

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

WHY THE CHRISTIAN CHURCH IS WRONG!*†

Price Billingsly

The Christian Church is wrong because, in the eyes of the thinking world, it is inconsistent, with its own fundamental claims before other denominations; a few of which inconsistencies and absurdities, in the name of reason and right, are herein summed up and put before the reasoning classes of the religious world.

Its favorite boast to other denominations whom it declares to be in the wrong is, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent;" and it invites them all to following of the line of action this rule suggests; and it then denies and plainly controverts this boast and convicts itself of insincerity in this claim by the practice of wearing the self-imposed name of Christian Church—a name unknown to the inspired writers of the Bible.

In its plea for the necessity of its existence among other denominations it antagonizes, one of its fundamental claims is that they all can and must become one in all religious work and worship on a strict Bible basis by taking the New Testament as the only rule of faith and practice in the worship of God through Christ, claiming that it thoroughly furnishes each and all unto every good word and work; and it then inconsistently disregards and violates this plea and goes beyond "what is written" by willfully putting into this worship a thing the sufficient Book nowhere requires—instrumental music.

It pleads with all other denominations to assist it in bringing about the complete union of all God's people by each and all entering upon and living the Christian life by precise New Testament precept and precedent, assuring them that this is the only plan that can effect successfully the long-sought universal Christian union; and it then absurdly violates and vitiates this plan and plea itself by carrying on this great New Testament work for Christians by the means of an invention of modern times—a man-made missionary society.

It declares that God's people can never be successfully united and harmoniously held together only on the Bible alone, and it lays much stress on the fact that the New Testament proposes and presents the only rule of action that leads

to the permanent and universal harmony of all classes of discordant religionists in the world, and it delights to show all its fundamental claim of accomplishing this longed for end, and it then shows its unwillingness to practice what it proposes and its disbelief in its own preaching by shutting from out its worship those whom it admits to be God's people by forcing into this perfect worship of God, as aids to it, things not taught by this perfect rule of action.

It gladly teaches that Christians should do nothing that would cause a brother in Christ to offend or that would make him weak; and yet it drives thousands of God's people to offense by using that in the worship of God which it claims is of itself, like the eating of meat neither right nor wrong.

It charges its denominational neighbors of being sectarians because of their having radically departed from apostolic Christianity, and it boastingly offers itself as a leader to pilot them all back to the original simplicity and purity of the gospel, claiming itself as a model of this ancient cause; while at the same time it convicts itself of the high crime it charges others with by departing from and renouncing the New Testament as sufficient by the use of things for the aid and propagation of Christ's worship and cause, the authority for which comes from no higher source than the imaginations and inventions of men of the present day.

Another essential part of the original claims of the Christian Church is that the church of the New Testament is the grand institution into which God invites all the world for all noble action and service, it being the only institution into which all may come, unite and work in the freest activity and most complete success and harmony; and then in the eyes of the thinking classes of honest men and women of other denominations it convicts itself of gross inconsistency and insincerity by doing this great work through a modern missionary society that sprang from without and works outside of this church.

In common Christian worship it avers that nothing not essential to the Christian life shall be made a condition of

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Contending FOR THE Faith™

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

Editorial...

NEW, BUT NOT NEW

With this first issue of *CFTF* for 2006 about the only thing that is different from 2005 is the calendar. Nevertheless, in keeping with a good tradition, we bid all a happy and prosperous new year, especially in spiritual growth and development. In view of the brevity of time and the uncertainty of life in the flesh, let us highly resolve to follow a course of action in whatever time we have remaining on the earth that will put the kingdom of God and His righteousness first in our lives (Matthew 6:33; Colossians 3:17; Jude 3). Thereby, when life's little day on earth is finished we will have guaranteed for ourselves a place in Heaven (I Corinthians 15:58; Revelation 2:10). This is the way that is right and cannot be wrong.

We continue to have the same problems in the church today that we had in 2005. However, we also have the same old Jerusalem Gospel that guides us into and keeps us in "the Old Paths" of spiritual Truth and holiness (Jeremiah 6:16; Romans 1:16; Galatians 1:6-9). Without the Gospel we would be at the mercy of Satan and his crowd (Ephesians 6:17; Hebrews 4:12). And, Satan and company are not noted for their mercy.

SELLING OUT

This time last year how could we know that by mid 2005 certain brethren, who we thought would "**buy the truth and sell it not**" (Proverbs 23:23), no matter what the cost to them, would sell at least some of God's Truth pertaining to the eldership of the church, MDR, respect of persons, hypocrisy, pride, lying, their own integrity, and such passages as I Thessalonians 5:21 and Colossians 3:17? Grievous to us has it been to see these brethren adopt the weak and insipid attitude and tactics that have characterized the liberals in Abilene Christian University, David Lipscomb, Harding, and others, in their attempts to justify their fellowship of the error propagated by **Dave Miller** and **Stan Crowley**. By their actions these compromising brethren have not only denied but have flown in the face of the following admonition of the apostle Paul. "**Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us**" (I Corinthians 5:6-7). They have taken the position that they can fellowship a little error and no harm will come from it. But the Bible does not so teach. As this year continues and as the Lord wills, we will give further attention to their Biblically unauthorized attitudes and actions. Brethren would do well to remember the truth of the following statement from **John Quincy Adams**:

“Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passions, they cannot alter the state of facts and evidence.”

100 YEARS SINCE THE U. S. CENSUS RECORDED THE FORMATION OF THE CHRISTIAN CHURCH DENOMINATION

In 1906 the Census of the United States recorded what it had earlier determined, namely that the Christian Church was a religious entity separate from the church of Christ. To this hour the apostate Christian Church denomination has hated what the U. S. Census did when it recorded the Christian Church and churches of Christ as two distinct and different churches. And over the last 100 years various “unity meetings” and efforts have been attempted to bring the two churches together. All of them were and are doomed to failure because the unity they sought (and seek) was not Biblical unity at all. It was and is today an effort to make obligatory matters optional. The Christian Church as a whole is not interested in giving up any of her Biblically unauthorized activities, which unauthorized activities have carried her into apostasy and characterized her for all these years. The Christian Church and faithful churches of Christ are not only two different religious bodies, but they are diametrically opposed to each other.

The apostle John wrote of certain apostate brethren of his day when he penned: **“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us”** (I John 2:19). How did these brethren of long ago leave or go out from the faithful brethren? Obviously they embraced and espoused false doctrine(s) and practice(s) (II John 8-11). Such doctrine(s) caused them to believe and practice things different from and contrary to the Truth of the New Testament. Of such false brethren Paul wrote when he penned: **“For there must be also, heresies (factions, sects-DPB) among you, that they which are approved may be made manifest among you”** (I Corinthians 15:19). Obviously, the apostles John and Paul thought that what brethren believe and practice was and is very serious business. Clearly, by his words in I John 2:19 John meant that when brethren believe and practice false doctrine(s) they have gone **“out from us.”** Hence, to remain in fellowship with God and His faithful children one must abide in, teach, and contend for **“the faith”**—the New Testament system and every component part that makes it up (Jude 3).

According to the apostle Paul the factions he mentioned in I Corinthians 11:19 serve to reveal those members who are approved of God. No doubt these faithful members were made manifest when they took (and take) their stand on God’s Word in opposition to the error(s) characterizing those **“who went out from us.”**

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We are made spiritually stronger by solving the problems we face according to the teaching of the Bible. Thus, without Satan’s working through sinful men to espouse and propagate false doctrines in the church, we would not be able to develop spiritually as we need to and must. Therefore, when men arise **“speaking perverse things, to draw disciples after them,”** faithful brethren will not develop a case of “lockjaw.” Or, what is even worse than brethren saying nothing against error and those who teach it, are the brethren who will defend the false teacher(s) and thereby encourage their erroneous teaching in the church of Christ (Acts 20:29–30). To the contrary, the faithful make themselves known when they rise up to withstand false teachers to the face, even the hypocritical conduct of important persons (Galatians 2:11).

