

The Watchman

O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me (Ezekiel 33:7).

Vol. 1, No. 1

Published Monthly at Elk City, Oklahoma

January, 2023

A Watchman on the Wall of Zion

Jerry C. Brewer

When Ira Y. Rice, Jr. returned to the U.S. 56 years ago, after working several years in Asia, he was astounded at the apostasy into which churches of Christ had sunk in his absence. He described his reaction in the introduction to his first volume of *Axe on the Root*:

Since coming back to the United States from Singapore and Southeast Asia over two years ago, I have been appalled as I moved from area to area and from state to state at the strange fruit I have witnessed growing on increasing numbers of trees—brotherhood-wide.

Fruit such as compromising . . . undermining . . . scoffing . . . secularizing . . . changing the church . . . uncertain sounds . . . church only a segment of a man-made movement . . . making light of truth . . . denominationalizing . . . language of Ashdod . . . degreitis . . . unscriptural fellowship . . . new winds of doctrine . . . not the only Christians . . . false teaching . . . false teachers not heretics . . . free to teach error . . . textual denial of God's Word . . . caring about what "others are saying" . . . unedifying jargon . . . human creeds . . . liberalism . . . no proof-text proof . . . sons of Roman Catholic Church . . . pseudo-intellectualism "Christian Atheism" . . . theological brainwashing. . . private interpretations . . . false relevancy . . . subversion of truth . . . conformity . . . educational pretentiousness . . . pride . . . worldly wisdom . . . clergy and laity . . . class consciousness . . . sophistry . . . sleight of men . . .

Because far too many are bearing such fruit among us, the time has come for us to do something about it.

Brother Rice **did** "do something about it" by issuing three volumes of his book in 1966, 1967, and 1970, and established his paper, *Contending for the Faith*. His paper was the extension of his three volumes of the *Axe on the Root*. While many arose from their spiritual slumber, far greater numbers ignored his documentation of widespread apostasy and continued to sink further into it. That led brother Rice to coin his phrase, "You just can't warn some brethren." That is still the case. As brother Rice's paper was an extension of his book 57 years ago, *The Watchman* is an extension of my book "*The Thing That Hath Been...*" *The Cycle of Apostasy*.

Fifty-three years later, brother Kerry L. Sword returned to the United States after 25 years of work in Ukraine. His reaction paralleled brother Rice's, as he observed the current condition of mainstream churches of Christ. I sent brother Sword an email message and opined that he must have been dismayed and amazed at what mainstream churches have done during his time out of this country. In an email message, dated Aug. 31, 2020, he replied:

"Dismayed and amazed at the changes in the church" may be a gross understatement. We are still in shock over the apathy, ignorance, and sin that we see our brethren in. This especially applies to the "elite" in the churches of Christ that so many hold in reverence and awe.

He further described his family's experiences after returning from Ukraine and settling in Henderson, Tenn. His description accurately pinpointed the massive problem that afflicts mainstream churches: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hos. 4:6).

It is a fact that the churches of Christ (at least here in America) are in a full state of apostasy. Those who cannot see this are either uninformed (being woefully ignorant of the

situation), or are a direct part of the problem. The only hope I see for the Lord's church here in America is if the Lord's people will wake up from their long slumber and start fulfilling their God-ordained obligation to simply preach the word (2 Tim. 4:2) and to "earnestly contend for the faith" (Jude 3). Is it indeed the case that **history repeats itself** (Rom. 11:7-10; 2 Thess. 2:10-12)? (Kerry Sword, Open Letter to Beth Kee, Sept. 16, 2019).

For the first time, some readers **may** have their eyes opened to the reality of doctrinal division among us. Some will be indifferent, many may be surprised, multitudes may be angered and my name will be anathema to them. It matters not. I am past four score years upon the earth and have little time left to "cry aloud and spare not." I am determined that "they shall not pass" while I live on time's side of eternity. Those were the sentiments of Leroy Brownlow in 1991 and they are mine in 2023:

I cannot be true to the church, I cannot be true to myself, I cannot be true to the God of Heaven unless I call attention to some of the winds of doctrine blowing against us today (Brownlow, "The Preservation of the Faith").

I detest and abominate what the bride of Christ has become in the hands of godless men. She has been stripped of her heavenly attire and re-clothed in the trappings of a mainstream harlot. What I have written needs to be said and I am neither ashamed nor afraid to mark those who have "gone out from us." I will not stand before my Lord in Judgment with blood on my hands because I stood silently aside while the Lord's beautiful bride was mauled in the hands of spiritual rapists.

Modern "mainline churches of Christ" are on an inexorable journey to eternal damnation. They are 21st Century Pharisees who compass sea and land to make one proselyte, and when he is made, they make him twofold more the child of hell than themselves. Readers of "*The Thing That Hath Been...*", and this paper, may deny and ignore the facts therein, but they cannot refute them and no rationale will make the scriptural facts that we write in *The Watchman* go away, or make them untrue. As long as breath is in us, we shall lift up our battle cry under the banner of the King of Kings, and we pray for victory through Him. "Seeing then that we have such hope, we use great plainness of speech" (2 Cor. 3:12).

Brother Foy E. Wallace, Jr., said that he had no friends when he was in the pulpit. We have no friends when we write the Truth in this paper. "Am I therefore become your enemy, because I tell you the truth?...do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 4:13; 1:10).

An Open Letter to Russell Earl, Jack Williams, and the Overseers of the OABS

Harrell Davidson

Brother, Russell Earl, your lecture entitled, "**A Distinctive Repentance**" was appalling as you libeled and slandered the good name of brother Guy N. Woods on Sept. 20, 2022 at the The 40th Annual Mid-West Lectures, in Independence, Mo., directed by Jack Williams. Obviously, you did not know brother Woods and you recklessly used hearsay to charge him falsely. You charged brother Woods with permitting alcoholic wine on the Lord's table and speaking in meetings for congregations that used instrumental music.

I asked you in an email dated October 6, 2022 the following question, "What church did he preach where the instrument was used and under what circumstances did he do so?" Your replied to me on October 13, 2022, saying: "It was a pattern he had that some of his day told me about. I do not know of the specific locations but such accounts have been told numerous times by honest brethren. Men who admired him, so why lie? Some other men of his day did the same but later in life stated it was not the thing to do." "**Some of his day?**" He died on December 1993. How many of his true friends remain today? Some may **say** they knew him but no close friend of his would ever impugn his character with your slanderous charge.

You gave me **no evidence**—only hearsay as your proof of your assertion. Since you did not give any proof whatsoever, I sent you one last email and I wrote, "It appears to me that you should get back in touch with your witnesses. By the way, I taught 5 years in OABS and was told by Tom Bright the director, that I had raised more money for the school than anyone at that time."

Now, there is the matter before you in which you never responded. I am still asking for the names of your friends who were also brother Woods friends. I want names and addresses of those who you said, “knew him and had no reason to lie.”

After your slanderous claim you had your “WOW moment.” Was that what you intended to do? When you had stated that all should have guilt about sin you said, “not so much if you’re” (pause, pause) “if you’re” (then flashing on the screen) “Guy N. Woods.” All of which was a misrepresentation of the sermon he had preached.

Regardless of that, what you did, as the video proves, and that without substantiation—or proof—and you are **still as silent as the tomb**. Doesn’t God’s Word say something about two or three witnesses when a thing is to be established? Try taking hearsay to any court in the land and you will be not be allowed to testify to something you **heard**. You must be a witness. Brother Earl, it is one thing to tackle a bull after he is dead but it is quite another thing to be brave enough to tackle one while he still alive. But **you** tackled a **dead bull** and that is what every faithful brother in the Lord who also thought when I pointed out the video. Remember, brother Earl, it is what you “**heard**” **someone say** not what you read or what you heard from brother Woods. The burden of proof rests on **you** as the affirmative who must prove your charges or to repent. You will find the word *gossip* as a synonym of hearsay and is a part of it's definition by *Merriam-Webster* as *rumor*. You need to repent of your use of *hearsay* to slander brother Woods to the public as broadly as your speech at the lectureship in Independence, Mo., September, 2022.

Furthermore, mention was made that the sermon of brother Woods on the “**Security of Believer**” was listened to several or many times. Even the lectureship director, brother Jack Williams, asked at least twice for all the vast audience and that could even be worldwide through YouTube, to listen to your lesson. I cannot doubt your word or his but to listen and hear are two different things and then to misrepresent overall what was said is a terrible observation and is sin in the sight of God.

Please note that in the first five minutes, brother Woods defined what he meant by believer. He used the figure of the synecdoche where a whole stands for the part and a part for the whole. He forthwith gave examples where faith sometimes encompassed all that is involved such as repentance, confession and baptism into Christ and forbids, as Paul did, of continuing in sin after the soul was cleansed in the blood of the Christ our Savior. He emphasized over again that he was only talking about a **faithful child** of God.

First John 2:1 shows that John is not talking about continuous premeditated sin but an inadvertent sin out of ignorance, weakness of stupidity. Brother Woods said, “Faithful child of God is not condemned. Did you observe that I said **faithful** child of God?” As he indicated that in the next five seconds one could be dead and that will be the case someday. Brother Earl, do you believe that? Surely you must. If so, and if there is any unconfessed sin in your life one that you are unaware of, what will be God’s judgment upon you? You did not confess it nor repent of it! “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7). God is the light (v. 5) to thus walk in the light is to walk as God directs. Walk is continuous action not a step and then stop walking but continuous walking in the light.

