

# ARPTalk (16)

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May 15, 2009

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*ARPTalk(16.1)*

## LETTERS AND NEWS

*(16.1.1)*

### Weatherman Resigns

According to *Erskine NetNews*, 4/22/09, Dr. Don Weatherman, Executive Vice-President and College Dean, has resigned, effective the end of this academic year, to become President of Lyon College, Batesville, Arkansas. For Dr. Weatherman, he is going "home." The Editor of *ARPTalk* and all ARPs wish Dr. Weatherman well and God speed.

Dr. Weatherman's exit from Erskine is not good news for either Erskine or the ARP Church. During his tenure at Erskine, Dr. Weatherman has patiently and consistently sought to embrace and implement the Erskine Mission. Dr. Weatherman's efforts and the long desire of the ARP Church have been frustrated up to this point by administrative intransigence. The concluding words of the *Erskine NetNews* article are telling: "I still think Erskine has extraordinary potential and if it can ever get everything lined up in the same direction, there is no limit to what Erskine can do."

The big question now is this: WHO IS GOING TO BE THE NEXT ACADEMIC DEAN OF ERSKINE COLLEGE? Will this person "embrace the mission," as Dr. Weatherman has exemplified and now encourages?

Article [\*ARPTalk\(16.2\)\*](#), "Consistent with the Purpose of the General Synod? You Decide!", demonstrates that the ARP Church has great

reason to be concerned over the choice of the next Academic Dean.  
You do not want to miss that article.

*Charles W. Wilson*

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(16.1.2)

## **Erskine Students Threatened with Arrest**

According to student sources who were present at a "Town Hall Forum" Friday, 5/8/09, that was called to discuss "the moonlight chalking" (see *ARPTalk(Extra4)*, [www.arptalk.org](http://www.arptalk.org)) and other issues at Erskine, Dr. Ruble invited the Mayor of Due West to speak to the students of Erskine. It is reported that one of the things said by the Mayor, also an Erskine employee, was that he had spoken with the Chief of Police of Due West and the Chief said that if he had known of "the midnight chalking" he would have arrested the students involved. Now, mind you, the students were not on Due West property but on Erskine property. They were peacefully assembled and their chalking was, in large, a call for the Erskine Administration to live up the Erskine Mission. Chalking on sidewalks by students is not something new or novel at Erskine. Why such a response now? Why such draconian reaction now? One can only imagine the number of law suits that would have been initiated by angry parents of the arrested students. At the 2007 General Synod a "culture of intimidation" at Erskine was identified and discussed. Is this not a continuation of that "culture of intimidation?"

*Charles W. Wilson*

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(16.1.3)

# **At Erskine Town Hall Forum Dr. Bill Crenshaw Disputes Inerrancy and Integration of Faith and Learning**

According to student sources who were present at a "Town Hall Forum" Friday, 5/8/09, that was called to discuss "the moonlight chalking" (see *ARPTalk(Extra4)*, [www.arptalk.org](http://www.arptalk.org)) and other issues at Erskine, Dr. Bill Crenshaw was given full stage to rant against the doctrinal position of the ARP Church on the authority of Scripture as costing Erskine students and professors and also to attack the official Erskine Mission position on the integration of faith and learning. According to some students, they were left wondering why Dr. Ruble did not stand to correct and rebuke Dr. Crenshaw for his tirade.

The Editor wonders why Dr. Ruble was silent. Interestingly, the correction to Dr. Crenshaw's harangue came from second-year, PCA-affiliated Philosophy professor (replacement to Dr. John Wingard), Dr. David Reiter. Is a second-year Philosophy professor more in tune with the Standards of the ARP Church, the ideal of the integration of faith and learning, and the theological and Biblical understanding of the doctrine of inerrancy than Dr. Ruble? Does not Dr. Ruble realize that his silence was heard as a betrayal of the evangelical students at Erskine who are so supportive of the ARP Church? In fact, why is it reported that Dr. Ruble seemed to agree with Dr. Crenshaw that the new requirement regarding inerrancy makes it more difficult to find professors and students and is an impediment to excellence in learning? How is it that Covenant, Geneva, Wheaton and other Christian colleges have been so successful at finding professors and students? Is there another reason? Is Dr. Ruble opposed to the Erskine Mission Statement? Is he capable of leading Erskine to fulfill the Mission Statement?

