

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

ON THE DEMISE OF A CONGREGATION RICH IN HISTORY

Dub McClish

As of July 1, 2007, the Pearl Street Church of Christ no longer exists. With no fanfare—and no reference to its storied history—the remnant of this once mighty force for Truth and righteousness will suddenly become Sherman Drive Church of Christ. With the demise of Pearl Street, a vast amount of significant and interesting history relating to the plea for restoration of the ancient order came to an end. Some of the truly outstanding preachers of the first half of the twentieth century have filled its pulpit, either regularly or in Gospel meetings. I was privileged to have an intimate association with this church that spanned more than twenty-two years (1980–2003). The first thirteen of those years I served as her local preacher. The remaining years of that period my family and I maintained our membership at Pearl Street as I preached in various states and nations under the oversight of her elders. The last year and one-half of that time, I served as one of her elders. From 1982-2002, my responsibilities also included planning and directing the Annual Denton Lectures, and my wife and I published the books of those lectures. This lengthy relationship provides me with a knowledge of (and love for) her that is perhaps unique. This lengthy tenure also makes the story of her history and demise all the more painful to observe and tell.

Pearl Street Church of Christ dates back almost to the time when Denton itself was founded. Until its recent end, it met at the same location without interruption for 113 years. Its meager beginning was just before the beginning of the Civil War (1861), five years before the death of Alexander Campbell, although no known record exists of who introduced the Truth to this town. At that early date a handful of Denton residents had been baptized into Christ and were pleading for a return to the teaching of the New

Testament in all matters of faith and practice. Until after the War, however, this number remained static and very small and its meeting erratic. When it met, its meetings were conducted in the Masonic Lodge Hall. A Kentucky businessman-evangelist, B.F. Hall, first visited Texas in 1849 (only 4 years after it attained statehood). Shortly after returning to his home he came back to Texas where he spent the remainder of his life. This prominent Texas evangelist made a brief preaching trip to Denton in 1867 and baptized eight souls into Christ, which greatly encouraged the small group. Although the church had obviously been meeting before (likely with little consistency or organization), May 27, 1868 is the generally accepted date for its “organized” beginning, with the assistance of Terrell Jasper, a Gospel preacher.

By 1875 the church had appointed Phillip Minor (a carriage-maker) and Providence Mounts to be elders, who arranged with C. M. Wilmeth of McKinney to preach for the little congregation once a month. Members of the church at that time included lawyers, doctors, a chief county justice, and the sheriff. Due to growth resulting from Wilmeth’s work, the church was able to build its own building in 1876. The first meeting in the new wood frame facility was on August 28. One church historian describes this building as “a fine meeting house,” although the congregation itself was small. By this time, Phillip Minor was not only one of the elders, but was the “regular” preacher as well. Tragedy struck the church as fire destroyed its building in 1880, but the people completed a new building in 1883. The church met at this location until 1892 when the lot was sold, at which time the building was moved a few blocks away.

An even greater tragedy than fire struck the church in

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Contending FOR THE Faith™

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ADVERTISING POLICY & RATES

CONTENDING FOR THE FAITH was begun and continues to exist to defend the gospel (Philippians 1:7,17) and refute error (Jude 3). Therefore, we are interested in advertising only those things that are in harmony with what the Bible authorizes (Colossians 3:17). We will not knowingly advertise anything to the contrary. Hence, we reserve the right to refuse any offer to advertise in this paper.

All setups and layouts of advertisements will be done by *CONTENDING FOR THE FAITH*. A one-time setup and layout fee for each advertisement will be charged if such setup or layout is needful. Setup and layout fees are in addition to the cost of the space purchased for advertisement. No major changes will be made without customer approval.

All advertisements must be in our hands no later than two (2) months preceding the publishing of the issue of the journal in which you desire your advertisement to appear. To avoid being charged for the following month, ads must be canceled by the first of the month. We appreciate your understanding of and cooperation with our advertising policy.

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

Editorial...

TBI AND A DVD

TRUTH BIBLE INSTITUTE

We are most pleased to announce the beginning of a new Bible school. On page 3 you can read more about **Truth Bible Institute**. On the TBI Web site at www.truthbibleinstitute.org one can learn even more concerning TBI. We urge you check the site out.

Several years ago we began thinking about such an Internet school, but it never really went beyond the idea and thinking stage. Then about two years ago we began to discuss the idea of an Internet school with other brethren. Well over a year ago we began to work in earnest to get the necessary technological work done that a Internet school requires.

We want to give special thanks to brother Jack Stephens, an elder of the Spring, Texas congregation, for the signal work he has done, and continues to do with building and maintaining TBI's Web site. Brother Stephens has studied much in order to accomplish what he has regarding starting an online school. TBI never would have gotten "off the ground" without brother Stephen's singular work.

We also want to thank a number of other members of the Spring congregation for their invaluable expertise and help in getting everything up and running regarding TBI. Steven Johnson heads up our I. T. people. We do not have the proper words to express our personal appreciation for brother Johnson's guidance in getting our internet work going. He has directed and coordinated all of those who have been so helpful with their time and effort. We thank them so much for their work in the kingdom of God. Please make your plans to study with us at **Truth Bible Institute**.

CONTENDING FOR THE FAITH DVD

On page nine of this paper we have an advertisement for a DVD containing the first 35 years of *CFTF*. Through September 15, 2007 the DVD is selling for the special price of \$40.00 plus S&H. The regular price is \$50.00 plus S&H. The DVD is searchable.

No one paper has chronicled the spread of liberalism over the last thirty years of the 20th century as has *CFTF*. A thorough study of the last 35 years of *CFTF* will go far in providing the background information necessary for understanding much of what is happening today in the Lord's church.

We will, the Lord willing, release the next CD or DVD in 2010. It will contain the years of 2006-2010. Why not order your DVD of the first 35 years of *CFTF* today?

—David P. Brown, Editor

TRUTH BIBLE INSTITUTE...

is an educational institution without walls helping others to learn to teach God's Word (2 Timothy 2:2). All courses are taught over the internet through MP3 recordings. Study the Bible and Bible related subjects at your own pace under a qualified and experienced faculty in the privacy of your own home.



If you are prepared to work, is it not time that you studied with us?

