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# Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

## SONS OF JEROBOAM

Roelf L. Ruffner

**And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies which He had testified against them; they followed idols, became idolaters, and went after the nations who were all around them, concerning whom the Lord had charged them that they should not do like them (2 Kin. 17:15).**

As did Israel of old, when brethren apostatize (fall away) from the Truth of the Gospel they keep falling (Mat. 7:13,14, 21-23). Ancient Israel, after following the sins of King Jeroboam I, son of Nebat, fellowshiped the pagans around them and soon was indistinguishable from them. Back in the late nineteenth and early twentieth centuries the Disciples of Christ/Christian Church, that had once been part of the One Body of Christ (Eph. 4:4), “jumped the fence” of Biblical authority and embraced the missionary society, the use of mechanical instruments of music in worship, and became indistinguishable from the denominations around them. Like a feral heifer, they grazed in the locoweed of ecumenism and modernism. They are presently in decline (Thank God!) and fellowship anybody and everybody in the religious world.

The same pathway of digression is being followed by the once faithful, now apostate, Abilene Christian University (ACU). Brethren have warned and been warned about their departures from the Truth for over a generation. In their College of the Bible, the old Jerusalem Gospel has been pushed aside for the Emerging Church Movement and the revived Social Gospel. For example, in September, conducted Summit 2018. (This used to be called the ACU Bible Lectureship.) The theme this year was “‘Wholeness in a Broken World: Together Through the Power of the Spirit,’ a study of contemporary issues through the book of Ephesians.” I believe that the Holy Spirit was not present at the event, but “**the spirit of the anti-Christ**” was (1 John 4:2-4). Please read on for evidence of this conclusion.

Summit 2018 took a very ecumenical approach, that has been the focus of this meeting for years. Notice the following from their announcement:

Interfaith Wholeness—Monday, September 17

When scripture tells us to love God and love others, it’s not just a call for how Christians should treat each other. Our call is to love our neighbors, even those who follow other religious paths. Establishing friendships with people of other faiths is a much better witness than condemning them for not believing as we do. Pursuing interfaith friendships does not assume that the friends have the same spiritual beliefs and practices. What remains true, however, is our call to love God and love others. The sessions in this pathway will suggest ways that we can reconcile the brokenness of interfaith differences by reaching out in love.

Basically, this says that Christians must fellowship (i.e. “friendships”) the religious of this world or we do not “love” them. This is religious pluralism or “I’m ok, your ok!” But the prophet Amos wrote, “**Can two walk together, unless they are agreed?**” (Amos 3:3). How may the Christian love God and those in religious error and truly fellowship them? Does the New Testament teach us to fellowship those whom God *does* not fellowship? “**And have no fellowship with the unfruitful works of darkness, but rather expose them**” (Eph. 5:11). The trouble is liberals do not believe others are in error, only in a different “religious path.” However, the Bible teaches, “**There is a way that seems right to a man, but its end is the way of death**” (Pro. 14:12).

In the roster of scheduled speakers, I found a few speakers I recognized. A keynote speaker was the false teacher Randy Harris (long-time Bible faculty member), who refers to himself as a “Church of Christ monk” because of his love of Roman Catholic meditation and retreats. Also scheduled to speak was Dr. Jackie Halstead (former head of Lipscomb University’s Institute of Christian Spirituality—a hotbed of the Emerging Church Movement), who now teaching at ACU. Other speakers were from liberal congregations and from the apostate Pepperdine University. I also counted eleven women speakers, including one from the Christian Church denomination. If that

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# Contending FOR THE Faith™

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## **Editorial...**

### **SOME PEOPLE WILL NOT LEARN**

In general, people refuse to learn from history—profane or sacred. All that inspiration has given to us in the Old Testament concerning backsliding Israel and the New Testament's teaching that we can learn about being faithful from those Old Testament events is being spurned by many church members today. Profane history is equally ignored. The following quotation is attributed to George Santayana. "Those who do not learn history are doomed to repeat it." And, repeat it they do—each generation making the same foolish choices as if finally this particular generation can be foolish without suffering the hurtful consequences of their decisions.

For the Lord's church, the latter half of the 19th Century was a time of digressing from the final authority of the New Testament as a divine pattern. Those who digressed from the New Testament pattern called and worked for their mechanical instruments of music in the worship of the church, pushed their missionary societies, choirs, female leaders, their preachers being called "pastors" and "Reverend," and the church extending fellowship to the denominations. By the time of the 1906 U. S. Census, what had been one church was now two with the majority of the people embracing the digression that turned into the Christian Church denomination. Finally, the digressives divided into two denominations—the ultra-modern Christian Church (Disciples of Christ) and the Independent Christian Church. The Disciples call themselves a denomination, but the Independents vary from one church to another as to the errors they embrace—none of them being faithful to God.

For over a century, the churches of Christ have gone from struggling small groups of faithful and zealous brethren into the splintered mess the church finds itself today. Moreover, those who have digressed from the truth have done so in a culture that has moved further—from one basically governed by Biblical morals and the God of the Bible—to a secular immoral and irreligious one.

