

THE TRUTH
About
THE TROUBLE AT
TAYLOR BOULEVARD
CHURCH OF CHRIST
Louisville, Ky.

A REVIEW

Of Hazelip's Tales About It

OCTOBER 1963

By James P. Needham

PREFACE

It has been slightly more than a year since Harold Hazelip, sent out his distorted version of the events that led up to the division at the Taylor Blvd. church of Christ in October of 1961. Immediate plans were laid to send forth an answer to these perversions, but the burdens of securing a temporary meeting place while we built a new building, securing new equipment, and a rather heavy meeting schedule have hindered the work until now. We are not sorry, however, because many events have occurred in the last year to give one a better view of the whole problem, hence, make this book an even more devastating attack upon the errors disseminated by the Hazelip booklet.

A word concerning the arrangement of material in this booklet should prove helpful. First, it will be noticed that we have completely reproduced the Hazelip booklet that the reader may see for himself what he has said, and that we have not misrepresented him. Secondly, the pages of his booklet are placed as near to our comments about them as possible for convenience and easy reference. Thirdly, we have followed his outline headings so the reader can tell at all times which section of his booklet we are reviewing. Forthly, quotations from the Hazelip booklet and from other sources are always found in the style of type in which this PREFACE is being printed, and our comments will be found in this style of type that one can easily tell who is talking.

The reader may rest assured that we have scrupulously tried to avoid any misrepresentation of any point. We sincerely believe that the actions and beliefs of the Hazelip group are their own best refutation, and that misrepresentations are unnecessary, even if we were unscrupulous enough to engage in them. We want the truth to prevail, not error; whether that error be in us or in the Hazelip faction. We have not sought to vindicate ourselves in any instance, but rather have we tried to set forth the unvarnished truth. We have not tried to make the Hazelip faction look any worse than the facts make them appear, but let it be remembered that we cannot manufacture facts, we can only record them.

We want it understood that our Bibles, our minds and our pulpit are open, and shall remain so. Any reputable person has a standing invitation to occupy our pulpit and show wherein we are wrong. It should also be understood that this cannot be said for the Hazelip faction. From the very first, there has been no communication between us and the faction; not because we did not seek or desire it, but because they refused it. An honest, fair minded person cannot help but discern the significance of this. If the faction sincerely believes we are in error, they bear an obligation to show us where, and if they have the truth, why should they fear an investigation of it?

We urge nobody to accept anything we say because we say it; but insist that he give us an unbiased hearing. Surely, it will harm nobody to read this material in an objective manner. Once such has been done, study it in the light of the truth; accept everything that is in harmony therewith, and reject everything else, and call it to our attention that we might make correction of it. This is as fair as we know how to be. Two passages are worthy of note just here:

"HE THAT ANSWERETH A MATTER BEFORE HE HEARETH IT, IT IS FOLLY AND SHAME UNTO HIM," (PROVERBS 18:13).

"IF I HAVE SPOKEN EVIL, BEAR WITNESS OF THE EVIL....". (JOHN 18:23).

ACKNOWLEDGEMENTS: It would be practically impossible to note the names of all who have assisted this writer in this work. Many have made suggestions, and rehearsed incidents necessary to presenting the whole picture of the difficulty. We say thanks to all who helped in any way. May all of our efforts herein redound to the Glory of God. JPN

PREFACE

The Taylor Blvd. Church of Christ, 3248 Taylor Blvd., Louisville, Ky., has sought, under the leadership of its elders, to solve its own difficulties. A divided condition, which has seen two distinct groups using the same facilities (often at the same hours), had been tolerated for five (5) full months before the conclusion was reached that no settlement of difficulties was possible apart from proper legal channels. We feel that brethren everywhere have a right to know the history of this problem which has necessitated a solution in the courts.

The roots of any disagreement of serious proportions are usually difficult to trace. Each party to the disagreement sees a separate set of circumstances, or interprets the same events differently from the view of his opponent. This booklet proposes to set forth only such facts as have become matters of historical record. Every statement is subject to complete documentation, or to the attestation of competent witnesses.

It is believed that through this presentation our brethren elsewhere will be better able to adjudge the responsibility for this division. It is also hoped that a full presentation of the workings of this dissident group, which have brought heartache to hundreds of us, will better prepare brethren generally to cope with divisive leaders and movements.

We solicit the prayers of brethren everywhere that this problem may come to a speedy and righteous conclusion. We have not asked for the problem, or the division; but we would feel untrue to our trust to "faint in the day of adversity". May this presentation--which itself we postponed as long as possible, hoping for a solution--help all who are interested to see "The Truth About Taylor Boulevard".



This booklet was written and published under the direction of the Elders of the Taylor Blvd. Church of Christ, 3248 Taylor Blvd., Louisville 15, Ky. Additional copies are available without cost. April, 1962

ELDERS

Cecil L. Downs
R. D. Graham
E. G. King
Horace E. Puckett
Paul A. Sharer
Albert L. Shearer
Jimmie D. York, Sr.

DEACONS

Myron Crawford
Cecil R. Davis
Walter Potter
Buell E. Sartin

MINISTER

Harold Hazelip

I. A PLEA FOR UNITY

On Wednesday night, May 11, 1960, the five men then serving as elders of the Taylor Blvd. Church -- E. G. King, Jimmie D. York, Sr., L. L. Dukes, Horace E. Puckett, Ralph Puckett -- stood in unison before the midweek assembly as Bro. Horace Puckett read the following statement:

"We the elders of this congregation have a statement that we feel should be made at this time.

"The other elders are standing here with me to indicate that we are united in what I am reading and that this is a joint statement.

"Before making the statement, we want to make it clear that there is no intended hidden meaning or play made of words in the statement. We have simply tried to the best of our ability to say what we mean. Please bear in mind that we realize we are subject to human error, but we have considered this statement carefully and prayerfully and we solicit your cooperation.

"It is known to most of you that there is some dissension in the congregation about two matters -- First, the "issues" and Second, the appointment of additional elders. We will deal with the officers first.

"1. Officers - It is our judgment that at a time when there is some dissension among us, and part of it over the selection of additional officers, that it would be unwise at this time to select additional officers. Therefore we urge that the matter be dropped for the present time. We wish to make it clear that we have no objection to the selection of other officers at a later date.

"2. Issues - As you know the Issues deal with benevolent work, "sponsoring churches", the Herald of Truth, etc.

"To support any of these from the church treasury is a violation of the conscience of some and of some it is not.

"Some time ago we adopted a policy to support none of these controversial things but to keep a vigorous program of mission work and benevolent work of our own going. This we are doing in the amount of approximately \$1200.00 per month. Included in this amount is the partial support of several preachers and the support of a widow (who is a member of this congregation) and her 4 children.

"We feel that it is a good program and a scriptural one. It is a program that no one has questioned and a program that we all can agree on and support.

"It is a program that we have no intention of changing.

"Since we do have a program that we all agree on, it is our

ANSWER TO THE WHITE BOOKLET PREFACE

In paragraph one the booklet says that "The Taylor Blvd. Church of Christ...has sought, under the leadership of its elders, to solve its own difficulties". In paragraph 4, it says, "May this presentation--which itself we postponed as long as possible, hoping for a solution...". In the lawsuit filed by the Hazelip faction, it is stated in paragraph one, "1. A schism has arisen in the congregation of the plaintiff, Taylor Boulevard Church of Christ, a congregational church...which has become unresolvable by the regular organizational processes of that church." On page 28 of the white booklet, a letter is quoted which was handed to the loyal elders by the leaders of the faction in which is stated the following, "The Taylor Blvd. congregation is unwilling for this conflict to continue in the property at 3248 Taylor Blvd., Louisville, Ky. Do you have a solution to these difficulties?"

All of the above is designed to deceive the reader into believing that the Hazelip faction has sincerely tried to solve the Taylor Blvd. difficulty in an amicable manner, all of which is an absolute falsehood. Their efforts to solve the difficulty have been designed to drive the loyal brethren from their rightful property. When questioned under oath about the meaning of the term "regular organizational processes of that church" used in their lawsuit, King and York were at a complete loss. When asked to name said processes, they were so garbled that even they did not know what they were saying. (See King and York depositions). The truth is, they have not used the "regular organizational processes of that church" in trying to settle the difficulties, but rather harassment, intimidation, physical violence, snobbishness, utter contempt, a restraining order, and a civil lawsuit, and I doubt that even they with their flagrant disregard for the truth and the church would say that these constitute the "regular organizational processes of that church".

Following the quotation of the letter which was handed to the faithful brethren, in which the question was asked: "Do you have a solution to these difficulties?", the following statement is made, "No reply has been received." They would like for people to think that we have made no effort to settle the difficulty. They hope people will just take their word for it, and completely ignore the FACTS. They would like for people to think they have been willing all along to arrive at some fair and equitable settlement of all our problems. This is a determined effort to deceive. They have the spirit of error (1 John 4:6); they grasp for straws like drowning men, and quibble about little technicalities in order to try to whitewash their guilt and the facts. It becomes a different story, however, when the whitewash is removed with the plain truth. They want people to think that because no direct reply was made to one specific letter, we have not been willing and have made no efforts to solve our problems. Let the facts speak.

Numerous private proposals for settlement were made to certain leaders of the faction by the loyal elders, all of which were REJECTED. Then, in our bulletin of June 21, 1962, we printed the authentic documents in which the following proposals were made by us:

1. TO DEBATE OUR DIFFERENCES BEFORE BOTH GROUPS.
2. TO SHARE BUILDING EXPENSES.
3. TO SELECT BRETHREN TO ARBITRATE OUR DIFFERENCES.
4. A FINANCIAL SETTLEMENT, GIVE OR TAKE.

Now, these are only some of our efforts to settle the problem. Their only responses to the above proposals have been silence, a restraining order and a lawsuit designed to drive us from our property. Now, this is what the first paragraph of their little white booklet looks like in the light of the facts

--at the very outset it begins to look like it's title is a misnomer! It should have been entitled: TALES ABOUT TAYLOR BOULEVARD!

It is further stated that "the conclusion was reached that no settlement was possible apart from proper legal channels. We feel that brethren everywhere have a right to know the history of this problem which has necessitated a solution in the courts." What this really means is that the conclusion was reached that the only way they could obtain the SETTLEMENT THEY WANTED and the SOLUTION THEY DESIRED was to go to court and sue us for the "exclusive use of the property". (Taken from the "WHEREOF" section of THEIR lawsuit paragraph 1). Such statements remind one of a denominational preacher trying to quibble out of some point of Bible teaching. In view of I Cor. 6, Bible believers wonder how a court suit, and "proper legal channels" could be a right way for Christians to solve their problems! The Hazelip faction says the court suit was "necessitated", but we wonder what circumstances "necessitated" it!!! In private conversation and in the white booklet, however, Hazelip has told us. He has made essentially the following statement: "They (the loyal brethren) claim to believe the Bible; Matt. 5:40, says if a man sues you for your coat, give him your cloak also; we have sued them for the church building, so why don't they give it to us, if they believe the Bible." You will find this same statement in substance on the final page of the white booklet. So, you see, the circumstance that "necessitated" the use of "proper legal channels" was that they thought they could get us to violate their FORCED interpretation of Matt. 5:40, if they violated I Cor. 6, hence, they were willing to blatantly violate one passage in a vain and futile effort to put us in the same boat with them by charging that we had violated another; but they have MISERABLY FAILED, and nobody knows it better than they. According to their interpretation of Matt. 5:40, we were obligated to give them more than they sued for--"And if any man would go to law and take away thy coat, let him have thy cloak also". Hence, I suppose we should have given them, not only our church property, but our homes also!!!! But notice this: They filed a Declaratory Judgment suit against us, which according to competent legal interpretation, forced us to do one of two things: (1) Either walk out of our property and turn it over to the faction, and thus plead guilty to all their malicious charges against us, or (2) File what the law calls "Answer and counter claim". We chose to do the latter since we would REMAIN DEFENDANTS in the case, and would simply be answering their false charges against us. We chose to do the latter, and IMMEDIATELY, they said that our "Answer and counter claim" was EQUAL to their lawsuit against us, hence we had sued them. (No doubt this dodge was planned when the suit was filed). Now, if this be true, why didn't they swallow their own interpretation of Matt. 5:40? If they sincerely believed we should give them more than they sued us for, and they sincerely believe we sued them, why didn't they give us more than we, according to them, asked for? This shows their claim that we had sued them was not true, and that even they did not believe it! Oh for the contradiction and vulnerability of error!!!

The truth is, our "Answer and counter claim" bore absolutely no resemblance to their court suit. It simply answered the false charges their suit leveled against us, and asked that our right to conduct services on the property be continued. Their suit sought to fix the guilt for all trouble at Taylor Blvd. on us, and asked the judge to award them "exclusive use of the property". (Whereof section of their lawsuit, paragraph 1). And in an effort to bolster their false charges against us, they obtained a restraining order from the judge on FALSE PRETENSES and barred us from using the property, hoping no doubt, that we would dissolve and they would have the property without having to face their untruths listed in their lawsuit. They were disappointed, however, for when we called for an immediate hearing before the judge and exposed their falsehoods, he modified the restraining order and granted equal rights on the property to both groups, and set a date for

a hearing at which they would have been forced to prove the falsehoods upon which the restraining order was obtained. It is significant that they initiated the postponement of this hearing in such a way that it was never held.

In the second paragraph of the preface, this is stated: *"This booklet proposes to set forth only such facts as have become matters of historical record. Every statement is subject to complete documentation, or to the attestation of competent witnesses."* The truth is that they used only such documents as could be slanted in such a way as to make their case look a little stronger, but even their NOBLEST efforts have fallen far short of their goal. Any honest man who respects the teachings of the word of God can discover from the documents printed in the booklet who has the truth. There never has been a more blatant act of popery than their efforts to restrict the teachings of the word of God, and only those blinded by prejudice can fail to see it.

They assure us that *"every statement is subject to complete documentation or to the attestation of competent witnesses"*. Who considers the witnesses to be "competent"? The Hazelip faction, of course! We don't so consider them! Hence, we would impeach their witnesses! We have found Hazelip's witnesses to be terribly careless with the truth, even under oath. Hence, he and his faction can prove anything, if we let them pick the witnesses and accept their papal decree that they are "competent". Their concept of a competent witness is the same as the Communist's: someone who will testify in their favor. If one testifies otherwise, they call him a LIAR. (HAZELIPS FAVORITE EXPRESSION).

In paragraph 3, of the white booklet, we are told: *"It is believed that through this presentation our brethren elsewhere will be better able to adjudge the responsibility for this division. It is also hoped that a full presentation of the workings of this dissident group, which have brought heartache to hundreds of us, will better prepare brethren generally to cope with divisive leaders and movements."* This reminds us of a statement made in the May 11, 1960, letter found on pages 5 and 6, of the white booklet. In the twelfth paragraph thereof, this is said: *"Therefore, we have attempted not to align ourselves with either side but rather set an example that others can follow."* Then, in paragraph 16, of the same letter they stated: *"Surely with a good program that we all agree on we can drop all controversy and set an example for the world and the brotherhood to follow."* In these statements is set forth one of the basic reasons for the trouble at Taylor Boulevard--pride, and a tendency to think more highly of themselves than they ought to think. (I Cor. 10:12). *"Pride goeth before destruction, and a haughty spirit before a fall."* (Prov. 16:18). Hazelip and his disciples have fed upon their own egos so long that they consider themselves a model church, perhaps even THE MOTHER CHURCH! They feel like they are so big and so powerful and so rich and so wise that the whole brotherhood is looking to them for guidance, and unless they send forth their papal encyclical by way of the little white booklet, the whole brotherhood would be at a loss for an example to follow, and the wisdom with which to deal with *"devisive leaders and movements."* UPON WHAT FOOD HAS CEASAR FED THAT HE HAS BECOME SO STRONG? They have truly set a fine example for the brotherhood to follow! That example is this: If you don't get what you want otherwise, falsify to obtain a restraining order to keep people out of their place of worship and sue them for *"exclusive use of the property"*.

It is strange that when the Hazelip faction says they won't do a thing, that usually means they will; when they say they will do something, that usually means they won't. Now they tell us they *"have not asked for the problem, or the division..."*. This really means they have! Let the reader con-

judgment that at this time that as far as possible these controversial matters should not be raised--but that our time should be given to the teaching of Christian Living and converting those who are not Christians.

"It is our belief that all of the right or all of the sincerity is not on either side of the "Issue" controversy. Therefore, we have attempted not to align ourselves with either side but rather set an example that others can follow.

"We have invited preachers from both views to hold meetings -- not for the purpose of pushing their views on us -- but because we felt that they could do us a good job.

"To invite only preachers of the same views to hold meetings and to exclude all others would tend to draw a line and start division -- therefore, we hope to continue the practice of inviting good men who we think can do a good job here.

"Brethren, let us appeal to you -- arguments in our vestibules, controversy in our classes, conflicting views from our pulpits, will drive visitors away -- make atheists of our children -- drive brethren to hate and make the church a laughing stock.

"Surely with a good program that we all agree on we can drop all controversy and set an example for the world and the brotherhood to follow.

"Perhaps in some of these matters things have been said and thoughts entertained that should have been left off. Let us all repent and pray that the thoughts of our hearts and words of anger be forgiven.

"Perhaps some things have been said in a public way that needs public repentance -- if so won't you do just that and let us rid ourselves of all malice and start afresh.

"If you are subject to the gospel invitation in any way we invite you to come as we stand and sing --

/S/ E. G. King
/S/ Jimmie D. York, Sr.
/S/ L. L. Dukes
/S/ Horace E. Puckett
/S/ R. Puckett"

These five elders affirmed that this statement was prepared by them without anyone else's knowledge. The background need for it is suggested by the statement itself. Certain members had refused to work in Gospel meetings -- and often did the meetings much harm -- because the preacher in the meeting did not agree with them on some controversial point. In an effort to guide the selection of regular and meeting preachers, these same members were seeking the appointment of additional elders to foster their

point of view. The joint statement above -- though repudiated 16 months later by L. L. Dukes -- was an earnest attempt to keep peace among brethren of differing convictions.

This appeal was not respected by the members who had made the appeal necessary by their agitation. They continued to disturb the unity of the Church, as the following catalogue of events shows:

1. Seeking special business meetings: The plan to press certain issues upon the congregation -- though the elders had voluntarily promised to respect the consciences of all -- included a plan to change ministers. The entire plan was led by L. L. Dukes, then an elder, and three of the congregation's seven deacons: Harold Byers, Forest Hurst and Paul Woodward. Part or all of these men sought business meetings of the men of the Church, at which the minister could not be present. Such a meeting was planned by the elders for Aug. 1, 1960, and resulted in the suggestion that other meetings be held for a fuller discussion of differences.

2. Circularization of Church begins: A meeting was set for Sept. 18, 1960, to give Bro. Harold Hazellip, the Church's minister since 1954, an opportunity to explain his position on the issues in reply to charges which had been made in his absence. (Copies of this speech were mimeographed at the request of those who wanted it for review and reply, and are still available). In advance of this meeting, Harold Byers sought the elders' permission to place copies of a tract on the issues in the Church's tract rack. This was declined on the ground that it would agitate the problem which should be handled in proper meetings. He proceeded to mail the tract to every member of the congregation, thus by-passing the elders.

3. Seven meetings held: Seven business meetings of 2 1/2 to 3 1/2 hours duration were held during the fall of 1960 to give all a chance to be heard. If any were not heard who desired to be, this was due to the fact that one speaker (Paul Woodward) required approximately 6 hours in the various meetings to explain his views.

4. Letters to Visiting Evangelists: In February, 1961, the elders decided in meetings among themselves to mail their statement of May 11, 1960, to each preacher who was scheduled for Gospel meetings and request that he "abide by the statement". (For May 11th statement in full, see pages 5 & 6). At the insistence of L. L. Dukes, the other elders acquiesced to the addition of the following paragraph in the letter to the preachers: "If you desire to speak on the "Issues" on a Sunday afternoon, you are at liberty to do so. However, four of the five elders feel that it would be better to leave it off altogether at this time." The other four elders believed that, in the interest of the unity of the Church, visiting preachers should abide by the same statement other teachers of the congregation were abiding by.

5. Outside Papers: The Church was then anonymously circularized by an article critical of the elders and preacher at Taylor Blvd. which had been written by a preacher of another congregation in the City. This was in April,

sider the facts. Just read the documents that have been written by the Hazelip faction, and contemplate their actions through the Taylor Boulevard trouble, and decide for yourself whether they "asked for the problem, or the division". Any group of elders that will so depart from the faith and use such steam-roller tactics as these have, is asking for a "problem" and "division". They asked for the problem and the division by their unscriptural action, and they got what they asked for.

They tell us they "would feel untrue to our trust to 'faint in the day of adversity'". Well, they must certainly "feel untrue to" their "trust" because they have "fainted in the day of adversity". Hazelip and his factious elders fainted at the very beginning of the "adversity", so much so, that they haven't been able to muster sufficient courage to meet us in open discussion of our differences before the whole congregation. We have said everything we know to say to get them to expose the whole affair to open and frank public discussion, but without favorable results--they will have none of it! Hazelip reportedly has said that he is not the coward we have painted him to be, but he is just whistling past the graveyard; he knows that he has "fainted" and he is just trying to deceive himself and others into believing he hasn't. His name on the dotted line of the proposition we have published and sent him will convince us otherwise.