2007 FALL SEMESTER BEGINS AUGUST 27

TBI's instructors are consistent and steadfast in affirming and proving that the Bible is God's sole and all-sufficient means of instructing people regarding the salvation of souls. Also, much emphasis is placed on the fact that the Bible is the absolute, complete, infallible, objective and final standard by which God expects all men to learn of Him and their duty to Him in this present world (Titus 2:11,12; Romans 1:16; Galatians 1:6-9; James 1:25; 2 Peter 1:3, 4). Further, all aspects of TBI uphold the Bible to be the standard whereby God will judge the world at the end of time (2 Timothy 3:16, 17; 2:15; John 8: 31, 32, 17:17; Luke 8:11; Ephesians 6:17; Hebrews 4:12; John 12:48; Acts 17:31; Romans 14:10b, 11, 12; Revelation 20:11, 15).

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Darrel Broking	Kenneth D. Cohn	Dennis "Skip" Francis	Lester Kamp	Lynn Parker
David P. Brown	Daniel Denham	Michael Hatcher	Andy McClish	Gary W. Summers
Paul Vaughn John West				

Prepared by education and experience as faithful teachers of the Word of God, our faculty members lean neither to the right nor left of Bible authority in general and New Testament authority in particular (Colossians 3:17). To the contrary, they seek to remain on the "mountain top of Truth." The faculty is determined to avoid all things not authorized by God's Word, as well as what the Bible condemns. Being faithful Christians, our teachers are duty bound to expose all error and uphold all truth regarding moral and spiritual values as they teach the text of the Bible (Deuteronomy 4:2; 5:32; 12:32; Galatians 1:8-9). *Liberalism* (loosing what God in His Word has bound upon us) and *anti-ism* (binding on man certain rules where God has loosed us from them) are earnestly opposed (Proverbs 17:15; Jude 3). In TBI God is exalted, Christ magnified and the Word that has been revealed and confirmed by the Holy Spirit is diligently studied.

THE WORK OF TBI IS NOT TO CREATE AND CULTIVATE A BLIND LOYALTY TO THE SCHOOL OR ANY OTHER EXPEDIENT THAT SERVES AS AN AID TO PROPOGATE AND DEFEND THE GOSPEL. NEITHER DOES TBI ENCOURAGE ANYONE TO ACCEPT MEN'S PERSON'S ABOVE THE TRUTH ON ANY SUBJECT. TO THE CONTRARY, TBI'S GOAL IS DIRECTED TOWARD TEACHING OUR STUDENTS AT ALL TIMES, SITUATIONS AND CIRCUMSTANCES TO BE FAITHFUL AND LOYAL ONLY TO THE TRUTH OF GOD'S WORD. THUS, THE DESIRED RESULTS OF OUR LABOR IN TBI IS TO PRODUCE GRADUATES WHO AT ALL COSTS WILL SEEK FOR AND ABIDE IN THE DOCTRINE OF CHRIST. WE KNOW OF NO OTHER REASON FOR SUCH A SCHOOL TO EXIST.

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FELLOWSHIP SCRIPTURES: 1 COR. 5; ROM. 16:17; EPH. 5:11

Dennis (Skip) Francis

The difficulty of improper fellowship cannot be ignored, especially in the current crisis the church finds itself embroiled. Over a generation of dealing with the inroads of change agency has brought the church into a circumstance not unlike the division that occurred in the past century. Though the issue that was most noticeable during that period was that of mechanical instrumental music, the heart of the problems the church experienced was really over Bible authority and from where it is derived. The old notion that somehow Bible silence entails authority was the problem back then and is the same problem we deal with today.

Many have looked at the current issues dividing us as simply allowable matters of opinion. Some have gone so far as to say that issues like the re-evaluation/reaffirmation of elders, “everything we do in life is worship, except for sin”, Children’s church/worship, small groups ministries, and the numerous para-church efforts, are simply not worth dividing over as they are, in the eyes of some, “matters of opinion.” *The reality, however, is quite different.*

That which falls into the realm of “matters of opinion” in the Scriptures are those areas of application of the Holy Writ, and not just anything we would like to believe and practice. The imprimatur of Colossians 3:17 cannot be ignored: **“And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.”** (Colossians 3:17 NKJV) To do that which is in the “name” of the Lord is to do that which the Lord authorizes, thus any “matter of opinion” needs to be authorized in the Scriptures before one can begin its practice. There simply is NO authorization for the aforementioned doctrines in the Scriptures. They are the “doctrines of men” and thus will make our worship of God “in vain” (Mat. 15:9)

No study of the issue of fellowship is complete without a good definition of the term itself. Many today have differing views on that which constitutes “fellowship.” Some have even suggested that they can be involved in various venues where false teachers are as long as they are not with them at the same time. Others believe that there are measures, or levels, of fellowship. Still others believe in a sort of “unity in diversity” wherein Christians may differ considerably on a number of vital issues and still be in fellowship as long as certain “core principles” or “bullseye” areas remain the same. None of these views is consistent with the Bible meaning of the word “fellowship.”

The most common word translated “fellowship” in the Scriptures comes from the Greek word “koinonia”, which, according to Strong’s Expository Dictionary of New Testament Words, means “partnership, participation, intercourse, or benefaction.” The idea being expressed is that any joint participation wherein spiritual or financial support is provided is “fellowship.” Most other words that translate the word “fellowship” are derivations of “koinonia,” such as “sug-koinoneo,” which is translated “co-participation, to share in

company with.” Any “co-participation” is fellowship.

We will examine these practices and others in the light of the Scriptures, and then examine some of the arguments being made as to why some are not obeying these Scriptures.

1 CORINTHIANS 5:1-13

It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father’s wife! And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote to you in my epistle not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person. For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore “put away from yourselves the evil person” (1 Cor. 5:1-13, NKJV).

This passage begins by introducing a specific problem that was found in the Corinthian church. It continues on in this chapter and the next to address an entire list of sins that are to be purged, like leaven, from the church. These sins include: fornication, idolatry, adultery, homosexuality, sodomy, thievery, covetousness, drunkenness, reviling, and extortion (1 Cor. 6:9-10, NKJV). Both chapters are dealing with sin in the church, as opposed to sin in the world. It demonstrates the need to maintain the purity of the very bride of Christ in an evil and adulterous generation. The very act of purging demonstrates the dangers of allowing such behavior to go on without discipline. Purging is an entire elimination of the offense so that not one scrap remains. Such would be necessary regarding leaven since, as shown in verse 6, *“a little leaven leavens the whole lump.”* It is necessary to eliminate even the tiniest amount or it will

grow to fill the entire lump.

