.

The *Herald of Truth* enterprise was compromised forever by the remarks made on the programs by Lynn Anderson and Landon Saunders. The dismissing of E. R. Harper from the *Herald of Truth* organization brought the whole matter into a "stand off" encounter between two groups of brethren who met on September 10, 1973, in Memphis, to try to reconcile the differences. Nothing was resolved. And, if brethren want the first date which marks the beginning of the division between the conservative and liberal churches of Christ, then both can settle on the September 10, 1973 Memphis date. The whole matter came to a head in the FHC "Open Forum" the following February when Guy N. Woods disclaimed any further support of the *Herald of Truth*.

Many churches dropped the *Herald of Truth* from their budget. I was present at the FHC Lectureship at the time. Batsell Barrett Baxter was deeply disappointed at the turn of events, and his disappointments grew over the years

as the opposition did not diminish. The judgment was made on the floor of the Memphis meeting that if Lynn Anderson had kept his mouth shut that meeting would not have been. [I was closely associated with brother Baxter in those years as a Bible teacher in the DLC Bible department which he headed.]

In recent years, I have shared with fellow preachers my *Herald of Truth* contacts. The statements that I made as an area preacher to preaching fellows amount to this: that I have never met the first person who told me that he was converted as a direct result of the *Herald of Truth*, and every preacher I talked to gave a similar response. This is certainly not meant to imply that this is the general picture.

The *Herald of Truth* is no longer under the supervision of the Abilene Highland church. The *Herald of Truth* operates today under an incorporated charter. This means, in one respect, that the officers of a corporation now have the oversight for preaching the gospel. This is a long time removed from when brethren were concerned over the scriptural integrity of church cooperation.

Brethren who are concerned by the mushrooming growth of all kinds of church programs which solicit money from churches and individuals would serve the churches of Christ well to scrutinize each solicitor most carefully. When the contribution money of churches is sent away for a good work, its destination should be known, and a strict accounting of the use of the funds should be fully divulged.

THE CHRISTIAN JUBILEE, INC.

One long established church member (who is connected with David Lipscomb University) remarked that people who come from other places are overwhelmed by the Jubilee celebration and think that it is wonderful. They are not told that churches are troubled and dividing in opposition to the liberal agendas of Jubilee promoters. The Digressives believed a hundred years ago that if they could win over the area churches that they then could win over the church in the entire region. Unfortunately, churches of Christ today have their "Rehoboams" who are equally confident that the area churches are there for the taking.

POSTSCRIPT:

"Christian Jubilee, Inc." is an ongoing story and will be continually updated. The conservative churches were put under direct attack during Jubilee '91. Some of the main players in Jubilee brought out *Wineskins* in May, 1991, with the stated intention to bring about radical change in the worship and practices of conservative churches of Christ. The purpose in articles such as this one is to forewarn churches of Christ as to what they are facing, in order that they may take preventive measures.

If I were called upon to supply the second date which marks the present and growing division in churches of Christ, I would settle on Jubilee '91, when Gayle Napier made his infamous remark that in the worship service of your church that one out of every four men who enter the doors of the church was abusing his wife, children, or

exhibiting some other form of perverted behavior. Guy N. Woods protested the accusation against the conservative churches in a published article. Joe Beam ridiculed this article in his address to Jubilee '93 without calling brother Woods by name. Those in the "know" greeted his remarks with laughter. Were I to describe an outstanding feature of Jubilee, it would be to call attention to the laughter and applause when the conservative churches of Christ are brought under direct and verbal assault.

This writer would advise brother Shelly and all of the "change agents" associated with him that this is another day, different from the days when you had "Ira Rice" alone as your whipping boy. Your conservative brethren have their terminal degrees and have read the books. Your suggested changes are selected from the practices of your honored mentors, e.g., the popular cultic and denominational exhibitional "gobbledygook" of the hand waving, foot stomping, noise praise meetings, and yes, even the "exorcising of demons" churches. One of the sponsoring Jubilee churches recently dismissed its youth leader for teaching the young people that they too could be possessed with demons. Incidentally, this youth leader now meets with another sponsoring Jubilee church.

Brethren, remember that Moses heard the din of the noise in the camp on his descent from the holy mountain before he learned what the raucous "celebration" was all about.

—3714 1/2 Belmont Boulevard
Nashville, Tennessee 37215

TRINITY LANE CHURCH OF CHRIST WITHDRAWS FROM WOODMONT HILLS

That the brotherhood in general may wake up to how dead-serious faithful brethren and churches are in this conflict, consider the letter of withdrawal from the Woodmont Hills Church of Christ sent out by the Trinity Lane Church of Christ, one of Nashville's old, long-established congregations, which meets at 1079 Trinity Lane, Nashville, Tennessee. Written under date of June 5, 1994, to the churches of Christ in and around Nashville, it reads as follows:

June 5, 1994

After much prayer and thought, the elders and ministers at the Trinity Lane Church of Christ have determined that it is necessary to identify Woodmont Hills Church of Christ as having departed from the faith. There have been many disturbing trends developing over the years in our brotherhood and many churches of Christ have been "quietly" disturbed. There are times, however, when

instead of being quiet, we need to be bold and make a strong stand for the truth. We feel that the time has come for such a stand in Nashville.

On April 10, 1994, the Woodmont Hills Church of Christ had a joint worship service with six denominational groups: Woodmont Christian Church, Woodmont Baptist, Calvary United Methodist, Covenant Presbyterian, Saint Paul Southern Methodist and Trinity Presbyterian. At the worship service, Rubel Shelly, in his sermon, embraced the entire group as Christians and said that all of them should come together as the army of God. Rubel then took the position that what makes us Christians and enables us to have fellowship is faith in the resurrection.

I believe the telling sign of the agenda of Rubel Shelly and the Woodmont Hills Church of Christ is seen in his statement: "The devil cannot like what's happening tonight." In essence, Rubel was saying that when the churches of Christ object to denomina-

tionalism, infant baptism, instrumental music, neglect of the Lord's Supper, human creeds, doctrine of salvation without baptism, etc., and thereby refuse to fellowship those involved in these practices, then we have advanced the cause of Satan.

Consequently, we cannot recognize Woodmont Hills Church of Christ as a faithful congregation and we will not support or endorse their efforts to advance this agenda. It must be noted that Woodmont Hills mailed out the Jubilee newsletter for 1994. At Trinity Lane, we feel that supporting the Jubilee either monetarily, encouraging one's members to attend, or speaking at a lecture, is ultimately an endorsement of the actions of Woodmont Hills.

If this is not the case, then we would like to know how congregations can support Jubilee with Woodmont Hills as sponsors and at the same time oppose their actions? John wrote, "If anyone comes to you and does not bring this doctrine, do not receive him into your house" (2 Jo. 10:11).

It should also be noted that many of the listed speakers for Jubilee this year have also been involved in joint programs of worship with various denominations. Do congregations in Nashville really believe that it is wise to encourage their members to hear lectures from speakers that are promoting radical and

unscriptural changes in the church? Paul wrote: "Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you have learned, and avoid them" (Rm. 16:17).

We know that there are many churches in Nashville and the surrounding areas that have supported Jubilee in the past. However, Jubilee has changed and now it is a tool of those who want to bring the church of Christ into fellowship with denominations without agreement over doctrinal issues. In light of these current developments we are asking congregations to voice their objection to Jubilee in its present format. It is our prayer that churches will not compromise with doctrinal error but will instead be courageous and stand for what is right. We hope that this letter will be received in the same spirit in which it was written.

In Christian Love,

(Signed)

J. T. Case, Elder

Richard Vines, Elder

Thomas Snow, Minister

Richard H. Smith, Associate Minister

West Sparta Preacher, Elders Go On Public Record As Opposing 'Jubilee'

Another Nashville-area congregation now on public record as opposing "Jubilee" is the West Sparta church of Christ that meets close by in Sparta, Tennessee. When the West Sparta elders directed their minister **Randy Kea** to deliver a sermon exposing Jubilee for what it really is, the following message resulted:

WHAT IS WRONG WITH THE NASHVILLE JUBILEE?

Sermon Text: "And have no fellowship with the unfruitful works of darkness but rather reprove them." (Ephesians 5:11)

"Reprove" defined: Convict, refute, confute, generally with a suggestion of the shame of the person convicted, by conviction to bring to light, to expose, find fault with, correct, reprehend severely, chide, admonish, to call to account, to show one his faults, demand an explanation, to chasten. (*Thayer's Greek Lexicon*, pp. 202-203)

INTRODUCTION AND EXPLANATION

The elders have asked me to speak about the Nashville Jubilee. I am putting the substance of this sermon in written form and handing it out to the congregation in order to make sure everyone understands what I am saying and also provide a source for future study of these matters. I invite your careful attention to the following material:

Origin of Jubilee—I would like to quote an article written by Steve Flatt, preacher for the Madison Church of Christ in Nashville, in which he describes the beginning and purpose of the Nashville Jubilee: "Three and one-half years ago, the idea was born. I was having coffee with J. D. Elliott and Bobby McElhiney, two wonderful shepherds at Madison...And then came the idea. Why doesn't Nashville, with scores of thousands of Christians living in this area, have a grand celebration of Christian living every year?...The idea went before the ministers and elders at Madison where it was met with unbounded enthusiasm. But what about a name? We wanted something happy, upbeat, and with a feeling of praise. After dozens of suggestions, 'Jubilee' seemed to fit. Next came the question of oversight. The Madison elders were happy to supervise the first Jubilee and to have that responsibility every third year. Invitations were extended to the

Antioch and Woodmont Hills congregations to provide leadership responsibility on the same rotating basis."

The first Jubilee was held in July 1989 and each summer since. It needs to be made clear I am not opposed to church cooperation and Christians gathering together from different places to worship and praise the Lord and study His word. What I am opposing and exposing in this presentation is the false doctrine embraced and taught by the various speakers on the Jubilee program. I am also opposing any endorsement of such men by members of the church who lend their support with their time, money, presence and participation at the Nashville Jubilee.

THE SPEAKERS: WHO ARE THEY AND WHAT DO THEY TEACH AND STAND FOR?

The following men will be or have been speakers for the Nashville Jubilee. I here document what these men believe and teach by quoting their own words. After each quote I will cite the scriptures that expose and refute the doctrines and philosophies set forth by these men. Please let it be known that this is an expose of false doctrine, not a personal attack on these men. In fact, I know none of these men personally. I pray that they will renounce their error.

JEFF WALLING—scheduled speaker for Jubilee 1994—

Comment on John 17:20-21: "The text says believers—those who say 'Yes, Jesus is the Christ,' 'Yes, he is divine,' 'Yes, he is Lord'...Jesus asked that we should throw the calf rope around all of those who just believe in Him and pray and work for the unity of all believers...True commitment to Jesus will cause me to be out there rubbing shoulders with all believers...and causes me to work towards oneness with every believer in Jesus." (Taken from speech at Tulsa Soul-Winning Workshop on Unity)

BIBLE—Jesus actually said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20-21). We believe on Jesus THROUGH THE WORD OF GOD. We must accept what the word of God says. In addition, the Bible says: "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46); "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven" (Matthew 7:21); "not by faith only..." (James 2:24); "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9-11).

JEFF WALLING—"I don't go around the country preaching against instrumental music..." (Taken from speech at Ozark Christian College (a Christian Church school) at Joplin, Mo., 1987)

BIBLE—Jesus would have preached against any act of unauthorized worship. In fact, He did: "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9)

RUBEL SHELLY—regular speaker for Jubilee—

"We do not contribute one whit to our salvation." (Woodmont Hills bulletin, 10-31-90) "Our salvation arises entirely and only from grace...not by one act of duty, not by one deed of obedience, not by one righteous thing we do. It is entirely of grace through faith." ("A Christian Antinomy" at Jubilee 1991, "Room at the Cross")

BIBLE—"Save yourselves" (Acts 2:40); "Work out your own salvation" (Phil. 2:12); "Blessed are they that do his commandments, that they may have right to the tree of life" (Rev. 22:14); "But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). If we were saved by grace only, everybody would be saved (Titus 2:11; 2 Cor. 6:1).

RUBEL SHELLY—"Remember, adultery is not a sexual word...The word adultery means covenant breaking..." (Sermon at Woodmont Hills church on the Sermon on the Mount, 1988).

BIBLE—"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

RUBEL SHELLY—"Obeying laws doesn't put a person into the kingdom of God." (Sermon at Woodmont Hills church, 2-7-88)

BIBLE—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Isaiah prophesied that the law of the Lord would go forth from Jerusalem (Isa. 2:1-5). In Luke 24:46-49 Jesus alludes to this prophesy and applies it to the establishment of the church and the beginning of the proclamation of the gospel of Christ which took place in Acts 2 on the day of Pentecost. The gospel therefore is the law of the Lord that we obey in order to enter the kingdom. (John 3:3-5; 1 Pet. 1:22-25; Rom. 6:16-18; Heb. 8:8-13)

RUBEL SHELLY—"I reject pattern theology...I am not looking for a pattern..." (Sermon, West Memphis, Ark., April 20-21, 1990)

BIBLE—"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). The ASV says, "Hold the pattern of sound words which thou hast heard from me..." Rubel rejects Paul.

RUBEL SHELLY—"I'm not sure there is any sense in which the law of Moses is abrogated." (Sermon at Woodmont Hills, 2-7-88)

BIBLE—In discussing the Old Testament law and its abrogation (end), the Hebrew writer says, "He (Jesus) taketh away the first (testament), that he may establish the second (the New Testament)" (Heb. 10:9-10). Bible writers are sure. (Rom. 7:4; Gal. 3:16-28; Col. 2:14)

RICK ATCHLEY—scheduled speaker for Jubilee 1994—

"...let's not limit the kingdom of God to the size of our brotherhood...this is what I heard...the only people that could go to heaven were in the churches of Christ...I'm going to suggest to you not only is that not biblical, but is in fact a violation of the restoration plea to which we are heirs...when I accept someone who has believed and repented and been born again of water and the Spirit, that does not necessarily mean I endorse everything he says or does. And let me say this clearly, I have brothers and sisters in Christ who may be in churches where I couldn't worship...But if grace will cover moral error, why are we so afraid to let it cover doctrinal error?..." (Sermon, "Don't Bother Your Brother," at Richland Hills Church in Ft. Worth, Texas 10-14-90)

BIBLE—"There shall be one fold and one shepherd" (John 10:16); "baptized into one body" (1 Cor. 12:13); "many members,

yet but one body" (1 Cor. 12:20); "the church, which is his body" (Eph. 1:22-23); "of the same body" (Eph. 3:6); "there is one body" (Eph. 4:4); "translated us into the kingdom of his dear Son" (Col. 1:13); "called in one body" (Col. 3:15). All of God's people are in the one, true church (kingdom).

RANDY MAYEUX—speaker for Jubilee 1991—

"...I really hesitate to do this on tape. Turn the tape off. I have preached and believed, I believe deeply that the New Testament teaches that salvation is a free gift of God period. You are saved by grace alone...Now Mother Teresa hasn't been baptized by immersion for the forgiveness of sins...but if you ask me what happens to the person who loves their God, and loves Jesus Christ, and hasn't seen it that way...when a person follows the will of God as far as they understand it, God accepts that person...The church that says if you only go to church of Christ stuff...that church is going to be down to nothing in the 1990's. Whether you like it or not, that's the fact." (Sermon, "The Church of the 90's Will Celebrate Genuine Diversity," at Lubbock Civic Center, Oct. 16-19, 1990)

BIBLE—Jesus Christ is "the author of eternal salvation unto all them that obey him" (Heb. 5:9). "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21-23) "Hereby we do know that we know him, if we keep his commandments" (1 John 2:3). Note: If saved by grace alone, then all are saved (Titus 2:11).

RANDY MAYEUX—"I don't know about you but I hope Billy Graham gets some response when he preaches behind the Iron Curtain. I really do...and I will tell you personally, you feel free to disagree, I pray that God will bless the preaching of Billy Graham behind the Iron Curtain. I pray that unashamedly..." (Refers to Billy Graham as "a believer in Christ who doesn't quite understand baptism the way we do.") (Lubbock sermon, 10-90)

BIBLE—"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God...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" (2 John 9-11). Enough said.

MAX LUCADO—scheduled to speak at Jubilee in 1994—

"The Bible is a love letter as opposed to a blueprint...for me, for years Christianity was a moral code. It is now becoming a love affair. For years there were rules and regulations, now it's a relationship." (*Tulsa World*, 3-12-89)

BIBLE—"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

CONCLUSION

Why should any sound, faithful member of the Lord's church want to attend an event and support it with their time, influence and presence where such blatant and fatal error is taught? Please read and carefully consider the passages of scripture recorded on the insert page of this manuscript. These scriptures are crystal clear as to what our obligations are.

[NOTE: The "insert page" to which brother Kea referred presented the following scripture citations for the careful consideration of the West Sparta members, re: the Nashville Jubilee. IYR Jr.]

THE CHURCH'S OBLIGATION TO STAND FOR TRUTH AND OPPOSE ERROR

Matthew 7:15-16: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

Acts 20:29-31: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

Ephesians 4:14-15: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

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

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."

Philippians 1:17: "But the other of love, knowing that I am set for the defence of the gospel."

Titus 1:9-11: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

Romans 16:17-18: "Now I beseech you, 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."

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."

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

The very week that "Jubilee '94" was in progress seemed an appropriate time for the **LaVergne Church of Christ** to let it be known where they stood relative to the "Jubilee." Meeting on the Old Nashville Highway, just out of Nashville, at LaVergne, Tennessee, their long-time minister is **Jon Gary Williams**.

Front-paged in their *church bulletin* of July 5, 1994, LaVergne had the following to say:

"What Do You Think About 'Jubilee'?"

Jon Gary Williams

More than a few have asked my opinion of the Nashville based program called "Jubilee"—so many, in fact, that this article has become necessary.

Although the name "Jubilee" was a poor choice of titles (showing a lack of Bible understanding), like many other lecture programs it was begun with good intentions. However, it has rapidly fallen under the control of liberal men who are using it to promote their digressive agenda. Although some men who have appeared on the program are sound, "Jubilee" has become more and more top-heavy with those who hold to radical views centering around the cry for "change" within the Lord's church.

Some men, aware of this trend in the "Jubilee," when asked to be on the program, have declined. Some, after having agreed to speak, have asked to be taken off the schedule. One well-known speaker at the 1993 "Jubilee," when realizing the direction it was headed, spoke plainly of the flaws he saw and suggested that he would probably not be asked to appear again. He was not! And will not! The agenda of liberal preachers who control and support "Jubilee" is all too obvious. They are bent on changing the church. And the change they are advocating is not mere change in procedure or method. It is a change in belief! They are promoting denominational teachings and are leading many into religious error.

Brethren, I know this is hard to believe. But, it is true. Let me illustrate. Rubel Shelly, preacher for this year's sponsoring congregation of "Jubilee" (Woodmont Hills), publicly advocates the following views:

- 1) Instrumental music can be used in worship to God.
- 2) The kingdom of God is made of all denominations. (He refers to churches of Christ as "our little part of the body of Christ.")
- 3) Fellowship and worship with denominational religions.
- 4) Salvation by faith apart from baptism. (He accepts as saved those who teach "faith only" salvation.)
- 5) To be appointed an elder a man does not have to be married and have children.
- 6) It is not uncommon for him to ridicule our Lord's church, soliciting laughter from denominational audiences.

The Lord's church is being harmed by men who are wolves in sheep's clothing, and "Jubilee" is one means by which this is being done. Brethren must be warned of this great danger.

One of the favorite dodges liberalizing heretics use, when confronted thus publicly is to misdirect attention from their error by asking, "Did you discuss this with him privately?" However public their offence was, they erroneously try to bind Matthew 18:15-17 on anyone seeking correction. Correctly understood, this passage applies only to personal offences ("If thy brother offend THEE...") Well, of course, Rubel had not offended brother Williams personally; so there was no obligation to go to him privately.

Nevertheless, preempting any such unwarranted contention, on June 24th, 11 days prior to publishing the foregoing in LaVergne's church bulletin, brother Williams had written to brother Shelly, as follows:

Church of Christ
Post Office Box 126
LaVergne, Tennessee 37086
June 24, 1994

Rubel Shelly
2206 21st Avenue, South
Nashville, TN 37212

Dear Rubel:

Your letter of June 1st appealing for help with "Jubilee" has fallen on deaf ears. Assisting a program which contains arrogant men who promote false views is the last thing the Lord would want me to do. Tapes of many past lectures at "Jubilee" confirm this assessment. With but few exceptions, only those men who lean to the left participate.

Rubel, I cannot conscientiously support anything of which you are a part. You are teaching false doctrines which have already adversely affected the faith of some. This is not an idle claim. I have talked with these people personally.

You have emphasized that you have changed your attitude. However, your speeches do not bear this out. The only thing you have changed is your position. Your attitude is still the same.

In addition (and I say this with love) it is becoming more and more obvious that you are not sincere. Tapes of your sermons/lectures, especially the more recent ones, reveal a man who is self-deceived and arrogant. Your lack of sincerity can be seen in the way you speak of your brethren. True love would not

allow you to do this. If you were truly concerned about the souls of others you would not make fun of them. Many of your remarks are so degrading it is embarrassing to listen to them. I almost get the impression you are trying to get even with someone.

Rubel, apparently you discovered a warped attitude somewhere in your past. However, do not make the mistake of assuming that others had it as well. I have been preaching the gospel for 36 years after having studied my way out of Calvinism. (Like your wife, I heard much of grace/faith, but it was Calvinistic and misled me.) During these years, 27 of them here at LaVergne, I have preached with love and compassion. I have taught people about God's simple plan of redemption and led many into loving obedience.

This holds true of untold numbers of other dedicated men. But to hear someone like you characterize us the way you do is discouraging and offensive! You have abandoned all sense of love.

I don't know the motive that drives you, but it has resulted in something God hates—discord. If you still have any degree of humility please let it guide you into repentance. And, Rubel, you have much for which you need to repent. If you do not God will surely hold you accountable! II Cor. 5:10

Sincerely,

Jon Gary Williams

(Signed)

A Taste Of Heresy

Chimala/Tanzania Missionary Concludes That He and His Family Are Better Off In Africa Where They Can Preach The Truth Without Having to Battle Those Among Us Who Would Pervert It

Anthony Brown

I recently was able to read through some of the *Image Magazine* of May/June 1994. I had been hearing of the error put forth by this magazine and also of *Wineskins*. Although a copy of *Wineskins* has not been in my reach so as to be able to read it for myself, I was able to read through this issue of *Image*.

I consider myself an open-minded person in areas of my faith. By that I mean I try to find the good in most "new" ideas before I make a decision as to their soundness.

I have been a member of the Lord's church for about 24 years—most of that time in and around Nashville, Tennessee. For the last two years I have made Chimala Mission in Tanzania, East Africa, my home. I have said all of this to tell you I was shocked at the proliferation of false doctrine in this issue of *Image* and the outright denial of the gospel of Jesus as written to us in the New Testament

"DISTINCT OR BIBLICAL?"

My first amazement came upon opening the magazine to the editorial, the very first article. It was by **Denny Boultinghouse** and set the stage for things to follow. Brother Boultinghouse titled his article, "Distinct or Biblical?" Truly this caught my eye, so I read on.

In the first paragraph I sensed something bad by his derogatory remarks about the "old paths" and the "road to liberalism." My fears were confirmed in the next paragraph when he said that "the concept is not even in the Bible"—referring, of course, to the concept of the distinctiveness of the church of Jesus.

In the same paragraph he says that "pleas for the church to be distinctive

are just not found in the words of scripture." I wonder what he thinks of the following passages: "**Come out from among them, and be ye separate**" (II Corinthians 6:14-18); "**...a peculiar people...**" (I Peter 2:9); "**Whereunto he called you by our gospel**" (II Thessalonians 2:14). Do not these verses seem to present to you that we are a special people and therefore God has said we are to be different?

Brother Boultinghouse also says that there is not a clear definition of what "distinctiveness" is. Well, *Roget's Thesaurus* lists several words for "distinct" and "distinction" which might help to clarify the matter. Roget suggests that words such as separate, unattached, discrete, definite, explicit are all used as possible synonyms for the word "distinct." For "distinction" the following are used: difference, separateness, variation. A copy of *Webster's Dictionary* was not available for my use, but I believe it would show the same type of meaning as a definition. Truly, this is the type of body of Christians that I read about in the Bible. We are to be separated from sin and all that is contrary to the gospel (Galatians 1:6-9; II John 9-11). We are to be different from the world and all that goes with it (I John 2:15-17). We are to be on guard against those that would change or teach a different gospel (Galatians 1:6-9; I Timothy 4:1-3; II Thessalonians 2:3-5). If we want to be truly like the great men and women of the New Testament, people who were Christians, we have to be "distinct" and have "distinction."

"A SMALL HEAVEN"

The second article that caught my

attention was one that was written by **Gene Shelburne**. His article is entitled, "A Small Heaven." Brother Shelburne's article recalls a conversation between a fellow preacher of the church and himself. It seems that the other brother had spent many years in preaching the gospel and converting denominationalists to the truth of the gospel. Shelburne belittles this faithful preacher for his narrow-minded view of whom will be in heaven. He also refers to those who are in denominations as part of God's sheep as evidenced by the following quote: "How absolutely dreadful! I can't imagine spending my whole life's ministry just stealing sheep. Surely we have more important things to do than convincing our religious neighbors that they're wrong!"

My response to that is **HOW DREADFUL!** How dreadful to be a member of the church for over 50 years (as he claims in his article) and still not know these basic facts that God will render punishment to those who "**know not God, and that obey not the gospel of our Lord Jesus Christ**" (II Thessalonians 1:8). And, from Galatians 1:6-9, "**I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.**" These are the words of the apostle Paul, an

inspired apostle of God. I think I'll take Paul's word over the words of Gene Shelburne any day.

Perhaps Shelburne has fallen victim to the misinterpretation of John 10:16, as others have, wherein Jesus speaks of **"other sheep I have which are not of this fold."** But most who have studied the word will agree that Jesus was referring to the entering of the Gentiles into his kingdom. NOT the untruth that there are other beliefs which are part of the body of Christ.

Shelburne further ridicules this faithful preacher for thinking that **John Calvin, John Wesley and Martin Luther** are not going to be in heaven! Shelburne bases his knowledge that these men will be in heaven on the "fact" that they "honored Jesus with all their hearts and did everything they knew to do to obey him. Four centuries later you and I may think we know some things they didn't, but their great love for Christ caused them to do everything they understood him to require. Can any person do more than this?" Again I say, let the words of Paul and God in II Thessalonians 1:7-10 be our answer to that. The Jews "thought" they were correct; but were they? Didn't Jesus spend his life trying to bring them to the truth of himself and their future? Also, another passage of Paul's in II Timothy 3:1-17, sheds some light on this, where he speaks of men who would bring trouble to the church, **"always learning and never able to come to the knowledge of the truth."** Paul goes on to compare these men to Jannes and Jambres who resisted Moses and says they are of **"corrupt minds"** and are **"disapproved concerning the faith."** It is possible, according to what this passage says, to never fully comprehend the truth of the gospel and therefore to be condemned.

Shelburne further states that the great sermons of the Bible never contained teaching about baptism. He even says that the apostles did not "even use those ideas in the sermons that have been preserved in our New Testament. But if they never used the idea of baptism why were people convinced they needed to be baptized? Acts 2 speaks of about 3,000 people being baptized. Acts 8 shows the eunuch being baptized after hearing Jesus preached unto him. Was baptism a part of that teaching? Or does Shelburne really believe, as he says, that the teachers "didn't get them to the baptistry by preaching baptism?" He says "they got them there by preaching Jesus," not

baptism. How did it happen then? How does one know to be baptized unless one preaches or teaches about it? How does one learn about this great act of faith unless it is taught? I have always heard and been taught that to preach Jesus IS to preach about baptism, along with repentance, faith, confession and living faithfully after conversion. All of these things are involved in preaching Jesus.

I think Shelburne has his facts a little crossed. He does not seem to make sense to me. He even goes so far as to say that believers will "learn about baptism when they ask the preacher about it." From what I understand from Shelburne, we are to preach about Jesus, but not about baptism. Then, when someone finally inquires about baptism, only then do we tell anything about it.

I fear that many would be lost by following Shelburne's method of conversion. I don't see that in all of the examples of conversion we read about in Acts that the teachers waited until the believer asked about baptism to teach about it. The eunuch was baptized soon after the teaching began. Lydia, in chapter 16, was baptized after hearing Paul speak. The jailer, in the same chapter, went the "same hour" and was baptized. If we use Shelburne's line of

reasoning, how could that happen, since we do not find that the jailer "inquired" about baptism? Did Paul decide himself that this man needed to know something about baptism? Did Paul presumptuously tell the jailer that he needed to be baptized? I Peter 3:21 says, **"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."** The Bible speaks of many things that save us, and baptism is one of them. I do not believe that God would have had a verse such as I Peter 3:21 placed in the Bible unless he meant what he said. Failure to place the proper respect and importance of baptism before a believer is wrong and contrary to scripture.

I was truly amazed at how far off of the "old paths" some of our brethren have gone. Perhaps my family is better off in Africa where we can preach the truth of the gospel without having to battle those among us who would pervert the truth. May God bless us all to be fruitful and FAITHFUL to the gospel for him and for the work in his kingdom.

—Chimala Mission
Post Office Box 724
Mbeya, Tanzania
East Africa

BUSTED WINESKINS

Steve Miller

Wineskins wants help! They have mailed out a letter to solicit prayers, subscriptions, money, and to encourage their supporters to host a fund-raising dinner. How sweet! Among the smooth sayings in enticing people to support their heretical schemes, was the following.

We need your evaluation of how we are doing, whether we are fulfilling our stated purpose, whether we are helping promote "bold and responsible change" in the church. Please help us make an appropriate decision about the future of *Wineskins*. We hear from so many people who say that the magazine is a blessing—a breath of fresh air. And occasionally we hear from someone who thinks *Wineskins* is heretical and dangerous. Now we would like to hear from you.

[Dear *Wineskins*: It saddens me to write to let you know that you are succeeding in promoting "bold and responsible change" in the churches of Christ.

You are helping destroy many pre-

cious souls with the doctrines of men that you create and preach. May you soon realize how many youths you have led astray via your denominational teachings.

Your "bold and responsible change" is simply error thinly wrapped with truth that is fueling a division in the churches of Christ. You are bold in your changes, but you also are cowardly, unwilling to defend your teachings in public debate. You are inconsistent in your teachings, a prominent characteristic of false teachers. You are guilty of division in the body of Christ (Romans 16:17-18). You are perverters of the gospel of Christ (Galatians 1:6-9).

*Those who say that *Wineskins* is a "breath of fresh air" are found in the scriptures. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (II Peter 2:2).*

*Those who have written you stating that *Wineskins* is "heretical and danger-*

ous" are right on target. May God help more saints to realize these facts. *Wineskins* has proven that it will stand opposed to what the Bible teaches, opposed to the authority of Jesus

Christ, and opposed to walking in the old paths. To say it plain and straightforward, *Wineskins* is **ANTI-TRUTH!**
—507 30th Street
Vienna, West Virginia 26105

GETTING TO THE CORE

Shan Jackson

When we consider fundamentals that are essential to the Lord's work, a good place to start is in the Old Testament book of Nehemiah. His basic approach to doing God's will is as timeless as the rainbow and is as practical now as it was then.

A generation of God's people had lived and died in captivity, and now at the close of this 70-year span God begins to work in the hearts of his faithful servant, Nehemiah. The city of Jerusalem and the temple that the Babylonians had so utterly destroyed has been rebuilt but the walls of the city still remained in ruins. God's servant, Ezra, had begun the work of rebuilding the walls, but his labors had fallen short. Now Nehemiah accepts this seemingly impossible challenge. However, before we actually get to the purpose of this article let us make some 20th Century applications to this ancient story.

MODERN APPLICATIONS

Brethren, is it not true today that a generation of God's elect is living and dying in captivity? Apathy, compromise, and ignorance have captured the church, at least to a degree. Perhaps the city and the temple remain intact but our walls are crumbling. Is it not time, and past time, for faithful servants to rise to the challenge set before us?

Brethren, is history repeating itself? Are we not seeing more and more of our brethren allowing worldly situations to dictate congregational policy? Is the church moving away from being a lighthouse and becoming instead a flop-house? Instead of building the house we see many who simply want to keep the house, yes, the house of God is being forsaken.

HOW IT WAS THEN

Many reasons are given why Nehemiah's generation suffered as a nation. Many reasons that sound dangerously similar to the church today.

Their most glaring problem was their desire to associate with the people around them. The people of Ammon and Moab were welcomed even into their assembly though God had directly commanded otherwise.

Either the children had forgotten God's word or were ignoring it. The road back to covenant relations with the Father required drastic measures. **"It came to pass, when they had heard the law, that they separated from Israel all the mixed multitude"** (Nehemiah 13:3).

Hearing and accepting God's word the children were stimulated to action. They needed to separate themselves from the world and they acted accordingly.

Similar instruction also is given to the church. **"Come ye out from among them, and be ye separate, saith the Lord"** (II Corinthians 6:17).

Christians also are urged not to be molded by the world but rather **"transformed by the renewing of your mind"** (Romans, 12:2). John also encourages us not to love the world, **"neither the things that are in the world"** (I John 2:15). James tells us that friendship with the world is **"enmity with God"** (James 4:4) and that friends of the world are enemies of his.

Just as the children of Nehemiah's day were to separate themselves from evil influences so we also are to separate ourselves from the sins of the world and things that stand against Christ and his church.

CORE OF THE PROBLEM

Up to this point, I have called your attention to these thoughts simply to introduce the intent of this article. In Nehemiah 13:23 we begin to see God's summation of the book. Here, using the *inter-marrying of the Jews with the heathens*, God shows the *core* of their problems. **"In those days I also saw Jews who had married women of Ashdod, Ammon, and Moab. And half their children spoke the language of Ashdod, and could not speak the language of Judah"** (Nehemiah 13:23-24 NKJV).

Brethren, here lies the core. By marrying and accepting the language, customs, and traditions of heathens their offspring would be confused and bewildered; and, if they did not speak the language of God, how could they feel as if they were the children of God?

TRAILS OF APPLICATION

Many trails of application lead from this story. Some, no doubt, lead to a dead end. However, many applications can be made between the church today and the generation of Nehemiah that should not be ignored.

First, it should stimulate us to begin afresh preaching the distinctive plea of Christ's church. Jesus died to build *one church*, yet many of our young people have a "denominational" understanding of Christianity because we have failed to preach the *distinctiveness* of his church.

Good Bible words like unity, freedom, and love are being hermeneutically castrated and denominational words and definitions are being implanted in their place. Nehemiah's language of Ashdod is today's language of choice and because of this half our children cannot speak the language of God. The watch-word of the "Restoration Movement" would serve well as a byword today, **"Speak where the Bible speaks and remain silent where it is silent."**

Brethren, let us get back to calling *Bible* things by *Bible* names and doing *Bible* things in *Bible* ways. This will show the world, and teach our children, that we are God's people, separated and sanctified to God. A people who are willing to take the abuse of the world and our own compromising brethren to prove devotion to the Father.

Second, Nehemiah contended with the users of the language of Ashdod. He cursed them, struck some of them, and pulled out some of their hair, and made them swear, by God, that they no longer would give their children or themselves to the world. May Nehemiah's closing words be appropriate to our generation, **"Remember us, O God, for good."**

—Post Office Box 904
Palacios, Texas 77465

"BEHOLD THE PATTERN"

Goes to 11th Printing
Totalling 55,000 Copies

One way to get to the core of what is happening to the churches of Christ is to read brother Goebel Music's monumental 672-page book, *Behold The Pattern*. Originally printed in December, 1991, demand has been such that it now has gone through ten printings; the 11th printing is scheduled from the press on August 25, 1994. Order yours from **Goebel Music, 5114 Montclair, Colleyville, Texas 76034**. (Please enclose \$7.50 for one copy or \$96.00 for one case of 16 books, postage paid.)

Rodney Hamon, The Ozona Church Of Christ, And The Ozona Ministerial Alliance

Dan Rogers

Rodney Hamon is the minister of the Ozona Church of Christ in Ozona, Texas.¹ He is also "a part of" the Ozona Ministerial Alliance.² In the June 30, 1993 issue of *The Reflector*, which is published by the Ozona Church of Christ, brother Hamon wrote an article entitled, "The Ozona Ministerial Alliance."³ The purpose of the article seems to have been to defend and justify his participation in the Ozona Ministerial Alliance.