Paul declared to Titus that false teachers’ **“mouths must be stopped”** (Titus 1:10–11). Thus, the Divine record reveals Paul’s teaching put into action in the

church in Antioch of Syria toward certain false teachers. Paul said, **“To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you”** (Galatians 2:5). With the same confidence in the Truth of God’s Word, the same desire to please our Lord, and the same love for the precious blood-bought body of Christ that Paul exhibited, we too should and must rise up to oppose false teachers. Love does not rejoice **in iniquity, but rejoiceth in the truth”** (I Corinthians 13:6). **Thus, the love principle never rises higher or nullifies the authority principle. The love principle always causes one to live close to and comply with Biblical Truth in general and New Testament Truth in particular (John 8:31, 32; 14:15; I John 2:5; 5:2, 3; Colossians 3:17; II Corinthians 5:7; John 12:48).** Therefore, the faithful children of God continue to oppose the apostate denominational Independent Christian Church along with her much more “wild-eyed” sister, the Disciples of Christ denomination.

In this first issue of 2006 we are publishing articles from the stalwarts in the faith of many years ago. We intend to publish such articles in *CFTF* throughout this year. These brethren would not yield one inch of ground to the false brethren of their day, which false brethren finally became the Independent Christian Church/Disciples of Christ denominations. We who stand on their shoulders would do well to continue to thank God for their unwavering fidelity to God and His Word as we go forth to fight the fight that is before us today.

“ACU’S FEBRUARY LECTURESHIP WILL SERVE AS HOST FOR THE 2006 RESTORATION FORUM”

The fact that ACU has swallowed “hook, line, and sinker” the false doctrine of “unity in diversity” in obligatory matters is clearly seen in the following quote from the Fall 2005 issue of *ACU TODAY*.

Since 1984, this annual meeting has brought together Christians from the churches of the Stone-Campbell Movement and others concerned with answering Christ’s prayer for the visible unity of His followers, said **Dr. Doug Foster**, professor of church history. The forum offers opportunities for discussion, dialogue, worship, and fellowship. Money [**Royce Money**, President of ACU, **DPB**] was a featured speaker at the 2002 Restoration Forum.

“The forums have been an important factor in the increased desire for and realization of reconciliation between estranged sisters and brothers as we enter the 21st century,” **Foster** said....

“The 2006 year is not only our Centennial (100th anniversary of ACU, **DPB**), but it’s also the 100-year mark of the religious census that officially recognized the division between Churches of Christ and Christian Churches,” **Love** said [**Mark Love** is “director of ministry events,” **DPB**]. “Already, there’s

a lot of momentum toward unity in that area as we approach this milestone, and it’s certainly been our custom to encourage unity at Lectureship.

“We can’t read the gospel of John and not be impressed by Jesus’ desire for unity. How can we not pursue open-minded conversation with people who already share so much with us?”

Money, who will present the opening lecture, has asked **Dr. Don Jeanes**, president of Milligan College in Johnson City, Tenn., to be his special guest at the podium during the lecture. Milligan College is affiliated with the Christian Churches.... (Fall 2005, *ACU TODAY*, p. 39).

It is obvious from the preceding quotation that the powers that be at ACU already consider themselves to be in fellowship with not only the Christian Church, but also “others” who are interested in “unity.” They do not seek Biblical unity, because they have long ago repudiated the New Testament as an infallible blue-print. They do not believe that one must have Biblical authority for what they believe and practice. Moreover, since they have embraced the “New Hermeneutics” (whatever that is), they do not believe the Bible authorizes only by direct statements, examples, and implication. Thus, they have no absolute, objective standard by which to determine what is right and what is wrong. And, that suits their agenda just fine.

TRUE CHRISTIANS ARE NOT MEMBERS OF THE “STONE-CAMPBELL MOVEMENT.”

When we obeyed the Gospel we became “Christians only and only Christians”; nothing more, nothing less, and nothing else (II Timothy 2:15; Romans 16:16; Mark 16:16; Romans 1:16; I Corinthians 15:1–4; Acts 2:38, 41, 42, 47; 17:30; Romans 10: 9, 10; 6:3, 4, 17, 18; Colossians 2:12; Galatians 3:26–27; I Peter 3:21; Isaiah 62:2; Acts 11:26; Ephesians 1:22–23; Colossians 1:18). We have attained full fellowship with God in His Son’s church, which fellowship is demanded by Him of all accountable persons, if they would be saved. Thus we enjoy and **“endeavor to keep the unity of the Spirit in the bond of peace”** (Ephesians 4:1–6; 5:23–27).

The fact that ACU President **Royce Money** is having **“Dr. Don Jeanes**, president of Milligan College in Johnson City, Tenn., to be his special guest at the podium during the lecture” is a symbolic move on ACU’s behalf to indicate that they are in fellowship with one another. This action is a signal to the liberal churches that support ACU and take their “cues” from her. It says to these churches, “Go and do as we have done.” **“And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of”** (II Peter 2:2).

—David P. Brown, Editor

(Continued from Page 1)

fellowship among God's people; and yet, while claiming instrumental music as not absolutely necessary to Christian worship, the Christian Church makes it a condition to fellowship, for people who worship there must worship with it.

Though the Christian Church willfully practices these things that are above shown to be wholly inconsistent with its own fundamental claims before the religious world, it does not believe the New Testament sanctions them. Proof: It believes the New Testament teaches that the church was established on Pentecost, and that baptism is for the remission of sins, and it proves its faith by its works by indorsing its leaders to affirm its belief in these propositions in religious controversy; and yet, though logicians of all ages assert and agree that a man's affirming shall be coextensive with his practice, no amount of persuasion from any source, of what nature and degree soever, can induce the leaders of the Christian Church to affirm that

the New Testament authorizes their missionary societies and instrumental music in the work and worship of Christians; therefore, they do not believe them to be authorized by the Bible, and hence convict themselves of inconsistency and cowardly insincerity before honest and thoughtful men and women of other denominations who know and compare their teaching with their practice.

Therefore, because it is inconsistent with its own fundamental claims and out of harmony with New Testament teaching, the Christian Church is wrong.

ENDNOTES

**Gospel Advocate*, June 1, 1905: Vol. XLVII, No. 22, p. 346.

†All articles appearing by deceased authors are reprinted in their original form—including mistakes.

-Deceased-

OPEN FORUM

CFTF SPRING LECTURESHIP

TUESDAY, FEBRUARY 28, 2006

ALL DAY OPEN FORUM. SUBJECTS: Apologetics Press, Dave Miller, MDR as taught by Stan Crowley, *The Gospel Journal* Board's involvement in the departure of Dub McClish as Editor and David B. Watson as Associate Editor from *TGJ* along with related topics.

The Spring elders, **Kenneth D. Cohn** and **Buddy Roth** will moderate the forum. The format for the forum will be as follows: Beginning at 9:00 a.m. there will be a 20 minute speech followed by a 20 minute question and answer period with a 10 minute break between sessions. We will break for Lunch from 11:50 a.m. until 1:30 pm. The forum will resume at 1:30 p.m. and conclude at 4:20 p.m. with the same format as the morning sessions. Following the dinner break there will be a panel discussion with time for questions and answers during the 7:00 and 8:00 p.m. sessions. The speakers in the forum will be composed of those who accept the Spring elders' written invitation, which invitation was mailed to them by certified mail with return receipt.

