



THE RESTORATION HERALD

SPECIAL REPRINTS

SPECIAL 2016

APOLOGY

from February 2016

An apology can be either a spoken or written defense, or it can also be an acknowledging and expressing regret for a fault or injury. In this column there will be both definitions of an apology.

1. Most of this issue has been taken up dealing with Cincinnati Christian University in particular and all of our Bible colleges in general. Why? Here is the first type of apology.

These are not happy days for the Restoration Movement when churches cannot find preachers. Who is to blame? The churches blame the colleges and the colleges blame the churches. Is it possible that they are both at fault?

Are the colleges producing preachers? The answer is, "not enough." The colleges answer back that the churches are not sending young men to Bible college who want to be preachers. That too, is probably correct. (While writing this a friend sent a copy of a newspaper column telling of one of our churches that just hired a denominational man to be their senior minister. Already we have at least two colleges that have denominational men as their presidents.)

The colleges need to examine again why they exist.

The churches need to examine again why they exist.

Churches also need to examine again why they support certain colleges. Just because they always have is not a good reason.

There needs to be a wholesale change where churches realize the importance of preachers.

"But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach the good news!'" (Romans 10:14-15 ESV).

Preachers need to be respected by churches! Ask yourself this question about your congregation: how many preachers has your church had in the last 20 years? How many young men have you sent into the ministry in the last 20 years? If you haven't sent any, but you have used a bunch, then you are a taker church and not a giver church. You are a church that thinks more of itself than it does of the Kingdom.

Jesus said, *"The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest"* (Matthew 9:37-38 NKJV).

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The Past—The Present – The Future

from February 2016

The front page article of *The Restoration Herald* of June 2010 was entitled: "Apostasy In Our Colleges." It was written by R.C. Foster and appeared elsewhere before that printing. He began by saying, "Fifty years is a good round number, but we should remember that man's apostasy began in the Garden of Eden." He then went on to talk about how 50 years "is a fairly accurate estimate of the critical period of apostasy in our colleges." The article then pointed out what had happened in our colleges in the past that caused us to lose schools and have to build new ones.

Pertinent lines from the article include: "It was a keen strategy for the radicals to strike first at the colleges to capture the source of supply for the pulpits." He went on and spoke of how they used a Trojan horse ruse to take over the colleges.

It was during that time period that The Cincinnati Bible Seminary came into existence and R. C. Foster was on the founding faculty. It has been about 45 years since his death and the school faces a crisis that dwarfs all others that the school has faced.

On October 23, 2015, it was announced that about 30 faculty and staff were being "let go" due to a severe monetary crisis. Not all of the names were revealed publicly but two prominent members of the faculty included Jack Cottrell (teacher for 49 years and respected conservative theologian) and Mike Shannon (longtime professor in the ministries department).

Immediately the phones began ringing, and Facebook and Twitter were lit up with questions.

On October 28 a "chapel" service was held in which the Chief Academic Officer, Tom Thatcher, and a trustee, Ron Heineman (who I have been told is serving as the Chief Administrative Officer or some such title), were to "be answering questions regarding the recent restructuring here at Cincinnati Christian University." I came away from that meeting realizing that when a person begins with a wrong premise, he will end up with a wrong conclusion.

But before we get into that let's take a look at the past concerning the school. Someone once said, "History is not a burden on the memory but an illumination of the soul."

The Past

In 1919, plans were made to consolidate brotherhood agencies into one organization. James DeForest Murch, in his history, "Christians

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Mr. Elder, when was the last time your church had a prayer meeting, praying for laborers? Please don't say, "We are just a small church in a small town." So many of our great preachers came from small churches in small towns. If it happened once, it can happen again!

R. J. Kidwell, preacher and professor of preaching at Cincinnati, recently went to be with the Lord. His son related the following.

"As a senior in high school R. J. attended a revival in Kentucky at the Minorsville Christian Church, was baptized in a creek across the road from the church and that same evening committed his life to preaching the Gospel. He would spend the next 55 years proclaiming Christ in located ministries."

When he came up out of the water the minister asked him if he would like to now be a preacher. R. J. said, "If I can share the joy I have right now with other people then the answer is yes!"

Small church. Small town. Big influence!

It can happen again if we follow the Lord's prescription.

2. Here is the second meaning of apology. Many of our regular writers had to be skipped this month because of the subject of the main article. To them I am sorry to have to skip you this month. To the readers, I am sorry I had to skip perhaps your favorite writer this month. To both writers and readers, let me say that most likely things will be back to normal in the next issue (but that is not a promise).

The issues at CCU are important. It may have been related here before about the college official who asked if I looked at the other colleges as closely as I look at Cincinnati. The answer given was, "No, and there are three reasons. 1. Cincinnati is my alma mater. 2. It was the school begun by the CRA. 3. For years it was the bell-cow of all of our colleges. As it went so did the rest of our schools."

Of course, now it seems that Cincinnati is following some of our other colleges into the vast wasteland of becoming just another liberal arts school.

As a reader, you may not be interested in CCU at all. You live in a different part of the country and have your own Bible college you support. That's good. R.C. Foster once said that one of the strengths of our movement is in our many Bible colleges and conventions. He saw the danger of having just one, or even a few, of either. One might start speaking for the many (Judges 9:8-15). Pray for your college. Make sure that it is following its purpose.

The colleges are interested in survival. But survival at any price is not good. Beware when they speak of "vocational ministry will always be our main goal, but we have seen significant growth in other degree programs." What that means is that they are promoting "vocational ministry" to the churches to get support, but they are really working toward broadening their degree programs to get students and keep growing. In churches and in colleges, the behind-the-scenes goal is to increase the "budgets, buildings, and bodies." How sad. Jesus made it simple: "make disciples." The "three-bs" above may help "make disciples" but too often they take the place of our Lord's command. (RH)

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Only", tells about this. He said that the *Christian Standard* realized what the liberals were doing so, it publicized a preconvention rally. *Standard* pointed out that...

"...there is an impending crisis in the affairs of the Restoration Movement, coincident with the spread of modern rationalism..."

"1. Under this influence the Scriptural unity of doctrine is disturbed, among other evils, by the attempted introduction of 'open membership,' threatening the peace of all our congregations, and the very integrity of the Restoration plea.

"2. As a result, our evangelistic work has been well-nigh brought to a standstill.

"3. Our wonderful Bible-school progress has been halted.

"4. **In most of our colleges classes for the ministry have dwindled alarmingly.**

"5. In several instances, public journals, professedly loyal, champion the cause as a separate denomination, or sect rather than as the divine cure for sectarianism.

"6. Instead of forming a training force sufficient for a great Bible ministry, **our colleges are too largely spending their energies in feeble rivalry of State institutions, under secular and not under Scriptural, standards of efficiency.**

"7. With a foreign element of 40,000,000 souls within our borders, we are doing next to nothing to win them to Christ and through them, to open the way for the promulgation of the gospel in their home lands."

You can read the rest of that history in Murch's book. But notice what was happening. Our colleges were changing from training a force for Bible ministry to rivaling the state schools. In other words, they were becoming liberal arts schools. (Murch lists our colleges that went that way).

In 1922, the Clarke Fund began. When Sidney S. Clarke died he left money in his estate with the Richmond Street Church in Cincinnati to help start churches in areas of the country where we needed churches. When loyal brethren heard about this they began to send money to the Clarke Estate to help start more churches, only to find that when an estate is closed, money cannot be added to it. Therefore they started the Clarke Fund to receive and distribute the money that was coming in. The elders of the church were already caring for the Estate so they asked some brotherhood leaders to take over the operation of the Clarke Fund. A few years later the Clarke Fund's name was changed to The Christian Restoration Association. (For the rest of this article I will use CRA to mean either the Clarke Fund or The Christian Restoration Association.)

The first periodical of the Clarke Fund (CRA) was called FACTS.

In 1923, FACTS carried an article that said, "For the past ten years there has been a growing demand for a non-standardized Bible training school among the disciples of Christ. Preachers have wanted it as a place to take an occa-

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sional short course. Bible students have wanted it to perfect their knowledge. **Above all, the churches have wanted it to supply sound ministers for their pulpits in larger numbers than now available.** Men in secular professions desiring to become ministers of the gospel have insisted that their only hope lay in such an institution.”