The Ozona Church of Christ is served by three elders. They are **Charles Preddy, Gary Vannoy and Lloyd Winkley**.⁴ Apparently, brother Hamon has the support of these elders in his involvement in the Ozona Ministerial Alliance. This conclusion is drawn from the fact that, in the time since he published his apologetic for his involvement in the Ozona Ministerial Alliance, he has repeatedly made favorable references to the alliance, and is even actively seeking to involve the congregation in a "take 'Ozona For Christ'" effort with the various Ozona denominational groups which are part of the Ozona Ministerial Alliance.⁵ It is certainly the case that if these three elders were opposed to what he is doing, he would not be permitted to continue to promote the Ozona Ministerial Alliance in the pages of *The Reflector*. Not only that, but if these elders were in opposition to what brother Hamon is doing, surely they would have stated such in the pages of *The Reflector*. But they have not done so, and brother Hamon continues to promote the Ozona Ministerial Alliance, as well as seek to involve the membership of the Ozona Church of Christ in its activities. Therefore, he must have the support of these three elders.

ACTS 20:30 APPLIES

This is tragic, but not surprising. After all, elders are not exempt from becoming false teachers. Paul's warning to the elders of the congregation in Ephesus is still a valid warning for the elders of congregations today: "**Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.**"⁶

Brother Hamon implies that he participates in the Ozona Ministerial Alliance because, like Paul, he desires

to become "...all things to all men so that by all possible means he might save some."⁷ By this, does he mean that he is participating in the Ozona Ministerial Alliance in order to try to "save some" of the denominational ministers who also participate in the alliance? That is not likely. You see, brother Hamon does not seem to consider those who are in the denominations, whether it be preachers or members, to be lost. He calls them "believers"⁸ as well as "disciples."⁹ Not only that, but notice what he says as he instructs the members of the Ozona Church of Christ with regard to inviting people to church:

Most of us have been too quiet for too long. Let's begin asking people we associate with everyday where they go to church and if they go regularly. If they have a church home and assemble regularly, praise the Lord! If they have a church home but don't attend, encourage them to start back October 3rd. If they don't have a church home or don't like the one they have, encourage them to assemble with us.¹⁰

Did you catch what he said? He said, by way of implication, that if the person the members of the Ozona Church of Christ invite to attend church indicates that he attends the Baptist Church, then they should rejoice over that fact! Not only that, but if the person they invite attends the Baptist Church, but has not been doing so on a regular basis lately, then brother Hamon instructs the members of the Ozona Church of Christ to encourage that Baptist to start back to attending the Baptist Church. The only people that he tells the members of the Ozona Church of Christ to invite to attend the Ozona Church of Christ are those who either are not members of some denominational church, or else do not like the denominational church of which they are members.

As such, it would seem that the only "some" that brother Hamon might even possibly "save" would be those who are among the "non-churched." For surely, if he instructs the members of the Ozona Church of Christ to "praise the Lord" when they find a Baptist or whatever who attends a denominational church on a regular basis, then he must think that such a denominationalist is in a

proper relationship with God. That being the case, when he does find an unhappy denominationalist, all that he needs to do is encourage that person to attend the Ozona Church of Christ, or perhaps some denomination other than the one he is unhappy with. If the unhappy denominationalist does choose to attend the Ozona Church of Christ, then surely brother Hamon, the three elders, and the members of the congregation will "praise the Lord" and accept him as a Christian.

WHAT DOES HAMON BELIEVE?

In addition to the congregation which brother Hamon serves as a minister, several other churches also are to be found in Ozona, Texas. This includes three Baptist congregations, one Assembly of God congregation, one Catholic congregation, one Lutheran congregation, and one United Methodist congregation.¹¹ There may even be other denominational congregations. Some, if not all, of these churches are members of the Ozona Ministerial Alliance. They hold to numerous conflicting doctrines with one another, as well as—at least one would have thought—with the Ozona Church of Christ.

If these denominational churches are in agreement on anything, it is with regard to the beliefs that salvation is by faith only and that baptism is not essential to salvation. With regard to baptism, they teach that salvation comes before baptism. Yet brother Hamon praises the Lord that people are members of these denominational groups, and in essence instructs the members of the Ozona Church of Christ to leave them alone if these denominationalists are happy where they are attending.

It would seem that Hamon does not believe that baptism is for the remission of one's sins,¹² or that only those who believe AND are baptized will be saved.¹³ If he says that he does believe these things, then how can he participate in, much less seek to justify his participation in, the Ozona Ministerial Alliance?

"ALL THINGS"? OR COMPROMISING?

Hamon may argue that he is simply becoming all things to all men by his participation in the Ozona Ministerial

Alliance, but the sad truth is that he is in reality compromising the gospel of Jesus Christ. Not only that, but even if he were to somehow inconsistently believe that those in the denominations were lost, the fact remains that by his participation in the Ozona Ministerial Alliance, he is giving his tacit approval to the denominations. One may rest assured that as far as the denominations are concerned, they regard his participation in the Ozona Ministerial Alliance as an indication that he accepts them as Christians, and thus considers them to be saved.¹⁴

HAMON AND SECTARIANISM

Hamon tells us, in essence, that to *not* participate in the ministerial alliance is to build a wall of sectarianism around oneself.¹⁵ He in essence tells us that to *not* extend the hand of fellowship to the denominations is to be sectarian. He in essence tells us that to *not* acknowledge those of the denominations as Christians is to be sectarian. However, if one will just join the ministerial alliance, extending the hand of fellowship to the denominations, and thus acknowledging those of the denominations as Christians, then he will break down the walls of sectarianism which he is guilty of building, and will himself cease to be sectarian.

However, the truth of the matter is that one is not sectarian because he refuses to give his approval or fellowship to the denominations. One is not

sectarian because he teaches that those in the denominations are lost. The denominations are the ones that are sectarian. The denominationalists are the sectarians. Brother Hamon, the three elders, and the members of the Ozona Church of Christ do not *cease to become* sectarian when they fellowship the denominations. Rather, they *become* sectarian when they do so! Christ is not divided,¹⁶ and agreeing not to disagree with those who are divided by following the teachings of men rather than the Christ,¹⁷ only puts one into the same sectarianism that they are in.

"MARKING" TRUTH; UPHOLDING ERROR

Hamon has evidently been feeling the heat from a few within the Ozona Church of Christ who have not swallowed his apologetic concerning the Ozona Ministerial Alliance. So, he alleges that they are guilty of holding to tradition.¹⁸ Not only that, but he applies I Timothy 1:6-7 to them, thus charging that those who would dare to oppose the digression that he and the elders are leading the Ozona Church of Christ into: 1) have wandered away from sincere faith, 2) have turned to meaningless talk, and 3) do not know what they are talking about.¹⁹ As if this is not enough, he then goes on to promise that he is going to adhere to Paul's advice in Romans 16:17-18 and "**mark them which cause divisions and offenses**

contrary to the doctrine which ye have learned..."²⁰ In other words, he is warning those who are resisting his digression that if he has his way about the matter, if they do not cease resisting his digressive efforts, he will see to it that they are put out of the church.²¹

However, it is Hamon, the three elders, and the Ozona Church of Christ who need to be marked. As to those few who "**have not defiled their garments,**"²² it may well be time that they "**come out from among them, and be ye separate, saith the Lord.**"²³

ENDNOTES

¹The Reflector (Ozona, TX: Ozona Church of Christ, 1993), 93:20:4.

²Ibid., 1.

³Ibid., 1-2, 4.

⁴Ibid., 4.

⁵The Reflector, 93:24:1.

⁶Acts 20:30, King James Version Of The Holy Bible (Nashville, TN: Thomas Nelson Publishers, 1976). All Scripture quotations are taken from the King James Version of the Bible.

⁷The Reflector, 93:20:2.

⁸Ibid.

⁹Ibid.

¹⁰The Reflector, 93:26:2.

¹¹1990-1991 San Angelo Area Wide Phone Book (Midland, TX: Associated Publishing Company, 1990).

¹²Acts 2:38.

¹³Mark 16:16.

¹⁴This is based upon first-hand personal observation, as this writer must ashamedly admit that in the past, he, too, has compromised the gospel by participating in the ministerial alliance. As such, he knows only too well how the denominations regard it when a member of the churches of Christ participates in the ministerial alliance!

¹⁵The Reflector, 93:20:2.

¹⁶I Corinthians 1:13.

¹⁷I Corinthians 1:12.

¹⁸The Reflector, 93:20:4.

¹⁹Ibid.

²⁰Ibid.

²¹III John 10.

²²Revelation 3:4.

²³I Corinthians 6:17.

—Post Office Box 445-A
Sheffield, Texas 79781

A CRITIQUE OF THE 1994 CAROLINA LECTURESHIP

Bruce R. Curd

[EDITORIAL NOTE: Sometimes departures from truth in the brotherhood are like forest fires—no sooner do we put out the fire in one area or place than it breaks out somewhere else. Under date of July 22, 1994, brother Bruce R. Curd, an old time gospel preacher known for truth and soberness, enclosed a booklet with the above title, asking that we call attention to what is happening in the Carolinas, where he lives. It is much too lengthy for us to reproduce in full; however, following are some of the things he had to say.—Ira Y. Rice, Jr., Editor]

The April 1994 edition of the *Carolina Christian* contains a summary of some of the speeches that were presented at the 50th Annual Carolina Lectures on April 4-7, in Hickory, North Carolina. The theme of the lectureship was "Freedom in Christ" based on the book of Galatians.

In his editorial, Johnny Melton sets the tone for the lectures and focuses attention on the subject matter and thrust of what is to come. In his first statement, the editor writes, "Just as

Paul took on the legalists (those who sought salvation in law-keeping) of his day, faithful Christians resist modern-day legalists."

It is apparent that brother Melton is issuing a challenge to those whom he regards as "legalists." Hence, he is saying that he will "take on," or oppose, the legalists of today just as Paul did at Galatia and elsewhere. All of the speakers whose lessons appear in his magazine voice, in some degree, the same sentiment. It is clear that these

brethren have somebody (or somebodies) in mind that they think are unfaithful to the Lord, whom they as "faithful Christians" will resist.

WHO ARE THE LEGALISTS?

Who are the legalists, brother Melton, that you and your staff will resist? Why don't you name them? Or are you fearful of breaching your own editorial policy? (*Carolina Christian*, June, 1993, p. 4) Remember about "harsh, unkind or unpleasant" words.

Well, brother Melton, this review is

one means by which some of us that you believe are unfaithful have chosen to accept your challenge and attempt to expose the sophistry of both you and your associates. Your claims deserve a response. This review will not be intentionally caustic. It is designed, however, to be pointed and to meet the issue head-on.

Your definition of legalism (you mention the term twelve times) appears calculated to impress your readers with the idea that you are set to oppose those that you consider to be legalists and who are parallel to the Judaistic teachers that Paul refuted in his Galatian letter.

IS IT LEGALIST TO REJECT "GRACE ONLY" DOCTRINE?

The practical use of the term "legalist" today is an epithet hurled at persons who reject the false doctrine of salvation by "faith only," or, as in this instance, the "grace only" philosophy. We are positive that such is the use that brother Melton and his speakers are making of the term in question...

Brother Melton mentions "a subtle legalism" that he thinks some are in

grave danger of falling into by turning "our faith response to God's grace into a formula that we have deduced from the scriptures." If I read him correctly, brother Melton is saying that there is no logical, step-by-step, human response in turning to God in obedience.

Brother Tim Sensing will later be specific with what you only hint at. He says, "I'm not justified by five acts or three principles or anything else." Is that what you are saying, too? Then what would you tell an inquiring sinner as to how he could be saved? Is it something better felt than told? Is not faith a logical approach? What is the order of faith and repentance? Confession? Baptism? Have you brethren become so fearful of God's order of things that you have fled to the opposite end of the spectrum and espoused the "grace only" doctrine?

—Rural Route 1, Box 84A
Marion, North Carolina 38752

[EDITORIAL NOTE: So much valuable information follows the above opening statement by brother Curd that we wish space would allow us to publish the entire 28-page booklet. On succeed-

ing pages, brother Curd reviews articles on "Another Gospel?—Galatians 1:6-10" by Dennis Conner; on "Justification by Faith—Galatians 2:15-21" by Tim Sensing; on "Sons, Not Slaves—Galatians 3:21-4:7" by Ernie Thigpen; on "Called to Freedom—Galatians 5:1-5" by Jeff Payne; and on "Live by the Spirit—Galatians 5:16-21" by Ross Thomson. On pages 19-21, C. W. Bradley, of Memphis, Tennessee, pens an open letter "To My Brethren Throughout the Carolinas." On pages 21-23, Will T. Winchester, of Marion, North Carolina, reviews "Call to Freedom" by Johnny Melton, followed by an article on "Grace, Law, Faith" and an open letter "To Each Congregation of the Church of Christ in the Carolinas." Then Bill Heinselman, of Cary, North Carolina, closes the booklet with "Some Observations."

For copies of this material, you are invited to send a large, stamped (52 cents, please), self-addressed envelope to Will T. Winchester, 205 Ann Street, Marion, North Carolina 28752. You need to read the whole thing—then draw your own conclusions—Ira Y. Rice, Jr., Editor]

EVERYWHERE SPOKEN AGAINST

Dan Goddard

Christian people have suffered misrepresentation and abuse from the beginning. Since the establishment of the church at Jerusalem on the day of Pentecost, its members have been represented by their religious neighbors as "the sect everywhere spoken against."

It is still so today. There is one religious body that all the sects and denominations bitterly antagonize. While they disagree and are divided among themselves, they all unite to oppose this one religious body. But the members of this one religious body suffer in silence and offer no retaliation. Their only effort is to point out the false things the denominational churches say about them, and to point to the things that the Bible plainly says. It is strange that merely pointing to what the Bible says, and only insisting that it means what it actually says, should arouse people who profess to believe in Jesus to such antagonism.

NICKNAMED AND RIDICULED

But those who are Christians—only Christians—who refuse to wear human names have always been nicknamed and ridiculed. The religious enemies of

Paul represented him to the Roman governor as "a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes" (Acts 24:5). They were irritated because Paul was converting many of their leading members and persuading them to become Christians. As to being "a mover of insurrections," neither Paul nor any of the Christians written about in the New Testament ever took any part whatever in politics, other than to honor the existing government and to obey its laws.

And as far as being "a ringleader of the sect of the Nazarenes" the church that Paul was a member of was not a "sect" in any sense of the word but was, and now is, the one and only church that Christ established. Indeed, for this simple reason, it is the only religious body on earth that is *not* a "sect" or "one of many." The "only one" cannot be "one of many" or a "sect."

The members of this one true church were called after Christ and not after the poor, despised town in which he lived, "...And the disciples were called

Christians first in Antioch" (Acts 11:24). "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16). It is obvious that no man can glorify Christ by wearing any other name. Wearing religious names not found in the Bible gives the honor to men and not to the Lord, to whom all honor and glory belongs.

EXACTLY THE SAME GROUND

Today the one religious body of people standing exactly on the ground that Paul and the early Christians stood on suffer the same things at the hands of religious sects that they suffered "in the beginning of the gospel." Today they are regarded as "pestilent" or "disturbers" because they insist on preaching exactly the things that the apostles preached, as they "preached the gospel unto you by the Holy Spirit sent forth from heaven."

To preach the gospel as the apostles preached it really would break up any denominational "revival" and convert it into a gospel meeting. When "seekers" go forward to "the altar," no one is allowed to read from the New Testa-

ment what the Holy Spirit, speaking through the apostles, says for them to do to be saved. Such a thing would change the whole course of "the revival." Indeed, it really would disturb the efforts of those preaching a man-originated, denominational doctrinal theory that the Spirit comes down directly from heaven and saves a man without the gospel.

This is why the various sects and denominational churches consider the man who preaches the things that the apostles preached "a pestilent fellow." It "pesters" them; in fact telling the people what the Bible actually says puts them out of business!

But is a gospel preacher today "a pestilent fellow," as the Jews accused Paul of being? No more so than Paul was. It is true that when a man preaches the gospel as the apostles preached it, it means the end of all sects and denominational churches and a recognition of the one true church that was established by the Lord Jesus Christ.

SECTS CANNOT POSSIBLY UNITE

Hence all the sects, or man-originated denominational churches, because of their contradictory doctrines, cannot possibly unite. Yet they get together and combine their efforts in a "merger" to oppose the preaching of anyone who takes the Bible only as his Guide and preaches the very words of the Bible, nothing more, nothing less, nothing else.

Such a procedure, upon their part, is one of the most erratic enigmas that

confronts the public. They all profess to believe the Bible and to accept it as the word of God. Yet, due to their respective humanly-originated creeds, or denominational doctrinal theories, they all object to preaching the things that the apostles preached. In New Testament times those who accepted the teaching of the apostles "were called Christians first in Antioch," as we have noted already. But none of the denominational churches (all of them which have creeds, disciplines or manuals, other than the Bible), while all claiming to be Christian, are willing simply to wear the name of Christ. They prefer to wear various names that concede to be of purely human origin, such as Catholics, Episcopalians, Presbyterians, Methodists, Baptists, and many others. They cannot deny that they teach or practice things that the body of religious people who "were called Christians first in Antioch" did not teach and practice.

It is also strangely significant that, while all of the humanly-originated denominational churches join together in opposing the churches of Christ and in endeavoring to heap ridicule upon them, at the same time, all of them admit that churches of Christ occupy a position religiously that is infallibly safe. The denominational churches concede that we are right! They ridicule us and bitterly oppose us; but they admit that if a man stands upon exactly the same things that the apostles preached he is a Christian and has a

well-grounded hope of heaven when he dies. All the Bible comes to a point in the teaching of the twelve apostles of the Lord Jesus Christ. They were, now are, and will be until the end of time as they speak through the Bible, his official spokesman. If a man believes and practices what the apostles preached, he cannot possibly be wrong, but is bound to be right and to occupy the safe ground. This is just as sure as the fact that the Bible is the word of God. All the denominations admit this to be true.

They also admit that the apostles preached that all who believe in Jesus Christ must "**Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost**" (Acts 2:38). The denominations, because of their mistaken ideas on the work of the Holy Spirit, say that it is unnecessary to be baptized. But if a man goes ahead and obeys the Spirit's command to be baptized, they all admit that he is saved and occupies safe ground.

We kindly affirm, without fear of successful contradiction, that Christian people occupy the only position religiously that is infallibly safe—that is right and cannot be wrong. We also kindly wish to call attention to the fact that the religious ground they occupy is the one and only position before the world that all other religious bodies will eventually have to come to.

—1400 Troy Road
Collinsville, Illinois 62234

Notes & Quotes...

ROBERTSON COUNTY LECTURES

Roy Deaver, Wellington, Texas: "Make your plans to be with us in the great **ROBERTSON COUNTY [TENNESSEE] LECTURESHIP**, Greenbrier, Tennessee (the 10th Annual Labor-Day-Week-end Lectureship).

The time: Friday night, September 2 through Monday night, September 5, 1994.

The place: Greenbrier, Tennessee (north of Nashville, south of Springfield, on Highway #41, east of I-65), **Robertson County Church of Christ building.**

The theme: "BACK TO THE BASICS."

There will be 23 sessions, including one Open Forum and 20 speakers. These speakers are as follows: **Mac Deaver, Dub McClish, Bill Cantrell, Leon Stanciff, Paul Sain, James Boyd, Roy Deaver, Ira Rice, Johnny Polk, Roy McConnell, Buster Dobbs, Wayne Coats, Garland Elkins, Glenn Jobe, and Robert Taylor.**

These preachers will be discussing the following: Faith, Repentance, Confession, Baptism, Giving, Principles of Bible Study, Preaching, the Lord's Supper, Singing, Prayer,

the Lord's Church, the Gospel of Christ, the Bible Doctrine of Fellowship, the Jubilee, Modernism Past (and current consequences), Denominationalism, Pentecostalism, the One Church, Church Growth, Evangelism (Obligation, Opportunities, Problems), Anti-ism (versus Scripture), and Premillennialism.

"The 'most excellent' noon meal each day will be provided by the congregation. Come be with us. You will enjoy the lectures and the fellowship. Come as early as you can and stay as long as you can."

"STRICT OBEDIENCE"

Wayne Price, Post Office Box 760, McLoud, Oklahoma 74851: "Occasionally you hear someone use the term 'strict obedience' in relation to what the Bible expects of its followers. But, wait a moment, what is the opposite concept advocated by many religious groups today? Is it not 'loose obedience'?"

"The popular idea seems to be just 'sort of aim at doing what the Bible says,' and let God's grace cover all your shortcomings (see Romans

6:1 for the same idea). It was wrong then, and it is wrong now!

"The general public could learn much about what the Bible really teaches if they would just open their Bibles and read for themselves what it says.

"In I Samuel 13:9, King Saul made a serious mistake. He offered a sacrifice, when it was the priest who was authorized to perform that task. Modern man would probably have argued that 'as long as Saul was sincere, what difference did it make?' Yet, Samuel told Saul that he had 'done foolishly' and that he 'had not kept the commandment of the Lord.' Was strict obedience required or something else?"

"In I Samuel 15:10-23, we see once again that Saul would fit in quite well today with our modern world's idea of 'obeying' God. Yet, God rejected Saul as king for his disobedience (vvs. 22-23).

"No doubt, many honest people today really believe that they too are 'obeying the Lord' (as did Saul—I Samuel 13:15), but they are practicing a 'loose' type of obedience. Even in the first century, Jesus himself declared: 'Why call ye me, Lord, Lord, and do not the things which I say?' (Luke 6:46). That remains our obligation today as well, and no one can assume that personal responsibility for us."

Bruce R. Curd, Route 1, Box 84-A, Marion, North Carolina 28752: "Inclosed is a little

pamphlet which is self-explanatory. It is our effort to oppose the heresy that is being taught in the **Carolina Christian Magazine** by its current editor, **Johnny Melton**, and his associates on 'grace only.' We have sent copies of this booklet to most congregations in both North and South Carolina and to dozens of other preachers and churches across the land.

"It is to be hoped that you can use at least my critique of the 1994 lectures that appeared in the April 1994 issue of **Carolina Christian**. Some who attended have told us that these are typical of the entire lectureship. If you can publish this material in **Contending for the Faith** it would give us a much wider coverage of what we are attempting to do in the Carolinas... the sooner the better. Liberalism is rampant in these parts.

"Efforts are in process to put together a team of speakers for a second series of lectures on 'Freedom in Christ' (based on the book of Galatians) sometime in late September at a location somewhere near Charlotte or Gastonia, North Carolina, but ours will be called 'A Second Look at the Book of Galatians.'

"Any help you can give us in advertising and spreading the good news will be greatly appreciated... We are in a fight to the death! God help us!"

[NOTE: Please read and study brother **Curd's "Critique of the 1994 Carolina Lectureship,"** which begins on page 13 of this issue of **Contending for the Faith**. IYR Jr.]

PHILLIP MORRISON REVEALS MORE OF JUBILEE'S AGENDA

Lloyd E. Gale, Jr., elder/preacher, 1186 Martha Leeville Road, Lebanon, Tennessee 37090: "Phillip Morrison, the Jubilee Coordinator, said, 'A goal of the renewal in the Churches of Christ is to break down the traditional isolationist spirit of the congregations.'

"Jubilee has a goal to 'break down' the 'traditional' isolationist spirit of the congregations. One may only wonder what Morrison has reference to when he speaks of an 'isolationist spirit.' The church has the commission to go into all the world and to preach the gospel to every creature (Matthew 28:19-20). I have never known the church not to be working toward growth and conversions. We have employed every scriptural means to work toward this goal. Such is not an 'isolationist spirit.' If, however, Phillip Morrison is talking about unscriptural unions with false religions, then the church is properly isolationist. 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?' Look at verse 17: 'Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.'

"'Be ye separate' demands that the Lord's church be 'isolationist.' Is it the goal of the Jubilee people to countermand this command of God and to encourage joint participation of the Lord's church with denominations? Their joint participation in **A Dental Clinic** for Nashville and their joint participation in that **Post-Easter Worship Service** with a number of false religious groups is evidence of their goal.

"Where in God's word is there any authority for the establishment and existence of any denomination? Is there any indication at all in God's word that any denomination has God's approval? If God did not authorize denominations, then who did?

"What Phillip Morrison and the Jubilee people desire is to equate the church planned and built by Jesus Christ and purchased with his own blood with counterfeit churches devised by Satan. Phillip Morrison explains this with his next statement: 'I don't feel that the enemies of God's work in Nashville are people of other fellowships.' Other fellow-

ships' and 'other traditions' mean the denominations to the Jubilee crowd.

"Denominations are not the enemies of God's work, according to Phillip Morrison. He then goes on to say: 'The real enemies are 'things' like pornography, guns, and drugs, and our commitment to Jesus Christ as Lord is the message we need to portray to our community.'

"No, the real enemy is Satan and his agents which includes every denomination on earth. Things such as pornography, guns, and drugs are only some of the devices that the real enemy employs. Some of these named devices have been aided and abetted by some denominations who are the agents of Satan. If we are committed to Jesus Christ as Lord, we will be committed to his church to the exclusion (isolationist spirit) of every counterfeit church (Matthew 16:18).

"Phillip Morrison and his Jubilee fellow-travelers intend to 'break down' what they identify as the 'traditional isolationist spirit.' Is this an example of 'commitment' to Jesus Christ as Lord? What do you think?"

The same people being featured by 'Jubilee' in Nashville continually are featured by similar divisive programs such as the **Tulsa (Oklahoma) Workshop**, the **Greater Northwest Evangelism Workshop**, of Tacoma, Washington; and now we are seeing these same names in something called "In Search of Wonder," a seminar being sponsored by the **Oak Hills Church of Christ**, where **Max Lucado** preaches, in San Antonio, Texas.

In a flyer just received from a good brother in Texas, we note the following announcement:

IN SEARCH OF WONDER

A Biblical Theology of Worship
for Today's Church
A CHURCH THAT CONNECTS III
August 5-7, 1994

All New: A biblical theological study of the place and power of worship. Connecting with an Unchanging God.

Eight main speakers on Friday night, Saturday and Sunday morning include Lynn Anderson, Max Lucado, Mike Cope, Jack Reese, Jeff Nelson, Rubel Shelly, Randy Harris and Harold Shank

Classes: All Aboard: Helping New Members Connect with the Life of Your Church

No is not the Final Word: How to Work with People Who Don't See It Your Way

Worship is a Verb: The Physical Side of Worship

Navigating Change: How to Change your Church Without Destroying It

Getting Smaller to Get Bigger: Small Groups That Connect Worship Leading and Planning the Assembly

What is Drama Doing in the Church?

Alone with God: Nurturing Your Private Worship

The Technology of Contemporary Worship: Sound, Lights, Projection, Recordings

What Our Youth Think of Worship Planning and Implementing Outreach Events

The Change Lever: The Essential Steps for Making Your Vision a Reality

How to Make Leaders Out of Followers: The Biblical Ways Inherent Within Ken Blanchard's Leadership Development Principles

The Church with Many Faces: Developing Multiple Styles of Assembly in the Same Church

In a note at the bottom of the flyer, it says: "Ten of our members have already signed up to attend this seminar. The cost per person is \$35.00 each. The seminar is being sponsored by the Oak Hills Church of Christ in San Antonio, Texas. If you are interested in attending and need more details, contact **Perry Chesney, Jr., Southside Church of Christ, 8725 Jefferson Hwy, BR LA 70808.**

[NOTE: Brethren, when we receive publicity, such as the foregoing, instead of just assuming it must be all right because it is being sponsored by someone claiming to be a church of Christ, we had better look into it—particularly so, when their announced speakers include the same names of those appearing on such events as the "TULSA WORKSHOP," "JUBILEE" or the "GREATER NORTHWEST EVANGELISM WORKSHOP." These men have an agenda quite different from what we read about in God's word. Now we can add one more such event to look for—something called "IN SEARCH OF WONDER." Same people, Same agenda. IYR Jr.]

Much appreciation to **C. W. McGuire**, of Waynesville, Missouri, for several checks received, totalling \$150.00, saying, "I will make an effort to send from time to time some support for your untiring efforts in these wonderful works."

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org.
U. S. Postage
PAID
Birmingham, Ala
Permit No. 572

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

'Hardeman Tabernacle Meetings' Versus 'Jubilee'

[EDITORIAL NOTE: *Charles B. Myers, of Sparta, Tennessee, preached for the West Sparta congregation for some 30 years. Baptized by E. G. Creasy, in 1930, he began preaching in 1935 in Scottsdale, Kentucky. After completing a B.A. degree at David Lipscomb College, in Nashville, Tennessee, he did graduate work at Harding Graduate School of Religion, in Memphis. For many years he was alternate speaker on a daily radio program over WSMT, at Sparta. Following is a contrast he draws between two wildly dissimilar series of major events in the Greater Nashville Area, where he has lived and labored for the Lord for almost four decades.—Ira Y. Rice, Jr., Editor*]

In a recent issue of the *Nashville Banner* space was allotted on the front page concerning the *Jubilee* being held in the Nashville Convention Center. Included in the article was a statement by **Rubel Shelly**, the minister of the *Woodmont Hills Church of Christ*, one of the sponsors of the *Jubilee*. He is quoted as saying, "There is no way to do anything that is as high-profile as the *Jubilee* without being the target of criticism."

Mr. Shelly needs to be reminded of an event or events with as much or more magnitude as the *Jubilee*, yet with very little, if any, criticism at all. I have reference to the *Hardeman Tabernacle Meetings* held in the *Ryman Auditorium* in Nashville. The first of these meetings began on March 28, 1922. There were over forty congregations in Davidson County at the time, and the majority, if not all of them, cooperated in this effort. Before the first meeting began 165,000 pieces of literature were distributed advertising the meeting. Large illuminated signs

were erected along the street car lines. A half page ad appeared in both daily papers in Nashville. Every home in Nashville that had a phone was called and given a personal invitation to attend.

Brother **N. B. Hardeman** was the speaker, and brother **C. M. Pullias** directed the singing. At many of the services the auditorium, which seated about 8,000, was filled, and an estimated two or three thousand were turned away. The sermons were printed word for word in both the *Nashville Banner* and the *Tennessean* each day. Both papers had a combined circulation of over eighty thousand.

Each congregation that cooperated in these great meetings was described, and I quote: "Each is an independent unit in its respective community, self governing, and therefore, unhampered by an overhead board or denominational control. Each is organized with its elders, or bishops, and deacons, after the pattern of the New Testament congregations, and with no other

offices; and each seeks to rule in accordance with New Testament directions to these officials."

IN CONTRAST THE JUBILEE IS NOW INCORPORATED WITH A BOARD AND OFFICERS THAT DIRECT ITS AFFAIRS.

The result of the first *Hardeman Tabernacle Meetings* was amazing; two hundred were baptized and twenty-five restored. These were just the visible results. No other event held in Tennessee has ever had as much lasting and favorable impact for the church than the *Hardeman Tabernacle Meetings*, including the *Jubilee*.

The purpose of all four of the *Tabernacle Meetings* was solely to promote true New Testament Christianity. The reason for so much criticism of the *Jubilee* is the effort to promote a denominational concept of Christianity in worship and practice.

The last of these four great meetings was held in October, 1938. Again **N. B. Hardeman** was the speaker, and **Ben H. Murphy** directed the singing. I was

(Continued on Page 3)

Contending FOR THE Faith

Volume XXV, No. 9 September/1994

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Dan Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coss	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price

Stephen Wiggins

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$18.00. Five Years \$26.00. **Club Rate.** Five Subscriptions \$26.00. **Whole Congregation Rate:** Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526.

Editorial...

ETERNAL VIGILANCE

(The Price of Truth)

An old saying we used to hear years ago is that "the price of truth is eternal vigilance." That saying may not have meant much to some of us then; however, it should take on poignant meaning now.

Did you notice brother J. E. Choate's comments in his "Antecedents of the Christian Jubilee" article (reproduced from *Biblical Notes*) in our August issue of *Contending for the Faith*? Among other things, he said, "if brethren want the first date which marks the beginning of the division between the conservative and liberal churches of Christ, then both can settle on the September 10, 1973 Memphis date"—the date of the great "stand off" encounter between the two groups.

He further said, "If I were called upon to supply the second date which marks the present and growing division in churches of Christ, I would settle on Jubilee '91, when Gayle Napier made his infamous remark that in the worship service of your church that one of every four men who enter the doors of the church was abusing his wife, children, or exhibiting some other form of perverted behavior... Were I to describe an outstanding feature of Jubilee, it would be to call attention to the laughter and applause when the conservative churches of Christ are brought under direct and verbal assault."

DESTROYING OUR IDENTITY

Earlier in this same article, brother Choate pointed out that "It is not surprising that Rubel Shelly and his advisors have settled on key-note speakers for Jubilee '94 who would destroy the identity of the conservative churches of Christ. Max Lucado, Michael Cope, Rick Atchley and Marvin Phillips are well known for their liberal attitudes. There is no reason to expect anything of substance from these 'change agents.' Dr. Shelly threw the gauntlet down when he announced these brethren as 'key note' speakers for Jubilee '94. Notice was served on churches who were sympathetic to Jubilee that 'Rubel Shelly' was in charge, no matter what elders of long established churches may have otherwise thought."

Now we are hearing from naive, gullible brethren that it will be *different* next year when *Madison* and *Green Ridge* are in charge. How

so? When announcing Jubilee '95, the elders and ministers of the Madison Church of Christ sent out a signed letter specifically demurring from any such control. Their letter reads as follows:

June 9, 1994

Dear Fellow Christian:

In just a few weeks, we will be enjoying the sixth JUBILEE, an event that the Madison Church has endorsed from the beginning. Next year, in 1995, we are committed to being a co-sponsor of JUBILEE with the Green Ridge Church of Christ. We consider JUBILEE to be a spiritual feast—and a church rallying point—of major proportions.

It is no surprise that from time to time someone on the program will stir controversy or one of our co-sponsoring congregations may be in the news. Please recognize that this is to be expected in any area-wide endeavor involving a wide range of congregations, speakers, and viewpoints. Madison is in no position to censor or stifle the speakers.

Taken as a whole, JUBILEE is thought to be of enormous benefit to individual Christians as well as the cause of Christ in this area. You are urged to attend—to talk it up—and to invite your friends.

In Christian love,

The Elders and Ministers of the Madison Church of Christ
(Signed)

Tom Balthrop	Charles Link	Norman Slate
Bill Bennett	Bob McElhiney	Nick Boone
Dale Bishop	Ken Rice	Jerry Sherrill
Joe Corley	Glendle Slate	Frank Scott
J. D. Elliott	Ray Wilson	Bill Hunter
Bob Hudson	Steve Flatt	Tory Tredway
Russ Kirsten	Dan Dozier	

MADISON'S LETTER ANALYZED

For those who do not read carefully, the foregoing letter by the Madison elders and ministers may indeed be reassuring. However, if we stop to analyze what it *really* says, it should

sound a five-alarm warning for all to hear. Note what the letter actually *says*:

Paragraph #1. Regardless of all the false teachers who have been invited to speak from year to year thus far, Madison *says* that "THE MADISON CHURCH HAS ENDORSED" the Jubilee "FROM THE BEGINNING." In other words, they haven't seen anything wrong with it—even yet!

Paragraph #2. Madison sees nothing wrong with all the controversy Jubilee has stirred, saying such is to be "expected." Also that "MADISON IS IN NO POSITION TO CENSOR OR STIFLE THE SPEAKERS." This is hardly the point, is it? Why *invite* speakers of such "uncertain sound" in the *first* place that they would *have* to be either *censored* or *stifled*! By inviting *known false teachers* as their principal speakers, Jubilee has laid itself wide open to doctrinal question.

Paragraph #3. Even though Madison's elders and ministers *knew* who the *false teachers* were whom Rubel Shelly/ Woodmont Hills, *et. al.* had chosen for Jubilee '94, they *still* said, "YOU ARE URGED TO ATTEND—TO TALK IT UP—AND TO INVITE YOUR FRIENDS."

If Madison was so lackadaisical and careless for unquestionably unsound speakers being invited *by others* in '94, what makes brethren suppose it will be different in '95, when they themselves, together with Green Ridge, are in charge! Jubilee is indeed "a church rallying point—of major proportions"—for liberals!

—Ira Y. Rice, Jr., *Editor*



'Hardeman Tabernacle Meetings' Versus 'Jubilee'

(Continued from Page 1)

present at one of the services of this meeting, and I am personally aware of the great crowds and tremendous interest that prevailed. This last meeting had a specific purpose. Premillennialism was raising its head throughout Middle Tennessee, and churches were being disturbed by this false doctrine. As the result of this meeting brother Hardeman dealt a blow to this false teaching from which it has never recovered.

Brother J. Leonard Jackson introduced the speaker at the first service of this 1938 meeting. Following is an excerpt from that introduction:

"Modernism today is removing the ancient landmarks of Biblical facts. The spirit of compromise, and halting between two sides, is removing the

ancient landmarks of Biblical commands. The church therefore, needs constant admonition to contend earnestly for the faith."

Though brother Jackson spoke these words over a half-century ago, no better terms could be used today to describe the situation in the church as a direct result of the compromising spirit which is being propagated by the speakers and promoters of the Jubilee.