*Charles W. Wilson*

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(16.1.4)

**EDITORS NOTE: The letter that follows is by an Erskine College student. The letter appeared in the last issue of *The Mirror*, the Erskine College student run newspaper (May issue).**

By Katie Beth Leathers  
*Guest Writer*

## **"Forever connected" to what?**

We have all seen the banner hanging across Pedestrian Highway stating that we are now "forever connected." To what are we forever connected? For all an outsider knows, we are forever connected to evil. I have heard students comment that we are "forever connected to the college because of financial debt." My point is that the statement is left open to too much interpretation.

I thought Erskine College represents Christian Commitment and Excellence in Learning; are we now scared to broadcast the foundation of this institution in fear that it does not appeal to prospective students? Do we really have to resort to wasting money on a banner that does not even make a point? Do we want the core values of this college to be a wild guess? I know I do not. Regardless of the fact that I am graduating in less than 20 days, what Erskine represents will affect my life. Future employers will partially judge the type of person I am based on where I received my degree.

All of this brings me to my next point. Is Erskine really concerned with the current student population anymore? I know bringing in students is a crucial factor, but do they care about those of us still here?

If the powers-that-be have not noticed, the current student body is dropping like flies. And personally, I do not blame them. Erskine has changed drastically in 4 years, Granted, I know professors come and professors go, as well as the staff, but overall the new additions are not for the better. We have said goodbye to the EBK program. We have said goodbye to our money as tuition exponentially rises; and for what reasons? We are never given a clear answer. The poor underclassmen now have no option about a meal plan; they must get 21 meals, yet again, sucking more money out of us.

Erskine's focus has gone astray. I love sports and support them in all they do, but does it not seem as if sports, along with other extracurricular activities, are now the focus of Erskine's image instead of Christian Commitment and Excellence in Learning? Erskine is going through a mid-life crisis. We all walk around wondering what the heck is happening.

I love Erskine for the values that we supposedly possess, but I rarely see them exemplified in our actions anymore. If I were to go through the college selection process again, would I pick Erskine? No, not for what it represents to me today. I believe the college has lost its focus on what is truly important. They now only seem to be concerned with our outward appearances.

**EDITOR'S REMARKS:** The author of this letter makes a number of good points, but the one that really hits the mark is her question about the new Erskine motto "Forever Connected." The motto of Covenant College is "In All Things Christ Preeminent." That sounds like a Christian college, doesn't it? Covenant College has over 1000 students.

"Forever Connected" is very bland and sounds so "PC." "Forever Connected" sounds like an advertisement for a telephone company, doesn't it? Why does it seem that the Erskine Administration is so afraid of the word "Christian?"

*Charles W. Wilson*

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(16.1.5)

**EDITORS NOTE:** The letter that follows is by an Erskine Theological Seminary student. The letter first appeared in the last issue of *The Mirror*, the Erskine College student run newspaper (May issue).

## **Letter to the Editor From a Seminary Student**

Since I arrived recently at Erskine Seminary, there has been some controversy here in Due West about the views of Karl Barth, and whether we young, impressionable students (like clay in the hands of our professors) should be taught that he had the right idea. I think that a preliminary question has been ignored –

and has, ironically, often been asked rhetorically: Does conservative evangelical theology need to be corrected?

The clearest answer to this question has come from "my real world" experiences after Wheaton College (corroborated by a lot of Christian journalism). I've found that the most common sort of evangelical that one encounters among America's young adults is a lapsed one. Is it because the Devil has lured them with the sinful hedonism of western culture? Maybe. Is it because the irresistible charms of liberalism have poisoned their minds? Perhaps. But as a graduate of an almost entirely evangelical education, in my experience the most common reason for thinking young people to abandon their faith is summed up in Mark Noll's now famous statement: the scandal of the evangelical mind is that there isn't one.

