

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

Remembering Frank Carriger

Lynn Parker

“When a few years are come, I shall go the way whence I shall not return” (Job 16:22). Our beloved brother and valiant soldier of the cross, Frank Carriger, departed this life December 23, 2010. Frank Dean Carriger was born September 3, 1931 in Coleman, Texas and worked some years in the oil field before turning his efforts toward farming and ranching. Frank and his faithful wife Grace moved to Skidmore, Texas and there they raised crops and cattle on their farm/ranch while they reared a son and daughter. Today Grace continues to reside in their house on the ranch.

Frank obeyed the Gospel September 13, 1984. One of Frank’s regrets, and he mentioned it several times, was that he did not become a Christian until he was older and his children were grown. He was not at all reluctant to tell others about his later in life obedience to the Gospel so they would not repeat his mistake. Nevertheless, Frank was de-



Frank Dean Carriger
September 3, 1931 — December 23, 2010

termined to spend the rest of his days in service to God. We believe that he rests, as do all the faithful, from his labors as one who died in the Lord (Rev. 14:13). Frank was frank (that is, plain-spoken and one who did not mince words), and there was neither guile nor subterfuge to be found in his character or conduct. He was exactly what you saw: a humble man with a fervent desire to serve God and to go to heaven. With him there was no facade and no hypocrisy—Frank Carriger was genuine through and through.

Frank was evangelistic. He taught inmates at the state prison. He taught scores through correspondence courses. Frank went on mission trips. He helped to knock on many doors to contact people with the Gospel. He was eager to teach anyone who would listen.

Frank and Grace were very generous with the worldly goods with which God had blessed them. Thus, they supported good works and sound preachers financially, as well

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Contending FOR THE Faith™

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

Editorial...

As far as secular literature is concerned the following famous poem well states the disposition of mind that one must possess, cultivate, and keep no matter the sacrifice, if he is to be a man of integrity, conviction, and courage. How much more so is this true for the man of biblical faith and love who chooses to live the Christian life. That being the case, we are most happy to dedicate Kipling's poem, "IF" to the memory of our dear departed brother in the Lord, Frank Carriger with whom, along with all the faithful, we expect to be reunited when this age closes and eternity dawns. May God's richest blessings continue to be on Frank's faithful Christian widow, Grace.

IF

Rudyard Kipling

*If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;*

*If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build'em up with worn-out tools;*

*If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"*

*If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!*



"PRECIOUS MEMORIES, HOW THEY LINGER..."

(Continued From Page 1)

as by their encouragement and prayers. Often the phone rang and it was Frank, checking on our work and offering words of support.

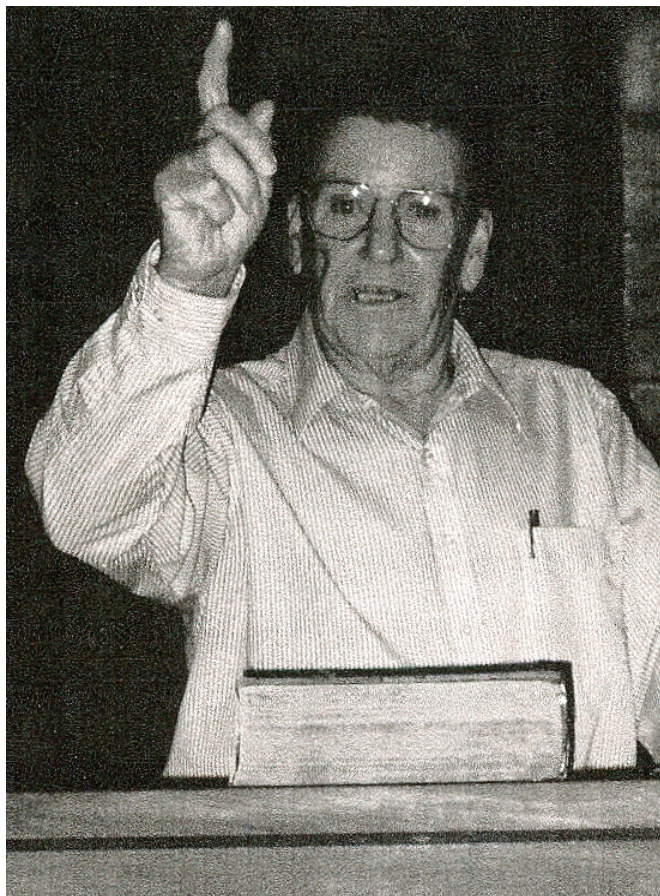
Frank would fight the good fight. When false teachers arose to spread damnable heresies, he would oppose them. Frank Carriger was not cowardly when it came to standing against error. He saw many in the brotherhood swing toward the left and it grieved him. Still, Frank would be counted among voices that objected to errors. When false teaching came to his home congregation at Beeville, TX, Frank did what he could to stem the tide of apostasy. When it was clear that he could do no more, Frank had the courage and resolve to leave the congregation rather than compromise and hush his mouth about the errors propagated.

Frank preached the Gospel. When he became so very sick with cancer, he was helping the church in Bishop, Texas by preaching periodically there. He lamented, as the disease progressed, that he could no longer preach. But in fact, Frank's ser-

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In charge of the meals for the 1993 Summer Lectureship in Beeville, TX, Frank rests by leaning on a lectern as he looks over the big crowd gathered for the meal on August 15.