Most of the tapes that I have heard of the speakers of the Jubilee have done nothing more than label as *traditionalists* those who are standing for the restoration of New Testament Christianity.

What is the difference between the Hardeman Tabernacle Meetings and the Jubilee? The Hardeman Tabernacle

Meetings *solidified, built up and unified* the church in Middle Tennessee. They had the most favorable and lasting effect for the good of Christ and His church than anything that has happened in the 20th Century. This result came about because the gospel was preached in all its purity.

The Jubilee has been *divisive* in nature from its very beginning. The speakers and promoters of the Jubilee, for the most part, advocate by their actions, if not by word, *fellowshipping denominationalism with all its false teaching and practice.*

Yes, Mr. Shelly, there have been events in the church with just as high profile as the Jubilee, yet without the criticism and the divisive nature that it promotes. (Signed) Chas. B. Myers

There Is More To It Than Just The RESURRECTION

Winfred Clark

Recently in Nashville, Tennessee, there was a service, which was called a worship service, in which a church of Christ met in concert with several denominational churches. This was billed as a "Post Easter Celebration." The speaker, chosen for this occasion, was the preacher from a church of Christ in that city. His topic was, "The Resurrection: Does It Make a Difference?" As one listens to the service he will find mechanical instruments of music very much in evidence. One will also find the participation of denominational people. Among the churches represented, one would find those who teach sprinkling for baptism; others teach that one is saved at the point of faith without baptism.

As one listens to the speech made by the preacher at this event he will hear him say, "We have come together to affirm a central truth around which we can be united." That central truth would be the resurrection. The impression left by such a gathering would be that, in spite of the doctrinal differences that separated the Methodists, the Baptists, the Presbyterians, the Disciples of Christ (Christian Church) from those who are in the church of Christ, that these differences were not really that serious as long as they were able to affirm this central truth. The weekly newsletter of the Woodmont Hills church, April 13, 1994 states, "A Report on the Community Wide Worship of April 10." In this report it is stated, "All these people were together to affirm the common elements of the orthodox Christian faith to which we are committed. In spite of doctrines and traditions that divide us, we were able to join with Presbyterians, Methodists, Disciples of Christ, and Baptists to affirm the resurrection of Jesus Christ and its meaning." So one can see that it was indeed considered by those who attended as a worship service.

There were some things concerning the event of April 10, 1994 that would leave one in a state of dismay. When we read from the weekly newsletter that "these people were together to affirm the common elements of orthodox Christian faith to which we are com-

mitted," we would want to ask if there ought not be commitment to scriptural worship. It is obvious that such was not scriptural, for the instruments of music are heard in abundance. Does the commitment to one thing that is true mean freedom to transgress the truth on all other matters? Is this the concept and thrust of the "new hermeneutic?" Does not the resurrection of our Lord give support to all the truth? Is one free to lift from the word of God the doctrine of the resurrection and then ignore all else? *No, there is more to it than just the resurrection.*

I can find a number of times where Paul spoke of the resurrection of our Lord. He wrote about this matter to the strife-torn church at Corinth. But you can be sure that Paul knew *there was more to it than just the resurrection.* In fact, such is clearly spelled out by this apostle. He reasons that when one ignores the resurrection, he must of necessity ignore or deny other things related to the resurrection. Contrariwise, it would also follow that if one affirms the fact of the resurrection he will affirm those things related to the resurrection. Note what he has to say:

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins (I Corinthians 15:12-17).

One can clearly see that Paul did not discuss the resurrection of the Lord just as some fact that all the divided factions and groups could agree upon. Their agreement concerning the resurrection, if indeed all did agree, did not change the fact that their division was wrong and sinful (I Corinthians 1:10-13). Paul was not trying to select a "stand alone" point of unity, that would shun or ignore the divisions and departures one found among those in the church at

Corinth. Agreement concerning the resurrection would not justify the sinful condition of the brother described in chapter 5. Could fellowship be extended to the man who had his father's wife if he believed in the doctrine of the resurrection? Would meeting with him to "affirm a central truth around which we can be united" mean that fellowship could really be extended to him? *No, there is more to it than just the resurrection.*

Now take a moment and see what one would affirm in discussing the resurrection. There is the implication that the word of the Lord is dependable. You will recall that Jesus spoke of his resurrection (Matthew 16:21). This would mean his word on other matters would therefore be just as dependable. That would be true concerning the necessity of baptism (Mark 16:16). His word would also be true concerning the matter of unity and how such is attained. Remember what he said: "**Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me**" (John 17:20-21). According to the word of the Lord, who was raised from the dead, this unity will be reached through the preaching of the apostles whom he had chosen. Can one ignore, or contradict, their words and have the kind of unity for which our Lord prayed? That would mean we cannot ignore the word of the apostles on the topic of salvation, or worship, or any other matter concerning the soul. Would it not be an empty gesture indeed to talk about the resurrection and then ignore the word of the very one who was raised from the dead? Would it not be fruitless indeed to set at naught that which the Lord's ambassadors (II Corinthians 5:20) said concerning unity and then pay lip service to what they taught concerning the resurrection?

Another implication would surely be that one respects the headship of the one who is the subject of the resurrection. This is surely a related fact, for Paul approached the headship of Christ

in that fashion. Note what he has to say to the church at Ephesus: "**Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church**" (Ephesians 1:20-22). Please note that it is Jesus who was raised from the dead, and that it is he who is the head of the church. He is not the head of denominational bodies; there is but one body and that one body is the church of the Lord (Ephesians 4:4). How could one show proper respect for his headship, which is related

to his resurrection, and at the same time act as if denominational bodies are equal to that one body? But this same preacher who was the speaker on this occasion has said, "Only such items as pertain directly to the seven ones of Ephesians 4:4-6 are of such a nature as to qualify as issues of faith." But remember that Paul said, "**There is one body...**" (Ephesians 4:4). So "one body" will surely qualify as an "issue of faith." In a "Jubilee" speech of 1993 this same speaker said there are some "bulls eye things." These would have reference to the seven ones of Ephesians 4:4-6. Well, one of those "bulls eye

things" would be the fact that there is one body. Now how could one fit those denominational bodies, which were present at the April 10, 1994 "Post Easter Celebration," into the "bulls eye thing" concerning one body? Would discussing the resurrection allow for the fellowship for more than one body outside the parameters of the "bulls eye"? How then can he have fellowship with other bodies that do not accept the "bulls eye things" of Ephesians 4? *Yes, there is more to it than just the resurrection.*

—Post Office Box 506
Athens, Alabama 35611

[*EDITORIAL NOTE: The foregoing insightful article by brother Winfred Clark first appeared in VIGIL Magazine for July, 1994. It appears herewith by his permission.—Ira Y. Rice, Jr., Editor*]

THE LOCKWOOD-PRESTON DEBATE

("The A.D. 70 Doctrine" or "Max Kingism")

David P. Brown

On July 18, 19, 21, and 22, 1994, the Houston College of the Bible was pleased to host a debate between **Bill Lockwood** of Marlow, Oklahoma and **Don Preston** of Ardmore, Oklahoma. **Stephen Wiggins** of Montgomery, Alabama served as Lockwood's moderator and **Jack Scott** of Warren, Ohio moderated for Preston. This was the third discussion between these disputants on these propositions. Two more debates on these subjects have been agreed to by Lockwood and Preston. The discussion was held in the auditorium of the Spring Church of Christ, of Spring, Texas.

On the nights of July 18 and 19 Lockwood affirmed that, "**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.**" Preston was in the negative. On the evenings of July 21 and 22 Preston affirmed that, "**The Bible teaches that the second, or final, coming of Jesus Christ occurred at 70 A.D. in the destruction of Jerusalem.**" Lockwood was in the negative.

Though the debate was well advertised among brethren, especially in the Houston, Texas area, the audience was small. Within the past five years one church in the greater Houston area was divided because of Preston's doctrine. Also, at the time of the debate Max



IT TOOK A TALL STEP-LADDER to enable Bill Lockwood to get his charts down from the wall at the front of the auditorium at the close of the debate. Moderator Stephen Wiggins and an unidentified brother steadied the ladder lest tall, lanky Lockwood come tumbling down.

King's son had been working for some time with one of the churches in Houston. However, this is nothing new in our secular, materialistic age.

BRIEF HISTORY GIVEN

During the debate Lockwood gave a brief history of the "A.D. 70 doctrine" followed by what the doctrine really teaches. He pointed out that "Max Kingism" teaches that all of the Bible must be viewed through a spiritual hermeneutic. This hermeneutic redefines biblical terms. Thus, a completely new biblical vocabulary has been invented by these brethren. For example the "A.D. 70 doctrine" (Preston) defines "resurrection of the dead" to be the church resurrected from dead Judaism. Thus, the church after A.D. 70 is a risen, glorified living church. Prior to A.D. 70 it was without power and glory.

Lockwood also pointed out that the "A.D. 70 doctrine" (Preston) refuses to note the different kinds of Christ's comings. This false doctrine admits to only one definition of Christ's coming; *i.e.*, Christ's symbolic coming through the Roman legions in the destruction of Jerusalem in A.D. 70. Lockwood made it clear that Christ pointed out the *signs* that would precede the destruction of Jerusalem, but *nobody* knows the time of the unconditional literal second coming of Christ.

ARE WE IN HEAVEN/HELL NOW?

Preston attempted to prove that "the final judgment" and "the end of the world" is not literal and occurred in A.D. 70 with the destruction of Jerusalem. Lockwood pointed out that if such were the case, then the saved are now in heaven and the lost in hell. In which case it was really hard to tell now whether one was worse off than the other.

Preston also contended that the Christian's hope (II Corinthians 3:12) was also realized in A.D. 70. It was pointed out to Preston by Lockwood that the A.D. 70 advocates desire to go directly to be with God when they die, but they have no scripture to prove that such is true. He emphasized that they have taken every passage used to teach that one can go to heaven and had them fulfilled in A.D. 70. When Preston was asked to supply the scripture to prove that at his death he would go directly to be with God, he could not produce the passage. In fact, Preston equated the "heavenly places" of Ephesians 1:3 with *already possessing* eternal life *in this present age*. Lockwood, therefore, asked him what hope he



DISPUTANTS FOR THE CHURCHES OF CHRIST in the A.D. 70 Debate, July 18-19 and 21-22, 1994, included Bill Lockwood (above, right) with Stephen Wiggins (left) serving as moderator. Representing the A.D. 70 heresy, Don Preston (below, right) was assisted by Jack Scott, moderator (seated, left, and a young man named Wilson (standing).



himself had and what did he have to offer to anyone else. Preston wanted to say that he had heaven to offer, but every scripture that is used to offer eternal life in heaven to anyone had been by him and his brethren declared to have been fulfilled in A.D. 70 with the destruction of Jerusalem.

Lockwood pointed out that Preston and his brethren had by their doctrine destroyed any reason to partake of the Lord's Supper. Since Christians are to partake of the Lord's Supper *until Christ comes the second time*—but, per "Kingism," Christ has already come—

then we have no need to partake of it today!

CONSEQUENCES PRESSED

For the persons in attendance who were unfamiliar with the "A.D. 70 doctrine" Preston did his cause no favor. He went through his arguments so rapidly it was hard for anyone to follow them. Therefore, Lockwood decided to press him on the consequences of his position. This he effectively did.

By Thursday night Lockwood had pressed his points home so effectively, as well as rubbing Preston hard with

the consequences of his doctrine, that Preston's moderator, Jack Scott, had more heat than he could stand. At the end of the debate session for that evening as Lockwood shook hands with Scott, he called Lockwood a "dishonest grand-standing liar." Hence, at the outset of the last session on Friday evening Preston found himself facing a true/false statement which read: Since Bill is a "dishonest grand-standing liar," he *already* has been cast into the lake of fire. Preston was as dumb as an oyster in answering the question and Scott just had to sit on the hot seat of his own design and stew.

Much to his dismay another interesting point was brought home to Preston. He had constantly referred to himself as a fifth-generation gospel preacher. Lockwood pointed out to Preston that, according to the doctrine Preston preached, he really was *not* a fifth-generation gospel preacher. Preston's preaching forebears had preached what he (Lockwood) preached on the subject under discussion. Therefore, Preston could not recognize them as *gospel* preachers. Preston, therefore, per his own doctrine, was the *first* generation in his family to preach the gospel! The way of the transgressor is hard.

We are glad to say that the truth did not suffer in Lockwood's hands. We are sorry that Preston, Scott, *et. al.*, hold such a sad doctrine. It is our belief that their doctrine is still crystallizing. If and when they take their doctrine to its ultimate and logical conclusion they will for all practical purposes become atheists. Even now they have little if any more to offer than the atheists.

In view of the attendance at this debate numbering each night around 50 to 65, I would like to comment accordingly. Brethren are interested in religious debates only when they are spiritually mature enough to see the need of being informed as well as exposing false doctrine. Brethren of yesteryear stood head and shoulders above their present-day brethren in this regard. Of course the average member of the church today is so worldly that he can best be characterized as a spiritual dwarf or worse in knowledge and practice of God's truth.

Furthermore, most church members' concept of love is little more than the making of a sick smile as each tries to squeeze the syrup out of the other. When such "squeezing sessions" (*a.k.a.* worship and fellowship) are over, there is nothing left.

Until the Lord's people rid themselves of the false concept of "feel good," "ooiiiie gooeey," silly, subjective love (in philosophy known as romanticism) the brethren are destined for eternal ruin. No wonder that Paul requested

that the church in Thessalonica pray "that we may be delivered from unreasonable and wicked men: for all men have not faith" (II Thessalonians 3:2; also see Romans 10:17; Isaiah 1:18; and Acts 24:25.) —25403 Lancewood Drive Spring, Texas 77373-8003

OBEYING ROMANS 16:17

Lynn Blair

Romans 16:17, like so many other passages that indicate withdrawal of fellowship (Matthew 18:15-17; II Thessalonians 3:14-15; II John 9-11 *et. al.*) is very much unheeded in the church today. It says, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them."

Like so many of these passages, this one is difficult to misunderstand. It primarily is speaking of false teachers within the church. Because of this the verse is extremely applicable to us in the church today.

Some well-meaning brethren believe that it is not good to call (or write, as in bulletins, letters, or brotherhood papers) specific names. I have been criticized for doing so. I have never figured out how we are going to mark anyone or any congregation that is doing false teaching if we don't call their names. If, for instance, I say that a congregation in our area has had a split in the last year or two over a Crossroads/Boston-type situation, you wouldn't know who (or what congregation) I am talking about. I assure you that when elders at a given place experience a vicious split such as that caused by the Boston cult, they will have no trouble naming the ring leader of the false teaching that caused the split! What kind of warning or marking would it be if the false teachers were not named? They would be free to go to the next place down the road and do the same thing! Letters withdrawing from those that split congregations must be sent and names must be called. Do not be afraid to call names, mark them.

Some well-meaning brethren have difficulty in telling who is right and who is wrong in a given situation, that is, who caused the split. In common language it is the one who drives the wedge that splits the wood, and so it is with the church. Brethren, God's word has always been able to tell us what is

right and what is wrong (II Timothy 3:16-17).

Yes, some well-meaning brethren just really don't want to get involved in marking false teachers. But we, as the church, **MUST** get involved. If not, what are we going to do about verses like Romans 16:17? Let us be *doers* of the word and *not hearers only* (James 1:22).

—Post Office Box 96
Redwater, Texas 75573



TENTH ANNUAL ASIAN BIBLE LECTURESHIP IS SCHEDULED DECEMBER 4-8 IN SINGAPORE

Eddy Ee and Kwan Tai Choom, ministers of the Jurong and the Lim Ah Pin Road congregations, respectively, announce that the Tenth Annual Asian Bible Lectureship has been scheduled to be held, December 4-8, 1994, at the Sea View Hotel, in Singapore.

"It is the aim of this lectureship to fortify the faith of every Christian and to assist them to achieve a few things," they wrote under date of May 20th.

"Unsound doctrines have caused much disturbance and division in the churches in this part of the world and have been affecting many of us gradually. Thus, it is the aim of this lectureship to help Christians identify false teachers and to be prepared to refute their false doctrines.

"Next, we hope that, through this spiritual feast, we are able to instill in the minds of all Christians evidences to further reinforce their faith and to help them be always ready to give a defence to everyone who asks them a reason for the hope that is in them with meekness and fear (I Peter 3:15)."

The theme of the lectureship this year is found in II Peter 3:18—"Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." The epistle of II Peter will be studied throughout the lectureship. Also reports on different mission fields will be heard.



March for Je

Shoals area churches to participate in 'A Day to Change the World'

By Lucille Prince
Religion Editor

The Shoals area "March for Jesus" scheduled for Saturday, June 25, has turned into the "Tennessee Valley Areawide March for Jesus - A Day to Change the World."

"Churches from southern Tennessee, northeast Mississippi and other parts of northwest Alabama have already joined many Shoals churches in registering as participants," spokeswoman Rhea Fulmer said.

The parade will start at 10 a.m. at Flowers Hall, on Pine Street on the University of North Alabama campus, then proceed up Court Street to Tennessee Street and turn east to Seminary Street, then proceed down Seminary to Wilson Park.

A two-hour praise-and-worship concert will take place at the park. Featured musicians will include Will McFarlane, Joey Holder, Greg Woodall, Jeff Riley, John Turner, Brenda Holman and others. There will be no charge for attending the concert.

This will be the first time the Shoals area has participated in the global event, which annually involves 25 million people in 140 countries marching for Christ on the same day. Beginning in New Zealand, marches will take place in nearly every country and time zone, resulting in 24 hours of continuous praise and worship.

Fulmer said that the purpose of the march is two-fold: first, to give praise to Jesus Christ, and second, to bring the body of Christ into unity, according to John 17.

"Ministers and planners of the local march say that walls between denominations and races are already beginning to fall," Fulmer said.

At a planning session earlier this month, Mayor Eddie Frost



welcomed about 20 ministers present on behalf of Florence, the host city. The Main Street project of Florence is one of the sponsors of the march.

Ministers involved in the march say they are expecting between 5,000 and 10,000 people to participate.

Henry Melton, pastor, Faith Tabernacle, said, "The March for Jesus is not a protest. It is a witness for Jesus Christ from the community churches and from Christians. We just want to place Jesus where he rightfully belongs, and this is an excellent opportunity for churches of all denominations and backgrounds to come together on common ground and be one in Jesus Christ."

The Tuscumbia First Baptist Church bulletin carried this message: "March for Jesus! ...that you may show forth the praises of him who has called you out of darkness into his marvelous light." - 1 Peter 2:9.

"Jesus is worthy of your praise...and he deserves to receive extravagant praise. March for Jesus is a day in the year when Christians of different nations, church backgrounds and cultures come together to celebrate Jesus with extravagant public praise. March for Jesus is not a protest march, nor does it represent political issues. The purpose is to simply proclaim Jesus before heaven and earth. March for Jesus praise processions are a growing grassroots expression of living Christianity spreading

worldwide a

A "Marc Tabernacle,

The min Charles Bur

Whatley, W. Tierney, Ou

Hogan, Firs Sheffield; W

McIntyre, G Bevis, Mid:S

Lutheran; G Avenue Chu

John Lott, P First Presby

Fellowship; Tabernacle;

"Doc" Shell, Shepherd, I

Baptist; Gre New Birth M

Christ, all of have regist

JESUS



JIM HANNON/Staff

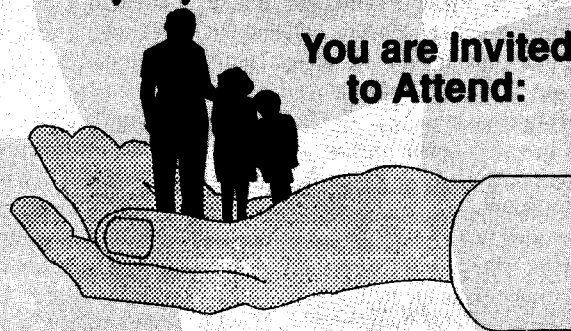
Shoals area ministers discuss the "March for Jesus" set for June 25 in Florence. From left are Joe VanDyke, Jonathan Lovelady, Jim Bevis, Henry Melton, David Doroh and Carl Gebhardt.

I N T E R -

and a powerful symbol of the church on the move." The "March for Jesus" film will be presented at Faith Tabernacle Church, located on Florence Boulevard, on Sunday, May 29. The steering committee for the march includes: Dr. Tom Perry, Galilee Missionary Baptist, Leighton; Dr. Tom Perry, Woodward Avenue Baptist, Muscle Shoals; Patrick Lovelady, Lady of the Shoals Catholic, Tuscumbia; Lance VanDyke, Baptist, Tuscumbia; Milton Glor, Grace Episcopal, Florence; Willie Simpson, Outreach Ministries, Sheffield; Bryan Trapp, Cloverdale/Salem United Methodist, Cloverdale; Jim Bevis, Faith Tabernacle Prayer Coalition; David Doroh, Our Redeemer, Woodbury Estate, Forest Hills Baptist; Sid Fulford, Sherrod Drive Church of Christ; Sammy Gilbreath, Highland Baptist; Larry Wright, Parkway First Church of God; Jonathan Lovelady, Faith Tabernacle; James McCaney, Victory Christian Church; Henry Melton and Gene Richey, both of Faith Tabernacle; Robert Perry, First Church of the Nazarene; E.M. Christ Chapel; Bill Trapp, Woodmont Baptist; Mike Trapp, Sherrod Drive Church of Christ; Larry Wright, First Church of God, Woodall, First Assembly of God; Robert Turner, Faith Tabernacle Ministries, and Joe VanDyke, Magnolia Church of Christ, Florence. Numerous other ministers and churches are invited to participate in the event.

Coming Together Because We Care

You are Invited to Attend:



FOUR SPECIAL SERVICES WITH FOUR SPECIAL MINISTERS

Faith Tabernacle Church

3601 Florence Blvd.

May 1 - May 4 Willis Canada will be our guest singer for these four nights

Sunday, May 1 (6 pm) The guest speaker will be **ROBERT TURNER** from New Birth Ministries

Monday, May 2 (7 pm) The guest speaker will be **JOE VAN DYKE** from Magnolia Church of Christ

Tuesday, May 3 (7 pm) The guest speaker will be **E.M. (Doc) Shell** from Christ Chapel

Wednesday, May 4 (7 pm) The guest speaker will be **Sammy Gilbreath** from Highland Baptist Church

DENOMINATIONALISM INFECTS SHOALS AREA CHURCHES OF CHRIST

When **Joe VanDyke** was fired as their minister by the *Chisholm Hills* church of Christ of Florence, Alabama, early last year, rather than going peaceably, VanDyke split the Chisholm Hills church, taking more than half of the members with him, and started a new congregation called the *Magnolia Church of Christ*. The main issue was his refusal to preach on Bible authority for the non-use of instrumental music in Christian worship.

By September 25, 1993, the local newspaper, *The Florence TimesDaily*, found a subsequent event so news-

worthy that they ran a special feature on it in their "Religion" section, entitled, "**HISTORIC EVENT—Church of Christ, Methodist Church Hold Joint Meeting.**" Surely enough, it was Joe VanDyke and his new-fangled "Magnolia Church of Christ" thus "receiving" the Methodists in blatant contempt for God's requirements as taught in II John 9-11.

A few days later, in the *TimesDaily* for Saturday, October 16, 1993, some 14 of the local congregations in the Shoals area published a full-page advertisement in response to the foregoing

publicity that had appeared in that same paper just three weeks before, including the **Westside, Stutts Road, Annapolis Avenue, Frankford Road, Cherokee, Spring Valley, Glendale, Srygley, Hopewell, Mynot, River Bend, Leighton, Colbert Heights and Lime-rock Heights** churches of Christ. We looked in vain for the names of some of the larger Shoals-area churches in that ad—churches such as the *Sherrod Avenue* and the *Darby Drive* churches of Christ. They and others like them were conspicuous by their absence.

However, when heretics VanDyke and **Jim Bevis** led in an *Interdenominational "March for Jesus"* in the Shoals area, on Saturday, June 25, 1994, surely enough, those listed on the "ministers' steering committee" for the "march" included the names of **Sid Fulford**, *Sherrod Avenue Church of Christ*, and **Mike Shepherd**, *Darby Drive Church of Christ*. [See the *TimesDaily* article of Saturday, May 21, 1994, photo-

reproduced on our Pages 8-9, herewith.] It should be noted that Joe VanDyke was the *chairman* of said "ministers' steering committee"—and that *Sherrod Avenue's Fulford* and *Darby Drive's Shepherd* were serving *right in there with him*. [Could this explain *Sherrod Avenue's* and *Darby Drive's non-participation* in the above-mentioned advertisement? They were not *with* those faithful churches of Christ because not of them—their hearts appearing to be with the same inter-denominationalism represented by VanDyke and the *Magnolia Church of Christ*.]

[*EDITORIAL NOTE: Another strange turn in all this was the participation of Jim Bevis, listed as from something called the "Mid-South Prayer Coalition." When I first knew Bevis, he was serving as "youth minister" for the Broadway/Lubbock (Texas), Church of Christ when I*

preached in a gospel meeting there in 1965. Since then, he tried to draw away our young people after his own "perverse things" under the guise of "Campus Evangelism" in the late '60s and early '70s, pretended to pray with Holy Spirit "groanings that could not be uttered" during an Open Forum presided over by Guy N. Woods at Freed-Hardeman College, worshipped with the Presbyterians, ministered to an off-brand church of some kind in Atlanta, was appointed an "apostle" (!) by Don Finto at the Belmont church, in Nashville—and now this. Is this really what Sherrod Avenue and Darby Drive should be fellowshiping?

Inter-denominationalism is like a spiritual meningitis. By the time it has done its deadly work among churches of Christ, the "legs of the lame are not equal" (Proverbs 26:7). Who, if anyone, is minding the store for truth at most of the larger congregations in the Shoals area?—Ira Y. Rice, Jr., Editor]

Southwest School of Bible Studies Acquires A. G. Hobbs Library of Fort Worth, Texas

Joseph D. Meador, Director

[*EDITORIAL NOTE: My old friend of approximately 50 years, A. G. Hobbs, would indeed count it a signal honor to have his personal, religious library thus received by the Southwest School of Bible Studies, at Austin, Texas, with Joseph D. Meador as Director.*

Latest word is that 16 preachers-in-training now are studying fulltime at Southwest—and that five more already are signed up for the coming year!—Ira Y. Rice, Jr., Editor]

He has rightly been called "the Prince of Tract Writers." His stand regarding the inspiration and textual integrity of the Bible was well known. His learning and knowledge of both the Greek and Hebrew languages was not disputed. And his love for the cause of Christ and the primitive Gospel shall live on through his many writings. This was the earthly legacy of the late brother **A. G. Hobbs** of Fort Worth, Texas.

Indeed, the entire Hobbs family has made a spiritually positive impact upon the church. Three of A. G. Hobbs' brothers have served as elders in the Lord's church, and one of his sisters, **Lottie Beth Hobbs**, is well known as a writer of religious books on Bible themes and Christian women's studies,

which are printed and distributed in many languages.

A. G. HOBBS' TRACTS

Brother Hobbs is perhaps best known for his many Bible tracts on various Gospel themes. As a young preacher in Borger, Texas, A. G. Hobbs wrote his first tract and distributed copies from house to house in the community. This began his career of writing the "little blue booklets" for which he is known nationally and internationally.

For more than five decades these tracts have been, and continue to be, distributed in many parts of the world. More than 25 million have been printed in English, and many thousands have been printed in Spanish, French, Italian, Korean, Portuguese as well as

in Braille for the benefit of the blind. Recently, his tracts have been printed and distributed in the Russian language.

On the very last day of his earthly life, brother Hobbs commented: "I am so glad to know that publication of the tracts will be continued." He was assured that such would be done for decades to come. Hobbs Publications is operated by **Bill Hobbs** (A. G.'s brother) and his great helper and wife **LaFonne**, of Fort Worth, Texas.

A. G. HOBBS' PERSONAL LIBRARY

Several months ago, brother Bill Hobbs telephoned me to inquire if Southwest School of Bible Studies would be interested in the library of A. G. Hobbs. After assuring him that we would be very interested, I soon traveled to Fort Worth to look at the book holdings which brother Hobbs had acquired over a long period of time. As I anticipated, many of these books are brotherhood "classics" which are no longer in print. Several of these are rare first editions. I then indicated to brother and sister Hobbs, as well as

to the very kind widow of A. G. Hobbs that it would be a wonderful honor and of great benefit to our students to have such a collection at Southwest School of Bible Studies in Austin. As such, plans were soon finalized and the personal and scholarly library of brother A. G. Hobbs is now at Southwest in Austin. In addition to his personal library, Southwest was also able to acquire the collected papers (three filing cabinets) and recorded tapes of A. G. Hobbs. All of these materials will be of great benefit to our students in the days and years to come.

THE A. G. HOBBS LIBRARY

Southwest School of Bible Studies has already been very blessed by having the large personal library of the late W. N. "Bill" Jackson. Our students regularly make use of the Jackson Reference Library located in its own research room. At Southwest we express our deep appreciation to brother Jackson's wife Jean and to their sons for allowing our students at SWSBS to have this great collection for their daily use.

Just across the hall from the Jackson Reference Library is the second Southwest School of Bible Studies Library, which now houses the collection of A. G. Hobbs in addition to many other books and periodicals. This school library will now be known as **The A. G. Hobbs Library**, in honor of the late brother Hobbs and in gratitude to his family.

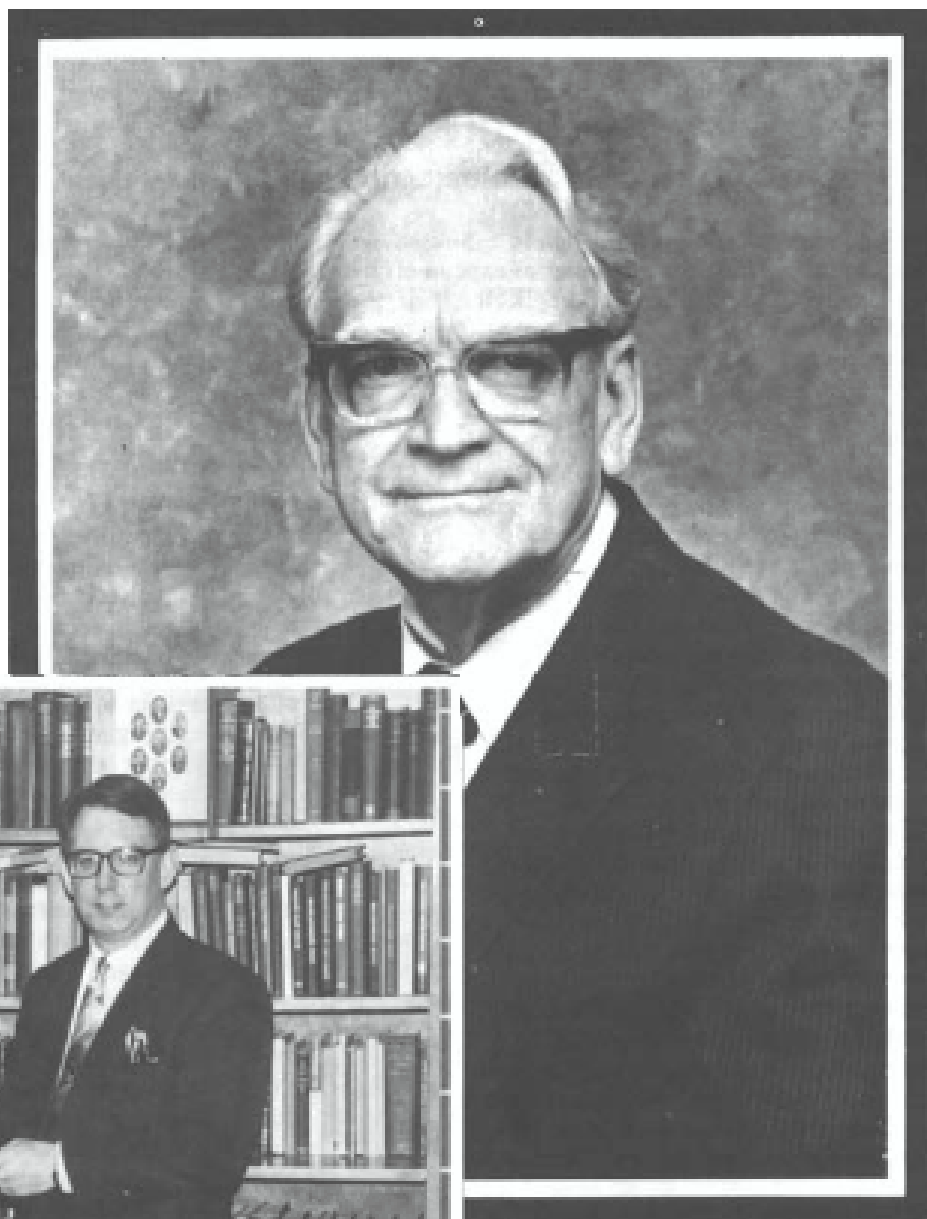
In essence then, Southwest School of Bible Studies now has two great libraries which equals one of the finest research collections among schools of

preaching anywhere. The combined Southwest library holdings are now especially strong in the fields of Church History, Restoration History, Biblical Studies, and Religious Debates. We shall endeavor to continue to add to our library collection on a regular basis, and we covet your prayers as we continue to train faithful men to faith-

fully preach the Gospel at Southwest School of Bible Studies.

On behalf of the eldership of the Southwest congregation, the professors and staff of Southwest School of Bible Studies, and on behalf of our present and future preaching students, we express a great "THANK YOU" to the wife and family of brother A. G. Hobbs.

[EDITORIAL NOTE: Contending for the Faith would like to add our own expression of appreciation to the family of A. G. Hobbs for such a magnificent gift to the Southwest School of Bible Studies, of Austin, Texas—and also to encourage other such families of deceased gospel preachers to "go thou and do likewise." It is important that you be selective as to which such schools you choose to help in this way. Schools—the same as individuals—can and do depart from the faith. —Ira Y. Rice, Jr., Editor]



SHOWN TOGETHER with the Hobbs Library are Gary Colley and Joseph A. Meador (left), with the lamented A. G. Hobbs shown (above).

MAY WOMEN SCRIPTURALLY TRANSLATE IN A MIXED ASSEMBLY?

Bob Berard

A number of good brethren recently have answered the title's question in the negative. Certainly their intention to uphold the teaching of scriptural limits upon the woman's role is on solid ground and is much appreciated; however, these noble intentions and sincere efforts are misdirected in prohibiting every instance of a woman translating for a male speaker to a gender-mixed audience.

With respect for those who conscientiously disagree and with the request that they carefully consider the contradictory view, the following is presented as a biblical defense of a woman translating for a male preacher who is preaching to or teaching a mixed audience. Let it be understood that I have no intention of pushing the use of women in this capacity where qualified men are available to do the work. The practice is defended here because 1) there are occasions when some could not hear the truth without a woman translator and 2) because each of us has the obligation to refute doctrines which condemn that which is scriptural.

WOMAN TRANSLATOR—AUTHORIZATION AS AN EXPEDIENT

Opponents of the position herein espoused will agree that authority exists for a number of expedients which are not explicitly mentioned in the Bible. It is the initial intention here to show that the woman translator before an audience including men may be such an expedient.

Surely a woman translator is justified as an expedient if such practice 1) provides an advantageous means of accomplishing a God-assigned obligation, and if that practice 2) does not itself constitute a violation of God's will. The use of a chalkboard, pointer, microphone, electric lights and countless other aids or expedients not explicitly mentioned in the Bible can be shown to pass these two tests and accordingly have scriptural authority on the grounds of expediency. Consider then how these two criteria are met in the woman translator's work.

1. *Advantageous to Accomplishing God-given Obligation.* The use of a woman translator provides an advantageous means of accomplishing a God-given obligation since in some instances only a woman translator is available to make the preaching or teaching of the gospel, at least for the moment, comprehensible to some.

2. *Does not Constitute a Violation of God's Will.* The most frequently voiced objection to the woman translator in a mixed assembly is that such involves usurping authority over the man. It is here denied that this necessarily occurs in every setting where a woman translates a male teacher's message to a mixed audience. Admittedly such a problem could arise in a number of ways as an *abuse* of the practice. For example, if the woman translator departs from her role of simply translating the verbal content of the sermon which the male preacher is preaching, she might thereby become a second preacher in that assembly. Furthermore, an authority problem would arise if the male teacher were not physically and visibly present where the woman's translating was presented or if those in attendance were not informed in some way that her task was one of simply reproducing the male preacher's message in a different language and that the male preacher alone was in control

of the assembly and responsible for formulating, initiating, and preaching or teaching the message presented. Still further, unauthorized conduct would occur if the woman translator indicated by her words or actions, including her tone, volume, pitch, inflection, facial expressions, gestures, or other conduct that she was teaching or preaching *in place of*, or *in addition* to the male teacher, exerting her personal control, or that she intended to take charge of the assembly herself rather than simply put the male preacher's words into another language and to do so in full submission to his direction. Problems indeed can and no doubt have occurred, but all of these problems result from *abuses* of the arrangement here defended. Since these problems do not *necessarily* occur when a woman translator is used, they are improperly cited as reasons for declaring that the *proper* use of women translators is sinful. Similar problems may occur with a headstrong woman sitting as a student in Bible class and yet abuses by these women do not result in those opposing women translators objecting to what they deem to be proper speaking of the women student sitting in a Bible class. Those who oppose *all* uses of a woman translator on the basis of some of the above mentioned abuses or other abuses should realize that they have built and destroyed a *straw man* with their objections instead of dealing with the *real* issue.