ANSWER TO: 1. A PLEA FOR UNITY

Under this heading, the May 11, 1960 creed letter was printed. Even the heading is a misnomer; it was not a plea for unity, but an effort on the part of the apostate elders to LEGISLATE UNITY by restricting the teaching of a part of the word of God, the part upon which there was disagreement. (II Tim. 2:9). By this process we could unite with the Premillennialists. Just let their elders legislate that nobody can talk about it and threaten with "immediate discipline" all who did not comply. That this was more than just a plea is evident from the fact that it was enforced as a piece of legislation in the August 22, 1961 letter. All who did not comply with it were threatened with "immediate discipline". That it was an effort to restrict the teaching of the truth became evident in the deposition of King and York. Both testified under oath that they agreed completely with those from whom they withdrew on the issues, hence, they must either confess that they believe error, or that the May 11, 1960 letter was designed to restrict the teaching of that which they admit is the truth.

Furthermore, it is evident that these men were no more interested in unity than other creedmakers, though, like other creedmakers, they claimed to be. While they claimed to love unity and peace so warmly, they pushed their creed to the division of the church. It was their high-handed attempt to enforce the "appeal" in their letter of August 22, 1961, that finally divided the congregation. Hence, while they feigned great love for unity, they showed by their actions that they despised it. The letter they wrote caused the very thing it was written to avoid, such as: driving visitors away, making atheists of their children (no doubt this will happen if it hasn't already)--drove them to hate their brethren (those of us who opposed them), and made the church a laughing stock (stories about their lawsuit were carried in both newspapers of the city, and it is hard to talk to anyone in the Louisville area outside the church without their mentioning it).

These men have fallen into the common mistakes of all creedmakers; they could not write one short creed-letter without contradicting themselves. They say in paragraph 15, "Brethren, let us appeal to you---...conflicting views from our pulpits, will drive visitors away--make atheists of our children--drive brethren to hate and make the church a laughing stock." But they had just said in paragraph 14, "We have invited preachers from both views

(on current issues JPN) to hold meetings....". Hence, they were trying to avoid having conflicting views which they thought would do so much harm, but turned right around and employed preachers to hold meetings who held such conflicting views, so, according to the creedmakers, they did that which caused all the evils they claimed to fear.

In the closing paragraphs of their creed-letter they say: "Perhaps in some of these matters things have been said and thoughts entertained that should have been left off. Let us all repent and pray that the thoughts of our hearts and words of anger be forgiven...Perhaps some things have been said in a public way that needs public repentance--if so won't you do just that and let us rid ourselves of all malice and start afresh." Now, those who wrote this were more subject to this invitation than anyone else, and L. L. Dukes has already "responded"--sixteen months following the issuance of this letter, he repented of having had a part in its writing, and said, "I am partly to blame for these two statements (May 11, 1960, and August 2, 1961 letters). I helped write the first one, which led to the second. #1 was a plea and #2 was an ultimatum...I believe the three elders have unwittingly and unintentionally written a statement that borders on Catholic principle.. This last letter says we are not allowed to even send literature, talk over 'phone or use any other means of discussion regarding certain issues confronting the church today. If so, we are subject to immediate discipline. This is what I am opposed to. I believe you should know about these things. Had we called a business meeting and told you we were going to write a statement like this, I don't believe a man here would have agreed to it. You love freedom and the church too well to have agreed to such. I think we have made a grave mistake. Let us tear up these statements and promise we will never write another one." (Read before a business meeting September 11, 1961) May something be said or done that will cause the others to repent of the division and shame they have brought to the church in Louisville.

In commenting upon this letter it is alleged that the loyal brethren had done certain gospel meetings "much harm--because the preacher in the meeting did not agree with them on some controversial point". Of course, the Hazelip faction never harmed a meeting because the preacher didn't agree with them on some controversial point!!! They forgot to mention that in TWO gospel meetings (held by Roy Cogdill and Grover Stevens) Hazelip took the pulpit and publicly implied that the truth had not been preached. When others disagree with what is taught by a preacher it is a refusal "to work in Gospel meetings" and does "much harm", but when Hazelip takes to the pulpit and publicly implies that error has been taught, it greatly advances the cause of truth, I suppose!!! It's all according to whose ox is gored!!!

Then on page 7, of the white booklet, a "catalogue of events" is given which, it is claimed, showed that "this appeal was not respected". The events listed are as follows:

"1. Seeking special business meetings:" Under this heading it is claimed that L. L. Dukes, Harold Byers, Forest Hurst and Paul Woodward "sought business meetings of the men of the Church, at which the minister could not be present....". Here it is strongly implied that these men deliberately sought business meetings at a time when "the minister could not be present". We notice all through the white booklet that its authors are perfectly able to judge the motives of their opposition. The truth is, King, Puckett and York became so devoted to the "one man pastor system" that they thought they shouldn't or couldn't have a business meeting unless "the minister" was present. They even tried to postpone one regular business meeting because "the minister" was out of town!!!

Also, under this heading it is charged that these men had "a plan to

change ministers". But, he failed to tell you that they sought to "change ministers" ONLY if "the minister" (Harold Hazelip) continued his efforts to restrict them from teaching what they believed. He admitted that he wrote the August 22, 1961, letter seeking to enforce the May 11, 1960, creed-letter. These brethren stated that they could continue to work with him if he would cease trying to muzzle them in their teaching, but he tries to leave the impression that it was a vicious personal fight against him, and from the preaching done by Reuel Lemmons, he had convinced him of this also; many of his lessons contained hypothetical cases, and unrealistic illustrations of how brethren would seek to remove the preacher. When asked where his illustrations occurred he couldn't produce. He was fabricating his illustrations to fit what Hazelip had told him was the situation at Taylor Boulevard.

"2. Circularization of Church begins:" Under this heading Harold Byers is condemned for having "by-passed the elders" by mailing a "tract to every member of the congregation" even though E. G. King, one of the "elders" and Cecil Downs (who has since been appointed) admitted that the restraining letter didn't cover mailing tracts. It is stated that the matter discussed in the tract "should be handled in proper meetings". Yet, in the preceeding heading Harold Byers and others are condemned for having sought business meetings. Oh, for the contradictions of error!!!

Also under this heading it is stated that "A meeting was set for Sept. 18 1960, to give Bro. Harold Hazelip, the Church's minister since 1954, (And we wouldn't want to forget that JPN) an opportunity to explain his position on the issues in reply to charges which had been made in his absence." Now Hazelip's disciples claim that he has not changed on the issues, and that he believes what he always believed, that he is opposed to the support of human institutions out of the church treasury. If this be true, we wonder why he had to explain his views. The other brethren had taken the same view that conservative brethren have generally taken, and which Hazelip has been known to hold, and if he has not changed, why would he need to explain his views? Beside, in his printed speech entitled "Mine Answer to Them Which do Examine me" he admitted he has changed.

"3. Seven meetings held": Under this heading it is stated: "Seven business meetings of 2 1/2 to 3 1/2 hours duration were held during the fall of 1960 to give all a chance to be heard. If any were not heard who desired to be, this was due to the fact that one speaker (Paul Woodward) required approximately 6 hours in the various meetings to explain his views." Yet the elders made it very plain at the beginning of these meetings that any member could take all the time he wanted or needed. You see, this paragraph is a classic example of the conceit and sarcasm of the Hazelip faction. Paul Woodward is charged with taking 6 hours to explain his views, which is a blatant falsehood, but even if true, it is not any more, and probably not as much time as Hazelip has used to explain his views at various times. But you see, anything seems to be alright if Hazelip does it. And didn't they promise everybody all the time they needed? Beside all this, didn't the elders have charge of the meetings? If they thought Paul Woodward was taking too much time, why didn't they say so and stop him? They have tried to run everything else with an iron fist, why not these meetings? The truth is, the author of the white booklet is seeking advantage by slanting facts. He condemns these brethren for doing what his elders told them they could do!

"4. Letters to Visiting Evangelists": Under this heading we are told that "The elders decided in meetings among themselves to mail their statement of May 11, 1960, to each preacher who was scheduled for Gospel meetings and request that he 'abide by the statement'". Then we are told, "At the insistence of L. L. Dukes, the other elders acquiesced to the addition of the following paragraph in the letter to the preachers: 'If you desire to speak on

1961. Such circularization, all from one point of view, created further unrest in the congregation.

The elders' appeal for unity was still being nominally upheld by those who were privately, in classes, and through the mails, disturbing the peace of the congregation. For example, Paul Woodward said in a printed speech delivered to a business meeting of the men of the Church on Nov. 28, 1960: "Since there are different thoughts here at Taylor Blvd. about the Herald of Truth and Orphan Homes, I believe the elders have acted wisely in asking each member of this congregation to refrain from teaching on these two subjects as much as possible in classes, in the pulpit and in the vestibule of the building at Taylor Blvd." (Page 19, paragraph 9).

II. A FOCAL POINT CHOSEN

Since the elders had clearly stated that they had no intention of participating in any work which violated the conscience of any member, it was obvious that the Church could not be divided and the "Issues" be blamed for it! Hence a new focal point had to be chosen by those who were rebelling against the elders (all of the elders—see their appeal, p.5) instirring contention in the congregation.

1. Re-hiring the minister: The focal point which was chosen was the re-employing of Bro. Hazelip for another year's work, which decision was to be made one way or the other by June 1, 1961. On May 24, 1961, Paul Woodward mailed a Special Delivery letter to four of the elders (E. G. King, Jimmie D. York, Horace Puckett, Ralph Puckett), suggesting that problems could be settled "with Bro. Hazelip going elsewhere". Harold Byers wrote a long letter stating the same desire with caustic criticism of the elders and minister, and mailed it to the same four of the five elders on May 25, 1961. The elders believed that this movement not only sought to control the re-hiring of the present minister, but would also seek to control the selection of any replacement minister.

2. Circularization Continues: The elders diligently sought agreement among themselves upon the re-employment of the minister. L. L. Dukes would not agree. He was urged to suggest someone that all could agree on, but would not. Having reached an impasse, and being certain that all five could not agree upon the same person (since one wanted someone to agitate the issues, and the four wanted the opposite, in keeping with the earlier appeal signed by all five), the remaining four elders requested the minister to continue another year, which he agreed to do. It should be borne in mind that the issues were not being agitated publicly or privately either by the four elders or the minister.

In letter postmarked June 24, 1961, Paul Woodward began anew the circularization of the entire Church. His letter of 2 1/2 pages concerned

speeches on the issues in another congregation, which speeches had not in any way been advertised by Taylor Blvd. Church. On July 26, 1961, Paul Woodward wrote Bro. Hazelip a letter, copy of which he (Paul Woodward) mailed to several members, accusing Bro. Hazelip of causing the discord. A similar letter was mailed by Mrs. Elsie Shull to the elders and minister on July 28, 1961. On Aug. 2, 1961, Harold and Evelyn Vittitow wrote a letter to the elders, accusing them of "gravely erring", and also stating that Taylor Blvd. Church was encouraging "wattered (sic) down preaching", etc. A copy of this letter was mailed to all members of the congregation by the Harold Vittitows. On Aug. 12, 1961, Mrs. Elizabeth Crosby wrote a letter of criticism against the elders, and stated that she was cutting her contribution to Taylor Blvd. by half in order to support a work elsewhere. Copies of this letter were mailed to the membership by Mrs. Crosby. Besides these instances, the elders were receiving other letters of criticism, and letters suggesting that they lead in the appointment of Harold Byers to the eldership (for obvious reasons).

Along with the confusion such circularization produced, there was an accompanying drop in attendance and contributions. Contributions fell to a weekly average of \$936, during August, 1961 — the first month they had averaged under \$1,000, weekly since August, 1956!

3. The Letter of Aug. 22, 1961: What can elders do to stop contention when one of their own number does not desire to stop it? Anything? Bro. Ralph Puckett had resigned the eldership (for personal reasons) on July 2, 1961. This left 3 elders appealing for a peaceful solution, and L. L. Dukes leading in the agitation he had once joined in an appeal to stop. The three elders met with L. L. Dukes on Monday night, Aug. 21, 1961, and appealed to him once more for support and cooperation in stopping the circularization and contention, all of which was done by those who later seceded (no replies were made to the letters). They presented a letter which they believed would stop the factious action, copy of which is here given in full:

"Dear Brethren:

In May, 1960, all five of the men then serving as elders read a statement to the congregation which we hoped would end the internal strife of the Taylor Blvd. Church. We still believe this statement, which was mailed to every member in February, 1961, would solve these difficulties if it were followed. Recent happenings have made it necessary, we believe, for the elders to take a firm hand of leadership if the unity of the congregation is to be preserved. Therefore, we ask your prayerful consideration of the following steps we are taking in the interest of unity.

"(1) We believe that the people who have mailed letters and tracts to members of the congregation dealing with our problems

the 'issues' on a Sunday afternoon, you are at liberty to do so. However, four of the five elders feel that it would be better to leave it off altogether at this time." All these men claimed to be right on the issues, yet they were trying to restrict the teaching of that which they believed. We are told in the same paragraph, "The other four elders believed that, in the interest of the unity of the church, visiting preachers should abide by the same statement other teachers of the congregation were abiding by." These men were more interested in unity than truth, since they admitted that conservative views on the issues were the true views. This is one of the great mistakes of many. People value unity above truth, and become willing to compromise what they admit is truth, and have a semblance of unity upon error. Any preacher who would have come and preached under the restrictions of the creed letter would be a timeserver and a hireling.

"5. Outside Papers": In this paragraph the complaint is made that, "The church was then anonymously circularized by an article critical of the elders and preacher at Taylor Blvd. which had been written by a preacher of another congregation in the city. This was in April, 1961. Such circularization, all from one point of view, created further unrest in the congregation". Did Harold Hazelip ever do any circularizing? Most people know that he has sent his bulletin to people all over this country who are members of other congregations. He has rather pointedly criticized the Premillennialists in the Louisville area through his bulletin. Did he never circularize them with his material? And when he did so, if he did, did he circularize from both points of view? It is also interesting to note that Hazelip has sent the white booklet we are now reviewing to both sides of the present division, and to people in congregations all over the country. Is this circularizing from one point of view? Again we see that most anything is alright if Hazelip does it, but if his tactics are used against him, they become horribly wrong.

ANSWER TO II. A FOCAL POINT CHOSEN

Under this caption a desperate effort is made to show that the division at Taylor Blvd. has no connection with current issues. For instance, we are immediately treated to this clever piece of whitewash: "Since the elders clearly stated that they had no intention of participating in any work which violated the conscience of any member, it was obvious that the Church could not be divided and the 'Issues' blamed for it!" This is what the Hazelip faction wants everyone to believe, but they are not being very successful! Evidently they think that if they repeat it often enough and long enough, someone will believe it. Harold Hazelip is the father of the idea that this division is not over the issues; he would like to have people believe he is being martyred by a vicious group of "power seekers", but even he must have trouble believing that. York testified under oath that the trouble was over "teaching on the issues".

That Harold Hazelip divided the Taylor Blvd. church over the issues must be evident to all who are not blinded by prejudice and an overwhelming desire to defend their Hazelip idol. Taylor Blvd. was a strong, aggressive, united church as long as Harold Hazelip stood for the truth, and the people whom they now call the trouble makers and the power seekers were recognized by Hazelip's group as some of the finest members in the church. Many of Hazelip's faction admit this even now. But as they realized that Hazelip was drifting from the straight and narrow path they began trying to do something to keep him from taking all the congregation into liberalism. Hazelip began to maneuver things in a frantic effort to switch attention to other issues beside his change of views, and so we have his version as follows:

"1. Re-hiring the minister": The white booklet calls this "the focal

point", without any reason except that "The elders believed that this movement not only sought to control the re-hiring of the present minister, but would also seek to control the selection of any replacement minister." Hazelip likes to think and likes to have others think that it was a personal fight against him for no reason whatever. We have already shown the falsity of this claim. As explained, the brethren wanted Hazelip to leave ONLY if he planned to continue his efforts to muzzle them in their efforts to teach the truth. They specifically stated that they could continue to work with him if left free to teach what they believed. Hazelip conveniently left this out, passing over it with silence.

He had already obtained push-button control of three of the four elders and could control them at will. (He, not the elders, wrote the August 22, 1961 enforcement letter). When Hazelip saw that his long-range plans to completely take over the congregation were being exposed and opposed, he began a series of frantic and desperate moves designed to out-maneuver and outwit his opposition, but has miserably failed in each and every instance. The result of his conniving tactics has been the development of the present situation at Taylor Boulevard.

"2. Circularization Continues": In this paragraph the following statement is made: "The elders diligently sought agreement among themselves upon the re-employment of the minister. L. L. Dukes would not agree. He was urged to suggest someone that all could agree on but would not". Here a determined effort is made to leave the impression that there was actually some thought of asking Hazelip to leave. Anyone who knows anything at all about developments at Taylor Boulevard knows that this is filled with deceit. The three rubber-stamp elders never entertained any idea of asking Hazelip to leave, and any implication to the contrary is false and deceitful.

Next, we are told: "Having reached an impasse, and being certain that all five (elders JPN) could not agree upon the same person....the remaining four elders requested the minister to continue another year, which he agreed to do". (But of course!) One of the issues which came up frequently in the depositions was that of "majority rule". King and York both strongly denied that they believed in "majority rule in the eldership". (York deposition, p. 46, Question 209). Here it is admitted in plain language that they practiced it. Four of the five elders "requested the minister to continue another year, which he agreed to do". If that is not majority rule, what is it? I believe four is the majority of five, isn't it? These men not only practiced majority rule, but Harold Hazelip accepted it by agreeing to stay, and Cecil Downs (one of Hazelip's present elders) admitted that it had been practiced in the presence of the elders and Hazelip, and was corrected by NEITHER! It is also noteworthy that in the August 22 letter quoted on pages 9-12, of the white booklet, it is said, "We are left with no choice except AS THE MAJORITY OF THE ELDERSHIP, to humbly and sincerely announce that the above decisions will be carried out, the Lord willing". (Emphasis mine JPN). (And don't forget, Hazelip admitted that he wrote this letter). Yet, under oath, York and King said they didn't believe in "majority rule in the eldership". What do YOU think, reader?

Notice that here Hazelip says, "the remaining four elders requested the minister to continue another year..." Yet, in his bulletin of June 29, 1961, Hazelip announced that, "THE ELDERS have extended the invitation to bro. Hazelip to continue working with the Taylor Blvd. church..." (Emphasis mine JPN). One time he says "the remaining four" did it, then at another time "THE ELDERS" did it. Which time did he tell the truth? Obviously, not both!!!

Concerning this matter I quote a letter written by L. L. Dukes (the elder who wouldn't agree to Hazelip staying), dated July 7, 1961.

"To All Taylor Boulevard Members:

"Dear Brethren:

"I direct your attention to the article in a recent 'Religious Reminder' which stated that brother Harold Hazelip had been invited to stay another year at Taylor Boulevard by the elders as the preacher.

"As one of the elders at Taylor Boulevard, I feel it to be my duty to inform the members that the elders did not ask brother Hazelip to stay another year, but rather only some of the elders asked him to stay.

"As most of you know, there is a situation at Taylor Boulevard which threatens the unity of this fine congregation, and although there's a number of opinions as to the source of the trouble, I submit without fear of contradiction, that it started when brother Hazelip began to adopt views on institutional problems which were inconsistent with his previous position. His views are now different from those of all the elders here, and a great number of Taylor's members, as well as his own former position.

"Brother Hazelip has stated that he would have no objections to working with a church which sends contributions to orphan home institutions and Herald of Truth. I disbelieve such doctrine and oppose it. I believe the same verse that will permit us to do this (support institutions from the church) will permit mechanical music in worship and chicken on the Lord's Table. None of the elders at Taylor Boulevard would send to either of them out of the church treasury. It is my judgment therefore that an unhealthy situation exists as we attempt to operate under such conditions as these. Such conditions cannot be in the best interest of the congregation. With that in mind, I, as one of the elders, insisted that the congregation be consulted and their views considered regarding re-hiring or replacing brother Hazelip.

"A number of members contacted the elders both in person and by letter, protesting brother Hazelip's being retained another year.

"God's word teaches us that elders are to be leaders of the flock, or congregation, and to be examples. I Peter 5:3 pointedly states that they are not to be lords over the congregation, which I have never had a desire to be. That is to say, we are not to act in all matters with no consideration given to the views or ideas of the membership in general. This is not to say that the elders should need to go to the congregation with every minor problem or decision, but it is to say that they should consult the congregation on such vital matters as these which just might well hold the future of this great congregation in the balance. In my judgment, I do not think the elders have the right to hire a preacher for a congregation from year to year without consulting the members and expect the members to listen to him whether they wish to or not, though elders may have the final say.

"My prayerful plea to all, elders and members alike, is to study these things with open minds, always relying on the Bible instead of our opinions, or some men's opinions. May we at Taylor Boulevard be always open for the teaching of any or all of God's word and stand ready to refute all error.

"I repeat then that brother Hazelip was hired by only a part of the elder ship, and over my protest. With the crisis in the congregation over this and related matters, I humbly solicit the prayers and scriptural cooperation of the members at Taylor Boulevard in behalf of one another, the elders and the congregation as a whole.

S/ L. L. Dukes, Elder

(While the above letter was written by L. L. Dukes and expresses his feelings it was never mailed to the membership).

know that such conduct is in violation of the appeal made by the elders. We believe also that those who are agitating these matters in our classes, in small group discussions before or after almost every service, and by telephone, know that they are violating the appeal we made for unity. That appeal said (please re-read the statement if you still have it, or ask for another copy), "Since we do have a program that we all agree on, it is our judgment that at this time as far as possible these controversial matters should not be raised..." We have been accused of suppressing free discussion, but all of the accusations are "one-sided". Taylor Blvd. Church has allowed more open discussion of the issues than any congregation in the world known to us—including 7 business meetings of 2 1/2 to 3 1/2 hours each for this specific purpose last fall. Because of the letter-writing and other forms of contention, we are forced to announce the following decision: Any further attempts to stir contention within the congregation either by letter, or in the classes, or by other means, will be treated by immediate discipline. We shall not be unfair, but the unity of the body of Christ is at stake. The Bible says, "A factious man after a first and second admonition refuse". (Titus 3:10, Revised Version). We believe we have gone the second mile in tolerating total disregard on the part of some involving matters of judgment. If there are teachers who cannot abide by the judgment of the elders, they will be kindly relieved if they will only let this be known. We have never sought to forbid the discussion of any Scripture, but all of us know that the issues are being injected where there is nothing in the Scriptures being studied which deals with them.