But surely I (and Dr. Noll) exaggerate. I think the controversy surrounding Karl Barth illustrates pretty clearly that we do not. Why do evangelicals find new understandings of Scripture and theology helpful or necessary? Karl Barth's is not the only alternative - N. T. Wright's scholarship also claims to be evangelical, despite his emphasis on the New Perspective on Paul, the lesser known (but better regarded) Radical Orthodox movement among Anglo-Catholics has drawn much scholarly attention, the less academic New Monastic movement and the social emphasis of Stanley Hauerwas has been adopted by many, and young people are flocking to the emergent church in droves - why? What's wrong with conservative evangelicalism? It's really very simple.

There is a view of Scripture touted by the most conservative that takes the doctrine of inerrancy to mean that one must read Scripture as if it were any average book (while praising its worthiness) and accept it in the way we accept everything else (while paying lip-service to the Holy Spirit). In other words, we must read it empirically, rationally, according to the scientific and philosophical rubric established by liberal scholarship since the Enlightenment, while affirming its every word in this manner. To use G. K. Chesterton's word, we've decided to make the Christian religion "respectable" through our apologetics, and the only difference between a conservative-and a liberal is whether you side with the Bible or the philosophy that invented these terms. Popular writers like Lee Strobel like to make "the case" for our faith, saying (ludicrously) that faith doesn't actually require us to believe that far beyond these confines. That some here at Erskine compare Barth unfavorably to this view of faith on a hair-splitting question of illumination is hilarious. This is an unconscionably low view of the inspired Word of God - as if Jesus had not repeatedly alluded to the work of the Spirit in hearing His words (John 6:25-70); as if Church history through the ages had not repeatedly affirmed that Scripture is very different from any other book. Yet to listen to the rhetoric surrounding this view, one would think that Paul had never said "... and this not of yourselves," but " ...and this according to your hermeneutics."

Thus, throughout my education, conservatives of this mind have brought forth an endless parade of absurdities, insisting that if I did not accept them as

gospel truth, I was apostate. And interestingly enough, these frequently contradicted one another - creation science, intelligent design, and theistic evolution, women in or out of leadership, America (weirdly) as God's chosen nation and Israel as eschatologically privileged - the list goes on and on, it is not unfamiliar to anyone, and its common thread is rational proof of revealed Truth. Eventually, I and many of my peers decided that either this entire religion was bunk, or somebody had missed something somewhere along the way. Thankfully, grace found me at my lowest in the preaching of the cross of Christ - I wish someone would preach it so my peers could say the same.

So before we start lampooning Karl Barth with ill-informed arguments about his view of Scripture, let's take the temperature of our own doctrine and consider the reason why he found it necessary to defend the Bible against both liberalism and fundamentalism. Let's also ask whether we really need to justify Scripture by the standards of men - including our own - or whether, as Barth might have put it, we need to be justified by its standard. As it stands, in trying to appear wise, we look like fools. Perhaps if we resolve to know nothing in our culture, we will find what it is we really know.

Jacob Theilman

**EDITOR'S REMARKS: This letter is so sad! This letter is "Exhibit A" for the concerns that have been expressed by the Editor this past year in multiple issues *ARPTalk*. Sadly, this letter is also about a young man with many uncertainties and those uncertainties have been increased by his theological teachers and idols rather than ameliorated.**

