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Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

THE AIMS OF THE FOUNDERS OF THE SCHOOLS (PART TWO)

Dub McClish

Material in the previous [article] revealed in a general way the aims of the founders of the earliest schools, such as Bacon, Bethany, and Franklin Colleges. While the charters of the above-named schools were not available to us, it is evident from the brief sketches we have provided that they were begun to promote and perpetuate sound Bible teaching and that faithful brethren who established and supported these schools expected them to adhere to this aim. We were able to gain access to enough of the deeds, charters, and/or relevant quotations of their founders of some of the schools that were begun in the nineteenth and early twentieth centuries. We now turn to these to see the specific wording of some of these documents.

Ever since the loss of the confidence of many brethren in Bethany College and the College of the Bible and the demise of Franklin College in 1865, there had been a need for a new school to serve brethren in the Deep South. Accordingly, in 1891, David Lipscomb, longtime Editor of *The Gospel Advocate*, announced his plans to begin a “Bible school” in Nashville, Tennessee. Nashville Bible School began inauspiciously that year in a rented house with six enrollees and three teachers on its first day, but before the term was over, enrollment had swelled to fifty-three. Lipscomb set out his aim for the school in no uncertain terms:

It is proposed to open a school in Nashville, in September next, under safe and competent teachers in which the Bible,

excluding all human opinions and philosophy, as the only rule of faith and practice; and the appointments of God, as ordained in the scriptures, excluding all innovations and organizations of men, as the fullness of divine wisdom, for converting sinners and perfecting saints, will be earnestly taught. The aim is to teach the Christian religion as represented in the Bible in its purity and fullness... (West, 2:375).

By 1893, the school had prospered sufficiently to justify the purchase of property. Lipscomb and two other brethren formed a board of trustees for this purchase. The deed for this initial purchase was clear about the intended use of the property, reflecting the increasingly heated controversy over the instrumental music and society issues:

That the property shall be used for maintaining a school in which, in addition to other branches of learning, the Bible as the recorded will of God and the only standard of faith and practice in religion, excluding all human systems and opinions and all innovations, inventions and devices of men from the service and worship of God, shall be taught as a regular daily study to all who shall attend said school, and for no other purpose inconsistent with this object, this condition being herein inserted at the request of the founders of the proposed Bible School, the same is hereby declared fundamental and shall adhere to the premises conveyed as an imperative restriction upon their use so long as the same shall be owned by said Bible School, or its trustees, and to any and all property which may be purchased with the proceeds of said premises in case of sale or reinvestment, as hereinafter provided.... All trustees

(Continued on Page 3)

IN THIS ISSUE.....

THE AIMS OF THE FOUNDERS OF THE SCHOOLS—DUB MCCLISH.....	1
EDITORIAL—DAVID P. BROWN.....	2

TOLERATING THE INTOLERABLE—ROELF L. RUFFNER.....	6
CHURCH DIRECTORY.....	8

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Ira Y. Rice, Jr., Founder
August 3, 1917-October 10, 2001

Editorial...

MORAL IMPURITY IS SIN

In beginning his letter to the Romans Paul describes the moral decay that was common in the pagan world of the Roman Empire (Rom. 1:18-32). Their immoral conduct was common to their society and most people of the time thought nothing of it. When we read scriptures such as the preceding passage, we are reminded of the continuing moral decay of our own society. The pitiful immoral state in which we find ourselves today did not come to be overnight. It was slow and incremental, gradually impacting every aspect of our society, especially marriage and the home. As the years have gone by, the move away from Biblical morality has gained speed, with each year building on the previous years departures from God and His word. Over the last 500 years, we have advanced greatly in technology, but sorely digressed in our moral conduct. Day by day we are becoming morally more like pagan Rome.

When schools of higher education operated by members of the church (Freed-Hardeman University) decide that nude pictures do not constitute pornography when they are viewed in an art class, we are seeing a very strong indicator that all those connected with such schools have at the very least lost their moral compass. Indeed, the schools “Bible Department” was as silent as an oyster about the matter. Too many people want to keep their jobs in these schools and “soft soap” churches much more than they desire to keep God’s commandments. But when one thinks of the implications of their policy statement, such becomes more horrendous than their explicit policy statement. When such positions do not greatly upset the churches whose families support them and send their children to them, something is terribly wrong.