"(2) The Taylor Blvd. Church has had three meetings scheduled for the future. The three men scheduled hold different views on the issues. It is already obvious that people, at least outside the congregation, intend to use part or all of these meetings as occasions of embarrassment to the congregation, and of stirring contention. We have also had extreme difficulty in several of our recent meetings in trying to have cooperation from all, because brethren tend to work or not work for a meeting depending upon whether the preacher agrees with them or not. We believe that with the current feeling in the congregation, indicated by letter-writing, etc., it would be impossible to have a successful meeting with anyone. We are therefore, in fairness to all, canceling all future meetings which are scheduled (as of now). When the elders are convinced that the congregation as a whole is ready to work in unity in a Gospel meeting, we will schedule other meetings for the future. We realize this is a serious step, but again we have worked through several meetings under pressures before

reaching this decision.

"(3) Most of the current criticism is being directed toward the elders for re-employing Bro. Hazelpip for another year. When the problem caused by the issues being raised began (and Bro. Hazelpip did not raise them), Bro. Hazelpip offered to resign if we believed either he or his views would be a source of trouble in the congregation, and even considered an invitation to move to Miami, Florida. This was in 1958. We invited him to stay when he was in the process of preaching the only two sermons he has ever preached on the issues at Taylor Blvd. (June, 1958). He holds the same views now that he held then, and has never mentioned them in pulpit or class since, and as far as we know, the entire congregation agreed with our decision to employ him both then and in 1959. We believe it is the work of elders to select the preacher for the congregation, and we further believe it would be impossible to select anyone now that the entire congregation could agree upon. Since Bro. Hazelpip was here when the problem arose, and has tried to work with us in settling it, we wish to make it known that we do not have any intention of dismissing him until the problem is settled. He has indicated that he has no intention of asking to be released until it is settled. We realize again the seriousness of this decision but we repeat that we do not believe that all could agree on any preacher, and we do not believe that Bro. Hazelpip is causing our problems.

"These three serious decisions have been taken only after much consideration and in the sincere hope that they will lead to a clear understanding and that strife will cease. If it does not, we will have no alternative but Scriptural discipline when the sin of sowing discord (Proverbs 6:16-19) comes to light. We solicit the prayers and the cooperation of every member in restoring the unity of the congregation. We are grateful for the words of encouragement we regularly receive from many of you.

"The above letter represents the convictions of the three elders whose names appear below. We have earnestly tried to keep unity within the eldership, but it has been known to many in the congregation for some time that Bro. L. L. Dukes, who serves as an elder, is not in agreement with the other elders on these matters. Although he joined with us in making the May, 1960, appeal to cease the strife, he refuses to join with us in enforcing that appeal. We are left with no choice except, as the majority of the eldership, to humbly and sincerely announce that the above decisions will be carried out, the Lord willing. Any factiousness on the part of any person, whether he be elder, deacon, minister, teacher or member, will be treated by Scriptural discipline. Any mem-

From the very beginning the Hazelip faction has depended upon labeling and name calling for their defense. Hazelip seems to think he has succeeded in meeting his opposition if he can think up some bad sounding label for their action. Here, we are told that "the issues were not being agitated publicly or privately either by the four elders or the minister". What is here called agitation was an effort on the part of the loyal brethren to teach and have taught what they sincerely believe is the truth, and which Hazelip formerly admitted was truth. On page 11 of the white booklet in paragraph 3 of the August 22, 1960 letter, it is admitted that Hazelip preached two sermons on the issues. We have printed copies of another speech entitled: "MINE ANSWER TO THEM THAT DO EXAMINE ME" delivered September 19, 1960, and have tape recordings of other speeches he made on the issues. Yet, Hazelip or the "elders" never "agitated the issues publicly or privately". When others taught on them they were "agitating", but when Hazelip taught on them he was just exercising his "ministerial privilege", I suppose!!! Also, a booklet used in the Bible classes entitled "YOUNG HOME BUILDERS" by J. G. Malphers, taught error on the issues, and various tracts were distributed through the church's tract racks that also taught Hazelip's views on the matters of controversy. I repeat, most anything seems to be perfectly innocent when Hazelip does it, but criminal if his opposition does it!

Under the heading we are now discussing--"CIRCULARIZATION CONTINUES", the white booklet lists four letters that were sent out by the faithful brethren. These letters were dated July 26, 28, August 2, and 12, all in 1961. The authors of these letters are left in a bad light for having sent them, yet, the very next heading tells us of a letter the "elders" sent out on August 22, 1961. You see, again, they show their double standard. What is criminal in their opposition is perfectly innocent for them!!

"3. The Letter of Aug. 22, 1961": Under this heading we have a long defensive letter from "the elders" quoted. The white booklet's author describes it as "a letter which they (the 'elders' JPN) believed would stop the factious action". It is really nothing but an effort to defend their ungodly actions and "enforce" the May 11, 1960 creed-letter which was designed to bind the word of God (II Tim. 2:9). This letter to the congregation condemns others for writing letters to the congregation. (That double standard again). It seeks to defend the "elders" against the charge of suppressing open discussion in the seven business meetings. Nobody denies that they allowed free discussion in the seven business meetings, the charge of having suppressed open discussion is based upon their having stopped such meetings. This letter threatens that "Any further attempts to stir contention within the congregation either by letter, or in the classes, or by other means will be treated with immediate discipline". It is ironic that this dictatorial threat immediately follows their denial of having suppressed open discussion!!! The letter says, "We believe we have gone the second mile in tolerating total disregard on the part of some involving matters of judgment. If there are teachers who cannot abide by the judgment of the elders, they will be kindly relieved if they will only let this be known." Here is another of those conniving labels--"matters of judgment". It is a catchy phrase, and very deceiving to the unsuspecting. What do they include in "matters of judgment"? The matter of teaching on the issues, of course. If the teachers couldn't refrain from teaching on the issues, they should let the elders know, and they "will be kindly relieved"! So, we can see that these "elders" think it is a matter of judgment (over which they have complete control) as to whether all of the word of God shall be taught. They have the "right" to say which part shall be taught and which part should be suppressed! When elders feel this way, they have become "lord's over God's heritage" (I Peter 5:3), and should either remove themselves or else be removed by the congregation. When elders think they are big enough to sit in judgment upon the word of God and say which part should or should not be

preached, (James 4:11), they are too big for the kingdom of God and are acting like Catholic bishops!

The letter further says, "We have never sought to forbid the discussion of any Scripture, but all of us know that the issues are being injected where there is nothing in the Scriptures being studied which deals with them." We would not expect them to admit that they tried to suppress discussion of scripture, but the facts say otherwise. This letter we are now reviewing says at the top of page 10 in the white booklet: "We believe also that those who are agitating these matters in our classes, in small groups before and after almost every service, and by telephone, know that they are violating the appeal we made for unity." If this is not an effort to forbid the discussion of any scripture dealing with the issues, what does it mean? According to this, a member couldn't even call another and ask him a question about the issues without being disciplined by the elders! Not only do the above facts show that they forbade the discussion of scriptures but at least one of their own teachers interpreted their letter as such. Cecil Downs (one of their present "elders") refused to teach on James 1:27, when it was in the text of the lesson because he said "it would be in violation of the elder's appeal".

Again, the letter tells us that "Most of the current criticism is being directed toward the elders for re-employing Bro. Hazelip for another year". This is true. One of the elders, three of the deacons and many of the members tried to get the elders to change preachers and save the congregation from division when it became evident that he had apostatized. But the majority of the eldership invited him to stay, and Hazelip agreed to stay in spite of it. Hazelip once said publicly that if the time ever came when all the elders couldn't agree on him as the preacher, he would leave. Somewhere along the line, he changed his mind!

This letter seeks to free Hazelip of any guilt in the development of the situation at Taylor Blvd. They tell us, "When the problem caused by the issues being raised began (and Bro. Hazelip did not raise them)..." "...we do not believe that Bro. Hazelip is causing our problems." Well, let us view the facts. The Taylor Boulevard congregation (including Harold Hazelip) has been well known for its stand against modern innovations. I think that even he will not deny this. As long as this was true, it was a harmonious congregation. But, as time went on, Hazelip changed his convictions (admitted by him in his September 19, 1960 speech). This not only brought up the issues in the congregation, but also occasioned the trouble that ensued. Let us illustrate: Hazelip and Taylor Blvd. have been well known for their opposition to premillennialism in the Louisville area. But what if Hazelip had changed his views on premillennialism, and the congregation had split over this. Could it properly be said that those who opposed him caused the trouble?

Hazelip tried to whitewash the letter by commenting upon it, but let us see how well he does. He says, "This is the letter which was seized upon as a cause for division, and was labeled by the dissidents a 'creed-letter'". (p. 12, white booklet). Well, actually, the creed was contained in the letter of May 11, 1960. This was really an enforcement letter, and an enlargement upon the one of May 11, 1960. It was not "seized upon as a cause for division...", it was one of the causes of division.

He says, "It has been claimed in particular that this letter forbade the discussion of certain portions of Scripture. A careful reading cannot fail to show differently..." No, a careful reading cannot fail to show that this was definitely its purpose, as we have already shown.

He states that "The sin under consideration was 'any further attempts to

stir contention' (Paragraph 2), a sin condemned not by the elders but by God. (Titus 3:10; Rom. 16:17, et. al). We all agree that the sin of stirring contention is condemned by God, but this begs the question in this case because it assumes what needs to be proved, namely, that those teaching and standing for the truth (admitted by York and King under oath in their depositions) can properly be called "stirring contention". And, furthermore, if it can properly be so called, is it "condemned by God"? And if so, where? Hazelip has been rather strong in teaching against premillennialism in years gone by (nothing from him on the subject in some time now). Quite a bit of contention has been stirred on this issue through the years. Will Hazelip tell us who has done the "stirring", he or the premillennialists?

Hazelip comments further, "The meetings were canceled not because of the views of the preachers scheduled (these would differ among the preachers scheduled), but because 'we believe...it would be impossible (at present, because of conditions explained) to have a successful meeting with anyone'". This makes "good" reading for the unsuspecting, but it is pure balderdash to those who know the facts. Now let us notice these facts which should cause Hazelip to blush if such is possible: The differences among the membership at Taylor Blvd. had existed for some time when these meetings were cancelled, and during this period of disagreement they had meetings with such liberals as Reuel Lemmons and C.E. McGaughey. One reads some glowing reports of these meetings in the Taylor Blvd. bulletin. Concerning the Lemmons meeting Hazelip said, "Bro. Reuel Lemmons did an outstanding work of presenting sound, practical lessons during our meeting. His originality in presentation added interest, and the sermons were all designed to edify, convert, and inspire. His exhortations to the Church and to non-members will continue to do good in coming years....". (Religious Reminder, May 12, 1960). Concerning the McGaughey meeting he said, "We are engaged in one of the finest Gospel meetings! Bro. McGaughey's lessons are splendid....". (Religious Reminder April 27, 1961). The elders say in their letter (bottom of page 10 of the white booklet), "We have also had extreme difficulty in several of our recent meetings in trying to have cooperation from all, because brethren tend to work or not work for a meeting depending upon whether the preacher agrees with them or not....". If this be true, how on earth could Hazelip write up the Lemmons and McGaughey meetings as having been so successful? And if these meetings were so successful in the midst of the disagreements, why couldn't the "cancelled" meetings have been so? Well, we can find the answer to this by revealing the names of those with whom meetings were cancelled, they were: Robert Jackson, Charles Holt (who are opposed to liberalism) and J. T. Marlin, brother-in-law to the Puckett brothers (who stands for hardly anything).

It is easily seen that the preachers scheduled for meetings were predominantly conservative and the Taylor Blvd.'elders' desire was to keep such views out of the pulpit. During this same period of disagreement, meetings were held at Taylor Boulevard by Grover Stevens and Roy Cogdill, both of whom preached their convictions on current issues and so disturbed Hazelip that he took the floor and implied disagreement with Cogdill, and frankly stated disavowal of the views presented by Stevens. There were no glowing reports of these meetings in the bulletin! Concerning his disagreement with his sermon, Grover Stevens has stated: "In 1958 he publicly disagreed with a sermon I preached along this line--thus denied that I had preached the truth. (I have repented of allowing this incident to pass without correction, and hereby challenge bro. Hazelip to a public discussion of the points.)" Again he states: "In my meeting at Taylor Blvd. in the fall of 1958, I made the following points regarding present day issues: (1) The church cannot make contributions to separate organizations in order to enable them to do the work of the church. (2) The church cannot own and operate a business enterprise. and (3) One church cannot do the work of other

ber is welcome to discuss these matters with us, but we believe that private discussions with individual members will result in less strife and greater good than general business meetings at this time. We believe it is time to reach a solution to our difficulties.

Sincerely,
/S/ E. G. King
/S/ H. E. Puckett
/S/ Jimmie D. York, Sr."

This is the letter which was seized upon as a cause for division, and was labeled by the dissidents a "creed-letter". It has been claimed in particular that this letter forbade the discussion of certain portions of Scripture. A careful reading cannot fail to show differently: "We have never sought to forbid the discussion of any Scripture..." (Paragraph 2). The sin under consideration was "any further attempts to stir contention" (Paragraph 2), a sin condemned not by the elders but by God. (Titus 3:10; Rom. 16:17, et al). The meetings were canceled, not because of the views of the preachers scheduled (these would differ among the preachers scheduled), but because "We believe...it would be impossible (at present, because of conditions explained) to have a successful meeting with anyone."

Those who are critical of this letter would do well to place themselves in the position of the three elders who were seeing the sheep under their care as shepherds scattered abroad by certain leaders from within and without. (Acts 20:28-32).

4. Announced Rebellion Begins: On Aug. 25, 1961, Harold Byers mailed a letter to all members in the congregation, accusing the minister of writing the letter of Aug. 22nd, and the three elders of giving it a "rubber stamp signature". His letter, which also contained attacks on the character of the families of certain officers (by name), followed his challenge to the elders on Wednesday night, Aug. 23, 1961, that "if they were going to practice discipline on those who opposed it that they could start with me". (Quote from Harold Byers, letter of Sept. 12, 1961).

While the dissidents have affirmed that the three elders could not do anything to solve the problem without L. L. Dukes concurring, L. L. Dukes announced a special business meeting in the Lord's Day morning worship service on Aug. 27, 1961, for Aug. 28, 1961, on his own and over the stated protest of the other elders (Bro. Horace Puckett speaking for them) in the same service.

Following this business meeting--which the three elders, four of the seven deacons, the minister, and many other of the men did not attend--Joe Broyles circularized the congregation with a letter (mailed Aug. 30, 1961) of three legal size pages, single-spaced, filled with personal charges.

5. The Elders Lead: In view of the mounting tension, and the complete disregard for any appeal for a "cooling period", Elders King, York,

and Puckett wrote Harold Byers on Sept. 1, 1961, reminding him of his challenge to them to discipline him, and of his letter to the members. They stated that his duties as a deacon and as a teacher would be filled before the following Lord's day, Sept. 3rd. They also stated: "It seems that you meant to leave us no choice but discipline...We wish to emphasize that these steps have not been taken because of any belief you have, but because of your actions entirely". This problem was rebellion and contention rather than any views held on the "issues" or other subjects by these men.

The following Sunday (Sept. 3rd), Harold Byers forced the elders to agree to an Elders-Deacons meeting that afternoon, or else each adult class and the worship assembly would be disturbed by questions about this disciplinary action. In this Elders-Deacons meeting, pressure was brought by Harold Byers and others for a general business meeting on Sept. 7th; this meeting was also granted by the Elders, and attended by 96 men. Paul Woodward again served as spokesman for the dissidents in this meeting which ended without any closer agreement.

III. A DIVISION IS EFFECTED

1. The Division Begins: The following Sunday, Sept. 10, 1961, Harold Byers and L. L. Dukes led in the first step of actually dividing the congregation. They took over by demonstration a class which Bro. King had taught on the preceding Sunday. It was the class Harold Byers would have begun to teach on Sept. 3rd if he had not been removed as teacher. He honored the Elders' action on Sept. 3rd, but forcibly took over the College Age Class on Sept. 10th by bringing more than thirty people from various classes into the classroom. Most of the College class left when Bro. King was not able to teach; Bro. King left also. Here was actual division for Harold Byers separated these people from their proper classes and took them aside into a class of his own arrangement. L. L. Dukes denied prior knowledge that these people were coming to the College classroom.

All four of the Elders met on Sept. 11, 1961, to try again to settle the problem. According to the minutes of the meeting (signed by all Elders except L. L. Dukes; he refused to sign the minutes or make corrections of them), L. L. Dukes threatened that there would be further demonstrations in the classrooms unless another special business meeting of all male members was called for the following Monday night, Sept. 18th. Before that meeting could be held, L. L. Dukes could not persuade Harold Byers to honor the Elders' decision and not teach a Wednesday night class. However, the expected demonstration did not occur on Wednesday night, Sept. 13th; instead, Harold Byers circularized the Church with another letter of attack which he mailed on Sept. 13th.

The Sept. 18th business meeting was attended by 86 men, besides

churches.' Brother Hazelip felt called upon to announce to the audience that he 'agreed with these principles, but that he disagreed with the applications which I had made.' I would be glad to affirm both the principles and the applications, and also that each of these principles are being violated by churches of Christ today. S/ Grover Stevens." (From the Weekly Reminder, May 31, 1962).

All of this adds up to one thing: The statement that these meetings were not cancelled because of the views of the preachers on current issues is a plain cover up--it is not so! This is undeniably proven by the fact that since the cancellation of these meetings, they have not employed a single conservative preacher for meetings. Such men as Earl West (who is a confessed liberal), David Bobo (who doesn't seem to be able to make up his mind), and Wesley Jones (Hazelip's fellow-traveler) are employed for their meetings now. Let the reader underline the following statement with a red pencil and keep it firmly fixed in the mind: TAYLOR BLVD. WILL NOT HAVE A CONSERVATIVE PREACHER TO HOLD A MEETING OR "HERWISE PREACH FOR THEM NOW!!

Then we are told: "Those who are critical of this letter would do well to place themselves in the position of the three elders who were seeing the sheep under their care as shepherds scattered abroad by certain leaders from within and without. (Acts 20:28-32)." It is quite absurd for Acts 20:28-32, to be cited in connection with the above statement. Paul warned the Ephesian elders that grievous wolves would enter in among them not sparing the flock, but I don't remember reading where he told them to put a stop to them by writing up a creed-letter designed to control what the members talked about "in our classes, in small group discussions before and after almost every service, and by telephone....or by other means" and threaten with "immediate discipline" those who wouldn't submit, plus closing the pulpit to the expression of all opposing views. I do remember that he said elders should "hold to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gain-sayers." (Tit. 1:9). The Taylor Blvd. "elders" have NEVER made any attempt to "convict" with "sound doctrine" those they considered to be the "gain-sayers" in this situation. They tried to stop the mouths of their opposition alright, but not with anything related to sound doctrine; they sought to do it by an ungodly restraining creed-letter designed to muzzle the opposition, and casting them out of the church (III Jn. 9,10), without scriptural charges or a defense of themselves, and by a restraining order and a lawsuit from the civil court. This can hardly be called "sound doctrine"!!! It is the doctrine of the devil to make laws where God made none, and seek to bind where God has loosed. (I Tim. 4-1-3)

"4. Announced Rebellion Begins": Under this caption the white booklet tells of how a large portion of the congregation announced rebellion against the dictatorial papal letter. Of course, an effort is made to make it sound bad by labeling it as "rebellion", but thinking people will not be deceived by such a label. Just think for a moment: What is wrong with rebellion when it is against error? Rebellion against the truth is very bad, but rebellion against error is glorious, and let us thank God that there were many within the congregation who rebelled, refusing to "bow the knee to Bail." (Romans 11:4). Rebellion was involved, we admit. We rebelled against the errors of the Hazelip faction, and they rebelled against God and his truth!

"5. The Elders Lead": Under this heading we are told of the letter the "elders" wrote Harold Byers on September 1, 1961, in which they deposed him both as a deacon and a teacher, without consulting the congregation who had selected him, one of the elders, or him. They were "very kind" to say: "It seems that you meant to leave us no choice but discipline....We wish to emphasize that these steps have not been taken because of any belief you have, but because of your actions entirely." Then Hazelip seeks to enforce

this by saying: "The problem was rebellion and contention rather than any views held on the 'issues' or other subjects by these men". Let us examine these statements: The discipline was not taken "because of ANY belief you have....", Hazelip adds "....on the 'issues' OR OTHER SUBJECTS...." but for "rebellion". Now, why was Harold Byers rebelling? ANSWER: because he BELIEVED the elders had no right to bind the word of God (II Tim. 2:9), or depose him as a teacher and deacon without consulting the congregation and giving him a hearing. Yet they want us to believe that it was NOT because of his BELIEF, but his ACTIONS. One would think that they, being elders, and Hazelip, being a preacher, would certainly know that Byers' actions were the result of his beliefs, and the two cannot be separated. His actions consisted of his teaching the truth on the issues when the elders told him not to, and this was admitted in the King and York depositions.

We are also told under this heading that, "Harold Byers FORCED the elders to agree to an Elders-Deacons meeting that afternoon or else each adult class and the worship assembly would be disturbed by questions about this disciplinary action". [Emphasis mine JPN] Well, now, they wouldn't want that, would they? That could have proven rather embarrassing had the congregation had an opportunity to hear them questioned about the disciplinary action. This is what "FORCED" the elders to agree!!