What is also evident from this passage is that, when there is “sin in the camp,” invariably false doctrine will result. This is shown in that they “**gloried**” at having such a sinful person in their midst. I recall bro. Randy Mabe preaching a sermon entitled “Be Quiet, Do Good Works, and Go to Hell by Yourself.” The context of this sermon was dealing primarily with those who did not meet the Scriptural criteria for marriage and were not willing to repent. As is so often the case, instead of just keeping their sins to themselves, people will politic their personal views in the church, and try to get others on their side. Most often, this manifests itself in various false doctrines.

Such is often the case today. The problems in today’s church regarding sexual immorality, and particularly as it relates to unscriptural marriage, are not unlike the very circumstances of Paul’s writings to the Corinthians. In this day of the disposable marriage, the problems relevant to divorce and remarriage have so plagued the church that there are literally dozens of different beliefs and doctrines being preached from our pulpits, even to the dividing of the body of Christ.

One such incident of fairly recent history was the doctrine first espoused by Stan Crowley when he was working with the Buda/Kyle congregation, and nearly split that congregation over his false doctrine. Currently, Crowley remains as the preacher for the Shertz, Texas church, though one of his elders, Ken Ratcliff, publicly stated that he would not remain an elder if Crowley remained there as preacher. Neither has left thus far.

After I left the Sarnia, Ontario, Canada church, they hired a Sunset graduate by the name of David Dunn. Shortly after his arrival there, it became evident that he did not stand with the Scriptures on the subject of marriage/divorce/remarriage (MDR). He said, concerning Matthew 19:9, that the “correct” translation of the passage is that the man “has adulterated himself”, and NOT that he “commits adultery.” He also taught that verse 6 does NOT teach that man “cannot” separate what God joined, but only that he “should not” do so. In fact, he says that the idea that “since God joins a couple in marriage, man cannot un-join is incorrect”(Dunn). The result of this man’s false doctrine is chronicled in a resolution signed by 10 of the men of that congregation stating that:

Finding no evidence from scripture to support the position that divorced persons are prohibited from remarrying, the Sarnia Church of Christ resolves to accept such persons into fellowship in their current marital state based solely on repentance from past sins and a pledge of submission to Jesus Christ as their Lord and Saviour (sic) (Proposal on Church Resolution).

Further result of this “resolution” was their continued acceptance, in full fellowship, of a man who committed adultery, divorced his wife, and was living with the woman with whom he had committed adultery. Several families and individuals left the Sarnia church after this doctrine was accepted by the membership there.

ROMANS 16:17

“Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you

learned, and avoid them” (Rom. 16:17, NKJV). The proper way to deal with a heretic is expressed in this passage, yet such is not being properly practiced by so many today. The term “note” or “mark” refers to the need to identify, point out, recognize those who cause divisions contrary to sound doctrine. In a similar manner, we are told to identify those who walk correctly in the doctrine of Christ. **“Brethren, join in following my example, and note those who so walk, as you have us for a pattern”** (Phil. 3:17, NKJV). If it is acceptable to identify those who walk correctly, it is just as acceptable and desirable to identify a false teacher.

“Forewarned is forearmed” is the old adage. Never does this hold more truth than in the case of a false teacher. Those who would divide the flock of God merit our warning, and those who would remain in the good graces of our God should not be offended by that warning. No one was the target of more negativity in the church than the apostle Paul, yet the answer that Paul gave was one that any Gospel preacher today may, at some time or another, need to give: **“Have I therefore become your enemy because I tell you the truth?”** (Gal. 4:16, NKJV). As was expressed some years ago by another preacher of my acquaintance, if a rattlesnake slithered into the church building just prior to services, would you want the preacher to mention it, or just to go on about his business? How about all those spiritual snakes in the grass that masquerade as preachers of the Gospel? Are not these more everlastingly dangerous than the viper previously mentioned?

Those who will not warn others about false teachers are in clear violation of the Scriptures. Those who will not avoid a marked false teacher are one and the same as the false teacher himself.

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. If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds (2 John 1:9-11, NKJV).

One that “shares” in another’s evil deeds becomes an accomplice in the evil being done, thus they are not worthy of Christian fellowship either. It might be expressed in this way: if A = B, then bidding godspeed to B is equal to bidding godspeed to A. Also, it is not only important what you teach and do, but also that which you approve. Romans 1:32 clearly addresses this approval.

EPHESIANS 5:11

“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11, NKJV). The way many of our brethren act, this passage should be written, “And have **some** fellowship with *what I THINK are good works*, and say nothing about them at all.” Some of our brethren have even tried to redefine the meaning of “fellowship.” Rubel Shelly speaks of two kinds of fellowship that he calls “big F” and “little f” fellowship. F. LaGard Smith has five different levels of fellowship. The Bible has only two: you are either IN fellowship or NOT in fellowship.

Some brethren have tried to play around with the word

meanings of this passage in order to ignore the force of it. They suggest that the word “darkness” only refers to those things that are patently of the devil. In this vein, one could have fellowship with any number of denominationalists because, after all, “look at the **good** they do!” Unfortunately, this ignores the idea that the only truly “good” things are those that come down from the Father of Lights, and that result in the saving of the soul. This cannot be said of those who teach error, as they will only lead someone to believe they are saved when, in reality, they are lost.

To sum up the strength of the three Scriptures, 1 Corinthians 5:1-3, Romans 16:17, and Ephesians 5:11, we are to “**purge out**”, to “**mark and avoid**”, to “**have no fellowship**” with those who live sinful lives, who divide the church with false doctrine, and who are involved in unfruitful works. The Scriptures are too plain to simply be ignored; however, they are being ignored by many of our brethren.

Let us examine some of the arguments that brethren are giving today when confronted by their own inconsistency in applying these Scriptures.

“IT IS A GOOD WORK AND WE SHOULD SUPPORT IT!”

