

KENTUCKY
BIBLE
BANNER

Volume I

AUGUST, 1957

No. 1

THIS IS AN EXPERIMENT

This is an experiment on behalf of truth, and for the sake of the church in this area. We are planning to publish this paper once each month for a period of one year. At the end of the year we will cease publication unless the prospects for doing good are especially evident.

The publication of the **Kentucky Bible Banner** is made possible by contributions of interested individuals in this area. There is no subscription charge. Your contributions will make it possible for **Kentucky Bible Banner** to continue regularly.

Kentucky Bible Banner—"Thou hast given a banner to them that fear Thee, that it may be displayed because of truth." (Psalms 60:4). In Isaiah 13 God threatens Babylon, and Isaiah calls for God's people to "Lift ye up a banner upon the high mountain, exalt the voice unto them." It is hoped that the **Kentucky Bible Banner** can play some small part in getting others to set up banners in the name of our God (Psalms 20:5).

The church of Christ is on the march—but under what banner? And to what end is it marching? We desire your prolonged attention to what we have to say. May God help us.

The Real Menace of Centralization Is Seen In The College-Home-Paper Combine

For years brethren have been battling the trend toward centralized authority and control in unscriptural types of congregational cooperation, in institutionalism and in societies of various types. It seems to me the usual approach is that of singling out specific institutions or special cooperative efforts and then showing some particular error involved in the activity of the thing under consideration. This I think is right and effective. Yet, I believe we often fail to get the real danger before people. What is the real danger? Forget the issues which now confront the brotherhood for a moment and look to Nashville, Tennessee for an example of what I desire to point out.

In and around Nashville there are scores of churches of Christ. In Nashville the dynamic attraction of the name David Lipscomb is attached to an institution of learning operated by brethren in which Christian doctrine and Christian living are emphasized. In Nashville the oldest weekly gospel paper is published and its name, *Gospel Advocate*, with its antiquity holds a charm with thousands. Well, what is wrong with all that? It is not a matter of what is wrong with it, it is a matter of what has gone wrong with it.

Preachers looking for job influence, financial support and favors turn to Nashville. Thousands of Christians seem to harbor sort of a "Holy City" outlook on the "Athens of the South". Many members, and some preachers, in such areas as the Carolinas, and Kentuckians too, look to Nashville not only for financial help but for doctrinal and sometimes even ecclesiastical aid. Men in and around Nashville take advantage of this situation, and in saying that I do not necessarily attack the character of the men, I am sure there is such a thing as honest and ignorant assumption of prestige, importance and authority. But I do attack the pernicious system, the ecclesiastical machine which has developed in Nashville, Tennessee. Prominent men with the college, with the paper, and with the larger churches can get their heads together and set policies and decide on perplexing problems, congregational or otherwise. Preachers, elders and other members seem to be quite willing to posit confidence in the respectable and prominent citizens of the kingdom and questions of doctrine are settled by pressure cliques rather than by the Spirit of God. Matters which pertain to the business and department of the local churches are influenced by the "aristocracy" and adjust-

ments are made accordingly. All this is not a matter of formal hierarchal authority — it is not yet a matter of going up and down the ladder of human authority through red-tape tribunals and such like. It is a matter of a prominent few exercising thought control over thousands.

This influence spreads abroad. It is not localized. Hundreds of preachers and perhaps thousands of other members flow into Nashville to attend college lectureships, or to imbibe the spirit of Nashville church prosperity, or to browse through the head office of the great Gospel Advocate. (Preachers can get their names listed in the "Preachers Who Called" column of the Gospel Advocate). Doctrinal matters, congregational affairs, and individual lives are influenced by the results of the propaganda machinery and the calculated moves of the "nobility" and of the ruling cliques.

The situation we have described is not necessarily limited to Nashville. It could very well develop in other places and maybe has. There is Austin, Texas; Abilene, Texas; Lufkin and Dallas, Louisville, Kentucky — you name the city where the church is strong and where institutions of human origin flourish and where men of prominence are looked up to and you have named a place where centralized authority could exist. As for Nashville the situation is so obvious that anyone who can look, and will, can see where the real menace of centralized control is located. It matters not what the doctrinal, moral or congregational problem may be. Nashville with the powerful paper-college-nobility combine can influence a great segment of the brotherhood toward a dominant trend. And she does.

Across the nation human institutions, churches, preachers and elders exchange favors with the "central headquarters" of the brotherhood. Friendship coalitions are formed, alliances are made, and universal moral, doctrinal and congregational policies are established.

The only thing that will bring the individual Christian through this generation of difficulty unscathed by centralized influences, the only thing that has brought him through other generations of like dominance, is adherence to this truth: *All questions of doctrine, all matters of conduct, congregational or individual, must be settled by the word of the Spirit.* See I Peter 4:11.

It is easy for members to shirk responsibility and to turn over teaching and "visiting" duties to the preacher, and to the elders. It is easy for preachers and elders to shy away from scrutinizing doctrinal positions; it seems easy to accept the interpre-

tations of notables among us without close examination. Yes, it is easy to say, "A man preaching the gospel with such ability, one who has been at it for so long, one who has such a fine education and reputation must surely know what he is talking about." And then we condemn the idea of the infallibility of the pope!

Brother, Christianity is a system which demands that the individual work out his own salvation with fear and trembling (Philippians 2:12). You cannot surrender your obligation to centralization and get away with it.

I am not condemning gospel papers, prominent preachers nor "Christian" educational and benevolent institutions — I am striking a lick at the apparent assumption of power, and the air of authority seen in present policies and character features of those things mentioned. And, I seek to warn against credulity and institutional or hero worship by individual Christians.

Look up brother, get your book out, and live by a "thus saith the Lord."

WHERE DO YOU STAND?

There are extremes. The extremes are found right inside the body of Christ. Don't look to the Christian Church for the one extreme — that's outside the body. There are extremes in the body. Are you in an extreme? Liberal? Radical? Look for the truth and like Josiah, decline, "neither to the right hand, nor to the left." (II Chronicles 34:2).

LOOKING OVER SOME ISSUES:

The Orphan Home Problem — Who is opposed to homes for orphans? I'm not. I do not know anyone who is. Are you? It is certainly obvious that there is a fight going in the brotherhood over "Orphan Homes". But actually the fight is not over the existence of the institutions. I am quite willing to sign a pledge card and send donations to the "Orphan Home" each month when the policies of the home do not violate scriptural principle. *And that is the issue.* The policies of the "Orphan Home" are such as to create strife in the brotherhood. What are those policies? Generally speaking the "Orphan Home" takes money from churches for general maintenance. Many unscriptural matters arise from this practice. Where is the authority for churches contributing to

the general maintenance of any such institution, secular or religious? Can the churches send donations to institutions of human origin? The Bible College? The Hospital? The Spastic Home? The Red Cross? The Gospel Advocate? The Gideons? Can human organizations be attached to the church to do the work that God gave the church itself to do? We will consider this and other policies and related matters regarding the "Orphan Home" problem in future issues of *Kentucky Bible Banner*. In the meantime, "If any man speak, let him speak as the oracles of God." (I Peter 4:11).

Herald of Truth: Anyone opposed to radio preaching? I do not think so. I think nationwide radio or television preaching is good, and can be done. I do not know anyone who is opposed to congregations cooperating. Do you? I know many who are opposed to congregations cooperating in certain ways such as in involved in the missionary societies of the "Christian Church". As for "Herald of Truth", the nationwide brotherhood radio/television program controlled and operated by the Highland Church of Christ in Abilene, Texas, we find in that type cooperation a structural organization of supporting churches with one centralized administrative body — the elders of the expediting church. The contributing churches do not give up their *overall* autonomy, but they do yield funds to a central administrative board which makes the decisions and expedites the expenditures of the funds of this group of congregations. Where is the scripture for that kind of cooperation? What is wrong with it? Stay tuned to *Kentucky Bible Banner* and we will point out some errors involved in that and other such cooperative efforts.

Shatter and Splinter: There are many other issues. But perhaps the two mentioned above are the most prominent. Someone has said that the church cannot split or divide, that it would have to shatter into splinters. That is a sad commentary on current affairs — yet when you consider the many differences existing among God's people you are led to wonder. This I know: Even though we abhor the ill feelings which arise from controversy and discussion, we must realize that there is no peace or relaxation from controversy and disagreement this side of heaven. If everything was heavenly *here*, we would not appreciate heaven when we get *there*. We need maturity and love in these earthly discussions, and brethren who get sick at the mere idea of controversy must have a difficult time when they read the pages of the New Testament.

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Wm. E. Wallace, Editor.

Central Church of Christ Owensboro, Kentucky

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Central congregation strives to speak where the Bible speaks, to remain silent
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KENTUCKY BIBLE BANNER

Volume I

SEPTEMBER 1957

No. 2

THE TRUTH BETWEEN EXTREMES

(Editor's Note: This article appeared as an editorial in the *Gospel Advocate* 25 years ago when that paper was trying to "toe the line". The clarity and soundness of the article makes it outstanding. Its appearance in this day of controversy should be timely.)

In establishing the identity of the New Testament church the necessity of being Scriptural in doctrine, worship, and name has received due emphasis. While these essential features have not been overemphasized, there are some other points that have been more or less minimized.

The organization of the church, for instance, is vital, and Scriptural *work* is an essential feature of its identity.

I. The Divine Arrangement

The organization of the New Testament church is simple, not complex. It is the local church with elders, deacons, and members. No other organization is known in the New Testament. The local church with elders and deacons is a complete and perfect organization through which to do everything God has commanded the church *as such* to do. It, therefore, follows that any organization larger or smaller than the local church, designed to do the work of the church, is an infringement upon the divine arrangement and is unscriptural. The truth of this principle is so evident as not to require proof to one who is familiar with New Testament teaching.

II. Methods of Work

In the application of the above principle, however, some have failed to discriminate between *methods* and *organization*. The church may use an expedient *method* of doing anything God has commanded so long as it is a *method only*. The protracted meeting is a method of saving souls. Class teaching, sometimes called "Sunday school," is a *method* of imparting instruction, whether

pursued on Sunday or some other day. But there is a vast difference between methods and organizations. It has been claimed that the missionary society is only a method of evangelizing the world. That is not true. The missionary society is an organization, an established institution, and uses methods of its own.

It is easy to encroach upon principles, and such encroachments are in evidence in some of the churches of Christ today. For instance, the Sunday School as a method of instruction violates no Scriptural principle. Quite to the contrary, it is the application of the Scriptures that enjoin teaching, but prescribe no method. But when the Sunday school becomes an organized auxiliary, functioning apart from the church, it ceases to be a method and becomes an organization. It is not uncommon for Sunday-school classes, young people's meetings, women's Bible classes, and other groups to function as organized groups even to the point of maintaining a separate treasury and doing certain work belonging to the church in the name of their group. If one group has the right to so organize and function, other groups have the same right, and if followed to its logical end the congregation as an organized unit would be destroyed. Such is a perversion of an otherwise Scriptural work. When Sunday-school classes and young people's meetings so organize and function, they differ from denominational B.Y.P.U. and C.E. societies only in name.

III. The Truth Between Extremes

The autonomy of the church — the independent existence and functions of the local church — is an accepted principle among all who oppose the missionary societies. But to what extent congregations can engage in cooperative work without infringing upon autonomous functioning of the church is a question not altogether easy to decide.

Continued on back page

Surveying Some Principles Which Govern The Work Of The Church Of Christ

What is a principle? A principle is a fundamental truth upon which other truths are built. A New Testament principle is a fundamental truth upon which other New Testament truths are developed.

The work of the Lord's church as set forth in Ephesians 4:11-12 is composed of *evangelism, edification and benevolence*.

Evangelism is the spreading or preaching of the gospel of Christ. Edification has to do with the spiritual upbuilding of the church in number, faith, organization, and work. Benevolence is doing good to the needy.

There are certain principles set forth in the New Testament which govern the work of the church. These principles are described and explained in the teaching and action of the apostles.

Consider first the *all sufficiency* of the church to do the work God gave it to do; without the formation of church organizations. The church was planned by God in the beginning (Ephesians 3:8-11, Colossians 1:23-28); it has as its head Jesus Christ who has all authority and power (Matthew 28:18, Ephesians 1:23). The wisdom of God, and the authority of Christ grants us all things pertaining to life and godliness (II Peter 1:3). Thus the church can and must do everything God intends for it to do without the creation of church organizations *foreign* to the revealed will of God, and without the formation of organizations *outside* the authority of Christ.

The local congregation is *autonomous*. Elders were appointed in every city (Titus 1:5) and in every church (Acts 14:23). The oversight of elders was limited to the flock "among them" (I Peter 5:2). There is no other organization authorized by Christ and thus every congregation is self-governing; independent of any control outside of Christ, the apostles and the Word.

The oversight of elders is only over the flock "among them". Elders can oversee only the one local flock over which the Holy Spirit has made them overseers, (Act 20:28), and thus they cannot oversee a work outside their local responsibility.

A congregation has the responsibility to do the work itself which God instructed the congregation to do, and it cannot *shift its responsibility* to another congregation or organization. Every congregation must fulfill its responsibility else God will remove its

candlestick (Revelation 2:5, 3:15-16), thus it cannot shift responsibility to another congregation nor to another organization.

Sound doctrine must be exercised in all phases of work. Timothy was instructed to "charge some that they teach no other doctrine" (I Timothy 1:3), and Paul wrote the Colossians, "whatsoever you do in word or deed, do all in the name of the Lord Jesus." (Colossians 3:17). Whatever a church does, it must do it by the authority of Christ. When folk today do the same thing those Jews did on the day of Pentecost, they become the same thing now that those Jews became then. When the church today works in the same way the church worked in apostolic days, it has met the demands of that particular identifying feature.

Decentralization of authority and execution of work was a feature of the New Testament church. The only centralization of authority in apostolic days was in Jesus and his apostles (Matthew 18:18). Work was executed by local congregations without any one church taking pre-eminence over others in a common interest (I Corinthians 16:1-4).

Expediency in methods of carrying out congregational responsibilities is a principle brethren need to understand. I Corinthians 6:13 and 10:23 set forth the matter of expediency. There is no "law of expediency"; there is law, and then there are expedient methods of carrying out the law. A thing cannot be expedient unless it is first lawful. A thing is not expedient unless it is a *proper* means of carrying out or applying the law. A thing is *proper* when it does not violate scriptural principle. Expediency is not *any* means to an end — expediency is a proper means to an end. Expediency is not a license to lay aside the authority of the Book.

God is to be *glorified through the church* (Ephesians 3:21). When the church surrenders its work to the oversight and control of other organizations which consequently get the glory, the church is sidetracked and God is robbed of his glory by the organization involved.

When men come to love the church more than human organizations you will see them put more money, more time and more interest in that institution for which the Saviour shed his blood, certainly more than they put into human institutions.

Finally, the New Testament authorizes no church organization larger than the local church with elders and deacons, nor does it authorize church organizations within the local church.

These principles have led brethren in the past to condemn the missionary societies

of the "Christian Church", the "Ladies Aid Societies" of the denominations, and all associations, conventions, synods and other such innovations into God's church organization. Yet, many brethren are now abandoning these principles and supporting church organizations both larger and smaller than the eldership of the local congregation.

There's Power In The Money

There is power in the blood of Christ, and God's power to save is the gospel, but man has some power too — it's in his money. Man's power to influence is money. Where there is money there is power. Look at the Catholic Church. The hierarchy with all its clerical and layman subsidiaries, such as the Knights of Columbus, grows greater and greater in influence as it swells in financial strength.

When you have centers of financial strength, you have centers of potent influence. Consider the amount of money tied up in a few central points of endeavor across the country. Take the Broadway Church in Lubbock, Texas first. How many thousands of dollars flow into and through the hands of its administration and executive personnel?

Then consider Highland Church in Abilene, Texas with the "Herald of Truth". Her "Herald of Truth" budget multiplies \$100,000.00 several times and it comes from other churches. There is Nashville, Tennessee with the Gospel Advocate's great book sales and publishing business. There are other centers and when you begin to look around at a few centers of financial strength you see millions of dollars tied up in the hands of a few. It has often been said that the strength and course of a nation lies in the hand of those who have monopoly on financial strength. So it is with the church in this age. The powerful pressure centers are being brought together in alliances, coalitions and what has been recently termed "interlocking directorships". Prominent men, big churches and institutions are in position to control the Lord's church, and to pressure many into submission to their will.

One cannot help but recall the history of the centers of olden days — Jerusalem, Antioch, Alexander, Constantinople, and Rome. Finally it was Constantinople and Rome which stood supreme, and then it was Rome alone. Centers of strength, centers of finance and administration are to be feared, especially when those centers become such at the expense of other churches and localities.

Often such warnings as this are ridiculed because it seems to many that we are a

long way from Rome, but then folk fail to consider that the apostasy of old took several centuries to develop a full fledged papacy. In the course of apostasy there were trends. The elders became priests extraordinary, the popular elders became special bishops and finally diocesan rulers. The big boy became universal bishop — the pope. It took hundreds of years for the "falling away" to develop into a full fledged "Roman Catholic Church". The old saying, "Rome was not built in a day", applies to the Roman Church also. The table became the altar, the vessel the chalice, the house of worship the sanctuary, the Lord's supper or communion became sacraments, and the mediator became a mediatrix. And on and on it goes.

Though there were "antichrists" in the apostle's day (I John 2:18), the big man of sin (II Thessalonians 2:9) did not appear until centuries later.

The Christian Church, or, The Disciples of Christ, looks a lot different today than it did 75 years ago when it went out from us. It talks of unity with denominations and of compromise now, but back then it fought in some degree for the apostolic unity. See it drift on and watch its doctrinal structure continue to weaken.

The Christian Church scholar today takes a look at the churches of Christ and he smiles a smile of expectation as he sees the organizational trend within our midst. The Christian Church man says that *he* has a universal missionary society in the form of an extra-congregational organization through which money is channeled and funneled, and in which some authority is invested. Then he looks at us and says, "Why you have the same thing in the form of a big church through which you channel and funnel your funds and invest your authority."

The centers of financial strength to which I refer are made so not because of any special local achievements. They have become centers of financial strength because churches all over the country have surrendered funds to these centers, not for local needs, but for brotherhood or nationwide works. These centers have become centers of influence at the expense of brethren and churches throughout the world, and in their attitudes, actions and constitutions, they infringe upon the scriptural organization of the Lord's church.

Brethren need to learn and to remember that departure in organization usually precedes departure in doctrine, and that departure in organization invariably leads to departure in doctrine.

Continued from front page

The truth is usually found between extremes. The extremes in this case are, organizations that usurp the function of a congregation, on one hand, and an aloofness between churches that would prohibit all cooperation, on the other. The missionary society usurps the functions of the church. And when an individual does the same thing the missionary society does — namely, independently receives and disburses missionary funds for the churches — that individual usurps the functions of the church. On the same principle, if the elders of one congregation solicit the funds of other congregations for general distribution, then the elders of one congregation usurp the functions of the congregations whose funds they receive and disburse. It is the same in principle as if a society or individual should do so.

How, then, and to what extent, may churches Scripturally cooperate? Fortunately, we have a New Testament example. The prophet Agabus prophesied of the famine

that should come over the world (the Jewish world, or Judea); and "the disciples (at Antioch), every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hand of Barnabas and Saul." (Act 11:29,30).

The disciples at Antioch cooperated with the churches in Judea through the elders in relieving an emergency in Judea. For one church to help another church bear its burdens, therefore, has Scriptural precedent. But for one church to solicit funds from other churches for general distribution in other fields or places, thus becoming the treasury of other churches, is quite a different question. Such procedure makes a sort of society out of the the elders of a local church, and for such there is no Scriptural precedent or example.

There should be no infringement upon the local church as a functioning unit. (Editorial by Foy E. Wallace, Jr., Gospel Advocate, May 14, 1931).

Central Church of Christ Owensboro, Kentucky

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Wm. E. Wallace, Evangelist.

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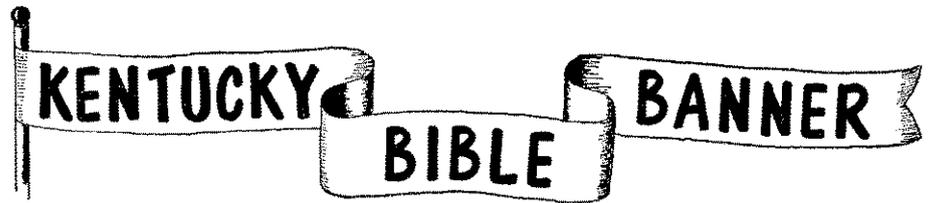
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Wm. E. Wallace, Editor.

KENTUCKY BIBLE BANNER
113 W. 17th Street
OWENSBORO, KY.



*Donald J. ...
90 Church of Christ
Lebanon, Ky.*



Volume I

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No. 3

WHAT'S WRONG WITH "HERALD OF TRUTH"

Another question is in order first: Why discuss what is wrong with "Herald of Truth?" Answer: "Herald of Truth," the nationwide, brotherhood broadcast originating in Abilene, Texas, controlled and operated by Highland Church in Abilene, is set up in such a way as to infringe on the New Testament organizational features of the Lord's church. An organization is established in order to do work. When you have unscriptural organization, eventually and inevitably, unscriptural doctrine and unscriptural work will follow. When you have an organization unknown to the church of the apostle's day, you have an unscriptural organization.

"In establishing the identity of the New Testament church the necessity of being scriptural in doctrine, worship, and name has received due emphasis. While these essential features have not been over emphasized, there are some other points that have been more or less minimized. The organization of the church, for instance, is vital, and Scriptural work is an essential feature of its identity."

The local church has a work to do, and it has a scriptural right to receive money from other churches under certain circumstances to help it do the work. But the local church has no scriptural right to create and start a work extending beyond the limits of its own spiritual and numerical needs, when such work is dependent on the funds from other churches. In such a work the elders of the one church become agents for the contributing churches. A society of churches is formed, the one eldership acting as the central expediting board and the or-

ganizational feature of the New Testament church is transcended.

Now some brethren will want to ask, "Where is the scripture supporting your position?" The scripture supporting "my position" is the scripture setting forth the organizational feature of the Lord's church.

Brethren need to find scripture for their promotions before they ask others to find scripture disallowing those promotions. And some brethren ought to learn that there is no scriptural way to organize the kind of nationwide, brotherhood work such as Herald of Truth, because there is no such thing in the scriptures, and therefore, it cannot be scriptural.

We realize of course that there is a matter of expediency, and of system and of method. But expediency, system and method do not allow unscriptural organization. Expediency, system and method do not allow the missionary society, nor an association of elders, nor a convention of preachers, nor a society of churches. Herald of Truth is a system, but it is also an unscriptural organization and thus it cannot be expedient to any command given to the church, and it certainly is not a scriptural method for there is no scripture for such a combination of funds and authority under one eldership.

It seems to me the only thing I need to show now is that "Herald of Truth" is an organization, a structural organization. If I do that then brethren who can see, ought to look and behold the menace that confronts the church. Stay with us — we will give the desired information in next month's Kentucky Bible Banner.

LAW AND EXPEDIENCY

(Editor's Note: Some brethren think the current controversy over church maintained benevolent institutions is something new — something which came up only a few years ago. The matter has been debated for decades. The following article by F. B. Srygley appeared on the editorial page of the Gospel Advocate, April 2, 1931. The name of the author of the article Brother Srygley was reviewing is deleted by me.)

Under the above caption a brother has a long article in the *Gospel Advocate* of March 18, in which he says some good things and others not so good. While the brother condemns missionary societies through which to preach the gospel, he defends other things with the same arguments the society brethren use with which to defend missionary societies. The question is not that certain things ought to be done, nor is it the how they should be done, but it is the institution or organization through which they are to be done. There is nothing in the New Testament larger than a local church and smaller than the entire body of Christ. I am seeking to make no law, rule, or regulation when I say this. If the brother's article is not used by the society brethren in defense of their societies, it will be because they do not know a good thing when they see it or do not care for the brother's support. The same arguments that the brother makes have been made for the societies for the last forty years.

Congregations should support their own orphans, their own old preachers, and their widows and old ladies. These old people, when located where they can be visited, will be of great benefit to the people where they live. The members of the church can visit them, pray with them, and get the benefit of their association. The old people can show the others how to grow old sweetly and how to die like servants of God. While I think it would be unscriptural to call a convention, still I believe it would be more in harmony with good judgment and the proper respect to others to call the "brotherhood" (whatever that is) together and at least advise with them before calling upon them for their money to build such a home. They certainly ought to have some voice in the matter of the location of such an institution. We certainly are not prepared for such a convention. If the brethren who oppose the society must have all these things, will they not be forced to have an unscriptural board to watch after them? If the "brotherhood" is determined to have everything the denominations have, will they not be forced to have the parapher-

nalism of the denominations? In fact, will they not be a denomination? Is taxation without representation right?

If a church has a program that takes up all its contributions, had not that church better stop at that, rather than to reach out to get charge of the means of other congregations and then build something for the "brotherhood" that neither God nor the "brotherhood" has authorized? Instead of building something that will last a thousand years, had we not better be trying to build up the church that will stand forever? The church is the only thing in religion that ought to last a thousand years. Is every church in this country permitted to start anything it wants to start and call upon the "brotherhood" to support it? At least, should not this same "brotherhood" have some voice in what is to be built? Being a humble, faithful child of God and serving God in a small congregation is too little for some men. They become discouraged and want to do like the denominations around them. My idea is that we had better call a halt and get back to first principles. Is there not some stopping place this side of denominationalism? The best place to stop is before we start.

It will be noted by the careful reader of the *Advocate* that the same issue of the paper carried an article from another good brother insisting on the "brotherhood" building of an old men's home. These two brethren disagree. One says these things should be chartered by the State and have a board of trustees, while the other seems to think they ought to be under the eldership of a church. My idea is that these two brethren should get together and decide which is the proper way. There is no Scriptural way to organize a thing that is not in the Scriptures. Unless they do this, I think we had better go on and preach and practice what is in the New Testament.

I feel sure that most students of the Bible understand that Christians have the right to do good to all men in the name of a disciple without going to the local church to do so. "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Bible students should be able to understand that if one needs an organization through which to do any religious work, God has provided such an organization.

(Editor's Additional Note: Now there are some things in this article which are not as clear as the author could have written had he been writing in this more advanced state of the controversy. The thing I wish to em-

phasize is that the "orphan home" controversy is not something that has come up in the last seven years as some are wont to make us believe. The article under review contains this statement: "Cries long and loud have been made against schools, homes, orphanages, etc., as being institutions unknown to the New Testament, and against 'an enterprise' that is 'bigger than the work of a local congregation.'" That was written in 1931. If the term "long" means anything at all it must extend back beyond 1931 quite a few years. "How long, O Lord, holy and true?")

HOW THE NEW TESTAMENT CHURCH CARED FOR ITS NEEDY

The church at Jerusalem has been labeled the "Model Church" by gospel preachers, and numerous sermons are presented from all pulpits relative to the example set by that church which was under the direct oversight of apostles in its earlier years.

We speak of the Jerusalem church as being an example of a faithful church in many phases of Christian endeavor. Jerusalem sets an example as to how to take care of benevolent responsibilities. In Acts 6 men were appointed to look after a neglected matter of benevolence. The details of how they performed the benevolent work are not recorded, yet the manner in which the church acted is recorded. There was a need; men were appointed to look after that need. The example set a scriptural precedent.

The problem that faces us is not one of methods, for the Bible is silent as to the method used by those seven men, and that implies we are free to use expedient methods. Our problem is one of organization. Did those brethren form a separate church structural organization to care for those needy ones? A church structural organization is a complex system maintained by the church which has authority by virtue of the fact it has men who hold office and who act in or as a corporate body separate and apart from the one body, the church of Christ. Of course there are many structural organizations through which men work, and from which the church buys services. But they are not church structural organizations. They come under the heading of individual or group enterprise and are separate and apart from the church. We are now considering organizations set up by or for the church, to be maintained by the church.

If those seven men in Jerusalem, who were appointed to look after the needs of

the neglected widows, had the right to form a structural church organization to care for the needy ones, then we should not be opposed to forming structural church organizations to take care of all other phases of the work of the Lord's church.

The Lord said, "Go preach to all nations." He did not say how, he just said go. Are we to take advantage of the silence of the scriptures and create a church structural organization through which the churches can work to "go preach the gospel"? That sort of thing is called a *missionary society*.