To meet that need the Clarke Fund began The Cincinnati Bible Institute.

Their stated aims were:

“1. To meet the immediate need of leadership in churches established by the Clarke Fund.

“2. To help solve the problem of brotherhood leadership.

“3. To offer a fighting chance for training to men and women everywhere who desire to give themselves to fulltime service for Christ.

“4. To present an opportunity for all Bible students to better equip themselves in the knowledge of rightly handling the Word of truth.”

The next issue of FACTS gave even more rationale for the school when it said, “Here lies our solution of the Clarke Fund’s problem of manning its new churches, **in a large measure, the solution of the preacher problem in the brotherhood.**”

At the same time that The Cincinnati Bible Institute began, another school was started in Louisville by loyal brethren. It was called McGarvey Bible College. Rather than have two struggling schools, the two merged in 1924 under the supervision of the CRA. It was named The Cincinnati Bible Seminary.

The object of CBS was to give the brotherhood a “loyal school, second to none in curricula and faculty, and the problem of securing loyal ministers, pastoral helpers, missionaries and Christian workers of every nature will rapidly decrease. Brethren everywhere have lamented the fact that our brotherhood has not had an outstanding, loyal, true-to-the-Book school where equal opportunity for preparation is afforded all who desire to fit themselves for full-time Christian work.”

In another issue of FACTS they spoke of a school “from whose **class-rooms scores of preachers** will come from year to year to many newly established churches, open closed doors and meet the appeal from churches needing loyal men from day to day. Our brotherhood will be in a fair way to regain all of the ground lost during the past few years and a brighter day will eventually dawn.”

In that same issue, P.H. Welshimer wrote: “The merging of Cincinnati Bible Institute and McGarvey (Bible) College ought to give our brotherhood a school that will meet the needs of thousands of our young people who are **preparing for the ministry** and for various places of leadership in the church. **The need of the day is a well-trained ministry, and, by that training we include thorough indoctrination and a knowledge of and sympathy with the great principles of the Restoration Movement. Preparing young**

people to preach the message of the New Testament is the purpose of this school. It is worthy of the support of every person who stands for the furthering of this Movement.”

Another issue said: “Those who have given gifts will be anxious to see their money transformed into **training men for the ministry.** The Trustees (of the CRA) will be glad to see the dream of their summer months turned into reality. The students who are coming to C.B.S. will rejoice to enter the Bible College that will inspire and train them to carry the glorious gospel to a dying world.”

By 1925, the schools had merged completely. The old boards had been dissolved and the CRA board of trustees became the management of the school. The CRA board of trustees consisted of James DeForest Murch, Edwin R. Errett, L.G. Tomlinson, Horace Wm. Vaile, John O. Chappell, Ira M. Boswell, Mark Collis, Ralph L. Records and Rupert C. Foster. I must admit that I am not familiar with all of those men, but at least 7 of the 9 are preachers and I have an idea that the other 2 are too. It was a school governed by preachers, taught by preachers, to produce preachers.

The school was referred to in another issue as “The West Point of Christian Service.” Of it, it was said that it was for “training soldiers for war.” When was the last time you sang, “Onward Christian Soldiers!”?

Teachers included: Ralph L. Records, R.C. Foster, Robert E. Elmore, James DeForest Murch, Henry F. Lutz, W.C. Sayers, E. W. Thornton, L.G. Tomlinson and Edwin R. Errett. Most of these at sometime were CRA trustees.

[Interesting point: The last issue of FACTS before becoming *The Restoration Herald*, carried the following notice: “Henry F. Lutz, professor of philosophy and apologetics at the Cincinnati Bible Seminary, was asked by Wm. J. Bryan to attend the Scopes trial at Dayton, Tenn., as he might be able to render some assistance as an expert.”]

In 1928, the trustees of the CRA cut loose CBS to be its own organization. The CRA never wanted to be a controlling body. From the first Constitution of The Cincinnati Bible Seminary comes the following “The control of The Cincinnati Bible Seminary shall be vested in a self-perpetuating Board of Trustees....” That first board was listed in the Constitution of the school.

The first board of trustees consisted of Horace Wm Vaile, Roy Johnstone, Leon L. Myers, Edwin R. Errett, W. D. Willoughby, W. C. Sayers, R. E. Elmore, James DeForest Murch, Robert S. Tuck, Arthur W. Records, Andrew J. Loughery, C. C. Crawford, O. A. Trinkle, T. K. Smith, Peyton H. Canary, Jr., J. E. Henshaw, Ira M. Boswell, Rupert C. Foster, Ransom D. Perry, and Ralph Records. I recognize 12 of the 20 as preachers; I have an idea that more than 12 were.

So, as we have seen, the school was run by preachers to produce preachers to meet the needs of the churches in the brotherhood. And what a school they built! Think of the thousands of churches that have been served by Alumni over the years. Think of how many mission fields have been opened. Think of how many other colleges were started and

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served by graduates of the school. As someone has said, it has been the “bell cow” of all of our colleges for many years.

But now it becomes more interesting. The Constitution of The Cincinnati Bible Seminary had Article IV entitled: CHARACTER OF THE CINCINNATI BIBLE SEMINARY. Read carefully.

ARTICLE IV CHARACTER OF THE CINCINNATI BIBLE SEMINARY

“(a) The Cincinnati Bible Seminary, in its endeavor to equip and train young men and women for Christian service, shall make the Bible its chief textbook, arrange all its courses of study, and conduct its work in harmony with the spirit and letter of the Word of God. To this end every trustee and teacher must be a member of the church of Christ (undenominational) and MUST BELIEVE, WITHOUT RESERVATION, in the full and final inspiration of the Bible to the extent that it is to him the infallible Word of God, and therefore the all-sufficient rule of faith and life; in the deity and supreme authority of Christ; obedience to the Gospel; the edification of the church; and the restoration of its unity on the New Testament basis.

“(b) Believing that such faith and a church with a program in harmony with this faith are essential to the salvation of the World, the Cincinnati Bible Seminary shall endeavor to so train and inspire its students as to make of them effective servants of Christ.”

Notice that: **“every trustee and teacher must be a member of the church of Christ (undenominational) and MUST BELIEVE, WITHOUT RESERVATION, in the full and final inspiration of the Bible to the extent that it is to him the infallible Word of God, and therefore the all-sufficient rule of faith and life; in the deity and supreme authority of Christ; obedience to the Gospel; the edification of the church; and the restoration of its unity on the New Testament basis.”**

Article V is entitled Amendments.

ARTICLE V AMENDMENTS

“This constitution may be amended at any annual meeting of the Board of Trustees by a majority vote of the trustees provided notice has been submitted in writing to each trustee ninety (90) days in advance of the annual meeting, **except that Article IV above entitled Character of Cincinnati Bible Seminary shall remain perpetually in force.**”

The word “perpetually” means, “lasting or enduring forever or for an indefinitely long time; eternal; permanent.” (Webster’s New World Dictionary of the American Language.) That Article is extremely important as we move forward.

In or about 1993 the Constitution and Bylaws of the school were changed as the name had been changed to Cincinnati Bible College and Seminary. No longer is it called the Constitution, but simply Bylaws.

Look at Article III called Character and Purpose. It should

read as the article above, but someone changed it.

ARTICLE III. CHARACTER AND PURPOSE

“Cincinnati Bible College & Seminary, in its endeavor to equip and train young men and women for Christian service, shall make the Bible its chief textbook, arrange all of its courses of study and conduct its work in harmony with the spirit and letter of the Word of God. To this end every trustee and teacher must be a member of the nondenominational fellowship of Christian churches and churches of Christ and must believe, without reservation, in the full and final inspiration of the Bible to the extent that it is to him the infallible Word of God and, therefore, the all-sufficient rule of faith and life; * in the deity and supreme authority of Christ; obedience to the Gospel; and edification of the church; and the restoration of its unity on the New Testament basis.

“Believing that such faith and a church with a program in harmony with this faith are essential to the salvation of the world, Cincinnati Bible College & Seminary shall endeavor so to train and inspire its students as to make of them effective servants of Christ.”

In the 1928 Constitution the word used for our fellowship of churches was “undenominational” but that was changed to “nondenominational.” Several articles have been carried over the years in this journal dealing with the difference in those words.