In July of 2005, a public scandal was aired in the apostate publication known as the *Christian Chronicle*. It came on the heels of the firing of the Director of Apologetics Press (AP) over his previous scandalous behavior, as indicated in a letter sent to “Contributors and Friends of Apologetics Press”, dated May 31, 2005, from the Palm Beach Lakes church of Christ of West Palm Beach, Florida. He had been involved in “personal sin” for a number of years, and this resulted in the loss of his former position. Formerly, AP had indeed been “a good work.” The folks involved in it had soundly dealt with such important issues as Creation vs. Evolution, and other matters of Christian Apologetics. Unfortunately, it was the only institution of its type in the brotherhood.

Some questions had begun to arise over the fellowship practices of those involved with AP, but few would deny they taught soundly. The one major concern began to be aired when the former Director had hired a marked false teacher, Dave Miller, to be on the writing staff. Bro. Miller had been “marked” for teaching and practicing the reaffirmation/reevaluation of elders, and for error on the subject of marriage/divorce/remarriage (MDR) with regard to the idea that marriage was not “really” marriage unless there was an “intent” to enter the marriage bond (i.e. a “green card” marriage wasn’t “really” marriage in the eyes of God).

When it became known throughout the brotherhood that AP was in trouble, 60 men put their signatures on a “Statement of Support” to show their belief that “*Apologetics Press is on a firm footing that will insure its continued work of excellence*” and to encourage others to contribute both financial and moral support to that effort. This “list” included directors of preaching schools and lectureships, several authors of well known books, editors of “sound” publications, and notables from all over the brotherhood, most of whom were, and are, well known to the brethren-at-large. Within days, the Board of Directors at A.P. had placed a new “interim” Director over

the work of Apologetics Press: Dave Miller. At this point, what should have been done was not done by all the note worthies on that list: They should have been up in arms in protest. Instead, in an effort to keep what was perceived as a “good work”, they were all willing to compromise the Lord’s commands regarding fellowship with error, and not only did not withdraw their support but made every effort to try to justify what Bro. Miller had both preached and done.

The arguments used are somewhat diverse, though not one of them are consistent with the evidence or justify what has taken place. Some of them are as follows:

1. Dave Miller repented (*In fact, Miller himself denies this statement*).
2. Dave Miller didn’t do it (*The evidence, all in writing, contradicts this notion*).
3. Dave Miller was misunderstood (*Words do mean things, and Miller has had literally years to clarify himself*).
4. It happened 16 years ago (It happened twice, most recently in 2002, and Dave was involved in some sense both times. *There is no statute of limitations on error*).
5. Few people know about it (*Error is error no matter how many know*).
6. It was a local matter (*Local error is still error*).

The fact is that a “good work” can only remain such if it adheres to certain principles. It must be: 1) consistent with the will of God, 2) based on sound doctrine, and 3) in fellowship with sound people. Though the first two may continue to be true, the third principle cannot be ignored. Brother David P. Brown says it this way, “*A work is “good” only when (1) it is authorized by the New Testament and (2) when those involved in it are thinking and acting as the Bible authorizes them to think and act.*” Just as Pepperdine, ACU, OCU, Harding, DLU, and other “Christian colleges” began as good works, none of these would be considered sound today. Just as the “Herald of Truth” program was begun as a “good work”, it cannot be so considered today. Just as publications like the *Gospel Advocate*, *Firm Foundation*, and *Spiritual Sword* were once considered “good works”, the proclivities of their editors, and/or writing staff, have brought them into highly questionable status. Many a “good work” has fallen into error in the past, and will continue to do so in the future.

“MEN OF GOOD REPUTATION ARE INVOLVED”

One of the frequent problems that we run into over the years is in recognizing that men who were once sound do go off into error. At one time, one of the most notable young men in the brotherhood was a man named Rubel Shelly. Rubel wrote for the *Spiritual Sword* when Thomas Warren was its editor [Shelly was Associate Editor when he was the preacher for the Getwell congregation—EDITOR], and his articles and writings were as sound as they come. When the first signs of “strange and uncertain” sounds began to come from Shelly, few would believe it. The evidence stands today as testimony that we should never ignore such signs in our brethren, but rather should be on our guard for signs of such strangeness.

The late Homer Hailey was once touted as a good, sound,

Gospel preacher. In fact, many of us have his books in our own libraries. While it was fifty or so years ago that he embraced “anti-ism,” it was relatively late in life that Homer Hailey wrote his new position on MDR, and thus demonstrated that the sound do not always remain so.

Buster Dobbs, current editor of the *Firm Foundation* magazine, has, in times past, been a stalwart defender of the faith. He has dealt with error in ways only rivaled by Ira Rice and David Brown. He was the most vociferous contender against the likes of Rubel Shelly, Jeff Walling, and Max Lucado, rank liberals all. In times past, for me, he was almost the face of one “**set for the defense of the gospel.**” This was until 1998 when his “everything we do in life is worship, except for sin” doctrine became known.

The entire Deaver family has been touted for their stand for the truth over the years, until Mac Deaver began to publicly proclaim his take on the work of the Holy Spirit [the direct work of the Holy Spirit on the inward man of the Christian and that when one is baptized in water one is also undergoes Holy Spirit Baptism—EDITOR], and then drew various other family members into the fray on his side. His father, Roy, was considered one of the scholars of the faith in the Koine Greek, yet this “new” take has brought the entire group into question.

Would the apostle Peter have been considered “sound” by the majority of brethren in the first century? Undoubtedly! The facts are, however, that at one point in his ministry, Peter “**stood condemned**” (Gal. 2:11, ASV). Why? Because even Peter was not always perfect in his actions, especially in his obvious prejudices toward the Gentiles. Paul was forced to confront Peter “**to the face**” and do so “**before them all.**” Fortunately for the first century church, Peter repented. We could only hope that men of our day would do so. If Rubel Shelly, Dave Miller, Buster Dobbs, the Deavers, or such “notables” would simply repent today, the church would be in far better condition than it is, and the angels would rejoice in heaven.

In addition to these arguments about others, some of our brethren use certain arguments about themselves when confronted with spiritual inconsistencies with regard to fellowship practices.

**“NO ONE EVER ACCUSED
ME OF BEING UNSOUND!”**

This is a favorite little “bon-bon” of those who begin to be loose in their fellowship practices. The implication is that, because they are *fellowshipping* error, they are being accused of *preaching* error. This is the “straw man” that many erect in order to have something, like Don Quixote, at which they can spiritually “tilt”. When one is “tilting at windmills”, the danger is only one that is perceived rather than real and any harm one may receive is largely the result of their own folly. *It is often easier to joust with the perceived danger than to confront the real problem.* The real problem, in such cases, is NOT what one teaches, but rather the person one fellowships. As previously addressed, when one bids “godspeed” to those who practice error, they become a “**partaker of his evil deeds**” (2 John 11).