ANSWER TO: III. A DIVISION IS EFFECTED

"1. The Division Begins": Under this title we are told, "Here was actual division for Harold Byers separated these people from their proper classes and took them aside into a class of his own arrangement". Thus, according to Hazelip, a congregation is divided when someone separates a portion of the congregation from the rest--this is what he has said in the above quotation. But, notice his double standard again: Here is proof positive that somebody (including Hazelip) separated a part of the church from the rest at the Beechmont Women's Club"

KING'S DEPOSITION

"Q376. Well, as I understand it, this special meeting that was called the Beechmont Woman's Club you as an Elder did not know who called it, do not know who paid for it and do not really know the reason it was called for, is that correct?

"ANSWER: I had nothing to do with it, renting it or anything.

"Q377. That's what I wanted to know, sir.

"ANSWER: I'm telling you the truth about it, that's all I know. We were over there and discussed the business at hand." (King's Deposition, p. 73).

YORK'S DEPOSITION

"Q302. What about this Beechmont Woman's Club meeting?

"ANSWER: We had a business meeting and of course we couldn't meet at the church building and we, we rented the Beechmont Woman's Club.

"Q303. Who rented that?

"ANSWER: I don't know, I really don't know.

"Q309. When you held this meeting did you invite Dukes and Hurst and Harold Byers and Doctor Woodward?

"ANSWER: No sir.

"Q310. Why?

"ANSWER: They were having meetings and they didn't invite us.

"Q312. Was there a public announcement of your meeting as far as the Church was concerned? Could they have come to the meeting if they so wished?

"ANSWER: No. There was no public announcement made of it.

"Q319. You had the duty to the whole congregation, the Elders have the duty to the whole congregation to advise them of any meeting that concerns the congregation of the church, is that correct?

"ANSWER: Well, this group had rebelled against us so why--

"Q320. Did you have the duty to the whole congregation, sir?

"ANSWER: (No response)

"Q321. This should be a simple question, did you have the duty as an Elder in the Taylor Boulevard Church of Christ to the whole Congregation?

"ANSWER: (No response)

"Q322. You didn't?

"ANSWER: Not under these circumstances." (York Deposition)

Now, one wonders if this was "actual division". Here was a small segment of the congregation called into a special business meeting away from the church building by someone other than the eldership. King testified under oath that he "had nothing to do with it", and neither did York know who rented the building. Only certain men were invited, and York testified under oath that they didn't have the duty to notify the whole congregation of the meeting. If Harold Byers' Bible class conducted on the premises at the request of many of the members and a portion of the eldership (L. L. Dukes an elder, told him to conduct it) was "actual division", what was the segment which met at the Beechmont Woman's Club meeting which was attended by only 45 specially invited men of the congregation off the premises and which E. G. King, one of Hazelip's elders, testified he knew nothing about? If Hazelip's charge that Byers' Bible class was "actual division" he condemns himself for causing "actual division" by attending the private meeting at the Beechmont Woman's Club which was rented in his name, so according to him, the congregation was split three ways: (1) The group attending Byers' Bible class, (2) The group attending the secret meeting at the Beechmont Woman's Club, and (3) The group which attended neither of these meetings. If the reader happens to discuss this matter with Hazelip, just watch him try to concoct some way to make that Woman's club meeting look innocent, then you will see that double standard come out again. You see, if Hazelip does it, all is well, but let his opposition do the same thing, and listen to him shout to high heaven!!! Sauce for the goose is sauce for the gander!

In order that the reader might see just how flimsy is the foundation of Hazelip's charges, look at this: He says this Bible class was "actual division" because "Byers and Dukes....took over by demonstration a class which Bro. King had taught on the preceeding Sunday". But then in the very next sentence admits that, "It was the class Harold Byers would have begun to teach on Sept. 3rd if he had not been removed as a teacher". Now, notice a question or two: Who removed Harold Byers as a teacher? The answer: THREE of the FOUR elders. NOT THE ELDERSHIP, BUT A MAJORITY OF IT. One of the elder's wishes (L. L. Dukes') were DISREGARDED. Hazelip calls this the "actual division" when he knows full well that this was the class Harold Byers was appointed by the ELDERSHIP to teach and that the action of removing him was unscriptural, therefore divisive. Should we admit that this was the first "actual division", the high-handed actions of THREE of the FOUR elders are still responsible for it. Don't forget that Byers was appointed to teach this class by ALL FOUR of the elders, King by only THREE of them; hence, he had less authority to teach it than did Byers.

Under this heading we have this stated: "All four of the Elders met on Sept. 11, 1961, to try again to settle the problem. According to the minutes of the meeting (signed by all Elders except L. L. Dukes; he refused to sign the minutes or make corrections of them)....". He failed to tell you that Dukes refused to sign the minutes because they misrepresented what he said in the meeting.

Grover Stevens and an elder of the congregation where he was employed; these latter two had attended at Harold Byers' request and over the protest of all Elders except L. L. Dukes. Harold Byers made a defense of himself, but the Elders did not see a reason to reinstate him as a teacher or to recognize him as a deacon in view of continuing contention on his part.

2. The Division Crystallizes: On Wednesday night, Sept. 20th, Harold Vittitow asked for permission to start a new class with Harold Byers teaching. Harold Byers drew such a class, composed of some 30 people of various age groups, into the Office in the basement over the protest of Brethren King, York and Puckett. This was crystallized division since this class was not of any one age group (as all others were) and was not under the oversight of the Elders. This separate "group" continued to meet with the Church for assemblies, but divided itself from the Church for Sunday and Wednesday classes from Sept. 20, 1961, forward.

Contention continued to be stirred also by letters mailed to all members. Jim Myers mailed such a letter on Sept. 26th, followed by two legal size pages of extremely personal attacks by Joe Broyles on Sept. 30th. (Copies of all of these letters are on permanent file, as well as other abusive attacks delivered by special notes to the Elders). Rollin Morris then mailed a letter and a tract to the membership on Oct. 3rd, followed by a bulletin published and mailed by Paul Woodward on Oct. 6th. The reader should recall that not one of these attacks was replied to from the pulpit, or in the Church bulletin, or in any other way (except in one or two instances in the duly called--though under pressure--business meetings mentioned above).

3. The Division Promoted: Elders York, King and Puckett had written a letter of cancellation to the three men who were scheduled to preach in meetings at Taylor Blvd. during the fall of 1961 and 1962. This cancellation was made following the impossibility of agreement with L. L. Dukes in the meeting of Aug. 21st, and the Church was informed of it in the letter of Aug. 22nd. Robert Jackson announced the cancellation of his meeting here in the Riverside Weekly, bulletin of the Riverside Drive Church in Nashville, on Sept. 15, 1961 (copies available). However, Robert Jackson preached in a special meeting in the Louisville area Sept. 24-29, 1961, and was persuaded by certain members of Taylor Blvd. Church (he refused to name them) to come for the meeting at Taylor Blvd. anyway. This he did on Oct. 9-14, 1961, over the written protest, and protest by long distance telephone, of three of the Elders, and with L. L. Dukes denying that he authorized him to come. The complete correspondence of the Church with Robert Jackson is on file, both in original and photostat, showing that the Elders never at any time set any definite date for his meeting here. The date was set by Robert Jackson and other persons unknown. Minutes are on file of special business meetings of the other Elders with L. L. Dukes on Oct. 6th and Oct. 7th to try to persuade him to join them in pleading with

Robert Jackson not to come and further the division. Announcements of the Robert Jackson meeting were mailed Special Delivery to the Elders on Oct. 7th, with written instructions on the envelopes: "Hold Til A. M. 10/9/61". All of the Church was notified by letter on Oct. 9th, but no announcement of this unauthorized meeting was made in the services at Taylor Blvd. on Sunday, Oct. 8th. Confusion resulted from the mailed announcements, and from announcements telephoned to other congregations by leaders of the factious movement. The meeting was arranged for 7:30 P. M. so as to occupy the auditorium on Wednesday night 15 minutes before the regularly scheduled midweek class there. The announcement also said: "This is the meeting which had been previously scheduled for this period", announcing it as beginning Oct. 9th. That this claim is completely untrue can be substantiated by the correspondence on record.

On Oct. 10, 1961, a sign was erected in the front yard of the Church building announcing the meeting to continue through Sunday, Oct. 15th, 7:30 nightly. (The sign was erected by Bert Tracy and Oval Gabbard, then preacher for the Oak Grove Church in suburban Louisville). Bro. Hazelp asked the men who authorized them to erect the sign; Bert Tracy replied that L. L. Dukes did. Bro. York contacted L. L. Dukes later in the day and L. L. Dukes denied authorizing it to be erected, but refused to agree for it to be taken down.

3. Attempt to re-organize the Church: On Tuesday night, Oct. 10th, a business meeting was held by those attending the factious meeting, a business meeting of which none of the rest of the Church had any knowledge or announcement. Elders King, York and Puckett were telephoned around 10 P. M. and given the names of 4 men who had been suggested for elders (two of whom had never even taught a class in the Church), and 7 men who had been selected for deacons by the factious movement. No statement or indication was made of when the appointment would be attempted.

On Wednesday night, the Elders chose to continue all classes except the main auditorium class, and not to disturb the service (though unauthorized) there. On Thursday morning, Paul Woodward, Harold Vittitow, Roland Tipps and Robert Jackson visited Bro. King, called Bro. Puckett at work, and came to the building to see Bro. York and then Bro. Hazelp. Paul Woodward and Robert Jackson told these brethren that Robert Jackson was going to be in the pulpit Sunday morning and the only way to keep him out was a Court Injunction. (Paul Woodward's suggestion). They told Bro. Hazelp that unless he replied in the Thursday night meeting to the charges being made, Robert Jackson would be in the pulpit Sunday. When Bro. Hazelp pressed for an answer concerning who would authorize Robert Jackson to be in the pulpit Sunday, the repeated reply was, "He'll be there".

On Friday morning, Oct. 13, 1961, letters were received by members (those following the Elders were not attending the unauthorized Robert Jackson meeting) stating that 11 men would be appointed officers that night un-

Also under this caption an attempt is made to leave Grover Stevens in a bad light by mentioning that he and an elder from where he was preaching attended a meeting at Taylor Blvd. "over the protest of all the Elders except L. L. Dukes". The trouble here is that all the facts are not told. Harold Hazelip attended the meeting at the request of his three "elders" that he might speak for them. Grover Stevens attended at the request of Harold Byers, L. L. Dukes and E. G. King, two of them elders, that he might speak for Harold Byers. Stevens requested one of the elders where he preached to attend as an observer, lest his part in the meeting be misrepresented. This elder took absolutely no part in the meeting. Here again is that double standard: it was alright for the three Hazelip "elders" to have him as their spokesman, but when Harold Byers exercises the same right (in requesting Stevens to speak for him) it is criminal according to Hazelip.

Hazelip's objection to Stevens' presence was on the basis that he was not a member of the Taylor Boulevard church, but even that is alright when Hazelip does it. He and his puppet elders employed two lawyers who were Presbyterians (according to our information) to speak for them in the lawsuit they filed against us. Hence, Harold Byers didn't have the right to invite a gospel preacher (Grover Stevens) to represent him, but it was alright for Hazelip's group to get Presbyterians to represent them!!! The further we go the worse it gets!!!

One wonders why so much fuss is made about Stevens' presence at the meeting, when neither he or the elder with him had anything to say.

"2. The Division Crystallizes": Under this caption we are told: "On Wednesday night, Sept. 20, Harold Vittitow asked for permission to start a new class with Harold Byers teaching. Harold Byers drew such a class, composed of some 30 people of various age groups, into the Office in the basement over the protest of Brethren King, York and Puckett. This was crystallized division since this class was not of any one age group (as all others were) and was not under the oversight of the Elders". It is worthy of note that two of Hazelip's followers (Galloway and Shearer) sat in this class that "was not under the oversight of the elders". I guess they were parties to the "Crystallized division"!!! But we can argue with as much force that neither was Hazelip's Bible class (or anyone else's at Taylor Blvd.) "under the oversight of the Elders". The fact that this class was held "over the protest of Brethren King, York and Puckett" doesn't mean it was not "under the oversight of the Elders" because these men did not constitute the eldership of the Taylor Blvd. church, just the MAJORITY of it. NO class at that time was "under the oversight of the elders" and anyone not blinded by prejudice can see it. Hence, if Harold Byers' Bible class was "actual" and "Crystallized division", one wonders what all the other classes were? We showed by an earlier Hazelip argument that the church was divided into three groups, now by this one, he has it divided into as many groups as there were Bible classes, because no class was "under the oversight of the Elders". We cannot help but wonder too, if those attending the Beechmont Woman's Club meeting were of the "same age group"!!! And what about those approximately 50 people who picketed our services, they ranged in age from teens to 70!!!!

In the next paragraph we are told, "Contention continued to be stirred also by letters mailed to all members". Then listed are letters by Jim Myers, Rollin Morris, Joe Broyles, and Paul Woodward, and others. We have heard quite a bit about "stirring contention" from the Hazelip faction. It is another one of their labels by which they hope to mislead the reader. The Hazelip faction's definition of "stirring contention" is the use of any means or method to oppose or resist their ideas, actions or desires. Here the writing of letters (the only means of expression left to the loyal brethren since the closing of the pulpit) is called the stirring of contention.

less scriptural objections were offered. This was the first notice the Church had that any such appointment was even intended; the Elders had been privately notified of the selection after the unauthorized, unannounced business meeting of Oct. 10th, but had been given no suggestion of such hasty appointment, (and that without the Church having time to consider it). The men leading this divisive movement all knew well the impropriety, unfairness, and unscripturalness of such action by a faction.

The following statement of objection to the intended appointment was drawn up, and between 12 noon and 7 P. M. on Oct. 13th, it was delivered to enough homes to be signed by over 190 members (in duplicate--copies available). It would have been signed by more than twice this many if only there had been time. Please read it carefully:

"OBJECTIONS TO THE PROPOSAL CONTAINED IN LETTER DATED OCT. 12, 1961 AND SIGNED BY ROLAND TIPPS

"The Elders, whose names appear under this statement, hereby notify all to whom this writing is presented of their objection to the appointment of the proposed elders and deacons at Taylor Boulevard Church of Christ. These objections are specifically directed to the appointment of the following:

ELDERS

Leslie Smith
Harold Byers
Harold Vittitow
Forest Hurst

DEACONS

Reggie Roberts
Roland Tipps
John Owens
Russell Walker
James Thompson
Robert Shepherd
Herman Dukes

"On Friday, October 13, 1961, many of the members of our congregation received through the mail a letter signed by Brother Roland Tipps which stated in substance that an open meeting was had Tuesday night, October 10, 1961, at which time the above names were suggested; and which letter further stated that unless scriptural objections were made by the time of an open meeting to be held the night of October 13, 1961, (the time of which meeting was not specified), these men would be considered to be officers of this congregation.

"1. This action has not been attempted "decently and in order". (1 Cor. 14:40). Concerning the open meeting referred to as being had on Tuesday, October 10, 1961, three of the four Elders of

this congregation did not know that such a meeting was to be held, nor the place of, nor the purpose of, any such meeting. The undersigned state that the great majority of this congregation had no notice of the time or place or purpose of that "open meeting". In fact, the undersigned do not know of any member who had advance notice of such a meeting.

"2. That the qualifications of Elders are known by this congregation and that attention is now called to 1 Tim. 3:1-7 and Titus 1:5-9 that the above four proposed men are not acceptable on scriptural grounds at the present time.

"3. That the qualifications of Deacons are known by this congregation and that attention is now called also to 1 Tim. 3:8-13 and that at least some of the above seven proposed men are not acceptable on scriptural grounds at the present time.

"4. Less than one full day is being given for the most bold, as well as, the most timid member of this congregation to single out an elder of this congregation and voice either approval or objection to the proposed men. Many of the men and women of this congregation who are gainfully employed and were away at work today (when Roland Tipps' letter was dropped in their mail box on October 13, 1961) had no notice or information that any such action was intended to be taken at any time--much less--on this night.

"5. That there has been confusion in this congregation for several months last past which must be dealt with before an orderly selection of additional officers of this congregation can be accomplished.

"This 13th day of October, 1961 1 /S/ E. G. King
2 /S/ Jimmie D. York, Sr.
3 /S/ H. E. Puckett

"We, the undersigned, concur and agree with the statement and objections of the Elders who signed the above:"
(Approximately 190 additional signatures were affixed).

On that night, 45 male members met at Beechmont Women's Club to discuss with Elders Puckett, King and York what could be done to deal with this movement which obviously intended to take over the congregation through unrighteous appointment of officers. The statements of objection

But again we see that double standard. The "elders" of the Hazelip faction sent out some 15 to 20 letters dealing with the problems at Taylor Boulevard yet when their opposition sent out letters they were "stirring contention". I say again, it all depends upon whose ox is gored!!!

"3. The Division Promoted": Under this paragraph heading we are told of the attempted cancellation of the Robert Jackson meeting. Hazelip claims to have correspondence on file which shows *"that the Elders never at any time set any definite date for his [Jackson's] meeting here"*, and that the claim of the loyal brethren that *"This is the meeting which had been previously scheduled for this period"* *"is completely untrue"*. Well, it just so happens that we have some correspondence on file too, and we quote from a letter dated August 22, 1961, addressed to Robert Jackson in which the very first line says, *"As you know, we have had a Gospel meeting scheduled with you for the Fall of 1961"*. The loyal brethren claimed that the meeting had been scheduled *"for this period"*. Hazelip denies it, but the letter to Jackson signed by King, Puckett and York admits in the very first line that they *"scheduled"* this meeting *"for the Fall of 1961"*, yet Hazelip says such a *"claim is completely untrue"* and he can *"substantiate it"* *"by correspondence on record"*, but we will have to take his word for this, he *"forgot"* to show us the correspondence!

One thing more needs to be said about the Jackson meeting. The meeting was arranged by the unanimous consent of all the elders before the situation arose at Taylor Boulevard. But one of the elders, L.L. Dukes REFUSED to sign the letter attempting to cancel it. No letter of cancellation bears the signatures of the elderSHIP at Taylor Blvd. but the names of King, Puckett and York, only a MAJORITY faction of the eldership. And yet, King and York both testified under oath that they do not believe in majority rule in the eldership. One would think that since they don't believe in it, they should not condemn others for refusing to abide by a majority-rule decision, but things are almost always unique with these men. They "delivered brethren to satan" for teaching what they (King, Puckett and York) claimed to believe, and here they condemn brethren as promoters of division because they refused to abide by their majority rule decision to cancel the Jackson meeting, even though they think majority rule in the eldership is wrong!!! Untangle it if you can!

Hazelip tries to make a point of the fact that Robert Jackson announced in his bulletin that the meeting was cancelled, yet he came for it anyway. But what Hazelip needs to find is where the LOYAL BRETHREN ever announced that it was cancelled, or produce the letter of cancellation bearing the signatures of the elderSHIP at Taylor Blvd. Then he can make a point--till then he has no point.

"3. Attempt to re-organize the Church": Under this caption we have Hazelip's version of the appointing of additional elders by the loyal brethren (three of the four elders abandoned the flock, leaving only L. L. Dukes). He says, *"On Tuesday night, Oct. 10, a business meeting was held by those attending the factious meeting, a business meeting of which none of the rest of the Church had any knowledge or announcement"*. But he failed to tell his readers why they had no *"knowledge or announcement"*. It was because they had refused to attend a gospel meeting which THE ELDERSHIP had arranged two or three years previously. The business meeting referred to was announced in the public services of that meeting, and all who were in their proper places heard about it.

Then he says, *"Elders King, York and Puckett were telephoned around 10 P. M. and given the names of 4 men who had been suggested for elders (two of whom had never even taught a class in the Church), and 7 men who had been selected for deacons by the factious movement. No statement or indication was made of when the appointment would be attempted"*. He states further

that, "On Friday morning, Oct. 13, 1961, letters were received by members (those following the Elders were not attending the unauthorized Robert Jackson meeting) stating that 11 men would be appointed officers that night unless scriptural objections were offered. This was the first notice the Church had that any such appointment was even intended; the Elders had been privately notified of the selection after the unauthorized, unannounced business meeting of Oct. 10th, but had been given no suggestion of such hasty appointment, (and that without the Church having time to consider it). The men leading this divisive movement all knew well the impropriety, unfairness, and unscripturalness of such action by a faction". Here two objections are implied to the appointment of these men as elders: (1) Two of them "had never even taught a class in the Church", and (2) "No statement or indication was made of when the appointment would be attempted." In answer to the first one, we would ask if all of the Hazelip elders had taught classes BEFORE they were appointed? All who know Jimmy York, Sr. know that he had not taught a class previous to his appointment as an elder of Taylor Blvd., and the same is likely true of Horace Puckett. To the second we answer that the congregation would have known when the appointment was to be made had they been in their proper places; all these details were announced in the public services. Surely, Hazelip and his faction wouldn't take the position that before a congregation can appoint officers it must round up all the straggling sheep and inform them of all the details.

Now concerning the manner of selecting elders, we have the testimony (taken under oath) of both York and King, (Hazelip elders). Notice:

KING'S DEPOSITION

"Q40. Now, what is the general procedure in the Taylor Blvd. Church of Christ when selecting an Elder, sir?

"ANSWER: In selecting an Elder?

"Q41. Yes.

"ANSWER: No set way of selecting elders. (Emphasis mine JPN)

"Q48. Well, how was he (York JPN) elected, selected?

"ANSWER: I don't remember his case exactly, just how it was. It was unusual from a lot of other cases.

"Q49. It was what, sir?

"ANSWER: I don't remember exactly. It wasn't exactly like other cases, of course.

"Q50. What do you mean by that?