Frank on the Restoration Tour in 1994, speaking at the Cane Ridge Meeting House in Cane Ridge Kentucky.



~~~~~



In 2005 while visiting in Colorado, Frank took time to read his Bible and relax in his and Grace's motorhome.

mons—by life and mouth—continue to bless others even now.

I cannot recall just how many days I have spent in the Carriger house but I always knew that we would find hospitality and spirituality in the home. I hunted with Frank, and we enjoyed the many instances of talking for hours in a deer blind. You could not talk to Frank long without the subject turning to the Bible. The Carrigers helped us with youth Bible camp. Frank had a great sense of humor and kids loved him.

The last time I talked with Frank was by phone, a few days before he died. He told me how much he loved us, and told me to keep standing for the Truth. I appreciated his charge. I intend to do that very thing until the end so that by the love and grace of our kind God, I can see Frank Carriger in a place where there will be no more parting. Our lives are richer for having known Frank Carriger. Our prayers continue for Grace.

—1650 Gander Slough Road
Kingsbury, TX 78638

Frank loved to preach and was always ready to do so. The following Scripture was one he often quoted. **"...be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"** (1 Peter 3:15). Thus, the family put it on his casket along with his Bible, hat, rope, and boots. These items were placed among greenery and pine cones from Carriger farm/ranch.





In 1995 Frank traveled with Joe Cox, Jack McKinley, and Dick Stevens in an attempt to begin a school China. It was to be a school where English would be taught, using the Bible as the textbook. However, the flat (apartment) was so expensive the needed money could not be raised to purchase it.

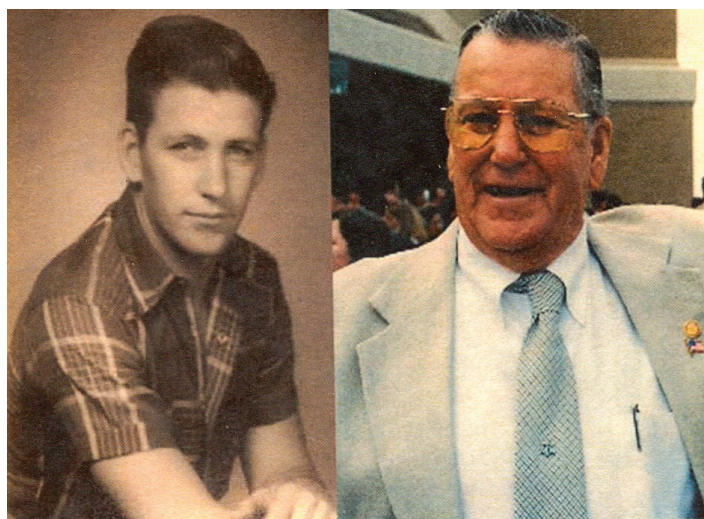
The young man's name standing with Frank is "Jackson". This picture was taken in the Republic of Singapore while Jackson was in school there. His father was a communist official whom I met along with Jackson in a trip to the Orient that involved a brief visit in China in the early 1990s.

I do not believe I ever knew a man who was any more ready unto every good work as was Frank. He and Grace were steadfast in their dedication to the Lord and in asking for the Old Paths wherein is the good way.

—DPB

King David wrote **"I have been young, and [now] am old..."** (Psa. 37:27). The sentiments of David are true for those of us whose youth has faded. As the pictures below clearly show the same was true of Frank. Personally, I always thought of Frank as the typical atypical Texan. He was not afraid of hard work and, possessing the pioneer spirit of independence and self-reliance, he stuck to his guns as it were, no matter the cost he and Grace had to pay in order for them to remain faithful to God. So, there was far more to Frank Carriger than his Texas nature and heritage—it was his determination to do what he believed was right without compromise. Although he was late in obeying the Gospel, he excelled in his service to the Lord far beyond others who were members of the Lord's church many years before he put on his Lord in baptism. To me he was a great example of the power of the Gospel of Christ to convict people of their sins, convert them to Christ, and keep them saved. And, I know much of the credit for Frank's obedience to the Gospel at mid-life was due to Grace's exemplary Christian life daily lived before him.

To know Frank was to know how much he was grieved at the apostasy of brethren. He lamented their cowardliness in their failure to stand for the Truth and oppose all error. He was no fair weather friend or sunshine patriot. Frank was a stalwart soldier of the cross of whom the world is not worthy. We, therefore, long for that eternal day when all of God's faithful children are safely in their eternal home, never to bid farewell to one another again. "Precious memories how they linger." —David P. Brown



MAC DEAVER, WOODS, NICHOLS, AND DIRECT HELP FROM THE HOLY SPIRIT

Gary W. Summers

Mac Deaver, the champion of “the direct help from God” heresy, occasionally prompts the reader who is considering his 2007 book (**The Holy Spirit**) to laugh. He does not intend to be humorous, but the reader cannot help but chuckle at his tactics. In his first chapter, Mac tried to establish that Gus Nichols agreed with his position while at the same time saying that in his oral debates he “never claimed brother Nichols to be in agreement” with what he had publicly defended (11). It is confusing, then, to hear him say that brother Nichols probably did agree with him (12). Anyone who has read Gus Nichols’ book on the Holy Spirit knows that he did not agree with Mac, despite Mac’s suspicions to the contrary. Do these quotes of brother Nichols (from his book, *Lectures on the Holy Spirit*, published in 1997), sound like he believed that the Holy Spirit directly helped or influenced the Christian?

Question: Should we pray to God to give a preacher a “ready recollection?” Is this providential, miraculous, or what?

Answer [from brother Nichols, GWS]:

That’s all borrowed from the Apostles in John 14, when Jesus promised them that the Spirit would inspire them to reveal Christianity, to reveal the Gospel. He said, **“He shall bring to your remembrance all things whatsoever I have said unto you.”** (John 14:26) Jesus did not want them to go out and preach without knowing exactly what he had taught, without any perversion whatsoever. He would not let them preach until they had received that power.

In Luke 24:48, he said, **“Ye are witnesses of these things.”** And then in v. 49, **“Tarry ye in the city of Jerusalem until ye be endued with power from on high.”** It is error for a man to claim that same power tonight, when he is not an apostle, not in the same class they were, when the world is not in the same condition (Acts 1:8). They had no New Testament at that time, not a line of it. And I say again, it is a pity for people to reason in circles and ignore the facts that make a difference (151).

The reason that this quote is particularly pertinent is that many of Mac’s supporters are constantly asking, “Don’t you ask for the Holy Spirit to help you when you preach?” or some variation of that sentiment. Brother Nichols, whom Mac alleges to agree with him, utterly demolished that view. Following is another comment that cannot be misunderstood.

Question: How does the Holy Spirit guide men today other

than through the Word?

Answer: Tonight I have been saying over and over that he does not! The Holy Spirit’s guidance is in the written word of God, and by it he does a thorough job guiding us. **“Thou shalt guide me with thy counsel.”** (Psa. 73:24) (83).

Unlike Mac, brother Nichols believed that the Word of God was sufficient and that we did not need direct help. This next quote is equally clear.

Question: Does the Holy Spirit speak through men today in a direct way? Does he motivate them to speak by “influence” on their behavior?

Answer: The Holy Spirit now through the Bible influences us to speak; but there is now no direct “independent of the word” operation, or revelation, for us. Such ideas “make the word of God of none effect” today because people will “turn up their noses” to the word, and look forward to, or expect, imaginary direct revelation. This is absolutely a “decoy” to get people away from the word of God. The whole thing is a work of Satan, who wants to belittle the “word” of God and render it ineffective (82). [These and other quotes from brother Nichols are also found in *Studies in Luke* edited by Dub McClish (717-19) GWS.]