And because brother Woods did not in that exact sentence from verse 9, to confess you mark him as a false teacher plus teaching damnable doctrine. Yet he said at about 23:14 in his lesson “prayer and confession for forgiveness” He asked, must we confess our sins as broadly as they are committed (23:50) “of course the Book so teaches.” Evidently you and brother Williams did not hear that part of his sermon for which both of you marked him. He asked, what about that vast area of which we are all guilty of something that we did not know we committed? How can you confess something you know nothing about? Brother Earl you need to answer that and tell the world why you did not hear that part of his sermon.

He said, “If we keep on walking in the light the blood keeps on cleansing. Now let’s examine some of the marvelous implications that flows out of that great truth. Number one, this teaches us that there isn’t any proper place for a sense of guilt of conscientiousness of remorse on the part of the faithful Christian.” To this statement you responded by saying “What! A Christian is faithful where they repent of their sins. If they do not, they are not a faithful Christian anymore.” Brother Earl, where did you get that out of 1 John 1:7-10? Tell us plainly? Unless you use the synecdoche that brother Woods literally started his lesson with you cannot justify your

argument.

Your accusation is that brother Woods did not specifically use the words confess and repent you charge him with being a false teacher. The entire point is that if we keep on walking in the light as He is in the light the blood of Christ keeps on cleansing as long as we keep on confessing. Now, what about the unknown sin? How can you confess it? To whom does God not impute—charge—against sin (cf. Rom. 4:8)? Answer, those who keep on walking in the light.

Brethren Earl and Williams, does it not seem strange to you that the sermon that brother Woods presented many years ago, and had preached it over 500 times that no one—not one solitary soul of the thousands who heard it—saw any error nor even a hint of false doctrine. But now he is suddenly a false teacher in 2022—29 years after he died and is **falsely charged** by brother **Earl**. Moreover, he was **falsely charged** by brother **Williams** who was the director of the 40th Mid-West Lectureship who sanctioned brother Earl's lecture. I urge you brethren to consider your ways and repent of these false accusations.

Last, I have in over sixty years of continuous preaching only had one individual who believed that one could not know that they were saved. I urged that preacher to repent every time the invitation was extended so that at least that moment, he could know he was saved. He thus did not believe in the security of the soul. How will you brethren fare in judgment for known sins much less **unknown**?

Brother Earl, you are the director of OABS and I hope and pray that you will repent. If you will not repent then I pray that you will be rejected by the overseers of OABS.

Throw Away Those “Ministries” Which You Plagiarized From Denominations

Jerry C. Brewer

We are witnessing a repetition of 19th century heresy today among “mainstream churches of Christ” who **may** comprise about 75 percent of the total in our country—if not much more. Their elders are in denial of, ignorant of, or simply do not care about, false doctrines and practices. They have adopted erroneous practices they call *expedients* and have sat for so long like frogs in gradually boiling water that they cannot perceive Scriptural reality. They ignore Bible authority, are saturated with doctrinal and moral error, have left the New Testament pattern of the church, and languidly float in a cesspool of human authority.

A single heresy resulted in the emergence of the Disciples of Christ denomination from the mid to late 1800s. That was the adoption of **expediency** as a **source** of Biblical authority. In recent decades mainstream churches of Christ have adopted the same error, portending the emergence of a new denomination devoid of all distinction as the church that Jesus built—a trend sagely observed a quarter of a century ago:

There is already a wide breach between brethren, but it is destined to grow wider and finally become an unbridgeable chasm, even as it did a century ago. On the one hand there are those of us who, like Paul, are determined to shrink not from “declaring the whole counsel of God” and who are “set for the defence of the gospel” (Acts 20:27; Phi. 1:16). On the other hand, there are many who have ceased to “give the more earnest heed to the things that were heard [the Gospel]” and they have already “drifted away from them” (Heb. 2:1). These are those who can no longer be content with the purity and simplicity of the primitive Gospel. While we remain firmly rooted in the apostles’ doctrine, they have cut themselves loose from its restrictions. They are still in the drifting and changing process. The full extent of their eventual apostasy is any man’s guess, but many of them have adopted seed principles sufficiently corrupt to take them to full-blown denominational status. It is not a question of **whether** we must cease to have any company with them, but only one of **when**. Some are already so far gone that fellowshiping them would be little different from fellowshiping the Disciples of Christ denomination (McClish, “An Inspired Warning to Change Agents” www.scripturecache.com).

For decades, faithful brethren have pointed out in bulletins, periodicals, sermons, and lectureships that the emperor is wearing no clothes. Their warnings fell on deaf ears. Members of mainstream churches reacted with invective of “witch hunters,” “legalists,” “hate mongers,” and “Pharisees.” The mainstream “became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools” (Rom. 1:21-22). In their

self-imposed blindness, mainstream churches continue to adopt doctrines, practices, and programs that haven't a scintilla of Bible authority.

Those projects and programs are their idols, enshrined in the brotherhood upon the pedestal of **expediency** and anyone who dares to question them suffers censure and/or ostracism. Among their idols are periodicals, schools of preaching, well-known preachers, Social Gospel programs under the euphemism of "**ministries**," and so-called "Christian" colleges. The cycle of apostasy, repeated 150 years ago has come full circle in churches of Christ once again. Verily,

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. Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us (Eccl. 1:9-10).

Mainstream "ministries" are modern incarnations of the traditions of men that Jewish rabbis piled, layer by layer, upon the Law of Moses (Matt. 15:1-9). Tim Cozad noted their proliferation among mainstream churches of Christ:

Denominations have for many years used a plurality of special ministers to perform a host of duties. There are for example youth ministers, female ministers, senior ministers, associate ministers, ministers for the single crowd, ministers for the married members, ministers for the elderly, public relations ministers, involvement ministers, praise ministers, bus ministers, educational ministers, entertainment ministers, and even ministers of the parking lot. Not to be left behind is the church of Christ that has gotten into the denominational act of having special ministers to organize specific works of the congregation.

...One supposes that when a congregation has too many ministers, you would need someone to be in charge of all of them, not the elders of the congregation, but a special minister in charge of the rest. Hard to believe that could ever be the case, but it has been the case. Harrell Davidson wrote of it:

"We heard one Texas preacher say that the various preachers where he was the pulpit preacher met once each week. He recalled that they had a "youth minister and a singles minister, a bus minister, an involvement minister, and a tape minister." He said, "They all answer to me and I answer to the elders." So we have a preacher over other preachers! Give me one passage for such goings on! What these folk need is one man in that pulpit preaching the Word and the rest will take care of itself. It took care of the matter in New Testament time. Is the Word any less powerful today?" [Bellview Lectures, 1988, 104] (291, 298).

Ministry in the New Testament

There is only **one ministry** mandated for the church in the New Testament. The word "ministry," translated from *diakonia*, occurs 18 times in the New Testament and **not once** is it used in the plural as the above churches use it. The **only** ministry of the New Testament church is preaching the gospel. Observe the following New Testament uses of *ministry*:

- 1. and 2.** Concerning one to replace Judas as an apostle of Christ: "Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry...That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place" (Acts 1:16-17, 25).
- 3.** Concerning the apostles' work and serving of tables: "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).
- 4.** Of the ministry of Saul and Barnabas: "And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark" (Acts 2:25).
- 5.** Of Paul's trials which lay ahead of him, that he recounted to the Ephesian elders: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).
- 6.** In Paul's report of the Gentiles' conversion to James and the Jerusalem elders: "And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry" (Acts 21:19).
- 7.** Of spiritual gifts of grace: "Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching" (Rom. 12:7).

8. Of Stephanas' labor with Paul: "I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)...” (1 Cor. 16:15).

9. Of Paul's inspired preaching: "Therefore seeing we have this ministry, as we have received mercy, we faint not" (2 Cor. 4:1).

10. Of the apostles' inspired preaching: "And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Cor. 5:8).

11. Of Paul's patient endurance of his trials: "Giving no offence in any thing, that the ministry be not blamed" (2 Cor. 6:3).

12. Of the purpose of spiritual gifts in the first century: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12).

13. In Paul's charge to Archippus: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (Col. 4:17).

14. In Paul's thanksgiving for the Lord's long suffering toward him: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. 1:12).

15. Paul's charge to Timothy as a gospel preacher: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5).

16. In Paul's request for Mark's presence: "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11).

The only other instances in which the word "ministry" is found are in Hebrews 8:6 and 9:1. There it is translated from the Greek, *leiturgia*, which *McClintock and Strong* define as, "Public function (as priest) or almsgiver," from which our English word, "liturgy" is derived. In both of these verses, "ministry" refers to the function of Christ as the mediator of the new covenant and the function of priests under the Law of Moses.