**Undoubtedly, Mr. Theilman is an energetic and conscientious student of theology. Yet one does wonder why Mr. Theilman drafted a letter for publication in Erskine College's undergraduate newspaper when he is a seminary student. Is this some sort of declaration of independence from what he perceives to be the ARP Church's misguided "conservative" dogma? Or is he simply taking up the defense of his mentors at Erskine Theological Seminary? Whatever his rationale might have been, Mr. Theilman has set a clear demarcation between what we profess in our ordination vows in the ARP Church and what he and his professors at ETS advocate. Certainly, Mr. Theilman has a right to voice his complaint about "What's wrong with conservative evangelicalism today." Yet, should we not wonder why he chose to attend the seminary of the ARP Church—purportedly a conservative and Evangelical seminary—or why he has not transferred to an institution perhaps more preferable to him, say, Union, Columbia, Duke, or Louisville? It is clear that he does not understand the classic Reformed view of inerrancy; it is**

**clear that he considers concern over Barth's confusion of inspiration and illumination to be mere "hair-splitting." Why attend a ministerial training institution whose denominational affiliation affirms belief in the inerrancy of Scripture—a position which Mr. Theilman has concluded is harming the evangelical cause?**

**Certainly we must find fault with misguided leadership at ETS in procuring professors—ordained as ministers in a non-NAPARC denomination—to the faculty of a NAPARC affiliated denomination's seminary. Our leadership, therefore, has implicitly encouraged what Mr. Theilman refers to as "the controversy" about "the views of Karl Barth" and created conflict by failing to market our seminary unashamedly as a "conservative evangelical" institution that embraces and promotes its denomination's view of Scripture—without exception or equivocation. However, it is the General Synod of the ARP Church that has given the ETS administrators their stewardship of leadership. Ultimately, then, the Administration's failure is our responsibility. We have allowed the seminary of the ARP Church to be shaped by the theological convictions of some PC(USA) faculty members and their sympathizers. Does the non-denominational Reformed Theological Seminary have such problems? No! They do not keep faculty or administrators who are out of step with their doctrinal principles. Does Covenant Theological Seminary have any "controversy" about 'the views of Karl Barth'? No! Covenant's Administration will not hire any faculty that does not submit to the standards of the PCA—and their affirmation of the inerrancy of Scripture. We should be ashamed!**

**God grant that we as a denomination would have a vision for a seminary in which a "student of theology" from a non-evangelical denomination might write to the ARP Synod thanking us for helping him to see that the Bible "IS" the Word of God. Instead, we have a student condemning us for not heading toward the theological heresies of PC(USA) professors who are blatantly out of sync with the ARP Church. Woe to us for not being seasoned with grace and truth. Our failure in leadership on the General Synod level has led to our failure in our institution's leadership. We have missed a valuable and spiritual opportunity to challenge Mr. Theilman with our historic Protestant and evangelical position on biblical authority, only to be challenged ourselves by what he and some of his professors claim otherwise.**



**May the God of the Bible guide and direct us to be godly leaders who care deeply about theological education and preparing pastors for the next generation.**

**Finally, Mr. Theilman, the Editor of *ARPTalk* and, the Editor is certain, many other ARPs, apologize to you for the failure of the ARP Church in our stewardship over Erskine Theological Seminary.**

*Charles W. Wilson*

**~Scroll down for the next article, *ARPTalk(16.2)*~**

# **CONSISTENT WITH THE PURPOSE OF THE GENERAL SYNOD? YOU DECIDE!**

The “Report of Erskine College” (Index 4) submitted this year to the General Synod by the Erskine Board of Trustees asserts, among other things, that “In the exercise of its authority, the Board complies with the Standards of the Associate Reformed Presbyterian Church, and its policies and programs are consistent with the purpose of the General Synod” (p. 1). Well, many of the last issues of *ARPTalk* have contained information that, to be kind, calls that assertion into question. Now, let’s look at some new data and, more specifically, at the senior administrative (VP level) hires, assignments, and promotions by Dr. Randall T. Ruble, President of Erskine. You be the judge if Dr. Ruble and the Board of Trustees are complying with the requirements of the General Synod.