It is here contended that the woman translator can simply receive the preached or taught message of a man, mentally translate the man's message, and then with the biblically prescribed "silence" or "quietness," speak the words of the man's message in the hearing of an audience (I Timothy 2:11-12 ASV). The word "silence" in the KJV in the preceding verses is from *hesuchia* which is translated "quietness" in II Thessalonians 3:12 and does not denote absolute silence. The woman translator, if her job is done as specified, serves simply as an expedient means of conveying the message of the man who is in control and who is doing the preaching and teaching. She can do this task in all submission to the male speaker; thus, she is learning in quietness or subjection. The alert audience, hearing and seeing the male preacher and the woman translator who follows his speaking, will be aware that this is the case. To illuminate this fact, consider the municipal court judge who speaks *only English* and frequently has defendants who speak *only Spanish* appear in his court. There is a need for a *translator* if the judge is to understand the defendant's story and if the defendant is to understand the judge's questions and verdict. The translator's job is to communicate the *verbal message* of both parties and he or she is understood by both parties to be doing *that* and *nothing more*. It is obvious that the defendant is in subjection *to the judge* and *NOT to the translator* even though he understands only the translator's spoken words. The defendant, who pleads for mercy, directs his appeal to the judge and not to the translator. The judge announces his judgment to the defendant's face and not to the translator's. The defendant clearly understands that the translator's job is not to be a judge. He also understands that there is only one judge to whom he answers in that

setting. The judge judges and the translator translates. Clearly the authority in the relationship rests in the judge and not the translator. Such is also the case when a woman translator simply takes the verbal message of a male preacher, puts it into another language, and presents it to the audience while she herself is in all subjection to the male preacher and conducts herself in quietness as the Bible prescribes.

WHAT ABOUT OTHER OBJECTIONS?

Other objections to a woman translator include the following: 1) The claim is made that Paul's injunction that "women keep silence in the churches" was intended for church assemblies other than those where miraculous gifts were practiced and therefore was intended to cover all church assemblies; accordingly, Paul's injunction would not have ceased when gifts were done away (I Corinthians 14:34; 13:8-10). Were this claim true, certainly women would be forbidden to speak as translators to church assemblies in non-miraculous times. However, the claim is not true.

Plainly, the meetings considered in I Corinthians 14 were ones in which miraculous gifts were exercised, gifts which ceased near the end of the first century (v. 26). In such meetings women were absolutely forbidden to speak as is indicated by the word *sigao* which means "to keep silence, hold one's peace" (vv. 34-35; Thayer, p. 575). The claim that extends the coverage of the prohibited speaking in I Corinthians 14 beyond its use in the meetings wherein miracles were practiced takes in more ground than its proponents want since such extension would preclude a woman's speaking in a mixed Bible class, even if she only sought to ask a question. Paul does say to the wives of the prophets, "if they will learn any thing, let them ask their husbands at home..." (v. 35). The fact that a prophet was to be asked these questions establishes that the instructions were applicable exclusively to the miraculous age since every opportunity to ask a prophet at home or anywhere else by a prophet's wife or anyone else ceased with the miraculous age. Additionally, verse 26 unmistakably shows that these meetings were those wherein miraculous gifts were exercised. Consequently, the specific guidelines for them were not intended for, and indeed some could not possibly be applied to, gatherings of the saints in a non-miraculous age.

Paul's choice of *sigao* in this context rather than *hesuchia* of I Timothy 2 is significant. Absolute silence is ordered for women in this context, but not in I Timothy 2. Why? Because there is a special kind of meeting being conducted, a meeting in which only men were to speak and they "one by one" (v. 31). Since these speakers were speaking as the Holy Spirit gave them utterance, the speaking done in the meetings of I Corinthians 14 was speaking which inherently involved the speaker in an authoritative stance over all others present. Women could not therefore speak at all in such meetings lest they usurp authority over the men present!

2) Another objection reasons that God's prohibition of women speaking as inspired interpreters in the first century somehow implies a prohibition of women speaking as an uninspired translator today. However, the notable difference in comparing the situation then with translators today warrants a conclusion contrary to that thought by those opposing women translators. With an inspired interpretation the woman would be receiving not only the male speaker's message and would be speaking not only the

translation of the message delivered by the man exercising authority by his speaking; she would also be receiving supernatural direction and also be expressing that supernatural direction apart from submission to any man then present. By virtue of the supernatural aid she would in essence be a second preacher with all authority and thus her conduct would violate the woman's role shown in I Timothy 2.

I Corinthians 14 is in perfect harmony with I Timothy 2 and involves the principle of a woman's submission taught in the latter passage; however, in the former passage Paul applies that principle to a very special setting, a setting in which all of the speakers exercised divinely-superintended speech. Such speech therefore necessarily expressed all authority over the human auditors and consequently, the setting was one in which a woman had to be absolutely silent. It was a special setting, one which no longer exists. Gone with it are its particular restrictions.

3) Finally, there is the objection that the woman translator is doing the same thing as the male preacher, therefore she is also preaching. Again, as indicated in the illustration of the judge and translator above, the preacher and the translator are not at all doing the same thing and the audience seeing and hearing the two of them should be thereby informed that that is the case. One is a preacher and the other a translator. The preacher is in control. He is the one who formulates the entire Bible-based message, who initiates that message, and who teaches or preaches that message. The translator receives the preacher's message, mentally processes the message according to established semantical and grammatical rules of the two languages involved, and speaks the translated message for the benefit of the audience. Though there are many ways in which this job might be abused, those abuses need not be part of the woman translator's conduct and those abuses are not herein defended in any way.

Thus far it has been shown that the woman translator here discussed is both an advantageous means of accomplishing a God-given obligation and that her action is not in itself a prohibited action on the basis of usurping authority over men or on the basis of other biblical teaching.

AUTHORIZATION OF ALL COMPONENTS, THEREFORE THE WHOLE

If each and every component or part of a total situation is authorized, then the total situation is authorized (Psalms 119:160). This method of showing scriptural authorization has been employed repeatedly by faithful brethren explaining the scripturalness of matters involving several factors—matters such as 1) the plan of salvation, 2) the identity of the church, and 3) acceptable worship of God by his church. Consider how this approach helps analyze the issue before us and how each component of the woman translator situation herein studied has its Bible authority.

There Is Authorization for Her Presence and Hearing. A woman is authorized to be present in the mixed assembly and to hear the lesson taught or preached (Acts 20:7).

There Is Authorization for Her Mental Processing of a Message. A woman is authorized to mentally process a man's message so as to put it into other words (Acts 17:11; I Thessalonians 5:21). In some cases a person with only moderate skill in the spoken language mentally translates a speaker's words into his native language before understanding what was said. Who would oppose this?

There Is Authorization for Her Speaking the Translated

Message. A woman is authorized to speak and be heard in a mixed Bible class or worship assembly so long as such speaking is not done in a way which teaches over or usurps authority over men and does not violate any other Bible teaching. She may, and, in fact, must sing in worship and in doing so she speaks (Ephesians 5:19). She may speak publicly to confess her faith or to confess her faults (Romans 10:9-10; James 5:16). Obviously, these statements may be made so as to convey information to the assembled saints and in a manner so as to not usurp authority over men.

There is Bible authority for the woman translator's presence, for her mental activity, and for her speaking; hence, there is authority for each component necessarily involved in the total situation of a woman translating the sermon of a man who is preaching or teaching before a mixed audience. Therefore, there is Bible authority for the total situation.

CONCLUSION

Summarizing the above, there is biblical authorization for a woman translator to present the message of a present and controlling male preacher to a mixed audience. This conclusion is supported on the grounds of: 1) being an expedient to preaching or teaching the gospel and 2) as a situation involving components, all of which are authorized. Each of these arguments is set out syllogistically as follows:

MAJOR PREMISE: All means which are advantageous to the accomplishment of a God-assigned obligation and which do not themselves constitute a violation of God's will are scriptural expedients.

MINOR PREMISE: The use of a woman translator (when utilized as set out in the above narrative) is a means which is advantageous to the accomplishment of a God-assigned obligation and which does not itself constitute a violation of God's will.

CONCLUSION: The use of a woman translator (when utilized as set out in the above narrative) is a scriptural expedient.

MAJOR PREMISE: All total situations in which each and every component is authorized are total situations which are authorized.

MINOR PREMISE: The use of a woman translator (when utilized as set out in the above narrative) is a total situation in which each and every component is authorized.

CONCLUSION: The use of a woman translator (when utilized as set out in the above narrative) is a total situation which is authorized.

The above syllogisms are valid and their premises are true; therefore, their conclusions are true. The use of a woman translator before a gender-mixed audience is authorized; the fact that the arrangement might be abused does not make the arrangement sinful. Anti brethren have for years declared as sinful a number of authorized actions and have done so in large part by opposing abuses of the action rather than the action itself. May we not in our zeal for holding the doctrinal line of the Lord err as they did. When men make and press mere human laws they drive the wedge of division.

—904 Glen Oak
Austin, Texas 78745

Notes & Quotes...

Dan Rogers, III, formerly of Sheffield, Texas, now preaches at Fouke, Arkansas.

Jon Gary Williams, preacher for the past 27 years at LaVergne, Tennessee, says, "More and more we are forcing the issue regarding brother **Shelly** here in the Nashville area. He has stretched his position to the point that even brethren who have supported him in the past are now having to backtrack...I wrote Rubel with a last effort to try to get him to repent..."

S. H. Northcutt, elder, Altamont, Tennessee: "The church at Altamont has just completed a new addition...that will be used for a fellowship room...I am proud of your work in Russia. I have been to Russia on a tour—went to Moscow and several smaller towns...Richest blessings for you and your fellow workers, and God bless you in all your efforts."

South Texas Summer Lectureship, on the theme of "God's Eternal Purpose Which He Purposed in Christ Our Lord—Part III," was presented July 28-31, 1994, by the church on North Adams, Beeville, Texas. Among the speakers were: **Rufus Johnson**, **Jim Laws**, **Perry Cotham**, **Mike Hatcher**, **Carl Hecker**, **Joe E. Cox**, **Royce Williamson**, **Gary Colley**, **Robert R. Taylor**, **Eddie Whitten**, **Charles Pogue**, **Ira Rice**, **Curtis Cates**, **David Brown**, **Jerry Moffitt**, **Keith Mosher** and **Tom Bright**.

Noel Davis, of Manchester, Tennessee, enclosed \$50.00 with his order of **Contending for the Faith** bound volume for 1993, saying, "use the rest of the money in the best way you can...You are doing a very good job. However, it seems so many have itching ears for any

new doctrine. May these false teachers be stopped. Keep fighting in Christian love."

[NOTE: "We need thousands more just like you to help press the battle for truth in Jesus' name," I replied, in part. "Thanks, too, for what you said of our efforts. We shall continue doing what we can to combat the false doctrines that many seem so determined to spread." IYR Jr.]

Norman Barnes, McLoud, Oklahoma: "It is interesting to read the 'Notes and Quotes' in **Contending for the Faith**, especially the requests of people to have their names removed from the mailing list, some even demand it. It would seem that some folk who are uninformed and ignorant wish to remain so. Sad isn't it?"

[NOTE: **Thanking brother Barnes** for the \$25.00 he enclosed to help in our **Far East work**, and also for what he said of our efforts, I said, "As for those requesting their names be removed from our mailing list, almost all of these are from those 'special mailings' we've been sending to the families of churches supporting 'Jubilee,' the 'Tulsa Workshop' or the 'Greater Northwest Evangelism Workshop.' Most of them REALLY don't like to have their false doctrines exposed. As you said, it is indeed sad. However, SOME of them seem to respond positively; so we continue to pluck these as brands from the burning." IYR Jr.]

Vina C. Price, Hamilton, Alabama: "God bless you and sister Rice in your work. We continue to enjoy **Contending for the Faith**."

Reg Rogers, Tulsa, Oklahoma: "I have known brother **Ector R. Watson** over 40 years. He

was faithful to Jesus then, and has remained so until this day. Now he is four score and ten. He has preached the gospel of Jesus 70 years. He has written and published thousands of gospel tracts. All who meet him depart with a piece of literature in hand that points to Jesus and heaven. His temperance was known to all men that knew him. He is still preaching wherever a door opens. He held a tent meeting in Prue, Oklahoma, in the summer of 1992—not three evenings, but a week. There is no church in Prue, but now they know that Christ has one, and they know how to get into it. Brother Watson held a meeting for us in Sweet Home, Oregon in about 1950 and it was a good one. He held a meeting in Camas, Washington. I was honored to lead the singing for him. The light shined in Camas. Ector and his wife now live in Cleveland, Oklahoma. As I look back over the years, when I wanted to think of a preacher who was as a rock unmoveable, I thought of Ector R. Watson. I hope to reach heaven where I will search for his mansion."

[NOTE: Such a moving tribute to such a faithful brother deserves wider attention than brother Reg could give it in his monthly bulletin, "Wait A Minute," that we did not bother even to ask permission to reproduce it. Many still recall the gospel meeting brother Watson held for us some 45 years ago in Downtown San Francisco, when we held services every night for more than a year. IYR Jr.]

GUSS EOFF NEEDS HELP FOR FAR EAST RETURN

Probably one of the best loved and most appreciated missionaries ever to preach in the Far East is brother **Guss Eoff**, now preaching to the church at Mathis, Texas. One reason he is so effective is not just his obvious love for

THIRTEENTH ANNUAL DENTON LECTURES

DUB MCCLISH, DIRECTOR



STUDIES IN JOSHUA, JUDGES, AND RUTH

NOVEMBER 13-17, 1994

The Special Cities, the Trans-Jordan Tribes Return (Jos. 20:1-22:34)
The Folly and Tragedy of Subjectivism
WEDNESDAY, NOVEMBER 16
The Earliest Judges and Their Exploits (Jud. 3:1-5:31)
Difficult Passages in Joshua, Judges, and Ruth: Did God actually bless Michah because of his idolatrous priest (Jud. 17:12-13) and did He speak through Michah's priest (18:5-31)? Why did God tell Israel twice to fight against Benjamin and then allow Israel to be slaughtered (Jud. 20:16-27)? Is it right to accuse God of bringing heretice and misfortune upon us (Ruth 1:19-20)? Did Ruth and Boaz commit fornication when she joined him at his threshing-floor, as liberals (e.g., Andre Hoesner) allege (Ruth 3:3-14)? The Judgement of Gibeon, a "Mighty Man of Valour" (Jud. 6:1-8:35)

7:00 PM James Meadows
8:00 PM Linda Mitchell
9:00 AM Tim Nichols
10:00 AM Robin Haley
11:00 AM Roy C. Deaver
12:00 PM Lunch Break
2:00 PM David Brown
3:00 PM Discussion Forum
3:45 PM Mac Deaver
5:00 PM Dinner Break
7:00 PM Lester Kamp
8:00 PM Gary Summers
9:00 AM Joseph Meador
10:00 AM Terry Hightower
11:00 AM Eddie Whitten
12:00 PM Lunch Break
2:00 PM James Rogers
3:00 PM Discussion Forum
3:45 PM Curtis Cates
5:00 PM Dinner Break
7:00 PM Marvin Weir
8:00 PM Darrell Conley

THIRTEENTH ADL SCHEDULE
STUDIES IN JOSHUA, JUDGES, AND RUTH
SUNDAY NOVEMBER 13
Joshua, Judges, and Ruth—An Introduction
Great Lessons from the Life of Joshua, the Conqueror of Canaan
Abimelech, Tola, and Jai—Years of Violence, Idolatry, and Evil (Jud. 9:1-10:16)
The Land Promises to the Israelites and Premillennial Theology
Joshua's Farewell/Addresses and Death (Jos. 23:1-24:33)
Further Apostasy, Decay, and Anarchy in Israel (Jud. 17:1-18:31)
The Conquest of Canaan Begins—The Fall of Jericho (Jos. 6:1-27)
MONDAY, NOVEMBER 14
The Latter Exploits of Samson (Jud. 15:1-18:31)
Difficult Passages in Joshua, Judges, and Ruth: How can we explain the lie Raimah told to protect the spies, apart from the fact that he was a Canaanite? Why did God allow the Israelites to be deceived by the Canaanite operator several years ago was a lie (Jud. 15:1-18:31)?
The Question of Authority for Our Behavior (Jud. 17:8-18:16)
Israel Under Jephthah, Ibban, Elon, and Abdon (Jud. 11:1-12:15)
Where and When Shall We Draw the Line of Fellowship? Questions from the floor on Discussion Forum topic
Neomi Returns Home, Accompanied by Ruth (Ruth 1:1-2:23)
The Marriage of Boaz and Ruth (Ruth 3:1-4:22)
TUESDAY, NOVEMBER 15
God's Commission to Joshua and Rahab's Protection of the Spies (Jos. 1:1-2:24)
Israel Crosses the Jordan and Keeps the Passover (Jos. 3:1-10:19)
The Heliois Crimes of the Men of Gibeon and Its Retribution (Jud. 19:1-21:25)
The Early Period After the Death of Joshua (Jud. 1:1-2:23)
Discussion Forum
What Does Biblical Love Include and Not Include? Questions from the floor on Discussion Forum topic
Dinner Break

9:00 AM Ronnie Hayes
10:00 AM Dub McClish
12:00 PM LUNCH BREAK
2:00 PM Paul Sain
3:00 PM Keith Mosher, Sr.
4:00 PM Howard R. Horton
5:00 PM DINNER BREAK
7:00 PM Goebel Music
8:00 PM Noah Hackworth
9:00 AM Jess Whitlock
10:00 AM Bob McAnally
11:00 AM Thomas B. Warren
12:00 PM Lunch Break
2:00 PM Tom Weaster
3:00 PM Discussion Forum
Robert R. Taylor, Jr.
3:45 PM Robert R. Taylor, Jr.
5:00 PM Dinner Break
7:00 PM Bobby Liddel
8:00 PM Bob Bevard
9:00 AM Gary Colley
10:00 AM Robert Dodson
11:00 AM Ken Buttsworth
12:00 PM Lunch Break
2:00 PM Tim Ayers
3:00 PM Discussion Forum
Garland Elkins
3:45 PM Garland Elkins
5:00 PM Dinner Break

The Allotment of the Land by Tribes (Jos. 13:1-19:51)
How Shall the People of God Be Identified? Questions from the floor on Discussion Forum topic
Achan's Sin and Execution—Defeat Followed by Victory at Ai (Jos. 7:1-9:35)
The Third Generation Apostasy Syndrome
THURSDAY, NOVEMBER 17
Gibeon Deceives Joshua and Israel Subdues Southern Canaan (Jos. 9:1-10:43)
Difficult Passages: Is "situation ethics" set forth as honorable and approved of God (e.g., Rahab's lie to protect the spies (Jos. 2:4-5); Ehud's treachery against Eglon (Jud. 3:15-23); Jael's treachery against Sisera (Jud. 4:18-21; 5:24-27)? Is God a being of cruelty and brutality, lacking mercy and compassion, since He ordered Israel to exterminate all the Canaanites, including women, the elderly, and the children (Jos. 6:21; 8:2, 25-26; 10:29-40; 11:9-25; 11:14-15; 11:17)
Israel Subdues Northern Canaan and the Conquests Summarized (Jos. 11:1-12:24)

9:00 AM Joseph Meador
10:00 AM Terry Hightower
11:00 AM Eddie Whitten
12:00 PM Lunch Break
2:00 PM James Rogers
3:00 PM Discussion Forum
Curtis Cates
3:45 PM Curtis Cates
5:00 PM Dinner Break
7:00 PM Marvin Weir
8:00 PM Darrell Conley

9:00 AM Joseph Meador
10:00 AM Terry Hightower
11:00 AM Eddie Whitten
12:00 PM Lunch Break
2:00 PM James Rogers
3:00 PM Discussion Forum
Curtis Cates
3:45 PM Curtis Cates
5:00 PM Dinner Break
7:00 PM Marvin Weir
8:00 PM Darrell Conley

9:00 AM Joseph Meador
10:00 AM Terry Hightower
11:00 AM Eddie Whitten
12:00 PM Lunch Break
2:00 PM James Rogers
3:00 PM Discussion Forum
Curtis Cates
3:45 PM Curtis Cates
5:00 PM Dinner Break
7:00 PM Marvin Weir
8:00 PM Darrell Conley

Difficult Passages in Joshua, Judges, and Ruth: How was it proper for Deborah, being a woman, to be a judge in Israel (Jud. 4:4)? How did Jephthah fulfill his vow? Does God require us to keep our word when it might destroy someone else (Jud. 11:30-40)? Who was the "angel of Jehovah" and the "angel of God" who appeared to Manoah (Jud. 13:3-23)? How can we reconcile the foolish, violent, and sometimes evil course of the life of Samson (Jud. 14:1-18:16) with his being mentioned as a hero of faith (Heb. 11:32)?
Is God Concerned Only with the "Core" or the "Bull's Eye" of His Law?
Questions from the floor on Discussion Forum topic
The Early Exploits of Samson (Jud. 13:1-14:20)
Joshua, Judges, and Ruth—A Summary

9:00 AM Joseph Meador
10:00 AM Terry Hightower
11:00 AM Eddie Whitten
12:00 PM Lunch Break
2:00 PM James Rogers
3:00 PM Discussion Forum
Curtis Cates
3:45 PM Curtis Cates
5:00 PM Dinner Break
7:00 PM Marvin Weir
8:00 PM Darrell Conley

9:00 AM Joseph Meador
10:00 AM Terry Hightower
11:00 AM Eddie Whitten
12:00 PM Lunch Break
2:00 PM James Rogers
3:00 PM Discussion Forum
Curtis Cates
3:45 PM Curtis Cates
5:00 PM Dinner Break
7:00 PM Marvin Weir
8:00 PM Darrell Conley

9:00 AM Joseph Meador
10:00 AM Terry Hightower
11:00 AM Eddie Whitten
12:00 PM Lunch Break
2:00 PM James Rogers
3:00 PM Discussion Forum
Curtis Cates
3:45 PM Curtis Cates
5:00 PM Dinner Break
7:00 PM Marvin Weir
8:00 PM Darrell Conley

312 PEARL ST.
DENTON, TX 76201
817/387-1429

PRESENTED BY
CHURCH OF CHRIST

BOOK AND TAPES
OF LECTURES
AVAILABLE

• DAILY DISCUSSION FORUMS ON CONTROVERSIAL SUBJECTS •

the people but his beautiful hand-painted gospel charts, of which he now has more than 150.

"My last campaigns were in Malaysia and Singapore in 1992," he writes. "I could not accept invitations to preach in the Far East last year because of just moving to work here in Mathis, Texas.

"I have been invited back again to preach in two campaigns and a lectureship in November and December of this year. The church in Klang, Malaysia has asked me to conduct a campaign in a new air-conditioned public auditorium. It will be a joint effort of several small congregations. The renting of the auditorium and advertising will be quite expensive. Then the Klang congregation wants me to conduct a follow-up meeting in their church building. This has proved to be very successful in our campaigns in the past. The other campaigns I have held in Klang have been in the Letchumanan Hall. It was not air-conditioned and hot even in the coolest months of November and December.

"The next campaign is to be in Singapore. This will be an effort of two congregations. They plan to rent a hall in a large hotel. After that campaign, I am to speak on the 'Far East Lectureship' in Singapore.

"In one campaign we had 141 to respond to the invitation. The last trip I made in 1992 we had 53 responses. In the seven campaigns and meetings in Malaysia and Singapore there have been nearly 800 to respond to my preaching.

"I had by-pass surgery in 1985 and have done very well until the last few months. After tests I found that the main by-pass, the main artery, was almost closed. It has been over two weeks since I left the hospital, having had balloon surgery. I am feeling well! I just hope I don't have to have by-pass again on that main artery. I hope this will not be my last campaign to the Far East. I love the brethren there so much.

"The church at Mathis will pay my salary while I am gone. I have made agreement with them, before moving here, to be away that many Sundays. All I need to do is to buy my airplane ticket. The brethren will take care of me while I am in the campaigns. My round trip will be about \$1,600.

"In times gone by many friends, good brethren and congregations, have helped pay my airfare. I have taken my wife with me one time and we paid for her ticket from our savings.

"Please consider helping me in the work I love in these campaigns. I will send you a complete report of the whole trip. Thank you for helping in times past. I hope you will consider, prayerfully, helping me again.

"The last trip I averaged speaking three times a day. I used charts to illustrate each sermon. I do not plan to speak that much or take charts on these campaigns this time. Thank you for any financial help you might give, and please pray that I may have health and a safe and successful journey. God bless you!"

[NOTE: There you have it, brethren—a beautiful opportunity to help someone who already has proved his effectiveness as a preacher and teacher among the peoples of Southeast Asia. Perhaps you cannot go yourself; however, you CAN help brother Eoff so that he can respond to the opportunities being extended to him. Please make your checks payable to "Far East Campaign" for Guss Eoff, addressing them to Church of Christ, 407 E. Rockport, Mathis, Texas 78368. Vada and I already have sent \$100.00 on this. We BELIEVE in what Guss Eoff is trying to do. If WE can help, how about YOU! IYR Jr.]

Alice Chadwick writes from Pacific, Missouri, "Our new preacher is Johnny Scaggs... We are blessed with having him and his family working here."

NEW COMMENTARY ON ROMANS

If there is any one book of the New Testament that more brethren seem to have more difficulty with than **Revelation**, it has to be Paul's letter to the **Romans**. The latest commentary on this magnificent book coming to our attention is "**A Commentary On The Book Of ROMANS**" by one of our own editorial staff, **Robin W. Haley**. Beautifully bound in paper and produced by Sain Publications, this new book is to be the first of three such commentaries on New Testament books by brother Haley.

The series is named "**PRECEPT AND PROMISE: LAW AND LOVE COMBINING**" (A Trilogy on the Law). Brother Haley sums up **Romans** with the phrase "Justified By Faith." The companion books will be on **Galatians**—"Freedom In Christ" and on **Hebrews**—"Consider Jesus."

Brother Haley's commentary on **Romans** is now ready for delivery. Send him \$6.00 and he will send you a copy, postage paid. Address him: **Robin W. Haley, 912 E. Teresa, Sapulpa, Oklahoma 74066**.

Lloyd E. Gale, Jr., preacher/elder, Lebanon, Tennessee: "The day of decision draws near for those who have lost their appetite for the gospel. Their hearts have left us a long time past. How sad it is to see history repeating itself. The lack of knowledge, which evidently accounts for a lack of concern of so many, is pathetic. So many do not wish to be disturbed in their cozy pursuit of creature comforts and desire to just coast along down life's stream of time.

"Hope your last missionary journey met with much success. Keep the faith."

Jerry & Donna Mann, of Austin, Texas, in ordering their first bound volume of our (thus far) 24-volume set of **Contending for the Faith**, wrote, "Thank you for making it possible to obtain the bound volumes of **Contending for the Faith** available this way. We know having the set will be a great resource for combatting error.

"God bless you as you continue to contend for the one faith. Our prayers are with you and with David Brown as he looks down the road (a long one we pray) to continuing this work."

[NOTE: Brother and sister Mann were referring to an announcement made during the South Texas Lectureship at Beeville, in July, that brother David Brown has been chosen to succeed me as editor of **Contending for the Faith** after I either die or no longer am able to function in this capacity. We trust that many others will see fit to build up a set of **BOUND VOLUMES** of our first 24 years (soon 25) of continuous publication. Inquiries should be sent to me personally at 2956 Allshore, Memphis, Tennessee 38118.—Ira Y. Rice, Jr., Editor]

C. B. Short, Dallas, Texas: "I trust your Murmansk sojourn was successful, and that more Russians have heard, believed and been baptized... Hang in there, brother."

[NOTE: To the foregoing, I responded, in part, "I'll be heading back for Murmansk, Russia, Lord willing, on September 12th, to resume teaching teachers again. Thanks for hoping much good will come. I am certain that it will. God said his word would not return unto him void." IYR Jr.]

Cliff Lyons, Ron Cosby and Lennie Reagan were in Murmansk evangelizing this summer. Shortly after their return in July, brother Lyons wrote, in part, saying, "Ron, Lennie and I were pleased with our brief missionary journey to Murmansk, Russia. We baptized two former 7th Day Adventists, had one 're-baptism' and one restoration. During the gospel meeting (Bible lectures) we had a question period following the lesson. Great interest was manifested. It was usually 9:30-10:00 p.m. by the time we headed back to the 'flat.' The brethren in Murmansk are looking forward to **Bob Hawkins** returning and to your being there again. 'Preach the word.'"

Ruth E. Boening, Tahlequah, Oklahoma: "Please do not continue to send **Contention** for the Faith. We do not read it but toss it each time it comes." [NOTE: The Tahlequah church supports the sadly misnamed "Tulsa Soul-Winning Workshop." IYR Jr.]

Bill & Brenda Tiner, San Antonio, Texas: "Please remove our name from your mailing list. This is the most hate filled publication we have seen in the brotherhood. We do not want this divisive material coming to our home."

[NOTE: To help all understand such negative reactions to **Contending for the Faith**, these folks attend where **Max Lucado** preaches. IYR Jr.]

Allie D. Dolen, San Diego, California: "I read everything you send—even the letters people write. It breaks my heart when I see the ones that don't like what you are doing. How some people or Christians think it is OK to just do anything they want to is more than I can understand. So many never read or study God's word. It is so sad... I enjoy reading the Newsletter, it is so interesting."

[NOTE: Replying to sister Dolen's wonderful letter, I said, in part, "... Thank you for reading the things I send. When people write the nasty things they do, re: **Contending for the Faith**, I just say, 'Father, forgive them, for they know not what they do,' and keep on going. At least SOME of us must contend earnestly for the faith if it is to survive this froward generation among the churches of Christ." IYR Jr.]

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org U. S. Postage PAID Birmingham, Ala Permit No 572

Contending FOR THE Faith

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

A Quarter-Century of Church History...

WHAT HAPPENED?

Archie W. Luper

*[EDITORIAL NOTE: Over the past three decades, the one person with whom I have worked and traveled most both in extending as well as defending the truth of the gospel—worldwide—is the writer of the following article—Archie W. Luper. In all these years, he has read, re-read and re-read again every line of every book, magazine, editorial or article that I have published. He knows **Contending for the Faith** like the back of his hand.*

*With our first quarter-century of publishing **Contending for the Faith** rapidly drawing to a close, I invited brother Luper to write an article putting things into perspective as he remembers them. This is what he had to say.—The Editor]*

More than 70 years ago, W. L. Oliphant came to Drumright, Oklahoma, to hold a two-week gospel meeting. The meeting was held in a tent seating 300 people. He was paid \$100.00. Was the meeting successful? It is said there were more people standing than could be seated.

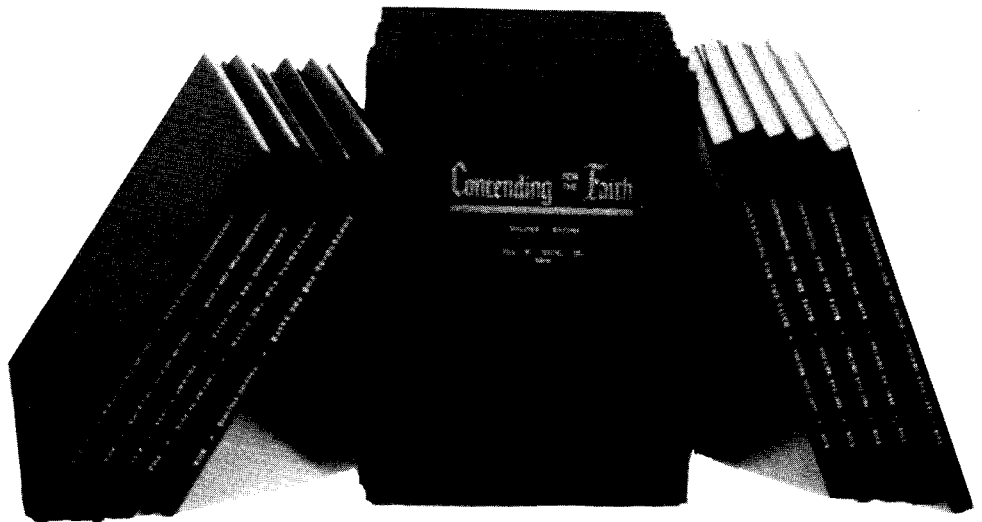
Most interesting—if not providential—the last night of the meeting a man who was not a Christian introduced himself to brother Oliphant, saying, “I will give you \$100.00 if you will preach one more week.”

DRUMRIGHT CHURCH BEGINS

The following Lord’s Day, after this three-week meeting was over, the church of Christ in Drumright had its beginning. It started meeting in the City Hall.

From the very beginning the church grew rapidly. The brethren knew they had to have a church building—so a building committee was formed, plans were made and work begun. As in Nehemiah 4:6, the brethren “had a

(Continued on Page 4)



*ALTHOUGH IT MAY NOT have seemed all that much as we published **Contending for the Faith** issue by issue, now that 24 volumes already are bound—and Volume XXV is to be bound in January or February, the bound volumes of this historical paper make quite an imposing set. (See above.)*

Contending FOR THE Faith

Volume XXV, No. 10

October/1994

Ira Y. Rice, Jr., *Editor*

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Dan Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coss	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price

Stephen Wiggins

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$16.00. Five Years \$26.00. **Club Rate.** Five Subscriptions \$26.00. **Whole Congregation Rate:** Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish **without further permission being necessary.** Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526.

Editorial...

ESPECIALLY FOR ELDERS: Identifying And Learning How To Deal With Perpetrators Of The "Change-Agent Movement"

Being an elder—particularly so if one is sincerely trying to be as described in Acts 20, I Timothy 3, Titus 1, Hebrews 13 and I Peter 5—is not easy these days.

With so many self-styled "change agents" seeking to infiltrate and subvert those under elderships' oversight, how are *genuine* elders to prepare themselves to "take heed" both unto themselves and to "all the flock over the which the Holy Spirit has made [them] overseers"...to "hold fast the faithful word" that they may "be able by sound doctrine both to exhort and to convince the gainsayers"...to identify the "many unruly and vain talkers and deceivers...whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake"...to "watch for...souls, as they that must give account"...and to do all this so as to "receive a crown of glory that fadeth not away," "when the chief shepherd shall appear"?

Truly, as said before, all this is "not easy."

STUDY RECOMMENDED—FOR ELDERS

It goes without saying, of course, that the *foundational* preparation that elders must make for the monumental task, thus described, is to *saturate* themselves with the word of God. No matter what *other* study they undertake, *nothing* can supplant or take the place of a thorough knowledge of "thus saith the Lord."

A thing or two that Paul admonished his exemplary helper Timothy seem appropriate, also, to preparing elders for the special responsibilities their work entails.

Consider a seldom-emphasized passage from I Timothy 4:13: "Till I come, give attendance to reading..."

And again, in II Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

WHY STUDY IS NECESSARY

Often, when citing especially the *latter* passage, just mentioned, most of us read to the end of verse 15 and stop. However, if we *continue reading*, the *context* enables us better to understand *the main reason* behind Paul's admonition:

But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred...and overthrow the faith of some (vvs. 16-18).

It seems never to occur to *some* that the likes of Hymenaeus and Philetus are *ever with us*—and that the price of truth is *eternal vigilance* against their faith-overthrowing “babblings.” It is particularly against such canker-eating words that elders are ordained to “watch for [our] souls.”

WHAT ABOUT OSBURN'S RECENT BOOK?

Of the *several* questionable books spewing out of Abilene, Texas, these days, probably one of the most dangerous and misleading of all is *The Peaceable Kingdom*, by **Carroll D. Osburn**, who likes to be styled as Carmichael Professor of New Testament, Abilene Christian University. Published in 1993, by some unheard-of outfit called Restoration Perspectives, in Abilene, this book purports to be “Essays Favoring Non-Sectarian Christianity.”

Until leaving in September for further missionary work in Murmansk, Russia, I personally had only *heard* of Osburn's book but had never *read* it. What I *had* heard about it, however, made me think I *ought* to read it—particularly inasmuch as Osburn's teachings while at Harding Graduate School and later at ACU had drawn so many young disciples away from the truth after his own “perverse things.”