It is both comical and sad to see Mac Deaver trying to get brother Nichols to agree with his position. His treatment of brother Woods is also both puzzling and humorous. In chapter one of his book, Mac spent a good deal of time trying to show that brother Warren utterly defeated Woods’ position on the Holy Spirit’s indwelling at a forum in 1967. Then Deaver begins his third chapter by attacking what Woods wrote concerning the Holy Spirit. But after doing so, he then tries to convince the reader that this man with lame arguments actually agrees with him (does that make Mac equally lame?). In other words, if the man was so erroneous in his Holy Spirit views, as Deaver alleges Woods was, then why would he trumpet that Woods agrees with him? Mac does not seem to be able to help it. Sooner or later, everyone agrees with him.

It parallels the global warming enthusiasts. If it is hot, that is evidence of global warming. If it is severely cold, that is also evidence of global warming. If it is too wet or too dry, guess what? It is just further proof of global warming. So it is with Mac. If someone’s views are different from Mac’s, he nevertheless agrees with him. Even if he plainly denies what Mac believes, he still wrote a phrase or sentence that could possibly be construed as agreeing with Mac. There

is no escaping this irresistible conclusion—everyone agrees with Mac!

James 1:5

Since this discussion focuses on James 1:5, let us see what Mac says, what Woods says, and what the Scriptures teach. To begin with, James 1:5 teaches: **“If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.”** The first thing that one studying the book of James would notice is that this verse is not isolated but is part of a text. The wisdom being sought here is probably that which will enable the Christian to understand the reason for various trials which must be endured in order to develop patience (vv. 2-4). After this verse come three more that encourage the seeker of wisdom to pray in faith; if he doubts, he will not receive an answer because he is unstable and double-minded.

Brother Woods kept this verse in its context; he wrote: “The ability to see great blessings in sore trial is not an inherent one, and must, therefore be acquired” (40). Brother Woods then elaborates on the means by which this wisdom is and is not acquired. He made clear that this wisdom does not come from:

- 1) a study of philosophy;
- 2) meditation;
- 3) consulting with wise men.

In other words, brother Woods differentiated between a) knowledge obtained through study by the accumulation of facts, and b) wisdom, which is the ability to apply the knowledge one has learned. In that connection he wrote that facts stored in the head “are obtained only through mental effort” (40). Wisdom, on the other hand, can only be bestowed by God.

Whether the reader agrees or not with brother Woods, the point is that this is what he taught in his commentary. He closed this section by saying that the manner in which God grants the wisdom prayed for is not dealt with in the text, which is absolutely correct. James did not tell how God would grant the wisdom—just that He would.

Everybody Agrees With Mac

Perhaps a television network would like to pick up the above title as a religious sequel to the secular *Everybody Loves Raymond*. Although brother Woods simply stated a fact—that the manner of God’s granting the wisdom was not specified—Mac immediately (and incorrectly) draws the conclusion that therefore brother Woods believed it was a direct infusion from God. He argues that, since the wisdom can only come from God and not through mental effort or study, that it must come direct from God’s mind to ours. Mac concludes: “Now, will someone please explain to me how it is that brother Woods did not imply direct help from

God!” (49).

Okay, Mac, read the following explanation carefully. What are the ways in which God can grant His people wisdom? Of course, there is the direct method, which was actually done in the first century. Wisdom is one of the nine spiritual gifts that Paul lists in 1 Corinthians 12; in fact, it is the first one he mentions (v. 8). The second is knowledge. In granting these gifts, God gave Christians the information or the ability directly. Just as prophets were given the words to speak, those with these gifts could communicate spiritual knowledge they had not studied to obtain or impart wisdom which usually came from observation and application of principles. By the way, to say that God grants wisdom today directly implies that these gifts are still operational. If it is argued that even one of the gifts remains operational, how can anyone shut the door to the other eight, which includes speaking in tongues and the working of miracles? To suggest that brother Woods would have opened this door would be a repudiation of everything that he ever taught on this subject.

Although brother Woods affirmed that wisdom did not come through mental effort, which studying would require, he did not rule out thinking, period. Suppose, for example, that the one praying for wisdom to understand why Christians face trials was brought face to face with a situation in which a brother had suffered. God, through His providence, might allow him to overhear a conversation in which a pagan was so impressed by the demeanor of the Christian in the face of the trial that he was now considering the authenticity of Christianity. Having heard of the benefit of a brother’s suffering, he immediately achieved the understanding for which he had prayed. Did this wisdom come from study or meditation? No, he grasped the point in a moment, in a flash (as it were). This sudden realization that came through God’s providence required a minimum of mental activity—totally unequal to that which is achieved through mental effort.

If Mac immediately rules out the explanation just provided for God giving wisdom through providence, he would do so erroneously. Misapplying what Woods said about knowledge requiring mental effort, Mac then concludes that no mental effort is required in wisdom, either: “Thus, it has nothing to do with reflection or any other mental activity at all” (49). As already shown, the mental activity required in studying and learning and the mental activity in coming to a sudden realization are two entirely different matters.

Andrew Connally

Now the careful reader notices a bit of misinformation in Mac’s book on the Holy Spirit. Below the quote from brother Guy N. Woods is footnote 50, which begins on page 48 and finishes on page 49. Mac states that Connally quoted the Woods’ passage and then drew the following conclusion: “But God gives it, directly to us, and He gives it ‘liberally’”

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Our 2010 lectureship and book was well received and we thank all of those who purchased it. 2011's lectureship book compliments last year book and we trust you will obtain it to complete the two volume set of *Profiles in Apostasy*.

Literature, books in particular, is one of the tools of Satan and in the last several years false teachers in the church have produced many of them. Aided by the internet, error abounds and permeates the church.

In continuing with our efforts to expose and refute error no matter who teaches it and wherever it may be found, we have produced this second volume exposing those who seek to change the Lord's church into a human church.

As in our 2010 book, the 2011 book contains information that will help the faithful child of God remain faithful and successfully combat those who are exchanging the Truth for a lie. The change agents in the church must be stopped. The 2011 book along with our 2010 book will help one to stop their mouths.

—David P. Brown, Editor