Now we see Lipscomb University students celebrating homosexuality and its attendant evils, but no one seems to be very disturbed about their support of sodomites and the moral degradation that such represents. Why is there not a long and prolong protest of upset parents and churches of Christ in Nashville and the surrounding area against such immorality? The school is “too big to fail.” Thus, such conduct is tolerated and God is lost in the house of those who falsely claim to be His friends.

When elders of a church are in possession of the facts that prove any church member, including the preacher, or one of their own, or preacher school faculty member to be guilty of immoral behavior (and filthy speech is immoral), they are obligated before God to deal with such brethren as the Bible teaches.

Regarding repenting of the same, can anyone imagine Nathan “twisting David’s arm” for over a year to get the king

(Continued on Page 5)

(Continued From Page 1)

shall be members of the church of Christ, in full sympathy with the teachings set forth above, and willing to see that they are carried out. Any one failing to have these qualifications shall resign or be removed (West, 2:381).

Nashville Bible School continued to prosper without interruption into the new century. When Lipscomb died in 1917, the faculty petitioned the board of the school to honor Lipscomb's accomplishments by renaming it "David Lipscomb College." It became David Lipscomb University in 1988, and more recently has adopted "Lipscomb University" (LU) as its name. David Lipscomb and his associates who founded Nashville Bible School/Lipscomb University were unambiguous and unapologetic about their sound intent for their school. Those who have followed this university's relentless defection from the old paths over the past few decades are acutely aware of the wide chasm between its present direction and the stellar safeguards its venerable founder thought he had devised for its perpetual faithfulness.

James A. Harding, a graduate of Bethany College, co-founded Nashville Bible School with David Lipscomb, and Harding directed and supervised it for its first ten years. He was then invited to begin a similar school near Bowling Green, Kentucky, which he did, naming it Potter Bible College after its major benefactors. Harding modeled Potter after Nashville Bible School, including making the Bible the heart of its curriculum, which involved the study of the Bible daily by each student and compulsory student attendance at a daily religious chapel assembly, led by the faculty (Young, 114–15). Although Potter lasted only thirteen years, it provided the stimulus and inspiration that resulted in the beginning of several other such schools in the early twentieth century.

About the same time Potter Bible College was getting underway successfully in Kentucky, brethren in Texas were also getting the "Bible college fever." In 1903, a small group of brethren in Gunter, a new Texas town seventy miles north of Dallas, determined to begin a Bible college. We include a reference to the short-lived (and relatively minor) Gunter Bible College because the wording of its original charter is so illustrative of the scrupulous care the founders of these schools, especially those begun at the turn of the century, exercised to insure that they would begin and continue in faithful adherence to the Bible. The Gunter charter is also significant because it became a model after which more than one other school patterned their charters. Article II is of special significance. In reference to the forming of a corporation for the college, the article stated:

The corporation is created for the following purposes—to wit: The establishment and maintenance of a college for the advancement of education in which the arts, sciences, languages, and Holy Scriptures shall always be taught, together with such other courses of instruction as shall be deemed advisable by the Board of Directors, ...each of whom shall be a member of

a congregation of the church of Christ, which takes the New Testament as its only and sufficient rule of faith, worship, and practice, and rejects from its faith, worship, and practice everything not required by either precept or example, and which does not introduce into the faith, worship, and practice, as a part of the same or as adjuncts thereto, any supplemental organization or anything else not clearly and directly authorized in the New Testament either by precept or example (Young, 218).