Take a look at their websites, and you will find an inexhaustible array of Social Gospel works listed there—usually under the tab, "Ministries." Those sites would lead one to would believe that the Lord established a social service organization instead of His church, and incorporated the works of The Salvation Army, Meals on Wheels, The Lions Club, the WPA, Little League, and the Make-A-Wish Program into it. Illustrating this are the following "ministries," gleaned from websites of so-called "Churches of Christ." You will find everything from "Auto Repair Ministry" to "Garden Ministry" and these not even touch the tip of the iceberg:

Small Groups Ministry; Family Ministry; Financial Stewardship; Missions Ministry and Community Ministry; College Ministry; Fellowship Ministry; Children's Ministry; Young Ministry; Mothers of Preschoolers Ministry; Step Recovery Journey Ministry; Education/Internet Media Ministry; BibleTalk.tvLaw Ministry; Church of Christ Disaster Relief Ministry; Eastern European Missions Ministry; FriendSpeak Ministry; Let's Start Talking Ministry; Sunset International Bible Institute Ministry; Tipton Home Ministry; Westview Boys Home Ministry; What God Has Joined Ministry; Benevolence Ministry; Campus and Young Professionals Ministry; Women's Ministry; Feeders Ministry; Life Group Ministry; Deaf Ministry; Food and Clothing Ministry; Garden Ministry; Counseling Services Ministry; Softball Ministry; Art Ministry; Golf Ministry; Basketball Ministry; Home Repair Ministry; Dinner Ministry; Jiu Jitsu Ministry; Cooking Ministry; Quilting Ministry; Board Games Ministry; Auto Repair Ministry; Photography Ministry; Outreach Ministry; Discipleship Ministry; Family Life Ministry; Worship Team Ministry; Service Team Ministry; Whiz Kids Ministry; Employment Assistance Ministry; Our Town Ministry; Celebrate Recovery Ministry; Technology Ministry; Impact Worship Ministry; and Divorce Recovery Ministry.

The Canyon View Church of Christ in San Diego, Calif. relegates evangelism to last place in what they call their, "Five Pillars of Ministry"—which sounds vaguely like the "Five Pillars of Islam." Those are listed in this order: "Education, Fellowship, Worship, Service, Evangelism" (www.canyonview.org About Us, Our Mission).

Every "ministry" above was found on mainline churches of Christ's websites. You may couple any word to *ministry*, and—voila!—you have a **new ministry** to a finance the church **without any Bible authority!**

Social Gospel programs are **tools of the devil** draped in the mantle of **ministries**. There is not a single person who is reading this tripe called "ministries" who can find **one syllable authority**

for it by God from Genesis 1 through Revelation 22. As did their fathers more than a century ago, mainstream churches of Christ are racing along the broad way “that leadeth to destruction” at lightspeed. We who have lived through, and observed, their departures from the one faith may well echo the sentiments of Philander Green:

I remember well when we had no meetinghouses to dedicate by professional dedicators or successful beggars for money. We had no organs to entertain the congregations, but the natural one the Lord had given to His children. We had no hired boys just out of college to play the clergyman and usurp the authority given to the heaven ordained elders of the church of God. I have lived to see nearly all things we once preached and practiced changed to the modern, fashionable, sectarian practices, where all expedients are used to entertain the people and gain thereby the recognition of the conflicting sects about us, to become popular, and be considered orthodox and really, one of the branches of the church...When I became a member of the church almost fifty years ago, I never expected or dreamed that I would live to see the change in doing the Lord’s work, as it is called, that I have seen (“The Testimony of One of the Pioneers,” *Gospel Advocate*, Feb. 15, 1888, p. 12, Cited by West 2:284).

The time for recognizing division has come—again. That steadfast, doctrinally sound, remnant of the church, in widely scattered pockets across our land, **must** mark mainstream churches of Christ as apostates. We **must** “have no fellowship with the unfruitful works of darkness, but rather **reprove them**” [Emph. JCB] (Eph. 5:11). The multitudinous ministries of their Social Gospel, their flirtation with the world, and their embrace of doctrinal error aims to “gain thereby the recognition of the conflicting sects about us, to become popular, and be considered orthodox and really one of the branches of the church.” **That** is heresy and the Biblically ignorant masses leading their equally ignorant elders in mainstream churches of Christ are not only bidding God speed to apostates, but are **themselves** apostate.

The HomeMission Organization: Sinful, Unscriptural

EDITOR’S NOTE: The evil spirit in Acts 19:6, could well describe the sinful, unscriptural organization which brother McClish portrays below by saying: “...Jesus’ church I **know**, but **what** are ye?”

Dub McClish Introduction

Several years ago, while travelling on vacation I visited a congregation of the Lord’s church. In his sermon the preacher said, in reference to the congregation, “We are commanded to grow,” quoting Mark 16:15 as a proof text. Such is a gross distortion of Jesus’ words. Contrariwise, not a scintilla of the *commanded-to-grow* notion appears in the New Testament relating to the **numerical growth of congregations**. The preacher thus quoted had apparently succumbed to the *church-growth-for-growth’s-sake* fever that sprouted among us about five decades ago.

In the same era the *ministry* mania began. This “movement” has produced and/or been accompanied by ever-burgeoning *parachurch* entities (i.e., organizations separate from a local church, but doing the work the Lord gave His church to do, whether in evangelism, edification, or benevolence). The church currently hosting HomeMission’s annual “workshops” lists the organization among its 26 “ministries” on its website (www.cocbrownstreet.org). HomeMission (HM, hereafter) seems to qualify for all of these “movements.”

In “HomeMission’s” Own Words

The HM website (www.homemission.org) offers the following self-description:

HomeMission is a group of evangelists and support staff that visits and helps churches or individuals throughout the United States that contact us and asks [sic] for help.

Basically, we “encourage, equip, and evangelize” [emph. in orig.]. In Acts 11, Jerusalem sent Barnabas to Antioch where he encouraged, equipped, and evangelized with the help of Paul. We at HomeMission have taken these 3 “E’s” [sic] as our mission...

The work of HomeMission is overseen by the eldership of the West Freeway church of Christ in Fort Worth Texas [sic] and a Board of Directors made up of members and elders from other supporting congregations of the church of Christ.

None can dispute the fact that many congregations of the Lord’s people are weak, struggling, and discouraged and thus in need of edification. This motivation is both noble and Scriptural

(Acts 11:22–23; Eph. 3:14–19; 4:15; Phi.1:9–11; 2 Pet. 3:18; etc.). However, examining various details revealed on HM’s website and those to which it points, provokes numerous questions, reminding me of the proverbial expression, *the devil is in the details*.

Looking at Sundry Details

Organization/Oversight Observations

Although “overseen” by an eldership, HM is a separate entity from its overseeing eldership and the church it oversees. By its own description, HM is an organization founded for the purpose of doing the work the Lord gave His church to. In summary, HM is a separate entity **from the church**, founded to do the authorized/ordained work **of the church**. HM is indeed a “parachurch” organization.

Further, HM is administered by a diverse board, drawn from various congregations. This board apparently has a chairman who answers to the overseeing eldership. However, a board chairman is also answerable to other board members. To whom is he principally accountable in case of conflicting decisions (selection of speakers, congregations to visit, financial decisions, sponsors, etc.)?

Did/does the **overseeing eldership** do any doctrinal or fellowship “vetting” of the board members, speakers, or sponsors/supporters, either in person or by written questionnaire? If not, in what sense and by what means do they “oversee” the work of HM? Does the board do any such “vetting” when board members, speakers or sponsors/supporters are selected? In a day of widespread apostasy and fellowship compromises, is soundness in the faith merely assumed (or even considered)?

HM’s website has a page titled *Resources*, on which perhaps other details concerning its founders, date of its founding, and other details of its operations appears. However, this page is password protected, apparently available only for “insiders,” with no instructions for acquiring the password.

Sponsorship Sources

I broached the subject of “alliances” above, which involves “**sponsors**.” HM conducts an annual gathering, styled the “Revive Us Again Evangelism and Church Growth Workshop.” The Brown St. Church of Christ in Waxahachie, Texas, hosted the most recent one, the elaborate printed program of which is viewable on the HM website (click *Revive Us Again* page). The front cover of this multi-page brochure lists and expresses thanks to its sponsors:

[Brown St church of Christ \(Waxahachie TX\)](#)
[Faith Village church of Christ \(Wichita Falls TX\)](#)
[Church of Christ of Palestine \(Palestine TX\)](#)
[Connect Conference](#)
[Heritage Christian University](#)
Lockett Hwy church of Christ (Vernon TX)
Spring Creek church of Christ (Tomball TX)
[Sunset International Bible Institute](#)
[West Freeway church of Christ \(Fort Worth TX\)](#)
[West Freeway School of Evangelism](#)
[World Bible School](#)

One immediately observes a mixture churches, schools, and other organizations. A look at the websites of the listed congregations reveals that they all well qualify as “mainstream” churches, so well-described by our brother Jerry Brewer (*The Thing That Hath Been*, v. 2, pp. 1–2; **note**: had I the power to do so, I would make this book **required reading by every saint**). Particularly, brother Brewer has documented that the Faith Village church has “progressed” even further than mere “mainstream” (op. cit., p. 61). This church is one of the principal promoters of HM. It served as the host congregation for the two previous HM Workshops, and the piece of mail described below was sent from the church’s address, although the **name of the sender** was “HomeMission.”