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(Continued from Page 6)

(49). The only problem is that Connally made that statement before quoting the passage by Guy N. Woods. Whoops! All right, it is only a technicality, but is it one that a man who prayed for wisdom would make? Surely, Mac prayed for wisdom in writing his book.

Connally was assigned James 1:1-12 for the ninth Annual Denton Lectureship book, which was published in 1990. The quotation cited above came before the Woods' quote. Immediately after it, Connally wrote "Thus here is something God does for the child of God personally and directly in response to believing prayer" (50). What Connally meant by the word directly only he knew. In 1990 Mac did not hold the position he currently advocates, let alone Andrew Connally. It could be the case that he was thinking of God's providence, in which God brings something about apart from the Word rather than as a result of our studying the Word.

Certainly brother McClish, who edited the book, did not understand brother Connally to be saying that God infuses wisdom directly into our minds, just as He would have a spiritual gift in the first century. As editor of the original *Gospel Journal*, brother McClish devoted an entire issue that dealt with the various aspects of Mac's teaching. Mac did not say that either Connally or McClish agreed with him (which is surprising), but he did offer this comment in the footnote 50 already alluded to: "Notice that Connally uses the word 'directly,' and please consider that this book was edited by Dub McClish" (49). The reader is left to draw his own conclusion, but the implication is that Connally agreed with Mac and that McClish did not disagree. Had brother McClish thought that brother Connally referred to anything but providence, he would have spoken to him about it. Furthermore, of those who attended the lectures or read the book not one asked even so much as a question about it, let alone lodged a complaint. [This information was obtained in a telephone conversation with brother McClish on May 7, 2011.]

Wisdom

James says to pray for wisdom, but Jesus had earlier promised others that they would be granted miraculous wisdom. In Luke 12:11-12, He said that, when His disciples were delivered up to authorities, they should "not worry about how or what" they should answer. In other words, both knowledge and the wisdom to use that knowledge would be provided. Jesus added that the Holy Spirit would tell them in that very hour what they should say. This same idea is repeated in Luke 21:14-15 when Jesus told His disciples: **"Therefore settle it in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist."**

This means that God gave them the words directly and

the ability to speak with wisdom. Again, this clearly indicates a miraculous ability. Do we still have this ability today? No, the promise was made to Jesus' disciples in the first century who did not have the Scriptures—not to us who do have the opportunity to learn and use them properly. Stephen literally did what Jesus promised. As he faced his adversaries, "they were not able to resist the wisdom and the Spirit by which he spoke" (Acts 6:10).

Of course, Jesus Himself set the standard. When He finished teaching on various matters, no one had anything else to say. He perplexed those with His question on John's baptism so that they admitted they did not know how to answer Him (Mat. 21:23-27). When He gave His answer on taxes, they marveled and left (Mat. 22:22). When He answered the Sadducees concerning the woman married to seven husbands **"they were astonished at His teaching"** (Mat. 22:23-33).

Jesus silenced His adversaries with His great wisdom. Mac has silenced no one. Daniel Denham wrote 90 pages of criticism of Mac's book, which is included in *Profiles in Apostasy #2*, recently published by Contending for the Faith (Feb. 2011). He had at least three times that material which he has accumulated on the subject, showing the fallacies of Mac's reasoning and positions. If Mac had a fraction of the wisdom of Stephen, the apostles, or the Lord, no one would be able to refute the positions set forth in his book, but brother Denham, this writer, and others have shown that Mac's teachings do not reflect wisdom but rather folly.

Mac wrote on page 109 "that God in answering our prayer would be increasing our personal capacity to grasp or comprehend that wisdom provided in the Scriptures...." Really? And Mac knows that—how? Mac's problem is that he teaches that man, when he prays for wisdom, cannot receive information; so he fancies instead that God will enhance his "personal capacity to grasp or comprehend that wisdom provided in the Scriptures" (109). In other words, he alleges that his comprehension skills of the revealed Word would increase.

Brother Denham rightly says: "There you have it! Just accept Mac's doctrine and God will multiply your brain cells, energize your cognitive functions, and/or juice up your intellect" (*Profiles in Apostasy #2* 115). Once again, we see that Mac's case is built on assumptions that are only conjectures. James is not teaching that our brain cells will be supersized if we pray for wisdom. In some manner God will grant our request, as brother Woods wrote. God is capable of supplying wisdom in a way other than directly.

—5410 Lake Howell Road
Winter Park, FL 32792



The Lord is never directing a man who
is headed in the wrong direction.

AN IGNORAMOUS PAR EXCELLENT

David P. Brown, Editor

An alleged Christian heard a certain sermon. He declared that he did not believe the preacher's sermon example was true. This same brother stated that unless the preacher who gave said sermon example did not name names and other specific facts pertinent to said sermon example, the preacher's failure to do so would mean that his sermon example was false and, therefore, the preacher who gave that example in his sermon is a liar.

The following is the enumerated account of the previously referenced sermon example used by said faithful Gospel preacher.

1) Brethren who waited on the Lord's table were offended by the immodest dress of certain females in the worship assembly.

2) At least some of the immodestly dressed females were elders' daughters and granddaughters.

3) These brethren who witnessed the immodest dress of said females encouraged the preacher to preach a sermon on Biblical modesty and he did.

4) The elders did not approve of said sermon on modesty because they recognized that it applied to their immodestly dressed daughters and granddaughters.

5) By said elders' unwillingness to uphold said Biblical sermon on modesty, said elders were not concerned about the souls of those in their flock, including their own daughters and granddaughters.

6) Thus, the aforementioned elders fired the preacher because he preached said sermon on modesty.

7) Therefore, said elders at least proved that they loved sin more than righteousness.

This alleged Christian who heard the example in the sermon by the aforementioned preacher denies that said sermon example is true. He says that said preacher manufactured the story because the preacher did not and will not name names or give other specific facts in said example. Furthermore, he does not believe that the seven points previously noted could happen in a church of Christ.

Please consider the following concerning Jesus.

1) Although for 1500 years the Jews had been under the Law of Moses (the schoolmaster to bring them unto Christ—Gal. 3:24), the rulers of the Jews in Jesus' day, who should have been lovers of righteousness and should have exemplified their love for the Truth of God's Word before the Jewish nation, rejected Jesus as the Son of God.