N. L. Clark, a member of the original board of trustees, also served as its first president, in which post he continued for the first ten years of the school's existence. He was of the anti-Bible class, anti-woman teacher, and anti-literature persuasion, and he greatly influenced the school in this direction. A few months after Gunter opened its doors, a would-be donor offered his support on the condition that the school would oppose "Sunday schools" and women teachers in the church. Accordingly, the board, with some opposition, adopted a resolution listing as "unscriptural" the use of printed literature other than the Bible, women teachers, and divided classes in church meetings. This unfortunate and extreme position did not have enough adherents among brethren in Texas to support the school, eventually resulting in its demise in 1928. The adoption of this proposition in the interest of financial support well illustrates the reason B. F. Leonard leveled his charge in the 1870s that such schools are "founded on money."

J. N. Armstrong, James A. Harding's son-in-law, was a product of Nashville Bible School and taught in Potter Bible College. He became a prime mover in the proliferation of "Bible Colleges," beginning in 1905, serving as president of several of them. History indicates that Armstrong's expression of intent and zeal for such schools is representative of the aim of the founders of all such schools. Writing of his work in these schools and in anticipation of beginning a new one, he wrote in 1904:

I consider it the greatest line of work now being done by the disciples of Jesus. After these years of experience, I do not hesitate to say that there is no other work known to me for which I would rather sacrifice. I do not know of a work into which means can be put that will more directly, rapidly and lastingly build up the Kingdom of God than in a school like we desire to establish. I think I would rather beg for bread and do this work than to fare sumptuously everyday, but be deprived of it. It also makes me grateful and humble to know that all the brethren who enter this new field with me thus love the work, and are glad to sacrifice their lives for it (West, 3:234).

Let us not overlook the references to sacrifice in Armstrong's statement. One has to read but little of the history of these early schools to see the degree of hardship and self-denial these hardy souls underwent in order to bring these schools into existence and keep them in operation.

Harding University dates from 1924 when some of these

small schools with which Armstrong had been associated merged, relocated in Morrilton, Arkansas, and adopted the new name, “Harding College,” in honor of James A. Harding. The school moved to Searcy, Arkansas in 1934 and became Harding University in 1979. The “Articles of Agreement and Incorporation of Harding College” clearly demonstrate how carefully its original board sought to insure its perpetual Biblical soundness, as seen in Article V, Section 1:

The said college and institution of learning shall be under the management, direction and control of a Board of Trustees to be composed of not less than seven (7) nor more than thirteen (13) persons, each of whom shall be of legal adult age, a member of the Church of Christ in good standing, who believes in and adheres to a strict construction of the Bible and who opposes all innovations in the work and worship of the Church, such as instruments of music, missionary societies, Christian endeavor societies, all other human inventions not authorized by the Word of God; and no person shall be qualified to act as trustee whose religious belief, faith or practice is not in conformity with the provisions and qualifications set out in this paragraph (Young, 121).

Armstrong served as Harding’s founding president until 1936. Each of the schools he had a part in founding and/or presiding over bore the earmarks of daily instruction in the Bible. It is tragic to observe how far this university has drifted from observing a “strict construction of the Bible,” as we will subsequently demonstrate.

A. B. Barret attended Nashville Bible School at the dawn of the twentieth century, where David Lipscomb and James A. Harding greatly inspired his interest in the value of Bible colleges. Soon after moving to Texas, he became convinced of the need for such a school in the western part of the state. In 1906, members of the church and other citizens in Abilene offered financial support for his dream. W. H. Childers made a sizable donation and was given the privilege of naming the school, which he called “Childers Classical Institute.” The school began offering college level courses in 1912, and in 1919 the school’s name was changed to Abilene Christian College. The college became Abilene Christian University (ACU) in 1976.

The same year Childers Classical Institute opened its doors, the U.S. Religious Census documented the culmination of the brotherhood split that had begun a half century earlier, spawned by the introduction of musical instruments in worship and a missionary society in evangelism. While we were not able to locate a copy of the school’s original charter, we were able to find excerpts of some of its important provisions that reflect the fellowship crisis created by the innovators. Douglas Foster, though a liberal professor of church history at ACU (does it have any other kind?) and blatantly sympathetic with all things and persons liberal (including fellowshipping his “brethren” in the Christian Churches), nevertheless openly informs us of the intent and effort of the school’s faithful founders to protect the school

from apostasy. He notes that the original charter of November 3, 1906, required that every trustee must be a member of the Church of Christ. Moreover, said trustees were not to be identified with a congregation that merely carried “Church of Christ” as its designation, but one

...which takes the New Testament as its only sufficient rule of faith, worship and practice, and rejects from its faith, worship and practice everything not required by either precept or example (Foster, 1).