F. B. Srygley lived and preached through the digression of the 19th Century. Of that time of turmoil he wrote:

They then thought it was instrumental music they wanted but it was not; it was entertainment for those who would not be satisfied without it. These brethren of ours adopted the use of instrumental music as an attraction to the world, and it could have no effect except to get a part of the world into the church, which was a weakness instead of a strength...The organ was not the disease. It was only a symptom (*Gospel Advocate*, July 2, 1936).

As did their erring forefathers, digressive churches of Christ today also perform to please people rather than worship and serve God according to the divine pattern; some even denying the pattern nature of the New Testament (Heb. 8:5b). Thus, one must examine each church to determine if it is faithful, or to determine how far it has digressed from the truth. We must realize that concern for practising only what is authorized by the New Testament is at a low ebb among the churches (Col. 3:17) and adjust our lives accordingly.

—David P. Brown, Editor

(Continued From Page 1)

was not enough false teachers, the following were listed” a Lutheran, a Christian Methodist Episcopal, three Baptists (including one on the faculty of Dallas Theological Seminary) and two Catholic theologians.

The majority of the list speakers were not a shock to me, but it was saddening. However, it was a shock to see Ezdehar Alsahow, a graduate of ACU’s Master’s program, listed as a speaker. In her picture, she is wearing a hijab, a scarf or head covering worn by many Muslim women. I googled her name and read that she is a Muslim from Saudi Arabia who lives in Abilene, Texas. Her topic was “More in Common: A Muslim and Christian Discuss Faith and Friendship | Derran Reese and Ezdehar Alsahow.” No, this is not a debate but more of a “love-in” (1960s lingo).

So now ACU has someone who does not believe in the divinity of Jesus Christ to speak at their Summit. Would it have been acceptable to ACU if she had brought her *Koran* and quoted from it, claiming that Mohammed is the prophet of Allah or some other blasphemy? Did she require a place to spread out her prayer rug and obey her obligation as a Sunni Muslim to pray towards Mecca five times a day? And, if that happened, did ACU provide her a place to do so out of “friendship?” **“Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God”** (Jam. 4:4).

Apostasy is disgusting to God and it should be and is loathsome to the faithful Christian. These false brethren think

they are doing God’s will rather than Satan’s work. It is religious pluralism gone to seed. In the case of Summit 2018 ,thousands of young minds and others were exposed to false teaching(s) on campus and via the internet, all provided for their consumption by a so-called “Christian” university. Like ancient Israel, they have left the old paths for the false gods of religious pluralism.

Above the doors of the old ACC Bible building and the new ACU College of the Bible one can read these words, **“And ye shall know the truth and the truth will make you free”** (John 8:32). Many Godly men once taught in the old building—men who forsook the world and false doctrine to follow Jesus Christ and the Bible. Those men and women who teach Bible now and arranged for Summit 2018 have embraced the world and false doctrine. They want to be friends of that world. Their vain, puffed up minds (Col. 2:18) have forgotten how Jesus prefaced that verse, **“If ye continue in my word, then are ye my disciples indeed”** (John 8:31). If you reverse that statement it says, “if you all do not continue in my word, you are not my disciples.” If ACU (Board, administration, faculty, and supporters) does not repent of their departure from Christ’s words, all will hear our Lord’s sentence in the Day of Judgment: **“And then I will declare to them, ‘I never knew you: depart from Me, you who practice lawlessness’”** (Mat. 7:23) [Class of 1976] (<http://blogs.acu.edu/summit/daily-schedule> as of September 4, 2018).

—2530 Moore Court  
Columbia, TN 38401

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## DUB MCCLISH’S COMMENT TO ROELF REGARDING THE ABOVE ARTICLE

Amen! In 1974, (apparently you were a student there then) my responses to a funds appeal and to a 5-page questionnaire to alumni Bible majors provoked a double-speak, politically expedient letter from John Stevens (president at the time). I indicated that I could no longer support the school personally or encourage parents to send the children there, or publicize or attend any further ACU functions. I had no further personal communication with anyone at ACU until 1981 (but still received an occasional bulk mail or phone solicitation for money and publicity of events). The 1981 lectureship roster stirred me to write Carl Brecheen (lectureship director at the time) over the liberals appearing thereon. Typically, he pled ignorance of their liberalism. My exchange with him must have exhausted their patience with this moss-backed critic. Apparently my criticism led to their dropping me from the alumni mailing list. I haven’t received any publicity concerning their shenanigans or appeals for money since

(which suits me fine). My MS, providing more details of the evolution of conservative ACC into ultra-liberal ACU (along with the history of digression in other of “our” schools), may be found on *The Scripture Cache*. Scroll down the page to “Education, Higher ‘Christian’—What Parents Have a Right to Expect.” Warning: Be prepared both to weep and be enraged. I wrote this MS in 2009, and the passing of years has only multiplied the instances of apostasy—and by no means in ACU alone—Class of 1959.