Those invited: Apologetics Press: Dave Miller (director, board member), Kyle Butt, Brad Harrub, Eric Lyons, Palm Beach Lake elders, (AP oversight, Palm Beach Lake, FL), Memphis School of Preaching: Curtis Cates, Billy Bland, Dan Cates, Garland Elkins, David Jones, Bobby Liddell, Jerry Martin, Keith A. Mosher, Sr., Barry Grider (preacher), Forest Hill elders (Memphis, TN), Bellview elders, (Pensacola, FL), Roanaoke elders, (Roanaoke, TX), Southside elders, (Lubbock, TX), Southwest elders, (SWSBS, Austin, TX), Bryan Braswell, (Roanaoke, TX), Frank Chesser, (Montgomery, AL), Michael Hatcher, (Pensacola, FL), Tom Hicks, (Lubbock, TX), Dub McClish, (Denton, TX), Joseph Meador, (director, SWSBS, board member, TGJ), Kenneth Ratcliff, (TGJ board member, elder, Schertz, TX), Dave Watson, (preacher, elder, Sapulpa, OK). To date the following have accepted the invitation: Michael Hatcher, Dub McClish, David Watson.

MORE INFORMATION:

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THE OLD WOMAN AND HER BROOM*

F. W. Smith

In the beginning of the movement some restless and discontented spirits against the New Testament order of things regarding the spread of the gospel, **David Lipscomb** refused to join in with them in the organization of societies and institutions unknown to the word of God. He told them, in substance, that he could see no stopping place in what they were starting; that it was comparable to starting a stone from the tip of a mountain which would hardly stop until it reached the bottom of the mountain. From that day the guns of these progressive (?) spirits were trained on that great man of God because of his loyalty to the word of his Lord, and until the day of his death he became the chief target for all the leaders in this departure from the New Testament. One of them went so far as to represent **David Lipscomb** as an old woman with a broom trying to sweep back the rising and rushing tide of the ocean. This funny (?) display of the self-imagined genius is the art of the caricaturist was caught up by kindred spirits and heralded from [one] end of the land to the other. Much sport was made of the old woman and her broom; but it was like pitching straws against a stone wall, for **David Lipscomb** stood foursquare against these unholy and ungodly attacks on his defense of God's truth, and he lived to see the "stone" these broad-minded (?) souls had started hit the bottom, and that, too, with a thud the echo of which will ring down the ages singing the folly of those who started the "stone" on its downward course.

As one of the results of that first departure from the simplicity of the New Testament, coming in its full fruitage, is what is termed "open membership," which, being interpreted, means the reception into full fellowship in the churches of people who have had water sprinkled on them for baptism, and a pretty strong squinting at "infant dedication" to heap up the measure. Suppose **David Lipscomb** had said in the beginning: "Brethren, the time will come when in your conventions you will be voting on the question as to whether or not you will receive into your churches the pious unimmersed." What would those brethren have thought of and said to him? Well, that is exactly what they have done. In their general convention of representative spirits at Winona last August, the vote was taken on that very subject, twenty-two voting for it, three thousand against it. But no political organ ever expended more space or more earnest pleadings before a presidential election to put through a certain issue than the *Christian Standard* did in working up the vote against this "open-membership" business. That journal filled its columns week after week and month after month on the dire results of the "open-membership" propaganda among the societies' missionaries in China. But who, that has noted the signs of the times, believes for one moment that there are only thirty-two within the ranks of the society folk that are for the doctrine of "open membership".

But the "open membership" craze is not the worst by any means chargeable to the starting of that "stone," although it has required the genius, brains, and eloquent voice of **Z.T. Sweeney** to hold it partially in check. Semi-infidelity is riding almost upon the wings of the wind as a result of that first de-

parture. Destructive higher criticism is in the saddle, holding the reins and directing the destiny of nearly all their colleges and some of their religious journals. Lexington, Ky., is a notable example of the fruitage grown from the seed planted in that first departure, and it is whispered that old Bethany is tintured with it, too. I know that comparisons settle nothing in so far as proving a thing to be right; but since the society brethren are so fond of that sort of things, I will let the "old woman with a broom" speak:

Now, is one who gives more weight to success in managing the societies than to the approval or disapproval of God a Christian? Is he not "in the gall of bitterness, and the bond of iniquity," and does he not need to repent of this his sin, if perhaps it might be forgiven him? I have been well satisfied for years that the question of success has more weight with many than the approval of God. I am well satisfied, too, that upon any fair question of success the society ought to be condemned as a failure. We clip the following from the *American Home Missionary* of October (page 369):

"One thousand and thirty-three persons were added to the church last year through the missionaries supported by the American Christian Missionary Society. What a blessed satisfaction to those who had part in the great work."

That is the editorial statement without explanation or comment. We take it this number was added by those directly in the employ of the general society. Certainly it cannot embrace the State employes, assisted by the general society. But the society raised over one hundred thousand dollars, and this is the boasted result. Last year the two churches in Nashville, South College Street and tenth Street, through those supported by them, baptized about five hundred persons in destitute fields. We published an itemized statement in the *Advocate* of December 19, 1905, establishing nearly twenty churches. This year we have not as yet been able to get the full reports of labor done, but the number added is not so great. It will be between three hundred and fifty and four hundred, I think. We will publish a detailed account so soon as we can get the full report. Here are two churches not strong in numbers or wealth or zeal doing almost half as much toward converting the world as the society, through which about two thousand large and wealthy churches do their mission work. And this work can be repeated wherever the churches will work as God directs.

Then all corporations are manipulated in the interests of the few managers; officers are multiplied to give places and salaries to friends desiring them. This is charged as being done by the missionary society to some extent, and will grow as the years pass. I examined these societies somewhat carefully during the Newbern Church suit. I do not believe there is another institution in the United States handling so much money with so few safeguards as to the funds contributed to the Christian Missionary society. These things with many other are true, and a full

exposure of the evils and dangers might influence the public sentiment among the disciples. But suppose they were induced to quit the societies because they invite abuse of power, would that be true repentance toward God, or would the service they render not be taught by the precept of men, and so vain service? **“Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people; . . . for the wisdom of their prudent men shall be hid.”** (Isaiah 29:13,14)

I have not the exact date as to when the above appeared in the *Advocate* from the pen of **David Lipscomb**, but I do know it was never called in question by the society leaders. No, the “old woman with the broom” never succeeded in sweeping back the rising and onrushing tide of the ocean, but he lived to see the *Christian Standard*, with scores of such men as **J.B. Briney, Z.T. Sweeney, W.H. Book**, et al., wear out carloads of brooms in trying to stay that tide which will eventually engulf “our movement,” or the once glorious restoration.

ENDNOTES

**Gospel Advocate*, February 22, 1923, Vol. LXV, No. 8, pp. 181-182.

-Deceased-

DISCUSSION GROUP

Contending for the Faith magazine announces the formation of a computer based discussion group called ContendingFTF, hosted at Yahoo.com. This discussion group is for members of the church of Christ only. Among the purposes for starting such a discussion group is to provide a forum to discuss Biblical doctrine, defend the Truth, and review current issues among churches of Christ. You are invited to join this group and participate in the discussions. ContendingFTF is “FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR.”

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DAVID LIPSCOMB’S USE OF THE GOSPEL ADVOCATE

Earl West

...**Lipscomb** used the *Advocate* to oppose whatever tendencies he thought wrong. It is safe to say that this is hardly an appeasement policy for the masses. When, therefore, a correspondent wrote to **Lipscomb** asserting that he was ashamed of the *Gospel Advocate* because of its “wran-gling,” Lipscomb replied:

I have no doubt **Brother Harding, Brother Allen**, and every honest lover of the truth, regrets the necessity of controversy with brethren, or anyone else. The necessity of the controversy arises from the disposition in man to sin and to go into error. So long as that disposition continues, so long the necessity of controversy will continue. That disposition is constant, is unceasing in seeking to work. It must be met with remonstrance, with arguments, with exposure. These must be constant as that. No movement for the better, even when originated by God himself has ever lasted one generation without the introduction of evil and wrong. That wrong must be met and exposed, or the error triumphs. Our movement is not different from others. The truth must be maintained by watchfulness, fidelity to the truth; by conflict from without and within. Whenever a church is not engaged in active conflict with error within itself, it is floating down a broad stream to an open hell. Those who introduce error are responsible for the controversies. A man who will not oppose error when it presents itself is a traitor to God, to Christ who died to root out error and establish truth....