Also notice the * in the above article III. The 1993 Bylaws also carried in a footnote:

“* The term infallible means “incapable of error.” It is the school’s position that all scripture, as first written by the authors themselves, was produced under the direct inspiration of the Holy Spirit. Scripture is, therefore, the Word of God in written form and is infallible (incapable of error) and inerrant (without error) in its entirety when taken in the original meaning of its authors.”

The footnote did not change the Article so much as it helped clarify the Article.

So much for the past; now let us move on to the present.

The Present

Several items to notice as we come to the present crisis.

On May 14, 2015 the Bylaws were again “revised.” Read carefully the revision. Notice the changes that have been made.

ARTICLE III. CHARACTER AND PURPOSE

“The purpose of Cincinnati Christian University (herein “Corporation”, “University” or “Cincinnati Christian University”) shall be to equip and train men and women for Christian service. To this end, Cincinnati Christian University shall make the Bible its chief textbook and shall arrange all of its courses of study and conduct its work in harmony with the spirit and letter of the Word of God expressed in the Bible.”

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Please notice what is no longer in the Bylaws of this institution.

“To this end every trustee and teacher must be a member of the church of Christ (undenominational) and MUST BELIEVE, WITHOUT RESERVATION, In the full and final inspiration of the Bible to the extent that it is to him the infallible Word of God, and therefore the all-sufficient rule of faith and life; in the deity and supreme authority of Christ; obedience to the Gospel; the edification of the church; and the restoration of its unity on the New Testament basis.”

Teachers and trustees must no longer be members of the Church of Christ (undenominational)! What happened to that line and what followed it?

In the original Constitution and the one dated February 12, 1993, both had sections that said that the article entitled “Character and Purpose” were not to be changed.

The original said, “...Article IV above entitled Character of Cincinnati Bible Seminary shall remain **perpetually** in force.”

The 1993 edition said, “With the exception of Article III above, entitled ‘Character and Purpose,’ which shall remain **perpetually** in force...”

Again the word “perpetually” means, “lasting or enduring forever or for an indefinitely long time; eternal; permanent.” The founders of the school wrote that as a safeguard for the school for as long as it shall exist. They had seen schools hijacked and they did not want that to happen to The Cincinnati Bible Seminary.

I do not want whoever changed the bylaws to have anything to do with the length of heaven because eternal to them does not mean eternal.

Article IV. Board of Trustees, section 2, paragraph 5 says:

“No fewer than Three Fourths (3/4) of persons serving on the Board of Trustees shall consist of members of the undenominational fellowship of Christian Churches and Churches of Christ Up to One Fourth (1/4) of the persons serving on the Board of Trustees may consist of persons who are not members of the undenominational fellowship of Christian Churches and Churches of Christ so long as each such person professes to be Christian and meets the other requirements of serving as a member of the Board of Trustees.”

I have reason to believe that not all of the current trustees are members of the undenominational church of Christ. I asked one trustee what his church was and he was hesitant to answer but finally said that his background was the Assembly of God. Others told me that he is a member of a Vineyard congregation.

I would like to see the trustees of CCU publish a list of names of the trustees (that is on the CCU website <http://ccuniversity.edu/about-us/board-of-trustees/>) and what church they belong to, what was their relationship with the school before they became a trustee, and what they bring to the table as a trustee?

Perhaps that same thing would be good for all of those who presently teach at the school.

Article VIII. Employment Standards, Section 2, Faith Requirement, paragraphs 1 and 2 says:

“All faculty members assigned to the Departments of Biblical Studies and Theology and all full-time faculty members assigned to the Ministry Department must be members of the undenominational fellowship of Christian Churches and Churches of Christ, must believe, without reservation, in the full and final inspiration of the Bible, that the Bible is the infallible Word of God, in the deity and supreme authority of Christ, in obedience to the Gospel, in edification of the church and in the restoration of its unity on the New Testament basis.

“(2) All faculty members of any classification assigned to any department of the University must execute and subscribe to the Statement of Faith established by the Board of Trustees.”

Nowhere in the document is there any Statement of Faith established by the Board of Trustees that I can find. There is a call for the establishment of such, but there is no such statement in the Bylaws of 2015. And we have already seen that even if a Statement of Faith is the best in the world and the Bylaws would state that it “shall remain **perpetually** in force,” It would have no real meaning. ? It has already been shown that people will do what they want no matter what the founders of the school said, so why shouldn’t others change the Statement of Faith that “Johnny-come-latelies” have written?

In the meeting of October 28, it was said that the “market for the school has changed.” The speaker went on to say that many want to come to the school but don’t because the school does not offer a major that they want to study. The idea was that the school needs to meet the wants of all those who would like to attend CCU so the school must change. But has the original need for the school changed?

Does that mean that if someone wants to attend and study nuclear physics that a program for that will be added? How about art? Animal husbandry? Olympic sailing? Engineering? Or scores of other disciplines? How far can a school that was started to train preachers go in being like the state schools and still fulfill its purpose?

Here is where when one starts with the wrong premise one will come to a wrong conclusion. The wrong premise is that The Cincinnati Bible Seminary or CBC&S or CCU is here to train everyone. No, it is not. It was brought into being to train a professional ministry.

If the school wants to have a program for “everyone,” then why not put together a one or two-year program that is strong in apologetics for those who may want to get a strong Bible background before going on to wherever to study whatever their interests are?

The school released a number of employees. Faculty were let go from the Bible, Theology, and Ministries departments. No one was released from Business, Education, or Counseling departments. Does that tell anyone which way the school is going?

Who made the decisions as to who should go?

I have been told that the trustees made the final vote but that people were suggested by the Chief Academic Officer and the various Deans in the school. Let’s look at some of those.

Tom Thatcher is one who has given himself to a study of the

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Word and to teaching. He has specialized in being a scholar on the Gospel of John but when asked who the author of the Gospel was he will not say that it was the Apostle John, but says it could have been. That school was not built on such vacillation.

R. C. Foster has an entire chapter in *The Everlasting Gospel* dealing with the Authorship of the Fourth Gospel. There is nothing new in Thatcher's writings that Foster has not already dealt with. It is only new that someone who is not certain is teaching at the school.

One of the deans is Jamie Smith. Smith has been looked at many times for some of his ideas. Recently, I received an email from a former student of his who had this to say about Smith:

"The most noteworthy example occurred in the fall of 2013 when I enrolled in Dr. Smith's early week class on Corinthians. While engaging a student in intense dialogue over the course of the class, Smith proudly stated in no uncertain terms that 1) he does not believe in absolute truth, 2) the words of Paul's letters have no objective meaning, 3) he does not consider belief in the bodily resurrection of Christ as essential for Christian fellowship, 4) that he is a committed Socialist and Feminist, and 5) that the Restoration Movement is long dead."

The student went on to write: "Dr. Smith was excited about the fact that large congregations are catching on to the idea that they can see more growth by hiring successful Christian business or athletic professionals to lead churches and give testimonials than they would with Bible college graduates. When this was made clear, the former student forcefully said that he would be contacting his church so that they cease supporting CCU. Smith then countered by frankly encouraging all small churches to cut ties to the school, believing them to be an annoying obstacle to this master-plan approach."

When I asked Smith about these things he said, "I seriously do not know where these things come from."

I have checked the above information out with another student in the class and he said that Smith said all of them, but also said, "I don't remember him saying number 4."

On October 13, 2015, Professor Smith's wife, Mandy, who is the Pastor of the University Christian Church in Cincinnati, preached for chapel.

A question I put in an email to a trustee that has never been answered is: "Do the current changes mean that the historical position (and Scriptural position) of the school has changed in regard to the position of women as preachers and elders?" I repeat, that question has not yet been answered.

In 1986, the school went through another financial crisis. During that time the interim President fired an outspoken and popular professor on a Saturday morning between semesters. Many looked on that as being a way of telling the rest of the faculty to be careful not to say too much lest they too be fired.

I wonder if the firing of some of the most prominent of the conservatives on the faculty this time was a way of doing the same thing, as well as getting rid of those who might oppose the progressives.

It is most interesting that someone called to give me informa-

tion about what is happening on the hill and he said, "I don't want to give you my name. I want to remain anonymous." People I have spoken with speak in hushed tones and their eyes move around to see who might be listening. They are scared!