Having previously read (and studied) **Adron Doran's** and **J. E. Choate's** 1985 biography of **Hall Laurie Calhoun**, entitled, *The Christian Scholar*, I know this book helped prepare *me* for Osburn's onslaught against the truth that I was about to read. I took with me to Russia, also, **J. E. Choate's** and **William Woodson's** 1990 publication *Sounding Brass and Clanging Cymbals*, which magnificently analyzes the “History and Significance of Instrumental Music in the Restoration Movement (1827-1968).”

MAKING JET-LAG COUNT FOR SOMETHING

Ordinarily, when first arriving overseas, I jet-lag so furiously that it is several days before I can accomplish much. This time, however, jet-lag proved to be a real blessing. When I woke up and could not go back to sleep in the middle of the night, I could reach for *Sounding Brass and Clanging Cymbals* and start reading.

It was approximately 12:30, just after midnight, the morning I began this book. So fascinated was I and learning so much that four hours later I could not tell which was keeping me awake the most—jet-lag—or the book!

Going all the way back to Alexander Campbell and an introduction to “Restoration Psalmody,” this Choate-Woodson work carried me through “The Organ and the Christian Church,” the “Christian Church Debates the Organ,” the “Battle of the Organ,” the “Victory of the Organ,” “David Lipscomb, the Advocate and the Organ,” “Alienation, Separation and Division,” “A Census and the Creed in the Deed,” “J. W. McGarvey and Instrumental Music in 1902,” “Unity Efforts Between churches of Christ and Christian Churches Until 1939,” “Disciples of Christ, Christian Churches, and ‘the Motto’,” “Increasingly Strained Relations Between Christian Churches and Disciples of Christ,” and the “Christian Church Treatment of the Silence of Scripture.”

FIRST TWO BOOKS PREPARE FOR THE THIRD

How glad I am that I had read both *The Christian Scholar* and *Sounding Brass and Clanging Cymbals* BEFORE attempting to wade through Osburn's *The Peaceable Kingdom*! I question whether many of our more accepting, less perceptive brethren (some elders included) could finish reading Osburn's book, WITHOUT such prior mental and spiritual preparation, and still keep their faith intact!

I was well aware, of course, of Paul's warning to the Romans about “**good words and fair speeches deceiv[ing] the hearts of the simple**” and to Timothy about “**profane and vain babblings... overthrow[ing] the faith of some,**” but Osburn's *The Peaceable Kingdom* was something else!

Unless one *already* is so “rooted and grounded” (Ephesians 3:17) that absolutely *nothing* can shake his faith, I do *not* (repeat NOT) recommend that he even *order* this book, much less *read* it! By the time one finishes it, he would have you believing *truth is error* and *error is truth*. He is a *master* at it!

“*Carmichael Professor of New Testament,*” indeed! When I finished reading his book, I wondered why Osburn was ever hired at ACU in the first place—to teach the truth? or just for the prestige of having a master false teacher on campus!

THE “CHANGE AGENT MOVEMENT”

By the time I got back to the U.S., in early October, having finally gotten over my jet-lag, while in Russia, I got it again recrossing the Atlantic. In my mail, I found that **Paul Sain** had sent me a copy of **William Woodson's** just-off-the-press *Change Agents and the Churches of Christ*—a “Study in Contemporary Problems with Change Agents” among us.

When I woke up at 2 a.m., my first day home, I decided to read this one, too. It seems almost providential that I should have these particular four books to read in sequential combination—*The Christian Scholar, Sounding Brass and Clanging Cymbals, The Peaceable Kingdom*—and now *Change Agents and Churches of Christ*.

I recommend to *every elder in every eldership in every church* of our Lord that you order *these four books* for yourself and that you *read and study them in the same sequence*, if possible, as listed above. [However, please do *not* (repeat NOT) order them from *Contending for the Faith!*]

For the *first two* books, please write **J. E. Choate, 3714 1/2 Belmont Boulevard, Nashville, Tennessee 37215** or, if he is out of *The Christian Scholar*, you might try **Adron Doran at 111 Woodland Avenue, Lexington, Kentucky 40502**.

For *The Peaceable Kingdom*, order from **Restoration Perspectives, P. O. Box 3002, Abilene, Texas 79604**. And for *Change Agents and Churches of Christ*, order from **Sain Publications, 217 East Jefferson, Pulaski, Tennessee 38478**.

With *almost all* of our schools *already* having “gone liberal”... with two of our largest erstwhile, supposed-to-be “gospel papers” having gone that way, too... and with such major annual events as the “Tulsa Workshop” and “Nashville Jubilee” largely controlled by “change agents”... it would be easy to pessimize that “all is lost.” Not necessarily so. If only we can persuade the *leadership* of the church—particularly elders—to *read and digest* these four books, in concert, I am persuaded that all is NOT lost, and that we still can turn the present tide of apostasy back around!

—Ira Y. Rice, Jr., *Editor*

WHAT HAPPENED?

(Continued from Page 1)

mind to work.” Within 18 months services began in the new building on East Broadway in Drumright.

In celebration, a gospel meeting was planned. A brother Enochs was to do the preaching. The Lord’s Day morning of that meeting, when the invitation was given, I walked down the aisle and confessed the name of Jesus. I was taken to the First Christian Church and baptized in *their* baptistry. Why? Because we did not have the money to build a baptistry of our own. In fact, we just barely had enough to buy Bibles, song books, communion table and benches.

[Having just read the last few lines, do you accept my explanation? I hope so—because you wouldn’t believe how many times in the last 52 years that I have lived in California that I have had to answer the question, “Brother Luper, were you baptized in the First Christian Church?”]

NEW LIFE IN CHRIST BEGINS

I was 14 years old when I was baptized into Christ that day. I remember vividly my father’s admonition. He said: “Son, your life begins today. Open your Bible, read it, study it, teach it, preach it, obey it; and always remember to trust in the Lord. He will see you through the good times and the bad times that lie just ahead.”

The best dad in the world was absolutely right when he said there

would be good times and bad times in the coming futures of my life. However, by the grace of God, the good times have surpassed the bad times 100 to one.

Have I obeyed the above-mentioned admonitions? To answer “yes” seems so inadequate. I do not know of one Christian in the Lord’s church who has been blessed above measure more than I. I have been taught the Bible by the most brilliant scholars in the church. [One thing is for certain: **Franklin Camp** always will be remembered as the number one teacher for my family.]

CHURCH HISTORY— MOST IMPORTANT

One of the most important and valuable things a Christian can learn from a study of the Bible is the history of the church. In my view, for example, one can never obtain a complete knowledge of the *New Testament* without a knowledge of the *Old Testament*. With reference to the *Old Testament*, Jesus said, “**Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled**” (Matthew 5:17-18).

My name is not Apollos; and **Frankie’s** name is not Priscilla (Acts 18:24-26). However, Frankie, for the past 20 years, has been teaching the *Old Testament* out of her book, *The Essence of Time*, to this *New Testament* scholar. [Meanwhile, I have been teach-

ing **Frankie** Ephesians 5:23!]

J. M. Powell taught me the Restoration Movement all the way from Blue Ridge Encampment to Albuquerque, New Mexico, to California and points in between. This would include **Barton W. Stone’s** proclamation, “The Last Will and Testament of the Springfield Presbytery” in 1804 in which they separated themselves from the Presbyterians; and the arrival of **Thomas Campbell**, in 1807, from Northern Ireland, followed by his son, **Alexander**, in September, 1809. [This was the beginning of slogans such as “We speak where the Bible speaks and remain silent where the Bible is silent.” Also, “The search for the Ancient Order.”]

The aim of both father and son was to return to first-century Christianity, to obey the same gospel, and to become precisely what people became in the *New Testament* period.

Their plea spread like wildfire. Thousands were baptized into Christ. Entire churches ceased their denominational affiliations and expressed the desire to be known simply as churches of Christ (Romans 16:16).

WINDS OF CHANGE

It was **Alan Highers** who wrote, in *The Winds of Change*, that troubles loomed on the horizon.

The American Christian Missionary Society was organized in 1849, with all of its unscriptural attitudes and actions.

One of the many departures from the truth came in 1859, when the first mechanical instrument of music was

introduced at Midway, Kentucky.

Of the many tragedies resulting from these departures came the many reactionary, so-called "anti" movements.

These opinionated departures further divided churches, families, loved ones, caused hatred and variance among brethren, brought division and heart-break to many good works and total destruction to many of our missionary programs.

How often do problems arise in the church that Jesus died for! The best explanation probably is found in I Peter 5:8.

[As we look back, we know that an apostasy did occur (II Thessalonians 2:3-7), that men departed from the faith (I Timothy 4:1-4), and that some taught "damnable heresies" and drew away disciples after them (II Peter 2:1-2). Yet all of this commenced in the first century, less than one generation away from the time of Christ and within the lifetime of inspired men.]

★ ★ ★ ★ ★ ★ ★ ★

What I have written to this point is but an introduction to the partial history of a small church in a small town, including the life of one individual.

The last time I visited Drumright, Oklahoma, the original church building was now a garage. A new building had been constructed on Tiger Hill on the west side of town—and (most important to me) it has a baptistry!

★ ★ ★ ★ ★ ★ ★ ★

HISTORY OF LAST 25 YEARS

In my view, knowledge of the history of the church will help God's people to avoid worldliness (II Corinthians 6:17), modernism (Acts 17:21), denominationalism (I Corinthians 1:10), false teaching (II Timothy 3:5) and, most importantly, it will help the people of God to live "faithful unto death" that we may have a "crown of life" (Revelation 2:10).

After many years of study and research, I firmly believe that the last 25 years could very well be the most important period of time in the history of the New Testament church.

Would it not be wonderful if material had been written, recorded and made available to God's people, so that they could read and know in detail the history of the Lord's church for the past 25 years?

I am grateful to God that I can inform every reader of these lines that accurate and reliable documentation of the history of the church of Christ for the past 25 years is available on the pages of *Axe on the Root*, Volumes I,

II and III, and the 25 volumes of *Contending for the Faith*.

AN IMPORTANT TELEPHONE CALL

One of the most important telephone calls that I have ever received happened more than 26 years ago. The Hampton Place elders in Dallas, Texas, called me in California, saying, "Brother Luper, we understand that you are a good business man and we want you to go to Singapore with our missionary evangelist to buy property for a Bible college."

"Who is your missionary?" I asked.

"His name is Ira Y. Rice, Jr.," they replied.

"I have heard of brother Rice, and I would be happy to go with him to Singapore," I said.

Not only was this journey highly successful, but a friendship was bonded that will never be broken. In our extensive travels around the world, I have observed that love for lost souls is the driving force behind brother Rice's ministry. Not only is he one of the most brilliant speakers in the brotherhood, but his knowledge of God's holy word and his ability to uphold the purity of the gospel is the root cause of his outstanding success as a writer and editor.

"WHAT HAPPENED?"

One of the most important titles that ever has been written concerning the history of the churches of Christ during the past 25 years is the title of this article: "WHAT HAPPENED?"

What happened to our local churches?

What happened to our gospel preachers?

What happened to our teachers and teaching programs?

What happened to our mission programs and missionaries?

What happened to our Christian colleges, universities, and their chancellors, presidents, professors, and their stand for the truth of the gospel?

What happened to our schools of preaching?

What happened to our lectureships?

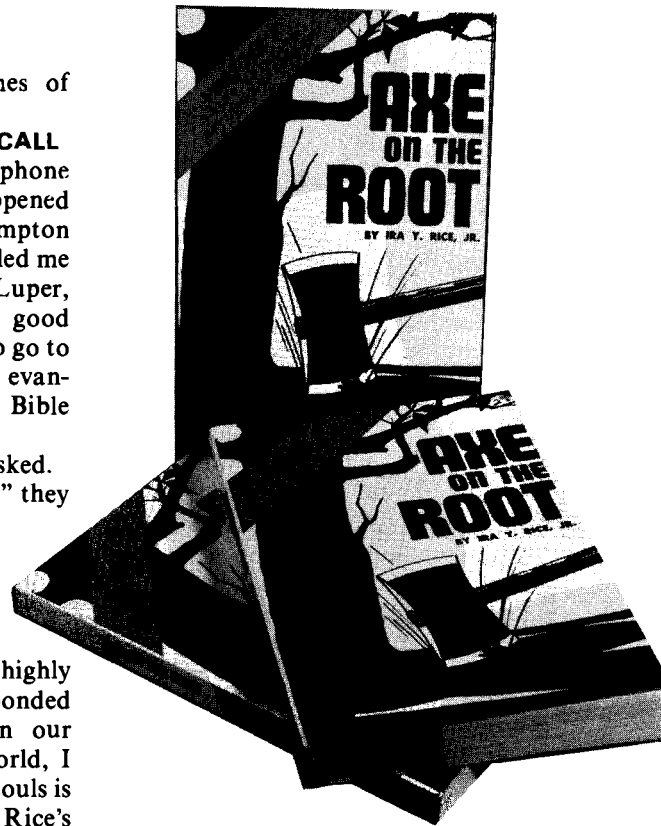
What happened to our gospel meetings?

What happened to our religious journals and their editors?

What happened to our translations of God's holy word?

What happened to the false teachers in the church—both past and present?

What happened to the various books that have been written in our brotherhood?



What happened to the memory of the spiritual giants who have gone on before us?

IT'S ALL THERE

The answers to the questions above are all found on the pages of *Axe on the Root*, Volumes I, II and III, and the 25 volumes of *Contending for the Faith*.

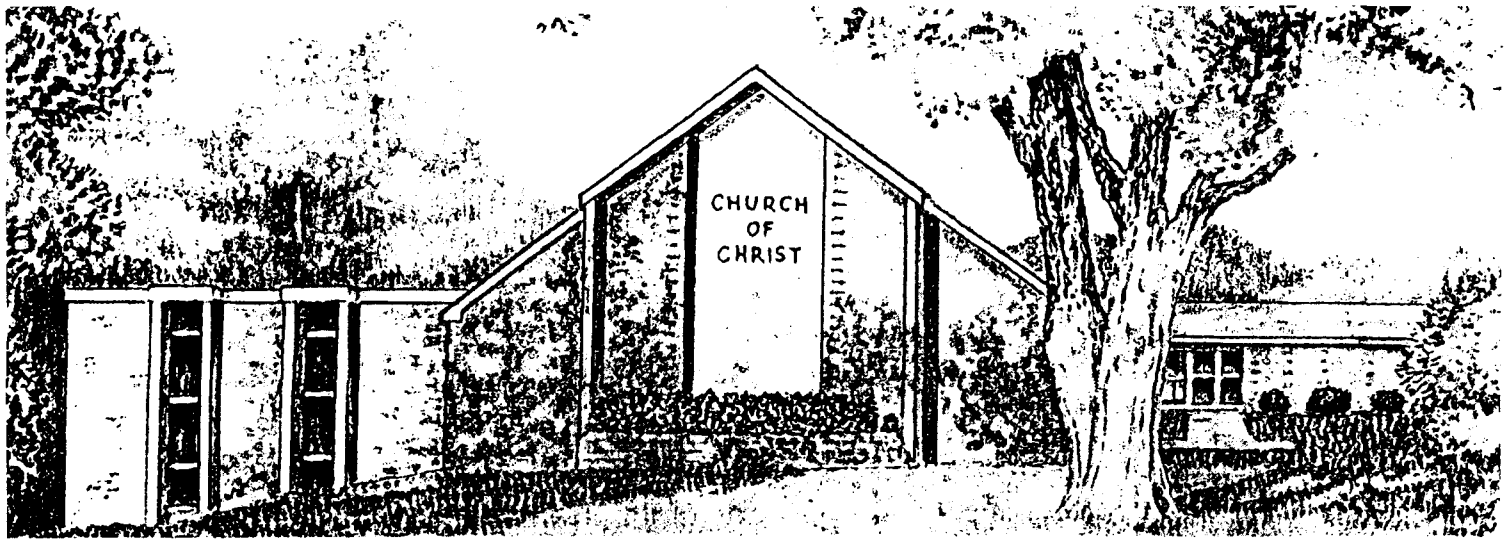
In my best judgment, the history of the churches of Christ for the past 25 years is so vitally important to God's people, that I have asked the editor to set aside 100 sets of *Axe on the Root* (300 copies) and 100 sets of bound volumes of *Contending for the Faith* (2,500 copies) at a special price.

Write today to the following address: **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.** This will be one of the most important decisions you will make in a lifetime. May God bless you. (Signed) Archie W. Luper

—215 Lang Street
Ventura, California 93003

[NOTE: I am extremely grateful to brother Luper for writing such an insightful article, per foregoing. As requested, we are setting aside 100 sets of *Axe on the Root*, Volumes I, II and III, and 100 sets of *Contending for the Faith*, Bound Volumes I through XXV. All are ready for shipment, except Volume XXV, which will be sent as soon as received back from the bindery (in January or February, 1995).

As to the **special price** he mentioned, send just \$180.00 together with your order, which includes both sets plus postage, to **Contending for the Faith, 2956 Allshore, Memphis, Tennessee 38118.** IYR.Jr.]



FOREST PARK NEWSLETTER

5238 PHILLIPS DRIVE

VOL. 20

October 3, 1994

NO. 39

Neubauer's Notes

WILLARD COLLINS SPEAKS OUT ON JUBILEE, RUBEL SHELLY

On Monday, September 26, 1994, brother Willard Collins, preacher, educator, writer and one time president of David Lipscomb University, took a strong stand against the teachings of brother Rubel Shelly and the liberal "Jubilee" program of Nashville, Tennessee. Brother Collins spoke to a crowd of more than 300, which was comprised of mostly members of the church scattered throughout the southside of Atlanta. Monday night was Forest Park's turn to host the cooperative meeting and we were delighted to have brother Collins with us.

Brother Collins preached the gospel in its truth and simplicity as he spoke about "What is the Church of Christ." His preaching style was reminiscent of the old time book, chapter, verse preaching that used to characterize our brotherhood. Though now 79 years young, brother Collins preached with great vigor and conviction about the true identifying characteristics of the church. Toward the end of his lesson, brother Collins spoke specifically about the religious division and man-made doctrines which were sinful. At that juncture, brother Collins spoke in deep concern about the change agents in the church and particularly about Jubilee and Rubel Shelly. The following is a quote with brother Collins' permission for publication, from that very sermon.

"I had to make a big choice, this of June, July, Oh we have a situation in Nashville that's hurting us, hurting us in regard to preaching the Word. We're polarized in Nashville about several things. We have Jubilee, one of them being polarized around Nashville. I've known Rubel Shelly so long, I always knew him as one of the most powerful preachers of the word. I worked with him at Getwell and Dunn in Memphis. I've been in the home of his mother..... Franklin Camp told me when Rubel moved to Nashville, "If you can get him to

teach at David Lipscomb, it will help." Years ago I hired him. I had Tom Holland, William Woodson, Rubel, other great men on the faculty, we hired these three. It didn't work out. I could cry, literally, I've prayed, I've shed tears. Jubilee has become an influential organ, it has become an influential thing in Nashville, that is telling that the Church of Christ as we know it was born in the Restoration, in the 19th century, not on Pentecost in A.D. 30. Before Jubilee this year, the congregation where Rubel preaches, joined with six protestant churches to have a post-Easter service. Everything accepted, bands, choruses, instruments; everything accepted, nobody said much against it, far as I know nothing against it. Rubel preached on the Resurrection. Wineskins, the magazine, has in its forward, the Church of Christ was born in the Restoration. I couldn't participate this year. I've been preaching 59 years. The church began on Pentecost in A.D. 30. I've been preaching 59 years that the church that we're trying to restore is not a denomination, that is not the Catholic church; that we're seeking to restore the original church, which goes through the restoration, all the way back to Jerusalem and Pentecost, that is the church of Christ.....

I have several friends who are going in this movement, I regret it, I'm trying to do all that I can to help them. I'm trying to do all that I can to bring them back to the Lord and the church, and all of us need to. We want to be united, and the only way that I know to unite, the only common denominator, is to leave creeds and come back to the Bible. Don't leave the Bible and go to creeds, of all things.....

I had to make my decision, I'm not going to go."

Although Brother Collins had appeared on the Jubilee in past years, he made a break because he was convinced he could not participate in the program scripturally any longer. We would that others would take heed to brother Collins message, who with great love in his heart, plead for the Jubilee program to turn back to the Bible.

May the influence of this good man be spread far and wide, and may those who left the paths of righteousness return to the old paths wherein is the good way.

Holger

[EDITORIAL NOTE: *Contending for the Faith*—indeed, the entire brotherhood—is indebted to brother Neubauer and the Forest Park (Georgia) elders both for recording as well as transcribing and publishing the foregoing important, timely statement by brother Willard Collins, just as he delivered it during his sermon the night of September 26, 1994. It will be remembered as a landmark statement delivered at a great turning point in the history of the churches of Christ both in Nashville if not throughout the brotherhood.

With these momentous words by brother Collins still fresh in mind, please now turn back to Page 3 and read that part of our current editorial once again. If you will read and study the cited recent book written by brethren Choate and Woodson, entitled, *Sounding Brass and Clanging Cymbals* and also brother Woodson's latest book *Change*

Agents and the Churches of Christ, you will note that all three of these brethren are saying the same thing.

Rubel Shelly and those associated with him in the Nashville Jubilee do **not** [repeat **NOT**] represent the Restoration Plea presented originally by Alexander Campbell, P. S. Fall, Tolbert Fanning and others from 160 years ago onward both in Nashville and in Middle Tennessee.

When brother Collins emphasizes that the church we are restoring was **not** "born in the Restoration," but had its beginning on Pentecost, is not the Catholic church, is not a denomination, but is the **original** church established by Jesus Christ himself, he is exactly right. Having thus taken his stand, right-thinking brethren everywhere need to close ranks with brother Collins against Rubel Shelly and the Nashville Jubilee.—Ira Y. Rice, Jr., Editor]

A multiple purpose book relating to the *Easy-To-Read Version* of the Bible produced by the World Bible Translation Center, of Fort Worth, Texas, is due off the press sometime either in late October or early November, 1994.

Written by **Goebel Music**, of Colleyville, Texas, the author of *Behold The Pattern*, the most-widely-heralded book by any brother in Christ within recent decades, his new book (*Easy-To-Read Version—Easy to Read OR Easy to Mislead?*) will contain 1,207 pages and will have a beautiful dust jacket in three colors.

A truly major work, the research and writing of this monumental tome has been in progress for approximately three years.

Brother **Guy N. Woods**, well before his passing last December, already had examined some of the research that went into the earlier manuscript and was a contributor to this work. In letters dated April 8, August 4 and October 8 and 16, 1993, respectively, he wrote to brother Music, saying, in part,

“Your plan is certainly a needed and laudable one, and I want to repeat my commendation of your monumental work **BEHOLD THE PATTERN**. You have made and are making invaluable contributions to the brotherhood in so many ways...”

“I appreciate your work in so many different fields, and I wish for you continued...”

“I appreciate fully what you are doing for the Cause we love.”

“I thank you...It warms my heart...for the exceptional contributions you make to the Cause of Christ in so many ways...also for your personal friendship. May the Lord continue to bless...”

Roy C. Deaver, editor of *Biblical Notes*, after completing his assignment for this book, wrote to brother Music under date of November 27, 1993, saying,

“I agree completely with your statement (in your letter of April 11, 1993), ‘I know of no greater work on this earth in relation to what we are facing, than to get the work done on this ‘EASY-TO-READ VERSION.’”

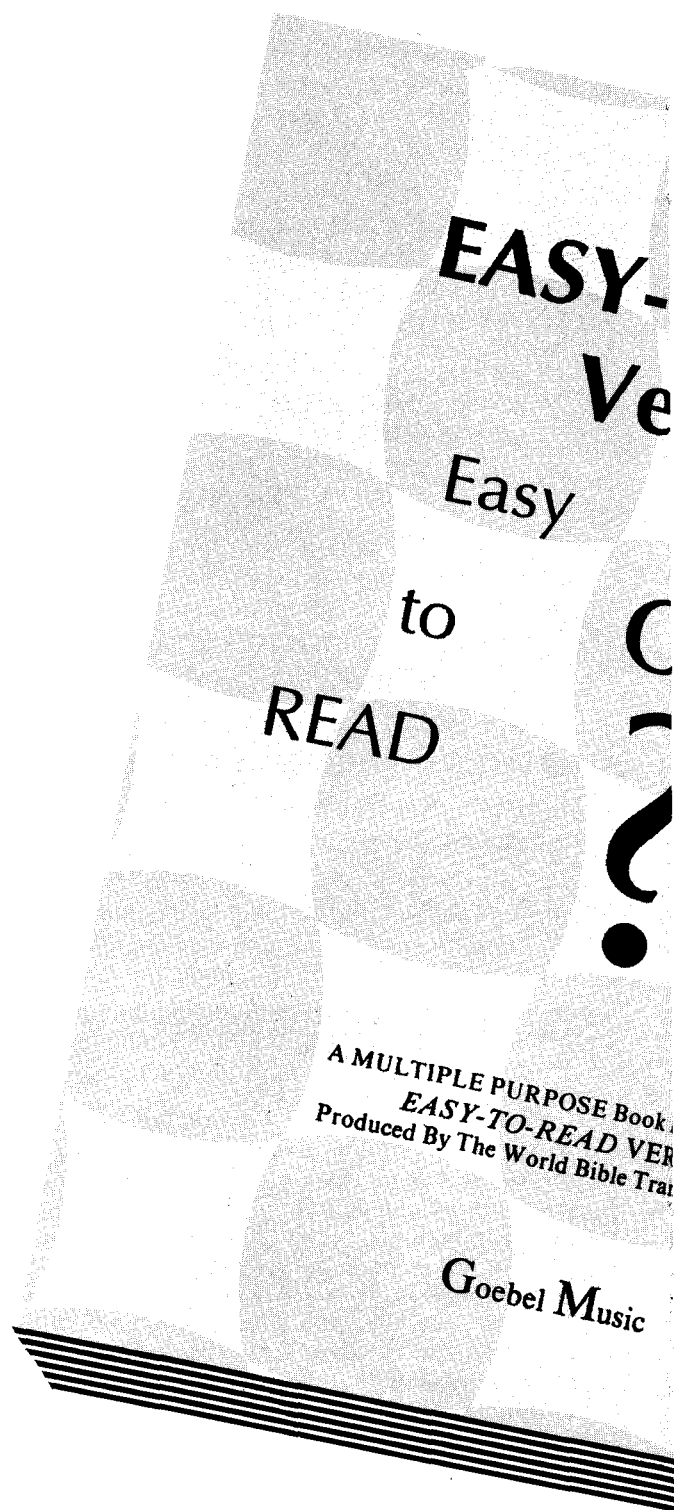
After reading the first 645 pages of the manuscript, under date of March 24, 1994, **Robert R. Taylor, Jr.**, of Ripley, Tennessee, enthused,

“The material is simply great. I marvel at how painstaking you are. Your book will rank with the Foy E. Wallace, Jr., volume put out more than 20 years ago and in many ways will be its superior. I like your approach...the other contributors on word studies have done masterful jobs... this book had to be written and you were/are the very one to do it.”

Five months later, under date of August 31, 1994, when he had finished reading every word of the manuscript, brother Taylor, who perhaps has done more study and writing on “the version

EASY-TO-READ

(Easy to Read OR



AD VERSION

Easy to Mislead?)

TO-READ
Version

Easy
to
MISLEAD

Relating To The
SION
slation Center

issue” than any man among us now living, further wrote,

“Like ‘an idea whose time has come,’...surely it would tax a modern day computer to tabulate the endless research and the in-depth precision with which he tackled every conceivable facet of this work. I stand utterly amazed...

“I have read it in manuscript form as he would finish each chapter and mail it for my close study. I finished every chapter, without exception, with a feeling of literary awe at the scholarly precision of every point projected and the accuracy of attention given every necessary detail. He left no stone unturned...

“The book is multiple in purpose. It covers so much more than just the World Bible Translation Center or its perverted Bibles... We are now having to fight a battle with our own brethren for an inspired Bible. Read it and weep!

“When this book is widely read, contributing churches of any conservative nature at all surely will demand an accounting from the World Bible Translation leaders hobnobbing with the denominations while abroad, worshipping with them, having them in for their new Bible releases, while ignoring any and all efforts to worship with and associate with our own brethren in places like India...

“This is one of the most significant books of this century—both in the church or out of the church. It is truly a book ‘whose time has come.’ It is a mighty voice crying in the wilderness of Bible perverters and Bible perversions championing an inspired, reliable, and trustworthy Bible for these highly uncertain times in which we live.

“I commend this Herculean work.”

When you receive your copy of *Easy-To-Read Version—Easy to Read OR Easy to Mislead*, watch for the following statement by Dub McClish, of Denton, Texas, on the dust jacket:

“In 1991 Goebel Music blessed the church and the world with *Behold The Pattern*, a landmark, watershed book. This is not merely my judgment, but the judgment of thousands! At this writing (October 1, 1994) it is in its eleventh printing with sales of well over 50,000—a runaway best-seller for books among us! It still enjoys brisk sales.

“Now you hold another such book in your hand from the same author. While it is primarily an exposé of the World Bible Translation Center of Fort Worth, Texas, it also contains powerful material on the doctrine of inspiration (chapters 1-5). Fraud is not too strong a word to describe what the World Bible Translation Center administrators have done and are continuing to do in convincing perhaps hundreds of churches and thousands of saints to generously fund its work. They have falsely advertised such things as the need for some of their versions and the source of their translations, plus much, much more. The men in charge of this work are revealed as rank liberals in their thinking concerning such fundamental matters as the church and fellowship, and therefore in their associations. (Except, of course, when it comes to raising money—they can tolerate sound, conservative brethren!) The long and close alliance of the WBTC with the Richland Hills Church of Christ in Fort Worth, Texas is enough to alert the well-informed to its liberalism. I will dare to say that even some who have become enthralled with liberalism will be shocked at the information they will discover as they read. Simply put, they have duped and are duping an unsuspecting and trusting brotherhood. Goebel Music is a tireless, careful researcher and he does not write or say that which he

cannot document. This book documents this sad and sordid story beyond refutation.

"The book you hold in your hand is admittedly one of monumental proportions in size. More than this, it is monumental in its contents. I caution you not to let its size discourage you from reading it! In fact, it is must reading for every member of the church of Christ."

—*Dub McClish
Denton, Texas*

David Pharr, Director of the East Tennessee School of Preaching and Missions, under date of June 28, 1994, wrote to brother Music, saying,

"It is evident that you have spent countless hours in researching this information, arranging it, and in writing the chapter. I have to think like work has gone into the other chapters. You are to be commended for your love for truth and integrity.

"I have no expertise in the field of translations, especially as relates to Russian. The evidence you present, however, would seem overwhelmingly to call for an explanation and response from all who have been involved in WBTC and especially the Russian edition."

Graham Cain, elder, Northeast Church of Christ in Hurst, Texas, under date of July 4, 1994, addressed brother Music, saying,

"You do an excellent job of proving that Dale Randolph was wrong—and was aware of it—about the Russian version being translated from the Greek. The claim that 'all translations are done from the original Greek and Hebrew' is not true and has been clearly proved.

"I do not know anything about the translation of the Bible, but I do not need to, in order to see the fallacy of how someone could 'end up with what the translator thinks the Bible means rather than an accurate translation.' ...and it always has to end up being a commentary."

Of Music's exposé, brother Cain further said,

"Brother Music has done a superb job in proving the case...All have been researched and confirmed. The *Easy-to-Read* book is true—only in being easy to read—but cannot be the Word of God."

Harry H. Ledbetter, elder, Pearl Street Church of Christ, under date of July 12, 1994, wrote,

"It is almost inconceivable that a supposedly Christian translation (?) center would make such patently false claims concerning the source documents on which their translations are based. In my judgment, you have proven your point over and over in every conceivable fashion.

"The brotherhood is deeply indebted to you once again for the great work you have done in making this material available. Your research into this matter has been extremely thorough and tedious and, I feel, unpleasant. I know that this is not something you enjoyed doing and I admire you for undertaking the task because of the great need for it.

"We hope that this book will be as meaningful to the brotherhood as **BEHOLD THE PATTERN**. Surely, some eyes are going to be opened when it is in circulation."

WHAT OTHERS HAVE SAID ABOUT THE INDIAN CHAPTER

Sunny David, native Indian evangelist, author and editor of New Delhi, India, writing under date of August 18, 1994, said,

"THANK YOU for sending... what you have so boldly,

frankly, and rightly written in it. I wholeheartedly support very much what you have written. These things are most true and worthy of immediate attention from the entire brotherhood. I do not know of any other thing, personally, that needs our...most serious consideration presently. I speak of people who love the truth and want to stand 'in the faith' uncompromisingly. Brethren need to wake up to see and face the reality now, or it will be too late!

"I have gone through the whole material, and I must say that you have so nicely documented everything. Not only does it make interesting reading, but it exposes the nefarious work of the WBTC. I say nefarious, because none of those things have been done ignorantly, but deliberately in a most treacherous manner by those who are heading WBTC. People, Christians, who have been funding, praying for, 'a most needed and great work,' as they have been made to believe, have been cheated and wrongly made partakers in the wicked deeds of WBTC.

"I hope and pray that through this book that you have now written, the church of our Lord will become aware, wary, informed and conscious of the reality about the WBTC. And, at the same time, it will be yet another warning to the brotherhood 'do not believe every spirit, but test the spirits...because many false prophets have gone out into the world.'

"Who have been praising the ERV, as WBTC people have been claiming in their reports? Not members of the church! I have not met one yet, in fact, most members of the church do not even know that such a version exists. So, who are these people? Most certainly, the denominations or unbelievers... who do not care what the doctrine of Christ means ...Citing their approval...is equal to compromising the truth with error. Who are we to please, men or God?

"I admire you...for your courage and forthrightness in writing this volume. If you had not done this most needed, urgent, work now, I do not know of any other who could have. God bless you...contending earnestly for the faith... my prayer for you to our Father in heaven."

J. C. Choate, who has done much missionary work in India, writing to brother Music under date of September 25, 1994, said,

"Thank you for sending the Indian section of your new book. Betty and I have been in the process of returning to India (leaving Monday evening, Sept. 26) and I have not had time to write a statement. I did find the material to be clearly stated and the answers to the problem to be accurate. My prayer would be that a lot of brethren would finally see what is going on. All they will need to do to settle it in their minds, if they have closed minds to what you have said, is to check it out for themselves. Keep me posted on how things are going. More later."

Jim E. Waldron, who works both among Russian-language people in the Ukraine as well as Indian-language people in India, writing from Kiev, Ukraine, under date of September 22, 1994, had the following to say about the Russian and the Indian chapters of brother Music's forthcoming new book:

"I thank God for your forthcoming book, *Easy-to-Read Or Easy-to-Mislead*. For the past eight years, I have worked with preacher training schools in India. We have about 275 men enrolled in schools in Tamil Nadu. In 1991,

I began to work in Kiev, Ukraine, and we began a Bible training school there in 1992. Presently, we have 66 enrolled. I spend about 9 months a year abroad in these two countries and Pakistan. In India, I work with brethren who use the Tamil language, and in Kiev Russian is used. Thus it was with great interest that I read the two chapters on the *Easy-to-Read Version* for India and Russia. I knew something of the treacherous nature of these translations being done by the World Bible Translation Center (WBTC) and its president Dale Randolph, but I did not know the fraud went so deep. May God be praised for your well documented exposé.

"In Ukraine, we use the Russian Synod...we would not under any circumstances use the paraphrases by WBTC in its place. The testimony you give from Geli Vishenchuk and others will go a long way toward helping our brethren know of the false and misleading statements in Randolph's Russian rendition.

"It is appalling to read that he used unbelievers, who know almost nothing about the Bible, like the Hindu man in India, as translators. I have known Sunny David for more than twelve years and P. R. Swamy for over six. The testimony of these two brothers on Indian WBTC Versions is unimpeachable. In my judgment, brother Sunny David's statement about the Hindi version sums up the quality of work being done by the WBTC in other languages: 'The language used in many places in the ERV Hindi makes one laugh literally, I mean it's funny. Most of it is highly paraphrased...The worst translation I have seen...'

"May God bless you for your work of faith and labor of love in bringing these hidden things to light for God's church."

**AND NOW CLIFF BAIRD PROPOSES TO TAKE
1,000,000 SUCH QUESTIONABLE BIBLES
INTO MAINLAND CHINA!**

Just how such perverse teachers and preachers as **Dale Randolph** ever get to be head of something like World Bible Translation Center is beyond all comprehension. Back in the '70s, his doctrine while preaching at East Gadsden, Alabama, grew so rank that the elders had to let him go to keep the church from dividing. They called in **Ray Hawk**—and later **Franklin Camp**—trying to put things back together; but East Gadsden never was quite the same after Randolph left.