—908 Emperial Drive  
Denton, TX 76209

*[We will print the manuscript to which bro. McClish referred in four installments. The first begins on the following page. —Editor]*



*But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction—2 Peter 2:1*

# EDUCATION, HIGHER “CHRISTIAN”—WHAT PARENTS HAVE A RIGHT TO EXPECT (PART ONE)

Dub McClish

In his helpful, but obsolete book on the history of “Christian Colleges” (1836–1949), the late M. Norvel Young astutely observed:

Two fundamental dangers recognized by students of the Christian college movement are these: The schools might become organically united with the church, which would not be after the New Testament pattern, and thus gradually dominate the church. On the other hand there is the danger that there may develop too wide a gulf between the schools and the church and that the schools may not be kept close to the fundamental principles which the Bible teaches (33).

Brethren who have been paying attention over the past several years are aware of the significance and relevance of both of the foregoing threats. In addition to these dangers, we suggest a third, growing out of Young’s aforementioned second, namely that schools that go astray from “the fundamental principles” will be defended regardless of their departures and will take many congregations with them into apostasy. This danger, anticipated by at least one sage brother in the nineteenth century, is quite evident and prevalent in our time. In 1899, after observing the half-century-plus record of colleges established and operated by brethren, F. D. Srygley wrote in *The Gospel Advocate*:

Instead of robust individuality in Bible study and independent vigor in faith, people accept the doctrine promulgated from the schools, even though it is contrary to what seems to them to be the plain teaching of the Bible. They gradually come to have more confidence in the dictum of the schools than in their own understanding of the Bible. This gives the schools the power, and sometimes creates in them the disposition and desire to “lord it over God’s heritage” (West, 2:384).

That all of the schools (including “preacher training” schools, colleges, universities, and graduate schools) were initially founded in order to have a strong influence on brethren, and therefore on the churches of which they were members, is apparent on the surface. This effect on congregations is commendable as long as (and only as long as) a school remains true to the Faith. However, when a school abandons its chartered purpose(s) and begins to tolerate and/or champion error, its strong influence on congregations does not diminish; it becomes a force for evil and error rather than for righteousness and Truth. I charge that the schools have become a dominant force for error and apostasy in hundreds, if not thousands, of congregations, over the past three decades. This tide of influence has resulted in irreparable apostasy in many cases and in doctrinal softness

and fellowship compromises in even more.

Gargantuan changes have occurred in such schools since Young wrote his book—changes that have included the demise of some and the founding of others, expansive building programs and enrollment increases in almost all of them. Far more significant, however, are the dramatic changes in the philosophical and doctrinal direction of all of these extant schools. The steady, relentless leftward movement of the schools founded and operated by our brethren is undeniable except to those who are pathetically ignorant, pitifully biased, or patently dishonest—or all three.

The most difficult challenges of discussing the topic of this chapter are to decide where to begin, where to end, and what to include/omit in between. The volume of material relating to this subject is enormous. It spans almost two centuries and many generations, and it involves numerous institutions, their founders, and their successors.

This history is available from an assortment of documents (e.g., various school publications and Websites, speeches by professors and administrators, letters, articles written about the schools, books with relevant material, etc.).

We will study the subject of this chapter under the following major headings:

The Troubled Early History of Higher “Christian” Education

The Aims of the Founders of the Schools

What Faithful Christian Parents Have a Right To Expect

What Higher “Christian” Education Is Delivering and Has Produced

## THE TROUBLED EARLY HISTORY OF HIGHER “CHRISTIAN” EDUCATION

Interest in advanced educational institutions among those sounding forth the plea for primitive Christianity in the early nineteenth century manifested itself early on and has remained constant. Small, isolated schools and academies began as early as 1818, when Alexander Campbell began “Buffalo Seminary” in his Bethany, Virginia, mansion. By the 1830s, Campbell and others were thinking in more serious terms about higher educational enterprises in which the Bible would be taught as part of the curriculum for all students. I deem it worthwhile to visit in some detail a brief history of the earliest attempt to establish such schools, the outcome of these efforts, and the concerns they raised among brethren at the time.

On the one hand, Campbell and others eschewed any

concept of schools that smacked of denominational theological seminaries. Commenting on the possibility of establishing colleges operated by brethren, Campbell warned in 1836:

Those schools called Schools of Theology, have very generally, if not universally, filled the world with idle speculations, doctrinal errors, and corruptions of all sorts, terminating in discords and heresies innumerable (“Remarks,” 201).

Campbell was nonetheless eager to see colleges operated by brethren in which they could teach the Bible along with the arts and sciences in the regular curriculum, then unheard of in any other schools except theological seminaries. Later that year, Campbell argued his view of the matter:

I trust it does already appear that there can be no good reason offered against Christians being the patrons of literature, being the patrons of schools and colleges, and having them under their direction and control.... Of all people in the world we ought then to be, according to our means, the greatest patrons of schools and colleges (“Literary,” 377).