Remember that Foster said that a Trojan horse ruse was used to take over the colleges. I fear that this financial crisis at the school is the Trojan horse by which strange and foreign (for CBS) teachings have been emboldened to take over the school.

In speaking with the trustee who is to straighten out the financial problems at the school, he said that he was only there to work on the finances and save the school, and that doctrinal problems could be worked out later. No, no, no! The financial problem is minor compared with what the school believes and teaches.

In the Sermon on the Mount our Lord spoke of money. The rule He gave was to "*seek first the Kingdom of God and His righteousness and these things would be added unto you.*" Is it possible that the school does not have a financial problem as much as it has a spiritual problem?

Early documentation speaks of The Cincinnati Bible Seminary as being the rightful heir to the College of the Bible where J. W. McGarvey taught for so long. The article stated that many professors had learned from McGarvey and books written by McGarvey were being used in the classrooms. That brings us to another departure.

Several years ago I was told that no book written by a Restorationist was being used to teach the book of Acts. It has been said that a study of Romans began the Reformation Movement and a study of Acts began the Restoration Movement. I travelled over to the school and walked into the text book room and found that Acts was being taught by four different men at the time and seven different books were being used. Every book had been written by a denominationalist. Not one Restoration Movement book was being used to teach Acts.

When I called the Academic Dean at the time, his first reply was that Gareth Reese's Acts Commentary was out of print. I checked with Reese who said he had enough to supply all of our colleges for years.

For a while after that at least one professor began using a weak Acts commentary written by someone in the brotherhood. Reese's commentary contains the best of McGarvey.

As far as an Acts class is concerned, when I checked a few weeks ago they now have a three-hour class in which they study the book of Luke and the book of Acts in one semester. I believe that it used to be a four-hour class just for the book of Acts.

A former Chairman of the CRA board, Art Merkle, used to say that he took his Gospels course and Acts course that he studied at CBS and built the church in Wilmington, OH, from nothing to 450, with scores of young people going to Bible College.

My dad once observed that it seemed like each time the church got a new minister, he immediately taught and preached through the book of Acts.

How can we build a strong, excited, pulpit ministry when we don't even know what to teach.

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Future

What about the future? Is there a future for the school?

I would like to think that there is, but it is only by going back to the “old paths.”

Dr. Lewis Foster once told me that by definition theological schools are small. CCU’s mistake is in trying to grow big instead of deep. “If we just have more students then we will have more tuition and that will result in being able to pay all of our bills.” So instead of working to become the best at what they were brought into to being for, they say, “Let’s add another program and get more students that way.” So they add new faculty for the new program, and of course if they are going to have a new program, then they will need new dorms and classrooms, and on and on it goes in an endless line of adding debt upon debt.

Having pointed out the problems, allow me to make some suggestions for the future.

1. Immediately declare the Bylaws of May 14, 2015 as null and void, since they are. They are out-of-order and must be recognized that way. If changes need to be made, then make them in the proper way. Trustees who do not meet the requirements of the “Character and Purpose” statement in the original Bylaws should be thanked as they leave.

2. New Trustees who have the school at heart need to be elected. Those who have had a previous relationship with the school as Alumni need to be looked at first. Priority should also be given to preachers who will understand that serving as a trustee is not so much of an honor as it is a responsibility. Faithfulness rather than finances needs to be key in the selection.

3. A new president needs to be chosen who is also an alumnus of the school and will not be absorbed by the honor, but will be driven to his knees due to the weight of the duty. He too should first of all be a preacher. He should have a backbone. A preacher at the helm of the ship will show constituencies the commitment to the task at hand.

4. Someone like Johnny Pressley needs to be made the Chief Academic Officer and given the authority to both “clean house” and add necessary faculty to make the Bible and Preaching departments the strongest in the brotherhood. Jack Cottrell, Mike Shannon, and some of the others need to be brought back.

5. Auxiliary departments (Education, Music, Counseling, and Business) need to be reviewed for both need and function.

6. Staff should be cut to bare bones. New hires should only be made when a real need is shown. Recruitment needs to be out recruiting, and compensation should be based on success.

7. All faculty and staff should be willing to represent the

school in the churches, and be equipped with the message and desire to help bring in more support for the school.

8. A new one-/and two-year program needs to be established for those who seek a solidifying of their faith before going on to a secular school. That program needs to be marketed everywhere.

9. The light shining on the hill needs to be shining ever brighter as it goes back to fulfilling its original task.

10. If an Accrediting Association gets in the way, remind them that their job is not to run the school but to check to see that the school has “processes that foster quality, encourage academic excellence, and improve teaching and learning.”* (*Taken from the Purpose of the North Central Association.)

Future for Churches

Churches also have an important part in the future of the school. As positive changes are made, the churches need to get involved. Remember that the church is what Christ left to do His will on the earth. The church cannot, I repeat, the church cannot give that job to any para-church organization or mission. Extra-scriptural organizations are not to tell churches what to do, but the church is to direct them. If you are pleased with the direction they are going, then support them and praise them.

It is past time for the church to take an active stance in the operation of our schools.

Foster spoke of 50 years saying that it “is a fairly accurate estimate of the critical period of apostasy in our colleges.” It has been 45 years since Foster went to his eternal reward. Jack Cottrell was the last faculty member who was privileged to study under first generation teachers in the school. Others are still alive, but he is the last teacher. That means that we are currently in the third generation from the founders. Somewhere I read that it takes about three generations for a school to apostatize.

President John Kennedy said, “**The only thing necessary for the triumph of evil is that good men do nothing.**” He attributed the quote to Edmund Burke, but in searching back, there may have been others who said that or something like it first.

The sentiment is from the Bible. You can read about it in the book of Esther. The Jews are about to be slaughtered. Mordecai finds out about the plot and encourages his cousin Esther to intervene with the king. She is afraid to do so because it might cost her her life. Mordecai tries to persuade her that she must talk to the king and says, “And who knows whether you have not come to the kingdom for such a time as this?”

Reader, please do something for “*who knows whether you have not come to the kingdom for such a time as this?*” (RH)

CCU and ASA from March 2016

Many years ago our local school board was thinking about going to a year-round system. Concern for our church camp program led me to attend a school board meeting to find out more information. The room was filled with people who also wanted to know more. Most of the parents attending were not happy with the idea of giving their children to the school system for the entire year. The speakers that evening were very motivated.

Later, I found that there was a group of parents who organized to stop the school board's idea and to try to replace some on the board in the next election, which they did.

The five-member school board was asked what the year-round school schedule would actually do. Their answer was that it would raise test scores. When asked for their research, they produced a one-page report to prove their thesis.

On the community ad hoc committee were teachers, college professors, doctors, lawyers, and many other professionals. Several worked at the University of Cincinnati and decided to do their own research. They ended up producing (if memory serves me correctly) an approximately 160-page document, fully footnoted, that showed that test scores could be raised if you had migrant farm workers in your district. Our district was one of the wealthiest, highest-rated districts in the state; totally urban and no migrant farm workers in it at all.

The school board had an idea that someone threw on the table that at first blush sounded good, but totally lacked credibility or viability. Someone didn't do their homework.

In looking at the Cincinnati Christian University and their new "restructuring plan," I can't help but think of that new board sitting around a table and someone said, "I've got a great idea. We need more students. Let's offer more degree programs. Why, we can even start a football program that will bring in 'the highest caliber students.' And who knows but that a football program might help the music program and someday we could even have a marching band." (The marching band comment was actually made at the meeting on October 27, 2015 chapel meeting. That meeting is online if you care to check it out.)

I doubt if anyone in that meeting knew or remembered that an article about our Bible colleges "restructuring" appeared once in the *Christian Standard*. That article is on the front page of this issue. In fact, I wonder how much study was really given to this "restructuring plan."

This whole thing reminds me of King Asa in 2 Chronicles 14-16. When Asa became king he did good things. He tore down idols. He removed his own mother from a place of authority because she worshipped false gods. The Bible says that he did what was right in the eyes of God. And when the army of Ethiopia came up to fight him with an army that was twice as big as his, he didn't retreat. Rather, he prayed and said, "*O Lord, there is none like you to help, between the mighty and the weak. Help us, O Lord our God, for we rely on you, and in your*

name we have come against this multitude. O Lord, you are our God; let not man prevail against you."