"ANSWER: Of course, he was selected and another Elder, I think, was re-instated, and he was selected and both sides agreed to that. We had division too then, of course, and both sides agreed to it, and he was put in the following night, (Emphasis mine JPN) I believe he was.

"Q51. You didn't take it before the congregation, is that right?

"ANSWER: No. At least I don't know anything about it." (King's deposition, pp. 8-10, of the original).

Jimmy D. York, Sr. testified thusly,

"Q13. Now in becoming an Elder for the Taylor Blvd. Church of Christ what are the procedures in becoming an Elder?

"ANSWER: Well--

"Q14. How are the elders selected?

"ANSWER: The, there is no specific set rule in the New Testament for appointing Elders but with Taylor Boulevard, a name is selected and it is put before the congregation and it is announced at every meeting of the Congregation for so long. There is no specified time but we have always usually taken about three weeks.

"Q15. Yes sir.

"ANSWER: (Continuing) and then ask if there is no scriptural reason why this man should not be an Elder, why then they should turn this scripture reason in and then, then be, then if there is no scriptural objections then he is appointed an Elder.

"Q16. He's appointed by whom? By the Church as a whole, is that right?

"ANSWER. Well of course the, the Church as a whole has, they--they selected him as an Elder because if they do not object why then he is, he is --he is to be appointed.

"Q17. Yes. Now you say then that the procedure is for some member of the Congregation to put an Elder, a man's name in for Elder and then in a matter of approximately three weeks it is announced before the Congregation that--and then if there is no Scriptural objections then he becomes an Elder. Is that correct?

"ANSWER: In my case it wasn't that way. We were have a, trouble at Taylor Blvd. with, with the Preacher that we had there and all of the Elders except one resigned. Well, it kept--they had several meetings, business meetings--and--and couldn't agree. Of course E.G. King was the only Elder that didn't resign so they finally, they decided that, that both groups would meet together and they decided that if they could appoint two, that is reinstate one of the Elders that had resigned, that was Brother McCandless and then appoint only one other Elder and then let those two take charge and then in, in effecting a settlement of some kind, so I was asked if I would serve as an Elder. That was the night at the business meeting and I told them I would think about it and the next night, the following night why we had another business meeting and I accepted and was, was appointed an Elder.

"Q18. Then although that the procedure was to select a person's name and to be put before the Congregation you weren't selected in that way. Is that correct?

"ANSWER: Well, this was an emergency." (York's Deposition, taken under oath pp. 4-6, of the original). (Emphasis mine JPN).

Now, here is what we have: Hazelip is lodging objections to the way brethren Byers, Hurst and Vittitow were selected as elders, yet, two of his elders testified under oath that "There is no specified time but we have always usually taken about three weeks". (York's Deposition answer to question 14). (Emphasis mine JPN). And further, that there is "no set way of selecting elders". (King's Deposition, answer to question 40). And they proved this by selecting Jimmy D. York, Sr. contrary to the general rule followed in selecting elders at Taylor Blvd. "In my case it wasn't that way" (York's Deposition, answer to question 17). (Emphasis mine JPN). ".....this was an emergency." (York's Deposition, answer to question 18). (Emphasis mine JPN). Was it not an emergency when 3 of the four elders had abandoned the flock and formed a faction? These men say there is "no set way" and no specified time to select elders, but they object to the way Byers, Hurst and Vittitow were selected. Can you beat it?

Then follows the letter dated Oct. 12, 1961, which was an attempt to object to the appointment of additional elders, yet it contains no scriptural objections to the men proposed to be appointed. It simply says "That the qualifications of Elders are known by this congregation and that attention is now called to I Tim. 3:1-7 and Titus 1:5-9 that the above four proposed men are not acceptable on scriptural grounds at the present time. That the qualifications of Deacons are known by this congregation and that attention is now called also to I Tim. 3:8-13 and that at least some of the above seven proposed men are not acceptable on scriptural grounds at the present time." (p. 17, of the White Booklet). It will be noted that the scriptures containing the qualifications of elders and deacons are cited but no attempt is made to show which qualifications any of these men failed to possess, hence, it can truthfully be said that NO scriptural objection was lodged against the men proposed. The only objection lodged was that "This action

were delivered to the unauthorized meeting by messenger. The purpose of renting the Women's Club (individually paid for) was to avoid physical conflict by trying to use other parts of the Church building. The consensus of the men present (a more general meeting could have been held if there had been more time for announcement) was that the Elders must lead in settling the problem, even to the point of discipline if the appointment was attempted over the protest.

The appointment was attempted by the dissident members. The Elders met on the following day and decided that there was no alternative except to accept the presumptive appointment or to withdraw fellowship from the leaders of the divisive conduct. These men had been appealed to by the elders and many members on numerous occasions (two of which are the written appeals to them and to all on May 11, 1960 and Aug. 22, 1961) to desist from "sowing discord among brethren". (Prov. 6:16-19).

3. Discipline Effected: On Sunday morning, Oct. 15, 1961, Robert Jackson was not present but the leaders of the rebellion were all on the front seat. Near the close of the service, Bro. York arose to read the statement of withdrawal. When he announced that he had a statement to read, and before he could read the first word of it, Harold Byers interrupted the service by asking from the floor if this were a statement from all the elders. Bro. York attempted to read the statement. Before he could read one sentence, Paul Woodward arose on the other side of the building and he and Harold Byers further interrupted with comments. Harold Byers immediately went to the pulpit microphone and began shouting objections to the statement which Bro. York was endeavoring to read, and Paul Woodward (before the first sentence was completed) was at Bro. York's shoulder shouting into the communion table microphone (which Bro. York was using). When Harold Byers and Paul Woodward had completely disrupted the service, several men of both persuasions went to the front of the building and confusion reigned. Bro. Cecil Downs was leading singing for the service; he finally succeeded in leading "Stand Up, Stand Up For Jesus" above the shouts of Harold Byers and Paul Woodward into the microphones, and Bro. Cecil Downs dismissed the audience. The only tangible evidence of violence was that the coat of Bro. Cleatus Geary (who stood with the Elders) was ripped entirely up the back. After dismissal, a weeping audience left while Harold Byers and Paul Woodward continued to shout into the microphones for people to stay. Their followers (less than 100 at that point) stayed, and returned for a separate service at 6 P. M. that night. They sat in a group in the front seats that night, in the regular 7 P. M. service, and the service was interrupted twice (once each by Paul Woodward and Harold Vittitow). Harold Vittitow announced a meeting for the following night, which again was only attended by the faction.

4. Quasi-legal Actions Begin: The following day, Oct. 16, 1961, the letter which is reproduced below was sent to Liberty National Bank and

Trust Co. by the men the faction recognizes as elders. This has until the present date (April, 1962) frozen \$2,785.25 of the Church's funds, even though these men had ceased to give any more than nominal contributions weeks before (and in some cases, months). These funds can only be released by unconditional surrender to the men who froze them, or by court decision. The letter is here photographically reproduced (see page 20).

The men who had been withdrawn from continued to teach classes, although minutes of the Church show that the Elders made protest and provided other teachers for those classes. A five page (legal-size) letter received by members on Oct. 18, 1961, contained an attempted defense of the conduct of the men who disrupted the service on Oct. 15th, which letter was signed by Harold Byers, Forest Hurst, L. L. Dukes and Harold Vittitow.

5. Second Quasi-Legal Action: Although the dissident group has made capital of three of the Elders seeking to act as a "majority", the four men they recognize as elders mailed a letter entitled "OFFICIAL NOTICE", dated October 24, 1961, attempting to call a legal meeting of trustees. The notice said: "...In the absence of elected officers the majority of trustees do hereby call a special meeting of the Trustees of Taylor Blvd. Church, Inc...." The Elders refused to attend the meeting which would have recognized these men as trustees when they were not, and replied in writing to the dissenters: "You are not elders; you are not trustees; three of your number have been withdrawn from and therefore are not in fellowship with the Church. You have no authority to give any notice of any meeting at the church building and we request that you use the building of the Church for no such purpose." Copies of the "Official Notice" by the "claimed majority", and of the Elders' reply, were mailed to the membership by the Elders without comment. (Copies on file).

6. Withdrawal Announcement: The Church bulletin (The Religious Reminder) carried a copy of the withdrawal statement without comment. It is here reproduced, and those who have been led to believe that no wrongs were cited or Scriptures given will note not only the Scriptures but also the charge, "...but those (divisive) actions culminated last week in an unauthorized series of meetings and the attempted appointment of additional officers of this congregation..." The statement follows in full:

"We, Horace Puckett, E. G. King, and Jimmie D. York, Sr., three Elders of this congregation, on the authority of and in accordance with the scriptures, hereby withdraw fellowship from:

L. L. DUKES
HAROLD BYERS
PAUL WOODWARD
FOREST HURST

"The New Testament teaches us that there must be Church discipline. We are exercising this discipline upon behalf of this

has not been attempted 'decently and in order' (I Cor. 14:40)." Yet King and York testified under oath that there is no "order", and if there is no order there can certainly be no disorder, thus, this letter was just another of the faction's feeble efforts to defend their indefensible cause.

"3. Discipline Effected": Here we have the Hazelip version of the unfortunate climax which occurred on Oct. 15, 1961, when Jimmie D. York, Sr. attempted to read a letter of withdrawal from L. L. Dukes, Harold Byers, Paul Woodward and Forest Hurst. As Hazelip rightly says, "When he [York JPN] announced that he had a statement to read, and before he could read the first word of it, Harold Byers interrupted the service by asking from the floor if this were a statement from all the elders". But one cannot help but notice that Hazelip didn't tell us what answer was given to that question. He was concerned with making a "point" of Harold Byers' interruption, not with accurately reporting the facts. York answered Byers' question in the negative, saying "no". Hence the statement was not from the elders, just some of them. But Hazelip was careful to overlook this, however, for obvious reasons.

From this point he moves on in an effort to lead the reader to believe that those he describes as a "faction" acted terribly ugly, and that his deduced followers were the very essence of sweetness and non-violence, and concludes by saying, "The only tangible evidence of violence was that the coat of Bro. Cletus Geary (who stood with the Elders) was ripped entirely up the back". It is unfortunate that Cletus Geary got his coat ripped, but Hazelip failed to mention what Geary was doing while he was getting his coat ripped, or is it possible he didn't know??? While he was getting his coat ripped he was holding his hand over Harold Byers mouth in an effort to keep him from saying anything! While Hazelip was standing about six feet away while this was happening, he never mentioned it!!! Is it possible that he didn't see it??? And he also "forgot" to mention that Charles Walker (one of the loyal brethren) was pushed and shoved by several of Hazelip's followers, one of whom deliberately tore a leaf from his Bible!!! He also forgot to mention that Paul Woodward was actually hit four times with the fist of one of his "non-violent" disciples!! I wonder if these would qualify as "tangible evidence of violence"???

"4. Quasi-legal Actions Begin": Harold Hazelip is so determined to justify his faction in their lawsuit against us, that he tries desperately to make it appear that we went to court first. He is so hard pressed for evidence that he grabs at every straw. He calls certain actions by us "Quasi-legal", but you notice that he failed to define the word "Quasi", (a very unfamiliar word to the average person), thus, exploiting the ignorance of many. This is another of his bad sounding labels, which he hopes will succeed in arousing prejudice. The word "Quasi" is defined thusly: "As if; seemingly. Adj. Seeming. Often hyphenated as a prefix, as in quasi-judicial." (Webster's New World Dictionary, p. 608). So, what Hazelip is talking about are actions taken by us which "seemed" (to him) to be legal actions! These he lists as follows:

(1) Freezing the church's funds at Liberty National Bank and Trust Co. The Hazelip faction has tried every way possible to make of this a legal action, but their most artistic juggling has miserably failed. Notice this statement from Hazelip: "These funds can only be released by unconditional surrender to the men who froze them, or by court decision". (White Booklet top of page 19). Rather bold and dogmatic, isn't it? But notice this letter from the Vice President of the bank where the funds were frozen WHICH WAS IN HAZELIP'S POSSESSION WHEN HE WROTE HIS BOOKLET.

LETTER ON FOLLOWING PAGE

1204 Central Avenue
Louisville, Kentucky
October 16, 1961

Mr. Wilbur C. Fisher, Cashier
Liberty National Bank & Trust Co. of Louisville
416 West Jefferson Street
Louisville, Kentucky

REFERENCE: Taylor Blvd. Church of Christ

Gentlemen:

We regret to advise that some difficulties have arisen within this congregation. You are requested to hold intact any funds on deposit for the account of the church until you are further advised by the proper parties.

Any action on the part of Elders E. G. King, Jimmy D. York, and Horace Puckett will not be sufficient authority unless it is agreed by the undersigned.

Copies of this letter are being sent to Elders King, York and Puckett so that they will not issue further checks against the account.

Kindly advise the amount of money on deposit and being held by you as of October 16, 1961.

Sincerely,

TAYLOR BLVD. CHURCH OF CHRIST

L. L. Duke
L. L. Duke, Elder & Trustee

Harold Byers
Harold Byers, Elder

Forest Hurst
Forest Hurst, Elder

Harold Pittman
Harold Pittman, Elder

congregation, and as overseers of this congregation, in the prayerful hope that in delivering these offenders to satan by this withdrawal action, we may save the spirit of each of them in the day of the Lord Jesus.

"It would serve no useful purpose for us to itemize to the Church either the offensive and public actions of these men in recent months or the pleas which have been made to them to refrain from divisive action, but those actions culminated last week in an unauthorized series of meetings and the attempted appointment of additional officers of this congregation, which action was unauthorized and is not recognized.

"A part of the scriptural teaching upon which we rely in taking this withdrawal action is: 2 Thessalonians 3, verse 6, which reads:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Romans 16, verse 17:

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

/S/ Horace Puckett

/S/ E. G. King

/S/ Jimmie D. York, Sr.

The men the faction recognizes as elders drafted a reply to this statement of withdrawal, printed it on stationery of their own devising (which listed the Elders and Deacons of the Church, the minister, and their presumed officers together as though the stationery were authentic), and mailed it to the entire Religious Reminder mailing list on Oct. 25, 1961. 10 days later (Nov. 3, 1961) they printed their first bulletin as a group and deleted the names of all officers except the ones of their recognition, and have not until yet described the process by which, or the time when, they removed the original officers of the congregation!

7. The Division Announced: Although the division had been a reality as early as Sept. 10, 1961, when Harold Byers organized a separate Bible class of all ages, separate regular worship assemblies were not announced until a two page document was received by the membership on Saturday, Oct. 28, 1961. This document announced new services for Oct. 29th at 8:30 A. M. and 5:45 P. M., with Grover Stevens, a former minister of the congregation, preaching for the seceded group. This document also announced services for 7:45 on Wednesday, and classes for 9:30 A. M. on Sunday, giving the impression that these services were under their direction

LIBERTY NATIONAL BANK AND TRUST COMPANY
OF LOUISVILLE

MEMBER FEDERAL RESERVE SYSTEM

LOUISVILLE 1, KY.

W. C. FISHER
VICE PRESIDENT AND CASHIER

April 12, 1962

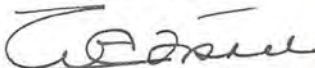
Mr. L. L. Dukes
1204 Central Avenue
Louisville, Kentucky

Dear Mr. Dukes:

You were in my office today making inquiry as to the freezing of funds belonging to the Taylor Boulevard Church of Christ.

This is to advise you that if the letter signed by Messrs. Byers, Hurst, Vittitow and yourself, is withdrawn, and a new resolution adopted by your Church Board, advising us who the proper officers of the Church are, with power to withdraw these funds, we will permit them to withdraw the funds, or use the funds in any way they see fit. These funds have not been frozen by any action of Court, but have been frozen merely because of your letter, directing us to withhold the payment of any funds out of this account.

Yours very truly



W. C. Fisher
Vice President and Cashier

wcf:lrw

Notice, please, that the Vice President and Cashier of the bank says, "These funds have not been frozen by any action of Court, but have been frozen merely because of your letter, directing us to withhold the payment of any funds out of this account". This letter was printed in our weekly church bulletin, but even that didn't convince Hazelip and his group that the bank's vice president and cashier knew more about such matters than they! Their quasi-wisdom led them to continue to call it "quasi-legal action". Hazelip lacked the foresight to see that his bold charge was destined to greatly embarrass him. When the settlement came, the funds were still frozen and in order that they might be released, the following simple letter was sent to the bank by the elders:

July 23 1962

Mr. Wilbur C Fisher
Liberty National Bank & Trust Co.
416 West Jefferson St
Louisville, Kentucky

Ref: Funds of Taylor Blvd. Church of Christ.

Gentlemen:

As of July 18, 1962 a property agreement has been made regarding the Taylor Blvd. Church of Christ.

We Harold Byers, Forest Hurst, L.L. Duker and Harold c. Vittitow release all claims to money on deposit, which has been frozen since Oct. 16, 1961.

We would like to thank your Bank for past cooperation.

Sincerely,

L.L. Duker
L.L. Duker Elder

Harold Byers
Harold Byers Elder

Forest Hurst
Forest Hurst Elder

Harold Vittitow
Harold Vittitow Elder

Thus was exploded one of the most frequently used pieces of propaganda the Hazelip group had. It prejudiced many people and misled them to believe that we went to court--their honesty is now severely tried by the printing of the unvarnished truth. One wonders if they "unconditionally surrendered" to us, and if they still think a "court decision" was necessary to release the funds?

(2) Attempt of the elders to call a meeting of the trustees of the physical property of the Taylor Blvd. Church of Christ, Inc. Hazelip comments, "....a letter entitled 'OFFICIAL NOTICE', dated October 24, 1961, attempting to call a legal meeting of trustees". To call or attempt to call a meeting of the trustees of church property is "Quasi-legal action", according to Hazelip. Let us hope that the present trustees of the Taylor Blvd. property never go to court by calling such a meeting. Hazelip thinks it is alright to commit the "quasi-legal" action of electing such trustees, but it is equal to a court suit to call a meeting of them!!!!

(3) Our letter to the telephone company: The letter simply states, "What legal action is necessary to maintain this phone will be pursued." This seemed to be legal action to Hazelip too! It was a threat to use whatever legal procedures were necessary to force THE TELEPHONE CO. to install a telephone for us after Hazelip had sought to keep them from it. The Telephone Co. is a public utility, and for them to refuse to install a telephone for one having a legal right to one would be a violation of their purpose, and an effort on our part to force them to do what they were legally required to do WOULD NOT BE LEGAL ACTION AGAINST THE HAZELIP GROUP! A blind man should be able to see that!

So, Hazelip made a desperate effort to align us with him in going to law against brethren in violation of the scriptures, but miserably failed. He and his group used the above three actions as a springboard to leap into a civil lawsuit against us asking for exclusive use of the physical property. On the basis of the charges growing out of our actions listed above, it follows that Hazelip has engaged in many quasi-legal actions, such as: obtaining a marriage license, birth certificate, drivers' license, title to his automobile, etc., hence, according to him, this would justify any brother in the church in suing him at law!

"6. Withdrawal Announcement": In this section we are told that "The church bulletin (The Religious Reminder) carried a copy of the withdrawal statement without comment". Hazelip has boasted several times about not having dealt with these difficulties through his bulletin, which is another falsehood. He has mentioned the trouble several times in The Religious Reminder, plus printing the withdrawal letter in it. Thus, his effort to persuade the public that he is too pious to mention such difficulties in his bulletin is a farce and a sham. Beside this, there is the fact that he was party to the filing of a lawsuit against us which got into the newspapers of the city. Truly, he has "strained at a gnat, and swallowed a camel". (Matt. 23:24).

In this section of the booklet he has reproduced the statement attempting to withdraw from L. L. Dukes, Harold Byers, Paul Woodward, and Forest Hurst. The three men signing their names to the document as elders (King, Puckett, and York) did not constitute the elderSHIP of the Taylor Blvd. church. This action is no more valid than the other high handed actions attempted by these apostate men. Their claim in the statement that this action was taken "on the authority of and in accordance with the scriptures" has yet to be proven, and shall be denied until proven. Their statement that "We are exercising this discipline upon behalf of this congregation, and as overseers of this congregation..." is as far from the truth as a thing can be. They had abandoned the congregation and had acted in several events without the consent and against the known wishes of L. L. Dukes, a man who was an elder on the SAME AUTHORITY as were they (admitted by them as late as the August 22, 1961 letter) and any and every act thus performed is clearly unscriptural and not done by the ELDERSHIP as such.

The hypocritical plea that this was being done "in the prayerful hope that in delivering these offenders to satan by this withdrawal action, we may save the spirit of each of them in the day of the Lord Jesus" is quite ludicrous in view of the fact that not one of these so-called "elders" had pointed out any sin committed by any of these men, did not ask any one of them to repent, had not informed them of the attempted withdrawal, had not allowed any one of them a hearing on any charges they may have had against them, and had not made any effort whatever to restore them. (Gal. 6:1-4).

In view of the above, it comes as no surprise when we read this statement in the document attempting to withdraw from these men: "It would serve no useful purpose for us to itemize to the Church either the offensive and public actions of these men in recent months or the pleas which have been made to them to refrain from divisive action, but these actions culminated last week in an unauthorized series of meetings and the attempted appointment of additional officers of this congregation, which action was unauthorized and is not recognized". "It would serve no useful purpose"!!! We all know whose purpose it wouldn't serve and his name is not "useful"! Their actions are labeled as "offensive", "divisive" and "unauthorized". A few questions are in order: To whom were their actions "offensive"? Answer: The Hazelip faction, of course, since they made no attempt to show that they were offensive to God. In what sense were their actions divisive? Answer: They divided the sheep from the goats, the loyal brethren from the apostates

too. They met with the Church again on Wednesday, Nov. 1, 1961, but separated themselves into a Thursday night service by Nov. 9, 1961.