According to the 1906–1907 Childers Classical Institute Catalogue, the school’s charter relied heavily upon the 1903 Charter of Gunter Bible College. A comparison of the quotation from the aforementioned document with that of the Childers charter demonstrates its exact dependence on the Gunter charter regarding the spiritual safeguards for the school. It is a profound irony that ACU has for some years been in the forefront of directly rejecting and reversing the intent of its founders and charter as it welcomes with open arms both versions of the Christian Church denomination with their multiplied innovations and heresies—the very things from which its founders sought to shield it.

George Pepperdine made a fortune in the first third of the twentieth century by founding the Western Auto Supply Stores. In seeking places to use his wealth for the advancement of the Truth, this dedicated brother was persuaded to found George Pepperdine College in Los Angeles, California, in 1937. Pepperdine was chairman of the original board and served in that capacity for the school’s first twenty years (Rushford, 593). The college attained university status in 1971, adopting Pepperdine University as its new name.

Brother Pepperdine was a faithful Christian with noble purpose in founding his namesake school. As with all of the other schools, its movement away from his aim has constituted a reversal of the purpose from that of its founder and initial funder. While specifying that the college bearing his name was not connected with the church and that it would not solicit funds from churches, he and his fellow board members stated that the school would place “emphasis on Christian living and fundamental Christian faith.” Furthermore, the articles of incorporation required that “each of the trustees must be a member in good standing of the Churches of Christ” (Young, 191). In his “founder’s statement” speech at the formal opening ceremony he unequivocally laid out what he thought he was buying with his great wealth in endowing George Pepperdine College. Among other things, he said:

The heart of man usually grows to be perverse unless trained by the influence of God’s Word. If we educate a man’s mind and improve his intellect with all the scientific knowledge men have discovered and do not educate the heart by bringing it under the influence of God’s Word, that man is dangerous.... Therefore, as my contribution to the well being and happiness of this generation and those who follow, I am endowing this institution to help young men and women to prepare them-

selves for a life of usefulness in this competitive world and to help them build a foundation of Christian character and faith which will survive the storms of life.... All instruction is to be under conservative, fundamental Christian supervision with stress upon the importance of strict Christian living (Young, 193).

Those conversant with the influence and history of the colleges founded by brethren in the twentieth century are aware that, contrary to its founder's stated aims, Pepperdine University has come to represent the opposite of conservative and fundamental in its influence.

These sample statements of the founders and/or founding charters of several schools brethren have established are demonstrably representative of the aims and intents of all of them, including those that have not and those that have survived the challenges of the ensuing years. We may encapsulate those aims as the desire to:

Teach young people the Bible daily, along with a daily secular education. Exalt the Bible as the infallible Word of

God, emphasizing its inspiration and authority, free of human innovation, philosophy, extremism, or sectarianism. Fortify and reinforce the faith of young people, preparing them to be strong citizens in the kingdom of God as they prepared to become citizens in society. Thereby prepare young people to teach others the Gospel and strengthen the church wherever they might live. We will subsequently document how most of these institutions of higher learning operated by brethren have so overwhelmingly failed to abide by these aims. We charge that they have jettisoned both the intent of their founders and the founding documents of their respective schools. More than that, the basis of such abandonment has been their repudiation of the Son of God and His authority as expressed in His Word (John 12:48).