Money Matters

No information appears, either on the overseeing Church’s or HM’s website to indicate what, if any, financial support the organization receives from the church. It would be unusual, however, for an overseeing church not to provide such to some extent. However, HM may not need monthly support from the West Freeway church to do its work. The Northpoint church in Denton, Texas (of which my wife and I are members), received a mailing from HM as I was writing this review. It revealed the means of becoming a **sponsor**, soliciting Northpoint to become one

for the 2023 Workshop. For \$2,000.00 (the “**Gold Level**”) we would receive a full-page ad in the brochure, a 3-minute in-person or VCR special promotion before an evening “keynote” speech, priority location of our display table, plus six additional “goodies.” For \$1,000.00 (the “**Silver Level**”) we would have only a ½-page ad, plus 5 other “scaled-down” privileges. A \$500.00 investment (the **Bronze Level**”) rates only a ¼-page ad and couple of other minor treats. For \$100.00 mere “vendors” (“**Tin Level**”?) can rent a table for their projects.

If these rates prevailed in the 2022 Workshop, the combined revenue of sponsors and vendors totaled \$25,000.00. Perhaps I should apologize to the thirty-five men who spoke each year during the twenty-two years of our Annual Denton Lectures. Had I employed the HM financial sponsorship plan, we could have furnished not only travel expenses and a lectureship book each year, but also hotel rooms and stipends for each speaker—with money left over!

Fellowship Facts

“Mainstream” churches would not be such were it not for “mainstream” elders and preachers. As is evident from the websites of numerous congregations, zeal for numerical growth has superseded zeal for doing all things “according to the pattern” (Heb. 8:5; Col. 3:17). Both the language and works of Ashdod are rife among the Lord’s people. Those of us who dare to call attention to this fact invite the labels of “watchdog,” “witch hunter,” “neo-anti,” or “radical.” Exposing crucial doctrinal and/or practical departures is dismissed as “brotherhood politics” or “personality clashes.” Such Scriptural mandates as “...contend earnestly for the faith which was once for all delivered to the saints” (Jude 3; cf. Eph. 5:11; 2 John 9–11) seem remote or even unfamiliar to these brethren.

HM is a product of “mainstreamism,” and the foregoing observations predictably portend its large and variegated fellowship “umbrella” of associations, connections, supporters, and participants. The following are but a few of many such instances discovered in the process of preparing this article:

- Keynote speakers at the March 2022 MH Workshop included **Jeff Jenkins**, whose biographical sketch includes membership on the boards of Freed-Hardeman University and Lads-to-Leaders. Another of the Keynote speakers was **Phil Sanders**, described as the speaker on “In Search of the Lord’s Way” and a Lads-to-Leaders board member (the “Search” program is headquartered and principally sponsored/funded by the “mainstream” Edmond (OK) Church of Christ. His bio failed to mention that he has described the Independent Christian Church denomination as “brethren.”
- Among the **Gold Level** sponsors of the HM Workshop listed above is “**Connect Conference**,” to be held in 2023 at Crieve Hall Church of Christ, Nashville, TN, Home of Nashville School of Preaching. Strangely, the church’s website doesn’t mention “Connect Conference,” but the CC website (connectcon.org) provides this information. Of the twelve “Supporting Churches and Organizations,” nine are Tennessee churches. Two of the remaining three are (1) HomeMission and (2) World Bible School. The third is “DSG 412 Ministry,” a media company. An additional group, titled, “Friends of the Connect Conference,” lists five organizations, three of which are repeats from the preceding list (the DSG 412 Ministry, HomeMission, and World Bible School). The two that remain are “In Search of the Lord’s Way” (Phil Sanders), followed immediately by “Herald of Truth.” This radio and TV work, doctrinally sound and effective from its inception when begun in the 1950s, remained so for several years thereafter. However, it came under the influence of liberal elements in the 1970s; consequently, sound churches forthwith marked and rejected it.

Conclusion

Apparently, HM does no doctrinal vetting or filtering of its speaker or support network. I have demonstrated that HM is engaged in fellowship with a broad spectrum of error and compromise. Let us assume that HM’s director and board of directors do not subscribe to such heresies as the direct operation of the Holy Spirit (Faith Village church, Wichita Falls, TX) or agnosticism regarding the certainty of the Bible’s inspiration (1973 Herald of Truth TV script by the late Harold Hazelip). Nonetheless, HM is in fellowship with just such blatant errors. Further, likely HM’s overseeing eldership would not allow such heresies to be proclaimed from its pulpit, yet they are nonetheless endorsing and supporting—and in fellowship with—them by sponsoring/supporting HM. The violations of Scriptural fellowship limitations as set forth in 2 John 9–11 are egregious and blatant in this entire operation. I am unable to find Scriptural authority for the formation, funding, or fellowship practices of this and like parachurch organizations.

The Gospel Broadcasting Network: Centralization *Not* Cooperation

Kent Bailey

The New Testament church must stand uncompromisingly and firmly upon the truth as revealed within the Scriptures. They alone constitute the revelation of the mind of God generally with the New Testament of Christ in particular constituting the pattern of authority that we must follow.

A detailed study of the epistle to the Ephesians is demonstrative of the role that the church of Christ within the eternal purpose of God. It is through the church that God and His work is glorified (Eph. 3:21). It is within this relationship that Christ reconciles the world unto himself by the means of the cross (Eph. 2:15-16). Christ is Savior of the world in the offer of Salvation to accountable individuals (John 3:16). Christ is Savior of the church in that he has actually saved those who have obeyed the gospel of Christ being baptized into this one body, thus being added by him to this saved relationship (1 Cor. 12:13; Acts 2:38,47; Gal. 3:27). The New Testament church, in its universal extension, constitutes all of those who have obeyed the gospel of Christ in one spiritual body. All who desire Salvation in Christ must enter into this fellowship of saved people through his spiritual body, the New Testament church (Eph. 5:23).

As we study about the Lord's church we must carefully make a distinction between the church in its universal extension and the church in its local extension. The church in its universal extension contains all those who have obeyed the gospel of Christ. It is a saved relationship that is in Christ, however it has no collective function. It does not have a time of assembly, a centralized meeting place, neither does it have a collective work. It is not an aggregation of congregations of Christians; it is a composition of all individual Christians. Such being the case the church in its universal extension does not have a general overseeing eldership. The church universal is exclusively a saved relationship that is in Christ (1 Cor. 12:13; Acts 2:47). In noting the conversion of the Ethiopian nobleman, serving under the Queen of Ethiopia, we understand that by the presentation of the gospel to this honest truth seeker by Philip this individual both believed and obeyed the conditions of the gospel, culminating in his baptism for the remission of sins and into the one body of Christ. In considering the totality of this situation we correctly conclude that this Treasurer was now a member of the church of Christ. However, one can neither logically nor scripturally conclude that he was a member of any local church. One enters the church in its universal extension by being baptized into such (1 Cor. 12:13); one enters into the local church by identity and agreement (Acts 9:26-30).

The New Testament church in its nature constituting all of those having been saved in Christ is indeed crucial (Acts 2:47). Also, the New Testament church in its organizational collective functioning capacity that is limited to the local congregation is also extremely crucial. Not only is it important that individuals enter into a state of Salvation that is limited to being in Christ; we also must enter into a collective functioning relationship with Christ and other Christians. The New Testament describes this relationship as being the local church. When the Ethiopian Treasurer was baptized into Christ he was added to the church in its universal extension (Acts 2:47). He then had the responsibility upon returning home to identify with a faithful local New Testament church, or else evangelize lost individuals assist them in obeying the gospel and then formulate a local church faithful to the New Testament pattern.

The word of God demonstrates the supremacy of the local New Testament church (2 Cor. 11:20-28). Underscore the importance of the terms "care" and "churches." Paul had a deep concern for Christians organized into local collective functioning units referred to as churches. In consideration of this important truth we thus see the importance regarding the concept of pattern and/or plan (1 Cor. 1:10; 4:17; 7:17). Any and all collective works assigned to the church of Christ must be accomplished by the local church. The local church is the only authorized collective functioning unit set forth in the New Testament. As we consider the particular form set forth in the New Testament for the collective function of God's people we note the following:

- The church at Philippi was organized into a collective functioning unit—

Philippians 1:1

- Churches in Crete were in need to be properly organized or set in order—Titus 1:5.
- Local churches when properly organized were to entrusted to local elders—1 Peter 5:1-3.
- Local churches were organized for evangelism—Acts 11:19-28.
- Local churches were organized for edification—1 Peter 5:1-4.
- Local churches were organized for benevolence—1 Corinthians 16:1-4; 2 Corinthians 8:1-9; 2 Corinthians 9:1-15.
- Local churches were organized for discipline—1 Corinthians 5:1-13.
- Local churches were autonomous and independent being responsible for their own oversight under Christ—1 Peter 5:1-4.
- The case being that local New Testament churches are autonomous and independent necessitates that All of these local churches are equal and are not under the oversight of any other local church or elders of any other church in their respective works—1 Corinthians 8:10-15.

When we see “Brotherhood” or “Regional” elderships overseeing collective works of a plurality of churches such is not New Testament cooperation of local churches, such is the centralization of local churches. Note carefully the proper definition of the terms “cooperation” and “centralization.” Cooperation in so far as the local church is concerned is when such is outside a particular local church and funds or materials from one local church are given to another local church in assistance of a receiving church’s own local work (Acts 11:27-30; 1 Cor. 16:1-4). When a local church assumes oversight of a work that is larger than that specific local church and then seeks assistance whether it be financial or otherwise from other local churches such is centralization. Centralization in so far as the local church is concerned is the formulation of a center cluster of other local churches around a central local church exercising authority, control, or power over either a work or works of a plurality of local churches. Cooperation is independent concurrent works of local churches maintaining their own oversight of their own work whereas centralization is the formulation of a center cluster of churches giving up the oversight of a part of their work to a central church exercising oversight of work to which all of the participating churches are equally related.