Does the church have any more right to create a structural benevolent organization than it does to create a structural missionary society?

Now there are some things the individual can do that the church cannot do. The individual can establish, operate and maintain a grocery organization, or an insurance organization, or a medical organization, or a benevolent organization, a hospital, et cetera. But when any of those organizations become attached to the church, they then become church structural organizations. In view of the fact there is no scripture for church structural organizations, such organizations are unscriptural. Consider II John 9.

The church is certainly able to feed, clothe and provide medical care for the needy. The church is to relieve the needs of widows and orphans, and there must certainly be some organization or rather *system* in the work it does, but when it sets up a structural organization, it has crossed the line from mere method to another body. I do not know of but one church body the Lord has authorized, and that is the one organic body for which the Saviour died.

But What Makes An Organization A Church Organization?

What makes an institution a church institution, or, when does an organization become a church organization? The philosophy or design of an organization makes it a church organization. When an institution or an organization is set up to be dependent on the funds of churches, when it is designed to centralize the benevolent efforts of churches, when it acts as a centralization of congregational efforts, when it is operated and maintained by churches, it is indeed a church organization or institution. Are such auxiliary church organizations per-

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missible? Nothing is permissible which is not first scriptural.

The only organization the New Testament authorizes through which to do church work is the local congregation. "Whatever the church, as such, is commanded to do can be done only through the church. And the only way to do anything through the church is to do it through the local church, which is the only organization known in the New Testament."

But there is a matter of church responsibility involved which requires performance which the congregation itself cannot make available inasmuch as God did not provide for the performance in the congregational organization and make-up.

For an example, the organization and work of the congregation is not that of offering church medical attention to the sick and the afflicted. Yet it may become the responsibility of the church to help an indigent individual who is in need of such medical care. What then can the church do in the face of its own inadequacy or incapacity to provide its own skilled medical care? Why, it buys the services of a doctor, a hospital, a sanitorium and such like. Actually the church is just relieving a financial need of the individual involved. The individual is sick, he cannot afford proper medical care and thus is in financial need. The church merely relieves his need in giving him money or in paying his medical bills.

Even though the church may patronize these institutions, or better, pay the bills of a debtor, it has not the authority to build, maintain or operate a medical organization. That does not come within the scope of work outlined for the church in the church in the New Testament.

Anti-Medical Care?

Now in the face of our opposition to church-maintained hospitals we are not accused of being anti-hospital. Why then should we be labeled anti-orphan home

when we oppose the church maintained orphanage on the same basis that we oppose church maintained hospitals and such like?

Brethren are not opposed to orphan homes. They are opposed to church maintained human institutions, one of which is the orphanage. The church may buy services from the orphanage or pay the bill of indigent and needy individuals in the same way it can relieve the needs of a man who has a hospital bill hanging over his head.

In conclusion, it is not the work of the church to manage, control, direct or maintain human institutions. It may well be that the church has mere organization, or better, *system* in what it does. But to maintain human institutions and structural organizations is something quite different.

SMOKE SCREEN

There are some who set up a smoke screen of anti-orphan home and anti-cooperation falsehoods behind which they plot a course of subtle action much in the same way Soviet Russia blows up a smoke screen of so-called American "colonization and aggression." Soviet Russia is quite frequently throwing false charges behind which she moves to seduce and reduce sovereign nations to satellite states.

The charges seen in various articles by certain brethren are much like the charges of the owners of the soothsayer girl in Acts 16. The owners charged Paul and Silas with crimes amounting to insurrection and sedition knowing that such charges would be more apt to arouse official and public indignation than the mere complaint that a freak girl had been healed of an affliction.

It is hard to say things like this without appearing to impugn the motives and honesty of some folks. Yet, if we were met with fair play and consideration, and, equitable opposition from certain liberal elements in the brotherhood, then we would have less reason to suspicion the intentions and activities of certain individuals and papers which hold influential positions.



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VOLUNTARY ASSOCIATIONS

In the type operation seen in the Herald of Truth set-up of the Highland congregation in Abilene, Texas, a manner of organization is involved which is unscriptural. The term *organization* is often used in referring to mere orderly procedure. It is also used to mean an orderly procedure in a *formal structural set-up*, and, it is used for the formal structure itself. The national broadcast entitled "Herald of Truth" involves the type organization seen in a formal structural set-up. Organization, in the formal usage of the word, is in some way subordinate to administration. In the work being done in Herald of Truth there is a structural organization of *supporting* churches with one centralized administrative body — the elders of the *expediting* church. The contributing churches do not give up their *over-all* autonomy, but they do yield funds to a central administrative board which makes the decisions and expedites the expenditure of the funds of this group of congregations. The principle of congregational government is somewhat abused in this procedure, and the error is seen in the delegating of function by the contributing churches to the one central congregation.

Funds and efforts are combined under a central administrative organization. The principle of congregational autonomy is violated to the degree involved in the surrendering of funds to the receiving congregation's administrative board. If congregations can surrender funds to a central administrative agency like this in one thing, they can do it in all things. That type thing is quite distant from Protestant ecclesiastical organization and Catholic hierarchy, yet it is a start in that direction.

If a board outside the local congregation served as the central administrative agency, many brethren could easily recognize the evil. But when the eldership of a congrega-

tion serves as the central administrative agency, brethren fail to see that the same principle is violated. The "Disciples of Christ" have their "Home and State Missions Planning Council." In the type set-up seen in Herald of Truth we have a nationwide radio and television planning and expediting council.

There must be in every organization of the Herald of Truth type, the office that plans or determines the function, the function which interprets the need and thus expedites the action. The Herald of Truth thing is an organization that necessitates that sort of organization and that sort of function. It is made up of contributing congregations, and *one* functional congregation which plans, determines and expedites the action. The New Testament gives no authority for the eldership of one congregation to function in such a way relative to work that is not particularly their obligation.

When the eldership of a local congregation does the work God intended for it to do, in the way God intended for it to do it, it operates within scriptural authority. When it takes on an obligation calling for council and decision regarding work which is not its own local responsibility, and which is dependent on moneys from other congregations, then it becomes a board acting outside of the realm of the authority of elders.

Where is the New Testament example where one church solicited other churches to send their money so it in turn can expedite a nationwide, or brotherhood work? The actual broadcast "Herald of Truth" is an organized effort of a formal organization made up of a society of contributing churches which yields funds and responsibility to a central expediting office which in turn works under a board — the elders of the Highland Church. For this, there is no scriptural authority.

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Wm. E. Wallace, Editor
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Wm. E. Wallace
Editor

No Authority Over Churches?

Some will complain in reply to the above that the Herald of Truth set-up has no authority over the contributing churches. This defense on the part of the supporters of the type organization seen in Herald of Truth has a definite sectarian taint. Consider for the sake of comparison the following quotation which comes from "A statement adopted by the Southern Baptist Convention." I am emphasizing what Baptists say about their organizations because their explanation sounds like some of the supporters of Herald of Truth in their defense of *that* organization.

"Christ's people should, as occasion requires, organize such associations and conventions as may best secure co-operation for the great objects of the Kingdom of God. *Such organizations have no authority over each other or over the churches.* They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Individual members of New Testament churches should co-operate with each other, and the churches themselves should co-operate with each other in carrying forward the missionary, educational, and benevolent program for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. It is permissible and desirable as between the various Christian denominations, when the end to be attained is itself justified, and when such co-operation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament."

Now there are many Baptists who have rebelled against the centralization seen in the Baptist associations and conventions. In spite of the Baptist claim to the contrary, Baptist organizations infringe on congregational autonomy. In opposition to Baptist organizations Noel Smith, editor of the BAPTIST BIBLE TRIBUNE says:

"I have seen what centralized ecclesiasticism did to the apostolic churches, what it did in the days of the Reformation, what it has and is doing to the Protestant world, what it has done to the Northern Baptist world, and what it is now doing to the Southern Baptist world."

Consider also this explanation from an old issue of THE CHRISTIAN STANDARD:

"But while each church is thus contemplated ideally as complete in itself, for the purpose of its own existence, and congregational government is the only government known among us as having any authority, we are free to unite either in voluntary associations in church cooperations for the advancement of any benevolent work. We have therefore, missionary societies, educational societies, Sunday school associations, state and general conventions with a view to combine our means and our wisdom for the spread of the gospel or for the progress of any benevolent work which it is found necessary to engage in. But these representative conventions and voluntary associations have no ecclesiastical control, nor are any compelled to enter into them."

Now, back to Herald of Truth: Even though its operators declare that they have no authority over churches, and that the autonomy of churches is not violated in the set-up, they are guilty of centralized administration of congregational funds in a work larger than their local responsibilities. In this *voluntary association* they exercise authority which is *not* authority granted to them by the New Testament.

I do not think we can yet accuse the Herald of Truth operators of centralized ecclesiasticism (government of local affairs of local congregations), but the first step has been taken. It will probably remain for the next generation to see how many more steps will be taken. Verily, verily, Rome was not built in a day.

New Testament Principles of Church Co-operation

In the apostolic day there was decentralized administration as pertains to congregational cooperation and to operation in both evangelism and benevolence. There is a doctrine of procedure displayed in the New Testament as surely as there is a doctrine of worship and organization set forth. Congregational autonomy is proved by taking the truth that elders were appointed in every church (Acts 4:23) and in showing that the oversight of elders was limited to the flock which was among them (I Peter 5:1-5). The doctrine of procedure regard-

ing congregational cooperation is ascertained in the same way. That doctrine is one of congregational efforts becoming associated under an eldership or local administration at the point of need rather than at a point in between the giving party and the needy recipient. Those who carried the relief were merely messengers. No congregation stood in between giving congregations and receiving congregations and no congregation operated or acted as a center in a brotherhood work. The brethren in Antioch sent help directly to the elders of the churches of Judea (Acts 11). The churches of Macedonia, Galatia and Corinth sent directly to the needy saints at Jerusalem (I Corinthians 16, II Corinthians 8, 9). The Philippian church sent directly to Paul as he moved south from Philippi (Philippians 4:14-20), and helped him while he was in Rome by sending direct to him.

In the cases listed above there is reason to believe that there was some understanding existing among the giving congregations regarding the contributions. But there is absolutely no evidence or hint at centralization of funds with an intermediate agency of some kind — congregational or otherwise. There was no integrated functioning of congregations in the cooperation. It was decentralized cooperation, independent efforts growing out of common interests.

The following New Testament principles set forth in the scripture given above should govern the co-operation of churches in all phases of work:

1. Decentralized congregational efforts as pertains to administration and cooperation.
2. Autonomous, independent congregational movements.
3. Coordination of funds only in the messenger who carries the funds and in the needy church or party to be helped.
4. The doctrine of procedure which calls for those in *abundance* to help those in *want*.
5. Equality in responsibility of elderships cooperating in helping a work.
6. Equal relations of cooperating congregations to the work supported.

There are other matters to be considered. Stay with us — future issues of the KENTUCKY BIBLE BANNER will go deeper into the problems.

KENTUCKY BIBLE BANNER is published monthly with the design to help God's "peculiar people" (Titus 2:14) see that the works for which they must be zealous must be scriptural works.

KENTUCKY BIBLE BANNER is dependent on small contributions from those who would like to see it continue.

KENTUCKY BIBLE BANNER will be sent free of charge to any who desire to receive it.



QUIVER OF QUOTES

Church Owned? "Whenever churches leave their one task of preaching the gospel and saving souls to build up other institutions, they are likely to get into controversy over how to own and operate such institutions as they may build." F. B. Srygley, *GOSPEL ADVOCATE*, May 14, 1931.

Surrendering Innovations: "If they are so anxious for unity can they not give up a *custom* for peace in Zion? Let mechanical music, women preachers, woman elders, and such like be given up and then we may be ready to enter a fellowship meeting." G. K. Wallace, *BIBLE BANNER*, September 9, 1938.

Split? "No, at this stage of the controversy it is difficult to discern whether brethren are falling apart, or, falling from grace."

Five Dollars: "This scribe will send any reader five dollars if he will send him the reference in the Bible about the 'junior board' of any New Testament congregation. The Bible does not speak about 'junior' and 'official boards.' The elders and deacons of the church are to see after the work and this in God's appointed way. You may say, 'The official board is composed of the elders and deacons.' If so, pray tell me of what the 'junior board' is composed? Why not call Bible things by Bible names and do only that which the Bible authorizes." G. K. Wallace, *BIBLE BANNER*, Jan.-Feb., 1939.

Standing Together: "We stand for the same things, and men who do stand for the same things should stand together." Foy E. Wallace, Jr., *BIBLE BANNER*, July, 1938.

Proper Attitude: "Personally, I am always willing and ready to correct any mistakes of my own dealing with my brethren . . . With a bid for the generous welcome and the liberal support of all who are zealous of the doctrinal purity of the church, and zealous of its promotion, and who believe in the defense of the truth against all encroachments or errors and isms and institutions, we pray for the guidance of God always in all things." Foy E. Wallace, Jr., *BIBLE BANNER*, July, 1938.

The Spirit of Warriors: "It may not be ethical to tell the truth and expose sin in high places, but it is Scriptural to do so. Southern Kentucky has been my home all my life, and I expect to live and die in the realm of her beauty and grandeur, and desire that my lifeless body slumber in her dust. May God forbid that I ever lend my influence to a movement that would dethrone the faith of the fathers, and may He forbid that I be too cowardly to raise my voice in protest to such a movement." E. G. Creacy, *BIBLE BANNER*, February 1940.

Compromise of Principles: "The slight compromise of principle may seem quite harmless. But how often the gentle going with the wind of circumstance accelerates the loosening until conscience is 'gone with the wind.' A British inventor, some time ago, devised a gadget for decreasing automobile accidents. Many of these, he believes, are due to the fatigue of the driver and the resultant relaxing of grip. Hence he designed a buzzer which can be kept quiet only by a firm hand on the wheel. However feasible such an invention may be in the automobile world, it suggests a genuine value in the moral realm. We need warning signals to tighten our grip on the steering gear of conscience. We need some fixed standards amid our vague ideals."

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Wm. E. Wallace, Editor
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THE COMMON DENOMINATOR

There is a marked parallel between the missionary society set-up of the digressive bodies and the orphan home set-up among us. Brethren have been driving home this parallel effectively, efficiently and forcefully. The supporters of church-institutions have sought desperately to destroy the parallel by pointing out various differences between the society and the institutional church-supported home. Of course this is the legitimate procedure followed by any plaintiff who desires to destroy a parallel. But the church-institution brethren have generally missed the point on the parallel argument.

So far as I know, no one has claimed that the church orphan home and the missionary society are parallel in every respect. Are they alike in enough important or essential aspects to warrant and support the accusation that they are parallel? *Kentucky Bible Banner* has pointed out that the orphan home becomes parallel with the missionary society when the orphan home becomes a church institution. *Kentucky Bible Banner* has taken the position that individuals may support the institutional home, which is not church maintained, without necessarily violating any scriptural principle. With regard to this position our opponents ask, "Would it be right then to support a missionary society which exists independent of the funds of churches?" They believe that in asking this question they put us into an inconsistency and they feel that they are making a real argument on behalf of their contention that churches may support institutions. The argument has been pressed with the following questions:

1. Does the missionary society have a scriptural right to exist?
2. May the missionary society be scripturally supported by individual Christians?
3. May the church scripturally buy a service (the service which characterizes the missionary society) from the missionary society?

Of course the questions are designed to destroy the parallel between the society and

the church-institution. But the point is missed. We do not argue that the orphan home which exists separate from church support is parallel with the missionary society. Whether the missionary society exists independent of church support or not is immaterial to the argument. The argument which we make declares that when the institutional orphan home becomes a church institution *then* and only then it is parallel with the missionary society in its philosophy and design. The *common denominator* of the church home and the society is the principle upon which they are both built. That unscriptural principle is the *insufficiency* of the God-ordained church organization to carry out the mission God gave it.

If it is denied that this is the principle upon which these church organizations are built, then he who so denies ought to give up those church institutions, for if the church organization is *all sufficient* to do the work which God gave it, then the church does not need to maintain other organizations.

The reason we do not have a written creed other than the New Testament is, the New Testament is all sufficient; thus any creed that contains less than the New Testament contains too little; if it contains more than the New Testament it contains too much, and if it contains exactly what the New Testament contains, it *is* the New Testament! Is the New Testament all sufficient? Is the church organization God gave to the church all-sufficient?

Everyone admits the difference in function between the two organizations — the society and the benevolent institution. They are different in make-up and such like. Yet those who can see, and do, can note that both organizations are designed to bolster and/or centralize the work of local congregations under a board of authority. Both the missionary society and the church institution are human organizations attached to God's church. In this, and in their design and purpose, they are parallel.

Continued on back page

CHRISTIAN CHILDREN'S FUND, INC.

Christian Children's Fund, Inc., is a benevolent agency of the Foreign Missions Division of the National Council of Churches of Christ. (In case you wonder what the National Council of Churches of Christ is, — well, it isn't us, not yet.) This agency cares for 21,000 children in its 256 orphanages. It is the largest Protestant orphanage association in the world.

Could the churches of Christ operate or maintain such a benevolent agency? Can the churches of Christ set up a benevolent society like *Christian Children's Fund, Inc.*, through which to operate many orphanages and other benevolent activities or agencies? Who cannot see that this benevolent agency is *exactly* and *actually* a benevolent society?

The brethren who would condemn such a society as *Christian Children's Fund, Inc.* for churches of Christ, yet condone a single independent or separate church maintained institutional home, such as Potter's Orphan Home, should stop and think. Is it right for the board (agency) and superintendent (agent) of Potter's Orphan Home to operate *one*, yet not *two*? Or *six* but not *256*?

Brethren on both sides of the issue who are concerned enough to study ought to study out the consequences, and the end results of these modern day infringements on God's church organization.

If the board organization and superintendent can function in a general administration of the affairs of one institution, what bars it from functioning in the same way over many institutions. And if this can be done in benevolence, why not in evangelism?

RESPONSIVE READERS

The editor of *Kentucky Bible Banner* is the recipient of many cards and letters most of which are complimentary and encouraging regarding this work. I am inspired by your responses. The expression of your interests, feelings and reactions are sought and welcomed. If you have not written to *Kentucky Bible Banner* you are encouraged to do so. If you have already written, write again, and let me know what you are thinking. It is not our *policy* to publish your remarks, but it is our *pleasure* to welcome them, for this editor is mindful of his need of counsel, criticism, and encouragement.

HYBRID CHRISTIANITY

Hybrids do not produce. Political, religious, social and educational philosophies do not long exist in original forms. There is first conflict with other ideas and ideals, then

comes weakening of structure, lackness of stability and alas, compromise. The watering down of original principles is followed by merger. Can a hybrid church organization produce the true product? How far are we from a denominational ecclesiastical system or organization composed of a hierarchy of institutional officials, editors, and power seeking preachers?

MISSIONARY SOCIETY

What is a missionary society? What do brethren mean when reference is made to missionary societies? The following description offered 25 years ago still reflects the rather shallow understanding of many brethren regarding the nature of a missionary society:

"When the ideas of an organization in religious work is suggested, many people think of an *ecclesiasticism* — of the binding together of churches and individuals in a society that has its by-laws and constitution, its rules and regulations by which its leaders and officials are elected, and by which members are received into the society and remain in good standing, etc. They think of such a society as selling stocks and shares, and as governed by a directorate composed of stockholders, and each director given votes according to the number of shares he holds. This is the kind of organization that the missionary society is, and *this we all oppose*. But we should oppose this intelligently, understanding what the missionary society is and why we oppose it, and not ignorantly compare every effort that is made for the advancement of the cause of Christ with the missionary society."

The description is a fair description of what missionary societies can be, or of what some missionary societies are. Yet it fails to consider the philosophy upon which the society is built, and thus it falls short of describing underlying principles of the kind of organization *we all oppose*. It does not consider the purpose of the missionary society, nor its philosophy, nor its design, nor its policies. The missionary societies of the Christian Church are built upon the philosophy that the church can *not* do well what God intended for it to do with the organization God gave to it. The design of the missionary society is to centralize authority under an expediting board. The policies of a missionary society infringe on congregational autonomy. A missionary society could *lack* all the features listed in the quotation above and still be a missionary society, *which we should all oppose!*

A QUIVER OF QUOTES



A Dangerous, Reckless Philosophy: "I believe I would have more respect of myself even in hell if I went there for doing a good work in the wrong way than I would if I went there for doing nothing at all."—G. C. Brewer, *Gospel Advocate*, August 10, 1933.

Great Things For God? "There are some unscriptural practices entertained by men who have been connected with Orphan Homes. I am advised that one superintendent said the home he managed is a better place to rear children than the homes where they were born. In the orphan homes, he said, they did more for the children than the homes in which they were born. The man is near-sighted, or else does not believe the Bible. God's order is that parents rear their children. Some man self-inflated by being elevated, as he thinks, to a position of authority, feels he can do a better job than by the plan God ordained. The orphan home that has in view something BIG — even BIGGER than 'Boys Town,' seems to have the view that their orphan homes are better places to rear children than a private home. You recall that Don Carlos Janes had as a slogan: 'Great things for God.' He was a rank Premillennialist — a false teacher. Some today seem to have a slogan: 'Great things with God left out.' They build human institutions and reject God's plan. They ask the church to help through these human institutions."—C. R. Nichol, *A Preacher of Righteousness*, page 246.

On Organizations: "The care of widows and orphans is a work of the church. I have read the *command* for their care. There may be a question of *expediency* in the care of widows and orphans. Brethren, let the church do the work God requires of it. We do not need any other organization than the church to carry out the work of the church. Here is a command to teach the gospel which is the work of the church and we do not need to establish an organization to carry out that command. We do not need an organization to carry out the command to relieve widows and orphans except the church that Jesus built." G. K. Wallace, *Lectures on Denominational Dogma*, pages 162-163.

The Issue Well Stated: "If we agree that such institutions are ever right in circumstance, then it is not the institutions, *per se*, that are in the discussion. They are allowed; they are right if only we can find that circumstance in which they are right. The discussion, therefore, concerns only methods of control, operation and ownership." (And Support—WEW).—G. C. Brewer, *Gospel Advocate*, September 28, 1933.

Pressure, Changes and Confessions: "The influence of the *Christian Standard* particularly throughout the North, had been great enough to become a rallying point for those advocating the instrument, and using the society. Whereas one group insisted the instrument was wrong, the other insisted it could be used. Could fellowship remain? This question forced its way upon the church. There were some who had formerly strictly opposed instrumental music whose opposition subsided. J. B. Briney had stood vigorously behind the opposition to the instrument, but now wavered. So did Joseph Franklin son of Ben Franklin. What happened with these more prominent leaders happened to many less known. Others remained loyal to old convictions."—Earl West, *The Search For The Ancient Order*, Vol. II, page 163.

Continued from front page

Now as for this business of a missionary society existing separate from the church and existing dependent on individual contributions only, we have this to say: If by "missionary society" it is meant an organization which is designed to take the preaching of the gospel out of the hands of the church then it is certainly wrong. There is no need for missionary societies for the church is the missionary society. "We cannot scripturally have any organization that rivals the church, or usurps the functions of the church, or assumes control of the church." The missionary society such as exists in the Christian Church is wrong in its very make-up. To argue hypothetically and ask if those organizations may exist when supported by individuals *only*, is to argue impertinently. When you take away the designs and purposes of those Christian Church missionary societies and put them on individual bases as pertains to support, you destroy their missionary society qualities. The things that make the missionary societies wrong are the designs, policies, purposes, and the church support. To merely take away church support leaves wrong designs, policies, and purposes. Take away the church support, the

A SHORT TALK ABOUT THE SITUATION

In the initial issue of the old *Bible Banner*, (July 1938), a great editor wrote: "We stand for the same things, and men who do stand for the same things should stand together." That was true then and it is certainly true now.

The threat of institutional domination of churches, of the banding of churches together in centralized authority, and of liberalistic views and activities in work and mission has approached the flood stage. Flood waters look menacing, but they can be held back.

There is no doubt now — there is a hierarchy in the church exercising thought control over hundreds of preachers and multitudes of members. It has aroused elders to impetuous and presumptuous action. Congregations have been led into activities which a decade ago would have caused them to be ostracized. Various pressure tactics have forced preachers to make changes

design, the policies and the purposes and you do not have a missionary society at all.

Now the orphan home can be *right* in design and purpose and be supported by individuals under principles of free enterprise and Christian liberty as pertains to good works and such like. But a missionary society exists under different principles and is neither right in design, policy, or purpose. When you take away the design, purpose and policy of a missionary society you do not have a missionary society — let the point stick.

On one hand you have the missionary society; on the other you have the orphan home institution. The missionary society has *no* right to exist whether supported by churches and individuals, or by individuals only. The orphan home *per se* has the right to exist by individual support. They are not parallel *until* the orphan home becomes a *church* institution maintained and operated through centralized cooperative efforts of churches. When the orphan home is thus set up to be supported and maintained by churches, its designs, purposes and policies are so effected as to give it missionary society qualities.

and "confessions."

"They shall not pass" were the words of a great French marshal in World War II — but the enemy did pass. Those same words have been echoed by a great leader in the church, and when brethren were united, the enemy did *not* pass. It was when men who believe the same truths began to fall apart that the liberal forces began to gain ground. The enemy will not, they *cannot* pass, if brethren who stand for the same truths will stand together.

The ground gained by the liberalistic cliques has been won mainly because brethren who ought to be standing together were glaring at each other, with their backs to the enemy. That won't work.

The paper-institution combines of the liberal elements in the church calls for intensive, prolonged and united efforts. If truth is to prevail in this generation all brethren in whom burns the flame of jealousy for the faith once delivered must rise up to help strengthen the dikes.

KENTUCKY BIBLE BANNER

Wm. E. Wallace, Editor
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KENTUCKY BIBLE BANNER

Volume I

JANUARY 1958

No. 6



THE FUTURE OF KENTUCKY BIBLE BANNER

Kentucky Bible Banner appeared six months ago as an effort to reach many Christians in Western Kentucky. In six months time it has grown in circulation, not to a great figure near comparable to larger and older publications, but nevertheless it is now enjoying a nationwide distribution. Requests to be put on the mailing list come to us in nearly every mail. We feel confident that we are accomplishing some good.

The editor of *Kentucky Bible Banner* is moving to Ft. Smith, Arkansas to work with the Park Hill congregation in that city. So what of *Kentucky Bible Banner*? Shall we continue it as *Kentucky Bible Banner* or shall we change the name to *Arkansas Bible Banner*? Well, brethren in Owensboro do not like the idea of moving the paper just now. So it will continue to be published in

Owensboro, Kentucky under the same name. Two men will be responsible for the publication of the paper. In the picture above you see Chester H. Shelton, William S. Jones, and yours truly. Brother Shelton and Brother Jones will see that the publication end of the *Kentucky Bible Banner* is taken care of. They will be the publishers, I will continue as the editor — an Arkansas editor of a Kentucky paper. This arrangement will continue until the first year of publication is out. Then we will probably make different arrangements.

As *Kentucky Bible Banner* grows the expenses grow. We need your help, so let us hear from you. You may address me at 1900 Jenny Lind Avenue, Fort Smith, Arkansas or you may write directly to the publishers, 214½ Third Street, Owensboro, Kentucky.

KENTUCKY BIBLE BANNER

WILLIAM E. WALLACE, Editor
1900 Jenny Lind Avenue
Fort Smith, Arkansas

Confusion, Thou Art An Enigma

In the liberal camp within the church of Christ, there are some who tell us the church supported orphan home is *right* only under a board of elders, others say no, the elders cannot oversee an institution. Some want the church to support the college, others say no, let the church support the benevolent institution but not the educational institution. Some advocate the sponsoring church set-up for radio/TV evangelism, but rebel against others in the liberal camp who want the sponsoring church set-up in the sending out of preachers. Some among the liberal element are calling for church supported hospitals, much to the chagrin of others in the liberal camp. More than a few are denying the binding quality of apostolic example on the one hand, yet cling to Acts 20:7 on the other. On and on it goes — what will emerge from this labyrinth of confusion? God is not the author of confusion.

—o—

This Way, and That Way

While the liberals stigmatize sound brethren with "anti" labels and contend that we stand on the same ground as that of the anti-class, anti-college, and anti-located preacher advocates, they are in turn charged with digressive tendencies, and accused of occupying the undesirable ground of Pendleton, Errett, Loos and Briney — men who figured prominently in the digressive movement. I don't know what all this labeling will accomplish in the end, but I hope that a lot of it will come out in the wash — the wash of clean controversy.