The Elders addressed a plea to Grover Stevens on Oct. 28th, copies of which were sent to his home and to each of the four elders of the congregation where he was employed, and had them delivered that day by special messengers. This plea notified Grover Stevens of the withdrawal action of two weeks earlier (of which he was undoubtedly aware already), and asked him not to come for the divisive meetings. He ignored the plea, and preached for the faction on most of the Sundays thereafter until, and including Dec. 17th. He has continued to assist them on Thursday nights often since that time. Several other ministers from within and without the area preached for the dissident group, no one of which made any effort to ascertain the facts concerning the division from the Elders.

8. The Elders Re-state Their Position: On Nov. 3, 1961, the Elders informed the Church by letter of their opposition to the faction's services, their appeal to Grover Stevens not to preach for the group (he is still listed on their stationery as their evangelist as late as March, 1962), and their appeal to members to leave the classes still being usurped in the 9:30 Bible Study hour by men who had been withdrawn from. The Elders added the following statement regarding the "Issues":

"Although we do not believe there is any direct connection between the 'issues' and our current difficulties, in answer to a question which has been asked of us, we wish to restate our position as contained in letter to you dated May 11, 1960:

'Issues - As you know the Issues deal with benevolent work, 'Sponsoring Churches', The Herald of Truth, etc.

'To support any of these from the church treasury is a violation of the conscience of some and of some it is not.

'Sometime ago we adopted a policy to support none of these controversial things but to keep a vigorous program of mission work and benevolent work of our own going. This we are doing in the amount of approximately \$1200.00 per month. Included in this amount is the partial support of several preachers and the support of a widow (who is a member of this congregation) and her 4 children.

'We feel that it is a good program and a scriptural one. It is a program that no one has questioned and a program that we all can agree on and support.

'It is a program that we have no intention of changing.'

'This is still our position, practice, and purpose.

Sincerely,

/S/ E. G. King

/S/ Horace E. Puckett

/S/ Jimmie D. York, Sr."

Surely no one can fail to see that every concession has been and is being made to the consciences of all regarding the issues. Our problem has been a quest for power on the part of those who wanted Taylor Blvd. Church to spearhead a divisive movement of extremism.

9. Separate Bulletin Begins: The faction (we know no other way to designate the group) mailed a bulletin to the Church membership on Nov. 3rd entitled "Religious Reminder NEWS", copying by photography the heading used by the Church for its bulletin in previous years. On Nov. 7th they mailed a bulletin called "Taylor Boulevard Church Weekly News", announcing a change of their Sunday evening meeting from 5:45 to 5:30 P. M. On Nov. 16, 1961, they again changed their bulletin, which they were having produced commercially, to "The Religious Reminder", copying the exact volume number, issue number, date, and exact masthead which the Church's regular bulletin had been following for approximately 13 years! Their bulletin being mailed to our complete mailing list (including many non-members) necessitated the Elders removing the addressograph plates from their regular place of storage and easy access. Virtually every issue of their bulletin has contained attacks--often abusive--upon the Church or members thereof. The Religious Reminder published by the Church has not engaged in any such attacks or even discussions of this problem.

10. Offer To Discuss Expenses: After an apparent attempt (as evidenced by statements of members of the faction) to force the Church into financial inability to function, the "elders" of the faction wrote an offer to meet with the Elders to "discuss the expenses involved" on Nov. 9, 1961 --nearly one month after their freezing of the Church's funds on Oct. 16th. No money has ever been accepted by the Church from this group. Finally, in February, 1962, the faction's treasurer attempted to pay the gas and light bills for the Church building, but the money is still "on deposit" for them at Louisville Gas and Electric Co. The Church has met all obligations, including checks which "bounced" after the freezing of funds without notice, and the re-payment of a special loan which had to be negotiated to meet the \$976. monthly building payment in November.

IV. THE CHURCH CONTINUES:

Under the leadership of Elders Puckett, York and King, the Taylor Blvd. Church continued to function exactly as before the division. Several business meetings were held (informational in nature), on Sunday nights after service, being duly announced. On Sunday evening, Nov. 19th, Bro. Puckett suggested that several had mentioned to the Elders the possibility of appointing additional officers since the Church was now free from disension, and some officers had been lost. The division had been fully announced and the faction functioning separately for four weeks, indicating

and nowhere in scripture is this condemned. By whom were these acts "un-authorized"? Answer: The Hazelip faction, no less!!! These men have urged the apostate elders and Harold Hazelip to show where they have sinned; they have challenged them to a public discussion of differences, but they have scrupulously avoided any meeting with these men. Let the reader decide who is right on the basis of this information.

The withdrawal statement quotes 2 Thess. 3:6 and Rom. 16:17, but with absolutely no attempt to show that these men have violated them. Evidently these men thought the simple quotation of some scripture would give authority to their actions, and would aid in deceiving many. The devil can quote scripture, but that doesn't give God's approval to what he does!

Next we are told that "(Nov. 3, 1961) they printed their first bulletin as a group and deleted the names of all officers except the ones of their recognition, and have not until yet described the process by which, or the time when, they removed the original officers of the congregation!" Does he mean to imply that he would have accepted the explanation had it been given? It is true that the process by which these men were removed was not explained, but so many things have been explained to this faction without acceptance what good would it have done to have explained this to them? However, if Hazelip and his faction are so anxious to have us explain how these men were removed as elders, we will be happy to send someone to occupy his pulpit for this purpose. We'll be waiting to hear from them!!!

Under the present heading we are also told of how several preachers in and out of the city preached for what Hazelip likes to call the "dissident group". He concludes with this ridiculous statement, "...no one of which made any effort to ascertain the facts concerning the division from the Elders." We might ask, which elders? We maintain that these preachers got the facts, and from the elders! Does Hazelip want to deny it? If so, let him sign his name to the propositions we have sent him. Anyone wanting the facts about the division at Taylor Blvd. had better not seek them from the Hazelip group!

"8. The Elders Re-state Their Position": Here we are given a rehash of a portion of the May 11, 1960 creed-letter, and told that the "elders" still occupy the same position, which is a falsehood; L. L. Dukes, one of the elders, signed this letter, and afterward repudiated it. Hence, this statement that "the elders" still occupy the same position is just not true.

Then Hazelip gives us his ipsit dixit in these words, "Our problem has been a quest for power on the part of those who wanted Taylor Blvd. Church to spearhead a divisive movement of extremism". Here we have some more of those labels: "Quest for power", and "a divisive movement of extremism". It comes with poor grace for people who claim the right to forbid people's discussing the word of God over their private telephones to accuse others of being in a "quest for power". And if we are a "divisive movement of extremism" Hazelip the great failed to show it in the business meetings he has complained about, and should have no trouble whatever showing this in a public debate, and don't forget that he has had numerous signed propositions sent to him, but without response!

"9. Separate Bulletin Begins": In this section, Hazelip laments the fact that we published a bulletin "copying the exact volume number, issue number, date, and exact masthead which the Church's regular bulletin had been following for approximately 13 years"! We ask, why shouldn't we? We constituted the loyal church and the bulletin belonged to the loyal church. The "masthead" of which Hazelip talks so much was designed by Grover Stevens, a faithful gospel preacher who preached at Taylor Blvd. for several years, and

was given to the church by him at the request of the elders when he departed. If anyone wants to know to whom brother Stevens gave the bulletin masthead, we suggest you ask him!

Then we are told that the mailing of the above mentioned bulletin "necessitated the Elders removing the addressograph plates from their regular place of storage and easy access". Of this we are well aware! But we were somewhat surprised to have them admit that they removed these plates which belonged to the church. So, maybe we are making a little progress with them when they confess to their thievery! The faction usurped the use of all the church property all the way through these difficulties as though it belonged to them, and the church had no rightful claim whatever.

Next, we are treated to this statement, "Virtually every issue of their bulletin has contained attacks--often abusive--upon the Church or members thereof". Here is another label: "abusive attacks". Who says they are abusive? Harold Hazelip, no less! And that makes it so, to him if to nobody else! The material printed in our bulletin is understandably repulsive to Hazelip; it had exposed him and his followers for what they are, and has robbed him of members, and no doubt will continue to do so.

Then we have this pious claim again, "The Religious Reminder published by the Church has not engaged in any such attacks or even discussions of this problem". We have already shown this to be false, for he has mentioned the Taylor Boulevard trouble upon several occasions, though he hasn't given any space to a discussion of the problem. He had rather do his discussing where he can present only his distorted version of it and his opposition will have no opportunity to expose his misrepresentations. (Paging the GOSPEL ADVOCATE). Why does Hazelip think he deserves a star in his crown because he has kept discussions of these difficulties out of the Religious Reminder which probably has a circulation of two or three thousand, when he was party to the filing of a lawsuit, the accounts of which were carried in what is probably the two largest newspapers in Kentucky with a probable reading audience of in excess of THREE MILLION!! Following are the newspaper stories for which Hazelip and his faction are responsible:

Schism

Suit Seeks To Restrict Church Use

A faction of Taylor Boulevard Church of Christ filed a suit yesterday asking Circuit Court to declare that it is entitled to exclusive use of the church property at 3248 Taylor Boulevard.

Cecil L. Downs and six other elders and trustees brought the action, saying they represent about 417 persons, a majority of the congregation.

Their attorney, C. R. Burroughs, said the 417 feel the doctrines being taught in the church are the same as when the church was founded. But, he said, a minority of 80 to 100 members feel there has been a departure from the original doctrines and they are entitled to the church premises.

Harold Byers, an elder in the minority gathering, said his

group of about 200 believes in strict adherence to the church's original doctrines.

Creed Drawn Up

Byers said the division was brought on by a creed drawn up several months ago by three of the church's original four elders. Among other things, he said, the creed took legislative power from the congregation and gave it to the elders and restricted certain original teachings of the church.

The two groups have been holding separate services at the church since January. The majority has continued under the ministry of the Rev. Harold Hazelip. Ministers from other Churches of Christ in this area have met with the minority group.

The case was assigned to Judge L. R. Schmid.

DOCTRINE AT ISSUE

Two Church Factions Take Cases To Court

Circuit Court has been asked for a ruling in a controversy over church doctrine at the Taylor Boulevard Church of Christ. Cecil L. Downs and six other elders and trustees, claiming they represent a majority of the congregation, yesterday asked the court to declare they are entitled to exclusive use of the church at 3248 Taylor Boulevard.

They said a minority group feels there has been a departure from the church's original doctrine and the minority group claims it is entitled to the premises. Both groups have been holding separate services at the church.

Halord Byers, an elder in the minority group, said the division was brought on last Au-

gust 22 with three of the church's four elders at a secret meeting "adopted a human creed with gave the elders legislative power which they do not have." They also restricted certain original teachers of the church, he added.

The case was assigned to Judge L. R. Schmid.

Louisville Times, April 3, 1962

"10. Offer To Discuss Expenses": In This section of the white booklet, we are told, "No money has ever been accepted by the Church from this group. Finally, in February, 1962, the faction's treasurer attempted to pay the gas and light bills for the Church building, but the money is still 'on deposit' for them at Louisville Gas and Electric Co." Now here is one of the most blatant falsehoods told in the white booklet. Hazelip says plainly that "the money is still on deposit for them at Louisville Gas and Electric Co." Everyone who can read can see that! After reading this in the booklet, we went to the Gas and Electric Co. to find out if this were true, and we found the following: (1) The \$244.36 we paid went into the account of "TAYLOR BOULEVARD CHURCH OF CHRIST". Yet Hazelip said the money was "on deposit" for us, hence admitting (unwittingly, no doubt) that we are THE TAYLOR BLVD. CHURCH OF CHRIST. He has persistently denied this and called us a "faction". Is Taylor Blvd. church of Christ a faction? (2) That the Hazelip group had started taking the money they said was "on deposit" FOR US in July of 1962, hence, they took something which they said belonged to another.

In connection with the above, consider the fact that we had offered to share building expenses with them, which they refused. Their common plea was that if they accepted any money from us, it would be equal to renting the building. Yet, they have now accepted money from us (\$244.36), so according to them, they rented the building to us! Also, let it be noted that Hazelip was making a telling point, he thought, when he stated that "No money has ever been accepted by the Church from this group". It meant a lot to him to be able to make that statement in April 1962, when the white booklet was printed. One wonders how he feels about it now!

ANSWER TO: IV. THE CHURCH CONTINUES

Under this caption we are told of the appointment of several new elders and deacons for the Hazelip group. The manner in which it was done is told in great detail, even though both York and King testified under oath that no specified time or manner is revealed in the New Testament. This being their conviction, one wonders why such a play is made on the time involved and the manner used in their selection of new officers. Also, it is worthy of note that they selected one man (Albert Shearer) to be an elder who form-

that permanent conditions had been reached.

1. Three Weeks To Suggest: Three full weeks were given for any names of men who should be considered for the work of Elders and Deacons to be suggested to the present Elders. Some 25 names were submitted, but through private conversations with those suggested, the Elders were able to eliminate the names of several men who did not feel qualified to serve. After 3 full weeks, the following names were placed before the men at another business meeting on Dec. 10th: For Elders: Bro. Cecil L. Downs (who had formerly served Taylor Blvd. Church as Elder before moving away); Bro. R. D. Graham (who had served for 8 years as a Deacon at Taylor Blvd.); Bro. Paul Sharer (who also had served 6 years as a Deacon at Taylor Blvd.); and Bro. Albert Shearer. For Deacons, there were suggested: Brethren Myron Crawford, Cecil Davis, and Walter Potter. All of these men are mature, well-seasoned Christians; their total combined time of service in the Kingdom is 179 years, of which they have spent a total of 92 years at Taylor Blvd. Church!

2. Three More Full Weeks of Consideration: The names of these seven men were then published weekly in the Religious Reminder and announced in every service of the Church for 3 full weeks without any objection being raised. They were therefore appointed to the works as listed above on Dec. 31, 1961, greatly strengthening the leadership of the congregation which had undergone such trials.

V. THE FACTION CONTINUES:

We may now summarize more briefly the workings of the faction as a separate body. The tensions they created by moving into the very office room occupied by the Secretary for many years previous, by moving their hours of service into direct conflict with the Church, by scheduling meetings and announcing them in conflict with our regular services, are indescribable to those who were not witnesses. But such actions explain the unrest within the faction, and its failure to grow, or to continue to destroy the Church except to mar its prospects for growth.

1. Sunday Evening Service Changed: The dissenters again changed their Sunday evening service hour on Nov. 26th, this time to 5 P. M., evidently to accommodate visiting speakers. Their evening services on occasion have continued as late as 6:40 P. M., causing conflicts between their group leaving and the Church arriving for the 7:00 P. M. service, as well as a confusing parking situation.

2. Stevens Meeting: In their bulletin of Nov. 30, 1961, the faction announced a meeting with Grover Stevens for Dec. 3-10, "Nightly-7:30". When our Wednesday night service was announced on Sunday, Dec. 3rd, to be preceded by one in a series of filmstrips then being shown at 7:20

P. M. on Wednesdays, Harold Byers remarked in the vestibule to members of the Church, "We'll be there". When he was told that the presence of two groups for opposing services at the same hour would cause difficulty, he again replied, "We'll be there". On Monday, Dec. 4th, he again made the same threat in the Office before some 15 witnesses. By Wednesday, being convinced that the Church would not vacate the auditorium to them (as had been done in the Robert Jackson meeting when the factious service began 15 minutes early), they had decided to have their service after the Church's Bible Study was completed. The above action is typical; their leaders repeatedly boasted to members as they announced conflicting services: "They'll run--", but the Church has stood its ground.

3. Office Set Up: On Monday, Dec. 4th, a group of 4-12 of the faction showed up at various hours of the day to begin a separate office force. Without asking permission, or even announcing their plan, and with over 20 other rooms in the basement (many of them convenient to some of the 6 exits from the basement) they moved their office equipment and personnel into the same room that had been occupied by the Secretary for 10 years or so (ever since the Church has maintained a secretary). They bought their own desk, chair, lamp and filing cabinet, but then set out to use the Church's typewriter and printing machine. With 4 desks already in the Church building (all in use), they bought themselves a new one; but they would not buy a new typewriter, for example, but produced confusion by padlocking the Church's typewriter in an effort to pressure an agreement to use it when it was already in daily use. Such actions have necessitated our having regular voluntary assistance in the Office daily since Dec. 4th.

4. Third Quasi-Legal Action: After a few days of confusion (produced by their answering the Church's phone on an extension at the same time the Secretary answered), their separate phone was installed about Dec. 6th. We objected to the separate installation; this group had pulled away from the Church and had no authority to so use the property, and that under the leadership of disfellowshipped men. They countered with a letter to the Telephone Co., reproduced on page 26. Note in their letter: (1) Their continued recognition of our Elders as Elders and Trustees, but their claimed majority--"From: Four of Seven Trustees and Elders of Church of Christ, 3248 Taylor Blvd."; (2) Their threat of legal action (paragraph 3); (3) Their mailing of copy of letter to their attorney (bottom of letter).

5. Charges And Tract: On Nov. 28, 1961, these men wrote our Elders, accusing them of dividing Taylor Blvd. Church! They then published a 24 page tract elaborating upon these charges of false doctrine, which were as follows: (1) "The membership is obligated to follow decisions made by a majority of the eldership": Yet we have shown their obvious design in "appointing" three "elders" in 3 days time and on less than 1 day's notice to the Church, to get a "4 of 7" majority, as well as their Oct. 24th attempt to call a meeting of trustees (in our case, Elders are trustees auto-

erly contended that neither King, York, Puckett or Dukes was qualified to be an elder because they had only one child. He was so strong in this conviction that they stopped him from teaching a class because of it. However, when he identified himself with the Hazelip faction, he consented to serve with King, York and Puckett, who, according to him, were not qualified! It would seem that factious people and unqualified "elders" make strange bed-fellows!!!

ANSWER TO: V. THE FACTION CONTINUES

Under this title we are told of several conflicts between the two groups on the property at 3248 Taylor Boulevard and treated to this statement, "But such actions explain the unrest within the faction, and its failure to grow, or to continue to destroy the Church except to mar its prospects for growth". He is a good one to be talking about "unrest within" and a "failure to grow". Does he expect us to believe that his group has been at peace and grown by leaps and bounds--well, we know better. Concerning his false claim that we have failed to grow, the following article was printed in the Weekly Reminder January 24, 1962. Let the reader decide for himself.

UNFILTERED FACTS

	BAPTISMS		RESTORATIONS		PLACE MEM'SHIP			TOTALS	
	We	They	We	They	We	They	We	They	
The year prior to the division, Taylor Blvd. had:	20		14		16		50		
Since the division, X-Way & the faction have had:	20	73	8	10	11	25	39	48	
Since the property settlement X-Way and the faction have had:	14	5	3	3	5	3	22	11	
Since the division we have averaged:	ONE RESPONSE EVERY TWO WEEKS!								
Since we left the building we have averaged:	ONE RESPONSE PER WEEK!								

NOTES:

1. THE FACTION CLAIMS OVER 400 MEMBERS, WE HAVE ABOUT 200--HALF AS MANY!!!
2. OVER HALF OF THE FACTION'S TOTAL RESPONSES SINCE THE DIVISION HAVE BEEN LIBERALS WHO BECAME DISSATISFIED WITH THE SOUND POSITION OF OTHER CONGREGATIONS IN THIS AREA!!!
3. OVER HALF OF THOSE TO PLACE MEMBERSHIP WITH THE FACTION SINCE THE DIVISION HAVE BEEN LIBERALS FLEEING FOR REFUGE FROM SOUND PREACHING IN AREA CHURCHES.

COMMENTS:

Ever since the division, Harold Hazelip has tried to make it appear that his faction is growing faster, having better attendance, and in every way doing much better than before the division; that "getting rid" of us was just a needed stimulus for his group. We have no disposition to boast, but, like Paul, sometimes we must seem to do so because of the "great swelling words" of those who would delight to reflect upon us unfavorably by unfair comparisons and slanted statistics. Above we print what our records show as compared to what has been reported in the faction's bulletin. Let the reader view the unfiltered FACTS and come to his own conclusion. Do not fail to notice that what X-Way has done has been accomplished with only half as many members as the faction has! JPN

Also in this section under "3. Office Set Up": Hazelip mentions that confusion was produced by our "padlocking the Church's typewriter in an effort to pressure an arrangement to use it when it was already in daily use. Such actions have necessitated our having regular voluntary assistance in the Office daily since Dec. 4th". The following is a vivid description of the tactics of some of that "voluntary assistance" which he mentions. If he is proud of such "assistance" he is more to be pitied than censured! Read what follows only if you don't mind being DISGUSTED:

IS THIS THE LORD'S WAY?

"It's little wonder that certain elders can write their own creeds and standards and impose them on the membership when they can authorize members of their flock to put their hands on another member of the Lord's family to do him bodily harm. This happened at the Taylor Boulevard church office on Wednesday, December 27, 1961 in the following manner.

- "1. Mr. Joe Broyles, who is doing the office and secretarial work for the conservative group at Taylor Boulevard, was using the church typewriter on church business when Miss Almata Ogden and others arrived for work.
- "2. Miss Ogden requested that he quit using the typewriter and yield it to her because of the bulletin work she needed to do.
- "3. Mr. Broyles replied that he would be glad to turn the machine over to her if he might use it when she finished her work. She said she did not have the authority to grant that request.
- "4. Mr. Harold Hazelip then came upon the scene and likewise requested that the machine be yielded by Mr. Broyles.
- "5. Mr. Broyles again offered to give the machine up immediately, if they would promise to let him use it to finish his work after they finished theirs.
- "6. Mr. Hazelip's reply: 'I'll promise you nothing.'
- "7. Mr. Roy Turner soon appeared in the office and made a similar request of Mr. Broyles to give up the machine and after an exchange of words, in which Mr. Broyles continued to appeal for use of the machine after their work was completed, Mr. Turner stated, 'As soon as Harold (Hazelip JPN) gets back I'm going to move you.' In the process of making this threat Mr. Turner removed his overcoat.
- "8. Mr. Roland Tipps placed a chair beside the typewriter desk.
- "9. Mr. Turner then proceeded to fulfill his threat by jerking the chair from under Mr. Tipps and then pulling Mr. Broyles chair from the desk. In the process of this, Mr. Turner tore a wrist watch from Mr. Broyles' arm, grappled to gain a hold on him and with clenched fists drew back to hit him and had to be restrained by others who were present.
- "10. Mr. Hazelip stated to Mr. Turner, 'I didn't see you put your hands on anybody.'