From Alabama, this false brother surfaced for several years at Hillcrest, in Arlington, Texas, before moving over to Richland Hills, in Fort Worth. Evidently, he had found his niche; the liberalistic error espoused by Richland Hills fit Randolph like hand in glove!

Contending for the Faith has not had a lot to say about Dale Randolph in recent years; however, in addition to the false Bibles he and his World Bible Translation Center are getting into Russia and India, we note he next plans to do the same for mainland China. We are confident that **Cliff Baird** and the brethren at **Royal Oak [Michigan] Church of Christ**, who sponsor him,

are blissfully unaware of the dangers of WBTC's Chinese translation; however, in their "1000 by 2000" newsletter for September, 1993 (just being brought to our attention), on Page 3 we note the following:

The Brothers need Bibles: And what good is one Bible when you are trying to teach the gospel to people who have no Bible. The need is so great that they print Bibles and tracts on antiquated manual printing presses. This of course is done in secret. Cliff has seen this for himself. The brothers asked for nothing but Cliff seeing the need asked them 'What can your brothers in America do to help you?' 'BIBLES! BIBLES! BIBLES!' was always their answer. The World Bible Translation Center is scheduled to have the New Testament in the Chinese language completed after the first of the year. Cliff wants the first million copies.

Having been intimately involved with Chinese evangelism over the past 45 years, no man alive is more conscious than I of the desperate need for reliable Bibles among the Chinese people both in China proper and around the world. I personally tried to help **Tan Siak Sze (Cecil Chen, we called him)** establish a Chinese congregation in San Francisco as early as 1949 (without much success, I might add), but, since 1955, I pioneered the cause of Christ among the Chinese in Southeast Asia, and, together with **Archie W. Luper**, into mainland China, surreptitiously, in January, 1979.

Together with brother Luper, we initiated a "Bibles for China" effort through Hong Kong later that same year, attempting to smuggle Bibles into mainland China at least seven times since then. None of the translations presently available are all that they need to be; however, before brethren and churches invest all that money into the World Bible Translation Center's *Easy-to-Read Version* in the Chinese language, they should at least pause long enough to read and study the investigative report that brother Music is making with the publication of his monumental exposé *Easy-to-Read Version—Easy to Read OR Easy to Mislead*. As desperately as reliable Bibles definitely are needed in China, what they do NOT need is a million new *so-called* Bibles to mislead them further into error than they already are!

Although a 1,207-page book the size of *Easy-to-Read Version—Easy to Read OR Easy to Mislead* normally would sell for \$39.95, because brother Music succeeded in securing considerable help in underwriting the book financially, he has been able to keep the price down to only \$6.00 per copy, just like he did re: *Behold The Pattern*. Because the book weighs *more than four pounds*,

it is going to cost an *extra \$3.50-plus*, when ordered singly, just to cover the cost of shipping bag, label and postage, totalling \$9.50 per copy. However, in *case* lots, *ten books* to the case, you may order these at just *\$77.50 per case*, which cuts the cost, per book, 'way down considerably.

Just as with *Behold The Pattern*, neither brother Music nor anyone else makes a profit of any kind relative to his new book. All he seeks to recover is his *own cost* not covered by the underwriting. If, after you have read and studied what his research has proved concerning these questionable Bibles being put out by Dale Randolph and World Bible Translation Center,

you decide to go ahead, so be it. However, enough such money has been squandered in Russia and India already without pouring good money after bad into misleading Bibles re: mainland China.

Address your paid order for *Easy-to-Read Version—Easy to Read OR Easy to Mislead* either to **Pearl Street Church of Christ, 312 Pearl Street, Denton, Texas 76201** or directly to **Goebel Music, 5114 Montclair Street, Colleyville, Texas 76034-5401**. It may be too late to head this fraudulent thing off, re: Russia and India; however, maybe we're still in time to keep it from poisoning our work in China, as well—IYR Jr.



FAR EAST REPORT—JULY-AUGUST, 1994

Bob Berard

Responding to Four Seas College President **David Chew's** request to teach several courses in this Singapore-based college of Bible and missions, I departed the U.S. on July 4th, accompanied by my 13/14-year-old son **Charlie** whose expenses were paid by Berard family funds (notably lawn mowing income from the previous summer). [I say "13/14" because Charlie was 13 when we departed and 14 when we returned from the Far East, four birthday cakes and considerable celebration later.] Though much fun was had in our association with brethren abroad, a lot of serious Bible teaching and preaching was accomplished during this month-long visit.

Some thirty hours of airplanes and airports stood between our Austin, Texas home and Singapore on the opposite side of the globe. Arriving on July 6th about noon we were met by evangelist **Eddy Ee** who works with the **Jurong** church as well as with Four Seas College. Eddy drove us to the west side of Singapore island where we were shown to our comfortable quarters in the "Elisha room" located on the third floor of the building which serves as the meeting house for the Jurong church and the classrooms, library, dorms, and offices of Four Seas College. The work began on the same day with Jurong's mid-week assembly in which I taught a series of lessons exposing the ungodly philosophy of humanism.

WORK AT FOUR SEAS COLLEGE

The Four Seas College started on Friday morning, the 8th, with courses taught in homiletics, hermeneutics, and

the book of Revelation. Seven students from three countries were in attendance throughout the month of July. Despite some difficulty with the collision of Texas English with Indonesian, Filipino, and Singaporean English, communication soon was established and considerable progress was made. Joining the full-time students from time to time were sister **Abigail Chew** (brother David Chew's wife), sister **Jeannie Chew** (secretary for the Jurong church), and brother **Eddy Ee**. All seemed highly motivated and worked diligently in their studies.

All but one of the current batch of students live in the dorms of the college which are just down the hall from the classrooms. These quarters, completed just two years ago, are providing a most efficient arrangement in terms of both time and money for facilitating the Bible education of full-time students. Two rooms are used as sleeping quarters and students share a shower room and restroom. A small kitchen adjoins the sleeping quarters and here students take turns preparing meals on a two-burner propane stove. Other extra-study work accomplished by students includes cleaning of the three story building, "mowing" the lawn with a weed-eater, and doing their own laundry minus the luxury of washing and drying machines. These students are sacrificing much time and energy in their efforts to prepare themselves to better serve in the kingdom; some of them are apart from their native homes and families for the entire two years of instruction at Four Seas. Their dedica-

tion and the dedication and generosity of the many financial contributors who make this work possible are worthy of commendation for their contribution to the best of causes.

WORK WITH CHURCHES IN SINGAPORE AND MALAYSIA

On the first Lord's day of our visit, I was afforded the opportunity to teach Bible class and to preach to the Jurong church. In addition to the work at Jurong and Four Seas, weekend (Thursday or Friday through Sunday) gospel meetings were conducted at three other congregations. These congregations included the **Lim Ah Pin Road** church across the island from Jurong, the church in **Klang, Malaysia**, and the church at **Johore Bahru, Malaysia**. In each of these efforts a warm welcome was received and the gospel was preached and heard. Brethren in the several churches seemed pleased with the meetings and though only one publicly acknowledged a change in his life, I am confident that the word preached had its effects in the hearts of many hearers and that by these special efforts the word will have its harvest.

Travel between Singapore and Malaysia involves several options—and we tried most of them. Our trip to Johore Bahru (J.B., as the Asian folk call it) was just a brief bus ride across the causeway, but required a couple of hours in view of being cleared out of one country and into another. The return took considerably longer. Following the last of our scheduled work with the J.B. church in their Sunday morning services we proceeded to a

restaurant where we enjoyed a meal in the company of about 20 of the brethren and their children and then headed for our home away from home in Singapore. Among those present were brother **Ong**, who does much of the preaching at J.B., and his wife; brother **Richard Lee**, who preaches in **Malacca**, and his wife; and brother and sister **Gary Lye** in whose home we stayed during our visit. In the hustle and bustle of our farewells and departure from an extremely crowded bus station in J.B. we neglected to inquire about just where we should alight from the bus in Singapore in order to connect with the appropriate bus to the Jurong area where Four Seas College and our temporary residence were located. Just guessing—and guessing wrong—we got off the bus at one of its many stops. Not knowing really which way to go we took a taxi, asking the driver to take us to the nearest Mass Rapid Transit (M.R.T.) station. [The M.R.T. is a transportation system much more easily discerned as to place of departures and destinations than are the buses and we knew once we arrived in the station we could find the way “home.”] The taxi ride was a quick one of about eight blocks and the M.R.T. station was a welcome sight. It took us within a mile of our objective where we hopped a familiar bus which took us within a couple of blocks of our quarters.

Our transportation to **Klang, Malaysia** was by train one way and by plane on our return. We rode the less-than-state-of-the-art Malaysian train to **Kuala Lumpur**. It was a six hour ride with a beautiful view of the Malaysian countryside. Enroute we had brunch in a dining car ordering from a menu which was written in English but was still guesswork as to what food was indicated. We ordered hot buns and got something like a dinner roll with a filling which was tasty even if unidentifiable. We were not overly concerned about our ignorance of what we had eaten since we had learned earlier in Singapore that red beans can taste like chocolate in one of the Asian deserts and that it tasted better before you learned it was red beans.

The gospel meeting in Klang began the Friday evening of our arrival and continued through Sunday noon. The **Peter Chin** family put us up in their home and transported us to and from the church meeting house. The brethren were most hospitable and the meeting successful. Our return to Singapore was only an hour long by air. All

considered, we traveled by plane, train, subway, bus, taxi, private auto, and a little walking from time to time. Thankful we are for man's progress in the field of transportation and especially so as such expedites the preaching of the gospel.

CONCLUSIONS FROM OBSERVATIONS

The brethren at the Singapore churches at Jurong and Lim Ah Pin Road were no doubt bearing an additional burden while Charlie and I were in their fair country. Nevertheless brethren **Ee, Chew, Kwan, and Lim** seemed tireless to our comfort. We are thankful for them and their families and for their generous and hospitable treatment and for their good lives and work in the kingdom. Our goings from and returnings to the Four Seas College facility and the brethren associated with it made our temporary quarters seem like home. The students, like the staff, seem to be most concerned about the advancement of the cause of our Lord in both the evangelizing of the lost and in earnestly contending for the once-for-

all-delivered faith. Four Seas College is indeed a good work producing good men who will be able to teach others also; it is worthy of and needful of our prayers and other support.

Charlie and I arrived back in Texas about midnight on the 6th of August. Tired from the 24 hours of travel we were eager to see dear friends and family and to tell of our adventures like eating squid, fish-head curry, and the century egg (the one that is supposedly buried for 100 years). For me it was an especially satisfying trip in view of the work done in preparing preachers, the edification of the churches, the enjoyment of the fellowship of like-minded brethren, and the special time spent with my son.

Our sincere gratitude is due many for making this trip possible. Included are a number of churches and individuals in the U.S. and particularly the elders and other members of the Spring Church of Christ in Spring, Texas, who oversee my work as an instructor in the Houston College of the Bible.

*[EDITORIAL NOTE: Earlier in this issue of **Contending for the Faith**, we mentioned that our work not only involves **defending the faith** but **extending the truth of the gospel**—worldwide! Some seem to think that we are concerned only for the **negative side of the gospel**. Such could not be farther from the truth. We are equally concerned for the **positive side**, as attested by brother **Berard's** foregoing article, as well.]*

*Having just returned from my **second** concerted effort this year in **Russia**, Lord willing, I leave **November 17th** for further evangelistic work in the **Far East**. Along the way, stops are scheduled in **Hong Kong, Chiangmai (Thailand), Phnom Penh (Cambodia), Kuala Lumpur and Klang (Malaysia), Singapore (Republic of Singapore) and Manila (Philippines)**.*

*Our **Bibles-for-China** work together with **Don and Pien Thornton** continues through **Hong Kong**; we continue aiding and abetting **Dorsey and Ola Traw** and their “**Tribal Bible**” work among the mountain tribes in northern **Thailand**; brother **Sareth Voun** needs encouragement in establishing the cause of Christ in **Cambodia**; brethren in both **Kuala Lumpur and Klang, Malaysia**, still are committed to the truth of the gospel and need encouragement; **Jurong Church of Christ, in Singapore**, is sponsoring the **Tenth Annual Asian Bible Lectureship**—besides which **Four Seas College** always has business matters needing attention; and faithful workers in the **Philippines** continue in need of bolstering in the gospel—especially with the liberals trying to tear down almost as fast or faster than we can build up.*

*Please pray for me, brethren, during the several weeks that I shall be at work in the **Far East** this time out. Also for the work in **Murmansk, Russia**, where I hope to return in **February** for further evangelistic work together with **Bob Hawkins** and others there. —IYR Jr.]*



A Great Man Has Fallen

Garland Elkins

William A. Wilder, faithful and able gospel preacher, taught his Bible class at the Culleoka church of Christ on Wednesday evening June 29. He became ill and at approximately 11:15 p.m. asked **Racine** to call 911. They were there in a very few minutes, however, he died at Maury County Hospital before 1:00 a.m.

A memorial service was conducted at the West Seventh Church of Christ, July 2, 1994, in Columbia, Tennessee. William had lived in Columbia 18 years and preached for the West Seventh congregation for nine years. It was appropriate that the service be there. A large and appreciative audience assembled to honor, and to show their love and respect for him and his great family. Those who had a part were brethren **Willard Collins**, President Emeritus of David Lipscomb Univer-

sity; **Gary Colley**, Minister, Southwest Church of Christ, in Austin, Texas; **Billy Smith**, Dean of the School of Biblical Studies, Freed-Hardeman University; and **Garland Elkins**, Dean of Public Relations, Memphis School of Preaching, in Memphis, Tennessee, conducted the graveside service.

When David learned of the death of Abner he said, "**Know ye not that there is a prince and a great man fallen this day in Israel?**" (II Samuel 3:38). This statement has been used many times when applied to other great men, but it is truly applicable to brother William Wilder. He was "great" in many ways. He was great in his love and devotion to God, Christ, the Church, and the Bible; he was great as a servant of Christ, his fellowman, and especially his brethren. His loyalty to God and to His Word was never questioned by

anyone as far as I know. I am convinced he stood firmly for the truth but he would not willfully harm anyone. He loved people.

William Wilder preached the gospel of Christ for 42 years. He was educated at Freed-Hardeman University, David Lipscomb University, and Harding Graduate School. Numerous people took note that brother Wilder possessed a marvelous knowledge of the Bible. He preached without notes, and quoted the scriptures that he used.

In his death the community lost an outstanding citizen. His family lost a devoted husband and father; a faithful loving counselor, and guide. The Church lost one of her most stalwart and able gospel preachers, and a defender of the faith. A host of people lost a faithful friend, and his fellow-Christians lost a trusted and loving brother in Christ.

William loved his family and was proud of them and they in turn showered him with their devotion. He was born into a large family and he wore his father's name—William A. Wilder, Jr. They were a close family and seven of his sisters attended the service, showing their love and appreciation for him.

William and Racine (**Smith**) would have celebrated their 40th Anniversary the 29th of August. Three children were born to them, **Stephen** who preceded William in death; **Julie Scott**, of Calhoun, Georgia; and **Greg**, of Franklin, Tennessee. He loved his four grandchildren dearly. Racine and my wife, **Corinne**, are sisters. Racine served faithfully by his side. William could have married into another family that might have loved him as much, but could not have loved him more. He was always treated royally; and he and I were especially close. The news of his passing crushed me. He and I were fellow-Christians, fellow-preachers and brothers-in-law. We always enjoyed visiting, working, and taking vacations together. I held him in high esteem. The following tribute was written to the Editor of *The Daily Herald* by his close friend, and brother in Christ, **Judge Jimmy Matthews**, General Sessions Court:

Judge Jimmy Matthews

General Sessions Court, Part I
Juvenile Court Part I
Maury County Courthouse
Columbia, Tennessee 38401

July 12, 1994

Home Address
420 Winding Way
Columbia, TN 38401
Home 388-9464
Office 381-9690

Judge
1st Sessions Court
1993-97
Member
1st County Court
1989-94
Associate Judge
1974

The Daily Herald
Letter to the Editor
1115 South Main Street
Columbia, TN 38401

RE: WILLIAM WILDER

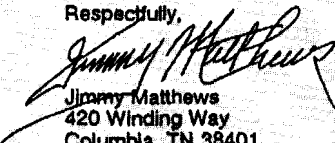
Dear Editor:

Brother William Wilder's passing has left a great void in Maury County and most especially in the pulpits where he has so efficiently and faithfully preached God's Word in Columbia and Middle Tennessee as well as other states. I remember soon after his arrival at West 7th Street Church of Christ, Brother Wilder led the citizens who had gathered at Columbia's City Hall to oppose the Moonie Movement as that Movement attempted to establish themselves here. William Wilder opposed any Movement where men would substitute and preach false doctrine for the Word of God. William Wilder always was ready and capable to discuss the Bible and God's Word with anyone.

Brother Wilder was my very special friend and he was a friend to my children and my family and he was a friend indeed to everyone throughout the brotherhood of the Churches of Christ who knew and loved William Wilder.

In Brother Wilder's service was two songs used that is so meaningful and I believe to be most appropriate for William, "My Name is Written There" and "It is Well with my Soul". I pray that all of us will be as ready to stand in judgment as I believe was William Wilder.

Respectfully,


Jimmy Matthews
420 Winding Way
Columbia, TN 38401

William and Racine helped to begin the church in Rocky Mount, North Carolina. He did local work in Tennessee, North Carolina, Mississippi, and Florida. Since his death the church in Rocky Mount, sent Racine a plaque with the following message:

IN LOVING MEMORY OF WILLIAM WILDER

MUCH LOVE. MANY PRAYERS. HEARTFELT THANKS

*For this man of God who followed after righteousness,
godliness, faith, love, patience, meekness,
fought the good fight of faith and laid hold on eternal life.*

*For this man of God, who along with beloved Racine,
poured their very souls into a small,
fledgling congregation.*

*For this man of God who preached the glorious message of
redemption to a lost and dying world,
never compromising.*

*For this man of God who never complained,
who counted all things but loss for the excellency of
the knowledge of Christ Jesus.*

*For the high honor and privilege of having
such a one come our way.*

CHURCH OF CHRIST
1040 HILL STREET
ROCKY MOUNT, N.C.

A fine Christian gentleman has passed this way, and in passing left his stamp upon those countless lives he touched. Like righteous Abel, "He being dead yet speaketh" (Heb. 11:4).

*"Servant of God, well done!
Thy glorious warfare's past.
The battle's fought, the race is won,
And thou art crowned at last."*

A GOOD EXAMPLE OF HOW ELDERS SHOULD RESPOND TO CONCERNS OF A TEENAGE CHRISTIAN

So many elders tend not even to consider the concerns of a teenage Christian, that it comes as a "season of refreshing" to learn of an eldership who truly listened.

In his letter of July 16, 1994, brother Jeff Archey said, in part,

"...I have enclosed some information that came my way recently. Dale Sadler is a sixteen year old senior-to-be at Smith County High School in Carthage, TN. He is an active member at the Carthage congregation. He wants to preach the gospel of Christ and his plans are to attend Freed-Hardeman and afterwards the Memphis School of Preaching. He has filled in several congregations in the Jackson and Smith County areas.

"Recently, Dale attended a youth gather-

ing in Cookeville. He was very annoyed with what he saw as the enclosed letter states. As a matter of fact, Dale left half-way through. Not to be discouraged, Dale wrote the elders of the congregation where this happened. Notice the reply Dale received. This young man made a big difference.

"We need this type of boldness today, brother Rice. I asked Dale would he mind if I sent this on and he said no. I hope you can use this in a future edition of Contending for the Faith.

"I'll be beginning a new work tomorrow with the New Hope Road congregation in Hendersonville. My labors with Goodlettsville were wonderful, but I have an oppor-

tunity to do a little more pulpit work and the congregation is located closer to home. Roy McConnell preached here once and several of his family continue to attend here. I am looking forward to this effort... Your brother in Christ, (Signed) Jeff Archey."

The letter by Dale Sadler that brother Archey enclosed reads as follows:

April 8, 1994

Jefferson Avenue Church of Christ Elders
521 South Jefferson Avenue
Cookeville, TN 38401

Dear Elders:

My name is Dale Sadler. On March 27, 1994, I attended the Teens for Christ get-

together sponsored by your congregation. I was appalled at what I witnessed that evening. People were waving their arms and clapping their hands as if it were some sort of ball game. "Let all things be done decently and in order" (I Corinthians 14:40). We are to worship God in an orderly manner. Christians should not act as if they were at a pep-rally.

The young man that was directing this melee quoted from Psalms 47:1 saying that this verse justifies clapping your hands in worship. Brethren, that verse comes from the Old Testament! Are we under the old law today? We cannot take passages from the Old Testament and use them for justification for our actions today. Brethren, the old law was done away with when Jesus died on the cross.

I have yet to find a Biblical passage that supports the clapping of hands, the waving of the arms, and/or anything else of that nature in the worship service.

Brethren, in Christian love, I urge you to

study the New Testament. In so doing, I'm sure you will refrain from such actions in the future. However, if you feel that I am wrong and that you are justified by these actions, I would certainly appreciate hearing from you.

In Christian love,
(Signed)

Dale Sadler
11 Larkspur Avenue
Lebanon, TN 37087

Rather than taking umbrage or just ignoring brother Sadler's letter of concern (which they might easily have done), the Jefferson Avenue elders responded to it, as follows:

May 8, 1994

Mr. Dale Sadler
11 Larkspur Avenue
Lebanon, TN 37087

Dear Mr. Sadler:

Thank you for your letter of April 8, questioning the activities at the Teens for Christ meeting on March 27, 1994. We concur with

your basic thesis of separation of the Old and New Testaments.

We have reviewed this with those who were responsible for the meeting, and we will be guided by your input in future meetings.

We appreciate you sharing your concerns.

Sincerely yours,

(Signed)

Leighton E. Sissom
For the Elders

[NOTE: In my response to brother Archey of August 8, 1994, I said, in part, "...Thanks, especially, for the exchange of correspondence between young brother Sadler and the South Jefferson Avenue/Cookeville elders. I agree with you that one young man with the right attitude can surely make a difference..."]

Not only is brother Sadler to be congratulated for "speaking up" as HE did but the South Jefferson Avenue elders, too, for weighing his concerns carefully and responding as THEY did. With more such exchanges on the part of genuinely concerned brethren, perhaps, even yet, the brotherhood can get back on track—in the "old paths," that is. [YR Jr.]

16th Annual
"Speaking as the Oracles of God" Lectureship
—November 4-6, 1994—
The Christ of the Gospel — The Gospel of the Christ

Friday, November 4	
7:00 p.m.	"In Whom I Am Well Pleased" Tom Bright
8:00 p.m.	Christ — His Mother: Virgin or Adulteress Robert R. Taylor Jr.
Saturday, November 5	
9:00 a.m.	Christ — Increased in Wisdom and Stature Wayne Price
10:00 a.m.	Christ said, "Ye shall know them by their fruits" (Matt. 7:16) Tom Bright
11:00 a.m.	Question and Answer Session Bright, Taylor, Price
12:00 p.m.	Lunch (provided at building)
1:30 p.m.	Christ — Leadership in His Church Robert R. Taylor Jr.
2:30 p.m.	Christ — Upon the Throne of His Glory in the Regeneration Wayne Price
3:30 p.m.	Christ — His Second Coming Joe Gilmore
4:30 p.m.	The Gospel of Christ — Preaching It Marion Fox
5:30 p.m.	The Gospel of Christ — the Power of God unto Salvation Leon Brashear
Sunday, November 6	
9:30 a.m.	The Gospel of Christ — It Fits Man Cliff Lyons
10:30 a.m.	The Gospel of Christ — the Standard of Judgment Joe Gilmore
2:30 p.m.	The Gospel of Christ — Our Sole Source of Authority Robin Haley
3:30 p.m.	The Gospel of Christ — the Foolishness and Weakness of God (1 Cor. 1:25) Ron Cosby
4:30 p.m.	The Gospel of Christ — Given by Inspiration Gary Henson
5:30 p.m.	The Gospel of Christ — God's Plan for Unity Bobby Key

Electrical hookups for RV units provided on church property. For more housing information call (918) 682-6382.
Staffed nursery provided for all sessions. Cassette tapes and outline books will be available.

—Cliff Lyons, Director—
Eastside Church of Christ
2141 Kingstone Street • Muskogee, Oklahoma 74403 • (918) 682-6382

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org
U. S. Postage
PAID
Birmingham, Ala.
Permit No. 572

But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred...and overthrow the faith of some (vvs. 16-18).

It seems never to occur to *some* that the likes of Hymenaeus and Philetus are *ever with us*—and that the price of truth is *eternal vigilance* against their faith-overthrowing “babblings.” It is particularly against such canker-eating words that elders are ordained to “watch for [our] souls.”

WHAT ABOUT OSBURN'S RECENT BOOK?

Of the *several* questionable books spewing out of Abilene, Texas, these days, probably one of the most dangerous and misleading of all is *The Peaceable Kingdom*, by **Carroll D. Osburn**, who likes to be styled as Carmichael Professor of New Testament, Abilene Christian University. Published in 1993, by some unheard-of outfit called Restoration Perspectives, in Abilene, this book purports to be “Essays Favoring Non-Sectarian Christianity.”

Until leaving in September for further missionary work in Murmansk, Russia, I personally had only *heard* of Osburn's book but had never *read* it. What I *had* heard about it, however, made me think I *ought* to read it—particularly inasmuch as Osburn's teachings while at Harding Graduate School and later at ACU had drawn so many young disciples away from the truth after his own “perverse things.”

Having previously read (and studied) **Adron Doran's** and **J. E. Choate's** 1985 biography of **Hall Laurie Calhoun**, entitled, *The Christian Scholar*, I know this book helped prepare *me* for Osburn's onslaught against the truth that I was about to read. I took with me to Russia, also, **J. E. Choate's** and **William Woodson's** 1990 publication *Sounding Brass and Clanging Cymbals*, which magnificently analyzes the “History and Significance of Instrumental Music in the Restoration Movement (1827-1968).”

MAKING JET-LAG COUNT FOR SOMETHING

Ordinarily, when first arriving overseas, I jet-lag so furiously that it is several days before I can accomplish much. This time, however, jet-lag proved to be a real blessing. When I woke up and could not go back to sleep in the middle of the night, I could reach for *Sounding Brass and Clanging Cymbals* and start reading.

It was approximately 12:30, just after midnight, the morning I began this book. So fascinated was I and learning so much that four hours later I could not tell which was keeping me awake the most—jet-lag—or the book!

Going all the way back to Alexander Campbell and an introduction to “Restoration Psalmody,” this Choate-Woodson work carried me through “The Organ and the Christian Church,” the “Christian Church Debates the Organ,” the “Battle of the Organ,” the “Victory of the Organ,” “David Lipscomb, the Advocate and the Organ,” “Alienation, Separation and Division,” “A Census and the Creed in the Deed,” “J. W. McGarvey and Instrumental Music in 1902,” “Unity Efforts Between churches of Christ and Christian Churches Until 1939,” “Disciples of Christ, Christian Churches, and ‘the Motto’,” “Increasingly Strained Relations Between Christian Churches and Disciples of Christ,” and the “Christian Church Treatment of the Silence of Scripture.”

FIRST TWO BOOKS PREPARE FOR THE THIRD

How glad I am that I had read both *The Christian Scholar* and *Sounding Brass and Clanging Cymbals* BEFORE attempting to wade through Osburn's *The Peaceable Kingdom*! I question whether many of our more accepting, less perceptive brethren (some elders included) could finish reading Osburn's book, WITHOUT such prior mental and spiritual preparation, and still keep their faith intact!

I was well aware, of course, of Paul's warning to the Romans about “**good words and fair speeches deceiv[ing] the hearts of the simple**” and to Timothy about “**profane and vain babblings... overthrow[ing] the faith of some,**” but Osburn's *The Peaceable Kingdom* was something else!

Unless one *already* is so “rooted and grounded” (Ephesians 3:17) that absolutely *nothing* can shake his faith, I do *not* (repeat NOT) recommend that he even *order* this book, much less *read* it! By the time one finishes it, he would have you believing *truth is error* and *error is truth*. He is a *master* at it!

“*Carmichael Professor of New Testament,*” indeed! When I finished reading his book, I wondered why Osburn was ever hired at ACU in the first place—to teach the truth? or just for the prestige of having a master false teacher on campus!

THE “CHANGE AGENT MOVEMENT”

By the time I got back to the U.S., in early October, having finally gotten over my jet-lag, while in Russia, I got it again recrossing the Atlantic. In my mail, I found that **Paul Sain** had sent me a copy of **William Woodson's** just-off-the-press *Change Agents and the Churches of Christ*—a “Study in Contemporary Problems with Change Agents” among us.

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

This Issue Completes Our 25th Year...

Many East Tennessee/Southwest Virginia Churches Unite Publicly Against Rubel Shelly's Latest Compromise With The Christian Church

They may have been taken by surprise, but the churches of Christ in East Tennessee and Southwest Virginia did not flinch when confronted with **Rubel Shelly's** latest compromise with the Christian Church perpetrated in their very midst. Once realizing that they were being invaded, they closed ranks like a mighty phalanx in close formation

against Rubel and his error.

The first inkling the East Tennessee churches of Christ had as to what was about to happen came in the form of a general letter by something calling itself **The 165th Annual Meeting of the Christian Churches and Churches of Christ in Upper East Tennessee, Western North Carolina, and South-**

west Virginia. Though claiming to have existed for 165 years, it was the first time the churches of Christ in Upper East Tennessee had even heard of such an annual meeting! Signed by one **Tim Carlson**, listed as "President" of the event, under date of August 17, 1994, the letter read as follows:

The 165th Annual Meeting of the Christian Churches and Churches of Christ in Upper East Tennessee, Western North Carolina, and Southwest Virginia

August 17, 1994

Dear Brothers and Sisters,

The Annual Meeting of the Christian Churches and Churches of Christ of Upper-east Tennessee, Southwest Virginia, and Western North Carolina meets at First Christian Church in Johnson City, Tennessee, on September 7, 8 & 9, 1994. This is the oldest gathering of congregations affiliated with the Restoration Movement, this being the 165th year of consecutive meetings. Although the Annual Meeting has been, in the twentieth century, associated with the independent Christian Churches and Churches of Christ, we want to extend a special invitation this year to you, our brothers and sisters in the Churches of Christ (non-instrumental) of our region.

We extend this invitation, first, because we believe it is in the spirit of the Stone-Campbell heritage to be unity minded, and to desire to get to know our brothers and sisters in the other segments of the movement. We also

extend this special invitation to you out of consideration that **Dr. Rubel Shelly**, associated with your congregations and presently serving as the minister of the Woodmont Hills Church of Christ in Nashville, Tennessee, is our featured speaker on Thursday and Friday evenings, September 8 & 9.

The theme for the 165th Annual Meeting is "Find Us Faithful!" The goal of this theme is to lead us to ask ourselves how subsequent generations will view us in our calling to be faithful and in our stewardship in passing the faith along to them. On Wednesday evening, **Dr. L. Palmer Young** (former president of Kentucky Christian College) will address the matter of "Faithfulness to God." On Thursday and Friday evenings **Dr. Shelly** will address the matters of "Faithfulness in the Church" and "Faithfulness in the World."

We hope that you can participate with us in this great opportunity of fellowship and historic event for our people. If you have any questions regarding the Annual Meeting

(Continued on Page 3)

Contending FOR THE Faith

Volume XXV, No. 11 November/1994

Ira Y. Rice, Jr., *Editor*

EDITORIAL STAFF

Tim Ayers	Robin W. Haley
Tom L. Bright	Shan Jackson
David Brown	Dan Jenkins
B. C. Carr	Mark K. Lewis
Winfred Clark	Bill Lockwood
Wayne Coats	Archie W. Luper
Darrell Conley	Joseph Meador
Bill Coss	Goebel Music
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price

Stephen Wiggins

SUBSCRIPTION RATES

Single Subscriptions: One Year \$6.00. Three Years \$16.00. Five Years \$26.00. **Club Rate.** Five Subscriptions \$26.00. **Whole Congregation Rate:** Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$1.00 discount off the Single Subscription Rate i.e., such whole congregation subscriptions are payable in advance at the rate of \$5.00 per year per family address.

Single Copy, \$1.00 each
Bundles of 10 or more, \$.50 per copy
(plus postage to be billed extra)

POLICY STATEMENT

ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish **without further permission being necessary.** Anything sent to us NOT for publication, please indicate this clearly when you write. Please address letters to the editor **Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118.**

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

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526.

Editorial...

November Issue Completes Quarter-Of-A-Century For Contending For The Faith

When I got out that first little eight-page Contending-for-the-Faith *Newsletter* back in January/1970, little did I realize—then—that it was destined to grow into a full-size, 16-page magazine, and that it would become one continuous battle for the truth of the gospel over the next quarter of a century.

However, as the decades wore on, and an obvious conspiracy contrary to the word of God continued to manifest itself—brotherhood-wide—year after year, I soon saw that there was no way to preserve gospel truth among the churches of Christ by only an occasional foray against false doctrine now and then. Therefore, by God's grace, I settled in for the long haul.

'AXE ON THE ROOT' CAME EARLIER

Actually, through the publication of three small volumes, entitled, *Axe On The Root*, I had been contending for the faith brotherhood-wide for several years *before* this paper had its beginning. *Axe on the Root*—Volume I came in 1966, Volume II in 1967, and Volume III in 1970.

As swiftly as the conspiracy developed, it was obvious that an occasional book could not possibly keep abreast of what happened. Therefore, starting in January, 25 years ago, a monthly publication definitely was called for dedicated to meeting every false doctrine as soon as it arose.

LIBERALISM WAS JUST THE BEGINNING

At first, the fight was against *Liberalism*. Just as the *Anti-Cooperation* movement had sought to *bind* what the Lord had *loosed*, Liberalism sought to *loose* what the Lord had *bound*.

One of the early liberalistic efforts was a move by **Jim Bevis** and others to capture our young people through something called "*Campus Evangelism*." Before most of us could arouse ourselves to what was going on, this movement had made inroads into great numbers of congregations nationwide.

Then came **Pat Boone** with his "*New Song*" seeking to lead all he could into *Pentecostalism*. Hardly had we put Campus Evangelism and Pentecostalism to rout, than **Chuck Lucas**—and later his disciple **Kip McKean**—came to the fore with their strange "*Crossroadism*," later evolving into and preempted by "*Bostonism*." Before they

could be headed off, they succeeded in splitting close to 200 congregations with their heresies.

"TULSA WORKSHOP" AND "NASHVILLE JUBILEE"

While all these battles for the minds and hearts of our brethren were progressing, *pseudo-unity* movements with the Christian Church, fostered by **Alan Cloyd**, **Marvin Phillips** and others, as well as straight out *inter-denominationalism*, championed by **Rubel Shelly**, **Max Lucado**, **Randy Mayeux**, **Lynn Anderson**, **Jeff Walling** and others, rose up.

Finding their natural home with Phillips' "Tulsa Workshop" as well as with Shelly's "Nashville Jubilee," such false brethren and others subordinated these massive gatherings to their own private purposes, resulting in great numbers of brethren and churches being led inexorably away from the truth.

CHURCHES AND COLLEGES AID AND ABET ERROR

If elders of churches as well as administrators of our colleges and universities would have taken an active part on the side of truth, we could have headed off this brotherhood conspiracy quite easily—at least in its early stages. However, instead of seeing what was taking place right under our noses, most elders and college presidents turned a blind eye to the false teachers in our midst, even inviting them into our pulpits and classrooms to mislead our young people, as if somehow fostering error was serving the Lord!

In the case of **Royce Money** and **Abilene Christian University**, in particular, several on their faculty were writing false articles (e.g., "Christmas at Matthew's House," by **André Resner**) and authoring false books (*The Peaceable Kingdom*, by **Carroll Osburn**; *The Worldly Church*, *The Cruciform Church*, and *Discovering Our Roots* by **C. Leonard Allen** and others). Osburn published his book privately, but he still teaches at ACU. Allen is still at ACU; and ACU Press published the latter named three false books. We can hardly get one source of error effectively corraled than another one, sometimes more volatile than before, rises up to take its place.

★ ★ ★ ★ ★ ★ ★

So it is that 25 years have come and gone, and a detailed record of all that happened has been faithfully kept by *Contending For The Faith*. At 77 years of age, I realize that my time at the helm of this paper is growing short. Possibly I may have three or five or seven good years remaining in which to defend the truth against the onslaughts of all these false teachers—or I could be called home to meet my Maker almost any day.

With Paul I now can say that "the time of my departure is at hand." Some might question if I actually have "fought a good fight." It is my great hope that "there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

—Ira Y. Rice, Jr., *Editor*

Churches Unite In Opposition

(Continued from Page 1)

you may call (615)-538-7942. Services begin at 7:30 p.m. nightly, with pre-glow services at 7:15 p.m.