2) These same Jewish rulers, along with other Jews, became offended when they perceived that some of Jesus'

teaching was directed toward their sins.

3) Said Jewish rulers rejected the adequate evidence and credible witnesses that proved Christ was (is) the Son of God (John 20:30, 31).

4) Said Jewish leaders were dishonest hypocrites.

5) Said rulers were not concerned about leading their fellow Jews according to the Truth.

6) Said elders and rulers of the Jews loved sin more than righteousness.

7) Thus, these said elders and leaders of the Jews sought, requested, caused, and received the death of Jesus.

Does the alleged Christian who rejected said preacher's sermon example desire to attempt to deny the Truth of the account of the Jewish elders and leaders who rejected and crucified Christ on the same basis as he rejects as true said preacher's sermon example?

Did the reader notice that my first paragraph gave a generic account of said "alleged Christian's" opposition to said preacher's sermon example in the same manner that said preacher delivered his sermon example? I did not name names or site specifics that would tell anyone who the "alleged Christian" protestor was, or who the preacher was that preached said sermon containing the example that said "alleged Christian" declared to be false, or where and when said sermon example was given, or when and where said "alleged Christian" made his said accusatorial protest, or to whom and to how many it was made. *Thus, according to the "alleged Christian's" lame logic the information contained in my first paragraph of this report is false and I am a liar.* However, although a generic account of a truth this "alleged Christian" knows that the first paragraph of this narrative is a factual and accurate account of said matter revealed in the first paragraph of this treatise. Moreover, the generic first paragraph of this missive could well serve as a good sermon example—if for nothing else than to reveal the absurdity of the fermented thinking in which this "alleged Christian" engaged in arriving at his moronic conclusion about said preacher's sermon example.

Remember, this "alleged Christian" took the erroneous and extremely absurd position that, before an historical account of an action may be used as an example in a sermon, all the details and specifics of that historical account must be related to those hearing/reading the sermon. If the details are not related in the sermon or article, the example must be considered false and the preacher or writer labeled a liar.



THE CHILDREN ARE STARVING

Sonya West

While scanning through a popular magazine recently, I observed an ad asking: “Can you see childhood hunger in this photo?” The ad included a picture of six children sitting arm-in-arm on a brick wall. The caption under the picture stated: “1 in 6 kids in America is at risk of hunger.” The advertisement implored help to end childhood hunger by Americans holding bake sales in their communities.

The popular reality show “Biggest Loser” boasts raising thousands of pounds of food by challenging those that want to lose weight to log into the “Biggest Loser” web site and record their weight loss progress. The sponsors of the challenge pledge to donate to food banks across America one pound of food for every pound of weight lost.

Are children in America hungry? Can starvation be possible in a country with the highest adolescent obesity rate in the world? The debate is on. If there are those that do not have, then those that do should be eager to help them. That is the Christian way. **“Therefore to him that knoweth to do good, and doeth it not, to him it is sin”** (Jam 4:17).

However, this study will not concentrate on the physical needs of America’s children—it will concentrate on something far more urgent and important. The children of America, and unfortunately the children of some who call themselves Christians, are starving spiritually.

IN AMERICA

Children today are being bombarded with governmental officials, educational institutions, and Hollywood superstars telling them that spiritual matters are overrated. We live in a time where children are overloaded with information. However, the information is coming from the wrong sources.

The federal government is attempting to pass laws in a way to undermine the freedom to practice religion. Even though our United States Constitution allows for religious freedom, we are being told that this 223 year old document is archaic and not “up with the times.” Foolishly, the youth of our nation are being programmed to believe that the current federal government knows better than our forefathers. Instead of the Biblical concept of parental responsibility of rearing children (and interestingly enough the founding fathers’), we are being fed the idea that “it takes a village to raise a child.” This “village” is not everyone working together within a community, as they want us to believe, but the federal government and the United Nations making all the decisions in EVERY aspect of a child’s life. Basically this means, Americans can “birth the babies” but the government will take over from there.

Educational institutions, even on the lowest levels, have

taken the Biblical account of creation out of textbooks and replaced it with the “theory of evolution,” that is presented as a fact. These same institutions are allowing textbooks and reading books to promote homosexuality as an “alternative lifestyle,” abortion as a “woman’s right,” and any and every other sin as permissible as long as it “feels right” to the perpetrator.

The link between the government and educational institutions is seen in the determination of what is taught within the system. Some state and local educational boards still try to remain loyal to the “little red school house”—emphasizing high academic standards and strong discipline procedures. However, most are threatened with the loss of federal funding if the “no child left behind” curriculum is not implemented. On the surface this sounds like a wonderful plan, but upon careful review it can be seen that this is just one more way for the government and educational systems to raise our children. Standards of academics are lowered to keep children from being “left behind” instead of the children being required to study to reach the standard. Courses on issues like homosexuality, sexual freedom, abortion, and all manner of tolerance are required to be included in the curriculum or public funding is stopped.

Discipline is defined as “re-directing.” Instead of children receiving punishment for unacceptable behavior they are “re-directed” in a way to get them away from the “undesired” behavior. Notice the words *bad* or *wrong* were not used. The use of “negative” terms is not longer “politically correct.” Under this curriculum and others, nothing is considered absolute. Therefore, there is nothing that is absolutely right or absolutely wrong. Everything is relative. No boundaries or limits are put on the children in the classroom, therefore allowing them to “explore” their own reality.

Then, the entertainment industry has decided that they are the ambassadors for all political, moral and even religious matters. Movies, TV shows, videos and songs are no longer for pure entertainment—they are to promote some political or moral agenda. Children are exposed to this moral decay even at the youngest ages. Children cannot watch a cartoon or a “kid’s show” without seeing or hearing propaganda.

IN THE HOME

Good parents would not in any way let their child starve for physical or emotional nourishment. Unfortunately, we see Christian families putting more emphasis on worldly matters and thus causing their children to starve for spiritual food. More emphasis is put on whether the child is a good