Brethren complaining indiscriminately, when engaged in controversies, those who oppose as well as those who introduce error, throw their influence for the error. It says, let error be introduced without opposition-error with quiet is preferable to truth with contro-vers....¹

ENDNOTES

1. David Lipscomb, “Queries,” *Gospel Advocate*, Vol. XXVII, No. 45 (November 11, 1885), p. 711. As quoted in Earl West, *The Search For The Ancient Order*, Vol. 2, 1866-1906 (Religious Book Service, Indianapolis, Indiana, 1950), pp. 340, 341.

“To deny the authority of God is to deny the eternal purpose of God. That is the case because we cannot know the eternal purpose of God if we do not know how to determine and comply with that authority.”
-Thomas B. Warren

ARE THEY CHURCHES OF CHRIST?*

DAVID LIPSCOMB

The following recently appeared editorially in the columns of the *Christian-Evangelist*:

“Are the Presbyterian, Episcopal, and United Brethren churches, with their human creeds and affusion for baptism, scriptural, and churches of Christ?”

Of course, the *Christian Standard* does not mean to ask us, seriously, whether we regard human creeds and affusion for baptism as “scriptural”. Its only question is whether we believe that the churches named, and others having human creeds and practicing affusion for baptism, can be regarded as churches of Christ, in spite of these errors. We think so, and we so affirmed, unequivocally, in the very article to which the *Christian Standard* replies. We will go even farther than that; we believe that most, if not all, of the churches mentioned are far more loyal to Christ’s teaching and spirit, as a whole, than many of the churches calling themselves “churches of Christ,” which the *Christian Standard* recognizes as such, and with which it would be perfectly willing to federate. On what ground of justice and equality, therefore, can we refuse to recognize these evangelical Protestant bodies as churches of Christ. In spite of their errors, while we freely accord such recognition to those having even worse faults who call themselves churches of Christ?

The position taken above by the *Christian-Evangelist* may in part explain the following language from the Cumberland Presbyterian of this city.

The *Cumberland-Evangelist* is one of the leading religious weeklies, and, in our judgment, the best paper published in the interest of the “Christians,” or Disciples of Christ.

As the *Christian-Evangelist* recognizes Presbyterian, Episcopal, and United Brethren churches, despite all their faults, “churches of Christ”, it is but to be expected that the denominational world generally will have much admiration for the paper. It appears that the *Christian-Evangelist* enjoys fuller fellowship with Presbyterian, Episcopal, and United Brethren churches than it does with “many of the churches calling themselves ‘churches of Christ,’” for the *Christian-Evangelist* says, “We believe that most, if not all, of the churches mentioned are far more loyal to Christ’s teaching and spirit, as a whole, than many of the churches calling themselves ‘churches of Christ.’” So it is obvious that the editor of the *Christian-Evangelist* has far more fellowship with sectarianism and denominationalism than he does with many churches calling themselves “churches of Christ.” These “churches of Christ” with whom he is so slow to federate are not the society churches, for his is most heartily and cordial in fellowshiping such churches. Hence we are shut up to the conclusion that he alludes to those churches of Christ that oppose missionary societies as unscriptural and subversive of the Lord’s way of doing mission work as revealed in the New Testament. He has more fellowship for sectarianism, despite its faults and errors, than he has for those who contend that the church is “the light of the world,” “the salt of the earth,” and that the church as such should preach the gospel to the whole creation.

But why should especial emphasis be given to the position of the *Christian-Evangelist* as though it were something new or uncommon? In various cities “pastors” who favor the inventions of men call upon sectarian preachers to fill “their pulpits” but they never call upon the ministers of the church of Christ who makes no additions to or subtractions from the worship to fill them. Even in our own beloved Nashville, **George Gowen** has had sectarian preachers feed the flock rather than ask a preacher of the church of Christ who “**walks by faith, and not by sight,**” to preach the gospel to the people. With many earnest, loyal, faithful, Christian preachers in Nashville, he made no effort to get one, but extends his fellowship to a Methodist. The Savior says: “**By their fruits ye shall know them.**” The *Christian-Evangelist* has plainly stated what has been practiced for a long time.

But, if the denominations mentioned are “churches of Christ,” then there is no excuse for the *Christian-Evangelist* and its associates making another denomination. There is no reason for their existence. The *Christian-Evangelist* should be absorbed by some denominational organ and enter heartily into the work of upholding human creeds teaching infant membership, sprinkling for baptism, salvation by faith alone, and the direct operation of the Holy Spirit; for any church that is a church of Christ is safe. To teach that people who never believed, who were never baptized, and that helpless infants incapable of believing and obeying for themselves are “churches of Christ” sets at defiance all the Holy Spirit has said on the subject. The church of Christ is composed of baptized believers. Whenever a man obeys the gospel, he enters the church of God. There is “**one Lord, one faith, one baptism.**”

It is but due many of the churches of Christ that the *Christian-Evangelist* points out what faults they have worse than infant sprinkling, etc.

ENDNOTES

**Gospel Advocate*, March 29, 1906, Vol. XLVII, No. 13, p. 196.

Please Notify
Contending For The Faith
Of Your Address Change
Send Changes To:
Contending For The Faith
P.O. Box 2357
Spring, TX 77383

IS YOUR HOUSE SECURE?

MARTHA BENTLEY

The childhood story of the three little pigs taught a valuable lesson in making adequate preparation to face their feared enemy, the wolf. Today each Christian is building a spiritual house, a life in preparation to face our enemy, the devil. We are told that he “...as a roaring lion, walketh about seeking whom he may devour” (I Peter 5:8).

First, the straw house represents a life spiritually very flimsy and affording very little shelter. It consists of attendance at morning worship only (Hebrews 10:25) and little or no Bible study (Proverbs 24:8; Matthew 5:6; II Timothy 2:15). It affords no defense when the devil comes. Rather than forcing the devil to flee (James 4:7), the unprepared Christian is destroyed.

The second house, one of sticks, is a little more substantial but still inadequate. There is attendance at most services, missing only for family gatherings, sports, and so forth, and never worshipping when on vacation. This Christian is one who reads his Bible through once each year but has no in-depth study plan. He has little or no knowledge or concern over the issues facing the church today. The devil comes when least expected, and this house also is doomed to destruction (Matthew 24:42-44).

The third house, built of bricks, represents forethought and a building according to God's instructions. This Christian is likened to the wise man of Matthew 7:24. He feared the Lord (Psalms 112:1; 128:1-2; Luke 12:4-5), and built accordingly. Because of adequate preparation he was secure in his house, having complete trust in God (Psalms 91:2; Matthew 6:33; I Thessalonians 5:17). He was not fearful of the devil who would come and do his best to destroy him (Revelation 21:8).

When the devil had little difficulty in destroying the first two houses, he tried that much harder on the third, but to no avail. The material and careful construction assured that house would stand. The door was closed and the entrance secured against all enemies as well as those unprepared who would seek refuge (Matthew 25:1-13).

Each person builds his own house and none will enter Heaven on the good works of another. There is no salvation by proxy (Ezekiel 18:20).

—8305 S. Burchfield Drive
Oak Ridge, TN 37830-3542

A TERRIBLE RESPONSIBILITY*

R. L. Whiteside

The following editorial from the *Christian Standard* of December 5 will meet the hearty approval of every true Christian.