In Christ,

[Signed]

Tim Carlson

The first word of the foregoing event received by *Contending for the Faith* came from **Ed Floyd**, minister to the Mountain City Church of Christ, of Mountain City, Tennessee. Under date of August 19, 1994, and enclosing a photocopy of the foregoing Carlson letter, he wrote as follows:

August 19, 1994

Dear brother Rice,

Hope all is well with you and sister Rice. We enjoyed reading about your last trip to Russia.

I received a letter this week from the Christian Churches in Upper East Tennessee inviting us to come to their annual Restoration Meeting. Guess who will be one of their speakers? Rubel Shelly. I guess since they say he is associated with our congregations, we should all flock to them and him with open arms.

It saddens me to think of the harm he has already done in the Lord's church. I had hoped he would not come to this area and spread his false doctrine in the name of the Lord's church, but it seems that will not be the case.

Yours in Christ,

[Signed]

Ed Floyd

It was almost two whole months before I could find the time to reply to brother Floyd. However, under date of October 15, 1994, I finally was able to respond, as follows:

October 15, 1994

Ed Floyd, minister
Mountain City church of Christ
Route 4, Box 35B
Mountain City, Tennessee 37683

Dear brother Ed,

Your appreciated letter of August 19th, enclosing the letter about the 165th Annual Meeting of the Christian Churches and Churches of Christ in Upper East Tennessee, Western North Carolina, and Southwest Virginia was gratefully received.

Since then, I have been to Russia again and back. It seemed impossible for me to get to my correspondence for

several weeks; however, this morning, I am trying to make up for lost time.

Since receiving your enclosure, more things have come to my attention, which I feel deserve a rather full treatment in an issue of *Contending for the Faith*. Watch for our November issue.

Still pressing toward the mark,

[Signed]

Ira Y. Rice, Jr.

Wesley Simons, who preaches to the Stoney Creek Church of Christ of Elizabethton, Tennessee, was the next to be heard from relative to this matter. Enclosing several items, including photocopies and newspaper clippings, he wrote, saying,

Dear brother Rice,

I am sending you some information about Rubel Shelly coming to Johnson City, Tn. and the good way in which the Lord's church stood against him. If I can be of further help, write or call:

Wesley Simons
Rt. 5, Box 2487
Elizabethton, Tn. 37643-9110
1-615-474-2248

In Christian love,

[Signed]

Wesley Simons

Under date of October 13, 1994, I acknowledged his letter and the things he had inclosed, as follows:

October 13, 1994

Wesley Simons
Route 5 Box 2487
Elizabethton, Tennessee 37643-9110

Dear brother Simons,

I am indebted to you for the information you sent regarding Rubel Shelly's coming to Johnson City, Tennessee and the good way in which the Lord's church stood against him.

As you know, I just now am getting back from another concerted effort of teaching teachers in Murmansk, Russia; so I am having to get myself reoriented and organized once more. I had hoped to use this material in our *October* issue. However, it may be the *November* issue before I have space available to work in all that needs to be included. However, I plan to give it major attention at the earliest.

Watch for it.

Should anything more come to your attention that should be brought to mine, please send it on.

God bless you for caring,

[Signed]

Ira Y. Rice, Jr.

Among the items that brother Simons enclosed was a general letter from the Stoney Creek Church of Christ signed by the male members of that congregation which was distributed to all the churches of Christ in that area. It reads as follows:

The Stoney Creek Church of Christ
950 Earl Williams Road
Elizabethton, Tn. 37643

Aug. 29, 1994

Dear Brethren,

We are writing to inform you that Rubel Shelly will soon be coming to our area. The Christian church has chosen to

invite him to this region Sept. 8th and 9th. Brethren, we have been very fortunate that this part of the country has been sound and conservative as far as the Lord's church is concerned. We pray that such will continue to be the case.

However, we issue this warning, that some in the area (not counting the Christian church) are willing to help Rubel lead precious souls in the wrong direction. We have those who claim to be faithful members of the church who are now attending the Jubilee and encouraging others to do the same. Some are teaching from Rubel's book "*The Second Incarnation*." The record of "Bro." Shelly is clear—he has departed from the faith! The record of the Jubilee is clear—it is an attempt on the part of some to lead the church into error!

Those who hold up the hands of Rubel Shelly and the Jubilee are either ignorant of the facts, or else they are firmly behind the aforementioned movements. We have a God-given obligation to warn those who have chosen to walk down the pathway of error. We are also obligated to mark those who will not heed the warning. Are we to stand back and let one or two preachers and/or congregations destroy the Lord's church in this area?

Here are some things that all brethren need to know: (1) *Rubel has been withdrawn from* by the Trinity Lane Church of Christ; (2) he teaches *there are devout, knowledgeable Christians in all denominations*; (3) he also teaches that *the church and the kingdom are not the same*; (4) he says when a *divorce* takes place, this is when the *adultery is committed* and that *both parties are free to remarry*; (5) he *fellowsips various denominations*; (6) he *supports the Jubilee* which employs *false teachers*; (7) he teaches that man is saved by "*grace only*".

Brethren, how much proof do we need? The evidence is clear! Will you help us in this effort to keep the church pure and free from error? The Bible teaches that we are to mark those who cause division and offenses contrary to the doctrine that was taught by the apostles (Rom. 16:17). Brethren, please honor God and His word. Do not extend fellowship to those who are destroying the Lord's church.

If you need more information, please write to the Stoney Creek Church of Christ. The address is on this letter. You can also call us at 1-615-474-2248. We will also be glad to come to your home and bring the necessary information. We will also be glad to discuss the matter with Rubel, *privately or publicly*. We love him and want to see him repent. We love those in the Christian church. However, if they want our fellowship, then it will have to be obtained upon a Biblical basis. We cannot and will not fellowship those in error. Brethren, we call upon all to stand upon "a thus saith the Lord."

May God give us the courage to fight the good fight of faith. The greatest brethren in the world are in this area. With God's help, Rubel and the Jubilee will be found losers unless they repent. We love Rubel. Please pray that he will repent.

Yours in Christ,

[Signed]: Leon Blevins, Travis Blevins, Clay Blevins, Steven Garland, Lonnie Garland, Bobby Penland, Eddie Fish, Robby S. Simpson, Jr., Ted Wallace, Wesley Simons, Clifford D. Watson

Two more days passed—then, under date of August 31, 1994, the ministers and elders of the State Street Church of Christ, of Bristol, Virginia, addressed the following letter to Tim Carlson:

August 31, 1994

First Christian Church
2011 Sherwood Drive
Johnson City, TN 37601

Dear Tim Carlson,

We have received your letter dated August 17. We are encouraged to see that your fellowship is interested in continuing the Restoration Movement. Today more than ever we need to restore all the work and spirit of the first century church. I have shared your letter with both my elders and the men of the congregation and want you to know we will not be able to join you in your annual meeting.

We, like you, also want to be unity minded like Stone-Campbell. To us, this does not allow for compromise. We are not sure how you feel about compromise. In matters of law and principle we can not, must not, and will not compromise. In matters of expediency, we believe we can be gracious to one another. Our understanding of "the principle of silence" divides us today. It is not the instrument. The instrument is only a symptom of what the problem really is. We would, as would other brethren from the churches of Christ be happy to enter into an honest and open discussion regarding our differences. We should be trying to help one another to more earnestly understand the way of the truth regarding acceptable worship before our God.

About the matter of inviting one who is outside of our immediate geographic area to be somewhat of an "associated" representative of the churches of Christ in east Tennessee is somewhat misleading to both your brethren and mine. Rubel Shelly in the past has done much good, and has written good works. Today however, he stands at the door of the churches of Christ on a banana peel and is about to slip outside of our fellowship. Please correct me if I am wrong, but I understand that today's Rubel Shelly believes that there are Christians in all denominations. Does this mean he believes immersion for the remission of sins is not an absolute requirement to enter into God's grace? I am not going to get on a soap box and degrade Rubel Shelly, but you need to know that almost all of the churches of Christ in east Tennessee view him as having marked himself. By his fruits we know some things. We are neither ignorant nor stupid. Churches of Christ do need to take a stand in both opposing and exposing false teachers. This must not be done with malice on my part for he is still a brother. I believe him to be an erring brother. I must be gentle, yet firm and uncompromising regarding the application of God's word. Let me say that I personally love my brethren in the Christian church and I love brother Rubel Shelly. I will however oppose them where I understand that they differ with my Lord. I will not fellowship or encourage or endorse errors. I must invite and encourage repentance because of my love for them. All this is just so much talk unless we choose to enter into real and substantive communication with one another. I should be happy to visit with you, and Mark Fish, and Ben Cacharias and Ralph Simms, and others from the Christian Churches to further discuss either...

1. How to handle the silence of Scriptures or...
2. Rubel Shelly as being "associated with your (our) congregations (churches of Christ)."

I am not ready for two or three days of token fellowship in September. I want genuine and full fellowship with all of

God's people. God has not created any second class Christians. Are we brethren or aren't we? Let us who would be children of light sit down and reason together. Let's let God be true in all our discussions.

I know I have other brethren in east Tennessee who also would be happy to enter into healthy discourse with you regarding the things that presently divide us. We all need to not just talk but work toward making the unity Christ prayed about in John 17 a reality.

Respectfully in Christ,

[Signed]

Stewart Schnur (minister)

Al Dunkleman (associate)

Kelly Royston (elder)

James Winters (elder)

State Street Church of Christ
1713 West State Street
Bristol, Virginia 24201-3639
Phone (703) 669-1094

The churches of the Johnson City, Tennessee area, where Rubel Shelly was to be "partakers" with the Christian Church in their evil, compromising event (contrary to II John 9-11) were so aroused by the Tim Carlson letter that they swung into action immediately to divorce themselves in the public mind both from him and it.

Getting in touch with as many churches of Christ as possible within the time frame involved, a half-page "OPEN LETTER FROM THE CHURCHES OF CHRIST" was signed by 17 churches from East Tennessee and by six churches from Virginia—23 congregations in all—and published in the *Johnson City Press* for September 5, 1994. [As a part of this report, *Contending for the Faith* is happy to photo-reproduce their entire advertisement on Pages 8 and 9, just as it appeared in the *Johnson City Press*.]

In his covering letter of September 6th, enclosing a copy of this advertisement, brother Tom W. Snyder, minister to the *Crandull Church of Christ*, of Shady Valley, Tennessee, filled in the background information, as follows:

Tom W. Snyder
Rt. 1, Box 73
Shady Valley, TN 37688
September 6, 1994

Ira Rice
2956 Allshore
Memphis, TN 38118

Dear brother Rice,

East Tennessee, who thought we were somewhat removed from the errors of the brotherhood, received a rude, but necessary, awakening. On July 6, 1994, the *Johnson City Press*, one of the largest papers of this area, carried an article (enclosed) from Nashville concerning the "Jubilee" and quoting the well-known Rubel Shelly. Why they picked up this article we could only speculate; however, our curiosity peaked six weeks later when we received a letter (enclosed), dated August 17, inviting us to the "165th Annual Meeting of the Christian Churches and Churches of Christ in Upper East Tennessee, Western North Carolina, and Southwest Virginia," in which Shelly was to be a keynote speaker. He was to speak on "Faithfulness in the Church" no less.

To me, this letter was a slap in the face to the faithful and a testing of the ground to see whom they might bring of the church into their error. A number of us in this area got together and decided an ad in the newspaper would be the best route to go, since the newspaper had already made it

public. Another reason was because such an ad could not be buried like a letter so as to never make it to the membership.

The biggest snag we ran into was the paper. They informed me that even a paid ad, if it was controversial, had to meet their approval. I asked what their criteria were. They informed me that it had to be the truth: it could not be "heresy"; that sources had to be given (can you imagine the newspaper requiring this? How I wanted to ask if these standards applied to them!). Shelly was to be here September 7, 8 & 9, so we wanted to get the "ad" in the paper Monday the 5th. The newspaper gave the go-ahead Wednesday, August 31, with the deadline the next day, Thursday. We spent all day Wednesday on the phone, reading the letter to preachers, elders and members that they might present it to their churches that night, that we might have their permission to put their names in support of this letter. We felt the list of congregations would leave more of a bite than the words of the letter themselves. Of the congregations shown in the directory for Upper East Tennessee and Southwest Virginia, seventeen out of the twenty-four from Tennessee and six out of the fifteen in Virginia lent their support.

There were some we could not get in touch with, especially in VA. Some could not add their support because they had elders out of town or similar problems. There were some that would not participate but chose rather to send letters to the Christian Church in rebuke. There were some that wanted no part of the effort; and some that were at least somewhat in sympathy with Shelly.

There were even some who tested the waters to see what the larger congregations were going to do before committing themselves. While we won't know the total outcome of this effort, it has already done some good: it solidified most of the churches of this area and sent out this message of true unity; it has caused some who would rather have buried the problem to deal with it and not hide it from their members; some are now having to study the issue for themselves; some are now preaching on the subject.

There are other efforts going on as well. Letters are being sent to the churches of Christ concerning the errors of Shelly. The subject was dealt with on the radio program in the Tri-City area. Many are writing letters to the Johnson City Christian Church explaining why they will not attend.

I don't know for sure what they hoped to gain by bringing Shelly in, but I hope we have sent a message to them and to Shelly that while some might be leaning that way, the majority are not and will fight (Jude 3) tooth and nail to keep such error out. We're not sure why the Christian Church would want him anyway, he has gone so liberal even by most of their standards.

A special encouragement needs to be given to Trinity Lane for their stand in marking brother Shelly and Woodmont Hills. We didn't want to say anything in the newspaper to advertise Shelly to the denominations nor give free advertisement to the Christian Church. The work of Trinity provided the necessary force behind the letter. Others need to take note of this withdrawal and honor it.

Shelly and others like him might not be stopped, but we must do what we can to put a check on his influence. A lot



SOMETHING MUST BE DONE—BUT WHAT?

Dan Goddard

The apostles taught that men must do something to be saved. As a result, they were asked, "What shall we do to be saved?" But today it is taught that men need not, yea, that they cannot, do anything to be saved. Emphasis is placed on "getting religion" and not on doing the will of God. If, "with all our getting," we would "get understanding," as Solomon said, we should know that religion is something to be *done* and not a kind of "spell" that is more to be dreaded than desired. **"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"** (James 1:27).

There is a theory to the effect that "the number of the elect is so definite and fixed that it cannot be increased or diminished." A man who believes that theory will do nothing about being saved. Say to him, **"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord"** (Acts 22:16), and he

will say, "My theory is that salvation is unconditional. If I am to be saved, God will come in his own good time and save me by his irresistible power, but if not, then I could not be saved though I repented in sackcloth and ashes."

Another theory has salvation conditioned upon faith, but makes faith an immediate gift of God. In this case the sinner holds God responsible for his unbelief—he waits for faith as a direct gift from heaven and does nothing to be saved.

Then, there is the idea that somehow God will save everybody. The belief of this theory leads a man to do nothing. He argues, "Why should I, if God saves everybody, good and bad, obedient and disobedient?" But any theory or doctrine that teaches men to do *nothing* is wrong—it is sinful.

JESUS TAUGHT DIFFERENTLY

Jesus said, **"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"** (Matthew 7:21). He asked,

"And why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46). He concluded the Sermon on the Mount by saying, **"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it"** (Matthew 7:24-27). **"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"** (John 5:28,29). Men must **DO SOMETHING** to be saved. The

of good men and churches, we feel, did this very thing in this area, and stand ready to do more if necessary.

In Christian service,

[Signed]

Tom W. Snyder,
Minister for the Crandall church of Christ

In my response to the foregoing letter by brother Snyder, under date of October 14, 1994, I replied, a follows:

October 14, 1994

Tom W. Snyder
Route 1, Box 71
Shady Valley, Tennessee 37688

Dear brother Synder,

Having just returned from Russia last week, I found your appreciated letter of September 6, 1994, together with enclosures, in my mail. Thank you for the trouble you went to in order to bring these things to my attention. I plan to use as much as I can in our November issue of *Contending for the Faith*.

No doubt you have seen two recent books by Nashville authors which should help. One is *Sounding Brass and Clanging Cymbals*, by J. E. Choate and William Woodson; the other is *Change Agents in Churches of Christ*, by Woodson.

Anything *additional* to what you already have sent that you think might contribute to our November issue, please send it on. Brother Wesley Simon had sent me the half-page ad that appeared in the Johnson City Press for September

5th. Also the Stoney Creek Church of Christ letter of August 29th. The more statements from the more sources like this the better.

Keep pressing toward the mark,

[Signed]

Ira Y. Rice, Jr.

P.S. I plan to use the above-mentioned half-page ad as a centerfold, Lord willing. IYR Jr.

[EDITORIAL NOTE: If you have not done so already, now turn to Pages 8 and 9, at the centerfold, and read the "open letter" that was signed and published by those 23 churches of Christ from Upper East Tennessee and Southwest Virginia. This will prove to be a landmark action by those of us still concerned for restoring the ancient order of first century Christianity to the Lord's church in the 20th century.

Since I leave on November 17, 1994, Lord willing, for several more weeks of missionary work in Thailand, Cambodia, Singapore, Malaysia, the Philippines and Hong Kong, it was a race against time to get this final issue of our first quarter-century of publication written, edited, typeset and ready for the press. It will be printed, mailed and distributed while I am overseas. Hopefully, it will alert many to the ever-present jeopardy that the cause of truth is facing because of the wrong course that Rubel Shelly, "Jubilee" and their like have chosen to pursue.—Ira Y. Rice, Jr., Editor]

apostle Paul said, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Philippians 2:12).

Paul did not say work out a plan of salvation. There are too many attempts at making plans now. The thing to do is to work by God's plan—his blueprint—to be saved. "But he ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22). "Ye see then how that by works a man is justified, and not by faith only" (James 2:24).

WHAT MUST I DO?

In writing on "What Must I Do To Be Saved?" I am not unmindful of what God and Christ and the Holy Spirit have done that we may be saved.

The question is very important—salvation is involved. It is what "must" I do? Not what "may" I do? if it suits me. The answer will be essential as to what is to be done. It is what must "I" do? a personal responsibility. Note also that it is what must I "do"? and not what must I "get" to be saved.

Since the resurrection of Christ the question has been asked and answered in the New Testament three times. The answer which these three present is the

one for us. Those answering the question were inspired and so our answer will be inspired for it is theirs.

Thousands asked Peter and the rest of the apostles "What shall we do?" Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Saul of Tarsus asked Jesus, "What shall I do?" Jesus said, "Arise and go into Damascus; and there it shall be told thee what thou must do." After three days of blindness and fasting and praying, Ananias came to answer the question Saul had asked Jesus. He said, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." (Read Acts 9:1-19; 22:1-17; 26:12-19). The Philippian jailor asked Paul and Silas, "What must I do to be saved?" He was told to "believe on the Lord Jesus, and thou shalt be saved, thou and thy house." The record continues, "And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night and washed their stripes; and was baptized, he and all his immediately" (Acts 16:30-43). Ordinarily the case of the jailor is cited and the first statement to him is the answer commonly given.

When one says, "believe on the Lord Jesus, and thou shalt be saved," he does not give all of Paul's answer. He leaves the jail too soon! The jailor was told to believe on the Lord plus what Paul told him when he "spake the word of the Lord unto him."

Now we have the repeated question and its three answers. When we combine the answers we see perfect harmony. We see one answer in harmony with the great commission of Jesus. They were answered considering the condition of those asking what to do. The jailor had done nothing toward his salvation; hence, first he was told to believe, and the other duties followed. The Jews, to whom Peter preached, were "pricked in their hearts"—they believed—and so were commanded to repent and be baptized. Saul had already believed and repented, as was evidenced by his conduct, and was told to arise and be baptized. All in all then, the Bible teaches the sinner to "Believe on the Lord Jesus...repent and be baptized for the remission of sins (washing away of thy sins)...calling on the name of the Lord." This is in harmony with the great commission of Jesus to the apostles.

—1400 Troy Road
Collinsville, Illinois 62234

AN OPEN LETTER FROM THE CHUR

The churches of Christ have always emphasized and upheld the Word of God. We have constantly affirmed the New Testament to be our only standard of authority. Since the newspapers are reporting some confusing and conflicting messages being sent out from us as to what we, the churches of Christ, believe and teach, we feel it is time to confirm, to the community, our stand.

The church, as it is organized according to the New Testament pattern, is completely autonomous; that is, we have no earthly headquarters. There is no single congregation, group of men, or man that we answer to. We answer only to God for what we do in respect to the New Testament pattern He has given us (Colossians 3:17).

While we answer only to God, we have a working relationship with others of "like precious faith", which is called "fellowship". In this relationship we have responsibilities to one another, and one such responsibility is that of rebuke and correction. We can do little when the world rejects God's ways other than preach and persuade, but concerning other members of the church, the Bible gives us more of a responsibility. Such is what Paul taught in 1 Corinthians 5:9-11.

The July 6, 1994 issue of the *Johnson City*

Press carried an article from Nashville spotlighting what is termed "The Christian (formerly Nashville) Jubilee". Much of the controversy in this article speaks of concerns one of its organizers, Rubel Shelly. It is not the purpose of this letter to air our "dirty laundry" in public, but, due to the newspaper's making it public just before Rubel Shelly is coming to this area to speak, we want to let as many as possible in this area know where at least the majority of the churches of Christ stand.

For some years now, we in the churches of Christ have been contending against the changes Shelly has been proposing and teaching, to little avail. Many have gone to him personally but he has continued to teach contrary to the New Testament, so that on April 10, 1994, the Trinity Lane Church of Christ in Nashville marked and withdrew from Rubel Shelly and the congregation where he preaches. (They can be contacted at 1079 Trinity Lane, Nashville, TN 37216). We in this area want the community to know that we uphold this action and will honor it in accordance with 2 John 10-11, "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."

We desire and strive for unity, both among ourselves and the world, but it cannot be at the

<p>Ackerson Creek Church of Christ Rt. 4 Box 72 Mountain City, TN 37683 (615) 727-6054</p>	<p>Crandull Church of Christ Rt. 1 Box 71 Shady Valley, TN 37688 (615) 739-3982</p>	<p>Jonesville Church of Christ P.O. Box 812 Jonesville, VA 24263 (703) 346-0363</p>	<p>Mountain City Church of Christ P.O. Box 258 Mountain City, TN 37683 (615) 727-7275</p>
<p>Blountville Church of Christ P O Box 582 Blountville, TN 37617 (615) 639-7776</p>	<p>Elizabethton Church of Christ 137 East "C" Street Elizabethton, TN 37643 (615) 542-5131</p>	<p>Lebanon Church of Christ P.O. Box 607 Lebanon, VA 24266 (703) 889-4022</p>	<p>Mountain View Church of Christ Rt. 2 Box 330 Bluff City, TN 37618 (615) 538-4447</p>
<p>Centerville Church of Christ Rt. 4 Box 45 Elizabethton, TN 37643 (615) 543-3980</p>	<p>Glade Spring Church of Christ P.O. Box 968 Glade Spring, VA 24340</p>	<p>Lindell Church of Christ Route 2 Meadowview, VA 24340</p>	<p>Mount Olivet Church of Christ Rt. 4, Box 502 Greenville, TN 37743 (615) 638-7137</p>
<p>Cherokee Church of Christ 1421 Cherokee Road Johnson City, TN 37604 (615) 929-3351</p>	<p>Holston Church of Christ 3950 Weaver Pike Bluff City, TN 37618 (615) 878-4557</p>	<p>Marion Church of Christ P.O. Box 715 Marion, VA 24354 (703) 783-2340</p>	<p>Newport Church of Christ 245 South Woodlawn Avenue Newport, TN 37821 (615) 625-8126</p>

Because of the time frame involved, some churches could not be included in this list u

CHES OF CHRIST

expense of the truth. Unity can only be achieved through adherence to the New Testament pattern (1 Corinthians 1:10). We dislike controversy and strife; but we cannot turn our backs when error must be confronted (Jude 3). We stand upon the authority of the New Testament. What we say and do we must have scriptural authority for (Colossians 3:17).

We realize there will be some minor differences among us; these we work with and discuss. We also realize that in matters of opinions there will and can be major differences; these also we work with and discuss. The things Rubel Shelly has espoused and is teaching are neither minor nor opinion, but are of such a nature as to endanger his soul and the souls of them that hear him, and have caused such a division (as is evident from the newspaper reports) in and around Nashville that he had to be withdrawn from. We love our brother and want him back but we do not want his division in East Tennessee or Southwest Virginia.

We want only New Testament Christianity spread in East Tennessee and Southwest Virginia, which can only come through obedience to the Gospel of Jesus Christ. If you have any questions or if we may study the word of God with you, feel free to call one of the phone numbers below and we will be more than happy to speak with you.

**Roan Mountain
Church of Christ**
Rt. 3 Box 1012
Roan Mountain, TN 37687
(615) 542-8883

**Rock Springs
Church of Christ**
Route 3
Butler, TN 37640

**Rogersville
Church of Christ**
P.O. Box 32
Rogersville, TN 37857
(615) 272-8006

**Stony Creek
Church of Christ**
Rt. 5 Box 2487
Elizabethton, TN 37643
(615) 474-2248

**Stout Hill
Church of Christ**
Rt. 2 Box 2600
Butler TN 37640
(615) 768-2731

**Tazewell
Church of Christ**
818 E. Fincastle Turnpike
Tazewell, VA 24651

**Valley
Church of Christ**
525 Bell Ridge Road
Kingsport, TN 37665
(615) 323-0967

who otherwise might have been.

SOCIAL GOSPEL

Jerry Moffitt

No one should doubt that we Christians are a race which cares for the needy. James said, "**Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world**" (James 1:27). Everywhere the gospel has gone, the widows have been cared for, the orphans taken in, the hungry fed, and the needs of all met the best possible way.

Yet more requires to be said than this. Should this be the *emphasis* of the church, and how far should the church go in meeting the needs of man? Are we really to minister to the *whole* man? This article may answer those questions, but its design is to reprove and negate the so called "social gospel."

DEFINITIONS

Strictly speaking, the "social gospel" was a liberal theological movement whose leaders no longer believed that the purpose of religion was to deliver the soul from spiritual death. Rather it was to elevate people physically and promote social well-being. In the United States it was centered in the Divinity School at the University of Chicago.

More generally, in the church, it is now a term which is used to describe the philosophy of brethren whose emphasis in the church is on the ills of this present life rather than life beyond the grave. I believe that when a church builds gyms, calls off worship on Super-Bowl night, has psychology films shown on Wednesday evening, and hires a pediatrician to speak to the young married couples, that church is right in the thick of the social gospel.

Those who are affected by the social gospel tend to de-emphasize certain things. They minimize, for example, truth. We hear, "It is better to be righteous than right." Now how can you be righteous and wrong? They de-emphasize the blood of the covenant. The use of the word "blood" is most inelegant. Such liberals, in their usual urbane way, accuse conservatives of having a "slaughterhouse religion." "**Unto him that loveth us, and loosed us from our sins by his blood**" is not heard much from social gospel quarters. They are too genteel and sophisticated for all that.

There is a de-emphasis of the resurrection. First, the resurrection involves miracles, and they have a "sanctified" anti-supernatural bias. Second, to them, our resurrection is "pie in the sky by and by." Peter was not as smart and suave as they, because he spoke of getting a "**living hope by the resurrection of Jesus Christ from the dead**" (I Peter 1:3). One brother told me we were not given the great commission because the world was lost without it; we received it so that we could reach out to give them a better life here on earth!

EMPHASIS OF THE SOCIAL GOSPEL

What is the social gospel emphasis on? It is on psychology, interpersonal communication, physical health, social needs, the environment, fun and entertainment, and (with great relish) politics. They are interested in poverty more than purity, health rather than seeing God, education rather than Christian edification, South Africa instead of Jerusalem, the peace movement more than fighting the good fight (II Timothy 4:7). Notice the Biblical emphasis:

"If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the

right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Colossians 3:1-4).

If such has its way in the church, there will be a church of Christ little league team, a church of Christ boy scout troop, church of Christ fishing tourneys and tennis matches. There is a work of the church which is clearly specified in the Bible, and it doesn't include any of these. Individual Christians as individuals may engage in these and many other good things, including politics. But these are not the work of the church. The church's work is to *evangelize* (Matthew 28:18-20), *edify* (Acts 20:32), and *care for the needy* (Galatians 6:10).

SIN AND THE SOCIAL GOSPEL

According to the social gospel there is a sickness but little sin, mental disease rather than wickedness. A criminal act and a broken leg are about the same. Delinquencies are misfortunes, not faults. Homosexuality can't be helped. There are no rank sinners; there are only victims of circumstances. I tell you, brethren, there is such a thing as being sick, but there is also such a thing as wickedness—**AND THE TWO ARE NOT THE SAME!** Paul said, "**For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness**" (Romans 1:18).

Where will it all end? The emphasis is fun and games, the social, the physical. Shall we have gyms and fireplaces, and big cathedrals? Shall we have minister of jogging, minister of swimming, minister of firewood, a tape by a denominationalist, a film by Dobson, a young people's class in Karate, auto mechanics for women, a ladies class on how to recycle old sweat shirts?! When I see all this I almost could wish that I myself were a legalist, and with but little persuasion they would fain make me a Pharisee!

THE EMPHASIS IN RELIGION

Preparing a meal for Jesus, **Martha's** attitude was like the poem:

*Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely things,
Or watching late with Thee,
Or dreaming in the dawnlight,
Or storming heaven's gates,
Make me a saint by getting meals,
And washing up the plates.*

Mary wanted to give attention to the words of the Lord.

So Jesus said, "**Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: For Mary hath chosen the good part, which shall not be taken away from her**" (Luke 10:42).

It seems Martha didn't understand that Jesus had "meat to eat" that she knew not of. The sad fact is, the *emphasis on the physical* can get in the way of the "good part." Giving in to the items of the social gospel can send the wrong message to saint and sinner. As we get used to one thing, it breaks the ground for the next. And Jesus was so radical that he said to Martha, "**One thing is necessary.**"

Alas, some in the church see "the good part" as *social* and they crave *entertainment*. And when it is not forthcoming, godly elders are abused by the words, "You're not meeting my needs."

Jesus walked on the water after feeding the multitudes. On the morrow the multitudes found him again and he said to them: "**Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life**" (John 6:26-27). Yes, the natural pangs, even, are nothing when compared to spiritual needs, how much less entertainment programs. Indeed, this life is as nothing when compared to eternity.

The apostles knew where the emphasis *should* be. The Grecian Jews murmured against the Hebrews that the Grecian widows were neglected in the daily ministrations. The apostles wanted others to see to the distribution. They said, "**It is not fit that we should forsake the word of God, and serve tables... But we will continue steadfastly in prayer, and in the ministry of the word**" (Acts 6:2-4).

In this life, churches are going to have to make some hard decisions. To keep the church pure and sound and with the proper emphasis, a congregation may have to witness a large drop in contribution and see up to 50 percent of its members leave. Yet priorities must be ordered (Luke 14:26-33), and first things put first (Matthew 6:33). Brethren must learn to deny themselves (Mark 8:34) and put up with persecution (Matthew 5:10,11). We must all fairly weigh this life against the next. When we reach the point where redemption is no longer our absorbing theme on earth, we forfeit it as our song in glory. We are no longer a congregation of the Lord; we have become a glorified social club, merely a close-knit, fun-loving bunch. May all elders arise! Awake! or be forever fallen.

—2009 Wildcat Drive
Portland, Texas 78374

Dan Clark, Long-Time Gospel Preacher, Dies At Big Spring, Texas

Dan Clark, gospel preacher for 53 years, passed from this life on September 10, 1994, in Big Spring, Texas, after a massive heart attack.

Brother Clark preached his first gospel sermon at his home congregation on Abram Street in Arlington, Texas. As a young preacher, he had much encouragement from his mother, **Litha Clark**, brethren **Claude McClung**, **Tillit**

S. Teddlie, **Guy N. Woods** and **Foy E. Wallace, Jr.** He preached and held meetings in many west Texas towns and spent two years in mission work in Denmark.

In 1988, brother Clark went to Monrovia, Liberia on a two-week fact-finding mission and gospel meetings. He was accompanied by **Dr. Lawrence Snively**, of Big Spring. While in Liberia,

Dan met **Edmund Barfay**, a very dedicated young gospel preacher. Since that time, he spent much of his time in raising support for brother Barfay. This work will continue through the church in Westbrook, Texas.

Brother Clark's final project was raising funds for a radio ministry to be broadcast to five African countries from Monrovia. This radio program will be brother **Mack Lyon's** *In Search of the Lord's Way*.

Dan and **Evelyn Clark** had celebrated their 50th wedding anniversary this past June.

He preached his last sermon for the Westbrook church on September 4, 1994. The dedication to the Lord and the love of the gospel will be long remembered by those who knew and loved "brother Dan."

The family suggests that memorials be sent to the African Fund for Edmund Barfay, Westbrook Church of Christ, P.O. Box 299, Westbrook, Texas 79565.

[EDITORIAL NOTE: Contending for the Faith is indebted to a daughter of brother Clark's—Kaye Holley—for letting us know of his passing. In her letter, she said, in part, "...He was most appreciative of your publication 'Contending for the Faith.' He has kept every issue for years and each copy he has underlined much of its contents.

Funeral services were conducted by brethren C. W. "Abe" Lincoln and

Leslie Boone, on September 12, at Birdwell Lane Church of Christ, of Big Spring, Texas. Burial was at the Coahoma Cemetery.

Brother Clark is survived by his wife Evelyn, five daughters, Kaye Holley of Snyder, Sherrian Crittendon of Tuscola, Susan Crawford of Corpus Christi, Sylvia Mooney of Pearland and Trish Klassen of Iraan, all in Texas; one son, Paul Clark of Sacramento, California; one sister Nell Hargrove of White Settlement, Texas; 16 grandchildren; one great-grandson; three nephews and one niece.

"...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.]

prove to be an asset to the church."

OUR NEEDS: PLACE FOR SCHOOL AND HEARING AID FOR RAHAT

"As you can note from our previous report, we have moved to an individual's house for worship services as he has a bigger yard to accommodate bigger audiences. Since he has built two more rooms in the yard, we have moved to his roof for worship services.

"Some of you have visited our school place and know for sure that we do not any room big enough to hold our present audience—and this audience is sure to grow. At the same time, the residential plots are no bigger than our school building. If we buy one, we can build according to our needs.

"Another problem that we face in meeting in someone's house is that some families do not want to come for services as they are not on good terms with the owner of the house.

"At the time of the last report, I was negotiating with a party. The family wanted 200,000 rupees for the plot; but I wanted to pay 150,000 rupees. Finally he was willing to sell it for 160,000 rupees. I could have paid him the earnest money out of the school reserve, but he wanted the rest of the money within a month, which I could not do.

"There are a few other houses for sale which we can buy both for the school and the church, but if we want to buy anything we better buy it NOW OR NEVER as the price of property is always shooting up. The price of the plot or house with a few rooms built is 200,000 rupees. That is U.S./\$6,500 or make it \$7,000. At this time, if you contribute generously and do it right away it can be possible. This amount will just buy the place and we plan to use our school reserve to build the rooms or make changes in the already built house. I am sure you can make it a reality. Please help us generously.

"Our second need is hearing aid for Rahat. My wife Rahat is hard of hearing. To help her listen properly, she had been using hearing aids without proper advice from hearing aid specialists. The result of this unadvised use of the hearing aid is that her hearing power is gone low.

"She is advised a hearing aid that is proper for her ear with a mold that fits into her ear—this type of hearing aid costs 6,000 rupees (that is U.S./\$200).

"If we do not get it fixed real quick, her hearing powers would go even lower. Please chip in that much in addition to our need for the building. Please do your best to have us U.S./\$7,200 and mail your contributions to our elders:

**The Elders
Kendrick Road Church of Christ
P. O. Box 730
Corinth, MS 38834, U.S.A.**

"We will appreciate every cent contributed to our needs."

Notes & Quotes...

ASGHAR ALI KEEPS LAHORE SCHOOL OPEN EVEN DURING SUMMER MONTHS

When it was suggested to brother Asghar Ali that one possible solution to the building up the church in Lahore, Pakistan (predominantly a Muslim country) might be to open a school for children in the so-called "Christian Community," it was anybody's guess how it really would work out.

He now has had it going for two or three years—and it looks promising indeed.

"All the schools in our country are closed for summer vacations from June 1 to September 1," he wrote earlier, "but it had been our common practice to keep our school open for June and July for three hours daily. We do this for the good of our students. The parents of almost all the students are illiterate and thus they cannot help their children in their studies. If we close our school for summer vacations, our students would come back to school all blank when the vacations are over. We are so grateful to our teachers who are willing to come and teach even in vacations.