—o—

Churches of Christ "Salute You" Through Herald of Truth?

I have before me a little bulletin from the Highland Church of Christ, Abilene, Texas. The Highland Church operates Herald of Truth, the nationwide radio/TV broadcasting association. On the front page of the bulletin there is a sketch of the world globe with a high tower sitting on the North Pole. On each side of the radio tower appears the pictures of the Herald of Truth speakers. The following headline words are spread across the page: Nationwide, Radio

Log, Churches of Christ Salute You. This bulletin was received in December of 1957. Now a couple of years ago in the Abilene debate it was claimed that Herald of Truth is the work of the Highland Church *only*. In this bulletin it is indicated that churches (plural) of Christ "salute you" in this nationwide work. Do churches of Christ operate the Herald of Truth, or do churches of Christ just "salute you" through the Highland Church, or again, do churches of Christ "salute you" through Herald of Truth? If Herald of Truth is Highland's work *only* how can churches of Christ salute through it? Does Highland and/or Herald of Truth represent the official *saluting* voice of churches of Christ? Does the New Testament authorize one congregation to serve in the capacity of the official saluter for churches of Christ?

—o—

The Problem Of Influence

In the absence of an actual authorized earthly ecclesiastical tribunal or something of the sort, leaders among God's people turn to other means of "winning support and influencing people." The New Testament demands that all Christians *influence* people. Christians are "leaven", "salt", and "light", and thus they must influence their surroundings. We must influence — but the matter of winning support is something else. We should win support for truth, for Christ, for the church. But the human element causes men to win support *not* for Christ or truth, but for themselves, or for movements, or for an institution. The support of Christians is being sought — alignment to institutions and to men rather than to truth and Christ seems to be the order of the day.

This is not an indictment of institutions *per se*, it is a criticism of the apparent evaluation of men and institutions over truth and cause. There appears to be a trend toward emphasizing the man over the message, or the institution over its purpose. Thus people think more of the man than they do the gospel. Alma Mater College is respected and loved more than principles upon which the college was first built, and more than the church. When a beloved preacher changes or defects, or perverts, those who are followers of the man instead of the Christ go along as a collared animal — their thoughts are controlled by their admiration and respect for someone or some thing. That which comes forth from some institution is accepted without much question inasmuch as the institution represents every thing in the way of a source of authority for the individual institution worshipper. "Old Reliables" and "Never Fails" are always right.

Leaders or prominent men tap these general sociological characteristics of church members and take advantage of the situation to work up followings or to create intellectual uprisings. Very often the greater weight of numbers and of wealth is organized, even though loosely so, against contrasting positions, interests, principles and personnel.

Many devout Christians are swept along with the tide swells of such activity on the part of men and institutions. Many Christians come to believe in certain positions or propositions because of a "pathetic faith" that what is printed must be so. If a careful conviction poll or census of church members could be taken it would no doubt reveal that thousands entertain certain positions *only* because of leaders who figure prominently in their lives or thinking. In other words, convictions are not always matters of study, verification, experimentation and disciplined investigation — to say the least — but convictions are often matters of pathetic, reckless reliance on the conclusions of others. "Study to show *thyself* approved of God" is something lacking in the lives of many. Shall we appeal to the apprehension of others of like fallible nature, or shall we go back down the way to those ambassadors of Christ who were clothed with supernatural power from on high?

Many who have been known for their soundness in other controverted matters, are today on the error side of some issues. "It is a common experience in public life for men who have achieved eminence in one field to begin to dogmatize about some wholly alien field, and thereby make themselves ridiculous." And, some in the Lord's church have distinguished themselves in contending for the faith once delivered in first principle fields, and then have come to the forefront in these deeper issues as leaders in a defection away from apostolic authority.

In spite of these problems, it must be admitted that in about everything we do we are influenced by others. Every course we take has influencing factors, and there are men who figure prominently in some way in every decision we make. But the matters of investigation, verification, analysis and the examination of cumulative evidence should have the greater effect on our steps.

On the other hand, there are some brethren running around exclaiming that they are "servants of no man," that no man tells them what they can do and what they cannot do, that they are influenced only by Christ, et cetera. This attitude is extremism and this claim of absolute independence becomes an obsession and a hobby with

some. They are deceiving themselves. It seems the thing that has overcome them is frustration. They have become disgusted with, or have lost faith in, men who once figured prominently in their thinking, and so they have turned to others. Some have turned from the influence of Campbell, Sewell and Libscomb to Peale, Graham, and Dr. Crane. Others have turned to Kant, Berkely, and Tolstoy. These brethren who claim that they are influenced by absolutely no man appear to me to be egotists, if not bigots. They contend that no one influences them, yet they work to influence others. If they do not want to be influenced by others, why should I let them influence me?

"Freethinkers," is a term sometimes assumed by these brethren. But the term is not applicable. "Frustrated thinkers" comes more nearly describing the situation. They need to be helped.

Somewhere between the extreme of credulity on the one hand, and the extreme of egotistical aloofness on the other, is the happy but narrow course of following Christ in company with stalwart citizens of the kingdom. "Narrow is the gate and straight is the way that leadeth unto life, and few are they that find it."

—o—

All-Sufficiency

The matter of all-sufficiency in God's arrangements has been something over which the church has been troubled throughout its nineteen-hundred years of existence. The very first controversy that swept the church was over a denial that the gospel was all-sufficient to save a man. A pressure force in the church taught the brethren saying, "Except ye be circumcized after the custom of Moses, ye cannot be saved." (Acts 15:1.) You see the gospel was not all-sufficient — it could not do the job without consolidation with the Law of Moses — so taught the pressure group.

It was not very long until men became dissatisfied with the kind of organization that God had set-up in His church, so they, in a gradual process, developed a hierarchy. The original and true organization of the church was not sufficient to do the job — so believed the Romanists.

Many leaders in the great restoration of the 19th century were not willing to go all the way in discarding human organizations and so they advocated the binding together of church funds in organizations to do missionary and benevolent work. The New Testament organization just cannot quite do the job like it ought to be done — so believed the digressives.



A QUIVER OF QUOTES

He Pictures The Situation Right: "To my left is the Christian Church preacher, and he is saying: 'An Evangelistic Institution can do a better job of preaching the gospel than the elders of the local church.' And to my right is the (Used to be) Gospel Preacher who is saying: 'A Benevolent Institution can do a better job of caring for the widow and orphan than the elders of the local church.'" — A. C. Grider, *The Reporter*, December 5, 1957.

Sad Days: "It is a sad day in the history of the church when the divine order was set aside and men began to organize the church." G. H. P. Showalter, *A. C. C. Lectures*, 1939, page 305.

Enemy of The Church: "When an organization is willing to receive funds and encourages elders to give funds, out of keeping with God's will, that organization becomes the enemy of the church, and not its friend." Cleon Lyles, *Gospel Pilot*, July 1947.

Denying Patterns: The "Disciples" say that they "do not find any evidence that the particular forms of organization or procedure prevailing in the primitive church, were authoritatively prescribed as a pattern which the Christian church is obligated to reproduce in detail, every-

where and throughout all time." From *The Report of the Commission on Restudy of The Disciples of Christ*, 1948, page 12.

Denying Patterns Too: "Besides, there is no exclusive pattern of church cooperation taught in the Bible." Guy N. Woods, *Cooperation in The Field of Benevolence and Evangelism*, page 7.

Into Samaria With The Gospel: "What's wrong with Peter, the ready spokesman, that he and the other apostles didn't send preachers back into Judea and tell all the churches of Judea that the Jerusalem Church, since it is the first, (as some say the mother church) will be the sponsoring church through which all the churches will work in having the gospel preached in Samaria and unto the uttermost parts of the earth? Yes, and tell them this will be known as the *Jerusalem Plan* and will be the *Jerusalem Church* and will be under the oversight of the *Jerusalem elders*." W. O. Flatt, *God Has Spoken*. (You may order this excellent booklet for 25c each or \$2.50 a dozen from W. O. Flatt, 1821 Lincoln, Ft. Worth, Texas.

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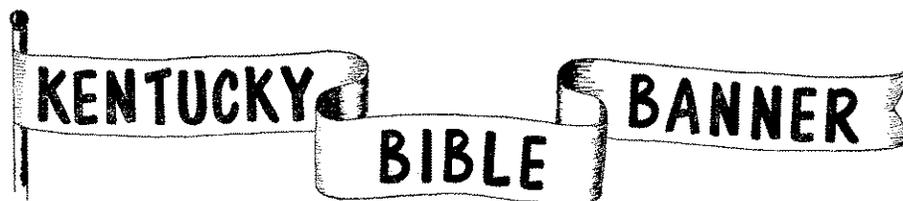
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Church of Christ
Lebanon, Kentucky



Volume I

FEBRUARY 1958

No. 7

LAY BY IN STORE

Believing that the New Testament is an all-sufficient revelation to guide the church in all phases of its activity, we turn attention to the matter of financing the work of the church. We take I Corinthians 16, II Corinthians 8 and 9, and Romans 15:25-27, in a study of this matter of church finance.

In I Corinthians 16 Paul instructs the church at Corinth as he had instructed churches in Galatia. Paul wanted the churches to include in their benevolent work the sending of help to the Jerusalem brethren. Paul knew of the dire needs of those brethren in Jerusalem and too, he was interested in bringing better relations between Jewish and Gentile brethren. He knew that contributions from a Gentile church like Corinth to a Jewish church like Jerusalem would work to knit the two elements closer together in love.

In I Corinthians 16 Paul instructs the Corinthians to lay by in store on the first day of the week in order to support this work of the church. By laying by in store on the first day of the week the collection would be made ready to be picked up when the messengers arrived for it. But trouble arose in Corinth and the coming of the messengers was delayed. Evidently the Corinthians neglected to make liberal efforts toward the support of the proposed work. The difficulty was taken care of in time and Paul wrote the II Corinthian letter expressing his gratitude that the trouble was settled, and in chapters eight and nine he again enjoins the Corinthians to give and to prepare for the coming of the messengers.

In I Corinthians 16 Paul instructs concerning the matter of supporting the work of the church, in II Corinthians 8 and 9 he emphasizes the motives behind the giving to the work.

Now there is this matter of approved example. The Corinthians were told to lay by in store on the first day of the week for a benevolent work. There is the treasury, the time to give, and a work to be supported. As in the case of Acts 20:7 and the Lord's Supper, the precedent is set; the apostolic instruction is to be respected and the authority of the scripture is not to be broken. The church has work to do and it is to be supported by contributions to the Lord's treasury on the first day of the week.

To pick out any other day as the day of contribution is a violation of the worship pattern. Giving to the Lord's work is an act of worship — it involves a matter of thanksgiving (II Corinthians 9:11-12). The New Testament tells when and how to do it. If we are to speak where the Bible speaks and remain silent where the Bible is silent then we must take our cue from Paul's instruction about supporting the work of the church.

This collection for the Jerusalem saints was a general thing — churches in Galatia, Macedonia and Corinth were participating. They laid by in store on the first day of the week. Messengers picked up the funds and delivered them directly to the needy church.

We call for churches to render the same respect to this New Testament teaching on finances as they do to Acts 20:7 regarding the Lord's Supper. Now those who preach for a congregation of the Lord's people and who have come to disbelieve in the absolute necessity of weekly, first-day contributions and regular weekly, first-day Lord's Supper observance, ought to inform the elders of that change, make the kind of "confession" which is being called for in some quarters, and thus cease deceiving brethren with whom they work.

Two-Bit Benevolence

Some folk take great pride in belonging to a congregation which contributes regularly to a benevolent institution. But a careful scrutiny of the budgets of these churches reveals only token individual representation. Even the "5th Sunday contributing congregations" do not measure up to great benevolent standards. Suppose a church of 500 members contributes \$500.00 a month — well, that's about 25c a week per member. Even if a church of 500 members sends \$1,000 per month to benevolent institutions that figures out to a mere 50c per week per member.

Now of course we realize that the individual can do much more in the way of benevolence, in a personal way, and thus what the church may do only represents a small portion of the individual interest relative to benevolence. But the fact that church contributions to institutions *do* represent only a small portion of individual representation introduces this thought: The churches of Christ across the nation are being disturbed because of an innovation representing only a small portion of congregational expenditures, and a minute portion of individual representation. Yet to hear some folk talk one would think the contributing churches are each performing a tremendous act of benevolence.

And, if the greater amount of benevolence is done on a personal basis by individuals, wouldn't it be better to leave it *all* to individuals relative to the support of institutions — and save the church from all this disruption? In view of the fact that such a *small* amount of congregational funds is sent to institutions, representing only a matter of a few cents on the part of individuals, why not drop that which you do not read about in the New Testament — that the church might be saved?

But someone stands up to say, "Well, why then don't we just surrender our "Sunday Schools" for the sake of our anti-class brethren?" Simply because the anti-class brethren are opposing a mere method of teaching within the local framework of the local church. If the "Sunday School" system involved another institution or organization I would join with a host of others to say, "Let's give it up!" But it doesn't. The benevolent institution exists as a separate institution from the church, and as most of the church institutional supporters are now admitting and arguing, the church institution is not and cannot be under an eldership or within the framework of the local congregation. The Sunday school system is institution, not a separate organism. When

under the eldership; it is not a separate institution and if it becomes such then I would say, yes, surrender it!

So to inject into this institutional question the matter of giving up "Sunday Schools" to satisfy the anti-class brethren is to beg the question and to attempt to "poison the wells." It is to appeal to mere surface understanding and to shift the blame of the trouble from the innovationalists to the opposers.

How much representation do you as an individual have in the congregational contribution to the institution? Ten cents a week? Twenty-five, fifty or ninety cents? What a price to pay for church disruption!

I do not rule out the possibility that your twenty-five cent representation may be like the widow's mite. But in this age of prosperity there is no great number of such poverty stricken individuals in the congregations across the country — not enough to effect the force of the argument.

How much benevolence are *you* supporting? This question is inevitable; it comes from the objects of our criticism. Well, if I do no more than what is done in the individual representation seen in these congregational contributions to institutions I can't get to heaven on it. Mathew 25, Galatians 6:10, James 1:27 and other like references set forth my obligation to help the needy — and 25c per week to the average church member just isn't much of a "visit".

Leaving The Scripture?

It appears to me that the champions and defenders of the liberal moves in the field of congregational cooperation have about forsaken scripture. It hasn't been long since they were all writing about what the New Testament states and they clashed with their opposition in analysis of scripture. It seems that in this stage of the controversy their strategy is that of prejudicial entanglements. Their fight now is predominantly a political sort of thing.

Not long ago some were arguing that the example set by the Philippian brethren in sending directly to Paul was actually an example of the sponsoring church type of cooperation. In Philippians 4:15-16 Paul thanks the Philippians for communicating with him concerning "giving and receiving" and states that the Philippian church was the only church which did so at the time mentioned.

It was explained to us that the "giving and receiving" thing was a matter of an account — the Philippians were receiving money from other churches in account for Paul and then communicated directly to him. It was further explained that communication meant fellowship and that Paul at this time was being helped by many churches but Philippi was doing the communicating or fellowshiping.

But something happened to all that reasoning. You see, all the churches which supposedly were contributing to Philippi for Paul's work elsewhere, were not having any "fellowship" with Paul in the matter — it was Philippi's fellowship, and the other churches just did not get in on the fellowship angle, inasmuch as Paul said that only Philippi communicated with him at the time. The assumption of those who so argued was that many churches were involved in helping Paul at this time and they all sent through Philippi.

If that is an example and authority for what is going on today regarding Herald of Truth and other sponsoring church arrangements, then all the contributing churches have no fellowship with the work done. So far as they are concerned the glory all goes to the sponsoring church, credit all goes to "Philippi" even though many churches are involved in the financial support. "Philippi" takes the credit for doing what the other churches make possible as they funnel the funds to the *fellowshipping* congregation for the *fellowshipped* — no fellowship with the work except from "Philippi".

Well, obviously that argument on Philippians 4:15-16 didn't stand long. When brethren began to check their Macedonian maps to see how impractical it would be for churches to send to Philippi for Paul's aid as he was leaving the area; when they saw that II Corinthians 11:8 did *not* involve the same instance as Philippians 4:15-16, and when the "Greek approach" was stripped of its confusion, Philippians 4:15-16 stood out like a sore thumb as an example of "direct" support as opposed to the sponsoring church sort of thing.

So, brethren are now denying the force of apostolic example, some are forsaking the binding nature of approved example, and it may surprise us all to see how many will give up the steadfast, first-day observance of the Lord's Supper, laying by in store on the Lord's day, vocal music only in worship, et cetera. It may be trite to say, "It's later than you think," but the admonition is not untimely.

Freemasonry and Good Works

It has never been popular to oppose an institution or organization which maintains good works. That religious denominations do some good work is a fact not to be denied. There are many religious organizations not generally recognized as denominations which nevertheless exist on the same principle as any religious denomination, and thus are to be classified in the same category. Freemasonry is such an organization.

There was a time when we could not say much about freemasonry because of its secrecy which protected it from scrutiny. But masonry is not as secret as it has been. Its own official publications reveal much, and those who have left it reveal even more.

There are many masons, of the fraternal kind, among members of the church. It is strange indeed to see brethren speak out against denominationalism on the one hand yet support masonry with all its religious emphases and ritualistic lingo on the other hand.

The masons often complain that they have enemies, and that they are falsely accused and attacked. I am sure that is so. And I am likewise sure that the masons have done much good in the field of benevolence and morals and in their opposition to the political evils of Catholicism. Yet what can a Christian, who believes in the New Testament's "one body" concept, have to do with this fraternal religious organization — another body?

Freemasonry is bold in its claim to be God's organization. The "Sovereign Grand Commander" writes in this vein in *The New Age*, November, 1957. Says he, "Our whole existence being the outgrowth of the basic concept that we are sons of God and a part of the Divine plan, our activities are saturated with a sense of religious devotion and obligation to God and our fellow man. The records before me show that our members have held steadfastly to this fundamental philosophy during the past two years." This statement from the "Grand Commander" is official — the article bears his name and the editor of *The New Age* says that "Only those articles signed by the Grand Commander or an officer of the Supreme Council are to be considered official."

So freemasonry believes it is of God's special ordainment, that it is a part of God's plan. I read in the New Testament that the church is God's plan for the world (Ephesians 3:9-11), that the church is *the* body ordained by God in his divine plan (Ephesians 1:21-23), and that there is only one body in God's plan (Ephesians 4:4). Now certainly no one will declare that freemasonry and the Lord's church are the one and same body, nor can they declare that they are both of the one body. An informed Christian knows better than to so argue.

We frequently hear of brethren leaving freemasonry when it occurs to them that their very membership in another religious organization implies the insufficiency of the Lord's church to provide ample opportunity for religious interests.

It seems to me that if a Christian is sold on what the New Testament has to say about the one body, he needs only to be convinced that freemasonry is another body of the category in which the church exists and actually rivals the church. The statement which we have quoted from the "Sovereign Grand Commander" ought to convince those who love the church more than they love the organizations of man, that freemasonry is not for members of the Lord's church.

Higher Education Needed?

I note where some professors are speaking out about the need for higher education in the pulpit. Maybe so. Yet while in the realm of *judgments* a man's course is set by the greater weight of educational influences, his course of action in matters of *faith* is set for him by the oracles of God. When a man has more "higher education" than he has Bible education his hearers are apt to get more of the wisdom of men than the gospel of Christ. Congregations may be

built up numerically, so far as their directories are concerned, by the gimmicks of "higher education", but souls will be saved only by the preaching of the old-time gospel by those who love God's power unto salvation. When it comes to saving souls, it makes no difference whether a man is high, medium or low in his education — the Gospel and the Gospel only will do the job.

A QUIVER OF QUOTES

Are Brethren Trying to Match This? "One of the greatest glories of the Catholic Church in America is the generosity with which her children have erected magnificent churches, splendid schools, and elaborate hospitals, orphanages, and other institutions of mercy and charity throughout the land. The contributions which have built these institutions reflect the love of Catholics for Jesus Christ and for His Church . . . Like man, the Church is both spiritual and physical. It has a material side to its nature. It requires buildings: churches, schools, convents, hospitals, orphanages and rectories." — *Our Sunday Visitor*, January 5, 1958.

A Paradox: "Men are sometimes led unsuspectingly and unwittingly into such affirmation, blinded by their zeal and appreciation of their own project, and find themselves enmeshed in apostate machinery unaware of the harm they promote in their intended zeal for good. It is thusly possible to become guilty ourselves of that which we condemn in others — it is possible to create machinery, identical in essentials, in likeness to the 'missionary societies' of the digressive movement which we disdain. Paradoxically, some have actually accepted concepts identical, and have put in motion

machinery akin to the societies of the Progressives, which by speech they reject (such rejection too often arising from prejudice rather than from conviction)." — GENE FROST, "A Houston Missionary Society."

With Reference to "Psallo" In The Hardeman-Boswell Debate: "Brother Hardeman's sole contention — the instrument is not in the word, the word does not designate the type or kind of stringed instrument, which must always be supplied; and, in the New Testament Paul declares that the instrument is the heart." — GUY N. WOODS, *Gospel Advocate*, January 2, 1958.

With Reference To Other Innovations: "The church supported institution is not in the command to do benevolence, the command does not designate the type or kind of church institution which must always be supplied; and, in the New Testament it is taught that the church is an all sufficient body." — EDITOR.

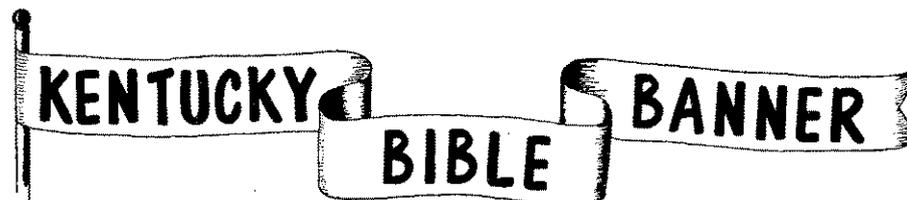
Hollywood Speaking: "As long as so many people are frantic to adopt children, there shouldn't be a single child left in any orphanage." Jane Russell of WAIF, an adoption agency for European and Korean orphans.

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Volume I

MARCH 1958

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WHICH ORGANIZATION SHALL DO IT?

"The only question, over which there is much discussion, is the way or manner by which this work is to be done." — *Potter Orphan Home, What Is It?* by Ben Taylor.

To many, the controversy waging over church supported benevolent institutions or organizations, is merely a conflict over *way* or *manner*, method or system. When brethren make such statements as that quoted above, one thing clearly stands out: *The real issue has been missed*. Out of the same source from which we took the above quote we take the following:

"The Potter Orphan Home and School is an organization for the purpose of conducting its work in an orderly manner in the most efficient way."

It is further stated that the organization is "an institution but not within the confines of the local church or any combination of local churches." The same writing under review states further:

"It is an institution having for its only purposes to furnish a home and the care of destitute orphans in the replacement of the private homes which have become broken or destroyed and therefore rendered unserviceable."

From these references we have the following facts to consider: (1) The "orphan home" (that one) is an organization or institution, entirely separate from the church. (2) It exists to expedite orderly manner (way) in the care of needy children. (3) The institution or organization "replaces" homes which have become broken. Now here are some points in the way of analyzing this matter: The organization or institution, existing entirely separate and apart from the church, *provides* and *expedites* orderly manner, method, way and system. Why then do some claim that the church is using or expediting method, way, manner or system when it sends donations for the general maintenance of the institution? You see it is not a matter of the church employing method in the care of the children at all,

it is a matter of the church supplying funds to another institution for that institution to employ method, manner, system and way. So the church either works through the institution, or it lets the organization do the "providing" work for the church. Anyone who wants to see, ought to see now that this "orphan home" controversy is not a discussion over the way or manner by which this work is to be done. "The only question" is *not* the way or manner by which this work is to be done. It is a question of what organization or institution is going to provide the means, methods, ways, manner and system—the church or the benevolent institution, the church or the missionary society? The divine institution or the human institution? And lest there be any confusion we hasten to say that we are speaking now of the church and its obligation to do the work God gives it to do. We are not considering what an individual can or cannot do. There are reasons, scriptural reasons, why an individual may support a benevolent institution but not a missionary society.

Now can the church provide the necessary care? What does the orphan need? He needs clothing, dwelling, food, teaching, home life. The human institution provides these things, the orphan home organization provides these things, why cannot the church provide the same things? The orphan home organization provides a dwelling, it does the best it can to make a replacement home, why can not the church do the same thing? The church organism can expedite method just the same as the orphan home organism. The orphan home organism is not the home itself, and neither is the church organism—but the church can provide home life for the children. So, it is a matter of whether the church, or the human institution, is going to do the work of the church. Someone says, "The church is all-sufficient to function as a church but not to function as home." But the church is all-sufficient to *provide* a home for the homeless. It is obligated under certain circumstances to do that, and it has no authority to let some other institution or organization do it for her.

KENTUCKY BIBLE BANNER

WILLIAM E. WALLACE, Editor
1900 Jenny Lind Avenue
Fort Smith, Arkansas

It is true that the church is not a home, but neither is the orphan home organism a home. When home life is needed however, either organization is able to provide it, and when the church turns funds over to the orphan home organism to help the homeless, it is in effect saying "You provide, we'll watch." And the orphan home organization replies in effect, "Yes, you provide the money, and you can watch if you want to, but we'll expedite and oversee."

Of course a church will often need to contribute to an individual family in the care of a destitute child. And this is thought by some to be comparable to the church contributing to the orphan home institution for the care of a destitute orphan. That argument assumes, and some who so argue even openly declare, that the private individual family is on par with the public institutional organism! When a congregation commits a child to the care of a man and his wife, or when a man and his wife accept the responsibility of providing home life for a needy child, the man and wife often become the needy parties. The church helps them as a needy family. And the elders of the church have the same overseeing obligation to them that they have to any other family in the church. In other cases the elders assign work to a local family, as they would to deacons, and in still other cases deacons may be responsible for the local care of local orphans as they would be for widows (Acts 6)—all this under the oversight of the elders. But when the elders surrender funds to the human organization commonly known as an orphan home, they are surrendering funds to another organization which in turn makes the arrangements for a "restored home" for the child and which exercises supervision and oversight—the elders have no more overseeing interest than that of surrendering funds to a human organization.

"The Potters Orphan Home and School is an institution, or call it an organization if you wish, to furnish a home and care for destitute orphans, which the church is not and cannot be." That is what institutionalism says, and in so saying, it calls for the church to let the human institution do the church's work. The church or the eldership is not a home, but neither is the orphan home organism—the home must be provided by either organization.

"The Missionary Society is an unnecessary addition to the church," and the "orphan home" when it becomes a church institution or society is likewise an unnecessary addition to the church. By the admission of institutionalism, the "orphan home" organism "replaces" the home for

the homeless, and thus the orphan home organism is not a home for the homeless at all. The church, when contributing funds to the orphan home for general maintenance, is not providing a home, it is letting the other organization do the providing.

Now there is this matter of assuming that the individual private home and the institutional public home are parallel. This we are told, makes church support of the private home comparable to church support of the public home. It looks like brethren could see that one is a family unit in a congregation, the other a state unit outside the congregation. But lest we take up too much space for this one article we will postpone consideration of that point for another issue.

In concluding this article we call your attention to the fact that we are considering church institutions. If individuals want to operate an orphan home of the public category—existing by the authority of the state, we have no objection when there is a need for such, and when policies are not out of harmony with scriptural principles. When those individuals seek to attach the institution to the church through the church's "freewill" donations, and to take elder's responsibilities, then voices are raised in scriptural objection. If all these institutions operated by brethren would sustain the same relationship to the church that any other secular institution does, then the controversy would subside. The church rightfully buys services from hardware stores, hospitals, book stores, publishing houses, convalescent homes, et cetera. But when these enterprises are set up dependent on the church's surrendering the Lord's funds, then scriptural principles are violated and an unscriptural organization is created.

Finally, if someone questions the lack of scripture quotation in this article, we point out that this article contains no direct reference to a particular passage because those who defend church supported institutions offer no particular passage for us to consider.

THE COMPONENT PART, TOTAL SITUATION ARGUMENT ANSWERED

Relative to this "orphan home" issue the following logical approach has been used quite freely:

1. Major Premise: All total situations the component parts of which are scriptural are total situations which are scriptural.
2. Minor Premise: The total situation in the orphan home set-up is a total situation the component parts of which are scriptural.
3. Conclusion: Therefore, the total situation described in the "orphan home" situation is a total situation which is scriptural.