“The preacher who does anything to disturb the peace and prosperity of a congregation of Christians assumes a terrible responsibility. Our Lord taught that one would better have a millstone hanged around his neck and be cast into the midst of the sea than to cause the weakest and most insignificant disciple to stumble and fall. Yet there are men professing to be servants of the most high God, and ministers of the Lord Jesus Christ, who do not hesitate to weaken the faith and destroy the peace and influence of the churches to which they have been called to minister. A loyal and true disciple, writing concerning one of these wolves in sheep's clothing, says: ‘The church which he found in harmony and peace is now in ruins. Not in my lifetime will it be possible for this church to recover its former influence.’ How to cure this evil is a problem that has never been fully solved under any form of church government. The apostle, in instructing the church at Ephesus, said: ‘**After my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.**’ But while it is beyond human power to entirely keep bad men out of the pulpits of the churches, much can be done to circumscribe the extent of the evil. The preacher who is a party to breaking up the peace of a congregation and causing strife among the disciples should be regarded by other preachers as a Judas or a Benedict Arnold. He is a moral leper, who should be refused the respect and association of good men.”

The peace and prosperity of scores of congregations have been destroyed by these preachers, whom the *Standard* labels as moral lepers, wolves in sheep's clothing, Judases, and Benedict Arnolds. Will the *Standard* review its ground and see if it is not a party to some of this strife? Does it not indorse some of these preachers who divide churches? But the editorial is good, even if the *Standard's* practice does fall short of its preaching. “**If any man destroyeth the temple of God, him shall God destroy.**”

ENDNOTES

**Gospel Advocate*, January 1904, Vol. XLVI, No. 1, p. 14.

-Deceased-

Alexander Campbell wrote: “Instrumental music being unauthorized by Christ or the Apostles, unnoticed by the early church, is not essential to Christian worship....The primitive church rightly judged that praise should come from the heart, and be expressed by the voice, while modern Christians think it may proceed from the head merely that they may, with propriety, praise God through the instrumentality of wires, tubes, catgut and horsehairs,” (Alexander Campbell, comp., *Psalms, Hymns, and Spiritual Songs* [Bethany, WV, 1828]. Preface, as quoted in J. E. Choate and William Woodson, *Sounding Brass and Clanging Cymbals* [Williams Printing, Nashville, TN, 1991], p. 20.)

2006 SPRING CFTF LECTURES

“ANTI-ISM—FROM GOD OR MAN”

FEBRUARY 26-MARCH 2, 2006

WITH AN OPEN FORUM ALL DAY TUESDAY, FEBRUARY 28

David P. Brown, Director Elders: Kenneth D. Cohn and Buddy Roth

SUNDAY, FEBRUARY 26

- 9:30 A.M. “A Failure To Understand How To Ascertain Bible Authority Can Produce Anti-ism
–The Difference in Obligations and Options”
10:30 A.M. “Examples of ‘Anti-ism’ in the New Testament”
NOON MEAL PROVIDED BY THE SPRING CONGREGATION
5:00 P.M. “Anti-Bible Classes Doctrine”
6:00 P.M. “Why ‘Anti-ism’ is Sinful”

David P. Brown
Jason Rollo

Wayne Blake
Lynn Parker

MONDAY, FEBRUARY 27

- 9:00 A.M. “A Review of the “Whitten-Lanier Debate”—A Discussion of Classes and Women
Teachers”
10:00 A.M. “Anti-Bible College Doctrine”
10:00 A.M.** “The Importance of Women Knowing their Bibles # 1”
11:00 A.M. “Is There Biblical Authority To Eat in the Church Building, and if there Is Such Authority,
Does that Same Authority Authorize Gymnasiums and the Like?”
1:30 P.M. “A Review of the Wallace-Ketcherside Debate—Located Preacher”
2:30 P.M. “The Anti-Orphan Home Doctrine Refuted”
3:30 P.M. “A Review of the Britnell-Woods Debate—Orphan Homes”
6:30 P.M. **CONGREGATIONAL SINGING**
7:00 P.M. “Congregational Cooperation and the Sponsoring church Doctrine”
8:00 P.M. “A Review of the Highers-Bigham Debate—‘Saints Only’ Doctrine”

Bruce Stulting
Geoff Litke
B. J. Rollo

Roelf Ruffner
Tim Kidwell
Paul Vaughn
John West

Darrell Conley
Randy Mabe

TUESDAY, February 28

ALL DAY OPEN FORUM. SUBJECTS: Apologetics Press, Dave Miller, MDR as taught by Stan Crowley, The Gospel Journal Board’s involvement in the departure of Dub McClish as Editor and David B. Watson as Associate Editor from TGJ, along with related topics. The Spring elders, **Kenneth D. Cohn** and **Buddy Roth**, will moderate the forum. The format for the forum will be as follows: Beginning at 9:00 a.m. there will be a 20-minute speech followed by a 20-minute question and answer period with a 10-minute break between sessions. We will break for Lunch from 11:50 a.m. until 1:30 pm. The forum will resume at 1:30 p.m. and conclude at 4:20 p.m. with the same format as the morning sessions. Following the dinner break there will be a panel discussion with time for questions and answers during the 7:00 and 8:00 p.m. sessions. The speakers in the forum will be composed of those who accept the Spring elders’ written invitation, which invitation was mailed to them by certified mail with return receipt.

WEDNESDAY, MARCH 1

- 9:00 A.M. “Anti-Located Preacher Doctrine”
10:00 A.M. “A Review of the Porter-Waters Debate—Number of Cups in the Lord’s Supper”
10:00 A.M.** “The Importance of Women Knowing their Bibles # 2”
11:00 A.M. “Anti-Woman Teacher Doctrine”
1:30 P.M. “Saints-only Doctrine”
2:30 P.M. “Some Implications of ‘Anti-ism’”
3:30 P.M. “A Review of Lectures On Cooperation by Thomas B. Warren”
6:30 P.M. **CONGREGATIONAL SINGING**
7:00 P.M. “Are We ‘Institutional’ Brethren?”
8:00 P.M. “A History of ‘Anti-ism’ Since the 19th Century to the Present”

Michael Hatcher
Gary Summers
B. J. Rollo
Lee Davis
Ken Chumbley
Terry Hightower
John M. Brown

Daniel Denham
Dub McClish

THURSDAY, MARCH 2

- 9:00 A.M. “Is Opposing Support for Colleges from the Church Treasury is Not ‘Anti-ism’”
10:00 A.M. “Are We Practicing ‘Anti-ism’ Because We Will Not Fellowship the Denominations?”
11:00 A.M. “The ‘One-Cup’ Doctrine Refuted”
1:30 P.M. “A Review of the Cogdill-Woods Debate—Orphan Homes and Cooperation”
2:30 P.M. “Anti-ism Is Not God’s Answer to Liberalism”
3:30 P.M. “The ‘Hats-and-Hair’ Doctrine Refuted”
6:30 P.M. **CONGREGATIONAL SINGING**
7:00 P.M. “Are We Holding a Form of ‘Anti-ism’ Because We Oppose False Doctrine and False
Teachers in ACU, OCU, Harding, F-HU, DLU, and the like?”
8:00 P.M. “Are We Occupying an ‘Anti’ Position When We Oppose ‘The Church of Christ
Disaster Relief Agency?’”

Stacey W. Grant
Lester Kamp
David Smith
Danny Douglas
Darrell Broking
Jerry Murrell

Dave Watson

Kent Bailey

**LADIES ONLY

MAKE YOUR PLANS TO ATTEND

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THE “CHURCH OF CHRIST” AND “DISCIPLES OF CHRIST”*

DAVID LIPSCOMB

We clip from the *Nashville American* “the following letters, the contents of which are of more or less interest to the members of all churches:”

Department of Commerce and Labor, Bureau of the Census, Washington, June 17, 1907.—**Elder D. Lipscomb**, Editor *Gospel Advocate*, Nashville, Tenn.—Dear Sir: As you are aware, in accordance with the Act of Congress approved March 6, 1902, this office is charged with the duty of collecting statistics of the religious bodies in the United States, similar to the collection made in 1890.