Let’s recall the requirements of the ARP *Manual of Authorities and Duties*, which since 1992 has required that “any newly-appointed administrative or teaching employee of any board shall have given satisfactory evidence of his belief in and adherence to the basic doctrines of evangelical Christianity.” The General Synod’s 1976 definition of evangelical belief referenced here includes statements on the authority of Scripture, the Trinity, the deity of Christ, the Virgin Birth, the substitutionary atonement, the bodily resurrection of Christ, the second coming of Christ, the “absolutely essential” character of regeneration by the Holy Spirit (which recognizes the crucial distinction between those who have a genuine experience of grace and those who do not), the twofold eternal destination of the saved and the lost (a rejection of universalism), etc. The statement on Scripture was further strengthened at the 2008 meeting of the General Synod to require belief in the “inerrancy” of the Bible.

Also, the 1978 “Statement of the Philosophy of Christian Higher Education,” approved by the General Synod and included in the

***Manual of Authorities and Duties* as a document binding upon the Erskine Board, forthrightly declares that “The purpose of Erskine College should be to provide sound training in a campus environment where evangelical Christian influence is supreme and pervasive” (Editor’s emphasis ). Once again, the question posed in this article is this: Have Dr. Ruble and the Erskine Board followed these directives of the General Synod?**

### **GREG HASELDEN**

**Gregory W. Haselden currently serves as the Vice-President and Treasurer of Erskine. Mr. Haselden was hired in by Dr. John Carson, and, by all reports, he is a competent CPA who was able to unsnarl a confused financial situation at Erskine that went back decades. A graduate of Furman University, Mr. Haselden is a Roman Catholic. His religious affiliation was thought to present no threat to the mission of Erskine as an Evangelical institution during the Carson era inasmuch as his primarily responsibilities were only fiscal.**

**Fast forward to October of 2007 when President Randy Ruble, in a restructuring of administrative responsibilities, removed Admissions and Financial Aid from the oversight of the Dean of the College and turned these matters over to Mr. Haselden. This restructuring was not particularly successful, for the freshman class that entered in 2008 was the smallest in seven years, despite the addition of new sports. But here’s the kicker: Dr. Ruble placed a Roman Catholic in charge of selling Erskine College to prospective students!**

**This move is, to say the least, odd in that shortly before Ruble had quashed the appointment of Mrs. Julie Bowling as Campus Life Director in the Student Services Office at Erskine. Mrs. Bowling is the wife of the pastor of the Old Greenville PC(USA) Church, where a number of Erskine employees attend. Curiously, Mrs. Bowling is also a Roman Catholic! When news of the Mrs. Bowling appointment filtered out, Dr. Ruble received at least one letter of complaint from a Board member. He responded by quashing the appointment on the grounds that she was a Roman Catholic and thus ineligible.**

**This howling contradiction raises all sorts of questions about Dr. Ruble. How can he refuse a director-level job to a Roman Catholic on the grounds that she is a Roman Catholic, and then almost immediately turn the selling of Erskine to prospective students over to a Roman Catholic VP? Does Dr. Ruble have any core convictions at all, or is he simply an unprincipled pragmatist who only responds**

**to pressure? Was Dr. Ruble's quashing of the Bowling appointment a cynical ploy to distract the attention of ARPs from a much more important change in administrative responsibilities? The Editor and readers of *ARPTalk* want to know!**

### **ROBYN AGNEW**

**President Ruble announced earlier this year that current Dean of Students, Dr. Robyn Agnew, would replace the outgoing VP for Student Services, Mr. Monty Wooley, when he retires in June. No search was conducted and Dr. Ruble simply made a decision to promote from the inside. Dr. Ruble has known Dr. Agnew for many years and he apparently believes that she will oversee Student Services in a way that is consistent with DR. RUBLE'S VISION FOR ERSKINE.**

**But what is Dr. Agnew's record at Erskine? It is, as the saying goes, "INTERESTING!" An alumna of Erskine College and member of a PC(USA) congregation, she has worked at Erskine on and off for many years. After returning to Erskine in the mid-1990s as Dean of Students, Dr. Agnew (nee Robyn Roper) became involved in conversations about condom distribution on campus. The Student Government Association minutes are revealing. An entry from the September 23, 1996 minutes reads:**