Any close student of logic knows that there is always a question hanging over every syllogism. Consideration must be given as to whether it is "correctly used," properly applied, constructed without defect, et cetera. But granting the validity of the major premise we let the chief proponent of the approach himself show the fallacy of the minor premise and the conclusion: "There is no way for that argument to be met except by showing that there is something wrong with one of these parts, or that a part which is unscriptural has been left out." (*Lectures on Church Cooperation and Orphan Homes*, by Tom Warren, page 50). And that is the answer. In all the listing of the component parts I have not seen the "other organization" listed, yet it is always assumed in the total situation.

In further comment on this "neglect aspect" it is said, "It wouldn't be enough just to show that there was something I hadn't mentioned; you would have to prove what, ever I failed to mention was unscriptural." (Page 62). We have stated that the thing not mentioned is the *organization*, and it won't do for someone to say that the organization is an "unimportant detail" because the Christian Church man could construct the same type syllogism based on evangelism and leave out an "unimportant detail"—the missionary society organization.

The very thing over which the clash is made is the matter of organization—not the work. So the syllogism is not "correctly used." "Here's the job I would like for some of these objectors to try their hand on: list the component parts of the Missionary Society" leaving out the *organizational* quality—they will then see just how important the matter of *organization* is—the component part which is conveniently left out of the total situation.

Some brethren need to fix their logic or resort more to common sense.

SELF APPRAISEMENT

There are numerous situations and events arising from current controversies which bear a humorous tinge. One thing which amuses me is this matter of an individual describing his conquests in a Don Quixote style. One man writes to tell how he reduces the opposition's argument to complete absurdity, another advertises his book which "thoroughly" and "thoroughly" refutes every thing the "other side" has to say. Still another buys copies of a book, of which he is co-author, at a special low price from the publisher to hand out to young preachers to whom he has described his "mighty" victory. In the face of all this self-exaltation a fellow is reluctant to say anything at all because he just cannot "defeat" the man who knows he is always on top! I note also that a lot of brethren or clamoring for debate, but they have a difficult time selling

churches on the idea that they ought to back them up.

"We want no mere excitement about a man, nor after a man, who as Simon the sorcerer, induces the people to think that he is some great one. We want the clear, solid, and telling preaching of the gospel, enlightening the people in reference to our Lord, the way to him, and how to serve him." He who is great is not concerned to commend himself; a truly great man never is. And, he who is great is not concerned with getting his buddy to commend him before the multitudes; a truly humble man never is.

OVERSEEING SECULAR EDUCATION AND RECREATION?

Some brethren are excited, it seems, about this point of the elders overseeing the kind of secular education and recreation necessary for children. They make it appear that this activity on the part of elders is comparable to the using of church facilities to provide secular education and recreation. As usual the point is missed.

In a congregation where elders are alert, elders will be diligent to warn parents against allowing children to participate in certain dancing activities involved in the curriculum of so many schools, and parents will be warned about the theories of evolution taught in the schools. Parental character building will be encouraged. In so doing elders are watching after the souls of the flock, but they are not using church facilities to provide secular education, nor are they sponsoring recreation.

Now in the case of the needy children for whom the elders have provided local care, the same "oversight" holds true. If the children are endangered by recreational or educational curriculums, the elders teach and warn those to whom the elders have designated responsibilities of child care.

When the elders send funds to another organization however, which in turn designates the responsibilities of child care, the contributing elders have no such authority as that mentioned above. They surrender funds, and authority.

THE WIDENED BREACH

"Effort to shift responsibility for division is the invariable rule of innovationists in the church. The innovators themselves never cause the division—it is always the opposition. It is an old story. The introducers of instrumental music never caused the division—it was the opposition to it! Thus would the sponsors of the speculations now disturbing the church escape their just condemnation." Foy E. Wallace, Jr., *Gospel Advocate*, March 29, 1934.

A VERY SIGNIFICANT STATEMENT

"We have no use for the anti-orphan home theory. (Neither do I. W. E. W.) We do not believe the Bible teaches it. But if that theory were believed by every member of the church it might destroy every orphan home in the world, but it would not destroy the church. On the other hand, this theory, so boldly advocated in recent months, that some separate institution, outside the framework of the church, must of necessity be provided through which the church can do its work, can very easily de-

stroy the church. Of the two the latter is much more dangerous. We repeat: this recent discovery that the church can scripturally build and maintain something that the elders of the church cannot scripturally oversee can very easily destroy the church. When one tells us that elders, as elders, cannot possibly supervise a work the Lord commanded the church to do, he is embarking upon a course that can very well be fatal."—Editorial, *Firm Foundation*, February 4, 1958.

CAN YOU HELP UNDERWRITE THIS WORK?

Kentucky Bible Banner is growing in circulation—our mailing list is augmented nearly every day—we have no subscription price. If this keeps on the present underwriters may be in over their heads. When our printing and mailing bills come due we take the contributions received through the mail, subtract the amount from the total bill and then divide the balance between the pocket-books of the two publishers and the editor. So far we haven't been hit too badly—but it appears we may hit tougher times as our printing bills mount with increased circulation. It costs us about 3½¢ a copy for printing and mailing. \$300.00 ought to get us through July, the end of our first volume. Then we will see how things look for volume two. Churches may order bundles of *Kentucky Bible Banner* at 2½¢ per copy. We hope to keep *Kentucky Bible Banner* small and clean and we continue to invite you to send in new names for the mailing list.

AN EXCELLENT TRACT

Eugene Britnell has published a small tract entitled "Missionary and Benevolent Societies" which is about the best I have seen on the subject. He verily sets straight many of the misconceptions, hardily refutes false contentions and successfully points out wherein the missionary and benevolent societies are parallel. Order from Box 83 Tuckerman, Arkansas at \$2.00 per hundred.

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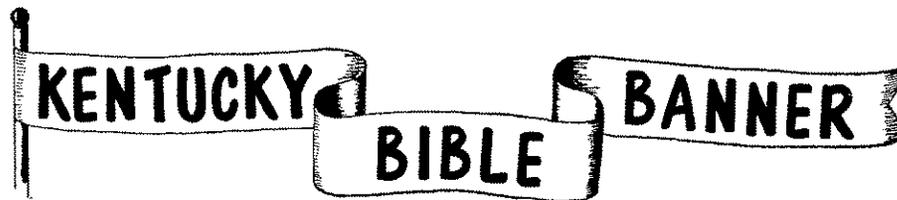
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Volume I

MAY, 1958

No. 10

WHAT THE NEW TESTAMENT TEACHES THE CHURCH MUST DO TO BE SAVED

From what must the church be saved? Local congregations must be saved from perils and apostasies which cause the removing of their candlesticks (Revelation 1:20, 25). The function of a candlestick is that of holding forth light. When a congregation arrives at the point where its mission is not one of light bearing, then its candlestick is removed, canceling its claim to the kingdom, severing its union with Christ.

We have in this article, 19 propositions from a study of 21 New Testament epistles which contain instructions as to what congregations must do to be saved.

The New Testament message is always relevant and applicable to our needs. Its effectiveness does not vary from one century to another. It was made to last forever (I Peter 1:25). Our perennial problem is that of translating its message into action, and of recognizing its moral, doctrinal and spiritual thrusts.

Proposition Number One: The church must not lose sight of God's power unto salvation (Romans 1:16), nor the way God intended for it to be spread (Romans 10:13-17). The book of *Romans* is a thorough refutation of Judaism and so-called Jewish Christianity. It sets forth Christ as the common foundation on which all must stand. We must not reduce the church to a provider of social connections. Active, protective discipline must not be overlooked (Romans 16:17).

Proposition Number Two: The church must not tolerate misconduct which is calculated to destroy moral fibre, spiritual strength and doctrinal truth. In the *I Corinthian letter* Paul deals with many local problems which have to do with the regulation of life and the deportment of a local congregation. When let-ups come in the battle for truth and righteousness, the church is let down.

Proposition Number Three: The church must harbor a healthy attitude toward corrective teaching, as well as maintain proper

attitudes toward apostolic authority. In *II Corinthians* Paul maintains his authority which had been openly impugned and challenged. He deals sternly with the Corinthians for their threatened rebellion. Paul was in a fight for truth and right and his artillery could not be silenced.

Proposition Number Four: The church must not lose sight of the fact that its salvation depends on and is due to an unperverted gospel. The gospel, with obedience to it, is the basis of man's acceptance with God — when the gospel is perverted it is not gospel at all — so teaches Paul in *Galatians*. The gospel makes us un-denominational, non-denominational and anti-denominational.

Proposition Number Five: The church must be aware of its importance, its quality, and its origin. It must be constantly alert and diligent regarding its mission and design. *Ephesians* outlines the marks of unity and we cannot have unity based on anything else but conformity to the "Unity of the Spirit."

Proposition Number Six: The church must not allow its progress to be thwarted by personalities, nor hindered by vain and ambitious leaders. In *Philippians* we read of animosity and rivalry. The harmony of a local congregation is broken with such; the brotherhood is split asunder.

Proposition Number Seven: The church must be alert to forbid philosophy, human tradition and deceit in the pulpit. The problem of *Colossians* is more apparent in the church of this generation than in any since the birth of America. It slips in unawares.

Proposition Number Eight: The church must ever work under the conviction that Christ's coming is impending and keep itself in spiritual zeal, moral purity and doctrinal truth. The fact of the Lord's coming is often forgotten in worldliness and secularism. Masses in and out of the church are going to hell via the pleasure route. Paul's message in *I Thessalonians* calls for repentance and preparation.

(Continued on Page Two)

KENTUCKY BIBLE BANNER

WILLIAM E. WALLACE, Editor
1900 Jenny Lind Avenue
Fort Smith, Arkansas

(Continued From Front Page)

Proposition Number Nine: The church must deal with misconceptions and attend to the disorderly. Paul wrote the *II Thessalonian* letter for the purpose of correcting misunderstandings and he deals with the disorderly firmly.

Proposition Number Ten: The church must ever teach, guard and defend the faith and oppose false teaching effectively. Paul wrote three epistles to preachers instructing them of responsibilities, and a good church is one which stands behind a good minister, and a good minister is: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." (I Timothy 4:6).

Proposition Number Eleven: The church must emphasize the necessity of proper attitude between men of different stations in life. The book of *Philemon*, though written to an individual, is a warning to the church lest it become a "class" church.

Proposition Number Twelve: The church must be ever conscious of its spiritual nature and heavenly authority. The Jewish Christians were well schooled in the law of Moses; they were always inclined to revert back to the law and sought to take the church with them. *Hebrews* deals with this problem. Jesus convinced Pilate that his kingdom was not of the world (John 18); Paul had a rather difficult time convincing the Jews on that point. Brethren today seem to want to turn the church into a materialistic social club, political pressure group or "such like."

Proposition Number Thirteen: The church must cheerfully exalt the works of God performed in individual members. *James* writes to Christians in trouble, urging them on to noble works. When the church leaves the impression that five dollar contributions on the Lord's day fulfill individual responsibility the "dead faith" trait has beset us.

Proposition Number Fourteen: The church must strengthen itself for greater endurance in the conflicts through which she must pass. Peter emphasized patience and hope in his first epistle — patience and hope sustains saints in suffering.

Proposition Number Fifteen: The church must realize that the safest guard against apostasy in doctrine is knowledge through Jesus Christ. When lethargy in teaching and study sets in, we become unprepared to withstand the effects of error's onslaught. *II Peter* warns against false teachers in no uncertain terms.

Proposition Number Sixteen: The church must realize that in an age of skepticism it must hold forth evidence of its divine origin. *I John* deals with sophisticated error of that time. We must be able to supply essential evidence in order to withstand "higher criticism" et cetera.

Proposition Number Seventeen: The church must not tolerate, affiliate with, nor fraternize with error of any kind. The safeguards of *II John* 9-12 are being set aside in favor of association with ministerial alliances and "light" compromise or "moderate" participation with denominationalism. It is a season of distress.

Proposition Number Eighteen: The church must not allow ambitious men to exercise dictatorial and human control. We are experiencing "Diotrephes behaviour" not only in individuals, but in institutional combines. We have local and universal church bosses.

Proposition Number Nineteen: The church must uphold New Testament faith and expose heretics and deviates. *Jude* is severe and denunciatory — the church must mark those who threaten its purity. It is bad taste to get involved in the marking business these days, especially if the marking is done on someone's pet human institution.

These propositions are brief, they are not conclusive and leave much to be desired as to comprehensive analysis. If they put the reader to reflecting seriously on the message of the New Testament regarding church identity and salvation, our purpose is accomplished. In the face of all the institutional pressure on churches, it would be well for every congregation to study seriously what the *New Testament* says the church must do to be saved.

SOME THINGS REGARDING AUTHORITY AND WORK NOT FOUND IN THE NEW TESTAMENT

1. Pre-eminence of one church over another.
2. Elders overseeing a work larger in design than local numerical and spiritual needs.
3. Action of one church bound on another.
4. One eldership functioning on behalf of other elderships.
5. Many congregations funneling money into and through one eldership.
6. One eldership speaking for the "churches of Christ."
7. One local church functioning for many churches in evangelism and/or benevolence.
8. Pressure tactics of "mother churches" on surrounding congregations.

9. Shifting of benevolent responsibilities out of hands of elders and deacons to a public or state institution.
10. Centralization of benevolent or evangelistic funds of many congregations in a co-ordinating agency of elders of one congregation.

DANGERS OF THE TIME

The eventual subtle infiltration of error through centralized organization has always been a threat to the church — more so than a frontal attack of false doctrine and persecution from without. One of the perils confronting the church of New Testament times was that of doubt and error arising from the false teachings of leaders (*II Peter* 2:1, *II Corinthians* 10-13, *Jude* 3-4). Have we forgotten what the Lord said about wolves in sheep clothing?

THE POPE SPEAKS

Our Sunday Visitor, a Catholic weekly, quotes the pope in the March 2, 1958 issue. Says the pope: "The Church of today cannot simply return to the primitive forms of the small initial flock. In her maturity, which is not old age, she holds her head high and maintains unchanged in her members the vigor of youth. She remains necessarily what she was at her birth. She is impregnable, indestructible, invincible. She is immovable, changeless, in the writ of her foundation, sealed with the blood of the Son of God. Yet she moves, she takes new forms with the age in which she goes forward, on her way progressing, yes, but not changing in her nature . . ."

The pope is saying that we cannot return to the ancient faith regarding its organization, means of endeavor and limited mission. His statement is an admission that the Roman Catholic Church has traveled far away from the primitive faith. He says, in assuming that the Roman Catholic Church is the church you read about in the New Testament, that the church remains necessarily what she was at her birth. But I find little about the Roman Catholic Church which was characteristic of the early church of Christ. As the Roman Catholic Church moves and "takes new forms" she goes farther away from God's holy writ, following the wisdom of humanly selected authorities and the dictates of a self-assumed "Father God" on earth. Such is extremely distasteful to free thinking Bible students.

Yet there are some who hold distaste for Roman Catholicism who are guilty of the same sins in lesser degree. Protestantism is certainly an example of an abandonment of the "primitive forms." But such is not limited to Protestantism and Catholicism. In the Lord's church today there are those who

are following the influence of denominationalism and we have elements which are defiantly, but definitely, taking on *new forms*. The ancient "form" is abandoned, the glory of the church is robbed, individuals and elderships are relieved of the personal touch in Christianity which makes Christ's religion a personal endeavor. Yes, churches of Christ are in danger of taking on new forms, forms which are foreign to New Testament authority, forms which eventually will destroy identity. The pope speaks for the Catholic Church, the *Gospel Advocate* for churches of Christ.

BIBLICAL AUTHORITY

The Lord's church moves through crises in every age. Every generation has its own peculiar problems. It seems however, every age has problems which have been the worries of previous centuries. "Error, like human nature, does not vary greatly through the centuries. The labels change; the delusions are persistent." In every period of time the Lord's church has had two classes of interpreters: *precisionists* and *freedomists*.

Precisionists want to be precise, accurate and true to the Book. Their faith is built upon such principles as reflected in the following passages: "Not every one that saith Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." (*Matthew* 7:21). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (*II John* 9). "Who will render to every man according to his deeds." (*Romans* 2:6).

There are many other passages which demand conformity to the will of God in all phases of Christian endeavor. While I do not like the idea of being labeled with an unscriptural designation, I claim to be a *precisionist* in that I want to do everything just like God wants me to do it.

The *freedomists* in the church are those who had rather risk being wrong in a questionable matter than to submit to a safer course. They talk much about expediency, liberty and method when actually the thing they speak of is a matter of rebellion against the principle of Biblical authority: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (*Colossians* 3:17).

We used to hear sermons entitled "The Course which is Infallibly Safe To Pursue." But now we hear more of "Where There Is No Pattern."

The *precisionist* must be careful lest he insists where God has not insisted. The *freedomist* must awaken to the fact that he is drifting toward personal catastrophe.

In *doctrine* we fight the battle against premillennialism, against the acceptance of denominational baptism and against other speculations and/or deviations which constitute a "going beyond" (II John 9). We still stand alert against these as well as the other things which constitute disloyalty to the principle of "thus saith the Lord."

In *worship* we have fought the battle of worshipping in spirit and in truth. Those who would have the instrument in worship left the church or clammed up. Do we see them coming back in the form of those who are moving the instrument into the church buildings for activities other than worship? Into the "chapel" comes the instrument — behold the next move! Are we alert?

In *work* the missionary society made havoc of the Lord's body. Now its the benevolent society doing the job. And, recreational activities in congregational function swiftly arise to further desecrate the church's work. Do we care?

In *organization* we have fought against an organization on earth for the whole church, but now we have the trend to put the whole church in operation through local churches. The purpose of big organization is to move as a unit, so now churches of Christ (how long such?) move through various organizations some of which already speak for "churches of Christ."

In spite of these innovations and the success they seem to experience, there are 7000 plus who have not and will not bow their knees to Baal (I Kings 19:18). In doctrine they stand for soundness always (I Timothy 1:3,10), in worship they emphasize the will of the *Object* to whom worship is directed (Matthew 15:9); in work the headship and complete authority of Christ is respected (Ephesians 1:21-23); in organization, congregational autonomy without subtle encroachments is upheld (Acts 14:23, Acts 20:28; Titus 1:5, I Peter 5). Who will follow Jesus?

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One thing that tends to weaken the faith of folk is strife in the Lord's church. It makes people wonder. However, study in the New Testament reveals to them that the first century churches were "by heresies distressed" as well as "by schisms rent asunder." "Digressions from truth occurred in every direction and constant vigilance was necessary if the Christians were to keep their faith pure." So the problem is not a modern one. The church has always been beset with crises, it always will be so disturbed until that day when the Lord appears to deliver the kingdom up to God. In the times of distress a careful study of the New Testament, and the recognition that our problems are not new, will help hold a Christian on a steady course.

ORGANIZATION

Any organization established as a church organization is either smaller than the local eldership and thus too small to be scriptural, or larger than the local eldership and thus too large to be scriptural.

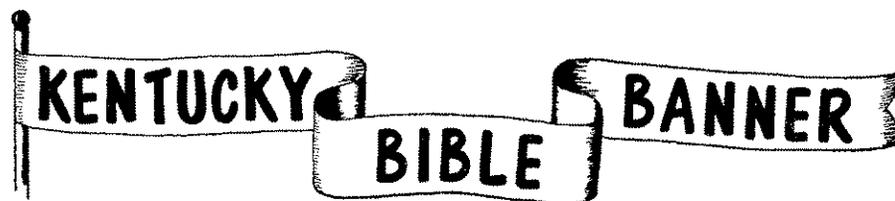
The "orphan home" organism as it is set up now, is a church organization because it is set up dependent on church support, designed as an organization through which churches operate.

The "orphan home" church organization *resembles* the missionary society, but there is something more involved than mere *resemblance*. There is identical philosophy and design — that of assuming the responsibility of churches, of centralizing efforts, of accepting some degree of authority belonging to the congregations.

GOSPEL ANCHOR . . .

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IS THE ORPHAN HOME A RESTORATION OF THE BROKEN HOME?

The argument indicated in our title is based on the assumption of an analogy between the *public institutional home* and the *private family unit*. It is argued that the public institutional home and the private family unit are alike in that they provide for the needs of children and thus are alike in respect to divine authorship.

The strength of the argument must depend on the importance of the resemblances and the unimportance of the differences. "Resemblances must be essential, and the differences unessential."

There are elements of resemblance between the nervous system and the telephone system, between the relationship that a dentist has to his patient, and the barber to his customer.

Is the orphanage a fair restoration of the private home? If so, may the church contribute to a Baptist orphanage which is a restoration of the broken Baptist home? If the opposition answers in the negative because of the matter of false teaching in the Baptist orphanage, it finds itself in two problematic situations:

(1) To be consistent with this analogy between the private home and the orphanage then, the opposition must deny the right of the church to contribute to the Baptist *private* home which likewise teaches false doctrine. Thus the props are knocked out from under the argument which the opposition presses regarding support from the Lord's treasury for non-members.

(2) In denying the right of church support of the Baptist orphanage because of *false teaching* in the Baptist orphanage, yet on the other hand asserting that the false teaching factor would not interfere with the right of support to an individual Baptist family unit, the opposition manifests the truth that there are some important differences between the private home and the institutional organization which destroy the strength of an analogy between the two. The same type differences which exist between the Baptist private family unit and

the Baptist orphanage exist between a Christian private family unit and a "Church of Christ orphanage." This is the point we are making — the analogy is too weak to stand. There is too much difference between the private home and the institutional "orphanage" to allow the claim that one is a restoration of the other.

The Baptist orphanage and the "Church of Christ" orphanage are parallel in every feature except the doctrinal element — this one difference destroys any analogy between the two regarding the right of support. Thus you can see the importance of differences in the attempt to parallel things.

The formula of the argument we are attacking is as follows:

Private Home	=	Public Orphanage
Church Maintained		Church Maintained

Now we cheerfully grant that a congregation may contribute to the general maintenance of a local private family unit. But is the maintenance of a public orphanage on a par with *that*? The argument we are answering reduced to a syllogism looks like this:

Major Premise: A congregation may contribute to the general maintenance of a private family.

Minor Premise: An institutional orphan home is a restoration of a private family unit which has been broken or destroyed.

Conclusion: Therefore, the church may contribute to the general maintenance of an institutional orphan home.

The same argument in analogical form is this: If God ordains the church support of the private home, then by analogy He ordains the church support of the public home.

Here are the basic fallacies of the argument: (1) The argument does not allow for the important differences between the private family unit and the institutional public

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state chartered orphan home. (2) The argument places emphasis on the essential resemblances ignoring differences which are equally essential. (3) Scripture is available for church support of the private home (Acts 4:34), or of support of individuals in a home (Acts 6), but none has been produced to prove the right of church support of the public institutional organization. (4) The argument is based on too few resemblances to warrant the conclusion, it overrates the similarities, and it ignores the dissimilarities.

The private home is ordained of God to "replenish the earth" (Genesis 1:27-28). It is God's systematic means of rearing children (Ephesians 6:4). The heads of the Christian family belong to the flock over which local elders oversee. As for the orphanage, there are certainly no procreation aspects. And, it is a corporate body existing by the authority of the state, by the legal enactment of the state. It is a body politic, a group organized for government and care of children, and the administration of funds from many churches in the work of caring for homeless children. It involves the pooling of obligations and resources of many congregations under a central board.

The care of homeless children in a private family is illustrated in the story of Exodus 2:1-9. There the care of the child Moses was committed to the family and the daughter of Pharaoh said, "I'll give thee wages." There was no organization but the family. The illustration is one of "buying services" — something a church can do even in the case of a public institution. That is one way an eldership can provide for the homeless. Anyone can see however, that the "orphanage" controlled by a board and superintendent, an organization which involves the operation of not only the orphanage proper but also foster homes, schools, farms, business enterprises, and often families on trial for adoption — anyone can see the major differences between the private home and the institutional home and should realize that when you prove the right of church support for the one you have not proved it for the other.

What does the institution propose to restore anyway? The home is a relationship between natural father, mother and the children. About the only things provided by institutional organization are relief, places to live, counsel and such like. The former private home relationship which existed by divine authority cannot be replaced by a mere human institution existing by state law. And

that relationship is about the most important thing to the child. It is a complex relationship which can never be restored by institutional care.

An inquiring person need only to write the national Secretary of Health, Education and Welfare in Washington, D.C. for information showing the failings of institutional care for children, and the national trend away from institutional care toward foster home set-ups.

—o—
LAUGHING SONG

"Come live, and be merry, and join with me,
To sing the sweet chorus of 'ha, ha, hel'"
—Wm. Blake

The *Gospel Advocate* has been parading statements and confession of some preachers (a dozen?) who have made changes on the issues over to the liberalism which is spear-headed by the *Gospel Advocate*. Much could be said about the men who have changed. Many of them never had more than a half-hearted conviction on the issues before they changed, others were pressurized by various situations, circumstances and surroundings in which they found themselves. Some may just have the "band-wagon" complex. But whatever is said in attempt to counteract the "cumulative force" of these confessions will be considered "frantic" or "amusing" efforts by the editor of the *Gospel Advocate*. It is a laughing matter with him.

It was a laughing matter to men like Diotrephes (III John) when others like Hymenaeus and Alexander (I Timothy 1:20) made shipwreck of their faith. Alexander the coppersmith (II Timothy 4:14) would have written things that "deserved careful reading." And John 6:66 is pertinent to the problem also.

"One can judge of their effectiveness" — the effectiveness of the statements and confessions (a dozen?). They *are* effective. Some folks are followers of men; others innocently fall in with what looks like a crowd; many follow the course of least resistance.

One thing stands out — he who has occasion to laugh over these things manifests his *political* rather than *spiritual* motives. Do they revel or pray? While Demas forsakes the truth in fanfare, laughter and glee, Crispus will change the other way — from error to truth, in a "meek and quiet spirit which in the sight of God of great price."

—o—
ON TOLERANCE

"The great religious word of our day has been 'tolerance.' We would rather be called immoral than be labeled intolerant. But most

of what we have called tolerance is nothing more than indifference. The business man who finds it easy to counsel tolerance in church matters does not find it so easy in economic matters, because they affect his profits. Nor does our vaunted spirit of tolerance seem to operate very well when our special privilege is being challenged. The easy going attitude characteristic of so much of our religion is in reality a sign of sickness, not of our progress.

"This adjustment to evil, rather than standing out against it, is characteristic of our personal behaviour. The worst thing that can happen, apparently, is to be thought different from the majority. The unforgivable social sin seems to be a sense of personal integrity. Whatever the crowd is doing or wants to do, we must do. Whatever constitutes the group's idea of a good time must be accepted by each member." — The Interpreter's Bible, Vol. 6, page 357.

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A STATEMENT

The following outline was composed by a preacher to counteract false charges about his teaching, and to clarify issues confronting the church. The outline can be used with accompanying statements suitable to local situations to help clarify the issues.

CONGREGATIONAL COOPERATION

1. The New Testament teaches that churches of Christ can, and under certain conditions *MUST cooperate* in helping one another:
 - a. The church at Jerusalem *cooperated* with the new congregation at Antioch by sending them a teacher. (Acts 11:22)
 - b. Antioch *cooperated* with Judea by sending relief in a time of need. (Acts 11:27-30)
 - c. Churches of Galatia, Macedonia, and Achaia *cooperated* with one another and with Jerusalem in sending to relieve the poor saints in Jerusalem. (I Corinthians 16:1-4, Romans 15:26, II Corinthians chapters 8 and 9)
 - d. Several churches *cooperated* with one another in helping to support Paul in Corinth. (II Corinthians 11:8)
2. The basic factors of New Testament cooperation: (1) Those with ability to give, (2) sent *directly*, (3) to those in need. There was no pooling of resources in, or delegation of authority to, any outside agency, directorship, society, or organization.

ORPHAN HOMES

Three general types of orphan homes are found today:

1. *Congregational orphan homes*. There are a great number of these, patterned after the example of Jerusalem (Acts 2-6), in which each congregation, as need arises, makes provision for the care of its own needy, orphans, widows, destitute. (Acts 2-6, I Timothy 5)
2. *Incorporated institutions under a board of directors*. Some six or eight corporations of this character exist, advertising themselves as "service institutions," set up to provide care for neglected children. I believe and teach it is scripturally right for such an institution to exist and operate, provided it does NOT try to become a "church" organization or institution. It can exist in the same category as Abilene Christian College.
3. *Brotherhood orphan homes under a local eldership*. This, I believe to be unscriptural. Elders of New Testament churches are "local" not "general;" their authority is *congregational* not *brotherhood wide*. (Acts 14:23, I Peter 5:2). When elders of one congregation seek to do the work (either benevolent or evangelistic) of a thousand congregations, they are no longer functioning as *local* elders, but have become *general* elders. This is a violation of their authorized sphere of action.