"Question

"Will he be able to face God in judgment and make this same statement?

- "11. The undeniable truth is that force was used to take the machine away from Mr. Broyles. In I Tim. 5:22 the Holy Spirit said, 'Lay hands suddenly on no man'. (The following week brother Broyles corrected his misapplication of I Tim. 5:22 JPN).

"This didn't happen in some dimly lit barroom or honky tonk. It happened in the Taylor Blvd. church building and the fact that it took place in broad daylight in the presence of others does not make it any less a sin and a disgrace. If the elders under whom Mr. Turner is serving didn't authorize him to use violence then he did so without their authority and should be subject to immediate discipline by them.

"Until our problems here are settled in a scriptural way we'll no doubt continue to be separated as we are and withstanding the unpleasantness of this situation we realize there must be some give and take. We have made no effort to take anything away from the other group but have only appealed to them to share certain things with us which, by any standard, are just as much ours as theirs."

--Joe Broyles

Under "4. Third Quasi-Legal Action": This statement is made, "...this group had pulled away from the Church and had no authority to use the property, and that under the leadership of disfellowshipped men". You see, every argument Hazelip makes is based upon a false assumption. We stand ready to affirm in public debate that he and his group "pulled away from the church and had no authority to so use the property". Will he deny it? Then also, "under the leadership of disfellowshipped men". We deny they were "disfellowshipped" by the church under the leadership of the eldership. Will Hazelip deny it in public debate?

We are willing to let the reader decide who "pulled away from the church" in view of the Beechmont Woman's Club meeting at which only 45 specially invited men of different age groups were convened, and others barred (York's Deposition) and which was not called by the eldership, and even one of their own elders (E. G. King) testified under oath, that he knew nothing about who called the meeting, or who paid the rent on the building. (It was rented in Hazelip's name). Talk about pulling away from the church!!!

"5. Charges and Tract": In this part of the white booklet, we have one short paragraph devoted to an attempted answer to a blue booklet published by the loyal brethren containing serious charges against the Hazelip faction. We hoped the white booklet would be a review of it, but we hoped in vain. This blue booklet is unassailable, and is still available in limited numbers. It shall continue to expose the false doctrines taught and practiced by this apostate group.

ANSWER TO VI. CONFLICTS INTENSIFY

"1. Morning Service of Faction Changed": In this part of the booklet, Hazelip says, "At exactly 9:30 each Sunday morning from Dec. 31st through the end of March, 1962, our adult class moved into the rear of the auditorium and stood in mute protest for the remaining 45 minutes of their service, protesting the fact that our classroom had been 'stolen'". This is a reference to the picketing of our services by the Hazelip faction. Several falsehoods are contained in it. (1) It did not consist of their "adult class". Their "adult class" was for people forty years old and up, and there were teen-agers who picketed our services. (2) He says their "adult class moved into the rear of the auditorium". The truth is, they didn't move in, they were moved in! We continually tried to find out who told them to picket our services, but nobody would tell. Some denied that they were told to picket by anyone, it was voluntary. But, eventually, the truth came out in King's Deposition:

"Q365. Have you known of anybody else that you have control over to picket?"

"ANSWER: We put--you can call them pickets if you want to or whatever it is. We put men in there in the back to protest them taking our nine o'clock services for Bible Studies." (King's Deposition) (Emphasis mine JPN)

(3) Hazelip says these pickets "stood in mute protest". Those of us who were trying to worship will hardly agree that they were "mute". They slammed doors (one lady jerked a door from the hand of an usher and slammed it in

Church of Christ

366-2684-366-0884

2248 Taylor Boulevard

Louisville 15, Kentucky

GROVER STEVENS, EVANGELIST

December 12, 1961

ELDERS:

L. L. DUKES
HAROLD BYERS
HAROLD VITTITOW
FOREST E. HURST

DEACONS:

PAUL WOODWARD
ROLAND TIPS
JAMES THOMPSON
RUSSELL WALKER

Southern Bell Telephone & Telegraph Co.
Chestnut Street
Louisville, Kentucky

From: Four of Seven Trustees and Elders of Church of Christ,
3248 Taylor Blvd.

Dear Sir:

There are two distinct groups meeting in the property at 3248 Taylor Blvd., each having officers and evangelists.

We are the faithful group that scripturally and legally has the right to this property. We are requesting that the telephone (366-0884) remain. Since we have two complete office staffs, an additional telephone is necessary to carry on church business.

What legal action is necessary to maintain this phone will be pursued.

We want the telephone listed as Church of Christ, 3248 Taylor Blvd., 366-0884. The other listing is Taylor Blvd. Church of Christ, No. 6-2681.

Yours truly,

L. L. Dukes
L. L. Dukes, Trustee & Elder
Harold Byers
Harold Byers, Trustee & Elder
Harold Vittitow
Harold Vittitow, Trustee & Elder
Forest E. Hurst
Forest E. Hurst, Trustee & Elder

cc: Mr. Howard Clay, Attorney
Kentucky Home Life Building
Louisville, Kentucky

matically, if Elders), as a claimed "majority of trustees". (2) Criticism of a "majority" of the Eldership removing Harold Byers as a deacon, indicating that the Church should remove him: Yet all discipline which has ever been practiced in Taylor Blvd. congregation has been announced by the Elders with an appeal to the congregation to follow, without any "congregational vote". And, how did their 4 "elders" completely remove the three actual Elders of the Church without any action by anybody? They now speak of Brethren King, York and Puckett as "our former elders". (3) Criticism of the alleged "restraining of controversial discussion of Scriptures", with attendant discipline, which is an untrue charge: The only restriction ever was on stirring contention in the Church, which is God's restriction (Titus 3:10; Romans 16:17). L. L. Dukes had himself joined in such an appeal on May 11, 1960, but although, (as he and the other Elders then said), it would make "atheists of our children and the Church a laughing stock, etc." if the contention did not cease, L. L. Dukes was unwilling to do anything to end it except make one appeal (which he retracted 16 months later)!

VI. CONFLICTS INTENSIFY:

1. Morning Service of Faction Changed: On Friday, Dec. 29, 1961, the leaders of the faction announced a change in their morning service time from 8:30 A. M. to 9:00 A. M., placing it in direct conflict with the oldest and largest adult class of the Taylor Blvd. Church, which had convened in that auditorium at 9:30 A. M. every Sunday since the auditorium was erected in 1956. (The Church has never changed the time of a single regularly scheduled service). This change was to take place the day after the letter was received (Dec. 31st)! (The Elders did not even receive copies of this announcement of change and conflict! L. L. Dukes was asked why the Elders were not even consulted about this change; he replied, "We didn't think it necessary".) At exactly 9:30 each Sunday morning from Dec. 31st through the end of March, 1962, our adult class moved into the rear of the auditorium and stood in mute protest for the remaining 45 minutes of their service, protesting the fact that our classroom had been "stolen".

2. Elders Propose Meeting: The Elders wrote to the men recognized as elders by the faction on Jan. 3, 1962, asking for a meeting "discussing the use of the premises", which meeting was to be on Jan. 5th. The faction leaders refused to meet with the 7 Elders of the Church, but offered (by Registered, Special Delivery letter) to meet with Bros. York, King and Puckett "to discuss the use of the premises and other matters that may come before the meeting". The 7 Elders went to the meeting anyway, and found the faction leaders unwilling to discuss the problems with them. Harold Byers said: "So it is wasting our time to talk to you other men who have been selected in term of spite elders". (Exact quote from tape recording). The

spite of his efforts to prevent it!), shook hands, talked, walked around, and upon one occasion, one of them passed out cough drops while we were taking the Lord's supper! For several Sunday mornings one of their members (Layman Turner) walked through the auditorium during our services with him hat on. (He denied this in his deposition even though over 200 people saw him do it on numerous occasions!!). Doesn't sound like they were mute, does it?

"3. Miscellaneous Conflicts:" Under this caption we have this amusing piece: "Several months ago they installed a mailbox alongside the Church's mailbox, labeling it '3248-A'; so far as we know, their mailbox has never had a piece of mail in it (the Postman ignores it), but it does advertise our division to the community". When we read this, we contacted the post-office about why they did not leave our mail in our box (they had been leaving it all in the same box) and we were told that the mail man would put the mail where we designated. Whereupon, we instructed that our mail be put in our box, and following that, they complied with our wishes. So, again, Hazelip suffered embarrassment by the fall of one of his "big" points. We had not chosen to make an issue of several things which could easily be avoided, and instead of appreciating this, Hazelip tried to seek temporary advantage by using it against us. He is most generous, isn't he? And his statement that this mailbox did "advertise our division to the community" is absolutely ludicrous! Some six or eight feet from this mail box on the main door to the church office and right beside the public side walk was affixed Hazelip's restraining order obtained from a civil judge against his brethren. It was put there by the Hazelip group for the public to see, and then he had the audacity to say that a mail box practically hidden beneath a flight of stairs would advertise our division to the community.

"4. The Holt Meeting": Hazelip makes a point of the fact that, during the Holt meeting, we distributed a tract that we had condemned them for distributing which taught error on the issues. He wants everyone to know that he has "Exhibit copies available"! It's such a shame to take his sugar stick away from him again, but we must to tell the truth. This tract was placed in the tract rack by mistake, and when it was discovered, it was removed. Now, everyone be sure and see Hazelip's "Exhibit copies"!!! They should really edify one!!!!

"5. Announcement of Full-Time Preacher": Here Hazelip says, "The faction has announced of their bulletin (March 29, 1962) that James P. Needham of St. Petersburg, Fla., is to move to Louisville to work with them as full time minister on or about April 10, 1962. The prospect of another full-time minister being moved into the building, along with another permanent yard sign (which is in their planning) announcing their separate schedule of services, has made the situation more intolerable." What Hazelip means by "another full time minister" making the "situation more intolerable" is that this is what they needed to finalize their plans to sue us for exclusive use of the property. Hazelip knew that if the loyal brethren obtained a preacher, he would expose him like he had never been exposed, and would be applying pressure to him to defend his apostacies in public debate. This he couldn't stand, hence the lawsuit.

ANSWER TO VII. A SOLUTION IS SOUGHT

"2. What Can Be Done?" Here we are told, "Brethren have often faced deplorable conditions, but none more intolerable than this. The Elders attempted repeatedly to learn from individual members of the dissident group exactly what they wanted, but every answer called for us to vacate the property or to continue under the conditions." Harold Hazelip must have known when he wrote it, that the above statement is not true. It is hardly conceivable that he did not know of the proposals we made for settlement listed

Elders then, determined to settle the problem among brethren if possible, handed the four leaders a letter, as follows: "Your group has separated itself from the Taylor Blvd. congregation and up until Last Sunday, Dec. 31, 1961, your services were arranged in such a way as you evidently thought was of minimum conflict with our services. Last Sunday, Dec. 31, 1961, you changed the time of your morning service so as to directly conflict with our morning Bible classes. All of you knew this was the effect of the change because each one of you participated in our services before the separation, and the time of these services has not been changed. The Taylor Blvd. congregation is unwilling for this conflict to continue in the property at 3248 Taylor Blvd., Louisville, Ky. Do you have a solution to these difficulties?" No reply has been received!

3. Miscellaneous Conflicts: The faction's office staff (Mr. Joe Broyles and Mrs. Virginia Tipps) used the Church's offset printing machine for the first time with the Church Office staff on the premises on Jan. 31, 1962. This was over our specific protest, and their lack of training in operating this \$3,000. (plus) piece of equipment led to its being rendered inoperative by them (until repairs) on Feb. 26th, for the first time since owned by the Church.

The faction's bulletin has seemingly lived only to engage in abusive attacks upon the Church and members thereof, as a file of copies will show.

They have used the building as though they had unlimited rights when they have not proved that they have any rights as a seceded group. On Feb. 11th, they conducted a special Sunday afternoon singing, announcing it as the work of the Taylor Blvd. Church. On March 17, 1962, they removed the lock from the basement door to have keys made. Several months ago they installed a mailbox alongside the Church's mailbox, labeling it "3248-A"; so far as we know, their mailbox has never had a piece of mail in it (the Postman ignores it), but it does advertise our division to the community. On March 21, 1962, they welded a steel bar and placed a padlock on a cabinet (owned by the Church for 10 years or so) in which they have stored their addressograph plates.

4. The Holt Meeting: On March 8, 1962, the faction's bulletin announced a meeting with Charles Holt for March 18-25, 7 P. M. Nightly. Not until their bulletin of March 15th arrived on the 16th did we know that they were not going to conflict with our Sunday evening services at 7 P. M. on the 18th and 25th. The yard sign created confusion by announcing their meeting as 7 P. M. nightly, including the Sunday evening dates. On Wednesday night, March 21st, they conducted their service from 7:00 to 7:40 P. M. in the auditorium, forcing our filmstrip personal work training class to meet elsewhere than in the auditorium where it had met since Dec. 6, 1961. They did vacate the auditorium in time for our 7:45 P. M. class on March 21st.

An almost amusing note lies in the fact that they accused the Church

of having taught on the "Issues" by placing copies of a tract in the racks entitled: "What Is The Church of Christ". Yet this same tract was placed in the rack by them, with their stamp on the backs, during the Charles Holt meeting. (Exhibit copies available!).

5. Announcement of Full-Time Preacher: The faction has announced in their bulletin (March 29, 1962) that James P. Needham of St. Petersburg, Fla., is to move to Louisville to work with them as a full time minister on or about April 10, 1962. The prospect of another full-time minister being moved into the building, along with another permanent yard sign (which is in their planning) announcing their separate schedule of services, has made the situation more intolerable.

VII. A SOLUTION IS SOUGHT:

The Elders saw the conflicts of the Charles Holt meeting coming, and realized that such conflicts seemed endless. They had also compiled an up-to-date membership Directory during January and February, 1962, and knew through Bulletin appeals and lack of response that those identified with the faction recognized themselves as members of a totally different group. They, therefore, wrote a letter of appeal to each of the persons known to compose the faction (except those disfellowshipped, who would need to do more) to come back to the regular worship services of the Church. They then appealed: "If you sincerely believe that you cannot work and worship in the regular services of this congregation, we appeal to you to end this conflict by assembling for your services at some place other than in the premises at 3248 Taylor Blvd."

1. The Whereas Letter: The leaders of the faction replied on March 15, 1962, with a vindictive letter, styled in quasi-legal language, starting each of 20 paragraphs with "Whereas..." etc.

2. What Can Be Done? Brethren have often faced deplorable conditions, but none more intolerable than this. The Elders attempted repeatedly to learn from individual leaders of the dissident group exactly what they wanted, but every answer called for us to vacate the property or to continue under the conditions. Finally, on April 2, 1962, a complaint was filed with Jefferson Circuit Court asking for a Declaration of Rights regarding the use of the property. This is a most serious step and was taken only after five (5) months of suffering and forbearance of the divided condition and the antagonism of factionists. It is action which is taken only after three distinct actions were taken by the faction of a quasi-legal nature: the freezing of funds; the attempt to call an official meeting of the corporation as a claimed "majority of trustees"; and, the threat of legal action in the letter to the Telephone Company.

3. Is Legal Action Ever Justifiable? Brethren generally have believed

near the beginning of this booklet. In the above statement, Harold Hazelip was preparing his readers for the introduction of the lawsuit. He had to make one final effort to prejudice and deceive his readers that they might feel more sympathetic toward his lawsuit. He tried to make it appear that THE ONLY solution was to sue us for exclusive use of the property, and I repeat, THIS IS A DELIBERATE EFFORT TO DECEIVE! The next statement corroborates this evaluation, notice:

"Finally, on April 2, 1962, a complaint was filed with Jefferson Circuit Court asking for a Declaration of Rights regarding the use of the property. This is a most serious step and was taken only after five (5) months of suffering and forbearance of the divided condition and the antagonism of factionists. It is action which is taken only after three distinct actions were taken by the faction of a quasi-legal nature: the freezing of funds; the attempt to call an official meeting of the corporation as a claimed "majority of trustees"; and, the threat of legal action in the letter to the Telephone Company." (See the refutation of these points elsewhere in this work). Now we can see the truthfulness so what was previously said about all this "quasi-legal" nonsense. He has used the following ridiculous bases for his lawsuit: We performed these "quasi-legal" acts: (1) We froze the funds, (2) we attempted to call a meeting of the trustees of the property, (3) we wrote the Telephone Company a letter threatening to force them to install for us a telephone, (4) we wrote a letter "styled in quasi-legal language, starting each of 20 paragraphs with 'Whereas...'" THIS IS HAZELIP'S JUSTIFICATION FOR SUING US FOR THE EXCLUSIVE USE OF THE PROPERTY!!!! Notice that he said, "It is action which is taken only after three distinct actions were taken by the faction of a quasi-legal nature....". You notice that he didn't give any scripture authorizing his lawsuit, for the simple reason that HE KNEW THERE IS NONE. Paul said, "Whatsoever you do in word or deed, do all in the name of the Lord Jesus..." (Col. 3:17). Hazelip wasn't acting by the authority of Christ when the lawsuit was filed, hence he seeks not to authorize his lawsuit, but to justify it by misrepresenting the actions of his opposition. This is typical of people in error. When we talk to people about obeying the gospel, they won't try to authorize their disobedience by the Bible. They will try to justify their actions by misrepresenting the actions of others. Hazelip fits this to a "t"! Let us admit (for the sake of argument) that the so-called "quasi-legal actions" attributed to us were violations of the scriptures. DOES THIS JUSTIFY HAZELIP'S GROUP IN SUING BRETHREN AT LAW? Would two wrongs make a right? The Bible says, "Render to no man evil for evil...." (Rom. 12:17), and "Be not overcome of evil, but overcome evil with good." (Rom. 12:21). Now, had we been guilty of going to law, (and we certainly were not) would that have justified Hazelip and his faction's doing so?

"3. Is Legal Action Ever Justifiable?" Under this caption Hazelip makes other desperate efforts to justify his lawsuit. He says, "Brethren generally have believed that every possible step must be taken to avoid litigation (1 Cor. 6) before legal action can ever Scripturally be followed in such a problem. But brethren have also realized that there are instances wherein legal action is the only possible recourse." Here, he seeks to justify the lawsuit on the basis of what "brethren generally have believed...." not on the basis of what GOD HAS SAID. I think it goes without saying that we can "justify" just about anything we desire on the basis of what "Brethren generally have believed....". Paul warned that we not "think of men above that which is written". (1 Cor. 4:6).

Next he quotes a portion of a letter from Roy Cogdill to Jim Bersot, then of the Bardstown Road church, where Cogdill gave him some advice in handling the trouble in that church. Hazelip's justification for this is "This comment is quoted not in proof of our position but as evidence of what we believe would have happened to us months ago if conditions in the division had

avored a case for the dissidents." That pretty well caps the climax so far as we can see!!! What Roy Cogdill advised brethren to do at Bardstown Road several years ago is given as "evidence of what we believe would have happened to us months ago if conditions in the division had favored a case for the dissidents." We have now seen Hazelip at his worst! Of all the mental gymnastics I have witnessed in my time, none has surpassed this!

Hazelip thinks they would have been sued by us "...if conditions in the division had favored a case" for us! So he seeks to justify his lawsuit on the basis of what he thinks we would have done if we had thought we had a case!!! But, as usual, he is wrong, and we will use the action of his group to prove it. He likes to think we didn't have a case! Well, if he truly believes this, why did they suddenly decide to settle the lawsuit before the trial? Let not the reader be deceived into thinking it was because of a desire to keep down bad publicity for such would have kept them from ever filing the suit. And don't make the mistake of thinking the suit was settled before trial because of their great love for us, they have never done anything to indicate that they have even a smattering of that!! Then why did they settle it? The answer to this is found in the depositions taken from two of their "elders", and several of their members. If there ever was a lawsuit without a case, they filed it! Their witnesses showed up terribly on the stand; they not only contradicted each other, they contradicted themselves. They were at a loss to give one logical reason for anything they did. Some of them used language (including one of their elders) more fitting in a barroom than in a court of law! The two "elders" testified that they withdrew from Harold Byers, and deposed him as a deacon and teacher because they WERE TOLD by people WHOSE NAMES THEY COULDN'T REMEMBER that he taught WHAT THEY THEMSELVES BELIEVE in his Bible class at a TIME THEY DIDN'T KNOW!! (Read it again. It's not a mistake as the King and York depositions will show). Hazelip knows who didn't have a case better than anyone else! They didn't have a chance in the suit they filed, and they found that out after they had filed it, hence, they decided to do what we had been trying to get them to do before they filed, vis. come to a financial settlement as to property.

Their lawsuit got them into more trouble than they ever anticipated. They thought that because they had a majority that the lawsuit would be a snap; the judge would ruthlessly drive us from the property, awarding it all to them; but they got disappointed. We tried to get them to discuss our differences before brethren, but they flatly refused. But when they filed a lawsuit against us, they had unwittingly maneuvered themselves into a position to where they were forced to discuss it with us, in spite of their attorneys' desperate efforts to get the judge to stop it. Their lawsuit revealed the lack of understanding of the trouble at Taylor Blvd. prevalent in their membership, as well as the lack of spiritual mindedness (manifested in the bad language) in some of their leading agitators. It became evident that they were losing the suit they filed, hence they saw the advantage of settling it before trial. Hazelip is whistling past the graveyard, when he says that we knew we didn't have a case. He is like the drunk man who thinks the other fellow is intoxicated!