"This is the first year I have taught in school in these vacations and I enjoyed it. The problem we face so far as teachers are concerned is that the teachers are not as well trained to teach a few subjects. This year we changed three teachers for class 4, but none of them could teach them mathematics. I was the only alternative. Therefore, I started teaching them maths for two hours daily in the afternoons. I am glad I could help them. Rahat [Asghar's wife] taught in school two hours in the afternoon for three days a week. We are surely delighted that we could help our students who are our future prospects.

"As planned, we have got two more ceiling fans, one more blackboard and roll-call register for the school. Also three more students are enrolled bringing the total number up to 40.

"We could have added about six or seven more students, had we lowered our standard. These students come from other schools where they were either in class 3 or class 4,

but when we tested them they could not qualify for the said class. Their parents did not want their children to be demoted while we could not have them for the said classes. Please pray we can maintain our standard.

CHURCH ATTENDANCE STILL STRONG

On the average we are having 70-75 in attendance every Sunday. This good attendance is because of our school.

For the school, we are thankful to brother Rice and brother Ray Peters who suggested and encouraged us to operate a school for the people in Green Town and our good elders who have been continuously supporting us \$100.00 every month for the school. I also thank Rahat who has been continuously helping me practically in the work. Had it not been for these personalities, I just could not have run the school and run it successfully.

After all, **'We are labourers together with God.'** We hope and pray this school would

[NOTE: I feel certain, as you read back through brother Asghar's foregoing report that you sense the urgency with which he was writing. Brother Asghar and sister Rahat are well and intimately known both to me and numbers of others who have visited their efforts in this Muslim country across the years. Truly, they are deserving and need our help. Whatever each of us can find to do to help them, please send your contributions % the elders at Kendrick Road/Corinth, Mississippi at the foregoing address. IYR Jr.]

One of our faithful supporters in Zanesville, Ohio, enclosed her check for \$120.00, asking what response that we had had from the special mailings we have been sending to the families of liberalistic congregations who have been taking part with Nashville Jubilee, Tulsa Workshop and the like.

"It has taken much work and many, many such mailings," I replied; "however, at long, long last they appear to be having the desired effect, not so much with everyone receiving

them, but they have emboldened large numbers of individuals within those congregations to take a stand. Also, numbers of leading brethren who had been keeping silent are coming out forthrightly on behalf of the truth of the gospel.

"Keep watching the pages of **Contending for the Faith** and you will see what I mean. I personally am deeply encouraged with the overall effect these mailings are having." IYR Jr.

INDEX

CONTENDING FOR THE FAITH

VOLUME XI/1980

Ira Y. Rice, Jr., *Editor*

TOPICAL INDEX

Allen Park, Michigan

"Allen Park Announces Their Preacher to Attend Hammond Baptist 'Pastor's School'"—by Ira Y. Rice, Jr. (July/1980, Pages 8-10)

Anderson, Lee

"Lee Anderson Is Memorialized in Gifts to Four Seas College"—by Ira Y. Rice, Jr. (September/1980, Page 11)

"Bibles-for-China" Program

"CHINA—One Billion Lost Souls"—by Archie W. Luper (May/1980, Page 11)

Bonita Springs, Florida

"Time to Help Bonita Springs to Build"—by Bill Coss (January/1980, Page 8)

Children's Bible Hour

"Is Children's Bible Hour a Sin?"—by Ira Y. Rice, Jr. (September/1980, Page 2)

"What About the Children's Bible Hour?"—by Ray Hawk, photo-reproduced from *Words of Truth* for April 25, 1980 (September/1980, Page 5)

"Yes, 'What About the Children's Bible Hour?'"—by Walter W. Pigg, Jr. (September/1980, Pages 5-8)

Clayton, John N.

"Why Doesn't John Clayton Just Acknowledge His Error and Correct It?"—by Ira Y. Rice, Jr. (June/1980, Pages 1,3-16)

Letter to John N. Clayton, under date of November 1, 1979, signed by Bert Thompson, Wayne Jackson and Jon Gary Williams (June/1980, Pages 1,3)

John N. Clayton's reply of November 13, 1979, to foregoing letter of November 1, 1979, by Bert Thompson, Wayne Jackson and Jon Gary Williams (June/1980, Pages 3-4)

Further response to John N. Clayton, under date of December 8, 1979, by Bert Thompson, Wayne Jackson and Jon Gary Williams (June/1980, Pages 4-6)

John N. Clayton's reply of December 11, 1979, to foregoing letter by Bert Thompson, Wayne Jackson and Jon Gary Williams (June/1980, Pages 6-7)

Donmoyer Avenue/South Bend, Indiana elders' "To Whom It May Concern" letter of December 11, 1979 (June/1980, Page 8)

Further reply to John N. Clayton's December 11, 1979 letter, under date of January 16, 1980, by Bert Thompson, Wayne Jackson and Jon Gary Williams (June/1980, Pages 8-11)

Letter of December 14, 1979, with signature and address deleted (June/1980, Page 11)

John N. Clayton's reply of January 28, 1980, to Bert Thompson, Wayne Jackson and Jon Gary Williams (June/1980, Page 11)

Bert Thompson's, Wayne Jackson's and John Gary Williams' reply of February 20, 1980, to John N. Clayton (June/1980, Pages 12-13)

John N. Clayton's reply under date of February 25, 1980, to Bert Thompson, Wayne Jackson and Jon Gary Williams (June/1980, Page 13)

Wayne Jackson's, Jon Gary Williams' and Bert Thompson's reply of March 21, 1980, to John N. Clayton (June/1980, Pages 13-14)

John N. Clayton's reply of March 26, 1980, to Wayne Jackson, Jon Gary Williams and Bert Thompson (June/1980, Page 14)

Enclosure letter mentioned by John N. Clayton, undated, signature withheld (June/1980, Page 15)

Wayne Jackson's, Jon Gary Williams' and Bert Thompson's reply of April 21, 1980, to John N. Clayton (June/1980, Pages 15-16)

Clout

"You Carry 'Clout'"—by Clif Werhan (July/1980, Page 14)

Contributions

"Contending for the Faith Fund Contributions Are Tax-Deductible. This Year Why Not Help in Major Way?"—by Ira Y. Rice, Jr. (October/1980, Pages 6-7)

"Many Kindred Spirits Help Build Up Contending for the Faith"—by Ira Y. Rice, Jr. (October/1980, Pages 10-11)

"Chicago's Midwest Church Closes Its Doors, Sends \$3,000 to Help Contending for the Faith Effort" (November/1980, Page 15)

Coss, Bill & Mae

Subject of editorial reproduced from Madison Church of Christ bulletin (January/1980, Page 8)

Creation

"The Creation"—by Roderick L. Ross (February/1980, Pages 6-7)

Crossroads Heresy

Memorial/Houston [Texas] Church of Christ letter of April 14, 1977 to Heritage Chapel Church of Christ, of Charleston, Illinois (March/1980, Pages 4-5)

"Announcement to the Memorial Congregation" of Sunday, April 24, 1977 (March/1980, Page 5)

Eddie Hendrix's April 18, 1977 letter to The Elders, University Church of Christ, of Gainesville, Florida (March/1980, Pages 5-6)

Sam G. Hill's letter of April 21, 1977, addressed "To Whom It May Concern" (March/1980, Page 6)

George W. Merritt letter of December 19, 1977, to Ira Rice (March/1980, Page 6)

Ira Y. Rice, Jr., letter of January 2, 1978, replying to George W. Merritt (March/1980, Page 6)

Open letter "To The Elders of the Heritage Chapel Church of Christ" under date of April 14, 1978, signed by several members of the Heritage Chapel Church of Christ (March/1980, Pages 6-7)

"An Attempt to Analyze and Summarize Some of the Problems Facing the Heritage Chapel Church of Christ Based Upon My Personal Observations, Personal Experiences and the Charges and Reports Made in the Elders and Deacons Meeting Sunday Afternoon and the General Congregational Business Meeting Sunday Evening, April 25, 1977"—by Floyd Merritt (March/1980, Pages 7-8)

Malcolm Lammons' letter of May 3, 1978, to George Stevens, of Lexington, Kentucky (March/1980, Page 10)

Ernest S. Underwood's letter of May 3, 1978, to George Stevens of Lexington, Kentucky (March/1980, Pages 10-11)

"Another 'Crossroads' Issue Projected for August; March Edition May Be Re-printed"—by Ira Y. Rice, Jr. (July/1980, Page 2)

"By Their Fruits Ye Shall Know Them"—by Ira Y. Rice, Jr. (August/1980, Pages 1,3-16)

"BROTHERHOOD ALERT! Crossroads Cultism Will Not Be Stopped—Unless We Stop It!"—by Ira Y. Rice, Jr. (August/1980, Page 2)

Chuck Lucas, of Crossroads Church of Christ, takes part with Kingsway Christian Church 1980 Summer Festival of Faith (August/1980, Page 11)

Crossroads Church of Christ, of Gainesville, Florida, threatens law suit (August/1980, Page 16)

"Demand for 'Crossroads' Editions Unusually Heavy"—by Ira Y. Rice, Jr. (October/1980, Page)

"Are Churches of Christ and the Entire 'Restoration Movement' Literally 'At the Crossroads'?"—by Ira Y. Rice, Jr. (November/1980, Pages 1,3-12)

"Total Commitment—To What?"—by Ira Y. Rice, Jr. (November/1980, Page 2)

"My Greatest Experience in 35 Years of Preaching"—by Virgil Leach (November/1980, Page 3)

Archie W. Luper's letter of October 28, 1980 to Virgil Leach (November/1980, Pages 3-4)

Marion D. Owens' letter of November 2, 1980 to Archie W. Luper (November/1980, Pages 4-5)

"1978 Record of Preachers Trained at Crossroads (together with maps for 1976 and 1980) (November/1980,

Page 5)

Virgil L. Leach's letter of November 5, 1980 to Archie W. Luper (November/1980, Page 6)

"Lancaster Is Not Only California Church Being Invaded by Crossroadism; Lucas Reports Recent Effort at Poway, Too! (November/1980, Page 6)

"Church at Thomasville, Georgia, Divides Over Crossroads Heresy; Elders Sound Out Clear Warning" (November/1980, Pages 6-12)

"Can Chuck Lucas, Crossroads Have It Both Ways? They Can If Bible Teaching Re: Fellowship Is Ignored" (November/1980, Pages 8-9)

"True Total Commitment to Christ"—by Reid E. Bennett (November/1980, Pages 12-14)

"The Total Commitment Evangelism Movement"—by Jesse W. Stephens (November/1980, Page 14)

Darling, George E., Sr.

"George E. Darling, Sr., Succumbs to Heart Attack at Fort Deposit" (May/1980, Page 1)

"Eulogy to George E. Darling, Sr."—by Ira Y. Rice, Jr. (May/1980, Pages 1,3-10)

"My Beloved Friend, George E. Darling"—by Linwood E. Bishop (May/1980, Page 9)

"When A Great Soldier Falls..."—by Pat McGee (July/1980, Page 13)

Daytona Corporation

"Would You Pay \$4.50 for Five Silver Dollars?" (March/1980, Pages 8-9)

Deity

"Was Jesus Man Only?"—by Guy F. Hester (September/1980, Page 1)

Division

"Division—Its Causes and Cures"—by Harold Thomas (September/1980, Pages 7-10)

Editorials

"Contending for the Faith Strikes Positive Note As 2nd Decade Begins"—by Ira Y. Rice, Jr. (January/1980, Page 2)

"Special Honor Accorded Those Helping Bear Financial Burden, Thus Entering Into Our Labors"—by Ira Y. Rice, Jr. (February/1980, Page 2)

"Calvin Warpula Moving"—by Ira Y. Rice, Jr. (April/1980, Page 2)

"'Bibles-for-China' Fund Reaches \$28,000-Mark; Let's Make It \$50,000!"—by Ira Y. Rice, Jr. (May/1980, Page 2)

"False Doctrine Is Issue"—by Ira Y. Rice, Jr. (June/1980, Page 2)

"Another 'Crossroads' Issue Projected for August; March Edition May Be Reprinted"—by Ira Y. Rice, Jr. (July/1980, Page 2)

"Another Rate-Increase October 1, 1980"—by Ira Y. Rice, Jr. (July/1980, Page 2)

"BROTHERHOOD ALERT! Crossroads Cultism Will Not Be Stopped—Unless We Stop It!"—by Ira Y. Rice, Jr. (August/1980, Page 2)

"Is Children's Bible Hour a Sin?"—by Ira Y. Rice, Jr. (September/1980, Page 2)

"If the Church Would Be Great"—by Ira Y. Rice, Jr. (October/1980, Page 2)

"Total Commitment—To What?"—by Ira Y. Rice, Jr. (November/1980, Page 2)

Eternal Things

"Hold Fast to Eternal Things"—by Ira Y. Rice, Jr. (January/1980, Pages 1,3-4)

Fellowship

"Two Major Avenues Readers May Enter Into Our Labors" (February/1980, Page 13)

"So Now the Great 'Scripture Twister' Carl Ketcherside Will Show Us All How to Have Unity, Fellowship at Huntsville (March/1980, Page 11)

"Fellowship Restored in Indianapolis"—by Guy F. Hester (July/1980, Page 16)

Fruits

"By Their Fruits Ye Shall Know Them"—by Ira Y. Rice, Jr. (August/1980, Pages 1,3-16)

Gimmicks in the Church

"Gimmick Christianity"—by Jim Wesson (October/1980, Page 3)

"The Truth About Gimmicks"—by Paul Jarrett (October/1980, Page 4)

"No Gimmicks, Please!"—by Johnny Ramsey (October/1980, Page 5)

"What Is the Difference Between Kissing a Pig, Jumping a Long String of Toyotas and Gymnastics to the Glory of God?"—by Ira Y. Rice, Jr. (October/1980, Pages 8-9)

Gymnasiums

"The Truth About Gymnasiums"—by Dan Jenkins (October/1980, Pages 1,3)

Liberalism

"How to Recognize a Liberal"—by Grover C. Beard (July/1980, Pages 6-7)

"Seed of Liberalism"—by Wayne T. Hall (September/1980, Page 11)

Lucas, Chuck

"Seminar on Bible Talks and Prayer Partners...Every Member Needs to Attend"—Article by Bill Smith reproduced from White's Ferry Road Church of Christ *Family Bulletin* (March/1980, Pages 3-4)

Kingsway Christian Church lists Chuck Lucas, of Crossroads Church of Christ, as one of the speakers in their 1980 "Summer Festival of Faith" (August/1980, Page 11)

Marking

"Marking False Teachers"—by Marion R. Fox (July/1980, Pages 10-12)

Monumental Gift

"Chicago's Midwest Church of Christ Closes Its Doors, Sends \$3,000 to Help Contending for the Faith Effort" (November/1980, Page 15)

Orlinsky, Harry M.

"Observations from Orlinsky (No. 1)"—by Robert R. Taylor, Jr. (January/1980, Pages 5-7)

"Observations from Orlinsky (No. 2)"—by Robert R. Taylor, Jr. (February/1980, Pages 5-6)

"Observations from Orlinsky (No. 3)"—by Robert R. Taylor, Jr. (April/1980, Pages 8-10)

Peeves

"Pet Peeves"—by Leon Cole (September/1980, Page 3)

Preaching

"Let the Young Man Preach"—by Max R. Miller (July/1980, Page 4)

"Fired Again!"—by Harold Thomas (July/1980, Pages 4-5)

"The Preacher Who Doesn't, Isn't It!"—by Paul Kidwell (October/1980, Page 7)

Premillennialism

"Billingsly Meets Reagan on Premillennialism"—by Ira Y. Rice, Jr. (July/1980, Page 9)

Pullias, Athens Clay

"Pullias Active in Retirement" (January/1980, Page 3)

"What Makes Billy Graham Run?"—by Athens Clay Pullias, article photo-reproduced from *The Tennessean*, of Sunday, July 15, 1979 (January/1980, Page 4)

"Pope Inspired a Jaded America"—by Athens Clay Pullias, article photo-reproduced from *The Tennessean*, of Sunday, October 14, 1979 (January/1980, Page 5)

Rate Increase

"New Rate Increases Now in Effect"—by Ira Y. Rice, Jr. (October/1980, Page 7)

Readership

"1979 By Far Our Best Year Re: Building Readership for *Contending For The Faith*" (February/1980, Pages 14,16)

Repentance

"God Commands Repentance"—by Goebel G. Music (July/1980, Pages 1,3)

Restoration Movement

"Are Churches of Christ and the Entire 'Restoration Movement' Literally 'At the Crossroads'?"—by Ira Y. Rice, Jr. (November/1980, Pages 1,3-12)

Rice Family Singers

"What Others Are Saying About Rice Family Singers Albums, Cassettes & 8-Tracks" (October/1980, Page 14)

Schools of Preaching

"New School of Preaching Announced"—Bethel School of Preaching to open with Reg Rogers as director (October/1980, Page 11)

"Solo Flight"

"'Solo Flight' Takes Off With Singers of All Faiths"—Reprint from *The Abilene Reporter-News* for Saturday, May 31, 1980 (July/1980, Pages 8-9)

Special Articles

"Rat Poison"—by Donald E. Davis (January/1980, Pages 7-8)

"Those Better Than You"—by Michael D. Stone (January/1980, Page 10)

"Errors in Church Bulletins"—Reproduced from *The Skyline Light*, of Ashland, Kentucky (January/1980, Page 13)

"The Christian Metamorphosis"—by Mike Cope (February/1980, Page 7)

"Preacher Fired"—by Tom Miller, reproduced from *Flushing*, Michigan church bulletin (February/1980, Page 10)

"Putting Others Down"—by James Pilgrim (April/1980, Page 11)

- "Take a Vacation—But Not From God!"—
Reprinted from *The Southside News-*
letter (April/1980, Page 11)
- "To the Young..."—Reprinted from the
Lake Forest church bulletin, *The*
Contender, of Jacksonville, Florida
(July/1980, Page 3)
- "A Complaint Against Bayer Aspirins"—
Reprinted from *The Bible Voice*, of
Rogersville, Alabama (September/
1980, Page 16)
- "Any Ten Years"—by John M. Grubb
October/1980, Page 16)

Spurlock, A. P.

- "In Memory of A. P. Spurlock"—by Noah
A. Hackworth (September/1980, Page
13)

Steadfastness

- "Hold Fast to Eternal Things"—by Ira Y.
Rice, Jr. (January/1980, Pages 1,3-4)

Tap Root

- "Little End of the Tap Root"—by Reginal
Tyler (September/1980, Page 3)

Temple, Zora Elizabeth

- "Zora Elizabeth Temple Passes"—by Ira
Y. Rice, Jr. (September/1980, Page 13)
- "A Tribute of Praise to My Wonderful
Mother"—by Winston C. Temple (Sep-
tember/1980, Page 13)

Total Commitment

- "Total Commitment—To What?"—by Ira
Y. Rice, Jr. (November/1980, Page 2)
- "True Total Commitment to Christ"—by
Reid E. Bennett (November/1980,
Pages 12-14)
- "The Total Commitment Evangelistic
Movement"—by Jesse W. Stephens
(November/1980, Page 14)

Trouble Makers

- "Who's the Trouble Maker?"—by Gerald
R. Reynolds (July/1980, Page 7)

Unity

- "So Now the Great 'Scripture Twister'
Carl Ketcherside Will Show Us All
How to Have Unity, Fellowship at
Huntsville" (March/1980, Page 11)
- "Contending for the Faith in Huntsville"—
by Theron Wayne Marshall (April/
1980, Page 12)

Version Issue

- "Examining 'The Version Issue Re-
Examined'"—by James W. Boyd
(April/1980, Pages 5-7)
- "Guy N. Woods' Statement on Versions
of the Bible" (April/1980, Pages 7-8)
- "Baptists Protest *The New Living Bible*"—
by G. K. Wallace, reprinted from De-
cember 17, 1973 issue of *The Gospel*
Advocate (April/1980, Pages 10-11)
Jr."—by I. C. Nance (February/1980,
Page 4)

Wallace, Foy E., Jr.

- "Foy E. Wallace, Jr., Preacher Laureate
of the 20th Century, Breaks Silver
Cord"—by Ira Y. Rice, Jr. (February/
1980, Pages 1,3-4)
- "Of Whom the World Was Not Worthy"—
Foy E. Wallace, Jr. (1896-1979)—by
Pat McGee (February/1980, Page 4)
- "A Shock: The Passing of Foy E. Wallace,
Jr."—by I. C. Nance (February/1980,
Page 4)

- "Monumental Forensic & Doctrinal
Works of Foy E. Wallace, Jr., Now
Available to Our Readers" (February/
1980, Page 13)

- "*Christian Journal* Preparing Special
'Keepsake' Issue Re: Foy E. Wallace,
Jr. (February/1980, Page 16)

Warnings

- "You Just Can't Warn *Some Brethren!*"—
by Ira Y. Rice, Jr. (March/1980, Pages
1,2,4-11)

White's Ferry Road Church of Christ

- "By Their Fruits Ye Shall Know Them"—
by Ira Y. Rice, Jr. (August/1980, Pages
1,3-16)
- "An Announcement to the Brotherhood"
—by Tom Holland (August/1980,
Page 11)

Worship

- "Our Worship in Song"—by Tommy
Wheeler (February/1980, Page 8)
- "My Answer to Richard Pectol's Youth
Worship"—by Jerry G. Hurt (Febru-
ary/1980, Pages 9-10)

AUTHOR

A Bible School Teacher

- "A Complaint Against Bayer Aspirins"
(September/1980, Page 16)

Beard, Grover C.

- "How to Recognize a Liberal" (July/
1980, Pages 6-7)

Bennett, Reid E.

- "True Total Commitment to Christ"
(November/1980, Pages 12-14)

Bishop, Linwood E.

- "My Beloved Friend, George E. Darling"
(May/1980, Page 9)

Boyd, James W.

- "The Real Version Issue" (January/
1980, Pages 9-10)
- "Examining 'The Version Issue Re-
Examined'" (April/1980, Pages 5-7)

Buchanan, Bob

- Letter of May 5, 1980, to "Dear brethren"
(August/1980, Pages 5-6)
- Letter of June 4, 1980, to Ira Y. Rice, Jr.
(August/1980, Pages 7-8)

Burkhart, Delbert

- Letter of April 14, 1977 to elders of
Heritage Chapel Church of Christ
(March/1980, Pages 4-5)

Central/Cocoa [Florida] Elders

- "Statement to the Congregation by the
Elders, Central Church of Christ,
Cocoa, Florida (July 23, 1978) (Au-
gust/1980, Pages 12-13)

Central/Miami [Florida] Elders

- Summation of notes taken of a conver-
sation by Richard Holt and George

- Stevens with the eldership of the
Central/Miami eldership (August/
1980, Page 12)

Clayton, John N.

- Letter of November 13, 1979, to Bert
Thompson, Wayne Jackson and Jon
Gary Williams (June/1980, Pages 3-4)
- Letter of December 11, 1979, to Bert
Thompson, Wayne Jackson and Jon
Gary Williams (June/1980, Pages 6-7)
- Letter of January 28, 1980, to Bert
Thompson, Wayne Jackson and Jon
Gary Williams (June/1980, Page 11)
- Letter of February 25, 1980, to Wayne
Jackson, Bert Thompson and Jon
Gary Williams (June/1980, Page 13)
- Letter of March 26, 1980, to Wayne
Jackson, Bert Thompson and Jon
Gary Williams, together with undated
enclosure letter to himself by [Name
Withheld] (June/1980, Pages 14-15)

Cole, Leon

- "Pet Peeves" (September/1980, Page 3)

Cope, Mike

- "The Christian Metamorphosis" (Febru-
ary/1980, Page 7)

Coss, Bill

- "Time to Help Bonita Springs to Build"
(January/1980, Page 8)

Davis, Donald E.

- "Rat Poison" (January/1980, Pages 7-8)

Donmoyer [South Bend, Indiana] Elders

- Letter of December 11, 1979 "To Whom
It May Concern" (June/1980, Page 8)

Fox, Marion

- "Marking False Teachers" (July/1980,
Pages 10-12)

Goldin, Selig T.

- Crossroads Church of Christ threatens
lawsuit against parents who lost
daughter to their cultism (August/
1980, Page 15)

Grubbs, John M.

- "Any Ten Years" (October/1980, Pages
16)

Hackworth, Noah A.

- "In Memory of A. P. Spurlock" (Septem-
ber/1980, Page 13)

Hall, Wayne T.

- "Seed of Liberalism" (September/1980,
Page 10)

Hammond, Mack & Donna

- Parents who lost daughter to Crossroads
made statement under date of July
22, 1980 (August/1980, Page 14)

Hawk, Ray

- "What About the Children's Bible Hour?"
Reprinted from *Words of Truth* (Sep-
tember/1980, Page 4)

Hendrix, Eddie

- Letter of April 18, 1977, to the Elders,
University Church of Christ, Gaines-
ville, Florida (March/1980, Pages 5-6)

Heritage Chapel Members

Several members signed an open letter "To the Elders of the Heritage Chapel Church of Christ, at Charleston, Illinois" (March/1980, Pages 6-7)

Hester, Guy F.

"Fellowship Restored in Indianapolis" (July/1980, Page 16)
"Was Jesus Man Only" (September/1980, Page 1)

Hill, Sam G.

"To Whom It May Concern" letter of April 21, 1977 (March/1980, Page 6)

Holland, Tom

"An Announcement to the Brotherhood"—Reprinted from the *Gospel Advocate* for July 24, 1980 (August/1980, Page 10)

Howard, Alton H.

Letter of March 4, 1980, to Ira Rice, Jr. (August/1980, Page 3)
Letter of March 12, 1980, to Ira Y. Rice, Jr. (August/1980, Page 3)

Howard, Weldon

Letter of April 3, 1980, to Mrs. Will T. Winchester (July/1980, Pages 8-9)

Hurt, Jerry G.

"My Answer to Richard Pectol's Youth Worship" (February/1980, Pages 9-10)

Jarrett, Paul

"The Truth About Gimmicks" (October/1980, Page 4)

Jenkins, Dan

"The Truth About Gymnasiums" (October/1980, Pages 1,3)

Kidwell, Paul

"The Preacher Who Doesn't, Isn't!" (October/1980, Page 7)

Kiser, M. W.

Letter of May 12, 1980, to Ira Y. Rice, Jr. (August/1980, Page 5)

Lammons, Malcolm

Letter of May 3, 1978 to George Stevens (March/1980, Page 10)

Lawrence, Andy

"Decisions" (February/1980, Page 12)

Leach, Virgil

"My Greatest Experience in 35 Years of Preaching" (November/1980, Page 3)
Reply of November 5, 1980, to Archie W. Luper (November/1980, Page 6)

Lucas, Chuck

Lancaster Is Not Only California Church Being Invaded by Crossroadism; Lucas Reports Effort at Poway, Too! (November/1980, Page 6)

Luper, Archie W.

"CHINA—One Billion Lost Souls" (May/1980, Page 11)
Letter of October 28, 1980, to Virgil Leach (November/1980, Pages 3-4)

Madison Church Bulletin

Editorial tribute to Bill & Mae Coss (January/1980, Page 8)

Marshall, Theron Wayne

"Contending for the Faith in Huntsville" (April/1980, Page 12)

McGee, Pat

"Of Whom the World Was Not Worthy"—Foy E. Wallace, Jr. (1896-1979)" (February/1980, Page 4)
"When A Great Soldier Falls..." (July/1980, Page 13)

Merritt, Floyd

"An Attempt to Analyze and Summarize Some of the Problems Facing the Heritage Chapel Church of Christ Based Upon My Personal Observations, Personal Experiences and the Charges And Reports Made in the Elders and Deacons Meeting Sunday Afternoon and the General Congregational Business Meeting Sunday Evening, April 25, 1977" (March/1980, Pages 7-9)

Merritt, George W.

Letter of December 19, 1977, to Ira Rice (March/1980, Page 6)

Miller, Tom

"Preacher Fired" (February/1980, Page 10)

Memorial/Houston [Texas] Elders

"Announcement to the Memorial Congregation" of Sunday, April 24, 1977 (March/1980, Page 5)

Miller, Max R.

"Let the Young Man Preach" (July/1980, Page 4)

Music, Goebel G.

"God Commands Repentance" (July/1980, Pages 1,3)

Nance, I. C.

"A Shock: The Passing of Foy E. Wallace, Jr." (February/1980, Page 4)

Nashville Tennessean

"Pullias Active in Retirement"—Reprinted from the *Tennessean* (January/1980, Page 3)

Owens, Marion D.

Letter of November 2, 1980, to Archie W. Luper (November/1980, Pages 4-5)

Pigg, Walter W., Jr.

"Yes, 'What About the Children's Bible Hour?'" (April/1980, Page 11)

Pilgrim, James

"Putting Others Down" (April/1980, Page 11)

Pullias, Athens Clay

"What Makes Billy Graham Run?"—Reprinted from the *Tennessean* for July 15, 1979 (January/1980, Page 4)
"Pope Inspired A Jaded America"—Reprinted from the *Tennessean* for October 14, 1979 (January/1980, Page 5)

Ramsey, Johnny

"No Gimmicks, Please!" (October/1980, Page 5)

Reynolds, Gerald R.

"Who's the Trouble Maker?" (July/1980, Page 7)

Rice, Ira Y., Jr.

"Hold Fast to Eternal Things" (January/1980, Pages 1,3-4)
"Contending for the Faith Strikes Positive Note as 2nd Decade Begins" (January/1980, Page 2)
"Foy E. Wallace, Jr., Preacher Laureate of the 20th Century, Breaks Silver Cord" (February/1980, Pages 1,3-4)
"Special Honor Accorded Those Helping Bear Financial Burden, Thus Entering into Our Labors" (February/1980, Page 2)
"Two Major Avenues Readers May Enter into Our Labors" (February/1980, Page 13)
"1979 By Far Our Best Year Re: Building Readership for Contending for the Faith" (February/1980, Pages 14,16)
"Christian Journal Preparing Special 'Keepsake' Issue Re: Foy E. Wallace, Jr." (February/1980)
"You Just Can't Warn Some Brethren!" (March/1980, Pages 1-11)
Letter of January 2, 1978, to George W. Merritt (March/1980, Page 6)
"Would You Pay \$4.50 for Five Silver Dollars?" (March/1980, Pages 8-9)
"So Now the Great 'Scripture Twister' Carl Ketcherside Will Show us All How to Have Unity, Fellowship at Huntsville" (March/1980, Page 11)
"Wednesday, February 13th, Is Hard Day for Linwood Bishop And Mae Coss" (March/1980, Page 13)
"Calvin Warpula Moving" (April/1980, Page 2)
"Guy N. Woods' Statement on Versions of the Bible" (April/1980, Pages 7-8)
"George E. Darling, Sr., Succumbs to Heart Attack at Fort Deposit" (May/1980, Page 1)
"Eulogy to George E. Darling, Sr. (May/1980, Pages 1,3-8)
"'Bibles-for-China' Fund Reaches \$28,000-Mark; Let's Make It \$50,000!" (May/1980, Page 2)
"For TRUTH to Be Restored Among 'Us', Reliable Information Is Absolutely Essential." (May/1980, Page 14)
"Why Doesn't John Clayton Just Acknowledge His Error and Correct It?" (June/1980, Pages 1-16)
"False Doctrine Is Issue" (June/1980, Page 2)
"Another 'Crossroads' Issue Projected for August; March Edition May Be Re-printed" (July/1980, Page 2)
"Allen Park Announces Their Preacher to Attend Hammond Baptist 'Pastor's School'" (July/1980, Pages 8-9)
Letter of April 3, 1980, to Mrs. Will T. Winchester (July/1980, Pages 8,9-11)
"Billingsly Meets Reagan on Premillennialism" (July/1980, Page 9)
"By Their Fruits Ye Shall Know Them" (August/1980, Pages 1,3-16)
"BROTHERHOOD ALERT! Crossroads Cultism Will Not Be Stopped—Unless We Stop It!" (August/1980, Page 2)

Letter of March 4, 1980, to Elders, White's Ferry Road Church of Christ (August/1980, Page 3)
 Letter of March 23, 1980, to Alton Howard (August/1980, Page 4)
 Letter of April 7, 1980, to Bill Lyons (August/1980, Pages 4-5)
 Letter of May 22, 1980, to Bob Buchanan (August/1980, Page 6)
 Letter of May 22, 1980, to M. W. Kiser (August/1980, Page 7)
 Letter of June 19, 1980, to Bob Buchanan (August/1980, Pages 8-9)
 "Is Children's Bible Hour a Sin?" (September/1980, Page 2)
 "Lee Anderson Is Memorialized in Gifts to Four Seas College" (September/1980, Page 11)
 "Zora Elizabeth Temple Passes" (September/1980, Page 13)
 "Louisville, Kentucky, Gets Christian School" (September/1980, Page 16)
 "If the Church Would Be Great" (October/1980, Page 2)
 "Contending for the Faith Fund Contributions Are Tax-Deductible. This Year Why Not Help in Major Way?" (October/1980, Pages 6-7)
 "Demand for 'Crossroads' Editions Unusually Heavy" (October/1980, Page 7)
 "New Rate Increases Now in Effect" (October/1980, Page 7)
 "What Is the Difference Between Kissing a Pig, Jumping a Long String of Toyotas and Gymnastics to the Glory of God?" (October/1980, Pages 8-9)
 "Many Kindred Spirits Help Build Up Contending for the Faith" (October/1980, Pages 10-11)
 "New School of Preaching Announced" (October/1980, Page 11)
 "What Others Are Saying About Rice Family Singers Albums, Cassettes & 8-Tracks" (October/1980, Page 14)
 "Are Churches of Christ and the Entire 'Restoration Movement' Literally 'At the Crossroads'?" (November/1980, Pages 1,3-12)
 "Total Commitment—to What?" (November/1980, Page 2)
 "Can Chuck Lucas, Crossroads Have It Both Ways? They Can if Bible's Teach-

ing Re: Fellowship Is Ignored" (November/1980, Pages 8-9)

"Chicago's Midwest Church Closes Its Doors, Sends \$3,000 to Help Contending for the Faith Effort" (November/1980, Page 15)

Ross, Roderick L.

"The Creation" (February/1980, Pages 6-7)

Skyline Light

"Errors in Church Bulletins" (January/1980, Page 13)

Smith, Bill

"Seminar on Bible Talks and Prayer Partners...Every Member Needs to Attend..."—photo-reproduced from White's Ferry Road Church of Christ *Family Bulletin* (March/1980, Pages 3-4)

South Miami [Florida] Elders

"Factional Church Begins in Miami" (August/1980, Pages 13-14)

Southside Newsletter

"Take A Vacation—But Not From God!" (April/1980, Page 11)

Stevens, Jesse W.

"The Total Commitment Evangelistic Movement" (November/1980, Page 14)

Stone, Michael D.

"Those Better Than You" (January/1980, Page 10)

Taylor, Robert R. Jr.

"Observations From Orlinky (No. 1)" (January/1980, Pages 5-7)
 "Observations From Orlinky (No. 2)" (February/1980, Pages 5-6)
 "Observations From Orlinky (No. 3)" (April/1980, Pages 8-10)

Temple, Winston C.

"A Tribute of Praise to My Wonderful Mother" (September/1980, Page 13)

Thomas, Harold

"Fired Again" (July/1980, Pages 4-5)

"Division—Its Causes and Cures!" (September/1980, Pages 7-8)

Thomasville [Georgia] Elders

Church at Thomasville, Georgia, Divides Over Crossroads Heresy; Elders Sound Out Clear Warning (November/1980, Pages 6-12)

Thompson, Bert Et.Al.

Letter of November 1, 1979, to John N. Clayton (June/1980, Pages 1,3)
 Letter of November 8, 1979, to John N. Clayton (June/1980, Pages 4-6)
 Letter of January 16, 1980, to John N. Clayton (June/1980, Pages 8-11)
 Letter of February 20, 1980, to John N. Clayton (June/1980, Pages 12-13)
 Letter of March 21, 1980, to John N. Clayton (June/1980, Pages 13-14)
 Letter of April 21, 1980, to John N. Clayton (June/1980, Pages 15-16)

Tyler, Reginal

"Little End of the Tap Root" (September/1980, Page 3)

Underwood, Ernest S.

Letter of May 3, 1978, to George Stevens (March/1980, Pages 10-11)

Wallace, G. K.

"Baptists Protest *The New Living Bible*" (April, 1980, Pages 10-11)

Warpula, Calvin

"The Version Issue Re-Examined" (April/1980, Pages 1,3-5)

Werhan, Clif

"You Carry 'Clout'" (July/1980, Page 14)

Wesson, Jim

"Gimmick Christianity" (October/1980, Page 3)

Wheeler, Tommy

"Our Worship in Song" (February/1980, Page 8)

Winchester, Mrs. Will

Letter of March 12, 1980, to Weldon Howard (July/1980, Page 8)

Contending FOR THE Faith

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

ADDRESS CORRECTION REQUESTED

Non Profit Org. U. S. Postage PAID Birmingham, Ala Permit No. 572