The concept of centralization within church organization is not a new concept. Such was introduced by what became Roman Catholicism. All of this grew out of bishops/elders of more prominent local churches exercising their influence on bishops/elders of less prominent local churches. These less prominent churches turned either part or all of their local work to more prominent local churches. The end result was less prominent local churches out sourcing either some or all of their work to a network of churches overseen by chief bishops/elders. When such takes place a loss of local independence or autonomy takes place. No where in the New Testament do we find authority by statement, example, or implication for local churches to out source either some or all of their work to that of a centralized oversight comprised of a network of local churches. In 1 Peter 5:1-4 we read of the responsibility of local elders in local churches exercising oversight of “the flock of God” that is among them. Obviously, this means that elders are not authorized to oversee any work that is larger than the local church to which they have been appointed to work in an oversight capacity under Christ. Just because a specific work is a component of a network of local churches operating under a Brotherhood or Regional eldership and not a human convention or para-church organization does not make such a work scriptural. A network of local churches engaging in a specific work under Brotherhood or Regional elders is no more scriptural than such a work being under a convention, a board of directors, or any arrangement of human origin. When individuals seek to activate the New Testament church in its universal extension and turn such into a collective functioning unit such destroys the work that God as established for local autonomous New Testament churches. This is how the concept of the Missionary Society was formulated.

Upon a proper understanding regarding New Testament teaching as to how local New Testament churches are to be organized and to function demonstrates the fallacy of **The Gospel Broadcasting Network**.

The Gospel Broadcasting Network (or **GBN** as it is commonly identified) was the brain-child of one of the Elders (now deceased) of the Highland Church of Christ in Dalton, Georgia. **GBN** programming was formulated in 2005, however due to the fact that the Highland Church has disbanded and no longer exists the Southaven Church of Christ in Southaven, Mississippi now has oversight of this specific work of the network of local churches engaged in this work.

GBN consists of the TV broadcasts of various local churches of Christ all coming under the authority and oversight of the Elders of the Southaven Church of Christ. Again, we have demonstrated the fallacy of a network of local churches of Christ engaged within a framework of a given situation to which all the participating churches are equally related under the centralized control of a specific eldership. While it is not our intent to question the sincerity or good intentions of those involved in such an arrangement, we have already demonstrated by the New Testament pattern the unscriptural arrangement of such a collectivity of TV broadcasts under a single eldership that constitutes the works of a plurality of local churches.

Another aspect that is problematic regarding the **GBN** arrangement is the concept of **fellowship**. When a plurality of local churches engage in a common effort or work such involves that of fellowship. It is no doubt understood by those involved in this centralized effort (both those overseeing this work as well as well as all of the partners) that such constitutes fellowship. Partnership is the basic meaning of that regarding fellowship (*koinonia*). This is clearly demonstrated by the essence of “giving and receiving” (Philp. 4:15-19). Paul uses the term *communication*. However, this term communication is translated from the NT Greek term *koinonia* which means fellowship.

Not all of the participating local churches and individuals believe and teach the same thing. Some advocate various false doctrines such as Re-Evaluation, And Re-Affirmation of Elders, Marriage Intent Doctrine that falsely affirms that qualified individuals entering to the marriage-bond must accept that marriage is a permanent bond severed only by death with the only exception being a guilty fornicating mate being divorced by the innocent sinned against partner. That if one or both of the marriage partners do not understand and agree with such truth, has never been joined by God in a scriptural marriage. Some participating in this effort advocate churches accomplishing their works through para-church organizations such as **The Church of Christ Disaster Relief, Inc.** This is a human institution that supplants the local church.

Gospel Broadcast Network is sinful due to its organization of a centralization of a network of local churches. It is also sinful due to such promoting a fellowship of both local churches and individuals with those who advocate various false doctrines.

Westview Boys Home and the Childress, Texas Church of Christ Are Leading Boys in the Broad Way That Leads to Destruction

Lester Kamp

Westview Boys' Home (ages 12-18) began in 1956 when the board of directors purchased the old Westview school near Hollis, Okla. The school building was used initially as the dormitory and gymnasium for recreation. “Today, the boys reside in six large, brick homes spread over 1,500 acres. Each individual home offers youngsters a comfortable, warm, family-type atmosphere with parent models of the Christian lifestyle.”¹ These houses are far enough apart to allow each to function as an independent family. “The country atmosphere provides boys a place to live, work, play and receive an education, as well as **moral and spiritual training** (emphasis mine, LK).”²

Their stated purpose for Westview Boys Home is “to help boys deprived due to sickness or death in their family, boys experiencing significant problems in living with their family, boys needing supervision (runaways or truants), delinquent boys (those who have violated the law, but who are not in need of treatment or detention), and abandoned, abused, or neglected boys.”³

According to their website the boys' spiritual training is accomplished “through participation in a variety of individual (song leading, speech, Bible reading) and group events (**puppets, chorus, and Christian drama**) [emph. mine, LK] within the context of a wholesome and supportive environment designed for the purpose of fostering enthusiasm and high achievement among the participants from the Churches of Christ.”⁴

“Westview Boys’ Home partners with **Leadership Training for Christ** (emph. mine, LK), a non-profit organization designed to stimulate and encourage spiritual, mental, and social growth among young men and women in grades three through twelve.”⁵ Jack Zorn started this organization in Montgomery, Alabama in the late 1960's with the purpose of developing leadership skills in young boys. The original name was “Lads to Leaders.” The influence of Lads to Leaders began to expand. Centralized meetings were organized in a convention-type meeting. The attendance grew to 3500 participants. In 1988, the program expanded further into more area-wide conventions under the name “Leadership Training for Christ” and participants were both girls and boys.⁶

Though Westview is located in Hollis, Okla., the boys and their families at Westview worship with the church of Christ in Childress, Texas. Childress is about thirty miles from Hollis. There is a faithful congregation of the church in Hollis. In a personal email, I asked Ron Bruner, Executive Director of Westview Boys' Home, why they have chosen to worship in Childress. Here is his reply:

There are several reasons for this. There are no young people from the community of Hollis to model what it means to be a young Christian in this world, nor are there any elders left in Hollis. There is a thriving youth group in Childress with strong ministry and volunteer leadership. There is also a strong eldership in Childress that has shepherded the souls of our young men and our people.⁷

So, a closer look at the church in Childress is in order. How are the boys from Westview being shepherded? What kinds of things are they taught? What kind of model are they being given for “a young Christian in the world”? We have already noted above some concerns: puppets, chorus, and Christian drama (**there is no Scriptural authority for any of these**) and Leadership Training for Christ (everyone familiar with this program is aware of the Scriptural problems involved. If not, a good resource is: *Is The “Lads To Leaders/Leaderetts, Inc.” REALLY GOOD For Our Children?* By Mark Mosher).

Furthermore, the Childress church uses pancake suppers and meals to raise money for various things. The New Testament authorizes **only** freewill offerings on the first day of the week (1 Cor. 16:2). At the top of their website they encourage everyone to “Donate on Venmo: @Childress-Church” which is another effort to solicit funds not authorized in Scripture. They use the language of Ashdod on their Facebook page with a meme that says, “God wants you off the sofa and in the Sanctuary.” There is no New Testament basis for the use of the term *sanctuary*. Denominations use this term and apply it to their building or auditorium, but there is no New Testament authority for this.

The Childress church uses the title of “Children's Minister” with reference to a woman. Certainly, there is a sense in which we Christians are all ministers, but not all of their members are referred to on their website as ministers. The context of their usage this term indicates clearly a distinctive title, a woman minister. Where is the Bible authority for this? The Childress church teaches the Social Gospel offering classes dealing with mental and physical health along with family relationships. This is not part of the doctrine of Christ.

In April, 2021, the Childress church received national attention for a sex education class they conducted. Some Methodist parents were outraged over the content of the class.⁸ (It is interesting that **no Christians voices were concerned**.) There was local television coverage of the outrage caused by the class. The class dealt with marital relationships and intimacy with both boys and girls present. The materials used sexual terms which were explicit and referenced sexual positions and deviant forms of sexual intercourse (please see the website already cited). One parent stated that they (the Childress church) had “stripped my daughter of all her innocence.”¹⁰ Again, such a class is a proclamation of the Social Gospel, and not only that but a blemish on the reputation of the Lord's people. One of the elders at Childress, Mike Henderson, who is also on the board at Westview publicly defended the class. Such instruction about sex is under the purview of parents and among their responsibilities to their children. It is certainly **not** something **that the church is authorized to teach**.

The Eastside church in Lexington, Okla. wrote a letter to Westview and asked them to cease their mailings and stop scheduling food pickups because of the various problems with the church in Childress where Westview attends. As of this date, there has been no response from Westview, and the Eastside church continues to receive Westview's mailings and other requests. (I am including a copy of the Eastside letter in an endnote.)¹¹

Far from providing the sincere milk of the word, the Childress church is providing an adulterated gospel to these Westview boys under their care. Using the summary statement of the Eastside leadership: “Westview serves the same purpose as denominational children’s homes. All provide food, clothing, shelter, and teach spiritual error.”¹² Faithful Christians should be aware of the sin at Westview and the Childress church of Christ.