Now the New Testament teaches that Christians must not lie one to another (Colossians 3:9), and that Christians must "speak truth with his neighbor" (Ephesians 4:25). Those folks who are slandering us with "anti-orphan care" and "no cooperation" labels ought to read this statement carefully — then if they persist in false reports we will just have to leave them to the matter of Revelation 21:8.

—o—
NOTES ON DIFFERENCES

There are three sides to every story — yours, mine, and the Lord's . . . Prodigal son-ism is bad, but then there is often also something of parent's prodigal emotion toward a child . . . Are you helping with the solution or becoming part of the problem?

—o—
HEAR ALL THE TESTIMONY

The story is told of a country judge in an East Texas town who knew very little law or anything else. He was called upon to sit on the bench at the trial of a man on a misdemeanor charge. When the prosecuting attorney had finished his testimony and rested, the defense lawyer arose to present his side of the case. The old judge pushed his glasses down on his nose to where he could conveniently look over them and said, "We don't care to hear anything from you at all."

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The defense attorney insisted that he had the right to be heard, whereupon the Judge replied, "If I listen to you, I will only become confused. I have my mind made up and I know what I want to do with this man now. I won't know what to do if I listen to you, so we won't hear any more testimony."

That is the attitude of so many people toward the word of God. They have their minds made up and they are satisfied with what they have heard; they don't want to hear any more for fear they will become disturbed. Such is tragic. It manifests no reverence for God's word and not enough concern for one's soul.

If a juror were to arise in the midst of a trial and say, "Your Honor, we have heard all that we need to hear; we know already that this man is guilty," the Judge would have to declare a mistrial, for the juror would not be living up to his oath to hear all the testimony admissible under the law. He would not be trying the case of attempting to reach a verdict upon the basis of all the evidence giving due credit to the weight of the testimony given.

We need to give the Bible and its testimony a fair hearing. Do not just take a passage or two that you like on some particular subject and reject the rest of what God has said. No man can learn the truth by such an attitude or method of study. Neither should we cut a passage of scripture in half and make it serve some purpose that the whole passage would make impossible. — From an article by Roy E. Cogdill, submitted by Chester H. Shelton.

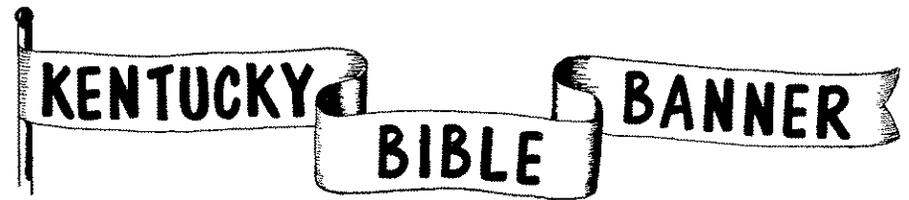
STATEMENT ON UNITY

"If unity in error is powerful, certainly unity in truth is no less powerful." "The battle for truth calls for unity — a fighting unity — not love feast compromises. Let us stand together — fight together — and if necessary die together — for the gospel of Christ." *Bulwarks of Faith*, Part I, page 6, 19, by Foy E. Wallace, Jr.



WHERE IS THE PATTERN?

I note where one prominent preacher states that he is still looking for the pattern and when he finds it he will take a stand. There are many preachers who do not seem to know how to look for patterns in the New Testament. If they would stop to consider how we trace the pattern for music in the worship, how we collect the essential items in the pattern which presents the complete form for the Lord's Supper, and how the pattern leading to our means of church finance is produced, they would note that the pattern in each case is in the *accumulation of consistent facts*. Even in the matter of the Lord's Supper there are differences in various references, yet there are certain consistent facts which we respect. The same thing holds true to the pattern of benevolence and co-operation. It should not be too hard for preachers to trace these consistent factors in the benevolent and cooperative patterns. Have you tried it? Get your New Testament and your concordance and go to work. If you are worried over when an example is binding and when it is not, work on your hermeneutics a little.



Volume I

JULY, 1958

No. 12

KENTUCKY BIBLE BANNER WILL CONTINUE



One year ago *Kentucky Bible Banner* appeared as an experiment. It was stated in the initial issue that publication would cease at the end of the year unless prospects for doing good were especially evident. One year has passed and prospects for doing good are especially evident. *Kentucky Bible Banner* will continue.

Response to this little paper has been most encouraging. We began publication with a mailing list of 250. We now go into about 30 states with a circulation of 2000, and the list grows steadily. Long lists of names have been sent in and we have obligingly added them to our mailing list. We have had surprisingly few "stop" orders.

It is our desire to keep the paper small and clean. If we violate Christian ethics, it is unintentional. We want the paper to have thrust, but we want it to be honest and factual.

We believe that the problem of getting the truth to the brotherhood can be remedied to a large degree by the publication of small papers. A great many brethren cannot be reached by the larger publications. There are many small papers being widely circulated by sound and proficient brethren. These papers are doing a great amount of good. *Kentucky Bible Banner* is one among the many.

In discussing plans for the second volume of *Kentucky Bible Banner* we at first decided to put a small subscription price on

the paper. Plans to move the paper to Arkansas, where your editor now lives, and change its name to *Arkansas Bible Banner* were made. But after further deliberation it was decided that we have enough friends who will help us carry the paper financially, and inasmuch as the paper has reached some recognition as *Kentucky Bible Banner*, we have decided to leave that name on it and continue publication from Owensboro, Kentucky.

Chester H. Shelton and William S. Jones, along with your editor, have created and sustained this paper. We have been helped considerably by friends across the country. Without this help we could not have continued. We are calling for the continued financial support from those who have helped us in the past and we trust that this little work will be worthy of your confidence.

Brethren Shelton and Jones are giants of soundness in the area in which they live. Along side other brethren they have made a valiant stand for the truth. I consider it an honor and a privilege to work with these brethren another year. They worship with the Central congregation in Owensboro, Kentucky. James P. Needham is the sound and sturdy preacher of this congregation. Central congregation with its preacher serves as a bulwark of faith in the Western Kentucky area.

Brother Harold Sharp of Conway, Arkansas will be working with me on this paper also. I will be in frequent counsel with this prince of the faith, and his interest in the paper will add to its worth. Brother Sharp's stand for the truth in Arkansas, and across the country in his meeting work, has been of great effect. We welcome him to the "staff" of *Kentucky Bible Banner*.

We beseech the blessings of God as we continue. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." (Psalms 60:4).

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WILLIAM E. WALLACE, Editor
1900 Jenny Lind Avenue
Fort Smith, Arkansas

THE SINS THAT DIVIDE US

Division in the Lord's body is not the Lord's fault, division comes as the result of sin on man's part. We cannot expect God to adjust and alter the church to fit the worldly drift characteristic of every age. He created the church so that it would be fitted to the needs of every age. The church, however, takes on new forms in every age because of man's dissatisfaction with God's will. And in every age congregations lose their candlesticks of recognition because of the sins of their leaders who lead them away from conformity and away from orthodoxy.

The sins which divide us today are the same sins with which the writers of the New Testament coped. Perhaps the most serious of the sins is *pride*. I have yet to preach a full sermon on pride. I have of course considered the sin in many sermons. But the import and the impact of the sin of pride is so great one wonders if he can adequately portray its awful consequences. "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18). Pride always leads to disaster unless it is curbed. There is an analogy between madness and pride which cannot be ignored. "Pride makes us refuse to recognize the truth of another's position and see the error of our own." Many congregations and multitudes of individuals go the way of spiritual disease and death. Pride always seems to include egotism. And, talk about omnipotence, pride makes one think in terms of personal ultra-omnipotence! Pride in human creations and accomplishments has led many brethren to go so far as to deny the sufficiency of the church to carry out what God gave it to do, or else they deny that the Lord gave the church the work to do. It seems they believe God meant for 20th century human institutions to do the work of the church in place of or on behalf of the church!

Arrogance is a prominent trait which stands out strong as one of the most divisive sins. Promoters have often stood boldly to label disloyalty to God's word on those who would oppose the church-institutional concept of benevolence. They have demanded with high handed methods the marking of congregations and preachers who would stand opposed to centralization of funds and authority under one eldership. Arrogance leads men to blatantly "speak where the Bible is silent" regarding the work and organization of the Lord's church. Minds are set for the defense and promotion of institutional and congregational combines which have the power of millions of dollars

behind them. Lips are set defiantly against those who would oppose the power and influence that these few centers have over the churches. There is power in the promotions and there is arrogance to assure their divisive effects.

Ignorance is an unpardonable sin. Ignorance regarding the truth of the other man's position is widespread, and it is fostered by preachers and leaders who have political, monetary or selfish interests. As long as brethren are unwilling to give time and study to these issues confronting the church, there is little hope for the recession of digression. Ignorance leads to misrepresentation of another man's position, and to prejudice. Prejudice begets contempt, and in our contempt we forget about the principle of neighborly love, or better, *brotherly* love. Division ensues.

Self-Satisfaction is an unbecoming sin in any phase of Christian endeavor. When a Christian becomes satisfied with his moral standing, or his Biblical knowledge, or his deeds of faith, he quits striving for that perfection which the New Testament exemplifies. When he quits striving, he is losing sight of the crown of life. When he becomes satisfied he lets down, he closes his mind, and assumes the air of aloof conceit. You can not reach him with the truth; he will see the church divided before he will consider something which might bring personal dissatisfaction.

There are other sins which divide us. It is not God's fault that there is division in the body. It is our fault. It is quite unbecoming to our Christian calling to be characterized in any degree with these sins. It is destructive to Christian spirit, it thwarts progress, it leads to spiritual disaster.

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DOES MERGER LIE AHEAD IN WAIT?

Merger of religious bodies is an outstanding feature in American 20th century religious events. The 19th century was characterized by the breaking down and dividing of religious bodies. It appears the 20th century is to be marked by a trend to consolidation.

Inasmuch as churches of Christ exist in a denominational environment, it is well for them to know something of the trends and the various factors leading denominational bodies to compromise and merge. Denominational bodies with similar or common origin, with resemblances in doctrinal trends, become increasingly interested in the same causes, the same type organizations, in the same works, and as they share their mutual interests, talks of compromise, union and merger begin.

Recently the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America merged, accepting the

name United Presbyterian Church in the U.S.A. Both of these bodies had originated from the merging of various other Presbyterian bodies. The United Presbyterian Church of the U.S.A. became a reality in Philadelphia recently and immediately the delegates passed resolutions as messages to participating congregations. The messages were more political than religious. Now a new denominational body directs the affairs, to some extent, of subservient congregations.

Lutheran churches today cooperate through The National Lutheran Council. The major Lutheran bodies are products of mergers, and it is quite probable that The National Lutheran Council will soon drive hard for merger of Lutheran bodies. The Evangelical Lutheran Church, The United Lutheran Church in America, and the American Lutheran Church are organic unions resulting from mergers of Lutheran bodies. The Missouri Synod Lutherans will likely hold back in any merger proceedings.

In 1957 the United Church of Christ was formed by the merging of the Congregational Christian Churches and the Evangelical and Reformed Churches. The Congregational Christian Churches had formed in a merger of two denominations in 1931 — the National Council of The Congregational Churches of the U.S.A. with the General Convention of The Christian Church. The Evangelical and Reformed Church had been formed by the merger of the Evangelical Synod of North America and The Reformed Church in the U.S. Since 1940 efforts have been made to bring into being the United Church of Christ. It took 17 years to bring it into reality.

The factors and trends leading to these mergers are quite interesting when they are considered in the light of present day controversies in the Lord's body. A study of the background of these mergers reveals the following steps:

1. A changing of creeds to meet the drifts and demands of the age.
2. The bringing together of local churches in voluntary associations and conventions.
3. The cooperation of voluntary associations of churches under a general council.
4. Negotiations between powerful leading bodies of various denominations.
5. Compromise in doctrine, by leaders, between groups.
6. Slow educational processes expedited by organizations to break down barriers of prejudice and conviction on the part of the membership.
7. Open conventions called for the purpose of discussing merger.
8. The ceremony of merger.
9. Decrees to local congregations.

Some of the interesting sidelights of these merger events are seen in some of the claims made. In spite of being tied together, voluntarily or involuntarily, it is claimed that local congregations are independent. It was said of Congregational Christians: "Since the churches of both groups were organized on the principle of congregational polity, the formation of the General Council did not affect the independent status of the individual churches . . ." The claim of autonomy or independence is always made on the principle that the association is voluntary.

To bring the point of this article to a head, and near conclusion, I call your attention to the claim made by brethren today relative to institutional conclaves and congregational combines. These associations are defended on the basis that they are voluntary. While the developing associations among us are not as far along in machinery and formality as those among denominations, the trend is toward bolder centralization.

The defense of brotherhood centralized agencies today runs parallel with denominational defense of extra-congregational organization. Denominations are far ahead in the departure, but some brethren today are drifting in the same stream. The longer and farther they drift the closer they get to those who have drifted, and those who remember or know something of the Witty-Murch unity efforts know that merger with denominationalism is not a far fetched possibility. It may be later than we think.

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FIRST DAY OF THE WEEK CONTRIBUTIONS

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I Corinthians 16:1-2. See also II Corinthians 9:7-8.

1. The subject of Paul's charge is the "collection for the saints" — help for the needs of Jerusalem Christians.
2. The "collection" was something of a general work in that Paul had given charge to the churches of Galatia also, and churches in Macedonia participated (II Corinthians 8).
3. The "collection" was to be made on the first day of the week.
4. The collection was to be placed in a treasury (in store) so that there would be no need for gatherings when Paul arrived.

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5. The following examples set by this passage are precedents for the church in every locality for all time:
- Churches have benevolent responsibilities to other congregations — this responsibility is a work of the local church.
 - The work of the local church is supported by first day contributions to a treasury so that there need be no collections when work is to be expedited.
6. It has been argued that I Corinthians 16:1-2 is the plan for raising money only for distant benevolences in the church.
- This contention overlooks the fact that there is more than one factor or element involved in the passage.
 - The factor of a benevolent work to be done.
 - The factor of how money was raised to support a work of the church.
7. There are three general works of the church:
- Evangelism — Local and Distant
 - Some Examples
 - Philippians 4:14-18
 - II Corinthians 11:8
 - Acts 11:26
 - Benevolence — Local and Distant
 - Some Examples

- Acts 11:27-30
- I Cor. 16:1-2
- Acts 4:34-35

c. Edification

- Some Examples
 - Acts 2:42
 - Titus 1:5
 - I Timothy 1:3
8. The example is set for the support of church work. I Corinthians 16:1-2
- In the absence of any other example regarding time of contribution we must safely conclude that it is God's will for the work of the church to be supported by Lord's day contributions. We have an approved precedent to be followed. (Philippians 4:9, I Corinthians 4:16, 17, Matthew 18:18)
9. The principle here laid down for the churches to act on — a fund to be collected for the work to be done — is full of inspired wisdom. It is God's systematic financial system for the church.
10. The weekly contribution was to be made on the first day which makes it certain that that day was regarded by Christians as the special day for public assembly and their contributing on that day at the public assembly actually stamped the act as an item of worship — giving homage to God and God's work.

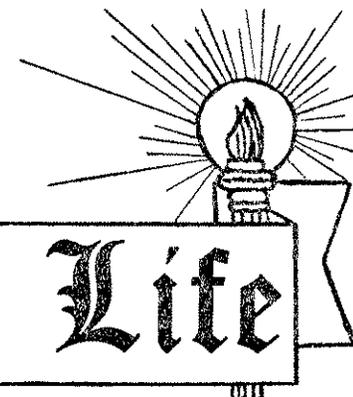
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Vol. 1

November 24, 1957

No. 3

Organization and Work of the Church No. 3

In the last issue, we set forth the "type" of cooperation in which New Testament churches can scripturally engage in the field of benevolence. Since the "type" of cooperation that meets with the Lord's approval is set forth in the New Testament, any other "type" is therefore unscriptural. It has been erroneously said by some that we do not believe in church cooperation, because we have opposed those types of cooperation which are foreign to the word of God. The authority of our Lord sets forth the type of songs that are to be used in worship—"spiritual songs." Hence, other songs of different types than this are unscriptural, in worship. Therefore, when we oppose the use of popular songs, folk songs, and even religious songs which are set to synopated, afterbeat music which moves the toe more than the heart, it would be a misrepresentation to accuse us of not believing in singing in worship and to charge us of opposing all songs.

As has been repeatedly stated, we are not contending for any particular "method or means" which must be used by the churches in doing benevolence. The reason is that no particular method or means is bound upon us. If it were, then we of necessity would have to insist upon it being used exclusively. But the New Testament does bind a particular type of cooperation to be engaged in by churches in taking care of its needy, and a particular organization through which to accomplish this work. The particular organization through which

the church can scripturally function is the local congregation composed of elders, deacons, and other members. Any other organization existing by church support, doing the church's work, is unscriptural. Those who insist that the church can support another organization to do the church's work is obligated to produce the scripture that authorizes such. The particular type of cooperation in benevolence bound upon the churches is as follows: Each church is to provide for its own needy (Acts 4:34,35) insofar as it is able, but if the needs of its members exceed its ability to provide, then other congregations are commanded to make up the deficiency (I Cor. 16:1-3) that there may be equality (2 Cor. 8:14). The relief is to be sent to the church or churches where the need exists—to the elders (Acts 11:27-30). Only those who insist upon ignoring this plain instruction could fail to appreciate the simplicity and complete sufficiency of such a plan. Since this is the only type of cooperation authorized in the field of benevolence by the New Testament, any other is digression and apostasy.

When one church arranges to perform a brotherhood work, gathering up old people or orphans, it violates the autonomy and equal rights of other congregations and disobeys the scriptures that limit the work of elders to the "flock in which the Holy Spirit made" them bishops (Acts 20:28; 1 Peter 5:3), in addition to creating new organizations within the church. Those churches who surrender

their needy and funds to another fail to discharge their own responsibility according to Acts 4:34,35 and Acts 11:27-30, and give up their autonomy to this extent while becoming a subsidiary to the other, thus destroying church equality. When churches send their needy to other organizations such as the institutional orphan home and send contributions to those institutions, they not only have shirked their duty, but are helping to build something that is supplanting the church in its benevolent work by taking over its work and confiscating its resources whether relinquished voluntary, by coercion, or by psychological pressure. These human institutions could never have enjoyed the degree of success which is theirs at present if it had not afforded individuals an easy way to escape their responsibilities to care for needy members of their families. They deport the needy out of the home to these benevolent societies, encourage the church to send a few dollars a month, then whitewash their conscience by such action in supposing they have done their best by their needy while snugly aware that the whole operation has cost them not one single dollar out of their own pockets. If depraved people, who are able to look after their own, would begin to do so, the church would have little or none of that kind of work to do, and it is a violation of the law of God for the church to undertake to do it—1 Timothy 5:16. In contributing to another organization, the church is doing so without any kind or sort of scriptural authority. What right does a divine organization have to build and maintain a human organization? If the church can build and maintain human organizations through which to care for its needy, can it also build such organizations through which to preach the gospel and edify its members? If it can, then the church has nothing to do but sit back and pay the bills and exist by proxy! If the church cannot build an organization through which to do its evangelism, by what reason does one argue that it has the right to build one through which to care for its needy? If it has the right to establish an organization through which to evangelize the world, whether by radio, T. V., or pulpit, by what stretch of the imagination could one oppose a missionary society? No, we are not opposed to the church employing methods and means to accom-

plish its work as long as such are in harmony with scripture, but we are opposed to the church building and maintaining other organizations who in turn must also employ the same "methods and means" which the church could employ in the performance of its work without the other organizations.

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Church Benevolence Limited

In New Testament days, the church never engaged in benevolence for the purpose of attracting people to the gospel. Providing for those in need was always a fruit of Christianity and never to produce it. There are those in our time who have gone into areas where the gospel is hardly known and have tried conversions by benevolence, or in connection with it, and have seen the utter futility of it. This writer is not without experiences along that line. The gospel is God's power to save, not the gospel and a soup line. Those who have said one cannot be converted on an empty stomach obviously have not thought out what they were saying. Is benevolence a part of the gospel to save the lost? If so, can one be saved from his sins through obedience to the gospel in the absence of benevolence? In the cases of conversion in the book of Acts, just where is the benevolent feature in each? If benevolence is a part of the gospel which is God's power to save men from sins, then it must be as general as the preaching of the gospel which is to every creature, unless some men can be saved without some of God's power to save. On the contrary, however, every place in the New Testament that reveals the church engaged in benevolence, the relief is always limited to the poor saints, and there is not a single exception to this in all the Book.

Let us look at a few cases: Acts 4:32-35 limits the relief of the needy to those that "believe." In Acts 11:27-30 it is specifically for the "brethren." Romans 15:25,26 says the contribution was for the "poor among the saints." 1 Corinthians 16:1 informs us that the collections was for the "saints." 2 Corinthians 8:4 declares the ministeration is for "the saints" as does 2 Corinthians 9:1. Some have supposed that general benevolence is in 2 Corinthians 9:13 regarding the Corinthian contribution

unto "them and unto all men." The A. V. has "men" in italics showing it to be added by the translators. The A. S. Version simply says "unto them and unto all." Now, the "all" are whom? The word "all" is from the Greek "pas" meaning "any, every one (namely, of the class denoted by the noun annexed to 'pas')"—Thayer. Since the pronoun that here stands for the noun to which "pas" is annexed refers to the saints at a particular place, then the "all" would of necessity be limited to "saints" at other places. Hence, there is no authority for a general benevolent program for the church in this passage, instead its weight is against general benevolence, and thus it is in every instance.

There are some things which God teaches regarding which we can see no reason in it, but I think I see the wisdom of God manifested in a limited benevolent action by the church. If the church was obligated to care for all the poor in the world to the limit of its ability, its resources would soon be exhausted and the work of preaching the gospel to the saving of souls, the primary and greatest function of the church, would of necessity have to be left undone, therefore God limited the work of the church to ministering to the poor among the saints. Since the church can help none but poor saints, if for no other reason, it cannot contribute to a benevolent institution which is at least partially engaged in caring for those who are not "poor saints."

In an effort to justify the church's participation in general benevolence, some have seized upon passages which apply to the individual Christian and not to the church as such, hence passages such as James 1:27 and Galatians 6:10 have been misapplied by them. All one need do to learn to whom these scriptures are spoken is read a few verses before each and then respect the context. James 1:26,27 are contrasting "pure religion" with "vain religion" relative to a "man"—an individual. In practicing "pure religion," one must keep himself unspotted from the world. This is individual duty and not church duty. The same is true with reference to Galatians 6:1-10. A preacher recently argued that the first nine verses of Galatians 6 applied to an individual but the tenth verse was to the church. When asked upon what grounds he reached such a conclusion, he said, "In Galatians 1:2 Paul said he was writing to the churches of

Galatia. When asked if the first nine verses did not stand in the same relationship to Gal. 1:2 as did verse 10, he replied, "Not necessarily." Great reasoning! The context was too revealing for him to deny that it applied to the individual, yet he was determined to find the church in it in order to protect the idol in his heart. The individual Christian can minister to saints and those not saints. As individuals, we are to "work that which is good toward all men, and especially toward them that are of the household of faith, as we have opportunity," but the church is limited to helping poor saints.

Feeling the force of these passages applicable to the individual Christian, yet determined to push the church into the practice of those things for which there is no authority, some have fallen into the ridiculous position of affirming that what a "Christian can do, the church can also do." Well, let us see. An able bodied Christian can work and support himself and his family—1 Thessalonians 4:11,12. If the church can do whatever a Christian can do, then the church can support an able bodied Christian. But if the church supports him, he would not have to work. Yet Paul said, "If any will not work, neither let him eat"—2 Thess. 3:10. So, that would make it right for the church to supply an able bodied man with food, but wrong for them to let him eat it! Some practice! The Christian is commanded to be "subject to every ordinance of man for the Lord's sake"—1 Peter 2:13, so the church is to be subject to every ordinance of man. This in turn would make the church a political institution. On what grounds could one, taking such a position, object to unity of church and state? A Christian can be a husband, and a Christian can also be a wife. Since the church can also do what a Christian can do, the church can be both a husband and wife. Such nonsense as that would make the church a spiritual morphidite. A husband is to love his wife above every other human being—Eph. 5:25. But it is argued that the church can also do what the individual does, so the church can also love a man's wife. If the elders tried it, the husband would be the first to tell them they had no business doing it. It is a little difficult for us to see just how the church could love each wife above every other human being, for such emotion could be exercised toward only one.

An individual Christian can operate a business for profit. The church can do whatever the individual can do, hence the church can operate a business for profit. These brethren are going to have to revise a good deal of their preaching on giving. They are going to have to quit saying that the church is financed by the cheerful, willful giving of its members and insist that the church go into business for profit. Paul said, "Bodily exercise is profitable for a little"—1 Tim. 4:8, therefore the Christian can engage in sports which are morally clean. But the church can also engage in sports if it can do whatever the individual can do. Perhaps this is the argument which brethren make for church sponsored ball clubs. Are those who occupy such a position as that stated above ready for all this proves, or will they embrace it one step at a time?

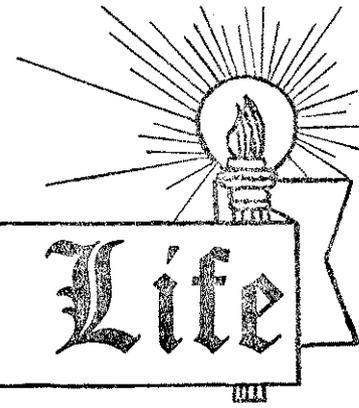
In 1 Tim. 5:10, washing the saints feet is listed as a Christian duty, but it is said that the church can also do what the Christian does if it be a Christian work. Well, who will deny that this is a Christian work—washing the saints feet? So, the church can also wash feet and "foot-washing" becomes a church work. Will the Hard-shell folk please move over and make room for these preachers who affirm that the church can also do whatever the Christian does.

An individual Christian man who meets certain qualifications can scripturally become an elder of the church, but it is said the church can do what

ever he can do if it be a Christian work. Is becoming and being an elder a Christian work? If so, then the church can become and be an elder of the church. So the church is an elder of the church! How absurd. Just here it is not quite clear whether one church is an elder over itself or an elder over another church. Maybe this is the way the church universal is activated, and we will yet wind up with a universal bishop, even if it be in the form of a church.

The individual Christian can pray in secret—Matt. 6:6, so the church can also pray in secret, for it is argued that it can do whatever the Christian does. What would constitute a "secret" church prayer? We might have trouble saying "Amen at thy giving of thanks, seeing we knoweth not what thou sayest."—1 Cor. 14:16.

The above observations should be sufficient to show the fantasy of such a position that makes no distinction between the church, as such, and the individual Christian. We are well aware that the church is composed of individual Christians, but that is very far from saying that the church can do whatever the individual can do. 1 Tim. 5:16 ought to forever repudiate that idea in the mind of any one who has any respect for the word of God. "If any woman that believeth hath widows, let her relieve them, and let not the church be burdened . . ." Here then is a work for the individual that the church cannot do. There is a difference!



Vol. 1

December 8, 1957

No. 4

THE SIMPLICITY THAT IS IN CHRIST

Arnold Hardin, Seminole, Texas

"But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ"—2 Corinthians 11:3.

That the Holy Spirit knew such danger would be manifest has been attested in every generation of Christians. Such is more than a danger today, it is a living reality. It seems to be a most difficult thing for brethren to be content with the simplicity of the gospel and the work, purpose, and organization of the church.

The gospel is God's power to save—Romans 1:16. The church is God's pillar and support of the truth. But on every side, we are witnessing the development of a "social gospel," a gospel stripped of its power and vitality. The cry goes out against negative preaching. "We need positive preaching," they say. What is the preaching for which they cry—this "positive" preaching? It is simply preaching that is stripped of its power to condemn sin and error; something soothing to the itching ears of the worldy. So, in a mad effort to show the world that we are not as bad as we have been pictured to be, we see great schemes advanced and a general tendency to refuse to condemn sin and error either in the church or out.