Such is the case with those who will jointly participate with men like Dave Miller in lectureships and support of his work. Though few would accuse Curtis Cates, Jim Dearman, or Robert Taylor of “teaching” error, these men have no problem being on the infamous support list for the work directed by bro. Miller, and they have no problem being on programs where Dave preaches, or having him for meetings where they work and worship.

In a similar way, Glenn Colley, third generation gospel preacher and author of the book *Loose Change*, jointly participated this year at the Tahoe Family Encampment, along with men like Truitt Adair of Sunset School of Preaching (which has taught error on MDR for years), and Tex Williams, a regular participant at the Tulsa International Soul Winning Workshop. When questioned as to why he was involved in this venue, Colley answered, in effect, “No one ever accused ME of being unsound!” Though that may be true, none the less, he was in fellowship with error, and thus a “partaker of” their evil deeds. It was also Colley who followed this statement with, “why, I wrote a book about change agents.”

“I WROTE A BOOK ABOUT....”

This is also a favorite saw that is used to justify current action with past reputation. Brethren seem to forget that it matters not who you *were* but who you *are*! That someone wrote a book is commendable, but [at best—EDITOR] it only tells us where they were spiritually when the book was written. It says nothing about who they are NOW!

Dave Miller “wrote a book” called *Piloting the Strait*. The book is well written and well researched. It says volumes about the problems of change agency today. The problem is that Dave Miller is better about dealing with the problems of others than he is about identifying similar problems in

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himself.

James Meadows wrote a series of workbooks, one of which was called *A Study of Church Discipline*. In this book, he effectively lays out the Bible standards on the subject and the methods we should use in dealing with aspects involving personal sin, false teachers, walking disorderly, etc. In his Lesson 7, "Upon Whom is It to Be Administered? Part 1", under "Those That Teach Things Contrary To Sound Doctrine", he uses some of the same Scriptures in this manuscript, and shows that withdrawal is required when the false teacher does not repent. James has been a friend for many years, and I would like to know why he has added his name to the AP Support Statement and has not rescinded said support with Dave Miller at the helm.

William Woodson wrote a book entitled *Change Agents and Churches of Christ*. It also deals with many of the errors being espoused today and how to deal with the errorists involved. His final paragraph is telling:

The time to be alert to danger is now; the encouragement of our great and good brotherhood is that with love, with full regard for the nature of the problem, but with loyalty to Christ and His body, it will insist that these change agents, and their allies and converts, will be obliged to repent of their hurtful efforts and desist; if not, "It is time for them to go.

Unfortunately, in this case, Woodson put his allegiance to a body led by a false teacher over his loyalty to Christ. Brother Woodson should read his own book and rescind his support for AP under the guidance of Miller.

Curtis Cates wrote a book entitled *A Comprehensive Study of Unity*. In that book, Cates' fellow-worker at MSOP,

Garland Elkins, wrote in the forward, "*God condemns unity in error*" and goes on to identify a variety of such errors (Cates, 17). He commends Cates book in identifying these very things, yet Cates seems to be practicing something different today than he wrote in 1998. In Chapter 14, on page 110, Curtis writes:

False teachers and false doctrines constantly endanger the peace of God's people. The maintenance of peace requires constant vigilance, courage, exposure of error, and the promulgation of the pure Gospel. God's people are to think, love, teach, seek, and pray for peace. Yet, in all of this, we must never stoop to the pursuit of "peace at any price". We must remember the words of the Lord: "I came not to send peace, but a sword" (Mat. 10:34).

He seems to have no problem today having unity in error with Dave Miller and the AP crowd. Is Cates "maintaining peace" in so doing? In fact, more division has occurred in the last almost two years, especially over Cates' involvement in this current mess, than at any time in the brotherhood in recent history. Is "peace at any price" worth it?

Glenn Colley, as previously mentioned, "wrote a book". In his booklet, *Loose Change*, he outlines the church's response to change agency, and recognizes that we are to "mark and avoid" false teachers. It is a shame that he is not following his own advice and having "no fellowship" with the unfruitful work of the Tahoe Family Encampment, and all the false teachers involved in that endeavor. He is also a "regular" at the "Polishing the Pulpit" program, which not only had Dave Miller as a speaker last year but had Phil Sanders this year. Phil was allowed to continue to be on the program though I personally notified two of the directors over six months in advance that, according to the *Christian Chronicle* article entitled, "*News - 1906 - 2006: 100 years later, can we converse across the keyboard?*" (Feb. 2006),⁴ Phil accepts members of the Christian Church as "his brethren," and the congregation where he preaches practices several unscriptural practices, such as Children's worship, and supports several unscriptural para-church groups; like the Churches of Christ Disaster Relief Effort, Inc., Apologetics Press, "In Search of the Lord's Way", "Lads to Leaders/Leaderettes", and even Heartlight Magazine.

What would improve this entire situation is if more of these brethren spent more time reading **THE** Book instead of bragging about how they wrote **A** book!

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“WE NEED BALANCE”

More and more of our brethren are touting the “balance” mantra as though this excuses unscriptural fellowship practices. Not many months ago, Alan Highers, the Editor of the *Spiritual Sword*, said that “balance” was “one of the MOST important themes we have ever featured” (emp. mine) (Highers, 2). Similar quotes have been made by those involved with *The Gospel Journal* under its new editorship, and in many other publications and lectureships. It is interesting to me that this topic has only become this popular a discussion theme since the current controversy over the Directorship of Apologetics Press has caused so much division in the brotherhood. Those that would continue in fellowship with those involved with AP are said to be “balanced,” while those who are trying to practice Scriptural fellowship where false teachers are concerned are said to be “toxic.”

Balance is, indeed, an important thing, but cannot be used as an excuse to allow fellowship with error. One wonders why Highers feels this issue is so important, what with all the error being espoused within the body of Christ today. His appearance last year at the David Lipscomb University summer lecture series, entitled “Summer Celebration 2006: A Festival of Faith & Fellowship—Life in the Spirit; A Study of Ephesians,” along with noted false teachers, Jeff Walling, Joe Beam, and Lynn Anderson, has left many brethren wondering what Highers definition of “balance” really is.