That same year, the first such school founded by the restorers, Bacon College (named for Sir Francis Bacon), held its first sessions in Georgetown, Kentucky (antedating the beginning of Campbell’s Bethany College by four years). Three years later it moved to Harrodsburg, but by 1845 lack of financial support from brethren had almost forced its closing. The reason given for this decline is revealing and pertinent to our topic. Perceptive brethren argued that the Kentucky saints were withholding their support because Bacon College was not serving the cause for which brethren established it (West 1:273). In response, James Shannon, Bacon’s president, defended the direction of the school by stating that (1) its charter stipulated that the school was not to teach the doctrines of any particular “sect” and (2) it was simply teaching the Bible rather than the “doctrines of the churches of Christ,” implying that he conceived of the church as a “sect” (does this sound familiar?). This may have been the first time brethren in that era heard a brother refer to the church as a “sect.”

By 1850, lack of funds and enrollment forced Bacon College to close, but the property and its board remained intact. In 1852, brethren in Kentucky met and decided to revive the school, but with a revised charter specifically stating that the school would belong to “Christians in the state of Kentucky” (West, 1:274). Nothing came from this effort until 1855, when John Bowman, a member of Bacon’s original board, suggested the reincarnation of Bacon College as a university. His plans were approved and he raised sufficient funds for the enterprise. The board drafted a new charter calling for a self-perpetuating board of thirty “curators,” two-thirds of whom were to be members of the church in Kentucky. Brethren trusted that this provision would insure the proper direction of the school so that they could send their children (and their money) there without qualms. Ac-

ordingly, Kentucky University (which is the modern University of Kentucky), held its first classes in 1859. When a fire destroyed its main building in 1864, the school moved to Lexington, merging with Transylvania University, and began its first classes in what became its permanent location on October 2, 1865.

By the time the school moved to Lexington, brethren had again begun to lose confidence in its direction under Bowman, as they had earlier under Shannon—and for the same reason. Brethren had principally funded the school and believed it belonged to them (although Bowman’s promotional talents had attracted endowment and operational funds from outside sources, including the state). They expected it to stand for, promote, and advance the cause of Christ, but they saw ominous signs that it was not doing so. Earl West described the situation as follows:

Bowman had gathered around him a Board of Curators largely imbibed [sic] with his own educational ideas. ...Their language, clothed as it was with the verbiage long familiar to the brotherhood, caused considerable misunderstanding. Both Bowman and the Curators claimed they were running a university on “non-sectarian” principles. The brotherhood breathed a sigh of relief. But they were soon to learn that the connotation of “non-sectarian” was not necessarily fixed. Bowman conceived of the churches of Christ as another sect. Instead of making Kentucky University be sympathetic toward their cause, he would conceive of a school that would serve equally as well the denominations (2:115).

Bowman’s theological double-speak, using old words in new ways, is not unlike liberal tacticians of our time. Kentucky University moved ever more to the left. Even the efforts of the influential J. W. McGarvey to salvage at least the University’s College of the Bible would at last prove unsuccessful. Bowman forced McGarvey’s resignation from its faculty in 1873, upon which occasion McGarvey tartly commented:

The purpose long cherished in the heart of John B. Bowman has at last been accomplished. Mordecai no longer sits at the king’s gate refusing to bow down when the great Haman goes in and out (West, 2:120).

The College of the Bible was eventually severed completely from Kentucky University, KU’s becoming a state institution and passing totally from the control of brethren who had established it and principally financed it. As the lines between those pushing for and those resisting instrumental music in worship and the missionary society became ever clearer as the turn of the century neared, the digressives gained complete control of the College of the Bible. On its centennial in 1965, the Disciples changed its name to Lexington Theological Seminary, under which it still operates, churning out liberals and modernists to fill pulpits of the Disciples churches.

The same fate befell Campbell’s beloved Bethany College, a rather predictable fate in light of his strong advocacy

of the missionary society. Those who love the Truth, who owe so much to Campbell, and who so greatly admire so much of his work overall and his aim in establishing Bethany, visit its campus today with broken hearts. The ultra-liberal Disciples of Christ Christian Church continues its control and operation of both of these schools, and thus for well over a century they have been tearing down the Truth and the Cause their founders spent their energies and money to propagate and strengthen.

The battle over control of the College of the Bible in the 1870s provoked B. F. Leonard to write a series of letters that were published in *The Gospel Advocate*. In these letters, he raised what have proved to be some prescient observations, cautions, and concerns about “Bible colleges” and how easily they can be misappropriated and diverted from the intent of their founders. His criticisms of and questions about such schools (as ours) did not arise from questioning the Scriptural authority for their existence (as ours do not), of which position Daniel Sommer would make a career several years later.

Rather, Leonard’s questions arose from more pragmatic observations and concerns, based on the “nature of the beast”: “One charge that I have to bring against them is that...they are worldly. Like all other colleges, they are founded on money, not on the Bible” (West, 2:124). Leonard’s point was that, because they must ever seek money and patronage, their success depends upon courting the favor of the world. He alleged that, in times of crisis, they could be counted on to take the most popular side, regardless of what was right. To prove his point, he asked what the colleges had done to check the avalanche of innovations and answered that either they were all silent or they outright championed the errors. Of the schools of his day, Leonard prophesied:

“Their abuses may not yet be plainly manifested, but they will surely show themselves in all their deformity” (West, 2:124). In this case, we could have wished him to be a false prophet, but, alas, he was not.