Today, instead of preaching the gospel, many want to go into the advertising business. One time in Dallas, a proposal was made to spend

\$5000 in advertising the church by having the Herald of Truth program staged in the Fair Park Auditorium. It was never considered anything but an advertising scheme. Thanks to some, it never came off. The Gospel Press in Dallas is an organization for the purpose of placing articles in National Magazines, and they are constantly begging brethren to send them money. One article costs around \$30,000. One article, mind you, in one magazine! How many faithful preachers a year would that support in mission fields? (Yes, and how long would it take one to persuade those same brethren who contribute \$30,000 for just one magazine article, to contribute the same amount to support gospel preachers in mission fields where the efforts would be sheared of all the big-time operation appeal and bally-hoo that goes along with present day promotional schemes? It seems that brethren will turn loose their money for any project that is pretentious and gaudy, but when it comes to doing the Lord's work in the Lord's way, in a quiet, modest, unassuming manner some are just not interested. Unless there is some earthly glory and personal acclaim to be enjoyed the saving of souls becomes an uninteresting thing for some. Yet, we are told that they believe in "taking the world for Christ." We wonder!—H. O. W.)

We now hear of two preachers that want to buy a huge tent and put on big campaigns over the country like Billy Graham. They want to go to

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TO

Donald Townsley
220 Oak St.,
Seabron, Ky.

New York, and it is reported that they would use Pat Boone to lead the singing. Pat, as you may know, is the movie star that is a member of the church. The idea is to get him to be the drawing card in order to get the young people to attend. Why will brethren hatch up such wild schemes? Preachers like Graham believe nothing. It is an easy matter for them to attract huge crowds. How is a gospel preacher going to get big crowds to come, when he stands before them and preaches the truth that will condemn every false way. Even with the use of movie stars, the worldly will not flock to hear the gospel that calls upon them to leave sin and error and be nothing but Christians. Human schemes and big promotions call for human plans and human churches. Why, oh why can't brethren be content with the simple ways of Christ? Use worldly methods to attract and only the worldly will be attracted. Preach a social gospel as denominational preachers do and you will fill the church with sin and error. Just how would a preacher of righteousness go about conducting a rally in Madison Square Garden? Billy Graham can, for he can draw on the support of teachers of error in all religious circles, for he will hunt with any of them. But what is a gospel preacher going to use in his efforts to "make Billy move over?" Pat Boone? Well, he has been used in other places. He was singing in a night club in Dallas and one of the churches there used him in a singing during that time to get 1400 to attend. Who can believe this is right? No, these schemes eat up money that needs to be invested in preachers that will move into a community and live and teach the gospel. This is God's plan. It will work.

—oOo—

God's Authority—The Source Of All Religious Truth

Forrest Moyer, Tucumcari, New Mex.

I am fully persuaded that the most serious problem in the religious world today (and in the church) is the lack of realizing and accepting the authority of God's word. That this is true may be seen in:

(1) **Catholicism.** For the Voice of the Church is considered as authority. It little matters to the "powers that be" in Catholicism what the Bible teaches. When the Pope speaks "ex cathedra," his voice becomes

the authority, and Catholics are expected to accept it. For example, there are a multiplicity of doctrines in the Catholic Church that cannot be traced back to the New Testament. They are accepted doctrines because of the Voice of the Church.

(2) **Denominationalism.** Although most denominations claim to accept the Bible, they add to the creeds of men, and these creeds are authoritative with them. Our Baptist friends are governed by the **Baptist Manual.** The Methodists have the **Discipline,** and the Presbyterians follow the **Confession of Faith.** The supreme authority of God's Word is overruled by the use of human creeds.

(3) **Among Some in the Church.** Do you doubt this? We hear such statements as this: "We practice many things now for which we cannot bring authority." This was said to me in a public discussion about a year ago. Recently, a brother said, "We do lots of things now that they didn't do in New Testament days," in admitting that there were no such arrangements in the New Testament as are currently being used.

Too often, we allow our prejudices to have control of our thinking to the extent that we close our eyes to the authority of God. Never should this be the case! Sometimes we permit past practices to over-rule what the Lord says. But neither past-practices nor prejudice can prove the Scripturality of what we do. Only the Scriptures can do that, and only the Scriptures can be our guide in religious matters. Infant sprinkling, instrumental worship, counting beads, missionary societies, or other human institutions doing the work of the Savior's church can all be traced to a lack of realizing and accepting the authority of God—the only source of Authority that there is. Those who act in the realm of religion without the authority of God are lost. I make no apology for saying this, for Jesus said the same. Open your Bibles to Matthew 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity."

Now who is going to heaven? Why, those who "do the will of the Father

in Heaven." Well, what about those who in Jesus' name did "many wonderful works?" Won't they go to heaven? Let us see! Jesus will say to some of them: "I never knew you: depart from me, ye that work iniquity." Here one group is saved; the other is lost. Who is saved? Those who do the will of God. Who is lost? Those who work iniquity. What does "iniquity" mean? We look it up and find that Thayer defines iniquity as: "The condition of one without law . . . Matthew 7:23."

God's authority is in God's law. We have authority when we have law. If there is no divine law for a thing, then there is no divine authority for that thing. What were those people doing which are described in Matthew 7:23? They were working that which was without law; that which was unauthorized. Those who practice things without authority are said to be "working iniquity," even though it might not be immoral. Those in Matthew 7:23 prophesied in Jesus' name. They did many wonderful works in Jesus' name (at least it seemed wonderful to them), yet they were condemned. Were they condemned because of some moral wickedness? Such is not mentioned at all. They were condemned because they were acting without divine authority. All the works which seem good to us that we may do are of no avail unless they are authorized by the Lord. Let us mold our every religious activity according to the law and authority of God.

But where is God's authority? Not in the creeds of men. Not in the traditions of the church. God's authority is not in prejudice nor determined by past practices. Where, then, is it?

A prayerful study of the Bible reveals that God's authority is in the New Testament Scriptures. Paul shows that the scriptures furnish us completely unto every good work—2 Tim. 3:16,17. And he further admonishes us "not to go beyond the things that are written"—1 Cor. 4:16. Man cannot go beyond the scriptures or beyond that which is written in His word and still have God and Christ—2 John 9. Therefore, all the work, worship, organization and operation of people religiously must be taught in the New Testament Scriptures. We cannot teach any doctrine that the Scriptures do not authorize. Things outside the New Testament are unauthorized; in the New Testament we have authorization.

How may one determine when a

thing is scriptural? There are three ways that God sets forth His authority:

(1) **Expressed statement or command** as in Acts 2:38 and Acts 10:48. A command authorizes the doing of the very thing that in itself is commanded. For example, Matthew 28:19 is authority for teaching God's word; it does not authorize the name of the church (as Missionary Baptists affirm) nor the kind of cooperation that churches may engage in.

(2) **Approved example.** By this we mean the practice of early Christians that was divinely approved as in Acts 20:7—the partaking of the Lord's Supper on the first day of the week.

(3) **Necessary inference.** We mean that from the scriptures we reach a certain conclusion and that no other conclusion can be reached. Example: Matthew 3:16 states that Jesus, when he was baptized, came up out of the water. Although it doesn't say that He went down into the water, it does teach that He did by necessary inference. If he came up out of the water, He must of necessity have been down in it. There is no other conclusion that can be reached. However, if a thing violates God's order (other positive teaching), it certainly cannot be a necessary inference.

Thus, the work, worship, organization and doctrine of God's people must be authorized by either expressed statement or command by example, or by necessary inference. If a thing does not fall within these three classifications it is unauthorized.

—oOo—

Biting the Hand That Feeds

Some of those who have learned that past practices were wrong, simply changed their practice, publicly acknowledged their wrong, and began to teach their brethren, warning them of the brink of apostasy to which we had come, while others, equally wrong began looking for justification for what they were doing and a reason to continue it. Some of this latter group have assumed a martyr complex and accuse the former group of "biting the hand that once fed them," because the former could no longer endorse their unscriptural practices. Surely the accuser did not think through the consequence of his accusation. Every change wrought for the better would force the one making the change to wear the stigma of "biting the hand that once fed him."

Did the accuser rejoice when informed of the conversion to truth of a former denominational preacher who is now engaged in destroying that which he formerly built up, or did he, instead remind the preacher that he was now "biting the hand that once fed him?" In the last century, when preachers renounced the Missionary Society and instrumental music in the worship, did they pursue the proper course, or were they just guilty of biting the hand that once fed them?

Through the years, gospel preachers have emphasized the independence and equality of congregations, declaring that no organization larger, smaller, or other than the local church was ordained of God. It was further stressed that the local church is sufficient to do all that God wants the church to do. Extraneous organizations were rather pointedly repudiated and rightly so, for our brethren had just emerged from a heart-rending division that had been brought about by the introduction of such unscriptural practices. With noticeable pride, if not actual boasting, staunch gospel preachers would loudly affirm, "We speak where the Bible speaks and are silent where it is silent," which was but another way of enunciating a wonderful Bible principle.

Then, step by step, we began to violate the very principles which we

preached. There is a case of failing to practice what we preach. Little by little, in process of time, our practice which had become divergent to our preaching, caught up with us. Little did we realize that our work in many instances was inconsistent with our preaching until some of the larger promotional schemes shook us out of our lethargy. Then we had to re-study these fundamental issues all over again. When we learned that our preaching was inconsistent with our practice, did we change our preaching? No, in no wise, we changed our practice. The alteration was made where it was needed—on the practice. A slight deviation here and there over the years produced unscriptural practices. However, we are not unique in this. Preachers in the Christian Church still claim to "speak where the Bible speaks and be silent where it is silent," which proves one thing, a correct claim does not guarantee a proper practice.

It is not a pleasant thing, personally, to feel the sword which the Lord sent, setting at variance those relationships which have been near and dear through the years, yet if we must choose between loyalty and service to Him who died for us and "biting that hand that once fed us," then we can only pity the hand.

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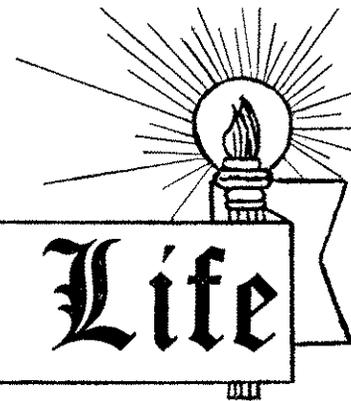
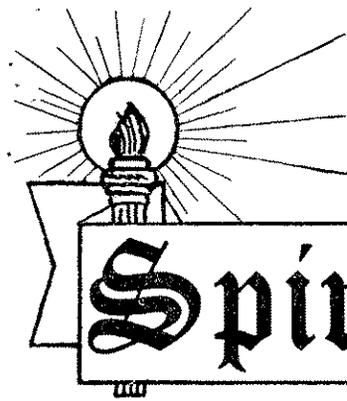
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TO

Donald Townsley
320 Oak St.,
Lebanon, Ky.



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SEASONABLE

Several years ago in a used book store we picked up a booklet given to the discussion of the Holy Spirit. It was written in 1905 and proposes to show the operation of the Spirit. By the time this booklet was written, the division in the church, brought about by a lack of respect and understanding of Divine Authority, and which affected the Missionary Societies and Instruments of Music in worship, had largely crystallized. While the author favored Campbell, Scott, and Stone, at least relative to the operation of the Holy Spirit, he was critical of Moses E. Lard and Robert Milligan in this respect. He seemed to occupy some sort of middle ground in the eyes of his contemporaries, according to his estimate of himself. In regard to himself, he wrote:

"When the Author of this work wrote a series of articles in the Christian Leader and The Way on the "Personal Indwelling of the Holy Spirit," there sprang up quite a sprinkling of those who are supposed to be adherents of A. Campbell, and reproached and slandered us equal to the most orthodox (denominations). But this class of writers we chiefly ignored, attributing their sectarian views to the want of a clear understanding of the Scriptures, or to the lack of Faith in God's Holy Word. I now propose to show by quotations from the pen of Mr. Campbell himself, that I am not such a heretic after all."

From what this writer says about the attitude of those in his day who "reproached and slandered" him who dared question their belief and practice, leads us to conclude first of all that despite the progress manifested in located atoms and whirling sputniks, that society, from a moral and spiritual point of view, is about where it was 50 years ago.

We concur in many things the writer has to say in his booklet and also endorse the spirit with which he apparently wrote, but his efforts to prove himself "not a heretic" by quotations from A. Campbell's pen seems to us a waste of time. Why not prove it by the Word of God? Suppose this writer could abundantly establish that his belief and practice was entirely compatible with that of Campbell's, what would that prove in regard to the Scripturalness of his position? How would agreement with Campbell enhance his stand insofar as his relationship to God is concerned? Only if Campbell were an infallible man, which he wasn't, could agreement with him, per se, be of any spiritual value. But an effort at that time to prove one's position Scriptural by calling up the past to obtain human testimony and human practice, sounds very much like some of the purported proof tendered today by those whose affliction is the same as that suffered by the digressives of the past century. They seem to think if they can prove themselves "orthodox" by past accepted practices, that they have proven themselves to be

Scriptural. It matters not how many human testimonies may be adduced, or how highly esteemed human traditions may have become, neither proves a thing to be acceptable to God. The controversialist who professes such for proof, needs to be converted to the Divine principle that "my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"—Isaiah 55:8,9.

Our writer says some other things which are very apropos to our time and which no doubt failed to improve his "heretical" position then. In fact, he may have been branded "anti" after he said this: "The masses were so eager to grasp a rational conception of God's Truth, that their preaching (Campbell, et. al.) was everywhere received with glad and thankful hearts. It spread like the flames of a prairie fire and mowed down all forms of error which result from human tradition. But alas! Many could not stand prosperity. So it was resolved that a new order of things was to be adopted. The public was notified that 'first principles' had been dwelt on long enough; that it was now high time that 'love' and a 'sweet spirit' be cultivated. So they laid down their arms, threw up their hands and surrendered! They at once began to throw love-kisses to the 'called and sent' clergy; then they began to exchange pulpits with them; then to adopt their 'expedients' and all other measures calculated to bring them into public favor as one of the orthodox denominations. They succeeded admirably in their efforts and are today so recognized." Anyone acquainted with church history of the past century will easily recognize the above as a brief description of God's people falling away from the truth and their rise to take their place among the denominations of the world, which body is known today as the Christian Church. The dust raised by their going down the road of apostasy had hardly settled, when some of their former spiritual kin began pursuing them at a much more rapid rate than their predecessors traveled, just as Pharaoh pursued Israel. Perhaps they will yet catch up. But alas! they also may learn too late, just as Pharaoh did, that what looks like a path to popularity, good will, and success may suddenly envelop them and become their sea of destruction.

of the season of the year when we are constantly reminded of the season, we urge that many voices of the past such as quoted above are right "seasonable."

—oOo—

We Knew They Would Say It!

There was no doubt in our minds that these head-line hunters would use current scientific accomplishments to further their own selfish interests by playing upon the ignorance of some and the curiosity of others in their wild claims of fulfilled prophecy and sensationalism. It was just a question of when and to what degree of ridiculousness they would go in doing so.

On the radio just recently, one of these speculating, ranting preachers seized upon the Russians' successes in placing satellites in outer space as an opportunity to do a little prognosticating of his own. He affirmed that prophecy not only revealed that the Russians were to be the first to reach outer space with a rocket, but that they also would be the first to reach the moon. Our scientists just as well slow down. At best, they are destined to wind up in second place. Now this prophet is a mite bolder than most of his kind. Usually, they tell us that prophecy reveals this or that, but only after it comes to pass. Then they point back to the incident and say, "Don't you see there; I knew it all the time!" If prophecy is so clear and revealing in regard to the incidents in history, why do they not tell us about it before it happens and describe it in as much detail as they say prophecy reveals it? The few who have mustered the courage to "stick their necks out" have been proved false by the passing of time. Perhaps this has had the discouraging effect upon other would be seers. The above mentioned prophet must have been unduly excited when he climbed out on his prophetic limb and affirmed that the Russians would be the first to reach the moon. Or it could be that he felt that he had better odds than former speculators who have been wrong. Since Russia is seemingly ahead in the satellite business, it wouldn't require much of a prophet to say they would be the first to reach the moon, and since we apparently are their only rival, that gives a 50-50 chance of being correct. Those are pretty fair odds and better than the average modern-day prophet has. As a

prophet, we expect that he did not have too much to lose anyway, and was willing to stake it all on this one forecast with the hope that he had guessed right. If so, further interest would be stimulated in his prophesies, and his position enhanced for "fleecing" the people.

How did this modern day prophet arrive at his prognostication? By a most ingenious system of reasoning (?). He relied upon the infallible syllogism. He set forth a major premise, a minor premise, then a conclusion. Here it is:

(1) The moon shall be turned into blood—Joel 2:28.

(2) Blood is red—all agreed.

(3) Therefore, the moon shall become red.

(1) The moon shall become red—proved above.

(2) The Russians are the "Reds"—all agreed.

(3) Therefore, the moon shall become the Russians.

By his reasoning and prophecy, he declares the Russians shall reach the moon first. We shall be forced to admit that he was really digging for this one. Some may be ready to accept his conclusions, because his arguments are arranged in syllogistic form, especially so, if they are looking for proof.

After hearing this modern-seer's expose, we are ready to join ranks with the gospel preacher who wrote "I am confused!" This present day prophet, in spite of his syllogisms, will have to move his "component parts" before we can even see his "constituent elements."

—oOo—

The Evil of the Dance

Reuel Lemmons in Firm Foundation

We have had many parents ask the question, "What is wrong with dancing?" In today's newspaper we have the answer—as the Chinese give it. Maybe some brethren—and sisters—can learn a lesson in morality from the Chinese. Here is the news item: "Taipei, Formosa, July 7 (AP)—Police have banned dancing parties of students on Formosa . . . An order gives this reason: 'Over indulgence in the dancing affects a student's scholastic work and his sense of moral decency.'"

And there you have it according to the Chinese. Public school teachers and officials, as well as parents, please take notice. Here is a double barreled charge, and if either barrel

is loaded, that's enough to ban the modern dance from the gymnasiums and the physical education classrooms of public schools.

While the probers are delving into the causes of juvenile delinquency they should not overlook the fact that public school systems themselves are among the chief contributors because of insistence upon dancing in physical education classes, and encouragement of dancing at almost every public school function.

Students themselves do not relish it when it is introduced. Usually it is introduced in grade school and early junior high school, before boys and girls have reached the age when sex is such a powerful factor. They despise dancing and it has to be forced upon the majority. In physical education classes where a choice is allowed, our observation has been that not ten percent of younger boys and girls will voluntarily take it. The fact that enjoyment of the dance is limited to older students bears out the Chinese reason for banning it.

Originating in the houses of ill fame in New Orleans a few decades ago, modern ballroom dancing has swept through the country like a wildfire—for one reason only. That reason is the same one that originated the modern dance. You can take the dance out of the bawdy house but you can't take the nature out of the dance. It is still lasciviousness set to music whether you find it in the road house or in the parlor.

We have noticed that most of the strong statements made against dancing have been made by worldly and unchristian sources. These are sources who really know the evils of the practice. Tavern operators and fallen women have made the strongest indictments against dancing to be found anywhere. We commend the reading of some of them to the brethren who can see no evil in the dance.

But when the police in China step in to stop the thing in a land where heathenism and idolatry are the chief religions, and where morality has never been considered a national virtue, women in the church who encourage their daughters to dance should be sobered by the revelation. And elders and elders' wives and deacons and deacons' wives, who, perhaps above others, should be examples to the whole church and who can "see no harm in the dance" should learn a lesson. How long will we

keep selecting men as officers in the church whom the police of China can teach a lesson on morality?

—oOo—

Religious Racketeers

We can hardly express enough contempt for religious thugs who disguise themselves at gospel preachers and feign such great piety while taking captive the unfortunates of the earth and exploiting their miseries for personal gain. With great swelling words of vanity and dramatic demonstrations they make merchandise of the diseased, the maimed, the blind, the ignorant, and superstitious. These, whose God is the belly, promise the masses a refreshing drink from the fountain of healing but give them vinegar and gall. Through deceit and trickery, they slither from one place to another duping the people who have fallen prey to their smooth speech, hiding behind cloaks of religion, and crying persecution when exposed. They never cease to promote their rackets with their hired press agents and continually magnify their claims of success though every effort to relieve the physically afflicted has met with failure. How long, O how long will a public be deceived and keep these racketeers in business?

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If it were not for the gracious liberties which we enjoy and a disposition on the part of the "powers that be" to wink at almost anything done in the name of religion, these religious-racketeers would be in jail where they actually belong. We suppose, however, that it is better to have a 1000 religious-racketeers at large than to rob even one person of his religious liberty and imprison even one soul because of sincere convictions.

A well informed public is the only safe-guard against such rackets. People need to study their Bibles and learn why miracles were given in New Testament days, the purpose which they served, and how they expired by divine limitation. Then they will have no confidence in the present day, so called miracle worker, and he will go out of business.

—oOo—

Advice—that which the wise don't need and fools won't take and which we ask for when we want approval.

—oOo—

High-Brow—One whose education exceeds his intelligence.

—oOo—

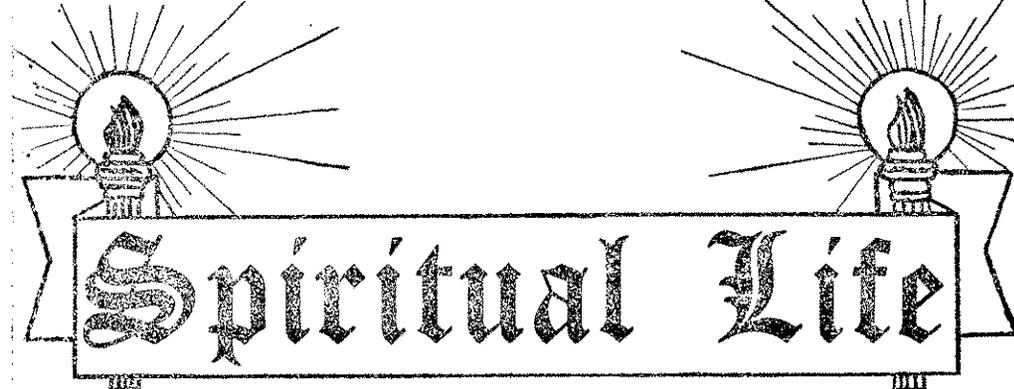
Opportunist—One who meets the wolf at the door and the next day appears in a new fur coat.

—oOo—

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TO

Donald Townsley
320 Oak St.,
Lebanon, Ky.



Vol. 1

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No. 6

Spiritual Ends Versus Carnal Measures

A. Hugh Clark, Baytown, Texas

A statement of the apostle that "The gospel is the power of God unto salvation" is susceptible of a much more extensive application than many among members of the churches have ever suspected.

It is true that it very successfully refutes the doctrine of "Effectual Calling" or the direct operation of the Holy Spirit in conversion, and enthrones divine revelation as the only scriptural means for the accomplishment of this end, but it just as certainly and effectively refutes the foolish notions of unthinking brethren with regard to the employment of a lot of other carnal measures copied from the denominations and from the civic and fraternal organizations of the world in their efforts to achieve other spiritual ends.

Moreover, it is usually true, that the ends for the accomplishment of which the claptrap methods here intended are employed, are justified by their inventors and perpetrators because, it is alleged, they will result in the "growth of the church numerically," but this is just another way of saying, if their words have any meaning at all, that sinners will be converted and souls will be saved.

So, because somebody gets in a flurry prompted by the desire to "make a fair show in the flesh" (Gal. 6:12) the "gods of the belly" (Phil. 3:19) are substituted for the spiritual measures appointed of God in the gospel, and the crowd that is gathered though sometimes numerically im-

pressive, knows no difference between Christ and Mohammed, the New Testament and the Book of Mormon!

But, to satisfy the clamor, we continue to build more kitchens in our meeting houses, more fellowship halls, more gymnasiums and youth centers, sponsor more and more baseball clubs and basketball teams, and, carrying on competitively with such arrangements in the denominations, I suppose it is thought that the supremacy of the church is thus to be established, if the team is a winner.

Then, there are all the purely social measures among the adult membership of the church designed to attract the attention of the community and impress them with the idea that the "church of Christ" is a "live-wire organization." The preacher himself, may be strictly a top-water so far as truth and pulpit ability are concerned, but he must be a first-class promoter and have a hat full of schemes which he learned in a "school" which he attended at "Central" or "Broadway" and which have been tested and tried by an "expert" and so cannot fail to "produce."

A situation such as this is fast catching hold in churches of Christ all over the country. And many good churches where such practices are not yet accepted are continually disturbed and recurringly have their equilibrium upset by the agitation of certain who stay "all shook-up" because they know some church which is sim-

ply growing "by leaps and bounds" because some hot-rod preacher is leading the church in a "real program" of this sort.

Make no mistake, brethren, this kind of loose thinking and worldly mindedness and the disposition on the part of those who know better to placate such an element in the church, has been the launching device for every innovation that has ever plagued the church from its beginning until now, the formidable rock in the midst of the otherwise peaceful waters through which we sail upon which many a good church has been wrecked and has gone down in digression and apostasy.

This crowd in the church does not need to be placated but annihilated, and their progeny should be so thoroughly fumigated with gospel preventative that they will be sterile for all the future.

The lack of adequate and sound teaching in the church is the principle cause of all the difficulties and deficiencies it has ever suffered. And the same great lack is the very fertile soil in which are fastened the roots of all the troubles which are distressing and hindering the church in our day.

Divine truth hidden in the mind of God, then fully revealed in the fullness of time, brought the church into existence in the first place. And by the appointment of its Divine Architect, by the same means, the church is to be sustained and matured as the medium through which the accomplishment of his beneficent purposes and ends are to be achieved. And just to the extent this divinely appointed means is either neglected or minimized by contrast with anything else will the church fail to accomplish these ends.

That which is to be accomplished by the use of appointed means, in the absence of the means, cannot be accomplished.

There has been a growing tendency among the churches in the last two or three decades, to lose sight of the fundamental importance of teaching and to emphasize more and more the social characteristics of "friendliness," "hospitality," "good fellowship," etc. And such has been made a pretty general appeal for the attention and accession of the public.

Stemming from this point of view have come a whole flock of troubles within the church, chief of which perhaps, has been the clamor of the churches for that type of individual in

their pulpits who would best fit into their scheme of things; who would have made a better Good Will Ambassador, President of a Chamber of Commerce, or greeter in some Social Club or Night Spot, except perhaps for the fact that he didn't have enough above the collar bone to qualify in such a competitive field, and so he made a preacher! And now he is described by certain women in the church by such phrases as, "Our preachuh is jus' the sweetest' man," "He's jus' the most social social-minded person you evah saw ... ev'ry body jus' loves him to death" ... "You know he's jus' always on-the-go; why I bet not even the meta reada makes more calls than he does! And in the pulpit, he jus' nevah hurts anybody's feelings." And the reason the preacher himself specializes in these things is because he knows that brethren who hired him expect it of him, and that if he is to hold his job, he would better comply. And so, like the gadget seller from the department store, he leaves his books and his Bible behind and takes to the town, street by street, knocking on the doors as he comes to them, seeking recruits for the yearbook, having forgotten that Paul said, "Am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ." Gal. 1:10.

People who "join the church" under the operation of this sort of fellow do not become Christian, they only "join the church," and so far as their salvation is concerned, they might as well have joined the Kiwanis Club. The Lord himself said TEACHING precedes discipleship and is the means by which such an end is accomplished. Leave off the teaching and substitute admiration for the preacher, the congeniality of the congregation, the inoffensiveness of the pulpit, etc., and you do not make disciples of Christ, but just plain, ordinary sectarians, with no convictions, and who continue to live about as they have in the past.

The only hope of the world in general and the churches in particular is faithful gospel preaching and teaching. Elders and churches therefore, ought to desire and require of their preachers that their chief qualification be the ability to preach and teach the gospel effectively. And then, realizing that such requires much application and that application requires time, try not to load them down with such trifling, time-stealing, and fruit-

less tasks as gadding for gadding's sake.

Paul said to Timothy, "Till I come give heed to reading, to exhortation, to teaching"—1 Tim. 4:13.