student in secular matters but very little, if any, encouragement is given for that same child to be a good student of God's Word. When teenagers are unable to find the books of the Bible or cannot quote passages like John 3:16, parents are failing to feed their children God's Word. Children are pushed to excel in sports activities, but they are not encouraged or pushed to excel in preparing themselves to run the Christian race. Bible class lessons are not studied at home and assigned memory verses are not learned. When Bible class teachers question the parents, the teachers are told that neither Johnny nor Susie have time for those matters. The big turmoil comes when a Bible class teacher requires the students to take tests or when he/she sends home progress reports. How dare anyone evaluate spiritual knowledge? Why would or could any Christian parents allow their children to continue to starve in these spiritual matters?

IN THE BIBLE CLASS

Unfortunately, we have reached a state in the church where, in some congregations, there is little or no Bible being taught in the Bible classes. Instead of Johnny or Susie being taught a lesson from the pages of God's Word, they are taught some "story" that resembles a Bible lesson, then asked questions such as: "How does that make you feel?" or "Does that make you happy or sad?" The lesson is read from a perversion of the Bible, then application stories are discussed that pull the child so far away from the Biblical Truth that the child has no idea what really has been taught. Don't mistake it—application for our lives should be drawn from Biblical lessons but when the application story is emphasized over the Biblical Truth, then the whole point has been missed.

Furthermore, how a child feels about a matter is really of no value when it comes to what God requires of His children. The "me" generation has forced us to believe that everything is about us and not about what God wants for us or of us. This is even seen in the curriculum that requires, as mentioned, for the teacher to ask such questions as listed above. The point should be: how do our actions make God feel?

There also seems to be more coloring than studying of God's Word in some Bible classes. Children are sponges and they can absorb a lot of information. We sell them short when we think coloring is the best they can do. Even the youngest of children can memorize Scriptures, recite the Bible story back after the teacher has taught the lesson, and a host of other good activities that require them to study and learn.

IN THE ASSEMBLY

The same Christian parents that are spiritually starving

their children at home are also starving them during Bible class and worship assemblies. The starvation actually starts before they arrive at the church building. The children are allowed to stay up too late on Saturday night and then are dragged in late to Bible class on Sunday morning. When the children arrive at the classroom, they are still so sleepy there is no way they can absorb anything that is taught. Also, these children are not required, by the parents, to bring their Bible to class or to have prepared for the class in any way.

These same children are allowed to wear any fashion attire they wish to the Bible class or worship services. One might ask: "What does this have to do with starving children spiritually?" It hinders spiritual nourishment! This can be seen in several ways. The first way is in attitude. When one dresses children in a sloppy or casual manner, it keeps children from realizing the serious and respectful way we should approach the study of God's Word and our worship to Him. They see worship as the same as any other event. Secondly, when a young lady is having to constantly "pull down" her skirt because it is too short or "adjust" her shirt to cover the appropriate areas, this distracts others who are looking at the "uncovered parts." It also distracts the young lady from being able to listen effectively because she is spending all her time "adjusting." Parents should be very conscious of what is worn at all times, but especially to Bible class and worship.

Christian parents are also starving their children by the way they let their children act during the worship assembly. The worship time is a Christian's time to glorify the Father in song, to talk to the Father in prayer, to observe the death of our Savior in the Lord's Supper, to give as we have been prospered during the collection, and to study the Word of God while listening to the sermon. Children should be taught to respect and reverence every "act" of worship. Faithful brethren do not advocate children having their own service separate from the adults because it is not authorized by God (Col. 3:17). These same brethren, however, are treating their children in a way to separate them from this time of worship. Children should be taught to sing, pray, give, and listen to the sermon. It is understood that they cannot participate in the partaking of Lord's Supper unless they are Christians. However, we are doing everything to distract them from learning how to participate in all the areas of worship. Parents are allowing children—who are old enough to participate in worship—to play, draw, sleep, etc., instead of teaching them to sit up, sing and take notes. If a child is old enough to go to school, he is old enough to take notes of the lesson, sing, and be quiet during the prayer. Younger children can also do these things, but by the time a child is

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school age he is definitely old enough to participate.

Hosea 4:6 warned:

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

God's people would be destroyed or would starve because they would not know God's will for them. We scratch our heads and wonder why the church as a whole is becoming so weak. IT IS STARVING ITSELF TO DEATH. The children are not being taught, thus allowing generations to arise that do not know God.

WHAT DO WE DO?

The answer to this problem is as easy as it is for someone that is starving physically. FEED THEM! We cannot control the world but we can control what goes on in our homes and in God's congregations. Feed the children the Word of God in the home, the Bible class, and in worship.

In the home, children should be taught from birth how important the Word of God is to our salvation. This can be done through family devotionals, through them being taught how to pray, and through them seeing how important it is to be on time for Bible class and worship. They need to be prepared by having studied the lesson and having learned the memory work. They also need to be held responsible for having a Bible with them at Bible class and worship. If parents are faithful Christians, the children will feed on this example and will inevitably learn to be strong Christians. Children should be exposed to every opportunity to receive Biblical teaching. This can be accomplished not only by weekly Bible classes but also by making sure they attend Vacation Bible School, lectureships, and Bible camps. Deuteronomy 11:18-19 states:

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

Israel was promised a blessing if they taught God's Word and lived it. The blessing of eternal life will be ours and our children's if we teach them the way of the Lord and live it.

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Bible class teachers need to be prepared to teach the Bible lesson and teach it from God's Word. Don't underestimate the ability of the young to learn. Challenge them to learn as much as they can. Repetition is a great tool; however, there is more to the Bible than just a few favorite "stories." Challenge them with some "meat." They will starve if they stay with "milk" only.