Balance is important in that we must not overly focus on any one aspect of the Gospel of Jesus Christ. Too much emphasis on church problems, on worldly issues, on persecution, or any negative thing, will only cause many to become discouraged. Thus it is important to preach on the plan of salvation, the heavenly home, the hope of eternal life, the love of the brethren, and other similar uplifting topics. That said, we simply cannot ignore the importance of the Scriptures on Biblical fellowship in favor of only that which is spiritually or emotionally palatable.

On the topic of “balance,” my greater concern is with those 60 signers of the now infamous AP support document. So many of them have had such sound reputations in the past, I cannot help but wonder if some of them have become “un-balanced”, at least spiritually so. It is my hope that many of them will wake up and tip the scales back to true Biblical “balance” before it is everlastingly too late.

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(Continued from page One)

1893, the consequences of which are yet seen in the religious landscape of Denton. Several years before, a liberal attitude began to be manifested in a few brethren. Some were insisting that the church should be fashioned in certain particulars after the major denominations. Most of this attitude concentrated on the attempts to employ instrumental music in the worship and a missionary society in the work of the church. They met adamant resistance from those who were determined to adhere to the pattern for the church set forth in the New Testament. These controversies found their way to the frontier area of Texas, and by the 1890s, the battle was fiercely raging over them.

Division over these innovations, especially the use of the organ in worship, befell the church in Denton as 1893 drew to a close. A brother by the name of P.B. Hall was present on the Sunday the division took place and wrote to T.R. Burnett, a friend in Dallas, describing the sad occasion. Hall's letter appeared in the January 25, 1894, issue of *The Gospel Advocate*, the principal journal among churches of Christ at the time. The letter candidly reveals the heated emotions sparked in the Denton religious community by these issues near the turn of the nineteenth century. Hall wrote, in part:

I witnessed one of the saddest affairs last Lord's day that I ever witnessed in my life. The church at Denton has been in trouble for some time over the organ and other things, until a few weeks ago, when those in favor of the organ had called a meeting, with brother W.L. Thurman for chairman, and withdrew from all the brethren who opposed them. Those who were excluded were the most faithful and devoted brethren in the church at Denton.

The letter mentions A. Alsop as the local preacher at the time. He obviously did not favor the organ, for, according to Hall, the organ advocates forbade him to preach in the

church building ever again. Some of them even said, "A man who would not use the organ in worship was not fit to preach in any church in Texas." The letter continues:

When the brethren were refused the use of the house, they bore it patiently.... They turned then and asked them if they would take the house they had built with their own hands, turn them out of doors, and for all their labors give them not a cent. They made them no reply. As the old gray-headed brethren arose and walked out of their own house, you know not how bad I felt.... I just know it is wrong to take a person's property without paying him for it....

When innovations which are not authorized by the New Testament were forced into the congregations and upon the consciences of devout saints, division and severance of fellowship were inevitable. In this way a once united and harmonious congregation (and entire brotherhood) was torn apart, never to be reunited. The division in Denton was only one of many hundreds of such episodes that occurred all over the nation with the same sad results over a period of several years. Division over these matters was so nearly universal by 1906 that the federal census recognized two distinct religious bodies where there had formerly been one: The Christian Church (composed of those who forced the innovations into the church) and the church of Christ (composed of those who were determined to practice only what the New Testament authorizes). While the innovators blamed (and still blame) those who objected to the innovations for the division, just the opposite is true. The congregation in Denton is a demonstration of this fact. It was at peace until these elements were first suggested to, then forced upon, its members. Those who forced into the church the elements foreign to the New Testament must shoulder the blame for the devastation that resulted.

Those who were forced for sake of conscience to leave

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this apostate body in Denton acquired the property at the corner of Pearl and Bolivar Streets in 1894 and erected a modest frame building (complete with belfry), which sat at a forty-five degree angle to the corner. The congregation met at this location without interruption as the Pearl Street Church of Christ until its recent cessation. By 1900 the city population was five thousand and the church numbered fewer than one hundred. However, by 1904 its membership had swelled to more than four hundred, due largely to the tireless efforts of Foy E. Wallace, Sr., the Pearl Street evangelist from 1902–04. Its growth required a major enlargement of the building by 1910, at which time its entrance was made to face Bolivar Street.

By 1938, the congregation numbered 641 members, 300 of whom were students from the two local state colleges, and its facilities were overflowing. In 1938, 1941, and 1962, respectively, Pearl Street took the lead in establishing three additional congregations in Denton. The 1910 building served the church until September 1951, at which time the present brick auditorium facing Pearl Street was completed. The first segment of the education building was finished in 1954, and an additional education complex, including a chapel, was completed in 1972. In 1983 an electrical fire caused over \$300,000.00 in damage to the educational buildings. In the process of restoring this damage, a new suite of offices (including conference room, library, recording/audiovisual studio, and workroom) was built in former surplus classroom space.

The church became doctrinally lax in the 1960s. Her elders allowed a string of two or three preachers to occupy its pulpit, two of whom were very weak and the third was an outright liberal. A strong liberal element developed, principally among the numerous members who were professors in the two state universities and encouraged by the weak pulpit. The liberals sought to do a repeat of what they had done in 1894, but some of the elders found enough backbone to prevent it. Approximately two hundred liberals eventually left in 1980, leaving a much smaller number with the task of rebuilding the congregation.

A little-known, but interesting, bit of history involving the Pearl Street Church relates to John B. Denton College. A group of Denton businessmen formed a stock company and established this school in 1901, but it soon failed. The school campus (consisting of a new two-story brick building on a seven-acre campus valued at \$15,000.00 and located only two blocks west of the Pearl Street Church property), was offered as a gift to members of the Pearl Street Church if they would reopen it and operate it. The offer was speedily accepted and the school, renamed “Southwestern Christian College,” opened its doors on October 4, 1904. By its second year, Southwestern Christian College had an enrollment of almost three hundred students. Another little-known fact is that A.G. Freed, who later became co-founder of Freed-Hardeman College/University, Henderson, Tennessee, served as its president, 1905–1906. Due to lack of funding, instability in the administration, and other factors, it was forced to close in 1909, and the property was sold to the city.