—oOo—

Youth Dies as Blood Refused

The above is the heading of a newspaper article which appeared in a local paper of December 22, 1957 under a Kansas City (AP) date line. The news article is as follows: "A 19-year-old boy who agreed with his father that he should not accept a blood transfusion because of their religious beliefs died here yesterday. John Black, Jr., had been hospitalized since Tuesday with a .22-caliber bullet wound in the neck. He was playing with a friend and the gun accidentally discharged.

"The elder Black, who said he is a member of the Jehovah's Witnesses, refused to allow the transfusion, and told doctors his son agreed with the decision. Doctors had warned Black that the youth would die if he didn't get a transfusion.

"John wouldn't have risen to grace if he'd gotten the blood," the elder Black said when told of his son's death."

We cannot but feel a deep pang of sadness for this deceased lad and his father who were duped and betrayed by a false religion into believing that it was wrong to receive a blood transfusion in order to save the boy's life. No wonder that there are so many infidels when a public demonstration such as this is rendered in the name of religion yet is such a perversion of truth. We can easily see how anyone believing God to be responsible for such criminality would consequently have his faith shaken in God. Granting that the boy wanted to live and the father loved him and also wanted him to live, no one could possibly question the honesty of either the father or the son. Though sincerity reigned in the hearts of both, the son nevertheless died. Sincerity was not enough to save his physical life neither will sincerity save one's spiritual life. The father is no doubt grief stricken over this untimely loss, and a sympathetic public joins in mourning because of the useless waste of the lives of its young citizens due to this misguided religion known as "Jehovah's Witnesses." Who can know but that this nation and all humanity may have been rob-

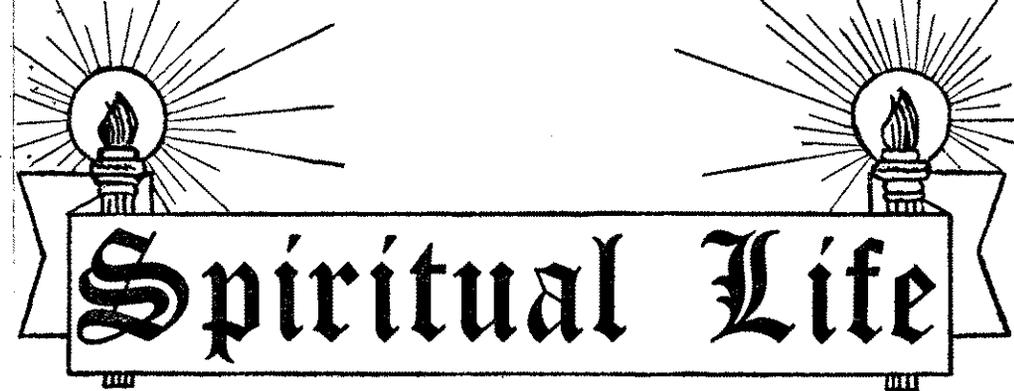
bed of another Shakespeare, an Edison, or a Salk by this religion whose chief aim seems to be that which will galvanize themselves into prominence by boorish insults against a tolerant society. A religion that parades under the guise of Christianity while denying its fundamental principles, even to the bodily resurrection of Christ. The Watch Tower Society busily engages itself in enslaving all around whom it can wrap its octopus tentacles. Once the efforts have been successful, the brain-washing begins with all the fantastic claims and empty promises of which it is capable until its adherents will sacrifice the lives of their children in holding to its baseless effects and man-made decrees.

Believing these decrees to be Divine laws, this father and son are due admiration for their willingness to sacrifice their lives in respecting them. Their error was not lack of zeal or sincerity but lack of knowledge of divine truth. They occupied a like position with those Jews for whom Paul prayed when he said: "Brethren my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God" — Romans 10:1-3. Ignorance of law excuses no one. All the ignorance that might be pled and the zeal and sincerity that might be claimed can never absolve that father and son of the sin of omission that resulted in death.

Is it good to save life? Jesus taught that saving a life took precedence over the prohibitions of the sabbath law that forbade any kind of work. In Mark 3:1-5 it is said, 'He entered again into the synagogue; and there was a man there who had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, Stand forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm, to save a life, or to kill? But they held their peace. And when he had looked around about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.' Here Jesus implies that to fail to do good is to do

evil; to fail to save a life is to kill, even on the sabbath. Yes, it is good to save life. The father should learn, even though it is too late to help his boy, that "to him therefore that knoweth to do good, and doeth it not, to him it is sin. If it is wrong to attempt to repair the physical damage done by a .22 slug, what would make it wrong to cause the damage by discharging the bullet in the first place? If it is right for one to willfully die of an injury when death could be avoided with proper care, why would it not be right to commit suicide? If the only condition is to obtain the consent of one dying, why would self-murder be wrong, seeing the consent is there? If one is half dead and through wilful neglect travels the other half to death, what is the difference between promoting the last half through neglect and the first half by act! The difference is exactly none. The act would be the sin of commission while the neglect would be the sin of omission, and one sin is as heinous in the sight of God as another. In this case, if either is to be considered the greater offense, it would surely be the sin of omission, which results in death, for this would forever remove any chance of saving the life. But the religion that palmed off on this father this travesty must bear the major portion of guilt and stands as the greatest offender. It would have been better for them if they had never been born!

If the physical life was all that would be lost as a result of the impositions and affirmations of a nefarious religion, there would be less cause for alarm. But the physical loss is only the first and by far the least adverse experience to be suffered by those who refuse to harken unto Him who "spake as never man hath spoken." Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"—Matthew 7:21-23. Into what shall these depart who do not do His will? "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels"—Mt. 25:41. The punishment for the wicked will last as long as the "life" for the righteous. "These shall go away into eternal punishment; but the righteous into eternal life"—Mt. 25:46. This eternal fire prepared for the devil and his angels into which the wicked must go is said to be "torment day and night for ever and ever"—Rev. 20:10. A place where the "worm dieth not and the fire is not quenched"—Mk. 9:48.



Vol. 1

January 26

No. 7

THE COURSE OF DIVISION

An article entitled, "The Course of Division" has been making the rounds in church bulletins published by some of our brethren who seem to be frantically seeking some sort of justification for unscriptural, promotional schemes. The article seemingly has more interest in creating prejudice than in instilling truth. Apparently aware of having espoused a cause that cries in vain for scriptural support and being unable to meet the arguments of those opposing such unscriptural practices, these brethren evidently have felt that the next best thing to do is ignore the real issue, impugn the motives of those who differ with them, and attempt to get the less informed to close their eyes to the mystery of lawlessness that doth already work by calling it all just "a preacher fuss." They must know by now that their failure to establish scriptural precedent for their practice cannot be whitewashed so easily. Good brethren, no doubt, will consider such an article a reflection upon their honesty as well as their intelligence to be accused of knowing so little about the Bible and being so void of love of truth to blindly follow a politicking preacher with no higher ambition than to hold on to his job. Furthermore, the article impugns the motives of good elders, who seek to keep the church free from human innovations, by inferring that they have become nothing but little stooges of designing preachers who have cast some sort of hypnotic spell over them.

That divisions have and are oc-

curing in the body of Christ is a well known fact, but who is responsible for the division? Obviously there are those who think the ones actually bringing about the physical separation are always responsible for the division. If this be so, then one could never withdraw himself from a congregation regardless of how ungodly and corrupt it might become without being responsible for the separation. If those doing the withdrawing, in regard to fellowship, are also always responsible for the division, then when a church withdraws from a disorderly person and division is effected to that degree, the church can be charged with it, even though they were following an apostolic decree—2. Thess. 2:6. Division is actually commanded in this passage—a division that separates the orderly from the disorderly. Suppose one-half the membership of a congregation walks disorderly and division results, who is responsible, those withdrawing or those walking disorderly?

There are those who think that the ones retaining possession of the church building must be in the right and those leaving the building must be in the wrong. Of course such shallow thinkers have forgotten that their forefathers of less than 100 years ago had to give up church buildings and start all over in order to maintain scriptural worship. Were they in the wrong? The scripturalness of one's position is not dependent upon retaining possession of the church building. The church at Corinth was

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TO

Donald Townsley
320 Oak St.,
Lebanon, Ky.

ordered to "put away the wicked man from among yourselves." But suppose we turn that around and imagine for a moment that there was only one righteous and all the others were wicked. Would the one righteous have any less responsibility to put away all the wicked away than all the righteous did to put one wicked away? If the one righteous man had put all the wicked away, who would have to do the leaving, and who would have retained possession of the church building?

The Lord wants his people to be a separated people—2 Cor. 6:17. The very word "church" means "called-out." When the church fails to maintain that separated, called-out state, when it mixes up with the world, a division is inevitable if the Lord is to be pleased. If a division is not brought about, that church will lose its candlestick—its identity as the Lord's church. It may remain a church, but it will not belong to the Lord. If part of the membership of a congregation insists upon maintaining that separated state, and the rest are just as determined to mix-up with the world, a division is bound to occur in that congregation. But it is the kind of division which the Lord wants. Jesus said, "Think ye that I am come to give peace in the earth? I tell you nay; but rather division"—Lk. 12:51. The Lord never intended for his people to make peace with the devil either in the church or out. We must maintain that division which he came to give. To the Corinthians Paul said, "I hear that divisions exist among you; and I partly believe it. For there must be also factions (heresies) among you, that they that are approved may be manifest among you"—1 Cor. 11:18, 19. While division is sinful for those responsible for it, Paul here says God will use it to His glory. Division is God's way of pruning the church; His way of testing, proving, and making known those who are steadfast in the faith. Those who love truth will uphold it at all costs; even at the price of being slandered, lied about, having character assassinated, defamed, vilified, and every other curse which can be heaped upon them by Satan's ministers who fashion themselves into ministers of righteousness—2 Cor. 11:15. In order to respect the truth of God and their own consciences, lovers of truth have freely given up comfortable buildings which in many instances have been paid for largely by themselves, desiring rather to be a door-keeper in the house of God

than to dwell in tents of the wicked. Feeling that they could not serve God acceptably among such corruption, they have walked out empty-handed materially but with hearts over-flowing spiritually. When the separation was complete and the smoke of the battle had cleared, there could be no doubt as to who stood approved. The weak; those who lack conviction and travel the road of least resistance; those with whom human opinions carry more weight than divine oracles; those more interested in material wealth than in heavenly riches; those more concerned about being enrolled in the social register than in the book of life; those who love prominence and prestige more than they love prayer and the preservation of truth, and more than they love the salvation of souls, will have been purged out. Then for the faithful people of God a new day dawns and a day star arises in the hearts of all those who insist upon a thus "saith the Lord" for all they teach and practice. Love abounds as never before, both for each other and for their persecutors. The singing of "Blest be the tie that binds" takes on a new meaning. Indeed, "they that are approved are made manifest."

Shall division be encouraged that good may come? God forbid. Though sinful actions of men can redound to God's glory, their actions are not less sinful. Division is sinful, but for whom? For all involved? No, in no wise, unless all involved are guilty of causing the division contrary to the doctrine." Romans 16:17 says, "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine..." What shall be done with those who cause division, not contrary to, but in harmony with the doctrine? Preaching the whole counsel of God frequently causes division. Shall we then charge sin to him who preaches the whole truth if such preaching results in division? Certainly not. That is the kind of division Christ came to send. To whom then shall the sin of division be charged in such cases? All cannot be held guiltless. It must be charged to those who are more interested in following the ways of the world than in doing the will of God, who stubbornly refuse to repent of their ungodliness until those intent upon upholding truth and righteousness can no longer walk with them.

What is the course of division in many places? A few bossy, gossipy women decide to rule or ruin. Some

may be elders' wives who rule over their hen-pecked husbands. Such husbands must forego any decision affecting the church until they have had time to consult their wives or be faced with the embarrassing position of having to reverse themselves after the wives reach a decision. Among this group are the would-be socialites who insist upon making debutantes out of their daughters, but the gospel is not very conducive to popularity essential to such ends, hence they do not want much of it preached. They decry any attempt to rob their daughters of one single liberty which the world affords. They want to put them in strapless evening gowns and have them attend all the social functions including the school dances. They insist upon their rights to wear shorts in public and frequent the mixed bathing pools. They hope to get nominated for some sorority and get their names and pictures in the papers. The preacher cries out against such ungodliness and they yell for his scalp. It is quite easy for them to gain some backing from a few of the "influential" men of the church, because they like to play the horses, bet on ball games, nip the bottle occasionally, and honky-tonk a little now and then and feel uncomfortable when the preacher condemns such practices. Then, too, there are the business men in the congregation who stress community "good will." Good for business, you know. They don't like strong preaching against sin. It might result in the loss of customers. They cannot afford to take a definite stand against wrong. So, with the sisters carrying the ball, ungodly brethren interference, brethren who own businesses refereeing, and a few of the disgruntled and unconcerned quarter-backing from the side-line, which doesn't take much effort, the preacher is run off the field along with those who believe in playing the game according to the "rule-book." In bringing pressure to bear to get rid of the preacher, some have been known to withhold their contributions, hoping to "starve" the preacher out. Once the preacher is gone, the group that ran him off lets it be known in no uncertain terms that they will never stand for another preacher in the congregation, who condemns their sins. Then to gain all the favor and sympathy for their ungodly cause that they can, they accuse the preacher of not believing in taking care of poor little orphans. They remember very little of what he taught them,

but they remember that he said something or other about the church not supporting human benevolent societies which are set up to do the church's work. They feel that in this manner they can create more prejudice and rally more support for their cause than they could if they let it be known that the real trouble was the preaching against dancing, drinking, indecent dress, adultery, etc. This is the real reason the preacher was fired; the other was but an escape hatch. Then a new preacher is imported. One that will slap backs, shake hands vigorously, laughs loud at jokes, preaches sermonettes, condemn nothing and approve everything. If self-respecting brethren can no longer tolerate such an ungodly situation and walk out, they are castigated as "factionists and church-splitters." Again we say such division is the kind Christ came to give. But who is responsible for the separation? Who is causing the division contrary to the doctrine? Is it just a preacher fuss?

In addition to the immorality among the people of the church, human societies have reared their heads as church auxiliaries and are taking over the church's work while confiscating its resources. Less than 100 years ago our brethren were faced with a like situation relative to the societies. They had perhaps less immorality among them. Some brethren then insisted upon the churches building and maintaining evangelistic societies through which the churches could cooperate in preaching the gospel. They were opposed to those who insisted that the church was God's only missionary society; that God specified the church as the organization through which the gospel should be preached, hence it had no right to build and maintain other organizations to do what God had given it to do. Eventually division occurred. Now who was responsible for the division—those who introduced the societies or those who opposed them? Was this just a preacher fuss? The author of the above mentioned article and those endorsing it will not say that it was. They will not charge the division to those who opposed these human agencies. They will say that our brethren then who had to leave their buildings and start all over because of the introduction of these societies were right in opposing them and right in leaving. But today, they tell us we are wrong for doing the same thing. They say it was

right then but wrong now. Then grave issues were at stake, but now it is just a "preacher fuss."

Brethren today are insisting that churches can build and maintain evangelistic societies through which churches can cooperate in preaching the gospel and benevolent societies through which to care for their needy. An example of these is the Herald of Truth Missionary Society and the Boles Home Benevolent Society. Such societies are causing division today just as such societies caused division 100 years ago. But strange as it may seem, the proponents of these human agencies say that brethren were right in condemning such human institutions a century ago but wrong in condemning them today. Has God's word changed in the past 100 years? They say those who promoted the societies of 100 years ago were guilty of causing division "contrary to the doctrine," but those who promote them today are innocent as lambs, and those who oppose them are the trouble makers. Who was responsible for the division that instrumental music in worship caused—those that opposed the instrument or those that introduced it? To ask is to answer. Well, who is responsible for the division today—those who introduced the Herald of Truth Missionary Society and the various benevolent societies, or those who oppose them? Brethren who can peer back through the years and see that the society promoters were responsible for the division that occurred then can hardly

be excused for not seeing the same thing now.

It is not a question of preaching the gospel or the church caring for its needy, nor is it a question of methods and means in accomplishing this. It is not a question of church cooperation. We all believe in these things. The question is one of church adequacy. Is the church sufficient and adequate to do the work which God gave it to do? Or must it build and maintain human institutions before it can accomplish its mission? It is a question of church organization. God gave the church an organization through which to preach the gospel and care for its needy, that organization is the local church with its elders, deacons and other members. Is this organization adequate to accomplish the mission of the church or does it need to build human agencies to supplant the deficiency? Did God give the church a work and then fail to give it proper facilities with which to accomplish that work? God did not tell the church how to preach the gospel and how to care for its needy, but He did give it an organization through which to do it. If it is inadequate, then God can be charged with inefficiency. To argue that the church can build and maintain a missionary society such as the Herald of Truth and a benevolent society such as Boles Orphan Home, is an expression of a lack of faith in the all sufficiency of the church and a charge that God is incompetent. We do not envy the man who occupies such a position!

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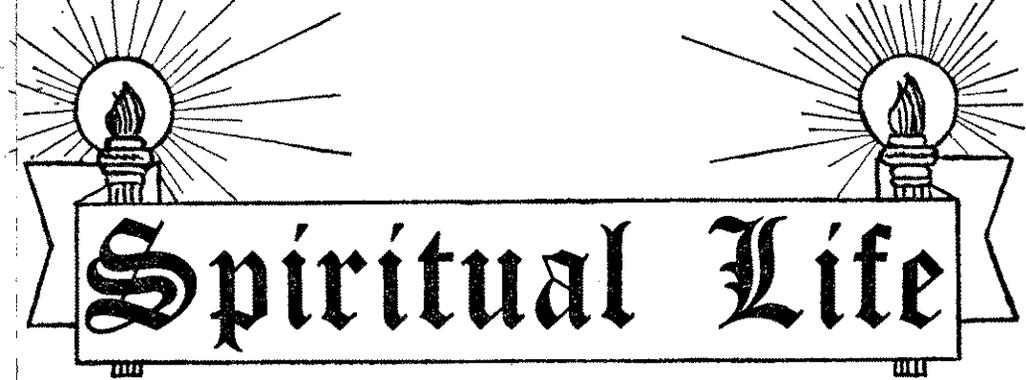
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TO

Donald Townsley
320 Oak St.,
Lebanon, Ky.



Vol. 1

February 9, 1958

No. 8

Mother's Request for Church Building for Funeral Refused

It is always a sad experience when death strikes a family with its crushing blow. Even at best, the bitterness of it lingers despite the sympathy of friends who do their best to comfort hearts shrouded in blackness. If the deceased, while in this life, failed to walk circumspectly, the pain of the survivors is increased and their sorrows multiplied. In harmony with divine truth, whatever gentle words can be spoken and kind deeds done that will assuage the grief which must be theirs, will be spoken and will be done by those who can be touched with the feeling of their infirmities. Only those whose hearts are cold and who cannot weep with those that weep would refuse an accommodation that would in any degree dispel the dark clouds of gloom that hover over the bereaved in such an hour. One might expect to find such disregard for the feelings of others among those nations whose lives are void of God and where the love of Him who died for His enemies is unknown; among those whose citizens are heathen and whose value of an ox exceeds that of a human being; where distorted values cause a human life to bear the price-tag of the cheapest commodity. Yet, such an utter disregard for the suffering and misery of others has recently been demonstrated, not in heathenism where it might be expected, not amid ordinary civilization where even there it would be unthinkable, but right in the Houston and Broadway Church of Christ in Kilgore. Mem-

bers of the church, not only of the above mentioned congregation, but everywhere upon receiving the impact of such notorious action on the part of supposed Christians, stand in stunned disbelief that soon turns to a feeling of deep shame.

On January 20th past, the funeral services of a man was to be held in the Houston and Broadway church building. The deceased was not a member of the church but members of his family are. Some are members of the Houston and Broadway church and some are members of the North Henderson Blvd. church. His mother, with whom he was visiting at the time of his death, is a faithful member of Houston and Broadway. Since members of the family were from both congregations, they decided to ask the preachers from both congregations to conduct the funeral. The mother wanted it in the Houston and Broadway building. She understood the spiritual condition of her son but no doubt felt that some degree of comfort would be hers to have the services in the building which, in her own heart at least, had been dedicated for use by God's people in preaching the gospel, edification, worship and service, and whose contributions were helping to make the payments on the building. In this building she was in the habit of drawing close to God in song, prayer and meditation. To suffer this ordeal in this place of hallowed memories, would provide some consolation to a mother's heart, and outwardly evidence

her faith in her Maker in time of deep sorrow, not that such was necessary. Was this asking too much? But her elders at Houston and Broadway would not allow her this crumb of comfort due to their own deep seated malice and prejudice against others, hence they closed the door of the church building in her face by their edicts and decrees in her hour of greatest need. Only little men with shriveled hearts could be so destitute of even common concern for suffering plights of humanity as to rob a bereaved mother of the consolation to which she had a right, to say nothing of being empty of Christianity, and that too, to satisfy a twisted ego. To have to bury one of her own is sad enough for any mother, but in such an hour of trial to have those to whom she had a right to expect the most, to turn their backs upon such a small request, is indeed enough to crush the life out of the strongest.

If these brethren had refused this mother's request because they did not believe in using church buildings for funerals, allowances for their refusal could have been made with much more tolerant grace. But they are not conscientiously opposed to such. On what ground did they deny the longing of this mother's heart? On the great and stupendous basis that the other preacher whom she asked to assist in the funeral services was preaching for a congregation whom they believed "needed to repent!" Have these elders appointed themselves diocesan bishops? Do they feel that it is their responsibility to oversee and discipline another congregation? Just how much geographical area does this authority which they have delegated to themselves cover? Preachers from within and without the state have and will continue to preach for this congregation against whom Houston and Broadway have pronounced anathemes. Will they also "excommunicate" them and the churches with whom they work? What is the extent of their diocese? We can suggest a couple of scriptures which will help them arrive at answers to these questions if they will show more respect for them than they have for a mother's aching heart. The first is in Romans 12:3 which says that a man "ought not to think of himself more highly than he ought to think," and the second is in 1 Peter 5:2 which tells elders to "tend the flock of God among you." That means to leave

other flocks alone.

They say we need to repent. Well, we know of no one at Henderson Blvd. that claims perfection. In fact, we will be the first to admit our weaknesses. We constantly keep ourselves reminded of the necessity of repentance. Are we at liberty to conclude that repentance is a virtue which no longer has a place in the lives of the Houston and Broadway Church? If not, then by what right are such punitive measures taken by them against others who need to repent. Though we strive to live in a state of penitence, we find ourselves unable to repent of a wrong about which we do not know other than to classify it under the heading of "unwitting sins." May the brethren at the above mentioned church be informed that we frequently mention such sins in our prayers for forgiveness. Are they disposed to say this is too general to be effective? Then again we remind them that we cannot repent of a specific wrong about which we do not know. Unless we have pointed out to us the specific wrong of which we are guilty and regarding which we need to repent, we cannot specifically repent. They say we need to repent, and we ask, "Of what?" In published statements, the elders mentioned above have feigned great love for us and interest in our souls. Perhaps it would be asking too much, especially of those who could stop their ears to the pleadings of a mother bereft of her son, but if they will be so kind as to grant us this one "indulgence" we should respectfully request that their love for us be expanded to include information of what we need to repent.

Should we repent of having planted another church in the same city in which they live? Did we infringe upon their diocese? Should we repent for having taught the all-sufficiency of the Lord's church; that it is adequate to do all that God wants it to do without building and maintaining human organizations through which to perform its functions? Should we repent for having opposed boards, conclaves, centralized controls, and promotional schemes that threaten to destroy the independence of the local church; that would activate the church universal and lead us into Catholicism? Should we repent for having opposed a "social gospel" and for having taught that the "kingdom of God is not eating and drinking?" Should we repent of the opposition which we have mounted against ungodliness and immorality

in the world and in the church? Should we repent for opposing the hand of infidelity that would mar the beauty and destroy the purity of God's last and greatest gift to man—the church of the Lord Jesus Christ? Please tell us of what we need to repent.

On Sunday evening, June 21, 1953 the present preacher for the Henderson Blvd. Church, while in a meeting in Honey Grove, attended the early evening service at Bonham where Bro. Jack King, present preacher for Houston and Broadway, then lived. Brother King asked him to preach in his stead and the invitation was gladly accepted. This preacher taught the same doctrine then that he teaches now. He opposed the same errors and innovation then that he opposes now and with the same degree of zeal and in the same manner, and did so during the Honey Grove meeting. For these same truths and against the same errors, the Henderson Blvd. Church today stands four-square. Will the Houston and Broadway elders now refuse to allow Brother King to speak in their building because of his association then with the Henderson Blvd. preacher who preaches now just as he did then? How far does this guilt by association extend? When does the "fall-out" of sin in regard to which repentance is needed cease to be "radio-active" and therefore non-contaminating? Will they please tell us of what we need to repent? To which of God's laws do we stand in rebellion? Is it God's laws that have been violated or their own edicts? Will they evidence their concern for us by pointing out the specific sin or sins of which we need to repent? We await the proof of their sincerity in our behalf.

Did they deny this mother, one of their own members, the use of their building because they felt that somebody else needed to repent? Let us see. These elders would not hesitate to allow a Baptist preacher to speak at a funeral in their building when members of the family were members of both the Baptist Church and the Church of Christ, and Brother King would stand alongside and assist if asked to do so. Shall we then conclude that the Houston and Broadway elders do not believe that Baptists need to repent? If they were sincere in the first instance, we should be forced to such a conclusion. We believe such a charge would not correctly represent them. But if we refrain from this charge, we shall be forced to make another, that is, they did not

deny their own member the use of the building because of their conviction that someone else over in another part of town needed to repent. The sincerity of their action can be very seriously questioned, because their preacher took part in the funeral away from the church building and the elder that prohibited the use of the church building and his deacon brother assisted in the singing. Our participation was too polluting for them in the church building but the defilement was erased by moving a half block down the street to the funeral home. There they participated completely and cooperated fully. In the light of these facts, who can believe in the sincerity of their action?

What was really back of their refusal? Why can anyone seriously doubt but that their action was an expression of contempt and hate for truth and righteousness for which the Henderson Blvd. Church stands? Why will men consent to be used by Satan to undermine and if possible destroy those who oppose his wicked scheme and devices? How long will elders and church members allow themselves to be used by the archfiend and enemy of all mankind? How long will the good people of Houston and Broadway continue to be led by blind leaders whose consciences have apparently been stultified and whose feelings have seemingly been seared to the cries of the sorrowing while in their hearts truth and righteousness receive but secondary consideration, if any at all, while the name of God upon their lips seems to be but a hollow sound.

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The World's Greatest Book

James P. Needham, Houston, Tex.

Without question more copies of the Holy Bible are sold every month during the year with only limited advertisement than any other book in any month during the year regardless of the publicity given them. Yet, a recent survey showed that the Bible is the least read book of all. This indicates the condition to be described and discussed in this article. What are its causes? What are the results of it? How can we better the situation? But before we study these questions let us reminisce a little.

The time was when the Holy Bible was the center of the American home. One could usually find it in a very conspicuous place, easily acces-

who consulted its pages frequently. No day passed without the parents gathering the family around the fire-side for a period of earnest investigation of its holy contents. In many homes the rule of each day was that a new passage of scripture should be memorized by each child therein and recited at the evening worship.

Such religious fervor in the hearts of so many of our ancestors was not confined to the home, but overflowed into public life and was evidenced upon every hand. As youngsters many of us can remember the old camp meetings many times conducted under a brush arbor, and attended by throngs of sincere people with Bibles under their arms and pencil and note paper in hand, anxious to learn more of the Word of God. In those days all that was necessary to assembling a multitudinous audience of interested listeners was to announce that someone would speak concerning the Bible.

Today we see another picture. The condition which once existed in America is just a fond memory. The Bible is no longer the center of our homes and society in general. In its place can be found television violence, murder mysteries, and lecherous literature of all sorts and descriptions to consume our time and sap our mental capacities. The study of the Bible holds but little interest for the majority, so it is pushed into the back-ground and children are reared in woeful ignorance thereof.

The crying need of our community and others throughout the country is more Bible study. We need to dig

pile," dust off its sacred pages and become thoroughly acquainted with its holy contents. We need to drill our children in it until they know MORE about it than current events, and the happenings of Hollywood. We need to destroy the prevalent idea that Bible study is for children in "Sunday School" and begin to study and teach it in the home of our forefathers.