Daniel Sommer had entered Bethany as a young man in 1869, only three years following Campbell’s death. By then, Campbell’s son-in-law, the weak and compromising W. K. Pendleton, was its president and missionary society advocates were in control. With these kinds of influences, it would drift increasingly each year from Campbell’s aim in establishing it. Sommer was disillusioned with the school, particularly with the attitude he found in Pendleton, which he described as a sincerity-alone approach of “love God and do as you please” (West, 2:297). He remained at Bethany only three years, leaving without graduating. As noted earlier, Campbell did not envision Bethany as a school to educate preachers, despising the very concept of theological seminaries. In 1888, reflecting on his tenure at Bethany, Sommer alleged that Bethany had become just that, and worse than that, was training men to oppose the restoration concept which Campbell so powerfully championed:

Colleges for educating preachers have proved to be perverting schools among disciples of Christ. When the corner stone of Bethany College was laid, the foundation for another clergy was begun, and thus it was that a revolutionist established the institution which tends to destroy his revolutionary work... (West, 2:394).

Another prominent voice that later joined the outcry against “Bible colleges” was the legendary Texas preacher of a century ago, J. D. Tant. He mistakenly alleged that they were “owned” and “operated” by the church, failing to recognize that their ownership and operation was by individual

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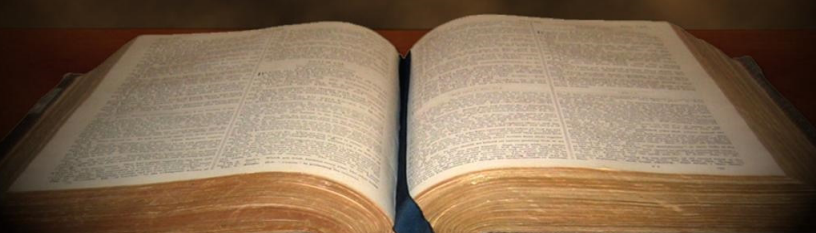
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Christians. However, his observation, written in 1910, concerning the influence of the schools up to that time is interesting, indeed: “Church colleges have been the hot-bed of innovations, and have led all churches from their original ground without exception” (West, 3:240).

Those in our time who are determined to stand for the Truth have reactions and concerns similar to those our nineteenth-century brethren experienced relative to “Christian” universities. The uneasiness that brethren felt concerning the direction and emphasis of Bacon College, its successor, and Bethany College is the uneasiness many of us have felt for several years, to one degree or another, concerning every University our brethren operate nowadays. We experience the resentment and outrage brethren of those early days experienced when the schools they established and funded were stolen from them. Those who in recent decades have redirected and purloined, one by one, the schools founded by faithful saints are barely less betrayers of the Son of God than Judas Iscariot.

We have difficulty disagreeing with Leonard’s observations above to the effect that such schools by nature of having to curry favor, patronage, and funds seem predisposed eventually to veer to the left so as to be lost to the cause. Likewise, we see in Sommer’s allegation about Bethany a description of the universities operated by brethren today: They are tearing down the very Biblical principles their founders sought to strengthen and solidify in their establishment. While faithful saints today find much to agree with in Sommer’s observation concerning what we now call “Christian education,” he unfortunately could not separate in his mind the abuse of an authorized practice from the authorized practice itself. He thus objected to the very concept of a Bible college, not merely the abuse of its purpose. He (and many others) thus made a crucial mistake in regard to his opposition to the schools.

Schools have for centuries secured “endowment” funds, which become their financial “nest egg.” The principal of these funds is invested, and the school uses interest or dividends earned on the principal for such things as equipment and land acquisition and building construction, which could not be funded from tuition and other student fees. Wikipedia makes the following interesting observation about the implications of such endowment income for universities in general:

As the endowment’s reinvestment starts becoming a larger part of its growth, the need for happy students and alumni to donate funds to the university’s budget and endowment is reduced. **Therefore, traditional market forces that provide incentives to run a university efficiently may be greatly reduced and at least theoretically lead to university administration not being held accountable for its actions** (emph. DM).

By soliciting and receiving such endowments from sources other than brethren, administrators of the early

schools were willing to make compromises. As these funds from outside sources (and from liberal brethren) increased, the school administrators felt less and less the need to answer to faithful brethren. The practice of accumulating endowments from sources unconcerned with Biblical roots and boundaries and the repercussions of doing so is clearly evident in the apostasy of schools currently operated by brethren. This phenomenon has played a major part in the loss of these institutions to the Cause of Truth.

Franklin College and its founder took a different approach. Named after the Revolutionary era patriot, Benjamin Franklin, the school welcomed its first students on January 1, 1845. Tolbert Fanning conceived, planned, built, and operated this college on his farm, six miles southeast of Nashville, Tennessee. He, like the founders of Bacon College and like Campbell, desired to operate a college in which the Bible would be studied and accentuated, rather than ignored and/or outright disdained as in other colleges generally. Also, like Campbell, his aim was not to educate preachers, but to provide a good education that included Bible courses for students regardless of their career plans. However, as with Bacon and Bethany, several boys who studied there spent their lives in preaching and teaching God’s Word.