In carrying out these instructions, the office has found the religious press of great assistance. Among the papers that come to the office is the *Gospel Advocate*. Examination of it has resulted in a little confusion of mind as to its denominational connection. At times it seemed to be identified with the Disciples of Christ; at times to represent a distinct body. I was just upon the point writing to ask you about the matter when a letter was received from **Rev. William J. Campbell**, of Marshalltown, Ia., speaking of over three thousand “churches of Christ,” not now connected with the Disciples of Christ, though formerly belonging to that body. He also enclosed a list of preachers of the church of Christ, printed by the McQuiddy Printing Company, of Nashville, apparently the same company that prints the *Gospel Advocate*, and named the *Gospel Advocate* as a paper representing these churches.

A comparison of the list of editors with this list of preachers showed that all three are included in it. This seemed at once to solve the problem. A comparison, however, with the list of preachers in the “*American Home Missionary*,” showed your name and **Mr. Elam’s** name as belonging to the Disciples of Christ. The problem remaining unsolved, the quickness and most satisfactory way seemed to be to go straight to headquarters.

I would like to know: 1. Whether there is a religious body called “church of Christ”, not identified with the Disciples of Christ, or any other Baptist body. Regular, Primitive, United? 2. If there is such a body, has it any general organization, with headquarters, officers, district or general conventions, associations, or conferences? 3. How did it originate, and what are its distinctive principles? 4. How best can there be secured a complete list of the churches?

You will, I am sure, realize the importance of the matter. It is the earnest desire of the Bureau of the Census to make this enumeration complete and accurate, and not to leave out of it a single church organization, however small, much less to omit so large a collection of churches. It will, therefore, be esteemed a great favor if you will reply to these questions as promptly as possible, that the collection of detailed statistics may commence at an early date.

In replying, please mail in the enclosed envelope,

which requires no postage.

Thanking you in advance for any information you can give, and trusting to hear from you at your earliest convenience, very respectfully, **S.N.D. North**, Director.

To this letter **Elder Lipscomb** replied as follows:

Nashville, Tenn., June 22, 1907. —Dear Sir: Laying no claim to “headquarters,” the movement that resulted in what is now known as the “Christian Church,” or “Church of Disciples” began with the declaration and address of **Elder Thomas Campbell**, in Pennsylvania, about a century ago. The purpose, end, and means of this work are set forth in the following extracts:

“Our desire, therefore, for our brethren and ourselves, would be that, rejecting human opinions and the inventions of men, as of any authority, or as having any place in the church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the divine word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, that by so doing we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord.” Again: “For the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinion and inventions of men.” Again: “Nothing ought to be received into the faith or worship of the church, or made a term of communion among Christians, that is not as old as the New Testament.” They should follow “after the example of the primitive church as exhibited in the New Testament, without any additions whatsoever of human opinions or the inventions of men.”

These show the keynote of the movement. The maintenance of these positions soon separated those holding them from those that did not accept the principle. The plea commended itself to many of the different churches and of no church, and the Christians or Disciples increased rapidly and the churches multiplied. As they increased in number and wealth, many desired to become popular also, and sought to adopt the very human inventions that in the beginning of the movement had been opposed: a general organization of the churches under a missionary society with a moneyed membership, and the adoption of instrumental music in the worship. This is a subversion of the fundamental principle on which the churches are based.

Division of sentiment on these and the principle of fidelity to the Scriptures involved in them produce division among the disciples. The polity of the churches being purely congregational, the influences work slowly, and the division comes gradually. The parties are distinguished as they call themselves “conservatives” and “progressives,” as they call each other “antis” and “digressives.”

In many places the differences have not as yet resulted in separation. There are some in the conservative churches in sympathy with the progressives who worship and work with the conservatives because they have no other church facilities. The reverse of this is also true. Many of the conservatives are trying to appropriate the name “churches of Christ” to distinguish themselves from “Christian or Disciples’ Churches.” But the latter in all their publications and the proceedings of their conventions call themselves “churches of Christ”— moved, possible, by the desire to head off the effort of the other party to appropriate the name as distinctive.

The progressives, through their society organizations, gather and publish statistics that make a show. But they claim not over half of the churches — in all about twelve thousand — as working with them. They claim, and it is probably true, that a number who do not object to their methods fail through indifference to work with them. In a number of churches a few members work with the progressives, a larger number refuse to do it. Yet, the church in which only a few members act with the society is counted as one of them. Their officials in gathering statistics magnify the number of members which work with them, minify those opposing them. So in Tennessee, where the churches generally oppose all innovations upon the primitive order, they report in their statistics about five hundred and fifty churches and fifty thousand members. I have a list of about eight hundred churches in the State, with thirty-five of the ninety-six counties unreported. These thirty-five counties are sparsely populated mountain counties, with not many churches, still there are near nine hundred churches in the State. The number of members would be a guess. Of these churches, about one hundred work with the progressives.

While the progressives oppose and refuse to have conservative preachers preach in their houses and to their congregations, and seek to divide and break up the churches they cannot control, and gain possession of their property, yet, for the sake of denominational show they publish in their yearbooks all the members, preachers, and churches of the conservatives as one with themselves. It is just to say, too, that the conservatives discourage the churches having a progressive preacher to preach for them, as calculated to lead them from fidelity to the word of God and to introduce discord and division among them; but they never publish their preachers or churches as one with them, as the list of preachers you have shows.

With this statement, much of which you may think needless, I answer: 1. There is a distinct people taking the word of God as their only and sufficient rule of faith, calling their churches “churches of Christ,” or “churches of God,” distinct and separate in name, work, and rule of faith from all other bodies or peoples. 2. They are purely congregational and independent in their polity and work, so have no general meetings or organizations of any kind. 3. Their aim is to unite all professed Christians “in the sole purpose of promoting simple, evangelical Christianity as God reveals it in the Scriptures, free from all human opinions and inventions of men.” 4. Owing to these differences still at work among the churches, there is more

or less demoralization in many churches as to how they stand and what their numbers are. I know of no way to obtain the statistics desired other than to get the addresses of the different churches and address a circular asking the number of each church.

These disciples have separated from the “Christian Churches” that grew out of the effort to restore pure primitive Christianity, by remaining true to the original purpose and the principles needful to develop it while these churches have departed from this end and have set aside the principles of fidelity to the word of God as the only and sufficient rule of faith and practice for Christians. This seems to give as correct an idea of the facts concerning these churches as I can give. I will cheerfully assist in any way in my power in gaining correct information of these churches. Respectfully, **David Lipscomb**.

**Gospel Advocate*, Vol. XLIX, No. 29, July 18, 1907, p. 457.

-Deceased-

MOSES E. LARD WRITES ABOUT THE USE OF MECHANICAL INSTRUMENTS OF MUSIC IN THE WORSHIP OF GOD

J. E. Choate and William Woodson

In 1864 **Moses E. Lard** strongly objected to the use of mechanical instruments of music in the worship of God. He wrote:

The day on which a church sets up an organ in its house is the day on which it reaches the first station on the road to apostasy. From this it would proceed to other innovations; and the work of innovation once fairly commenced, no stop can be put to it till ruin ensues.¹

In 1867, while considering mechanical instrumental music in worship to God in the light of the Bible, **Lard** accurately predicted the impact of its use on the unity of the church. On this matter he wrote:

The question of instrumental music in the churches of Christ involves a great and sacred principle. But for this the subject is not worthy of one thought at the hands of a child of God. That principle is the right of man to introduce innovations into the prescribed worship of God. That right we utterly deny. The advocates of instrumental music affirm it. That makes the issue. As sure as the Bible is a divine Book we are right and they are wrong. Time and facts will prove the truth of this. The churches of Christ will be wrecked the day the adverse side triumphs and I live in fear that it will do it.²

ENDNOTES

1. Moses E. Lard, “Instrumental Music in Churches and Dancing,” *Lard’s Quarterly* I, No. 3 (March 1864):332. As quoted in J. E. Choate and William Woodson, *Sounding Brass and Clanging Cymbals* (Williams Printing, Nashville, Tennessee, 1991), p. 23.