Next we have this whimpering plea, "We sincerely regret that legal action has become necessary in this case. But we sincerely ask brethren elsewhere what they would have done under conditions described above, and whether we have not exercised longsuffering and sought a more preferable solution in every possible way, in view of the evidence. The complaint for declaration of rights names specifically four men--men who were withdrawn from for divisive action over 5 months previous." This is the feeblest effort to justify the lawsuit yet! In a word it says: we are sorry that we had to file the lawsuit, and if anybody thinks we have done wrong, let them consider what

they would have done under similar circumstances. This is the way a robber seeks to justify his robbery: my family was naked and hungry, bills were piled up, and I tolerated the situation as long as I could, and if anybody thinks I have done wrong, let them consider what they would have done in similar circumstances!!! Ridiculous, isn't it? But don't forget, Hazelip is as desperate as the robber.

In the above quotation Hazelip wants brethren to judge on the basis of the evidence whether they have "sought a more preferable solution in every way". And we would like for them to do the same thing! We insist that the reader search for the "more preferable solution" for which the Hazelip faction "sought", and when you find it, we'd like to take a look at it too!

Another effort to justify the lawsuit is found in the statement that "The complaint for declaration of rights names specifically four men--men who were withdrawn from for divisive action over 5 months previous". This is another sly effort to deceive the reader. You notice that Hazelip says that the suit "names specifically" the four men who had been withdrawn from. This is tricky language, so watch it! Notice, reader, that he didn't bother to quote the suit they filed, he knew better than to do that, but you notice it: "2. That the defendants (these are the ones included under 'specifically': Hurst, Byers, Woodward and Dukes JPN) and the class they represent (that includes every man, woman, boy and girl in the group opposing Hazelip JPN) be restrained temporarily and enjoined permanently from any use of the property of Taylor Boulevard Church of Christ and from interference in any way with the regular worship and administration of the said Church by the plaintiffs (that's Hazelips elders JPN) and the class they represent (that's Hazelip's faction, with the exception of the dozens of them who signed a statement that the "elders" didn't represent them when they filed the lawsuit JPN)". Hazelip was trying to whitewash the lawsuit; trying to make it appear that it was only against the ones "specifically" mentioned, but his whitewash is too thin to cover a thing so black with carnal vengeance and utter disregard for the scriptures.

One of the most deceitful statements in the above quotation is that..."we sincerely regret that legal action has become necessary in this case". The truth is, they delighted in their legal maneuvers. This is proven by the fact that we offered them two or three financial settlements after they filed the suit but they REFUSED THEM ALL saying they wanted the judge to settle it!!! Upon two occasions they had their attorneys to cite us for contempt of the restraining order, and we offered to discuss it with them before the judge, but they never did.

Next he tells us, "If these men and their followers felt obligated to begin a new congregation, common sense or Christianity would seem to indicate that they should take that new congregation to a new meeting place, rather than trying to forcibly take over the meeting-place of another congregation!" So Hazelip does some more fancy argumentation based upon his bold assumptions. First, he assumes that this was a "new congregation", but he didn't prove it. We did not constitute a new congregation, we were the church of Christ meeting at 3248 Taylor Boulevard with a faction having pulled off. We were not trying to "forcibly take over the meeting-place of another congregation" but were trying to hold the meeting place which belonged to us. Do you remember Hazelip's statement on page 29, of the white booklet? "The Elders attempted repeatedly to learn from individual leaders of the dissident group exactly what they wanted, but every answer called for us to vacate the property or to continue under the conditions." Now, on the basis of this statement we are now studying, who wanted whom to "vacate the property"? They thought we should go to a "new meeting place". They were awfully nice, weren't they? Let us also remember that their suit calls for "exclusive use of the property" for them. We challenge them to find where

that every possible step must be taken to avoid litigation (1 Cor. 6) before legal action can ever Scripturally be followed in such a problem. But brethren have also realized that there are instances wherein legal action is the only possible recourse. On April 8, 1953, Roy E. Cogdill addressed J. L. Bersot in a letter (which was mimeographed for distribution), as follows: "There are but two solutions that I can see to the unholy situation there. One is to walk out and leave the building to the trustees... The other is to withdraw fellowship from them, then treating them as heathen and publicans (Matt. 18:17) go to law to prove that they have betrayed their trust in refusing to allow any Church of Christ, scriptural in government, to worship in that building." This comment is quoted not in proof of our position but as evidence of what we believe would have happened to us months ago if conditions in the division had favored a case for the dissidents.

We sincerely regret that legal action has become necessary in this case. But we sincerely ask brethren elsewhere what they would have done under conditions described above, and whether we have not exercised long-suffering and sought a more preferable solution in every possible way, in view of the evidence. The complaint for declaration of rights names specifically four men--men who were withdrawn from for divisive action over 5 months previously. If these men and their followers felt obligated to begin a new congregation, common sense or Christianity would seem to indicate that they should take that new congregation to a new meeting-place, rather than trying to forcibly take over the meeting-place of another congregation! But these people repeatedly stated that this condition would continue for five years, ten years, or a lifetime!

We suggest also to members of the faction itself that if there are no mitigating circumstances which make it possible for brethren to "appeal to Caesar" for protection of property built for the Lord's service (as Paul appealed to Caesar for protection of his life - Acts 25:11), then there are surely no circumstances which make it possible for Christians to answer a suit, since Jesus said: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also". (Matt. 5:40). It would seem that those who do not hesitate to lead a division in the face of 1 Cor. 1:10-13, because they evidently think a division is absolutely necessary, should realize that legal action might become absolutely necessary after every attempt to settle a difficulty among brethren (1 Cor. 6) had failed.

The faction has evidently planned from the beginning to defend themselves in the suit. On April 23, 1962, they not only filed an answer to our complaint for a declaration of rights to the property, but they also filed a counter-suit against the Elders of the Church! Surely if a suit is wrong, a counter-suit is just as wrong!

we ever asked for such! From the very beginning we were willing to come to a settlement of the property, and yet Hazelip has the audacity to charge that we wanted them to "vacate the property". He knows better, he is just desperate!

Now we have this, "We suggest also to members of the faction itself that if there are no mitigating circumstances which make it possible for brethren to 'appeal to Caesar' for protection of property built for the Lord's service (as Paul appealed to Caesar for protection of his life-Acts 25:11), then there are surely no circumstances which make it possible for Christians to answer a suit, since Jesus said: 'And if a man will sue thee at the law, and take away thy coat, let him have thy cloak also.' (Matt. 5:40). It would seem that those who do not hesitate to lead a division in the face of I Cor. 1:10-13, because they evidently think a division is absolutely necessary, should realize that legal action might become absolutely necessary after every attempt to settle a difficulty among brethren (I Cor. 6;) had failed."

As we have done earlier in this booklet, we will just hand this right back to Hazelip: If his interpretation of Matt. 5:40, and his evaluation of our answer to his suit be correct, then his faction was as obligated as we to give up the property at Taylor Blvd. He has claimed all through the book that our "quasi-legal" actions meant that we had gone to law first, and our answer to their ungodly lawsuit was equal to our suing them, so if this be correct, why didn't they obey Matt. 5:40 and give us more than we, according to them were asking for? The problem with his sophistry is that we never did sue them for anything, or ask for exclusive rights to the property, or ask for an order to restrain them in any way. He knows this!

Again, he assumes that we led in a division "in the face of I Cor. 1:10-13". He is the one who did that, and we will be most happy to affirm it in a public discussion any time he can muster enough courage to put his name on the dotted line. He has done so much assuming that he doesn't know the difference between his vain assumptions and the absolute facts.

Then he says we "should realize that legal action might become absolutely necessary after every attempt to settle a difficulty among brethren (I Cor. 6) had failed". More assumptions! He assumes that they had attempted to settle the difficulty. The truth is the only attempt they made and in which they failed was their ill-fated lawsuit! And his citation of I Cor. 6 is ridiculous! We now have a new version of that chapter. According to Hazelip it should read, "Dare any of you having a matter against another go to law until after every attempt to settle a difficulty among brethren has failed". Hazelip not only feels at liberty to invent bold, baseless assumptions but he can even change the reading of the divinely inspired word of God!!!

Finally, Hazelip had to get in one last falsehood in a desperate effort to booster his feeble cause. He states, "The faction has evidently planned from the beginning to defend themselves in the suit. On April 23, 1962, they not only filed an answer to our complaint for a declaration of rights to the property, but they also filed a counter-suit against the Elders of the Church! Surely if a suit is wrong, a counter suit is just as wrong!" The charge is that we "filed a counter-suit against the Elders of the Church". Where is the evidence? It doesn't exist! He says we "filed an answer to their "complaint for a declaration of rights to the property" and "also filed a counter-suit against the Elders of the Church! Now according to him TWO things were filed by us: an answer to their complaint, and a counter-suit. How do we know this? Hazelip said so! That makes it law and gospel for his faction, but not for people who will think for themselves. He did not quote the answer or his so-called counter-suit, dear reader. All you

have is his word! We are most anxious to see the counter-suit ourselves. If we filed it, we filed it without knowing or seeing it! We don't deny filing an answer to their "complaint for a declaration of rights to the property" but WE EMPHATICALLY DENY FILING A COUNTER-SUIT, AND THE MAN WHO CAN PROVE THAT WE DID SUCH WILL BE OUR FRIEND FOR WE WANT TO REPENT OF IT BEFORE WE ARE LOST FOR IT !!

Now as to whether we filed a counter-suit against the Hazelip faction we could have no better witness than the opinion of an outstanding judge whose opinion is highly respected in legal circles. Notice what he says about an "Answer and Counter-claim".

KENTUCKY CIVIL RULES PRACTICE AND PROCEDURE BY CLAY PAGE 163, Subsection 5:

DECLARATORY JUDGMENT ACTIONS

"A question may be raised as to whether or not it is necessary for the defendant in a declaratory judgment action to assert whether counter-claims he may have arising out of the transaction or occurrence that is the subject of the complaint. Declaratory judgment suits are now authorized by statute, former civil code sections 639a-1 being effective as KRS 418.040 to KRS 418.090. Rule 57 specifically provides that procedure for obtaining a declaratory judgment shall be in accordance with these rules.

"It has been held under FRCP 13 (A) that such counter-claims in declaratory suits not only may but must be asserted.

"A declaratory judgment action seems the ideal type of litigation in which the defendant should be required to plead any claims which he has arising out of the subject matter of the action. Since the remedial purpose of such actions is to settle controversies, it is eminently appropriate that the ultimate relief to which any and all parties are entitled should be determined in the one action. This would appear proper even though KRS 418.055 authorizes the granting of supplemental relief based upon the declaratory judgment adjudication. It is submitted that this rule as do other rules applies to declaratory judgment action."

It doesn't take a Solomon to see that this noted judge says that even an "Answer and counter-claim" may be filed in response to a "Declaratory judgment suit" it remains ONE ACTION; not TWO as Hazelip tried to make it appear. It would seem that the judge would be in better position to know about such matters than Hazelip!

CONCLUSION

We have answered every quibble and falsehood contained in Hazelip's misnamed booklet. It should be obvious to the reader, that he miserably failed to make out his case, and substantiate it by the word of God. He has depended upon name calling, mislabeling, sarcasm, bold false assumptions, half truths, untruths, and sophistry for his defence. He has manifested a double standard in almost every paragraph, condemning us for doing the very same things he admits he and his followers did. Hazelip's case is miserably weak, and he knows it. If not, why doesn't he accept our challenge for a public debate on our differences before both groups? In the past he has been as hard as anyone I ever knew on false teachers, he has met them in public debate and ably defeated them. What has happened to his appetite for such encounters? This question must surely cause him to turn pale, and the reader to wonder! We want it known that we stand ready to meet Hazelip or his "elders" anywhere at any time. It is certain that one of us is wrong and whoever it is needs to find it out before the judgment. We stand ready for Hazelip to investigate our position publicly any time he gets ready.

Is he willing to be that fair with us? If so, we would be happy to hear from him.

James P. Needham
8/26/63

INDEX

-A-

Answer and Counterclaim

No resemblance to a counter suit, p.2.

-B-

Beechmont Woman's Club meeting:

King, an elder knew nothing about it p.14.

Secret, all barred but those invited p.14.

Blue Book:

Not answered p.29.

Broyles, Joe:

Object of Hazelip faction's violence pp.28,29.

Bulletins:

Faction's deals with trouble, pp.11, 12.

Faction objects to ours, pp.24,25.

Whose is the masthead? pp.24,25.

Business Meeting, Special:

Seven held, p.6.

Stopped by factious elders, p.10.

Hurst, Byers, Dukes and Woodward sought, p.5.

Hazelip sought, p.6.

Byers, Harold:

An elder in the true church

"Deposed" as a deacon and teacher by majority rule because of his beliefs, pp.13,14.

Was his Bible class a division? p.16

Sent out letters and a tract, p.6.

"Withdrawn" from, p.20.

Appointed by eldership to teach the class which part of the eldership tried to take him out of, p.15.

-C-

Clay, Judge:

Opinion on the nature of "Answer and Counter Claim", pp.5,12.

Says Hazelip's lawsuit and our answer "ONE ACTION", p.35.

Counter Suit:

Answer and Counter Claim not, pp.2, 3,35.

If we filed a, why didn't Hazelip faction obey their interpretation of Matthew 5:40, p.34.

We never sued them for anything, p.34.

Creed-letter:

Contradicts self, p.4.

An elder repudiated it, p.5.

Seeks to suppress the discussion of scriptures, p.10.

Discipline:

Because of beliefs on issues, p.13.

Byers questions York about it publicly, p.20.

Without hearing, charges, or efforts to restore, p.23.

Division:

York said was over issues, p.7.

"Effectuated" pp.14,16,17.

Was Byers' Bible class a? pp.14, 15,16.

Beechmont Woman's Club meeting a p.15.

Who caused it? pp.14,15.

Downs, Cecil:

Elder in the faction, p.11.

Refused to teach on James 1:27 because was violation of the creed letter, p.11.

Dukes, L. L.

Elder in the true church

Repudiates the creed-letter, p.5.

"Withdrawn" from, p.20.

Not consulted on many issues

Wishes ignored on many issues, p.15

Disclaims re-hiring of Hazelip, p. 9.

Refused to sign distorted business meeting minutes, p.15.

-E-

"Elders", Factious:

Disavow majority rule,

Practice majority rule, p.8.

Sought to suppress discussions of scripture, pp.10,11,13.

Tried to cancel gospel meetings, pp.12,13.

Sought to depose Harold Byers as teacher and deacon without consulting L.L. Dukes, an elder, pp. 13,14.

Sought to withdraw from Byers, Hurst, Dukes, and Woodward, pp.20 23.

Take money they say was ours, p.26

Put pickets in our services, pp.29, 30.

Select new, pp.26,27.

No set way to appoint elders, yet objected to way we did it, pp.17, 18,19,20.

Didn't want to be questioned publicly about actions, p.14.

Abandoned the flock, p.18.

Falsehoods: (Exposed)

That they tried to solve the difficulty by the "regular organizational process of the church". p.1
That the problem necessitated a solution in the courts, p.2.
That Paul Woodward took approximately 6 hours in business meetings, p.6
That the elders rehired Hazelip, pp. 8,9.
That Hazelip and elders were not agitating issues publicly or privately, p.10.
That the elders had never sought to forbid discussion of any scripture p.11.
That Hazelip did not raise the issues at Taylor Blvd., p.11.
That the gospel meetings were not cancelled because of beliefs of the preachers, p.12.
That they did not depose Harold Byers as deacon and teacher because of what he believed, p.13,14
That elders never set definite date for Jackson meeting, p.17.
That the frozen church funds could only be released by court order or by unconditional surrender to us, pp.20,21,22.
That the Hazelip faction's bulletin has not dealt with the difficulty, pp.23,25.
That the elders were exercising the discipline on behalf of the congregation, p.23.
That the brethren preaching for the church did not get the facts concerning the division from the elders, p.24.
That the faction has not received any money from us, p.26.
That we have failed to grow, p.27.
That we had no authority to use the church property, p.29.
That the picketers were of the adult Bible class, p.29.
That the picketers were "mute", pp. 29,30.
That we always called upon them to vacate the premises, pp.30,31,33.
That the lawsuit was only against the four men whose names were mentioned in it, pp.32,33.
That they had attempted to settle the difficulty and had failed, p. 34.
That we filed a counter suit against them, pp.34,35.

Freeze Funds:

Not legal action to hold or release pp.21,22.

-G-

Galloway, Kenneth:

Attended a class Hazelip says was not under oversight of elders, p. 16.

Geary, Cleatus:

Got coat ripped while holding hand over Harold Byers' mouth, p.20.

Gospel Meeting:

Did loyal brethren harm? pp.5,12.

Hazelip harmed, p.5.

Robert Jackson holds, p.17.

Charles Holt holds, p.30.

Had successful with McGaughey and Lemons, but couldn't have with Holt, Jackson and Marlin, p.12.

Cancelled because of views of the preachers booked, p.13.

Growth:

Comparison of the two groups', p.27

-H-

Hazelip, Harold:

Preacher for the faction

Employs Presbyterians to represent him, objects to a gospel preacher representing his opposition, p.16.

Did loyal brethren want to fire him pp.6,7,8.

Did eldership re-employ him? pp.8,9, 11.

Did he ever teach on issues? pp.10, 16.

How he caused the trouble at Taylor Boulevard, pp.11,12.

Repudiates Stevens' sermon, p.12.

Deals with difficulty in his bulletin, pp.23,25.

Advertises division to community, pp.25,26,30.

Admits to taking the addressograph plates, p.25.

Seeks to justify lawsuit, pp.31,32, 33,34,35.

Divided Taylor Blvd. church, p.7.

Beechmont Woman's Club rented in his name, p.15.

Denies seeing violence he watched, pp.28,29.

Engages in many quasi-legal actions p.23.

His version of I Cor. 6, p.34.

Controls eldership, pp.5,8.

Changed to liberal views, p.6,11.

-P-

Holt, Charles:

Holds meeting for loyal group, p.30.

Hurst, Forest:

Elder in true church

Withdrawn from, p.20.

-J-

Jackson, Robert:

Holds meeting for loyal group, p.17.

-K-

King, E. G.:

"Elder" of Hazelip faction

Testified:

He knew nothing about Beechmont

Woman's Club meeting, p.14.

No set way to appoint elders, p.18

-L-

Lawsuit:

Filed by Hazelip faction on April 2,
1962, p.31.

Declaratory Judgment suit, p.35.

Our choices with reference to, p.2.

Hazelip's efforts to justify, pp.31,
32.

Whom did they sue? pp.31,32.

Did we file a counter suit? pp.34,35

What about Matthew 5:40? pp.2,34.

Newspaper articles concerning, pp.
24,26.

Faction's settlement before trial
because they saw they had no case,
p.32.

Forced them to do what they had re-
fused to do, p.32.

Many of Hazelip group signed state-
ment that they did not approve of
the, p.33.

Letters:

Aug. 22, 1961, creed-letter

Oct. 12, 1961, objection to new el-
ders.

Jim Myers, p.16.

Rollin Morris, p.16.

Joe Broyles, p.16.

Paul Woodward, p.16.

Faction sent out 15 or 20 to congre-
gation, p.17.

To visiting evangelist, pp.6,7.

-N-

Needham, James P.:

Full-time preacher employed by true
church, p.30.

Papers:

Outside papers, p.7.

Pickets:

Put in our services by faction's
elders, p.29.

Disturbed our worship, pp.29,30.

From teens to seventies, p.16.

-Q-

Quasi-legal Actions, so-called:

Freezing funds, p.20,21.

Letter to Telephone Co., pp.22,23.

Call meeting of trustees, p.22.

-R-

Rebellion:

Who rebelled against whom, and what
p.13.

Restraining Order:

Obtained under false pretense by
Hazelip faction, p.21.

Modified when Judge learns facts,
p.2.

-S-

Settle Difficulty:

Our efforts to, p.1.

Faction decided to settle before
trial, p.32.

Did faction seek to? p.1.

Shearer, Albert:

Served with "elders" he thinks are
not qualified, p.27.

Attends class which Hazelip claims
was not under oversight of the
elders, p.16.

Stevens, Grover:

Preached at Taylor Blvd. six years.
Attends business meeting, p.16.

Repudiates his failure to reply to
Hazelip, pp.12,13.

Challenges Hazelip for debate, p.13

-T-

Tipps, Roland:

Deacon in the true church

Object of Hazelip faction's vio-
lence, pp.28,29.

Taylor Boulevard:

The mother church, p.3.

Fainted in the day of adversity, p.
4.

Will not now employ a sound preach-
er, p.24, 13,

Trouble:

A quest for power by Hazelip, p.24.

-U-

Unity:

Their plea for, pp.4,5.

Faction tried to legislate it, p.4.

-V-

Violence:

Hazelip faction practiced it often,
pp.20,27,28.

Vittitow, Harold:

Elder in the true church.

-W-

Walker, Charles:

Member of true church, p.20.

Object of Hazelip faction's violence
p.20.

Woodward, Paul:

Deacon in the true church

"Withdrawn" from, p.20.

Spoke at special business meetings,
p.6.

Object of Hazelip faction's violence
p.20.

-Y-

York, Jimmy D., Sr.:

"Elder" of the faction

Testified that the trouble was over
teaching on issues, p.7.

Testified that he was appointed as a
elder in a different way, in an
emergency, p.19.