Franklin was forced to discontinue operation with the outbreak of the Civil War in 1861, but reopened in the fall of 1865. About three weeks after resuming operations, the main building, which housed its library and laboratory equipment, burned, and the brethren in the impoverished South were unable to fund a rebuilding program, which meant the demise of the school. Perhaps the most historically familiar alumni of Franklin’s sixteen-year run were the illustrious David Lipscomb and T. B. Larimore.

Fanning had a different (and unusual, for his time and ours) philosophy on funding his college, with which David Lipscomb later agreed. He did not seek any endowment for Franklin College. In fact, he argued against endowments for colleges established and operated by brethren. While Campbell wrote words generally encouraging and endorsing Fanning and Franklin College, he strongly demurred on Fanning’s attitude toward endowment funds. After mentioning that Franklin College was not endowed, he commented:

It asks for aid to get up its buildings, and will have no fund. In this, it is, in our opinion, and in the history of all Colleges, decidedly in error. Not a college in the world has existed one century without endowment; nor can they.... Can any one name a college that has seen one century without other funds than the fees of tuition? (“Colleges,” 420).

As noted above, as Kentucky University increasingly attracted funding from sources outside the church, it proportionately felt less dependent upon its compatibility with and approval of faithful brethren. West commented as follows on the reaction of Fanning and Lipscomb to this demonstrable peril:

It was the realization of this danger that had led Tolbert Fan-

ning and David Lipscomb to advocate that schools have no endowment and that they might die upon the death of their founders. **Men would give money to richly endow a school and after they died, the money would be used to destroy the very thing they had tried to erect** (2:116–17, emph. DM).

In light of the two disparate approaches noted above, both of which were matters of mere human opinion, it is clear that, in spite of Campbell's genius in so many ways, he erred in this matter. He appears to have misplaced his priorities relative to the existence of the colleges. As indicated from his insistence on the endowment of the schools, he was greatly concerned about their longevity, failing to consider the possibility that such would be a curse if a school departed from the faith. Fanning and Lipscomb clearly out thought Campbell in this case, realizing not only that a school could operate for several years and be a great ally to the church (Fanning's aim for Franklin), However, they also foresaw that, sooner or later, every school's control must be relinquished by its founder(s) to others.

Campbell got his endowment for Bethany, and even be-

fore his passing, forces were already at work that would, in only a few years, render it a prime source of doctrinal corruption. Its endowment has allowed it to continue thus for almost a century and a half. While one at first may be tempted to lament the brevity of Franklin College's existence, it was ever faithful to Fanning's Biblical soundness. It did not survive to drift away from the Truth and serve as a vehicle to destroy the very purpose for which it was founded. Had it been perpetuated with an endowment, it likely would have followed the same destructive path that all such schools eventually seem destined to follow.

The foregoing brief history gives us a snapshot of some of the attitudes brethren had toward "higher" educational institutions in the earliest days of such schools. It also enables us to see what some of the schools soon came to be and the anxieties and cautions these developments raised in brethren who loved the Truth.

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# THE EXPANSIVENESS OF CHRISTIANITY

Lee Moses

The Lord's church has boundaries. Many try to expand the boundaries God has placed for membership in the church of His Son to include homosexuals, adulterers, denominationalists, and other unrepentant sinners. Certainly the Lord will not add such people to the body of the saved (Eph. 5:3-6).

However, there also are and have been prejudiced individuals who would place restrictions which God has not allowed. Jesus condemned the scribes and Pharisees of His day: **"For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in"** (Mat. 23:13). This was far from the modus operandi employed by Jesus. At Jacob's well in Sychar, Samaria, He met a Samaritan woman and engaged in a fruitful spiritual discussion with her (John 4). When Jesus' disciples came to Him and saw Him talking with this woman, they **" marvelled that he talked with the woman "** (4:27). As time progressed, Jesus talked with many other Samaritans in the city.

Brethren McGarvey and Pendleton in *The Fourfold Gospel* point out three ways the expansiveness of Christianity is portrayed in this incident:

1. *Breaking down the walls of racial prejudice.* Jesus'

disciples were not the only ones who **" marvelled that he talked with the woman ."**

When Jesus first initiated conversation by asking the Samaritan woman for a drink, she responded with a question of her own: **" How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? "** (4:9). The inspired text adds her reasoning: **" For the Jews have no dealings with the Samaritans ."** She was greatly surprised by Jesus' request, and by the fact that He would condescend to speak to her. Jews thoroughly detested Samaritans. While Jews might do business with Samaritans if necessary (4:8), by their tradition they would not receive any courtesy or favor of them. They were not to ask, borrow, or receive anything from them.

Jesus did not consider tradition a valid reason to deny sincere people the opportunity to learn the way of salvation. He was not as concerned with maintaining the favor of prejudiced men as He was with seeing the will of God fulfilled. If only Peter had learned this lesson a little better (Gal. 2:11-13) . . . if only mankind today would learn this lesson a little better . . .