They fought against the Ethiopians and the Bible says, "*the Lord defeated the Ethiopians before Asa...*"

Later the text says a prophet went to Asa and said: "*Hear me, Asa, and all Judah and Benjamin: The Lord is with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you.*"

Did you see that warning he gave Asa? "*If you forsake him, he will forsake you.*" The "him" and "he" there speak of God Almighty. The prophet gives Asa an example and reminds him of Israel to the north and what happened to them because they forsook their God. If you forsake God, He forsakes you. Your unfaithfulness happens first.

Asa took courage and continued the reforms to get the nation back to God. Notice also that their population GREW during the time of reforms as people came from other tribes when they noticed that Judah and King Asa were following God and God was with them.

After about 25 years of following God and having peace, Baasha, the king of Israel, decided to make war against Judah. But instead of Asa praying, instead of seeking the Lord, instead of doing the right thing, someone, maybe Asa himself, said, "I've got a great idea. We need to broaden our support. Let's add programs and a new team and then we can defeat them."

Asa bought the army of Syria to fight for him. He thought kings and kingdoms more important than trusting the King of Kings. Oh, they defeated Israel, but the prophet of God went to Asa and said, "*Because you relied on the king of Syria, and did not rely on the Lord your God, the army of the king of Syria has escaped you. Were not the Ethiopians and the Libyans a huge army with very many chariots and horsemen? Yet because you relied on the Lord, he gave them into your hand. For the eyes of the Lord run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him. You have done foolishly in this, for from now on you will have wars.*"

He had problems from then on because Asa didn't trust God. Of course Asa didn't blame himself, he blamed the prophet and took out his anger on him. When repentance was called upon, Asa "*inflicted cruelties upon some of the people.*"

How does that story from the Old Testament apply today? I know that the things in the Old Testament were written for our instruction (Romans 15:4, 1 Corinthians 10:11) but probably not this story. I guess we should just ignore it and "restructure."

Oops. The last time someone said "restructure" in our brotherhood, it wasn't a good time then, either. RH

Isn't that Illegal?

From April 2016

Two months ago we revealed what has been happening at Cincinnati Christian University. Questions have arisen from many. Before the main question is answered, a brief review is needed.

The by-laws at Cincinnati Christian University have been changed. Of that there is no doubt. The original Constitution of the school said in part; **“every trustee and teacher must be a member of the church of Christ (undenominational) and MUST BELIEVE, WITHOUT RESERVATION, in the full and final inspiration of the Bible to the extent that it is to him the infallible Word of God, and therefore the all-sufficient rule of faith and life; in the deity and supreme authority of Christ; obedience to the Gospel; the edification of the church; and the restoration of its unity on the New Testament basis.”**

That was in what was called **“ARTICLE IV: CHARACTER OF THE CINCINNATI BIBLE SEMINARY”**

Later, ARTICLE V: AMENDMENTS, said, “This constitution may be amended at any annual meeting of the Board of Trustees by a majority vote of the trustees provided notice has been submitted in writing to each trustee ninety (90) days in advance of the annual meeting, **except that Article IV above entitled Character of Cincinnati Bible Seminary shall remain perpetually in force.”**

But then on May 14, 2015, the powers that be at the school changed the by-laws and specifically the original Article IV that should never have been touched. Now anyone can teach or be a trustee. The word “perpetually” meant absolutely nothing to them. Their wisdom superseded that of the founders of the school.

The question that has arisen is “Could they legally do that? Could they change something that the by-laws themselves said could not be changed?”

That is a legal question that I cannot answer. I have been told that they had a legal opinion that said that they could.

But since we don't have a definitive answer, let's look at it another way. Let's suppose that legally they could change that part of the by-laws. Does that make it morally right?

There is a big difference between something being legally right and morally right. Back during World War II, Adolf Hitler was the dictator of Germany. He was elected to one position but used it to consolidate his power. He eventually became a dictator and moved to kill Jews. Since he was the law he did what he wanted. To him it was not illegal to kill Jews or anyone else who got in his way. What he did may not have been illegal, but it certainly was immoral.

On January 22, 1973, abortion became legal in the United

States. I am sure that not one person reading this would say that because it was legal, it was right. Most of us who are pro-life consider abortion immoral.

You understand from just those two examples that something can be legal, but morally wrong. In both of those examples we are talking about the taking of a physical life. What the CCU trustees did is worse than that because now we are talking about what could be the taking and condemning of a person's soul by what is taught.

When they entered into their trusteeship their duty was to be a steward of that that had been placed within their hands, not by just those who had served directly before they took their place around the table, but a stewardship that was handed to them from those who started the school. It was not their job to do whatever they wanted with the school. To the contrary they are just temporary custodians of a very precious entity. Those who started the school did not want certain things in the by-laws changed because they thought those things were important and would help safeguard the school.

Several had attended College of the Bible in Lexington. They had learned from J. W. McGarvey. They knew what Bro. McGarvey believed; they believed the same things. But within just a few years of President McGarvey's death, the College of the Bible had become a haven for enemies of the faith. They no longer believed in the inspiration of Scripture or the deity of Christ. No longer were faithful men going from those halls to preach *“the faith once and for all delivered to the saints.”*

Those founders of The Cincinnati Bible Seminary (now CCU) wanted the school to remain true to the vision they had for it. They taught faithful men (2 Timothy 2:2). They hired faithful men and they fired unfaithful men! And now the only that was there to protect the school has been ripped from its roots and thrown away by “visionaries” of our age. A stewardship was given to them and they have failed!

If those current trustees have a vision for an institution of higher learning, then let them go out and start their own school using their vision, but don't take a school and corrupt that school's vision to fit theirs.

The words “trustee” and “steward” can be used interchangeably. The Amplified Bible uses “trustee” to explain “steward.” The Bible has much to say about stewards/trustees, perhaps the most important of which is when it says: *“Moreover it is required in stewards, that a man be found faithful”* (1 Corinthians 4:2).

So, if and when, you talk to the school officials and they say that legally they had the right to change the by-laws, just ask them if they had the moral right. The answer to that is a resounding “NO!” RH

“HAS THE MARKET CHANGED?” from May 1916

On October 27, 2015, Ron E. Heineman, trustee and Chairman of the Finance Committee of the board of trustees of Cincinnati Christian University, said in a public meeting held at the school that “the market place changes” have made it necessary for the school to change. I find it very interesting that he had only been a trustee since May 2015 was not a member of the undenominational Christian Churches/Churches of Christ, knew nothing about the history of the school, and yet he supposedly knew what needed to be done to rescue the school.

The school was brought into being primarily to train preachers (see February 2016 *Restoration Herald*). When he said that the market changes several thoughts came to my mind.

1. Is everyone now a Christian?
2. Do all of our churches now have preachers?
3. Have we started all the churches that are needed?
4. Has the world been won entirely to Christ?
5. Has preaching the Gospel become old fashioned and out of date and no longer useful? (Romans 10:14-17)
6. Are missionaries no longer needed?
7. Is everyone in the world a disciple of Christ? (Matthew 28:19)
8. Have all denominations closed in favor of New Testament Christianity?
9. Do all churches preach the Gospel plan of salvation? (Acts 2:38)
10. Has Jesus’ prayer, “*Thy will be done on earth as it is in heaven,*” become reality?

The honest answer to all of the above questions is, “NO!” Therefore the market (world) hasn’t changed. The need is as real now as it was in 1923. If the need for the school hasn’t changed, then what has changed? May I say that those who have charge of the school have changed. They know not the purpose of the school nor the history of the school, and thus have no right to be directing the present and future of the school.

In the February issue we listed the trustees of the school when it first began. We listed what they had to say about the start of the school. But who are the present trustees? It is rather difficult to find the list now on the webpage of the school, but here are the current trustees. Perhaps you know them and can talk to them. (One would have thought that after the February issue one or two might have called to tell me where I was wrong or mistaken, but as of this writing I have not heard from any of them. Why? Do they think that if they ignore the problem it will go away? Do they think that this writer stands alone in

what he has written? Do they think that no one shares this view of the school and all are aligned with their new direction?)

Here are their names. Those with an * before their names are new to the board as of May 2015.

*Craig Avery, Becky Bennett, *David Buffenbarger, Bob Burkhardt, Dan Garrett, *Ron Heineman, *Tyler McKenzie, Gerald Moreland, Buddy Mossbarger (chairman), *Jonathan Sams, *Anya Sanchez, Mark Stier, *Tom Sturm, and *Deidra Yocum.