2. Moses E. Lard, “Dr. Christopher’s Article,” *Lard’s Quarterly* 4, No. 4 (October 1867): 368). As quoted in J. E. Choate and William Woodson, *Sounding Brass and Clanging Cymbals* (Williams Printing, Nashville, Tennessee, 1991), pp. 141, 142.

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Cates, Annette B. – Looking For Loopholes, (July): 21.

Cates, Curtis A. – Josiah – A Youth Who Served God, (March): 16.

Cates, Daniel F. – Jacob's Ladder And Jesus, (February): 13.

Choate, J. E. – The Paradigms And Parameters Of Post-modern Theology, (February): 10.

Clark, Cynthia – "When the Bough Breaks", (November / December): 30.

Clarke, B. J. – Miraculous Gifts Today, (April): 15.

Clarke, B. J. – The Truth About False Teachers, (November / December): 21.

Cline, Steven D. – The Liberal's Jekyll And Hyde Personality, (January): 4.

Cline, Steve D. – Church Member...Is This You?, (February): 18.

Cline, Steven D. – You Do Not Have To Be A Detective To Understand The Mystery Of God's Word, (March): 9.

Cline, Steven D. – "Pierced", (April): 13.

Cline, Steven D. – The Church Cry-Baby, (June): 15.

Cline, Steven D. – Problem Church Members (And Biblical Solutions), (July): 9.

Cohn, Kenneth D. – Evaluation Of Apologetics Press, (June): 4.

Cohn, Kenneth D. and Buddy Roth – From The Elders Of **Contending for the Faith—January/2006**

The Spring Church Of Christ, (September): 6.

Curd, Bruce R. – Taking Another Look At John 3:16, (May): 14.

Denham, Daniel – Calvin's Quandary, (May): 16.

Eaves, Thomas F. – Brotherhood Watchdogs?, (June): 18.

Elders, Lenoir City Church of Christ – Cover Letter Accompanying Questions For Memphis School Of Preaching, (October): 19.

Elders, Northside church of Christ - Open Letter, (November / December): 18.

Elders, Lenoir City Church of Christ – Survey To Memphis School Of Preaching From Lenoir City Church of Christ, (October): 19.

Eskew, Victor M. – The Spirit Of Compromise, (April): 10.

Goodpasture, B. C. – Here and There, (January): 7.

Hackworth, Noah – "I Don't See Anything Wrong With It?", (January): 11.

Hackworth, Noah – "Teaching, Learning And Growing", (February): 16.

Hartwiggsen, Brock - The Storms Of Life, (February): 14.

Hartwiggsen, Brock – "Fair And Balanced", (March): 18.

Hartwiggsen, Brock – "Get Thee Behind Me, Satan", (July): 12.

Hatcher, Barry – Building For Bandar Lampung Congregation – Plan "B" Is Now In Effect, (February): 3.

Hoff, Douglas – May Women Speak In Bible Class?, (May): 10.

Howton, Bob – Ignoramus, (March): 18.

Jackson, Wayne – An "Unlawful" Relationship, (May): 7.

Jackson, Wayne – Divorce And Civil Law, (July): 1.

Jackson, Wayne – What Is The "Fruit Of Repentance"?, (August): 1.

Jones, David B. – The Need For A Strong Eldership, (April): 1

Jones, David B. – Was Jesus A Troublemaker?, (July): 13.

Jones, David B. – "Is It Any Of Our Business What Goes On Elsewhere?", (November / December): 19.

Kidwell, Tim – Do You Know Your Leaders?, (August): 5.

Lance, Mark – Shall We Just Bow Down To The Liberal Mind Set?, (May): 1.

Light, Michael – How Do We Know There Are Five Acts And Only Five Acts Of Worship?, (January): 5.

Light, Michael – Look In The Mirror, (February): 5.

Light, Michael – Did Adam And Eve Have Bellybuttons?, (March): 4.

- Light, Michael – Attitude And Eternity, (May): 7.
- Light, Michael – The Sin of Instrumental Music, (July): 7.
- Litke, Gene – The Walls of Jericho, (July): 16.
- Massey, Richard – The Danger Of Neglecting Fundamentals, (March): 22.
- McClish, Dub – McClish’s Work Report, (September): 6.
- McClish, Dub – New Congregation Begins In Denton, Texas, (September): 8.
- McClish, Dub – The Sudden And Curious Emphasis On “Balance”, (November / December): 23.
- McClish, Lavonne – Dear TGJ Board Members, (November / December): 28.
- McDaniel, Mike – Words Fitly Spoken, (January): 12.
- Miller, Dave – Dave Miller’s Position on Re-evaluation and Reaffirmation of Elders Preached By Him at the Brown Trail Church Building on the Morning of April 8, 1990, (August): 10.
- Miller, Dave – A Statement From Brother Dave Miller, (November / December): 10.
- Moore, Tom – The Troublemaker, (February): 17.
- Moore, Tom – Forgetting God In Prosperity, (March): 17.
- Moore, Tom – The Camel Swallowing Syndrome, (April): 21.
- Murrell, Jerry – The Pope Got One Thing “Right”, (May): 17.
- Parker, Lynn – Bad Advice, (March): 7.
- Parramore, Dee – Four More Years, (February): 20.
- Popejoy, Rick – A Cry To Arms, (June): 1.
- Reagan, Lennie – The Fork In The Road, (July): 11.
- Sanderson, L.O. – Should Everyone Sing?, (July): 19.
- Silcox, Preston – Making Lists, (February): 22.
- Smith, David B. – “A Few Thoughts About Christian Church Baptism”, (March): 14.
- Smith, Tim – Receive Him Not Neither Bid Him God Speed, (November / December): 16.
- Smithey, Priscilla – Lessons Learned from the Yellow Brick Road, (January): 14.
- Sweeton, Jeff – The Chicken, (March): 13.
- Sweeton, Jeff – Behind The Code, (July): 20.
- Summers, Gary W. – The Encyclopedia Of The Stone-Campbell Movement, (February): 1.
- Summers, Gary W. – The *Christian Chronicle*’s “Encyclopedia” Editorial, (March): 1.
- Summers, Gary – Is Instrumental Music In Worship Opinion?, (April): 7.
- Summers, Gary W. – Recommended Reading: *Morals-From God Or Man?*, (May): 12.
- Taylor, Irene C. – A Gift From Mother, (May): 18.
- Taylor, Robert R., Jr. – Keynotes Of Scripture And Their Relationship To God’s Eternal Purpose In Christ, (April): 14.
- Vaughn, Paul – John Wright: A Powerful Influence For The Restoration In Indiana, (February): 21.
- Vaughn, Paul – Heinousness Of Rejecting The Restoration Plea, (June): 19.
- Vaughn, Paul – The Division Noted Through Census Records, (September): 20.
- Vaughn, Paul – Clark Elkins Was A Valiant Soldier, (November / December): 31.
- Watson, David B. – A Response To Dave Miller’s “REPLY”, (November / December): 12.
- Weir, Marvin L. – The Sad Plight Of Blind And Ignorant Cowards For Watchmen, (February): 7.
- Weir, Marvin L. – And He Answered Not A Word, (March): 20.
- Weir, Marvin L. – Can One Have A Relationship With Christ Without Obedience?, (April): 22.
- Weir, Marvin L. – Never Say, “We’ve Got The Truth”, (May): 11.
- Whitacre, Rob L. – “It Is Not In Man”, (April): 17.
- Wiggins, Stephen – The End Of The Law, (January): 1.