**Ginger Blalock has been talking to Robyn Roper and the Student Services Office about having condoms available on campus. Details are being finalized. Condoms will be obtainable in a room in the infirmary.**

**As you would expect, controversy erupted when these minutes became public. The Student Services Office then asked that a statement composed by Student Services personnel be inserted into the minutes of the September 30, 1996 meeting. That statement reads:**

**A statement was issued by the Student Services Office to clear up confusion over the distribution of condoms.**

**Revision statement:**

**"Several students expressed a desire to SGA officers to have condoms available on campus. SGA officers communicated this to Student Services. It was noted that a small amount of condoms are routinely kept in the infirmary and are provided to students on occasion. The SGA officers were**

not aware that condoms are in fact already kept in the infirmary and they expressed the need to better publicize this availability. It was also noted that the infirmary supply should be supplemented.

Discussion of this issue has been ongoing within the Office of Student Services. Other schools in this region were questioned on their condom policy. Of the schools consulted, only Presbyterian College does not provide condoms through their infirmary. Others have a supply available to students and do not require that requests be made through a doctor or nurse. Student services reported back to the SGA officers that discussion of this issue was continuing and that a decision would hopefully be reached soon.”

**No doubt this statement was intended to dampen the controversy, but it is, nevertheless, astonishing. It comes directly from Student Services, so Mr. Wooley and Dr. Agnew (nee Roper) cannot claim that they were “misquoted.” It reveals that they did not take the high road of biblical morality and “just say no” to students who wanted condoms distributed at the college’s expense. Rather, they did quite the opposite. It reveals that they were aware of current condom distribution on campus and that they implicitly affirmed that policy of “quiet” distribution. It also reveals that in 1996 the PC(USA)-affiliated Presbyterian College took a more biblical stance on this matter than did Erskine College! Dr. Ruble was a senior administrator at Erskine at the time, so he cannot plausibly claim to be unaware of this moral debacle. Is this the sort of moral sensibility that ARPs want placed in charge of Student Services at Erskine College? Dr. Randy Ruble apparently thinks so!**

**Even more disturbing is Dr. Agnew’s reputation for hostility to Evangelical Christianity and the ARP Church’s stated mission for Erskine. Things came to a head in the context of the 2008 Strategic Planning Process, in which Dr. Agnew chaired the Student Services Committee. According to student reports, Dr. Agnew repeatedly sought to thwart the inclusion of language in the committee’s report calling for the consistent integration of Christian faith and student life on campus. In June of 2008 several people who were involved in the Strategic Planning process met with Dr. Ruble and expressed concerns about Dr. Agnew’s manipulation of process, lack of open and honest communication, and evasiveness with respect to implementing Erskine’s Christ-centered mission in Student Life. While Dr. Ruble talked with Dr. Agnew about these concerns, the content of the Strategic Plan suggests that he did nothing to stop her manipulation of process and evasion of the mission statement. Instead, he rewarded her with a substantial promotion.**

**We have little doubt that Dr. Ruble will come up with some explanation or other for these troubling allegations. Perhaps he will argue that Dr. Agnew is not a new employee and that the current Christian belief requirements do not apply to her. But her elevation to the office of Vice-President for Student Services IS A NEW APPOINTMENT, and so this instance clearly falls under the 1992 requirement that “any newly-appointed administrative or teaching employee of any board shall have given satisfactory evidence of his belief in and adherence to the basic doctrines of evangelical Christianity.”**

**Regarding the 1996 condom controversy, perhaps Dr. Ruble will argue that the SGA minutes reflect only the discussion of condom distribution but never the practice. Read the minutes and see if such an argument holds even a thimbleful of water! So just how will Dr. Ruble justify this troubling appointment of Dr. Robyn Agnew as Vice President of Student Services at Erskine College? The Editor and readers of *ARPTalk* want to know!**