If you know any of them, engage them in a conversation, if they will, about the school.

If the trustees are hellbent to continue in this reckless manner, then the least they could do would be to have a funeral service for the school that was. (RH)

An Important Voice from the Past

“No congregation, or Bible college, or human agency can be assured of faithfulness beyond one generation. Not even a church founded by an apostle was so assured. Such congregations and arms of the congregations fall from inward decay, deception, or departure from the faith. Faithful leaders must not allow this fact to discourage them. Men of faith always arise to defend and to develop the opportunities for service and salvation in every generation. Each generation has to save itself. Each individual is responsible for the institutions he supports by his own life and service. It is the faith of our Lord that we must constantly be concerned about. Attachments to persons or property must not weaken nor destroy our faithfulness to Christ and His Word. Men go bad and friends disappoint us, but Christ will never fail us or forsake us.”

— L. Edsil Dale, graduate of C.B.S. in 1936 (BA) and 1938 (MA). Professor of New Testament and History, C.B.S., 1943-1953; Ozark Bible College, 1953-1958; Great Lakes Bible College, 1958-1964; Central Christian College of the Bible, 1964-1978.

Justice Antonia Scalia, The Restoration Movement, and Cincinnati Christian University

from May 2016

Justice Antonia Scalia passed from this life on February 13, 2016. The news was filled with comments about the type of man that he was. He was a man of great integrity. He was a Justice on the Supreme Court of the United States for about 30 years. As a jurist he had no equals.

Judge Richard A. Posner wrote in *The New Republic* in 2011, “the most influential justice of the last quarter-century.” Since his passing, many others have said the same thing.

A few years ago I was given the book “Scalia Dissents” that contained “writings of the Supreme Court’s wittiest, most outspoken Justice” which was edited and commented on by Kevin A. Ring. I found the book fascinating.

Scalia’s humor was often subtle. Here is an explanation he gave of the proper meaning of the term, “modify.” “Modify, in our view, connotes moderate change. It might be good English to say that the French Revolution ‘modified’ the status of the French nobility—but only because there is a figure of speech called understatement and a literary device known as sarcasm.”

Ring points out that Scalia’s approach to the Constitution of the United States was that of looking at the text of the Constitution and then wanting to give adherence to the original understanding of the document or to the intent of its drafters.

Scalia called himself a “textualist.” He believed that the Constitution of the United States says what it means and means what it says. According to Ring, “Scalia thinks judges should focus on the text.” He believed that “a written constitution is needed to protect values *against* prevailing wisdom.”

Scalia did not think that the Constitution was a “living” document, in that the meaning would change from generation to generation and just keep evolving. Scalia said that he likes his Constitution “dead.” He argued “that only a fixed and enduring charter can keep judges from reading new fads into the Constitution and less popular mandates out.”

He searched for the “original meaning,” which he

defined as “the original understanding of the text at the time it was drafted and ratified.” This is a theory of interpretation known as originalism.

Scalia and The Restoration Movement

Scalia was a Roman Catholic in faith. I don’t know if he ever heard the words “Restoration Movement” but I have a feeling that if he had he would have found our approach to Scripture to be refreshing. As a Catholic he allowed the clergy and the church to interpret Scripture for him. He would have made a great preacher or professor by searching the Word for the original meaning and then teaching that rather than the opinions of men.

On the current view of our North American Christian Convention clergy concerning women preachers, he would have been appalled. He would examine certain texts like 1 Timothy 2:12 and say, “The text says what it means and means what it says.” He wouldn’t do a Ziegfeld song and dance to get around it to appease the masses.

In the matter of baptism I again think that he would have seen that the original word for baptism meant immersion and that would have settled that. The purpose of baptism he would understand from studying the New Testament, not the church history of the Johnny-come-latelies.

The thrust of the Restoration Movement has always been “back to Scripture.” “Where the Scriptures speak, we speak.” “No book but the Bible.”

If he had looked at the Bible as he looked at the law, he have said that “the original understanding of the text at the time it was drafted and ratified” was the proper interpretation.

In looking at Hebrews 4:12 he would have known it meant that the “Word of God” was “living” in the sense that is still works today, not that the meaning could be changed to fit every generation.

Scalia and Cincinnati Christian University

In February, this journal told of how the trustees of the Cincinnati Christian University changed a part of the original by-laws of the institution that should never have been touched by them. The founders of the school said that the part that said, “**every trustee and teacher must be a member of the Church of Christ (undenominational)...**” was never to be changed. They said that the

(continued on page 12)

**Justice Antonia Scalia,
The Restoration Movement,
and Cincinnati Christian University**


afore mentioned Article “*shall remain perpetually in force.*”

As one who looked to the original meaning, I have an idea that he would have said “the original understanding of the text at the time it was drafted and ratified” was the proper interpretation. Remember, he believed that “a written constitution is needed to protect values *against* prevailing wisdom.”

If I may be so bold as to help some understand what is being said here by adding modifying words to a sentence already used, he argued “that only a fixed and enduring charter (bylaws) can keep judges (trustees) from reading new fads into the Constitution (bylaws) and less popular mandates out.”

Two of Scalia’s critics spoke of his importance when they said it “lies in the words and reasoning that constitute his vision, and that vision, when placed in the enduring form of a written opinion, has the potential to shape doctrines and decisions in the near and distant future.”

With the changes the trustees of CCU have made, there is no doubt that they are shaping the doctrines of the near and distant future.

The “faith once and for all delivered” will soon become a thing of the past at 2700 Glenway Avenue. With what the trustees have done, how could it be otherwise? 

What the CRA Means to Me

Abraham Lincoln said, “All that I am or hope to be I owe to my angel mother.” I could make a similar statement relative to my allegiance to the Christian Restoration Association. Obviously, I owe much to my parents, school, etc. However, it all started at the Delhi Church of Christ (Cincinnati, OH), October 5, 1939. On this date I was saved. The Delhi church was born in 1927 with finances provided by the CRA. This organization purchased the building and organized the church. If the CRA had not made this transaction and established this body of believers, I feel certain we would have remained in the Methodist persuasion. Thank you, CRA. I am indebted.

**Wayne B. Smith
Southland Christian Church**

Unambiguous

from June 2016

On March 24, 2016, I received the email letter from Cincinnati Christian University that appears on pages 3 and 5 of this issue. Please take time to read the letter and then come back to this page.

The letter calls for a “retraction” of one sentence from the April editorial. The sentence they want retracted reads, “Now anyone can teach or be a trustee.” Earlier in the letter the writer tells of an email that he sent to me “affirming CCU’s ‘continuing commitment to its mission and heritage.’” That email was sent, as he says, on January 26, and apparently I “acknowledged receipt of that communication” on January 27, 2016. (January 26-28 was our Bible Conference in Florida.)

In the interest of full disclosure, that particular editorial was sent to the proof reader on January 20, 2016, almost a full week before receiving the aforementioned email. The editorial was based on the bylaws dated May 14, 2015. At the time of the writing, the bylaws of January 5, 2016, were not known.

So, in the light of the new January 5, 2016 bylaws, I must retract the statement “Now anyone can teach or be a trustee” at CCU. I am thrilled that the trustees of that institution have seen fit to try to tighten up who can or cannot be employed at the school. However, changing the bylaws and trying to strengthen them has not really changed the original objection that we have been talking about since the February issue.

The problem is that somewhere along the line someone (present or past, makes no difference) changed what the original bylaws said.

My dad was an auctioneer. When I first started working for him at his sales, he instructed me that I was not to allow anyone to use the “dolly/hand truck.” (He had lent them out before, never to get them back.) Sure enough, during that next sale someone asked me if he could borrow the “dolly/hand truck.” My answer was “no.” He said, “It’s OK, I know your dad. In fact, I’ve known him longer than you are old.” I said, “I’m sorry, Mister, but my dad told me that I cannot let anyone use it. You will have to ask him.” He walked up to my dad, interrupted him and said, “Harold, your son won’t let me borrow the dolly. Is it OK with you if I use it?” Dad said yes to him and looked at me and said that it was all right for that man to use it.

The dolly belonged to my dad. If he wanted to change the rules that was up to him, and not to me, no matter what I may have thought about it. I was working for him.