2. *Elevating woman.* Jesus' disciples amazement was not only caused by their sight of Him speaking to a Samari-



tan, but also by seeing Him speak to a woman. Men were not to speak to women in public. One Jewish tradition stated, **“Let no one talk with a woman in the street, no, not with his own wife.”** Added to Jesus’ transgression of Jewish tradition was that He was speaking to her concerning spiritual matters. Recorded in Jewish tradition are the words, “Let the words of the law be burned rather than committed to a woman.” Other cultures held women in even lower esteem than did the Jews.

God created man and woman with different roles in mind, but He never created either inferior to the other. In light of first-century society’s dismal view of women, clearly Christianity lifted up women to entirely new levels. The New Testament instructs husbands, **“Dwell with them [your wives, LM] according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered”** (1 Pet. 3:7).

3. *Lifting up the degraded and sinful.* For those who were not true children of Israel, there was no apparent hope for the forgiveness of sins (Eph. 2:11-12). As all have sinned (Rom. 3:23; 1 John 1:8,10), the Samaritans of Sychar were lost. These were the people truly in need of Christ’s words of life. Although the Jews had been blessed with the steward-

ship of **“the oracles of God”** (Rom. 3:1-2), the Old Testament Scriptures, the Jews largely rejected Christ. Yet these Samaritans, classified with Gentiles and **“dogs,”** received Jesus gladly and believed His word (John 4:39-41).

There are religious systems today which teach “once saved, always saved”—many of these systems also teach “once lost, always lost.” They teach that Christ did not die for the “reprobate,” but only for the “elect.” Jesus died for the world (John 3:16; Heb. 2:9), and desires to see all the world saved. Jesus never seriously told sinners to stay in sin, but commanded them to come out of sin that they might be free (cf. John 8:11). No matter how lost one appears to be, he can be lifted up by Christ.

Christianity is an expansive religion. This can be seen by how quickly it spread throughout the world following the day of Pentecost. While the definition of what makes one a Christian is certainly narrow (1 John 1:7), Christianity provides expansion for humanity. The current states of many are in need of this expansion.

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# DENOMINATIONALISM’S EFFECT ON TRUTH

Paul Vaughn

One of the facts about denominationalism is that it damages truth. It is self-evident that denominationalism encourages fragmentation, contradiction, and untruth (1 Cor. 1:10). But, truth is fundamental to the character of God and the doctrine of Christ. Man’s religious, moral, and ethical actions must be in alignment with God’s standard of truth. However, denominationalism by its very concept and existence rejects and opposes the objective truth given by God through Jesus Christ, His only begotten Son (John 3:16; 15:6; 12:48). Denominationalism accepts and promotes the doctrines of men to the exclusion of the truth, the whole truth, and nothing but the truth of God’s Word. Both the prophet Isaiah and Jesus warned of the sin of “lip service” by following the commandments and doctrines of men as a substitute to complete obedience to true doctrine (Isa. 29:13; Mat. 15:7-9).

## GOD IS TRUTH

One of the attributes of God is truth. Truth defines the very nature of God. Note the different passages which describe God as true and His Words as the way of truth. **“Into Your hand I commit my spirit; You have redeemed me, O Lord God of truth”** (Psa. 31:5). **“The Lord is good;**

**His mercy is everlasting, And His truth endures to all generations”** (Psa. 100:5). **“Let God be true but every man a liar”** (Rom. 3:4). **“Your righteousness is an everlasting righteousness, And Your law is truth”** (Psa. 119:142). **“The entirety of Your word is truth, And every one of Your righteous judgments endures forever”** (Psa. 119:160). **“Sanctify them by Your truth. Your word is truth”** (John 17:17).

God’s Words are true because He is the true God. Man can trust God because His ways are true, His Words are true, and He is true! Denominationalism’s impact on truth blasphemes the very character of God.

There is only one doctrine of Christ and it declares the will of Christ Jesus for mankind and His church. Thus, man does not have the right to change or manipulate its teaching. **“Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son”** (2 John 9).

The doctrines of denominational churches damage truth and lead men away from God and the way of righteousness. They pervert the doctrine of Christ and thus contaminate

worship offered to God. True worship of God is according to truth. **“God is Spirit, and those who worship Him must worship in spirit and truth”** (John 4:24). The worship of different denominations is unacceptable and their very existence is detrimental to truth. Jesus said, **“And in vain they worship Me, Teaching as doctrines the commandments of men”** (Mat. 15:9). Denominational doctrines contradict each other. The attitude that develops from denominational churches is one of division and harm to the unity of Christianity for which Jesus prayed and the apostle Paul commanded (John 17:20-23; 1 Cor. 1:10; Phi. 3:16). Thus, denominationalism blinds and deceives the hearts of men to truth regarding their salvation from sin.