End Notes

¹ <https://westviewboyshome.com>

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ LTCWR.org

⁷ Personal email

⁸ <https://www.newschannel10.com/2021/04/23/parents-outraged-say-childress-church-taught-sex-education-without-parental-consent/>

⁹ Ibid.

¹⁰ November 7th. 2021

To the Administrative staff of Westview:

We at the Eastside church of Christ in Lexington, OK respectfully request that you remove us from your mailing list and also your food pickup list. The reasons for this are as follows:

1. Your worship/fellowship with the Childress church of Christ in Childress, TX. This church practices things which are contrary to the Word of God. Pancake suppers and lunch meals for a donation concerning a member are forms of a special contribution. This violates 1st Corinthians 16: 2 (gatherings).

2. Childress also is involved in the practice of the Social Gospel. The September offerings to the community on Wednesday nights of classes that dealt with mental and physical health along with family relationship classes are not part of the doctrine of Christ. No book, chapter, and verse supports this kind of outreach in place of Bible Study.

3. One example of a meme from the Childress Facebook page says, “God wants you off the sofa and in the Sanctuary.” This is misleading speech referring to the building or auditorium which you will find commonly used on denominational websites, Once again there is nothing in Scripture supporting this terminology. Sanctuary in the Bible referred to the Old Testament Temple. The only “temple” in the New Testament is our body (1 Corinthians 3:17; 6:19). There were no church buildings or auditoriums in the First Century in existence to apply this term. Other “language of Ashdod” examples could be cited here.

4. The nation-wide story of April 2021. Methodist parents were outraged by a Sex Education class presented in the context of marital relationships and intimacy. A class with a wide range of ages and from the reports, mixed (boys and girls), is totally inappropriate and once again has no place in the teaching of the Lord’s church. This is another example of the “Social Gospel” which appears to be a prevalent theme in the Childress congregation. It’s ironic that denominational parents were upset by this and not the “Christians” at Childress. Stringent parental permission has nothing to do with this subject being a basis of study in a Bible class. This has been described as “fake news” by one of the “ministers” at Childress. However there is a video news clip of Mike Henderson, an elder at Childress and one of Westview’s board members, defending this practice. Plus the inclusion of the Methodist youth group infers fellowship with denominations.

As the de facto parents of the boys at your home, Westview has the primary responsibility to provide and safeguard the boys’ physical, mental, and spiritual health.

Your ranch work appears to address the physical but the choice to worship at Childress instead of a sound congregation located at Hollis and the handout during the Sex Ed class leaves you sorely deficient in the provision of mental and spiritual health. At this time, Westview serves the same purpose as denominational children’s homes. All provide food, clothing, shelter, and teach spiritual error.

We once again request to be removed from any mailings and pickups. We can have “no fellowship with the unfruitful works of darkness.”(Ephesians 5: 11) If you have issues or concerns about this request, you may contact our preacher, Pat Craig, at lexpreacher@gmail.com. We will also be glad to meet face to face.

Our greatest concern in all of this is the salvation of souls at Westview. The commandment is to “reprove, rebuke, exhort with all long suffering and doctrine.” (2 Timothy 4: 2; Titus 2: 15). We will continue to pray for you.

Seeking first the kingdom of God, The leaders of the Eastside congregation

Cliff Massengale; Dwight Haley; Ed Fisher; Pat Craig; Ron Skinner; Eddie Taylor; Bill Peltier; Sean Burger; Tony Ripley; Jason Pruitt; Travis Fisher

¹¹Ibid.

EDITOR'S NOTE: The material distributed to children in the sex class is couched in the vilest street language. A church that will countenance such filth in a “Bible Class” has evil men as “elders” and members who have sold out to the devil. Additionally, The Westview Boys Home of Hollis, Oklahoma drives its people across the Red River, 34 miles to Childress for “worship” and expose its boys to this filth. There is not a syllable in the

Bible authorizing “sex classes” as the work of the church. The headline says that “Parents outraged, say Texas church taught sex education without parental consent” as though “parental consent” makes it scriptural—but the authority of God expressed in the Bible (Col. 3:17) means nothing to evil men. Faithful Christians will avoid any support of Westview Boys Home and the Childress, Texas church of Christ. To do so is to be partakers of their sins (2 John 9-11).

A Review of a Survey of Fundamental Bible Ignorance

Gary W. Summers

Quick! Where does Jesus give the Great Commission: “Go therefore and make disciples of all the nations...”? If you answered, “The last two verses of Matthew,” or, “Matthew 28:19-20,” then you’re doing better than 72% of a Wednesday evening Bible class, whose students filled out a survey of fundamental facts about five years ago.¹

Admittedly, the writer of this review does not have the original set of questions asked or their individual answers; the tabulation of the survey answers and the interpretation of the data were prepared by one whom we have no reason to suspect of tampering with the results. What he discovered among God’s people in a congregation fewer than ten minutes from Freed-Hardeman University is nothing short of shocking.

Were any of the questions ambiguous? It might have occurred with one or two. Were there any arithmetical errors in the tabulations? Perhaps, but it does not seem likely. However, even if the data did have an error or two in it, the answers that the people gave still seem almost preposterous. Remember, the respondents in the survey were not new Christians; they came from those who attend Bible study on Wednesday evening, who should be the most knowledgeable members in the congregation.

Take, for example, the question on evangelism cited above. Reportedly, “72% could not say where the Great Commission is found.” Does the reader not find such a statement beyond belief? How many Scriptures are more often referenced than Matthew 28:18-20 or Mark 16:15-16? Acts 2:38 and 22:16—and what else? Any visitor ought to know these verses after only three months—let alone after 30 years of being a Christian!

A much better response came concerning salvation. The positive side of it is that 72% could give the plan of salvation; the negative is that 28% could not. When one considers that gospel meetings emphasize what it takes to be saved and that every sermon closes with an invitation to repent and be baptized, how is it possible that any member does not know what to do in order to be saved? Even children 8 years old who have grown up listening to sermons every week can tell someone what they ought to do. Why don’t 100% of our members have this information?

A third statistic relating to evangelism is also incredible: “45% cannot say what book and chapter records the establishment of the church.” The first thing a literal baby says is, “Dadadada” or “Mama.” The first thing a babe in Christ should utter is “Acts 2, Acts 2.” Yes, we talk about the Ethiopian eunuch and the conversion of Saul in Acts 22:16, but Acts 2 is cited far and away more than any other passage. That nearly half of Christians would not know that is incomprehensible. If we have this much trouble with evangelism and salvation, what do we expect to find when we get to worship?

Worship

Six survey questions related to worship.

34% believe that Christians can worship on the Sabbath day.

38% believed that it would be all right to fundraise.

62% could not name all the acts of worship that we engage in each Lord’s day.

66% believe that everything in life constitutes worship.

72% believe it’s acceptable to use singing groups, choirs, solos, or praise teams.

72% cannot name a Bible verse that prohibits the use of instrumental music in worship.

Who cannot read these statistics without feeling stunned and mortified? How did any congregation of the Lord’s church ever get into such a shape? Do we have modern-day Judaizers insisting on Sabbath-day worship? Are the Seventh-Day Adventists exhibiting undue influence on

brethren? Or is it just a matter that brethren do not care about being Biblical anymore?²

It's been more than 15 years since Rick "Abihu" Atchley³ and those at Richland Hills began having a Saturday service; has this practice been catching on? The New English Bible claims the disciples in Acts 20:7 met on Saturday evening, but few (if any) scholars agree with that rendering. Since the day of Pentecost, history confirms that Christians have been meeting on the first day of the week for worship.

Nearly four in ten members think raising funds from non-Christians to support the church is acceptable? What Bible have they been reading—one in which the disciples received a free t-shirt that read "First Jerusalem Church" on the front and "The First is the Best" on the back for their participation in a jog-a-thon through the streets of Jerusalem? Have members of the church forgotten that what we teach and what we practice must be authorized (Col. 3:17)?

We must have, or we would not even consider anything as valid other than all of the members singing ("teaching and admonishing one another"), unaccompanied by instruments of music in worship (Col. 3:16). We read nothing of singing groups, choirs, solos, or praise team leaders in the New Testament. Can anyone find one occasion when **all** of those present were not involved in the singing? Then why would we even consider doing such things?

Why can't most members not defend against the addition of instrumental music? We have only had dozens of debates on the subject over the past one hundred-plus years. We have heard of John 4:23-24, haven't we? Jesus talked about the Father seeking **true** worshipers. Who are they? Those who lovingly give to God what He has authorized (Col. 3:17). He has not authorized instruments of music, fundraising, interpretive dance, prayer beads, lighting candles, sprinkling infants, or baby dedication ceremonies.

Members of the church must learn (if they do not know) this authority principle. The use of mechanical instruments of music was authorized in the Old Testament (2 Chron. 29:25). There is no such authorization in the New Testament. The same is true of sprinkling infants to get rid of "original sin." The New Testament does not speak of either one of these concepts. They can only be practiced if God has authorized them, which He has not.

Is it possible that six out of ten members cannot recall what we do in worship each Lord's day? Surely, they know that we sing, partake of the Lord's Supper, pray, and give of our means. They cannot forget that thirty minutes is devoted to the preaching and teaching of God's Word. What are church members leaving out that we practice? Members of the Lord's church surely cannot be that obtuse.