Here are the paragraphs from the April edition that were just before the paragraph with the offending sentence:

“The bylaws at Cincinnati Christian University have been

(continued on page 13)

Unambiguous

(continued from page 13)

changed. Of that there is no doubt. The original Constitution of the school said in part; **‘every trustee and teacher must be a member of the church of Christ (undenominational) and MUST BELIEVE, WITHOUT RESERVATION, in the full and final inspiration of the Bible to the extent that it is to him the infallible Word of God, and therefore the all-sufficient rule of faith and life; in the deity and supreme authority of Christ; obedience to the Gospel; the edification of the church; and the restoration of its unity on the New Testament basis.’**

“That was in what was called **‘ARTICLE IV: CHARACTER OF THE CINCINNATI BIBLE SEMINARY.’**

“Later, **ARTICLE V: AMENDMENTS**, said, ‘This constitution may be amended at any annual meeting of the Board of Trustees by a majority vote of the trustees provided notice has been submitted in writing to each trustee ninety (90) days in advance of the annual meeting, **except that Article IV above entitled Character of Cincinnati Bible Seminary shall remain perpetually in force.’”**

That was written by the founders of the school to protect the school. Those working as faculty or trustees at this time are simply working for the founders of the school. They can’t change what the founders said! It is not their decision to make!

If the trustees have changed what the founders said could not be changed, **then what is to keep them from changing what they themselves have written in the January 5, 2016 Bylaws?** Next week, next month, next year, 5 years, or 25 years from now, who is to say that whoever the trustees are at that time will not change the bylaws again and **allow anyone to teach or be a trustee.** There is nothing to stop them in this generation or future generations from doing anything they want.

The letter on pages 3 and 5 has a line that says about my offending statement, “This statement ignores the clear statements which the CCU Bylaws **unambiguously** (*emphasis mine*) make (as sent to you), namely....”

Part of my answer to that email of March 24 is what follows:

“Who is to say that six months from now the **‘unambiguous** (ly)’ bylaws that the current trustees have written will not be changed again?”

“In looking at the original bylaws I must say that I thought that Articles IV and V were very **unambiguous**. Perhaps a retraction and correction should be sent from the CCU trustees to the friends of the school.”

Let’s get down to the real nitty-gritty of what is going on here. Back in August 1993, Tom Thurman, then editor of *The Restoration Herald*, wrote an editorial entitled, “Concerning Our Schools.” In it he spoke of how our schools, wanting to


emphasize higher education, first banded together under the accrediting association banner of what was then called the American Association of Bible Colleges. That was supposed to help our colleges. Then seeking more prestige, the Bible colleges began joining the secular regional associations like Southern or North Central. (There is always a danger in wanting to be like the nations around us. See 1 Samuel 8:4.)

In 1993, Cincinnati Bible College and Seminary sent out questionnaires that were supposed to give information to help the future of the school. But there was a problem in that some of the questions were inappropriate. One question asked, “In your judgment, should the Cincinnati Bible College & Seminary expand its educational base and become a liberal arts college *in addition* to its stated mission?” The next question followed along the same lines, “In your judgment, should the Cincinnati Bible College & Seminary expand its educational base and become a liberal arts college *in place of* its stated mission?” (Their emphases.)

When Tom asked about the questionnaire he was told that the trustees had authorized the questionnaire but no one, trustee or otherwise, was advocating the changes asked about in those two questions. They were simply asked to see what the constituency wanted.

Twenty-three years after those questionnaires, the subject has come up again. If the trustees want to change CCU into a liberal arts school, then why not say so? Just come out and say that the trustees have decided to change the school into a liberal arts college with Bible and ministerial departments. That would be **unambiguous!** (By the way, if that happens, then someday the Bible and Ministerial departments will either disappear or move farther to the left than they are now until the word “Christian” will mean nothing in the name.)

Of course, to keep it a Bible college that produces ministers, missionaries, and other vocational Christian workers will take work and it won’t be glamorous or prestigious in the eyes of the world. No football teams, no bands, no bowl games. However, there will be souls saved and disciples made for eternity. That was the vision of the founders of the school!

The original part of the bylaws that was never to be changed needs to be reinstated, but not because any one person says it or 10 million Greeks say it. That part of the bylaws needs to be in the current bylaws for just one reason and one reason alone: It is the right thing to do! That is **unambiguous!** 

PRAY FOR OUR COLLEGES!

NEWS FROM CCU

from August 2016

I'm getting tired of writing about Cincinnati Christian University and you are probably getting tired of reading about it also. But it seems that they make every effort to conduct their business with the magician's cloak being shaken in the foreground to distract the crowd while the real action is being done behind the cape.

Dr. David Ray is the titular head of the school while he serves as interim President.

Behind the curtain, and seemingly pulling the strings, is Dr. Tom Thatcher, Chief Academic Officer. At his right hand is Dr. Jamie Smith. We have spoken of these two before. Some have been trying to get rid of them for over 10 years, but somehow they have managed to survive and thrive.

I wonder what they have sacrificed for the school? Have they ever missed a paycheck at the school? At one time the school was two full years behind in paying R. C. Foster. He sacrificed for the school. Thatcher and Smith have only benefitted from CCU.

Also with Dr. Thatcher is trustee, Mr. Ron Heineman, whose title is the Chief Restructuring Officer (CRO). Ron, I have been told, is a member of a Vineyard congregation. You may want to Google him (Ronald E. Heineman www.sec.gov/litigation/admin/2015/34-75860.pdf).

What are they up to over on that hill?

No Thank You!

Just two weeks ago (from this writing) commencement was held at CCU. Usually at commencement announcements are made of faculty promotions, resignations, new hires, and new assignments. I did not attend the festivities so I do not know if anything like this was done, but I know from reports I received that after 49 years of teaching at the institution, giving prestige to the school, and representing the university from coast to coast and border-to-border, there was NO recognition or mention of Jack Cottrell's accomplishments at all. No gold watch! Not even a certificate suitable for framing! No thank you at all! Not even a round of applause! Granted Jack would want none of it, but the school still had the opportunity to do what was right and failed again. They may say that they did not do that because Cottrell was not present, but they should have done something that could have been reported to him. He may not have needed the recognition, **but the school needed to give it.**

This was not only petty, but showed the mentality of those in charge who got Cottrell out and now want no mention of him. Why? Because the things that they do and teach are just the things that Jack stood against. Now they are free to turn a great school that stood for the "*faith once for all delivered*" far to the left to the very place the school used to stand against. Those in charge, or supposedly "in charge" of those "in charge," should be ashamed of themselves.

A Brand New School

Another piece of information that interested people should know is that there was a meeting a few months ago of several

of our Bible colleges including Cincinnati. They supposedly got together to discuss mutual problems (many are having severe financial difficulties) and what to do about them. There were several suggestions made. One that got much interest was that several schools would sell their properties and move and merge into a school that would be located close to Indianapolis. Apparently there is a 90 acre piece of property that is ready for such a prospective merger. Isn't it interesting that there is already a 90 acre piece of property available?

Of course, if such were to happen, there would be no strings to the past for those merging schools. No history to anchor a body of beliefs or purpose for being. Gone would be the past and full speed into the future.

Shortly after arriving at the CRA office, the phone rang and the man on the other end introduced himself as Rev. John K, the new "pastor" at the such and such church. He had come from a denominational background and wanted the CRA to know that the church still planned to honor the loan they had with us and assured me that the CRA would be paid.

In the course of the conversation he said that he was going to change some of the doctrines of the church. When I asked which ones he replied that he wanted to do away with their teaching on baptism and also having the Lord's Supper every week. I asked him to send me his changes in writing so I could share them with my trustees. He said that he would, but before that happened, there was a second phone call from Rev. John.

In this call he told me that they had a congregational meeting and decided that they were going to sell the property and move elsewhere to start another congregation. I told him that that was not the right thing to do. An argument broke out in which I told him that there was an important principle involved in this matter that he needed to understand. He said, "You will get your money." I told him that the money was not the important thing, but the principle was extremely important. He kept asking what this principle was. I replied: "The principle is that you are going to take the money that one group of people had invested in the church property and go somewhere else and use their money to start a congregation that will believe something quite different from the first group." I told him that I thought that was stealing.