### **WOODY O’CAIN**

**After the unsuccessful 2008 recruiting year, Dr. Ruble hired former Furman University Admissions Director Mr. Woody O’Cain as Erskine’s new Vice-President for Enrollment. Mr. O’Cain was an Erskine College classmate of Dr. Agnew. Reports suggest that they share a similar secular worldview. In earlier coverage of Mr. O’Cain by *ARPTalk*, the Editor spoke of the “Furmanization” ([www.arptalk.org](http://www.arptalk.org), *ARPTalk(Extra-1)*, “EXTRA! EXTRA! EBK RIP”) of Erskine. Well, that trend continues!**

**Not long after Mr. O’Cain assumed his duties, the E. B. Kennedy Scholarship program was discontinued (see <http://arptalk.weebly.com/extra-1.html>). The “Presidential Scholarship” program that replaced it has differed in some important ways. The perception of many students is that the Christian faith dimension has been deemphasized by Mr. O’Cain. The faith-related questions on the scholarship application are said to be generically “religious” rather than explicitly “Evangelical.” Furthermore, scholarship interviewers were explicitly limited by Mr. O’Cain to asking a set of canned questions concocted by the Admissions Office, and forbidden to probe a candidate’s faith commitment. When publicly questioned about this by Erskine Seminary professor Dr. Terry Eves, Mr. O’Cain’s answer was evasive.**

**More recently, when asked by students about the lack of Christian-specific interview questions, Mr. O’Cain defensively dismissed the concerns of these Evangelical students by saying, “Faith was a question in the interview process, and I’m sorry if it wasn’t the wording you wanted.”**

**Mr. O’Cain has also now overhauled the public branding of Erskine with a new slogan: “Forever Connected” (what happened to “Christian Commitment and Excellence in Learning?”). The Editor of *ARPTalk* asks, does Mr. O’Cain find explicit references to Christ and Christianity too limiting? When this change initiated by O’Cain became a point of controversy even within the Administration, Dr. Ruble reportedly sent out a notice declaring that “Forever Connected” meant “Forever Connected in Christ,” “Forever Connected in Education,” and “Forever Connected in Life.” Now that’s REALLY CATCHY?? No! It is disingenuousness and obfuscation and spin on the subject. *ARPTalk* wonders how Mr. O’Cain feels about being second-guessed like this, and how long this patently silly branding of Erskine College will continue.**

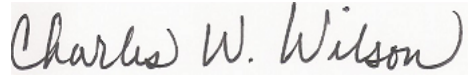
**But, of course, there’s more. Some students are increasingly distressed about transparent attempts by Mr. O’Cain and company to take Erskine in a more secular and non-Evangelical direction. And so it goes. And so it goes. Is this an Erskine that the ARP Church can be proud of? Is Erskine an institution where “evangelical Christian influence is supreme and pervasive?” Sadly, the answer to that question is now obviously NO.**

### **YOU DECIDE!**

**The “Report of Erskine College” to the 2009 General Synod declares that Erskine’s “policies and programs are consistent with the purpose of the General Synod.” Delegates to the General Synod will have the opportunity to decide if that is indeed the case. Over the past year, *ARPTalk* has provided detailed evidence that, far from implementing the will of the General Synod, the Erskine Administration has systematically obstructed it by hiring and promoting non-Evangelicals at the College and by hiring, protecting, and promoting neo-Barthians at the seminary. Unless the General Synod does something dramatic, and does it quickly, every indication at this point is that Dr. Ruble’s legacy at the end of his presidency will be his having undone the good that was accomplished during the previous administration of Dr. John Carson**

**and having turned the college of the ARP Church over to the next generation of liberal Erskine alumni and their pals.**

**These are my thoughts,**

A handwritten signature in cursive script that reads "Charles W. Wilson". The signature is written in black ink on a light-colored background.

**Charles W. Wilson**

*~Thank you for reading [ARPTalk\(16\)](#)~*