Some, however, have tried to make arguments from the New Testament (unsuccessfully) for all of life being worship. What would be accurate would be to say that we ought to be God-conscious in our daily lives. Christianity does not involve leaving our religion at the church building (as some do their Bibles), to be picked up and worn like a jacket the following Sunday. But glorifying God in all that we do is not the same as worshiping God 100% of the time, since worship is a **conscious** expression of love and honor given to God.

The Church

One wonders what people studied when they obeyed the gospel. Have we stopped teaching that there is one church (Eph. 4:4) and that Jesus is Head over one body (Eph. 1:22-23)? Does anyone think that the saved are added to a religious denomination (Acts 2:41, 47)? How is it that 45% of us believe that someone can be saved outside of the Lord's Church? What, pray tell, are they saved in or as? If the answer is not a man-made denomination, begun 1,500 years after the first century, then what is it? Since the Lord is the Savior of the body (Eph. 5:23)—His body—then into what is a new Christian put that is not the Lord's church?

That same 45% could not name the chapter and verse where the church was established. The same percentage thinks it is all right to participate in joint spiritual activities with denominations. Really? It looks like we need a New Testament equivalent to Nehemiah pulling out some folks' hair (Neh. 13:25)! What can they possibly be thinking? Apparently, this is part of the same 72% that cannot say what is wrong with instrumental music.

The Lord's church is not a manmade religion; it is not a denomination. It has existed since the first century, when Jesus built it (Matt. 16:18-19) and purchased it with His own blood (Acts 20:28). It is the long-awaited spiritual kingdom prophesied by Isaiah (2:2-4) and explained to Nebuchadnezzar by Daniel (2:44-45). It is the everlasting kingdom promised to David concerning his descendent (2 Sam. 7:12-13). It is the kingdom of heaven preached by John (Matt. 3:2);

it is the kingdom not of this world, as Jesus described it to Pilate (John 18:36). Can Christians today be ignorant of these matters? To equate the Lord's church with a religious denomination is an insult to our Savior. And to have fellowship with such unauthorized religious groups violates 2 John 9-11. Any church that would consider doing so should be ashamed and repent as soon as possible.

Christian Morals

With so many disappointing responses in this survey, we can hardly expect any improvement when it comes to morality, and our suspicions prove justified. 28% believed that Christians are bound by the Ten Commandments today. How can someone familiar with the Judaizing teachers not know the Law has been done away with (Col. 2:14)? Have they never studied Acts 15—or the books of Romans, Galatians, or Hebrews? What have these brethren been reading—Max Lucado? The first covenant was replaced by the second (Heb. 8:6-7).

45% believe that the culture determines standards of modesty rather than the Bible. What? So, when miniskirts and thong bikinis are the latest rage, Christians should go along with that? What happened to: “And do not be conformed to the world” (Rom. 12:2)? It must be hiding somewhere with John 17, where Jesus prayed for His disciples who were not “of the world.” Recently, a morning radio program host in the Orlando area commented that there is more nudity at the beach than almost anywhere else. This fellow is about as worldly as they come, but even he recognized that fact.

What is the matter with those who have been washed, those who have been sanctified, and those who have been justified “In the name of the Lord Jesus and by the Spirit of our God” that they don't get it (1 Cor. 6:11)? Or do they just not want to get it? This survey question explains why no one at Freed-Hardeman (in the faculty or the administration) thinks there is anything wrong with nudity as part of the Art program. How shameful and unbiblical!⁴

55% believe there is no universal code of ethics, but culture dictates a nation's moral practices. Yes, this survey was taken after the 2015 Supreme Court decision authorizing homosexual marriage. So, since the Supreme Court decreed it, and we get our moral practices from the state, such “marriages” must be approved of God. Who can believe this nonsense? The state is wrong when it allows prostitution, national lotteries, gambling casinos, divorce for just any cause, abortion, and same-sex “marriage.” God's Word contains the code of ethics and morality for God's people. Do Christians no longer read Galatians 5:19-21, Revelation 21:8, Hebrews 13:4, or Romans 1:21-32? How did the church get so many dogs and hogs (2 Peter 2)?

The Underlying Problem

Although there were some other incredible statistics in this survey, perhaps all of these distressing positions held by members of the church descend from the following one: “62% believe that truth is subjective.” If truth is subjective, it will be whatever human beings decide it is. The fact is, however, that God's Word is objective truth (John 17:17); man's thinking is subjective. He does whatever he thinks is right in his own eyes (Judges 21:25). “There is a way that seems right to a man, but its end is the way of death” (Pr. 14:12).

“Oh, but I just feel....” “He who trusts in his own heart is a fool, but whoever walks wisely will be delivered” (Pr. 28:26). “O Lord, I know the way of man is not in himself; it is not in man who walks to direct his own steps” (Jer. 10:23). This kind of thinking is the philosophy of Post-modernism, which basically teaches, “Truth is personal, and it is what I decide it is for me.” New Ageism says, “You can create your own reality.” When Truth becomes subjective, “You can create your own morality.”

Truth is revealed by God, which is what makes it objective. It does not depend on what any man says or thinks. It remains true if only eight souls agree, and all the remainder oppose it (Gen. 6:8). People may like it or hate it, but it will still be the standard by which we will be judged one day (John 12:48). God's Word will not perish out of existence (Matt. 24:35).

When morality is subjective, agreement and consistency cannot exist, for what one finds “moral,” another contradicts. As Brother Warren argued in *The Warren-Flew Debate*, manmade morality changes according to the provincial and the transient. That is to say, what is moral in one country (province) may be regarded as immoral in another (such as exterminating Jews). Also, community standards may change from decade to decade and century to century. The vast majority of states believed abortion was wrong—until January 22, 1973, when the Supreme Court arbitrarily decided it was all right. In 1972, the practice was wrong, immoral, and illegal. But seven miserable souls decided it was right, moral, and legal the next year (showing how

transient man's morality can be).

Under a subjective approach to truth, people end up calling good evil and evil good (Isa. 5:20). They can become slaves to their emotions, yelling, "Crucify Him, crucify Him," with reference to the only truly innocent Man Who ever lived, while calling for a murderer to be released (Mark 15:6-15). With subjective morality, the world is filled with chaos—and probably violence (Gen. 6:11). The only objective source for Truth is the Word of God, which shall stand forever (1 Peter 1:25).

Endnotes

¹ Full information about this survey can be found on pages 115-16 of Jerry C. Brewer's book, *The Thing That Hath Been: The Cycle of Apostasy* (Volume 2), Enlarged and Revised.

² Read the January 1st and 8th issues (2023) of *Spiritual Perspectives* for a look at what some are now using as Biblical rules of interpretation.

³ See "The Characteristics of Abihu" from February 11, 2007 at spiritualperspectives.org (under Articles).

⁴ See *The Thing That Hath Been*, pages 104-140.

Works Cited

Brewer, Jerry C. *The Thing That Hath Been: The Cycle of Apostasy* (Volume 2) Enlarged and Revised. Elk City, OK: Brewer Pub., 2021.

The Warren-Flew Debate. Jonesboro, AR: National Christian Press, 1977.

Christianity by Proxy

Jerry C. Brewer

By and large, "Christianity" is practiced in mainstream churches of Christ by proxy—much like the Mormons who baptize by proxy for the dead. This allows the dead to be baptized without getting into the water, and certainly there is no responsibility on them. The *Merriam-Webster Dictionary* defines *proxy* as "the agency, function, or office of a deputy who acts as a substitute for another."

Within mainstream churches of Christ is a myriad of proxies that individuals have substituted for their own responsibilities. They believe that by sending some kind of "contribution" to a radio or television evangelistic program (however small) they are fulfilling the Great Commission. They **substitute** and assign their individual responsibilities to something (or someone) else. The means of conversion is no longer an individual effort to study God's word and teach it to others. It is now a corporate project and the only effort made by individuals is to throw money at it to help a "ministry."

Whenever there is a clamor for "church growth" or the cry goes up that "we are not growing," the remedy is usually some kind of proxy "program" to accomplish that end. Churches "hire" a preacher to preach as the proxy for individual members who should be teaching others. Churches "hire" a "Youth Minister" to teach and entertain the young people—a proxy for parents (Eph. 6:4). Some churches even hire an "Outreach Minister" as a proxy for personal, individual efforts to teach others.

When the disciples were scattered from Jerusalem **they** "went everywhere preaching the word" (Acts 8:4). That was individual effort, **not** preaching by proxy ("ministries"). They had no organizations or "ministries" to which they could contribute a few mites or drachmas and call that "preaching the word."

Many of us well remember a time when churches of Christ were the fastest growing religious group in the United States. There was no secret to that growth. **Individual Christians** were then known as "walking Bibles" because they studied and **knew** the Scriptures. They then made individual efforts to teach their neighbors publicly **and** from house to house as Paul did (Acts 20:20). Their house to house efforts were called "cottage meetings" in which great numbers learned the message of salvation and became Christians. Their public efforts in Gospel meetings also reaped a great harvest of souls for the Lord, but large numbers of those began with **individual** efforts. In 1952, my Grandfather and two uncles were among the 25 people

who were baptized into Christ during a summer meeting of the Taylor church of Christ—a country church south of Elk City, Okla. Those were largely the results of individuals teaching their friends and neighbors all year long and the preacher came along and reaped the harvest in a Gospel meeting. Those days of daily efforts by individual Christians are gone.