I can understand why those at CCU would want to sell 2700 Glenway Avenue and move elsewhere. All ties would be broken. All memories attached to the place would be gone. And those in charge could go elsewhere with millions of dollars and establish a school in their own likeness.

The date of the second meeting for this group has already been set!

I don't know how many people have been concerned enough about CCU to write and voice their concern. I don't know how CCU has responded, if they have responded at all. I have an idea that they don't care because they have a plan and they are going to work their plan no matter what. The Chief Restructuring Officer

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knows nothing of our history or our beliefs. When I brought up to him some concerns he replied that he was only interested in getting the money situation worked out. “Doctrinal problems can be handled later.”

How wrong that was and is. The school was begun because of doctrinal problems and was to answer those problems.

Perhaps a few more quotes from one of the founders, R. C. Foster, would fit at this point. In his book, *The Everlasting Gospel*, there are three chapters on “Christianizing Higher Education.” A segment of Part 3 is quoted in the lead article. The following two quotes are both from Part 1.

“Our money and our young people should be sent only to those schools which are true to Christ and His Word” (p. 228).


“The church college must be led to serve the church, else it can no longer be supported by the church” (p. 229).

To those in charge at CCU right now: Since you do not care to give “*honor to whom honor is due*,” why not take down the pictures of R.C. Foster, Lewis Foster, and George Mark Elliott that hang on your walls and send them to the CRA. The three were all trustees here at the CRA. We still honor not only their memory but the memory of what they believed and taught. I knew them. They were friends of mine and you are no R.C. Foster, Lewis Foster, or George Mark Elliott.

Teaching Churches

From the CCU website: “*CCU is taking advantage of our centralized location to significantly increase the amount of time students spend in real-world ministry contexts. We are collaborating with a dozen partner churches in the Cincinnati area to create a program that allows students extensive time in the field. They will get involved in the life of the local church from the very beginning of their studies. Students will be assigned to a local teaching church during their freshman year and will serve, shadow, and observe. In the following years, they will become more deeply involved in ministry and, eventually, complete a one-year internship.*”

Of the 16 congregations that the school has identified as “Teaching Churches” at least 6 of them are “*solifidian*” (faith only) and one, if I am reading their website correctly, is a charismatic church. Who will be teaching whom in these church situations promoted by the school?

CCU! Do you hear the bells? John Donne said it first and then Hemmingway picked up on it. It used to be that the church bell would sound when there was a death in the community. Donne tried to show the interconnectedness of people. But perhaps it should be used just now to announce the death of the grand old school. So to you, Cincinnati Christian University (nee CBS) I would say, “**Ask not for whom the bell tolls; it tolls for thee.**” 

WORK SHOES NEEDED

from September 2016

Many years ago, in a far off land dwelt a needy people. They had plenty of natural resources such as wood, coal, and even leather from their herds. But they couldn’t mine the coal or cut the wood simply because they had no real shoes. They did mine some coal, but not like they could if they just had proper footwear. They did cut some wood, but not like they could if their feet were protected.

Often someone would come by and see the way the people lived and would go away shaking their heads that the people lived like that. Some came by and told them that they should think they had shoes and that would be all their feet would need. Others from Germany said, “Shoes are a figment of the imagination for the poor. Only the truly brilliant even need shoes.”

Then a man arrived in the area and in awhile said, “I know some men who can make work shoes. Let’s see if they can help.”

They invited the expert shoe men in to take a look and they decided that it would take work, but a shoe factory could be built that would provide work shoes for miners and tree cutters.

They got together other like-minded men and they built a small shoe factory where they began making shoes. What wonderful shoes they were! The shoes were made with hard toes to protect the workers from being stepped on or stubbing their toes.

Soon workers were buying these shoes and going out to open coal mines everywhere. Other workers were cutting trees and building houses, schools, and more factories, not just in the original town but worldwide. Life improved because the workers had the proper footwear. Some thought that in no time the entire world would be reached with shoes because of the work done.

But as the factory grew, there were calls for broadening the business into other fields. At a board meeting one day someone said, “I’ve got a little girl who is into ballet. I think that we need to make ballet shoes.” Because he was influential and had spare change, he got his way and part of the factory was taken and fitted to make ballet slippers. Not the best ballet slippers mind you; others who majored in that and knew about ballet made better ones. Work shoes were now made a division of the factory and part of their budget was used for ballet slippers. With the cut in budget to the work shoe division came a cut in workers and production of work shoes.

The shoemakers on the original factory board were eventually replaced by others who simply wore shoes. Mostly they wore dress shoes and flip flops but they had extra shoes in their closets and thought that was all they needed to show that they knew about shoes. They were so honored to be on the factory board.

Another board member liked to go scuba diving. He thought everyone should go scuba diving. He wondered why the shoe factory couldn’t also make swim fins. Because he was influential and he had spare change, he got his way and a department was started to make swim fins. Not the best swim fins mind you; others who majored in that and knew about swim fins made better ones. The work shoe division’s budget was cut again to make room for swim fins. With the cut in budget to the shoe

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WORK SHOES NEEDED

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division came a cut in workers and production of work shoes.

Older board members could see the writing on the wall and although they tried to stop the trend it was too late. They didn't want to fight the prevailing trend and have people call them "old-fashioned." New board members were added.

Several board members had babies and grandbabies. They wondered why the shoe factory couldn't also make baby shoes. Because they were influential and had spare change, they got their way and a division was started to make baby shoes. Not the best baby shoes mind you, others who majored in that and knew about baby shoes made better ones. The work shoe division's budget was cut again to make room for baby shoes. With the cut in budget to the work shoe division came a cut in workers and production of work shoes.

Glowing reports were given of how the shoe factory was doing. Lots of different kinds of shoes were now being made. With each type of shoe added, a wing was built just for producing that kind of shoe. The factory grew and workers were hired. Progress was being made, but the work shoes budget was cut again. Very few work shoes were now being made!

At the annual meeting the stock holders asked how the factory was doing. They were told that they were producing more footwear than ever. But when someone asked about "work shoes" the reply came back, "Aren't all shoes work shoes?" Quickly they moved through the financial report and hardly anyone noticed the red ink. Someone thought it was just a way to decorate and make the report flashier.

But the red ink became more pronounced on the factory reports. As wings were built on the factory for the various divisions and people were hired to work in that division, the debt became greater. Someone finally said, "Wait! This can't be good. Shouldn't we do something to put the factory into the black again?"

The directors were told, "We need to make more different kinds of shoes." They looked at one another and stroked their chins. Someone said, "Maybe we should cut back and make more work shoes?" The board laughed and said, "How silly! No one wants or needs work shoes anymore." Unseen was the mail box in the order room that was filled to overflowing with requests for work shoes.

Then one jumped to his feet and said, "Sports shoes! Everyone is into sports these days. Do you realize how many different sports there are and almost each one wears a different kind of shoe. We need to make sports shoes." They discussed that they could make shoes for football, basketball, golf, tennis, running, why the list would never end. And they could even make shoes for sports officials! This would be a gold mine. If this went well they might even make shoes for marching bands. One suggested that maybe the factory could have its own band.

The board agreed. A sports shoe division was begun. In the background one could hear playing on a boom box, "Happy days are here again..." But in order to start the sports shoe division they had to make more cuts in the work shoe depart-

ment. They did, but there was hardly anything left there to cut. They started making sports shoes. Not the best sport shoes mind you, others who majored in that and knew about sport shoes made better ones. The work shoe division's budget was cut again to make room for more sport shoes. With the cut in budget to the work shoe division came a cut in workers and production of work shoes.

They heard that other work shoe factories were also having problems. They decided to start talking to other factories that had started out to produce work shoes. They all knew all too well what RED ink was like. They got together and cried on each other's shoulders. Someone suggested that maybe the problem was that they had gotten away from producing work shoes. That was rejected right away because everyone just knew that that was wrong. They just didn't know why it was wrong except that people told them it was wrong.

A proposal was offered. "Let's all sell our factories and merge into one Super Shoe Factory. We can really make good shoes if we put our resources together. And even though the same people who got us into this red ink mess will be watching over the new factory and business, it could never happen again. We are much too smart for that!"

The End

Is that how the story ends? I don't know. All I know for sure is that there is still a great need out there for work shoes.

"... as shoes for your feet, having put on the readiness given by the gospel of peace" (Ephesians 6:15). ^{RH}

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