PROGRESS*

R. L. WHITESIDE

Recently I heard a man, a Baptist preacher, make a short talk over the radio on progress. He spoke of what some people called progress—always going on, advancing. But he said that to make real progress we sometimes had to go back; and he used the prodigal son as an illustration. He did not say so, but he could have said that all the time the boy was away from home he was slipping — losing his money, worse than wasting his time, and destroying his self-respect and his manhood. Yes, to make any progress he had to go back.

Some years ago some brethren decided to be “progressive.” When they went out from us they soon spent what Christianity they started off with in riotous indulgences in all sorts of innovations. Now some no longer believe that Jesus is the Christ, the Son of God. With them the religion of Christ is just one of the religions of the world. They are now in the condition of the prodigal son when he hired him-self out to feed hogs; but they are not as wise as that boy—they are feeding on husks and think it is good eating. Progressive? They will never make any real progress till they return to the Father’s house.

Endnotes

*R. L. Whiteside, *Doctrinal Discourses*, p. 279.

-Deceased-

Directory of Churches...

-Alabama-

Holly Pond-Church of Christ, Hwy 278 W., P.O. Box 131, Holly Pond, AL 35083, Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m., Wed. 7:00 p.m., (256) 796-6802, (205) 429-2026.

Somerville-Union Church of Christ, located on Hwy 36, one mile east of Hwy 67, Somerville, Alabama, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m., Tom Larkin, evangelist, (256) 778-8955, (256) 778-8961.

Tuscaloosa-East Pointe Church of Christ one block from Exit 76, off I-20, I-59, Sun. 9 a.m., 10 a.m., 6 p.m., Wed., 7 p.m. Abiding in God's Word—The Old Paths. U of A student, visitor, or resident? Welcome! Andy Cates, evangelist. (205)556-3062.

-England-

Cambridgeshire-Ramsey Church of Christ, meeting at the Rainbow Centre, Ramsey, Huntingdon. Sun. 10, 11 a.m.; Wed. (Phone for venue and time); www.Ramsey-church-of-christ.org. Contact Keith Sisman, 001.44.1487.710552; fax:1487.813264 or Keith.Sisman.net. Research Website of 1,000 years of the British Church of Christ; www.Traces-of-the-kingdom.org and www.Myth-and-Mystery.org.

-Florida-

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.

-Georgia-

Cartersville- Church of Christ, 1319 Joe Frank Harris Pkwy NW 30120-4222. 770-382-6775, www.cartersvillechurchofchrist.org. Sun. 10, 11 a.m., 6:30 p.m. Wed. 7:30 p.m. Bobby D. Gayton, evangelist- email: bdgayton@juno.com.

-Indiana-

Evansville-West Side Church of Christ, 3232 Edgewood Dr., Evansville, IN 47712, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 6:30 p.m., Larry Albritton, evangelist.

-Louisiana-

Chalmette-Church of Christ, 200 Delaronde St., Chalmette, LA 70044. Mark Lance, evangelist, (504) 279-9438.

-Massachusetts-

Chicopee-Armory Drive Church of Christ, 26 Armory Drive; Chicopee, MA 01020, in-home, (413) 592-4834, Ken Dion, evangelist.

-North Carolina-

Rocky Mount-Scheffield Drive Church of Christ, 3309 Scheffield Dr., Rocky Mount, NC 27802 (252) 937-7997.

-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: lawson@starnetok.net.

- Tennessee-

Lenoir City-Lenoir City Church of Christ, 1280 Simpson Road West, P.O. Box 292 Lenoir City, TN 37771 . Sun. 9:30, 10:30AM, 6:00PM, Wed.

7:00PM., Kent Bailey, Evangelist Tel: 865-986-3223 or 865-986-5698).

Murfreesboro-Church of Christ, 837 Esther Lane, Murfreesboro, TN, Sun. Bible class 9:00 a.m., Worship 10:00 a.m., Fellowship meal 11:00 a.m., Devotional 12:00 p.m.; Wed. Bible Study 7:00 p.m. For directions and other information please visit our website at www.murfreesborochurchofchrist.org. evangelist, Steve Yeatts.

-Texas-

Denton area—Northpoint Church of Christ. We are currently meeting at the home of Shawn & LaDawn Hale. 227 Aubrey, TX 76227. Contacts are Shawn Hale (940)365-5997.

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., 6:00 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of the Spring Contending for the Faith Lectures beginning the last Sunday in February. www.churchesofchrist.com.

Hubbard-105 NE 6th St., Hubbard, TX 76648, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Delbert J. Goines, evangelist; djgoines@writeme.com.

Huntsville-1380 Fish Hatchery Rd. Huntsville, TX 77320. Sun. 9, 10 a.m., 6 p.m., Wed. 7 p.m. (936) 438-8202.

Hurst-Northeast Church of Christ, 1313 Karla Dr., P.O. Box 85, Hurst, TX 76053. Sun. 9 a.m., 10 a.m., 6 p.m., Wed. 7:30 p.m. (817) 282-3239, Toney Smith and Dan Flournoy, evangelists.

New Braunfels-1130 Hwy. 306, 1.5 miles west of I-35. Sun: 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7 p.m. Lynn Parker, evangelist. (830) 625-9367. www.nbchurchofchrist.com.

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

-Wyoming-

Cheyenne-High Plains Church of Christ, 421 E. 8th St., Cheyenne, WY 82007, tel. (307) 638-7466, Sunday: 9:30 a.m., 10:30 a.m., 5:00 p.m., Wed. 7:00 p.m., Tel. (307) 635-2482. evangelist: Tim Cozad.

NEW YEAR'S RESOLUTION

Sign-up at least five
new subscribers
to CFTF in 2006

Send subscriptions to:
P.O. 2357
Spring, Texas 77383

The Grangerland Church of Christ Invites you to our

Second Annual Saturday Lectures *January 28, 2006*

Lectureship Theme:

“FOR OUR LEARNING (Romans 15:4)”

Schedule of times and speakers:

| | | |
|-------------------|--|----------------------------|
| 9:00 a.m. | “Noah Found Grace” | Dub Mowery, Pritchett, TX |
| 10:00 a.m. | “Nadab, Abihu & Strange Fire” | David P. Brown, Spring, TX |
| 11:00 a.m. | “Moses: Challenged Leadership” | Dub McClish, Denton, TX |
| 12:00 p.m. | All are Invited to the Barbeque Lunch to be Served at the Building. | |
| 1:30 p.m. | “Samuel, Saul & Bleating Sheep” | Dub Mowery, Pritchett, TX |
| 2:30 p.m. | “David, Uzzah, & the Due Order” | David P. Brown, Spring, TX |
| 3:30 p.m. | “Elijah on Mt. Carmel: God Against All” | Dub McClish, Denton, TX |

The lectures will be audio recorded. Check with us about obtaining audio tapes.

Building Location:
15611 FM 3083, Grangerland, TX 77302.
Phone #: (936) 231-3989.

DIRECTIONS TO CHURCH BUILDING

Traveling Interstate 45 from Conroe, Texas take Loop 336 East.
Turn East off of Loop 336 on to F.M. 3083. Proceed East about 5 miles to the
Grangerland church building.

The church building is on the South side of highway F.M 3083.
*If you have any questions phone **Leon D. Schrei** at (713) 208-3115.*

Contending for the Faith
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Spring, Texas 77383

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