[In the third installment brother McClish will continue the study of higher educational institutions operated by the brethren. He will do so under the title, "What Should Faithful Christian Parents Expect Their Children To Be Taught in These Institutions of Higher Learning?"—Editor]

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(Continued From Page 2)

to admit his sins, only to have a "confession of fault" like the following—"I made some mistakes with a woman and her husband. I realize I should not have done those things. I am sorry if I have offended anyone by my actions. Please pray for me." If anyone truly desires to see a proper statement of repentance from one who committed sin (immoral or otherwise) read Psalm 51. In this writing, one sees a broken and contrite spirit, and no attempt on David's part to gloss over his heinous actions. He is a man undone. David took full responsibility for his sinful acts. He made no attempt to blame anyone else. There is no evidence of pride in David, but only a crushed heart for the great hurt he did to all involved, especially to the God of his salvation.

The scriptures are silent when it comes to anyone attempting to make any excuses for David's sinful conduct. His sinful actions were his alone to remedy and Psalm 51 further reveals that David came to grips with his humiliating and shameful sins. Further, the first time Nathan caused the king to see his sins, David repented (2 Sam. 11:1-12:24). Indeed, repentance is far more than saying, "I am sorry."

Today, Christians are required to live holy lives in the midst of a perverse generation, even as our brethren in Christ were challenged to do when the church was new to the world. To Christians, Paul wrote, "**That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world**" (Phi. 2:15).

Too often, brethren, even preachers and not a few elders, have forgotten the admonition of Paul, "**For if a man think himself to be something, when he is nothing, he deceiveth**

himself" (Gal. 6:3). One can think that he is just too good to be tempted and is so faithful he cannot fall. To think of one's self in this way is to become the "nothing" of the passage. Their true need is to be honest and objective in their examination of themselves lest they are tempted (Gal. 6:1)—to take heed lest they fall (1 Cor. 10:12).

The inspired Hebrews writer warned "**Lest any one of you be hardened by the deceitfulness of sin**" (Heb. 3:13). Sin is enjoyable or it would have no attraction for us— "**the pleasures of sin for a season**" (Heb. 11:25). Nevertheless, the pleasure of sin is the source of broken homes, divided churches, broken careers, racial hatred, class hatred, self-hatred, and all manner of lawlessness.

All the foregoing being the case, why do elders, preachers, and other church members condone and tolerate sin? For one thing, sin never presents itself to us for what it actually is—treacherous and deceitful. Sin comes before us perfumed, dressed well, speaking smoothly, and appealing in every way. It promises all manner of good things, but it only gives us misery. Sin is false pretense and thus it is an enticing snare. In closing, let us remember the following from John, the apostle of love.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever (1 John 1:15-17).

—David P. Brown, Editor

TOLERATING THE INTOLERABLE

Roelf L. Ruffner

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God (Luke 16:15).

I was saddened but not surprised when I read on the internet an article with the following title: “Lipscomb Students Celebrate National Coming Out Day” (October 11, 2018). “Coming Out” or “coming out of the closet” refers to homosexuals telling the world that they are in open rebellion against God. These sexual perverts painted their faces and the Lipscomb University’s Bison mascot statue in the colors of the rainbow (colors hijacked from God’s word! – Genesis 9) and handed out doughnuts to other students on campus. Were they stopped by campus security and escorted off campus? No!

Imagine that, the leaders of a “Christian” university that CLAIM to be affiliated with the churches of Christ, yet allows activities which stink in the nostrils of the Holy One. They CLAIM to be followers of Jesus Christ and the Bible but they tolerate depravity. Yet, Paul and the Holy Spirit explicitly warns against this spiritual pacifism. **“And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret”** (Eph. 5:11,12).

Homosexual behavior is a sin against God and one’s own body which God created. **“Wherefore God also gave them up to uncleanness through the lusts of their own**

hearts, to dishonour their own bodies between themselves” (Rom. 1:24).

I was equally saddened when I read that some LU students did not agree with this immoral spectacle but remained silent. The implication was that they were afraid of speaking out. Maybe they were afraid that they would be labeled a “hater” or a “homophobe.” Perhaps they feared what the LU administration would do to them if they spoke out. Where are the Josephs, the Davids, the Josiahs, the Daniels, the John the Baptizers and the Timothys of Generation Z? Why did they not “come out” for righteousness? Why didn’t someone with the word of God in their hearts and hands rebuke these sodomites and try to save their souls from Hell? **“And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh”** (Jude 22,23).