**THE EFFECT OF DENOMINATIONALISM  
ON TRUTH HAS INTENSIFIED THE  
TEACHING OF MULTI-CULTURALISM**

Multi-culturalism teaches that all cultures have their own unique social reality and no one can say there is an absolute objective absolute spiritual truth for all. Everything is subjective and relative. Therefore, it is the “sugar stick” of postmodernism that disdains, repudiates, and militantly opposes true Christianity and the teaching of God’s Word as absolute truth. Postmodernism’s distrust of reason and its advancement of the “politically correct” attitude has invaded every facet of society leading with an abundance of undue and unjustified tolerance of everything except anything that accepts, advocates, and defends objective absolute truth in matters of morals and spirituality. Denominationalism has at its roots the progression of tolerance. Each denomination must tolerate the doctrines of other denominations because they also reject the absolute standard of God’s Word. Because they reject absolute objective truth one can see the erosion of morality in the “religious” world. For example, a number of denominations are encouraging homosexuality. This is the next logical step for all denominations because of their fundamental teaching of never criticizing the views of other “religious people.” Examples of the same is seen in the following old denominational comments: “It doesn’t make any difference what you believe just so you are sincere” and

“You go to your church and I’ll go to mine and we’ll all get to heaven together.” What the denominations did not foresee was that some of their own members would make the same comments to justify and accept immorality.

Denominationalism and its poisonous influence has affected the thinking of mankind. It leads men away from truth. Therefore, leading men away from God. We have a choice as to what we believe and trust is it going to be God and His standard for truth or denominationalism’s perversion of truth and advancement of tolerance towards sin? We must choose wisely if we are going to be pleasing to God. All should lament the sad state of affairs in the world, especially the United States, because more and more people have chosen and are choosing to reject God and His standard for truth. It is written:

**The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness** (2 The 2:9-12).

How many people are living under a “strong delusion” today? Only God knows. They are deluded because they have turned from and rejected God’s truth revealed only in the Bible (2 Tim. 3:16, 17). The rejection of objective absolute truth in general, specially the revealed truth of the Bible, separates people from God and if they die in that state damns their souls eternally in a devils hell. Sadly, the effects of denominationalism is like a poison slowly destroying all who drink from its fountain. The cancer of denominationalism continues to eat away at the hearts of multitudes today. Therefore, all men should reject and oppose denominational error, embracing, practicing, and defending only the simplicity of God’s Word (John 8:31, 32; Luke 8:11; Eph. 6:17; Heb. 4:12; 2 Tim. 2:15; Jam. 1:25; John 12:48).

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**“UNCEASING PAIN IN MY HEART”**

**Danny Douglas**

In Romans 9:1-3, the apostle Paul declared,

**I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh** (ASV-1901).

Paul’s heart was in pain, not because of heart trouble, because it was his spiritual heart that hurt him. Thus, he hurt because he had a strong, pure, and loving heart. Whenever one has a sound heart, he will be hurt over those who are in a lost condition (cf. Rom. 9:1-5;

10:1-3). It is an indication of the love of God within one’s heart to undergo pain in behalf of other people. The sick, sad, and unhealthy heart does not care and is not moved by those who are in sin and headed for the lake of fire and brimstone! Are we like God, **“Who will have all men to be saved, and to come unto the knowledge of the truth”** (1 Tim. 2:4)? Are we like the Lord, **“who is not willing that any should perish, but that all should come to repentance”** (2 Pet. 3:9)? Are we like Paul, who was willing to give his life to labor to save the lost (2 Tim. 4:6-7)? If we love Jesus, we will keep His commandments (John 14:15). Remember, that pain in the spiritual heart does not always indicate heart trouble, but can, when one loves Christ and precious souls, indicate a heart that is right with God!

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MY SHEEP HEAR MY VOICE, AND I  
KNOW THEM, AND THEY FOLLOW ME:  
AND I GIVE UNTO THEM ETERNAL  
LIFE; AND THEY SHALL NEVER  
PERISH, NEITHER SHALL ANY MAN  
PLUCK THEM OUT OF MY HAND.  
JOHN 10:27-28



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**Denver**—Piedmont Church of Christ, 1602 S. Parker Rd. Ste. 109, Denver, CO 80231, Sunday: 9 a.m., 10 a.m., 6 p.m., Wed. 7 p.m. [www.piedmontcoc.net](http://www.piedmontcoc.net), Lester Kamp, evangelist. (720) 989-8155.

### **-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](http://www.CambridgeCityCoC.org.uk). Contact: Inside the U.K.: Joan Moulton - 01223-210101; Postal/ mailing 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](mailto:allenlawson@earth-comm.com).

### **-South Carolina-**

**Belvedere (Greater Augusta, Georgia Area)**—Church of Christ, 535 Clearwater Road, Belvedere, SC 29841, [www.belvederechurchofchrist.org](http://www.belvederechurchofchrist.org); e-mail [belvecoc@gmail.com](mailto: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](mailto:northpointcoc@hotmail.com). Website: [www.northpointcoc.com](http://www.northpointcoc.com). Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: (940) 218-2892; [dubmclish@gmail.com](mailto:dubmclish@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](http://www.churchesofchrist.com).

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**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](http://nktchurchofchrist.org)