Finally, children should be taught how to act in worship and learn how to participate. Again, they learn by example. If parents and other Christians do not take worship seriously, how will the children learn to take it seriously? Meal time and nap time—for those that are of age—should not take place during worship. How are they going to learn if they are not taught? Worship time should be a time for teaching all children, even the toddlers, how to worship God.

Let not another generation of our children starve to death. They are **"hungering and thirsting" after righteousness** (Mat. 5:6). FEED THEM!

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LONE STAR BIBLE CAMP

June 5-10, 2011

Theme: The Beautiful Bride of Christ



About Lone Star Bible Camp

The Lone Star Bible Camp is located 4 miles north of Bellville, Texas and 12 miles south of Brenham, Texas on Hwy 36 N. The Lone Star Bible Camp uses the facilities of Woodmen of the World. This is a beautiful 66 acre campground with a 10 acre lake located in the rolling Texas hills. We emphasize Bible study, fellowship, edification and spiritual development. Bible classes and devotionals will be conducted everyday and the week will culminate in a group review of the material studied. The Lone Star Bible Camp is staffed by the Churches of Christ located on Fish Hatchery Road, Huntsville, TX and Spring, TX.

Various Activities Provided

The Lone Star Bible Camp offers opportunities for Bible classes, physical recreation and guidance from a faithful and experienced camp staff. There is a dining hall and an up-to-date kitchen with an experienced kitchen staff. There are two large air conditioned dormitories and a covered pavilion housing a full court basketball and volleyball area. Campers will enjoy the large swimming pool staffed with licensed professional life guards. Also available are 3 fishing docks, paddleboats and canoes. This shaded campground offers many nature trails for hiking. In keeping with biblical modesty, boys and girls swim separately. And, all involved in the camp have a dress code by which they must abide. There will be a nurse on duty throughout the week to take care of medical needs.

A Message From The Director

The 2011 camp session is June 5-10. Our study theme is: *The Beautiful Bride of Christ*. All involved with The Lone Star Bible Camp invite and urge you to send your children, grandchildren or other children to join us for a week of Bible study, fellowship and fun. I have the privilege and responsibility of serving as the camp director and I extend my personal invitation to you to be a part of this Christian endeavor. It is The Lone Star Bible Camp staff's desire and prayer to assist parents, grandparents and other child care providers in spiritually strengthening the youth of today who truly are the future of the Lord's church.

Camp Director: *Bruce Stulting*

**For applications and further information visit:
www.lonestarbiblecamp.com**

Liberalism and Conservatism

L. L. Brigrance, Freed-Hardeman College, 1941

Liberalism carries the idea of freedom from restraint; of not being bound by established forms or doctrines; free to follow one's own opinion, judgment, or sense of expediency. In religious matters liberalism is opposed to a strict construction of God's Word. It permits the modification of the teaching of the Scriptures to suit the circumstances and conditions of the times. It allows the exercise of human judgment and wisdom in carrying out God's commands. It would condone the ignoring of some of God's commandments and the substitution of something else for others. In short, it does not believe that we must have authority, from the Scriptures for all we teach and practice, but that where they are silent we may do whatever we think to be good.

On the other hand, conservatism believes in conserving existing institutions; in preserving the *status quo*. It is "opposed to change or innovation," but believes in "letting well enough alone." In spiritual things it believes that God's Word is supreme and sole authority. It insists that God does not speak loosely or carelessly, but that "he says what he means and means what he says." It would, therefore, put a strict construction upon the Word of God "taking it at just what it means, adding nothing to it and taking nothing from it. It believes that where the Scriptures are silent, we should be also" believing nothing, teaching nothing, and practicing nothing. Beyond the peradventure of a doubt, this is what Thomas Campbell meant by his famous expression.

Who Are the Progressives? The liberals in the Restoration Movement have always considered themselves the "progressive element"; in fact, they took pride in calling themselves the "progressives," and their conservative brethren they stigmatize as "nonprogressives," "old fogies," "mossbacks," "antis," and other complimentary and endearing terms. The writer of these lines is a progressive, both by nature and by practice. He believes in that "noble discontent" that is never satisfied this side of perfection. Growth, development, improvement, greater usefulness, efficiency, success should be our aim in all things physical, mental, and spiritual. I believe in religious progress. I think all Christians ought to be "progressives." But what is religious progress? And what is a progressive Christian? Religious progress does not consist in departing from the "beaten path" and introducing new "ways and untried means." It does not consist in abandoning old beliefs and practices and substituting something modern and up to date.

God gave the world a perfect system of religion at the beginning of the Christian age, and it cannot be improved. It is fixed and permanent. It is inflexible. It is perfectly adapted to the needs of humanity in every age. To modify it is to impeach the wisdom of God and to usurp his authority. It is the sin of presumption. Religious progress, then, consists in discovering just what this divine system requires of man and conforming to it in all its particulars. It is the complete subordination of man's will to God's will. It is that course of self discipline and self-control that leads to perfect trust in God and to perfect obedience of his every command. Religious progress, to use the word of the beloved Larimore, is "to take God at his word, believe what he says, do what he commands, and trust him for the consequences." A progressive Christian is one who is coming nearer and nearer to the divine standard.

Yes, every Christian ought to be a "progressive." But the fact

is that these self-styled "progressives" are really retrogressives or digressives" maybe both. Instead of going forward toward the perfect standard revealed in the New Testament, they have gone away from it. They began their departures by the organization of unscriptural societies to do the work of the church, and they have come on down through various innovations, to downright infidelity on the part of many of them. Not a few of their preachers and college professors are modernists, skeptics, infidels. R. C. Foster, in a recent article in the *Christian Standard*, charges Dr. A. W. Fortune preacher and a professor in the College of the Bible, Lexington, Ky., with denying the resurrection of Christ and ridiculing anyone who believes it. He quotes him as saying to a class, presumably of young preachers: "No one believes any more that Jesus was actually raised from the dead." This is nothing but straight-out infidelity. It is a rejection of the very foundation of Christianity; **"if Christ be not risen, then is our preaching vain, and your faith is also vain; . . . ye are yet in your sin"** (1 Cor. 15:14, 17).