I do not blame these young people completely. I do blame religious liberals in the church who have swallowed the moral rot of relativism, subjectivism, and political correctness while CLAIMING they follow the Lord. **“And why call ye me, Lord, Lord, and do not the things which I say?”** (Luke 6:46). Are the apostates at LU teaching these young souls to tolerate the intolerable? Notice this quote from the article:

Dr. Paul Prill, director of the Honors College, is an unofficial advocate for these students. Prill was outside with the students throughout the afternoon, sporting a rainbow bow tie.

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President Randy Lowry attended a dinner for the students on Wednesday night in order to have conversation about their experiences on campus.

Rather than tolerating their sin, why not teach them to obey the Gospel of Jesus Christ that can free one and cleanse them from any sin? Yet, some at LU prefer to go along with our sick popular culture which encourages such spiritual slavery rather than liberation (cf. Rom. 1:32).

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God (1 Cor. 6:9-11—NKJV).

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Dub McClish



Lavonne McClish



Andy McClish

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-England-

Cambridgeshire—Cambridge City Church of Christ, meeting at The Manor Community College, Arbury Rd., Cambridge, CB4 2JF. Sun., Bible Study--10:30 a.m., Worship-- 11:30 a.m.; Tue. Bible Study--7:30 p.m. www.CambridgeCityCoC.org.uk. Contact: Inside the U.K.: Joan Moulton - 01223-210101; Postal/mailling Address - PO BOX 1, Ramsey Huntingdon, PE26 2YZ United Kingdom

-Florida-

Ocoee—Ocoee Church of Christ, 2 East Magnolia Street, Ocoee, FL 34761. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7:00 p.m. David Hartbarger, Evangelist, (407) 656-2516.

Pensacola—Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, FL 32526, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 7:00 p.m. Michael Hatcher, evangelist, (850) 455-7595. <http://www.bellviewcoc.com/>

-Montana-

Helena—Mountain View Church of Christ, 1400 Joslyn Street, Helena, Mt. 59601, Sun.: 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m., Matt Bidmead (406) 461-9199.

-Oklahoma-

Porum—Church of Christ, 8 miles South of I-40 at Hwy 2, Warner exit. Sun. 10 a.m., 11 a.m., 6 p.m., Wed. 7 p.m. Allen Lawson, evangelist, email: allenlawson@earth-comm.com.

-South Carolina-

Belvedere (Greater Augusta, Georgia Area)—Church of Christ, 535 Clearwater Road, Belvedere, SC 29841, www.belvederechurchofchrist.org; e-mail belvecoc@gmail.com, (803) 442-6388, Sun.: 10:00 a.m., 11:00 a.m., 6:00p.m., Wed. 7:00 p.m.,

Texas

Denton area—Northpoint Church of Christ, 4224 N. I-35 (Greenway Plaza, just north of Cracker Barrel). Mailing address: 4224 N. I-35, Denton, TX 76207. E-mail: northpointcoc@hotmail.com. Website: www.northpointcoc.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: (940) 218-2892; dubmcclish@gmail.com.

Houston area—Spring Church of Christ, 1327 Spring Cypress, P.O. Box 39, Spring, TX 77383, (281) 353-2707. Sun. 9:30 a.m., 10:30 a.m., 1:30 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of the Spring *Contending for the Faith* Lectures. www.churchesofchrist.com.

Huntsville—1380 Fish Hatchery Rd. Huntsville, TX 77320. Sun. 9 a. m., 10 a.m., 5 p.m., Wed. 7 p.m. (936) 438-8202.

Richwood—1600 Brazosport, Richwood, TX. Sun. 9:30; 10:30 a.m., 6 p.m., Wed. 7 p.m. (979) 265-4256.

San Antonio/Seguin Area—Nockenut Church of Christ, 2559 FM 1681, Stockdale, TX 78160, Sun. 10:00 a.m., 11:00 a.m., Wed. 7:30 p.m., nktchurchofchrist.org