Some of the most prominent and influential preachers among us in the first half of the past century have preached in the Pearl Street pulpit, including F.L. Young, Foy E. Wallace, Sr., Foy E. Wallace, Jr., Cled Wallace, R.L. Whiteside, C.R. Nichol, Batsell Baxter, and J.S. Dunn.

In 1982 the Pearl Street Congregation began the ANNUAL DENTON LECTURES (“ADL”). This major program of Bible lectures beginning the second Sunday in November each year featured approximately forty hours of preaching on one or more books of the Bible by thirty-five preachers from all over the nation. From their beginning, the lectures were intended to provide not only fresh textual studies, but also to provide direct confrontation with error, involving both issues among brethren and among those who were not Christians. By means of the books and recordings of these lectures which have literally gone all over the world, the Pearl Street Congregation became known and appreciated by faithful brethren for its uncompromising posture in doctrine and practice.

In 1996, it became evident beyond dispute that brother

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“FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR.”

been an albatross about the necks of her “elders” from the time that they began soiling, tainting, and destroying it—a name that so much stood for Truth and spiritual strength to so many over the preceding twenty-two years.

When I told Gary Summers a few months ago about this move and that this would be the end of Pearl Street, he replied, “Pearl Street has been dead a long time. It died in 2003.” I could not gainsay his observation. In fact, she became fatally infected earlier than that—actually before Gary, the other two elders, or I knew it. The fatal germ entered this spiritual body when an apostate who hid his error got himself appointed to the eldership. However, more than just one man worked destruction on Pearl Street. He could not have done it by himself. Eldership politics, as well as fatal error, played a major role in this congregational decease. Had either of the other two elders taken a stand

against this errant brother, the church could very likely have survived his onslaught. One of the great mysteries about which brethren still question me concerns the long-time, well-known, and once-respected elder, “What happened to Harry Ledbetter?” I am still as perplexed as anyone about his overnight 180 degree turn to support a man whose behavior and doctrine he at one time opposed (at least in conversation with me). What a pitiful sight to remember what was, to contemplate what might have been, and to compare these with what is. Satan has had his way with the once great Pearl Street Church of Christ.

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“Fellow Travelers” And “Useful Idiots”

Jerry C. Brewer

Those of us who grew up during the Cold War often heard the terms “Fellow Travelers” and “Useful Idiots” applied to persons who, though not members of the Communist Party, were sympathetic to Communist ideals and aims. “Fellow Traveler” was a term most often used in the United States and Europe to describe individuals who sympathized with Communism and lent their influence, and sometimes money, to aid Communist causes, attending Comintern meetings and even speaking at Communist gatherings. Those same persons were useful to, and used by, Soviet Communists who pejoratively referred to them as “Useful Idiots.” But while Communist Party membership was outlawed in this country at the time, “fellow travelers” had nothing to fear from authorities since their Communist sympathies were not illegal.

Solomon wrote, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun,” (Eccl. 1:9). The introduction of mechanical instruments of music at Richland Hills in Fort Worth and Quail Springs in Oklahoma City, in reckless disregard for New Testament authority, is no new thing. Apostates like Rick Atchley at the former and Mark Henderson at the latter have come and gone through the centuries and like their predecessors—in religion and Communism—have their coterie of “fellow travelers.”

But there is a notable, Scriptural, difference between what “fellow travelers” do politically and what they do as Christians. To lend aid and comfort to false teachers in religion—as a “fellow traveler”—is expressly forbidden in the New Testament (2 John 9-11). It isn’t enough to merely say, “I don’t agree with adding instruments into the worship of the

church.” Inspiration says, “receive him not into your house, neither bid him God speed” (v. 10) The “fellow traveler” who bids “God speed” to error is “partaker of his evil deeds” (v. 11) and is, therefore, as guilty as the one he aids.

“FELLOW TRAVELERS” OF TODAY’S FALSE TEACHERS

The history of the church in North America is replete with “fellow travelers” in apostasy, and prominent among those is the college crowd. In 1999, Doug Varnado was fired by David Lipscomb University President Steve Flatt because the church where Varnado preached used instrumental music. Flatt’s action was reported in the Nashville *Tennessean*, and by Lindy Adams in the *Christian Chronicle*. Flatt told the *Tennessean*, “If Community Church is going to be an instrumental congregation, that’s not in accord with our policy... Our identity for the last 108 years has included a cappella.” Flatt told the *Chronicle* that, “Our policy on a cappella music reflects our primary constituents.”

Flatt’s last statement demonstrates theological subjectivism, not devotion to the objective authority of God’s word. The implication is that instrumental music would be approved at Lipscomb if it reflected “our primary constituents.” So, according to this “fellow traveler,” instrumental music isn’t necessarily a rebellion against God’s authority, but simply a “108 year old tradition.”

The Christian Chronicle—the primary voice of today’s “fellow travelers” in apostasy, and a “fellow traveler” itself—reported “A Conversation With Royce Money” in its April, 2006 issue. In that article, Money said, “I would fight vigorously if instrumental music were attempted to be introduced into my home congregation. I am firmly within

the a cappella tradition. But I have a tolerance for those who make other choices, and I don't see that it needs to constitute a complete severing of fellowship" (p. 20).

During the 2006-07 school year, Rick Atchley and Mark Henderson spoke in chapel at Oklahoma Christian University ("OC"). During this period, both of these men were in the process of leading efforts at Richland Hills and Quail Springs to introduce mechanical instruments of music in their respective congregations. Atchley preached a series of sermons at Richland Hills in December, 2006 in support of instrumental music and Henderson did the same at Quail Springs on January 28, 2007. At this writing, all of these sermons are posted on their respective websites (www.rhchurch.org and www.quailchurch.com).

Upon learning that Atchley and Henderson had been chapel speakers at OC, I sent the following email messages on April 20, 2007 to OC President Mike O'Neal and also OC Bible College Dean, Lynn McMillon:

'The Family of God At Quail Springs' (which also calls itself a church of Christ) in Oklahoma City is apparently following the lead of Rick Atchley and the Richland Hills church near Ft. Worth. On their website <http://www.quailchurch.com> they have posted statements from Mark Henderson and their elders concerning their exploration of changes to be made at Quail Springs. Among those is *adding* an instrumental worship. Since you have utilized Mark Henderson as a chapel speaker at OC, you may be interested in this information which is on the world wide web.