Other Departures—Another innovation that followed soon after the organization of unscriptural societies: the introduction of instruments of music into the work of the church. From the beginning of the Restoration Movement till about 1860 no mechanical instruments music was ever used in the churches of Christ. But along with the agitation for a "higher order of literature," "more cultivated ministry," "improved music," the "settled pastor," etc., there arose a demand for an organ in the worship. The first instance of the use of such an instrument, so far as is known, was at Midway, Ky., in 1860. Dr. DeGroot says in his "Grounds of Divisions Among Disciples of Christ": "L. L. Pinkerton closed a sixteen-year pastorate at Midway, Ky., in 1860, where he achieved the unique distinction of being the first Midwest Disciple to introduce a melodeon into church worship." The following quotation from J. W. McGarvey suggests another time and place where instrumental music was introduced and something of the evil it has wrought. From a lengthy letter which he wrote in reply to a brother who had asked some questions about what to do in a congregation that was having trouble over the introduction of an organ, we quote one paragraph as follows:

That a vast amount of evil has been occasioned by introduction of instrumental music into Christian worship is undeniable. Beginning with the first instance of it among us which I can remember, that which caused schism in the church in St. Louis, in the year 1869, progress has been attended by strife, alienation, and division, with all their attendant evils, in hundreds of congregations. Before this it had bred similar evils among the Methodist societies and Baptist and Presbyterian Churches; for all of these bodies in their early days knowing that the practice originated in the Roman Catholic Church, regarded it as Romish corruption, and refused to tolerate it until it was forced upon them by the spirit of innovation which characterizes the present century.

Of all the immediate causes of the great division among the disciples of Christ within the past century two things stand out pre-eminent "organized effort" and "instrumental music", these two, but the greatest of these is instrumental music. It has been our observation and experience that the organ has caused more strife, bitterness, division than any other single thing. It still remains as one of the principal barriers to any reunion of the liberal and conservative groups. Thus we see how "liberalism" kept on growing and adding one innovation after another until it brought instrumental music into the churches which precipitated the division, but the end is not yet. *GOSPEL ADVOCATE*, 3/27/1941. p. 294

—Deceased

Moral Issues We Face

36th Annual Bellview Lectures

June 11-15, 2011

Saturday, June 11			Tuesday, June 14		
7:00 pm	Is There an Absolute Standard of Morality?	Bruce Stuiting	9:00 am	Hate Crimes Laws	Lynn Parker
7:45 pm	Principles of Moral Decision-Making	Dub McClish	10:00 am	Stealing	Paul Vaughn
			11:00 am	Gossip	Roelf Ruffner
			<i>Lunch Break</i>		
			1:30 pm	Murder	David Hartbarger
			2:30 pm	Fornication & Adultery	Dub McClish
			3:30 pm	<i>Open Forum</i>	
			<i>Dinner Break</i>		
			7:00 pm	Homosexuality	David P. Brown
			7:45 pm	Gambling & the Lottery	Jess Whitlock
Sunday, June 12			Wednesday, June 15		
9:00 am	Comtemporary Music	Brad Green	9:00 am	Idolatry	Jimmie Gribble
10:00 am	Immodesty	David P. Brown	10:00 am	Illegal & Legal Drugs	Bruce Stuiting
	<i>Lunch Break</i>		11:00 am	Euthanasia	Tim Cozad
2:00 pm	Stem Cell Research	Jimmie Gribble		<i>Lunch Break</i>	
3:00 pm	Pornography	Johnny Oxendine	1:30 pm	The Ecology	Terry Hightower
	<i>Dinner Break</i>		2:30 pm	Abortion & Birth Control	Ken Chumbley
7:00 pm	Suicide	Terry Hightower	3:30 pm	<i>Open Forum</i>	
7:45 pm	Television & Movies	David Hartbarger		<i>Dinner Break</i>	
Monday, June 13			7:00 pm	Dancing	Brad Green
9:00 am	Medical Ethics	Michael Hatcher	7:45 pm	Consequences of Amorality & Immorality	Lynn Parker
10:00 am	Racism	Johnny Oxendine			
11:00 am	Impure Speech	Ken Chumbley			
	<i>Lunch Break</i>				
1:30 pm	Lying	Paul Vaughn			
2:30 pm	Alcoholism	Jess Whitlock			
3:30 pm	<i>Open Forum</i>				
	<i>Dinner Break</i>				
7:00 pm	Materialism	Tim Cozad			

Bellview Lectures Information

Housing

The Microtel Inn & Suites (8001 Lavelle Way; Pensacola, FL 32526) is providing a special rate for those attending the Bellview Lectures. The price (tax not included) is \$57.99—1 to 4 people per room. Their phone number is 850/941-8902. **Tell them you are attending the Bellview Lectures when making your reservations.** If you are planning on attending the lectureship you may want to make your motel reservations early.

Meals

The women of the Bellview Church of Christ will provide a free lunch Monday – Wednesday. For all other meals, a list of restaurants will be available at the registration tables.

Books

The lectureship book, *Moral Issues We Face*, will be available for purchase. The price of the book has not yet

been determined. The book will contain 29 chapters. This will be a soft-cover book. Everyone will want to purchase a copy and perhaps additional copies for gifts.

Books-on-CD

The Bellview lectureship books (1975-1976, 1978, 1988-2005, 2007-2011) will be available on CD in Adobe PDF. The price of the CD has not yet been determined. The CD also includes the *Defender* (1970, 1972-2010), *Beacon* (1972, 1974-2010), and other material.

Questions for Open Forum

If you have questions for the open forum you may email them to: mhatcher@gmail.com.

View Lectures Live on the Internet

If you cannot attend the lectureship in person, please view them live on the Internet: www.bellviewcoc.com.

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) 507-1776, (256) 507-1778.

-Colorado-

Denver—Piedmont Church of Christ, 1602 S. Parker Rd. Ste. 109, Denver, CO 80231, Sunday: 9 a.m., 10 a.m., 6 p.m., Wed. 7 p.m. www.piedmontcoc.net, Lester Kamp, evangelist. (720) 535-5807.

-England-

Cambridgeshire—Cambridge City Church of Christ, meeting at The Manor Community College, Arbury Rd., Cambridge, CB4 2JF. Sun., Bible Study--10:30 a.m., Worship-- 11:30 a.m.; Tue. Bible Study--7:30 p.m. www.CambridgeCityCoC.org.uk. Keith Sisman, Gospel Preacher. Contacts: Keith Sisman [From USA, Toll Free: (281) 475-8247]; By phone inside the U.K.: Cambridge (England): 01223-911243; Alternative Cambridge contacts: Joan Moulton - 01223-210101; Postal/mailling Address - PO BOX 1, Ramsey Huntingdon, PE26 2YZ United Kingdom

-Florida-

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

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

-North Carolina-

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

-South Carolina-

Belvedere (Greater Augusta, Georgia Area)—Church of Christ, 535 Clearwater Road, Belvedere, SC 29841, www.belvederechurchofchrist.org; e-mail belvecoc@gmail.com, (803) 442-6388, Sun.: 10:00 a.m., 11:00 a.m., Wed. 7:00 p.m., Evangelist: Ken Chumbley (803) 279-8663.

-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.

-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 6, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: 940.387.1429; tgjoriginal@verizon.net.

Evant—Evant Church of Christ, 310 West Brooks Drive, Evant, TX 76525. Office: (254) 471-5705; Jess Whitlock, evangelist (254) 471-5717.

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 and the internet school, Truth Bible Institute. www.churchesofchrist.com.

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

New Braunfels—225 Saenger Halle Rd. Sun: 9:30 a.m., 10:30 a.m., 1:30 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.