Brother Gary Summers pinpointed the problem with his article in this issue, “A Review of a Survey of Fundamental Bible Ignorance.” The Wednesday night adult class of the Plainview church of Christ in Henderson, Tenn. was surveyed and brother Summers called it “A Review of a Survey of Fundamental Bible Knowledge.” The editor of this publication felt that the word *Ignorance* would be better in the title.

Over the years, Christians have been brainwashed by money-collecting proxies organized to do what the individual child of God should be doing. Hence, money is the medium of evangelism. Although it is unspoken, and perhaps not even in mind, that philosophy says that a person can “**buy** his way into heaven.” In all of this, the idea that Christianity is to be practiced by corporate proxies predominates and far fewer souls are saved by the blood of the Lamb.

The same kind of attitude took root among Christians in the 19th century. The remedy then was an organized proxy for individual effort—the Missionary Society. In Volume 1 of his work, *The Search for the Ancient Order*, Earl Irvin West wrote “...the history of the church has well shown that the less zeal and devotion there is in the church, the more institutionalism and human organizations are needed” (1:170). West wrote that Benjamin Franklin also addressed that point:

...Franklin attempted to get at the very root of the weakened condition of the brotherhood...If the cause was languishing, it was so only because the preachers were not as fervent as they once were. He says, “If preachers lament that the cause languishes, let them cease scheming about some organization unknown to the New Testament, and go into the field and labor for the Lord’s sake, and for the Lord’s name, as brethren did years ago, and as we are doing now, and as certain as God is the author of the Bible, we shall prosper...Preaching is what is needed, fervent, soul-stirring preaching, exhortations, entreaties and impressive persuasions with the people to turn to God, and be saved.” Unquestionably, Franklin was hitting at the real cause. The history of the restoration movement shows that the less devotion men have to Christ the more they stand in need of human organizations (1:212).

Franklin and West zeroed in on the problem. The perceived **need of human proxies** to do the work Christ left for us, rises as **individual devotion** to Christ **falls**. The **same** problem today—Christianity by proxy—is manifested in the unnumbered, inane “ministries” touted on websites of mainstream churches. It has **never been** the responsibility of the church in any “ministry” proxy to fulfill an **individual responsibility**.

God does not save in groups. He saves one at a time. “The soul that sinneth, it shall die” (Ezek. 18:20) and “**He** that believeth, and is baptized shall be saved” (Mark 16:16). No proxy is a substitute for **the soul that sinneth** or **He that believeth**.

Jesus' parable of the talents teaches individual responsibility and our accounting in the day of Judgment shall be as **individuals** (Rom. 14:12). I cannot “buy” a proxy to do my work on earth for Christ, and I will **certainly** have no proxy to stand before the Judge of all the earth.

A Note of Gratitude

We are grateful for Laurie McClish, whose talent in graphic design, created the banner for *The Watchman*.

The Back Burner Revisited

Charles Pogue

A number of years ago when I was preaching for a congregation in Southeast Arkansas, a preacher from up on the east coast of our country came by for a visit. He was in the middle of a trip in which he was seeking help for an evangelistic effort, and since he was an acquaintance came by to see us. While he was with us, he made the comment that he thought error should be placed on the back burner for a while, and that we just get on with the business of seeking the lost. I had heard that opinion from those who were known for their extreme liberalism, but I had never heard such a proposal from a brother whom I knew to be sound in matters of the plan of salvation, and the church acting in worship and work only where there is Biblical authority to act. With the passing of the ensuing years, it is plainly obvious that his mindset has spread to

the great detriment of the Lord's church.

The consequence of putting error in the church on the back burner is that men's thinking evolves from deciding to ignore error to tolerating it, if not completely embracing it. Minds of the once faithful become dull under such circumstances, and it becomes popular for one's position on controversial issues to be not to take any position at all; a kind of Pontius Pilate approach with the same devastating results for the church as Pilate's had for the life of the Lord. It is not surprising, either, that ignoring issues does nothing to enhance serious and regular Bible study.

It is increasingly common for brethren, when asked where they stand on a certain issue among us, for them to say, "I try to stay out of that fight." Unfortunately, that attitude leads to exactly what we are seeing today, many existing in an ever enlarging circle of fellowship, attempting to justify communion with brethren in error, by claiming that one may with God's approval, disagree with them on their particular falsehoods, but stand with them otherwise. Do they rebuke such for the error they hold? You know the answer to that is well as I do. It isn't important enough for them to say anything! That is precisely the reason, for instance, that while some claim to oppose the myriad errors on the Holy Spirit, they nevertheless invite brethren who fellowship false teachers on the subject to participate in their lectureships or hold Gospel meetings for them. Such are not opposing anything, they are taking the Pilate position of taking no position. All they are doing is making it uncomfortably impossible for them to say anything. What a tangled web we weave, as the old saying is.

Make no mistake about it, when it became apparent years ago that the direct aid of the Spirit doctrine was going to become a serious problem, some brethren made the decision to stay out of the controversy and let other brethren attempt to deal with it. In the case of some, if they had spoken out on that particular error it might not have achieved the increasingly widespread acceptance that it has today.

One can have respect for those who stand up and make their voices heard, and even have some for those who go to the Word of God and make the point that based on the teaching of Scripture that an issue should not be a divisive one. However, there is no basis for respecting one who just chooses to dodge an issue thinking it will go away on its own, others will deal with it, or that they just do not want to involve themselves in controversy. Anyone who does the latter cannot successfully appeal to Jesus Christ as their example, for if there was anyone who never balked at controversy it was the only begotten Son of God! Jesus was constantly engaged with issue after issue with the Pharisees, Sadducees, chief priests, scribes, and anyone else who taught for doctrine the commandments of men (Matt. 15:1-9).

The negative impact of an individual refusing to take a stand is not limited to a congregation or the church universal, it also weakens the individual. It seems that many live their lives believing that if they put the kingdom of God and His righteousness first (Matt. 6:33), they can do whatever else they want to whether the principles of the New Testament condemn such action or not. Our people have been told for so many years that God comes first and everything else is secondary, that they began to focus in on the "everything" and decided everything meant anything. They put error on the back burner, refused to engage in any controversial issue (even with themselves), and as we pointed out at the beginning of this article ended up embracing many false doctrines and a great number of moral sins.

If anyone doubts the negative effects of avoiding controversy, just remember back in the 1950s when the various "anti" positions were developing and spreading. If brethren had not seen the pharisaic legalism involved, it might possibly be that today no congregation would follow the scriptural directive to do good unto all men (2 Cor. 9:13; Gal. 6:10). Not only so, but a drinking fountain in any church building would be deemed error if the doctrine had been followed to its full implication. We are riding on the shoulders of valiant soldiers who went before us. If we fail to be valiant soldiers today, it is frightening to think what condition the church will be in when our children and grandchildren are grown.

Come to think of it, because of the refusal of some over the past couple of decades to take a stand on certain matters, such as elder reevaluation, and those who have taught and/or practiced it, and how their refusal has produced a willingness to fellowship others in error, such as those who fellowship Sunset, Lake Tahoe Encampment, or the small group pattern, the placing of the pot on the back burner and ignoring it has already led to more boiling over than is good for the precious bride of Christ.

FREE!

“The Thing That Hath Been...”: The Cycle of Apostasy Volume 2, Enlarged and Revised

By Jerry C. Brewer

“The thing that hath been, it is that which shall be...and there is no new thing under the sun” (Eccl. 1:9). Nineteenth century apostasy has come full circle in churches of Christ and this book exposes it for all who will learn the lessons of history.

The second volume is an enlarged revision, containing all of the material in the first volume and five **new** chapters. It is 362 pages, including the title and copyright pages, dedication page, Foreword, Author's Preface, and table of contents listed here:

Table of Contents

Foreword.....	i
Author's Preface.....	iv
Chapter 1 - An Emerging Denomination.....	1
Chapter 2 - When the Floodgate was Opened.....	19
Chapter 3 - The Time has Come Again.....	26
Chapter 4 - Creeds of Mainstream Churches.....	40
Chapter 5 - Pentecostalism in Mainstream Churches of Christ.....	51
Chapter 6 - “Spirit-Filled” Mainstream Churches of Christ.....	67
Chapter 7 - A Deadly Mixture in Mainstream Churches.....	81
Chapter 8 - “Forging Our Identity”.....	85
Chapter 9 - “Forging” Our Moral Corruption.....	104
Chapter 10 - Errors In Mainstream Preaching Schools.....	141
Chapter 11 - The Social Gospel Of Mainstream Churches.....	183
Chapter 12 - Societies of Mainstream Churches.....	203
Chapter 13 - Fellowship of Mainstream Churches.....	216
Chapter 14 - Fellowship in Mainstream Lectureships.....	235
Chapter 15 - Mainstream Periodicals.....	254
Chapter 16 – Newsletters of Mainstream Churches.....	301
Chapter 17 - Mainstream Youth Ministries.....	313
Epilogue.....	330
Works Cited.....	337

The Book and Postage Are FREE

**Email your name and mailing address to
Jerry C. Brewer – jbbbbb Brewer@gmail.com**

FOR YOUR FREE COPY!!