Note the following from one of their 'elders':

"We are in the process of examining ourselves and the family of God here at Quail as we consider what is next. We want to make it clear that we believe the concept of tearing down walls and removing barriers is one that is Spirit-led and comes from both elders and staff after much study, prayer, fasting and discussion.

"There are rumors that we are planning significant changes to our Sunday morning worship. Indeed we have been meeting

for some months to discuss a proposal to ADD an instrumental worship service at Quail. BUT—let me be very clear—we have no plans to do away with our a cappella worship on Sunday mornings. In our deliberations, if we determine that God is leading us to do something different, it would be done as an ADDITIONAL service, not a replacement of our existing Sunday morning service.

"We sincerely believe that God is UP TO SOMETHING in this church. We know when that is on the horizon, the enemy heightens his efforts among us, using rumors, gossip, accusations and falsehoods to bring about a sense of fear and to create confusion and discord within our ranks. We ask you to be patient with each other. Those of you who hunger for a particular change, please be patient with your brothers and sisters who have a different view. Those of you who question the wisdom of this or that change, please be patient with your brothers and sisters who long for just such a change. We stand before you feeling an awesome weight on our shoulders to align this congregation with God's plans. We plead for your patience and prayers, both for us and for each other.

"Please pray for us as your shepherds as we continue our deliberations. While we do not want to hurt or offend anyone, please realize that our ultimate accountability is to God. We call on each one of you to join us in this journey. We continue to welcome your letters, emails, visits, and so on. As we follow God's lead and make changes, we hope you will be pleased to be a part of an exciting congregation bent on doing nothing but what will bring God's pleasure."

You may read Rick Atchley's Christian Church arguments for instrumental music at Richland Hills, as well as his arguments for Saturday night worship with communion, at www.rhchurch.org. It now appears that Atchley has been joined by Mark Henderson in Oklahoma City in his pursuit of 'change.' Will Oklahoma Christian continue to turn a blind eye to these things?

Jerry C. Brewer

On April 20, 2007, I received the following reply from O'Neal:

Jerry, thanks for your interest in OC and these important matters. The University has not yet addressed any official response to the matters you describe, but it is our plans to study the issues and formulate an appropriate response in the months ahead. I believe both of these men were invited to speak before the announcements were made. I personally do not support the changes they have announced but this is a matter that our administration and our trustees will need to address together after prayerful consideration of all viewpoints.

I don't know if you have yet seen the May issue of the Christian Chronicle, but there is an excellent editorial in that issue that reflects much of my thinking though I had nothing to do with its composition.

On April 23, 2007, I received the following reply from McMillon:

Dear Jerry,
Oklahoma Christian is not involved in any way in the affairs of the two congregations you mentioned. As a University, we

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make a point to focus on our work and mission and not become involved in the local issues of congregations. Please do not read anything into my statement other than we respect the autonomy of each church. As to speakers, we select those who can point the students to Jesus and to inspire them to greater service but do not ask them to speak on matters that might be controversial in some other setting.

Prayers and Best Wishes,
Lynn McMillon

While Atchley and Henderson go merrily along their way offering “strange fire” unto the Lord (Lev. 10:1-4) their “fellow travelers” dutifully march in lockstep and bid them God speed. To Flatt, instruments are not used because “a cappella” is a “108 year old tradition” and “reflects our primary constituents.” Money is “firmly in the a cappella tradition,” though he has a “tolerance for those who make other choices.” O’Neal needs to “study the issues and formulate an appropriate response in the months ahead...after prayerful consideration of all viewpoints.” He then cites the Chronicle editorial of May, 2007 as reflecting “much of my thinking.” That editorial says in part, “Churches of Christ have a long and deeply rooted commitment to a cappella worship...Let us be known for musical worship that is part of a fabric of love and not a culture of divisiveness.” So O’Neal obviously believes we sing without instruments because of “a long and deeply rooted commitment,” and does not believe we should create a “culture of divisiveness” by opposing mechanical instruments.

It would also appear that O’Neal is now trying to head off any criticism of himself and/or Oklahoma Christian by taking to the road and assuring others of his “soundness.” The following announcement was made in the April 8, 2007 issue of the weekly bulletin of the Second and Adams Church of Christ in Elk City, Oklahoma:

On April 15th, Dr. Mike O’Neal, the fifth president of Oklahoma Christian University, will be our Sunday evening speaker. He requested an opportunity to preach at Second & Adams to let our congregation know of his commitment, and his soundness in the faith. Please make plans to attend.

Following his speech that evening, a member from a

nearby congregation who was in attendance asked O’Neal about Quail Springs and their plans. Of Quail Springs, he replied that, “they had their place in the church,” which seems to echo Royce Money who has a “tolerance for those who make other choices.”

Then, to McMillon, the posting of error on the worldwide web by Richland Hills and Quail Springs is just one of the “local issues of congregations,” and believes those who preach error can “point the students to Jesus and inspire them to greater service.” This, of course, is the same man who was asked three times at a meeting in Lawton, Oklahoma whether Bible silence is “permissive or prohibitive,” and who, three times, refused to answer.

A “fellow traveler” with apostates is bidding “God speed” to damnable error and is a “partaker of his evil deeds.” In none of the above so-called “objections” to instrumental music was a single passage of God’s word cited. When matters of the faith “once delivered” (Jude 3) are regarded as “opinion” or “tradition” or “other choices” or “local issues of congregations,” those who so regard them are no longer just “fellow travelers.” They are themselves apostate.

—308 South Oklahoma
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txbrew@itlnet.net

*“And now also the axe is laid
unto the root of the trees: there-
fore every tree which bringeth
not forth good fruit is hewn
down, and cast into the fire”
(Matthew 3:10)*

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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.

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! (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-

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, ocoechurchofchrist@yahoo.com, www.ocoeccoc.org.

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, 11a.m., 6:30 p.m. Wed. 7:30 p.m. Bobby D. Gayton, evangelist- email: bdgayton@juno.com.

-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—hurch 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, 5101 E. University Dr. (Greenbelt Business Park). Mailing address: Northpoint Church of Christ, Greenbelt Business Park, 5101 E. University Dr., Box 12, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 6:00; Wednesday 7:00. Contact: Dub McClish: 940.323.9797; tgjoriginal@verizon.net.

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; DJGoines@Valornet.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 (Fort Worth area)—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.

New Braunfels—225 Saenger Halle Rd. Sun: 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7:30 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.

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