Of course, the times of which we have spoken had their own bad men—their hardened criminals—even as we do, but who would deny that we have more of such? Our nation today is filled with more violence, juvenile delinquency, and domestic crime than at any time in her glorious history. An unalterable law of science is that every effect has a cause, and this is no less true in the moral and spiritual realms. A common error in most circles of society is to condemn an undesirable effect without trying to discover and eliminate the cause.

Mr. J. Edgar Hoover, chief of our FBI has stated many times that lack of religious training and Bible study in the home is one of the greatest contributing factors to the moral delinquency of our nation. Restore the Bible to its rightful place of prominence in the American home, teach it daily to our youth, and practice its precepts before them and a soul satisfying revolution will be witnessed like which this nation has never known; and what is more important, souls will be saved. Solomon, the wisest ruler of all, said, "Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14-34.

—From BIBLE TRUTH.

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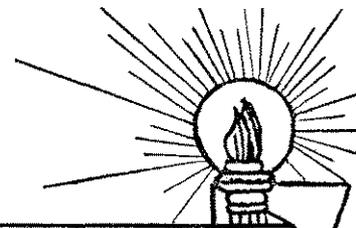
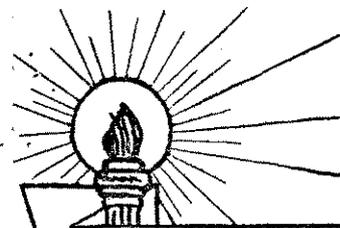
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February 23, 1958

No. 9

DECEPTION AND DISCERNMENT

J. N. Beard, Kilgore, Texas

More than 700 years before the coming of Christ, Amos, a prophet of God spoke these words: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord." Amos 8:11. Hosea, one of his contemporaries writing a few years later, made this comment on the subject: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge. I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

What a pity! People enjoying all the manifold blessings of God, being endowed with all the faculties for receiving and assimilating knowledge, blandly ignoring all admonition to hear the word of the Lord and marching swiftly down the road to destruction!

But what about us today? Are we not just about in the same condition? I think it has been demonstrated too many times of late to need any proof, that ignorance is widespread among those who make up the Lord's body and claim to "walk in the old paths." Oh I don't mean that we are so ignorant in a general sort of way of the teachings of the Bible. We are pretty well acquainted with its mechanical make-up, its proper divisions, etc. Our children are taught to recite the names of the

books of the Bible, names of the Apostles, and many Bible stories and events almost before they are able to talk. I'm speaking of our powers of perception and discernment; our ability to "understand what the will of the Lord is." I maintain we are woefully lacking in this regard. We are like those Hebrew Christians, who, by reason of time ought to be teachers, had need that one teach them again the first principles of the oracles of God. Heb. 5:12. In verse 14 the Apostle said: "But strong meat belongeth to them that are full grown, who by reason of use have their senses exercised to discern both good and evil." Yes, it is high time we started using that which the Lord has given us; a mind with which we can think and reason. Solomon said: "Wisdom is the principal thing; therefore get wisdom: but with all thy getting get understanding." Prov. 4:7.

Our understanding is in direct relation to the use we make of our senses to discern good and evil. There are many things which do not appear on the surface. It takes a little "digging" on our part sometimes, to uncover those things which are not stated but implied. It is paradoxical that we accept without question what some man has written or said, but if it is from the Holy Spirit of God, why we just won't have it until we "pick it to pieces." "We want to know exactly what a given passage teaches," we say, and certainly this is commend-

able. To skim lightly over the scriptures is not only to miss many of the wonderful truths contained therein, but shows lack of respect and reverence for God and His word. But should we not exercise some degree of care when we examine the things which some uninspired and fallible preacher has said? Here is the source of much of the ignorance and confusion which exists in the church today.

—oOo—

Ways and Means Of Deception

Of course the proper exercise of our minds and ability to reason is no guarantee against deception. Jesus said it was possible for the very elect to be deceived. Matt. 24:24. However, some who contend for church support of "Brotherhood" homes and like projects must share in the responsibility for the deception being practiced throughout the land. This is not to impugn the motives of anyone. Perhaps many have unwittingly contributed to this deception. Nevertheless, the result is the same, as far as the person on the receiving end is concerned. Now for some specific instances of this deception.

The "there's-nothing-wrong-with-an-institution" argument. This one has been changed from time to time, as circumstances demanded. For a long time "our" institutional homes were defended "as is." That is, it was freely admitted that they were human institutions and defended as such; but lately some one "higher up" has thrown the switch presumably throwing more light on the subject, and lo! they have become Divine. As early as September, 1956, one Gospel Advocate writer was using the "home-restored" argument. But right now we want to deal with some other things he said about the homes. In an attempt to prove these institutions could be scripturally supported from the treasury of the church, he said they were exactly like a home which a church might set up to care for its own needy saints. Of course a "home" to them sometimes means a place, sometimes a relationship—a family relationship. But let's consider what was said by this writer, and then some of the things which are not said but are implied. After quoting some brother who said a church could scripturally rent a house, furnish the necessary equipment, place some needy children in it, and hire some one to care for them,

he said, quote: "What do you have? You have an institution, a human institution, which the State would designate as a "Child-caring Institution." This is EXACTLY LIKE (emphasis mine, JNB) the orphan homes. Meaning, of course, a home like Boles Home or Childhaven. He doesn't elaborate on the point. He just makes the statement and evidently expects all who reads to accept it without question.

Now anyone who is interested enough and willing to accept valid evidence can know that there are some essential differences in the two kinds of "homes" outlined above. I think we have failed to stress this point enough. Individual Christians may have many differences, yet they cannot be essentially different and be acceptable to the Father. He requires that we all be one in those qualities which set us apart and make us His. The same is true in respect to the church and denominations. There are some non-essential differences between the church of the Lord and her religious neighbors, and then there are some so radically different as to set her apart from man made organizations and make her distinctive in her field. One of these is her organization and function as a church. No church has a right to turn over even a part of her responsibilities to some other organization to perform for her. She can not scripturally form an alliance with other churches to do that which is the responsibility of all of them. Do not ask for proof? I simply appeal to your respect for the silence of the scriptures. That which is unauthorized either generally or specifically must be left off, or else we lose another essential difference between the church and denomination-ism.

What are the essential differences in an arrangement which a church might make to care for her needy, such as we have already described, and an institution like Boles Home or Childhaven? Here are some of them:

1. The institutional homes have their own board of directors, superintendent, staff of teachers and other workers. They are a complete entity, a separate body that uses methods of its own choosing, just as a church might do. This board is composed of men (not necessarily elders) from several congregations. Is this "exactly like" a local church with her elders and deacons taking care of her own

Needy members? Is it "exactly like" a church which finds itself with more destitute saints than it can care for calling on other churches to help her take care of them?

2. It is a business. "Our" homes operate farms, dairies, sell poultry, hogs and cows to supplement their income. Now all this is good—from a business point of view. But where is the authority for churches to subsidize a business? Suppose you were an elder and some member who was being cared for from the church treasury decided to go in business for himself. What would you do? Would you be in favor of cutting him off, or would you continue to subsidize the business in order to help him?

3. It is a planned program of benevolence. I know that there are those who make light of the idea that there is a difference in the way a church should function in benevolent work. They accuse those of us who insist on following the divine pattern of making a law where God had none. They hoot at the idea of emergencies. Nevertheless, facts are facts and they are sometimes hard to ignore. After all the ridicule has ceased, there still remains the fact that in New Testament times no program of benevolence was engaged in except under extraordinary conditions; then the help was given and applied under the direction of churches. No elaborate machinery was set up. No other organization was needed and none was used. Is there a difference?

4. It is a program of general benevolence. The institutional homes do not confine their work to orphans nor homeless children among Christians. It is a program of general benevolence. Check through the record of New Testament church activity. Would you say that their work of caring for the poor was general or special in its nature? Was it directed toward the saints or the world in general? The principle requirement for admission to one of the children's homes among us is that the applicant be recommended by the elders of some church. It doesn't matter whether it is a fatherless child or not. It doesn't necessarily have to be from a Christian family whose home needs to be "restored." This places the church in the field of general benevolence, and she takes her place alongside the Roman Catholic church and her offsprings. She thereby loses another essential difference.

5. It is a subversive system. It

prates incessantly of the good it does and what a wonderful work it is engaged in, but worse than that it condemns those churches who will not contribute to it. By their high sounding phrases, "great swelling words," threats and innuendos, elders and churches are deceived and coerced into falling in line. It is indeed a system of subversion.

Is there a difference? Is such a system "exactly like" a church going unobtrusively about her work of caring for her needy without any fanfare or high pressure selling campaign? Surely one who has "exercised his senses" can discern the difference.

6. They are answerable to no one. They are a body politic, an autonomous body just as is the church. They have their own bylaws, formulate their own policies and no church nor individual can say them "nay" in anything they choose to do. Is this "exactly like" a home set up by a local church to care for her needy children? No, a church can and should remove from office elders who become derelict in their duties and cease to be scriptural elders. The benevolent boards enjoy a unique and exalted position in this respect. Not one contributing church or anybody else has the right to even question a decision that is made by them.

7. It is a system of "visiting" by proxy. As Brother John T. Lewis and others have pointed out, it acts to hinder churches in their practice of pure and undefiled religion. James 1:27 is a favorite text of the institutional brethren. It is (mis)used more than any other. Yet, if the word "visit" means what they say it means, their argument on James 1:27 falls flat. They say the word means to give personal attention to, and they are right in that. It actually means to "inspect, to look over." That being true, how can we "visit" our needy children and old folks by carting them off to some "home" somewhere? Does visit mean to inspect them, look them over and then haul them away and send a check for \$20 or \$25 per month to pay some one else to visit them for us? Is that "exactly like" a church making an arrangement within her own framework to care for her indigent members?

Yes, it is high time we started using our "senses." The apostle Paul said: "Let no man deceive you with empty words: for because of these

things cometh the wrath of God upon the sons of disobedience." Eph. 5:6.

—oOo—

The Cause of Controversy

W. R. Jones via Greggton Messenger

Controversies within the church may be undesirable. But, inasmuch as they are generally caused by the creeping in of foreign and perverting influences, they are sometimes very necessary. They help to purge the church of false doctrine and to retain the purity of the faith. Controversies within the church will cease when the church holds loyally to Jesus Christ, and His word alone.

The kingdom must be kept free from treason. The church is not an institution to exalt the varying opinions of men, but a community of believers who have their hope fixed in Christ alone, and who find unity in making all things according to the divine pattern. Every influence that contaminates the purity of the gospel begins to form into a separate system. This system will then beget a sect or a denomination, which in turn eventually separates itself after having done its harmful work. Hence the folly of sectarian loyalty is evident. For this reason, also, it becomes

necessary at times for Christians to **CONTENT** very earnestly for the faith delivered once for all to the saints. (Jude 3).

Only a fool would deny that there is much controversy within the church of Christ today. The work and government of the church has been polluted by the introduction of Institutional Orphan Homes, Brotherhood Homes for the Aged, Brotherhood Orphan Homes, Sponsoring Churches over Brotherhood Projects, Church Camps and recreational projects, Church supported Colleges, Fellowship Halls along with Church Kitchens and a general spirit of liberalism. All such leads away from the simplicity and autonomy of the Lord's church.

But what can be done to halt digression? More saints need to take their heads out from under their wings, face the facts, study to be informed and **CONTENT** earnestly for the faith. We must stop expecting a few loyal preachers and elders to do our fighting for us. We need to quit hiding behind indecision, drop our "I'm not on any side" attitude, stop handling the exponents of error with kid gloves and **STAND UP AND BE COUNTED FOR TRUTH'S SAKE** regardless of what the cost may be **RIT IT TAKES COURAGE, DO YOU HAVE IT?**

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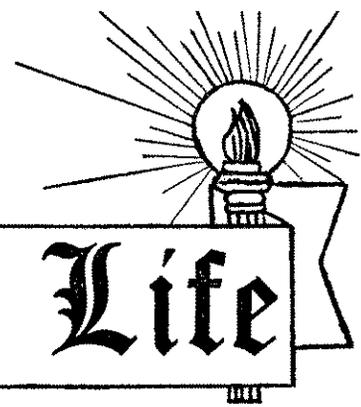
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Spiritual Life

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No. 10

HOBBY-RIDER

James R. Trigg, Overton, Texas

We hear much talk today about certain preachers being "hobby-riders." I am sure that there are some hobbyists, but I just as surely believe that some are falsely so branded. In order to understand clearly the topic let us notice the definition of the word "hobby." It is defined thusly: "Something a person especially likes to work at or study apart from his MAIN BUSINESS; any favorite pastime or topic of conversation."

According to the above definition, anything that a person especially likes to do apart from his MAIN BUSINESS is a hobby. A gospel preacher who is doing his duty, his main business, of preaching the truth and exposing error is often declared to be a "hobby-rider" by those who stand not on a "thus saith the Lord" (I Peter 4:11). The gospel preacher is to preach the word, reprove, rebuke, and exhort, with all longsuffering (patience) and teaching. (II Timothy 4:2). He is to speak the truth in Love (Eph. 4:15). He must by God's Word expose error. (II Timothy 4:2, II John 9-10, I Thess. 5:21, Acts 20:20). He must rebuke before all those who sin, either Christians or alien sinner. (I Tim. 5:20, Acts 2:36). His main work is "to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3).

To speak out against things for which there is no Bible authority is not "hobby-riding;" it is the thing

which faithful stalwart of the cross must do to save men from the torments of hell, who have heaped to themselves teachers after their own lusts (II Tim. 4:4-6). It is a part of the main work of teachers of righteousness. It is not just a favorite topic of conversation. It is not pleasant for gospel preachers to have to rebuke men in sin and expose error, but for those who love truth and the souls of men it is necessary often to do this in execution of their work as a gospel preacher.

When men cannot find commands from the Lord, New Testament examples, or necessary implications in God's Word for their promotions, human organizations, and man-made projects done in the name of the church, they turn to name calling. They shout "hobby-rider" to those who will dare speak out against things for which there is no Bible authority. Of course those who maintain and promote these things can preach and promote their "pets" in every speech and letter and not be branded as a hobbyist. If another preacher speaks one word against it he is then a "hobby-rider." As gospel preachers we should be "promoting" only the Gospel of Christ and the blood bought church of Prince Immanuel. If all spent as much time speaking for the all sufficient church of God as some do speaking for human institutions much more could be accomplished toward saving the souls of this lost and dying world in which we live. When a preacher

leaves his main business, preaching the gospel, to promote human schemes, and etc., and when his delight is in those things rather than the pure gospel of Christ he has become a hobbyist. Sometimes the biggest "hobby-rider" of all is the one who shouts "hobby-rider" loudest of all at someone else.

It is high time brethren everywhere remove the hate and prejudice from their hearts, and quit shouting "hobby-rider" and turn their efforts and attention to following the inspired scripture which furnishes us completely unto every good work. (II Tim. 3:16-17). The sword of the spirit is the only hope for unity among members of the body of Christ. Men should give up all that they cannot find authority for in the Book of Books. Let us follow the pattern of divine revelation. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus (by his authority), giving thanks to God the Father through him." (Col. 3:17). Then we could all join together in singing the grand old song written by Brother Austin Taylor:

What-e'er you do in word or deed,
do all in the name of the Lord;
Do naught in name of man or creed,
do all in the name of the Lord;
Be not deceived by worldly greed,
do all in the name of the Lord;
The Spirit says "in word or deed,"
do all in the name of the Lord;
If you are toiling for a crown,
do all in the name of the Lord;
O do not trust in world renown,
do all in the name of the Lord;
Till toil and labors here are done,
do all in the name of the Lord;
Dear Christian friends, if you'd be one,
do all in the name of the Lord;
Do all in His name,
Do all in the name of the Lord;
In word or deed, as God decreed,
do all in the name of the Lord.

—oOo—

Looking For An Escape Hatch

We can hardly blame the elders and preacher at the Houston and Broadway church in Kilgore for attempting to cover their embarrassment and seeking a way out of their dilemma brought on by their refusal to allow one of their own members the use of the church building in which to hold the funeral services of a member of the family because the family had asked us to have a part in the funeral. Now they think they have found an escape hatch by saying, so we are

told, that the mother agreed to the change and "consented" to having the funeral moved to the funeral home instead of having it in the church building. That she "consented" to the change has never been under question. Certainly, she "consented," but only after a back-room conference with the elders at Houston and Broadway. She did not of her own volition make the change. Many victims have "consented" to part with their money upon feeling the cold muzzle of a six-shooter poking their ribs. But such "consent" does not make robbery less sinful. The kind of pressure exerted upon this mother by the Houston and Broadway elders, goaded perhaps by the preacher, has never been under discussion. Such does not change the facts in the case nor effect the principles involved.

The facts remain the same. A mother, member at Houston and Broadway called and asked us to assist in the funeral services of her son. She emphasized that it would be conducted at the Houston and Broadway Building and wanted to know if we had any objections to having a part in the funeral if conducted there. Certainly we had no objections. Upon hearing that we had been asked to assist in the services, the elders paid this mother a visit and as a result, the funeral was moved to the funeral home. It still stands that the mother originally wanted the service in the church building, and the elders would not allow it because we had been asked to have a part, and now seek to justify themselves on the basis that they gained the mother's "consent" to move it. They would not allow their building to be used, not because they were opposed to funeral services in the church building, but to show their contempt and hate for those who were formerly their brethren and their scorn for the truth for which those brethren now stand. Anyone attempting to justify those elders in their action must fall into the same category of hate and scorn occupied by them.

Other Christians have been shocked and amazed at their action as noted below from quotations from letters which we have received:

"Your article—a mother's request—was very touching. Tears just had to fall. I just didn't know how elders, or anyone else for that matter, can be so cold-hearted to any one..."—Gilmer, Texas. "It seems like the meanest treatment received is from our own brethren..."—Monticello, Ky. "Your latest issue telling of the 'Re-

quest for Church Building for Funeral Refused' takes the cake. As Tom Warren would say, 'Of all the ungodly and Christ-denying doctrines, this is the main one...'—Russellville, Ala. "In regard to the Houston and Broadway 'Funeral' incident, I must say it is a sad day in the church when brethren become so prejudiced that they would grant privileges to Sectarian preachers that they deny to a brother in Christ. I have been denied the use of baptisteries by some of the brethren, but never the right to conduct a funeral in their building. Yes, it is a sad day when we are refused church buildings to bury our dead and baptize our converted, simply because we will not endorse the schemes of promotional minded men..."—Greggton. "That takes the cake! How ridiculous can people be? But I feel that the whole thing will 'back-fire' on Jack King and those elders and before it is over, they will be sorry they made such a 'cantankerous' move. At any rate, this is just further proof that the 'waters of Israel' are truly 'troubled'..."—Greenville. "I appreciate you and all the brethren and sisters there for your stand for the truth..."—Cooper. "The shameful refusal of Houston and Broadway to allow the building to be used for the funeral will hurt them, perhaps, as much as anything they have done since the cleavage..."—Beaumont. "The action of the Houston and Broadway 'Elders' in refusing their building for the funeral shocks me and I was prepared to expect the worst from those fellows. They not only have no respect for the word of God, but none for ordinary civility as well..."—San Antonio. "I thought we have been the victims of prejudice and vindictiveness here as grave and serious as I could well imagine, but the situation there regarding the refusal of the Houston and Broadway building for a funeral takes the cake. If such doesn't react disastrously on the elders there and their 'rule' over the church, then we should never marvel at the enslavement of the Catholics. A circulation of your article should bring people to their senses and the preachers in that area certainly cannot accept and acquiesce in such behavior. How the preacher, Jack King, can stomach such is unbelievable if there is an ounce of righteous principles in his soul..."—Tulsa, Okla.

There are but a few of the quotations from some of the letters which we have received in regard to this

incident. They are a fair sample of the feelings of disgust that ought to characterize every true Christian. Again we ask, "How long will the good people that are left at Houston and Broadway continue to allow their senses to be deadened to the feelings of others and benumbed to the higher, nobler ideas of Christ by following the leadership of men whose apparent disregard for truth and righteousness has made the church in Kilgore a laughing stock in surrounding communities?" How long will you do it?

—oOo—

If The Blind Lead

Recently there came to our attention a bulletin, not from the Catholic Church, nor even from the Christian Church, but from the church of Christ from which we quote the following: "It will take the interested, energetic, cooperative work of us all to accomplish the task set out before us by the elders. We are all needed. Let us put behind us all doubts, all fears, and all objections, and let us labor with a will. Should you think that you can't do this, please consider the following analogy: 'When a duly appointed leader in the army gives a soldier an order, that soldier must carry out that order to the best of his ability, or he will be called on to explain and account his actions before the judgment seat of a court martial. If the order was wrong and shouldn't have been given, the one giving it will have to give the account, not the soldier.' If the elders direct the soldiers in the army of the Lord to do something; those under their submission must do the best they can or give an account to the Lord someday. If the thing directed to be done is not right, then the elders will have to give account, not U."

It would be difficult to find a larger cobblestone of error in the paved pathway to perdition than that embodied in the above article. Such a dangerous and demoralizing plea could easily destroy the church of the Lord completely in less than one generation if given serious consideration by the members. This attitude is not an isolated case. Efforts are being made in the brotherhood to create the impression that elders are little replicas of God and are not subject to question, especially so when reaching decisions relative to matters affecting the church. More has not been claimed for the pope regarding his supposed infallibility.

It seems that some members are

better acquainted with the teachings of God's word than certain elders and preachers had hoped, hence they are having no little trouble selling their promotional schemes to an enlightened membership. To expediate their plans, they hope to instill in the members blind faith for the elders and are preaching member-irresponsibility.

Let us look at this idea that "if the thing directed to be done is not right, then the elders will have to give account, not you." We wonder if this applies only to members of the church of Christ or could it be enlarged to cover a multitude of sins and errors characterizing the rank and file members of the various denominations? In that case, good, well-meaning people from every church will be saved, only their leaders will go to hell. Could it be that the subscribers to this theory never read what Jesus said about the "blind leading the blind and both falling into the pit"? (Matt. 15:14). Not just the leaders, but both shall fall. The fact that the blind did not know the leader was also blind, did not prevent the fall nor soften the pain caused by it. Peter warned against false teachers that bring in "destructive heresies" and said "many shall follow their lascivious doings"—2 Peter 2:1-3. Elders are not immune to bringing in these "destructive heresies." Paul told the Ephesian elders that from among themselves there would arise those "speaking perverse things, to draw away the disciples after them"—Acts 20:30.

SPIRITUAL LIFE

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To Uphold the "Word of Life"

H. OSBY WEAVER, Editor — Box 822

SCHEDULE OF SERVICES

SUNDAY

Bible Classes
—9:45 A. M.
Morning Worship
—10:45 A. M.
Evening Worship
—7:30 P. M.
Young People's Class

WEDNESDAY

Ladies' Bible Class
—9:30 A. M.
Mid-Week Classes
—7:30 P. M.

So, elders can become false teachers just as others can and do, and they can lead disciples astray from the faith.

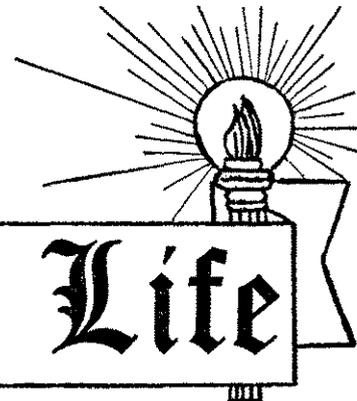
The apostle John admonished, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false teachers (prophets) are gone out into the world"—1 John 4:1. What difference would it make whether one proved them or not if those following the false prophets are irresponsible? It is unthinkable that one could conclude that the false teacher stands condemned for teaching false doctrine, yet the one to whom it is taught is blessed for embracing it. As long as one remained a misdirected follower of the elders, he would be guiltless of any unscriptural order executed, but if he ever induced anyone else to go along with him in it, then he would become a leader and not a follower, hence he would be condemned. Thus it is reduced to the ridiculous situation that one can be blessed for believing and practicing a thing that he would be condemned for teaching!

Those who subscribe to the fallacy that one may follow the erroneous directions of the elders with impunity, should refresh their memory with such divine directives as, "We ought to obey God rather than men"—Acts 5:29. Paul instructed Timothy in regard to his relation to elders, not to follow them blindly, "but them that sin reprove in the sight of all, that the rest also may be in fear"—1 Tim. 5:20.

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TO

Donald Tomalley
320 Oak St.,
Lebanon, Ky.



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DOUBLE-TALK

"Double-talk" is talk that evidences the presence of deceit and hypocrisy in him who uses it. James 1:8 refers to one so afflicted as a "double-minded man, unstable in all his ways." "Double-talk" is expressed in the following ways: (1) Thinking one way and talking another; (2) talking one way at one time and a contradictory way at another time without having changed convictions; (3) affirming belief in a certain thing which is understood by all because of a common definition, while giving that thing a strange meaning which is not in harmony with the general accepted definition, for the express purpose of deceiving. It is a case of leaving a certain, intended impression in order to bring oneself into the favor of another, without which one could not accomplish his aims, while actually holding to a different position. This is nothing but cheap fraud perpetrated by "double talk." A double-minded man engaged in double-talk is an evil man with an impure heart.—James 4:8.

All of those who have stood firmly against errors and innovations of divers kinds in the church have experienced, no doubt, the disappointment that comes from associating unknowingly with double talkers. It is enough to crush the spirit of even is lion-hearted to learn that former supposed close friends and trusted associates have practiced double-talk upon one while reposed smugly in his confidence and while busily engaged in betraying that confidence.

We cannot successfully explain the actions of elders of the Lord's church who reach certain decisions after sober reflection, decisions that affect the church and men's destinies, and then under pressure will reverse themselves and deny that they ever reached the former decisions. If one or two of the elders insist upon holding to the former decisions lest they sacrifice principles of righteousness, the others seemingly have no compunction of consciences over fleeing the field of battle, taking up positions favorable to the pressure group, denying that they reversed themselves, and leaving the steadfast to be made a scape-goat. Such action demonstrates their incompetence to watch in behalf of men's souls and leaves the most sober in bewilderment.

Double-talk is not confined to religionists. It manifests itself in business, politics, and social activities. It rears its ugly head in the execution of relations between nations. It is seldom lacking in Russian Communist Propaganda. Communist Russia affirms her belief in democracy, but the Communist definition of democracy is not that which is commonly understood. Attempting to soothe the misapprehensions of her inquirers while veiling her real aims, she gives strange meaning to "democracy" and affirms her belief in such. "Democracy" to a Communist is Communist dictatorship and leadership throughout the world. That is the kind of democracy in which they believe,

hence they do not believe in democracy at all. They claim to believe in free elections, but "free elections" in a Russian Communist's vocabulary means an election in which there is but one candidate to vote for, and one has the freedom of voting for that candidate or not voting at all. This is nothing but Communist double-talk.

Roman Catholicism, a religio-political system, also has its double-talk. They say they believe in freedom of religion, but freedom of religion to a Catholic means Catholic freedom. They do not believe other religions are due the same consideration as the following quotations show: "From what has been said, it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man." (Leo XIII in The Great Encyclical Letters). John A. Ryan tells what the Catholic attitude toward religious freedom would be if Catholics came to power in this country. He said other religions would be permitted to "carry on their own form of worship, providing it is within the family circle or in such an inconspicuous manner as to be an occasion neither of scandal nor perversion to the faithful." (The Catholic Principles of Politics). Of course "faithful" in this quotation means Catholics. December 8, 1864 Pope Pius IV issued his papal "syllabus of errors." Number 15 states that the Catholic Church has the right to require the state not to leave every man free to profess his own religion. In the light of these quotations, Catholic affirmation in the belief of religious freedom is double-talk.

Double-talk, however, is not confined to Communists and Catholics. It is practiced by some of our own brethren. They make it their mainstay in their efforts to justify many of the popular brotherhood promotional schemes. One example is their use of the word "home." One time they use it to mean a place and the next time it refers to a relationship. Surely they know the difference and if they do, then they are engaged in double-talk. This question is asked: How can the church build a home for a preacher if it is unscriptural for it to build a home for an orphan? Relative to the preacher, the home is a "house," but in regard to the orphan, the home is a relationship. The church has a right to build a

house for a preacher, and we know of no one who opposes its building a house for an orphan if the need arises. The mixing of the use of the word "home" in an effort to justify the church's building and maintaining human institutions, is nothing but double-talk.

These brethren also affirm that they believe in the "all-sufficiency" of the church and then turn and declare that the church is not all sufficient to discharge its benevolent responsibilities. They will readily agree that the church has a benevolent responsibility just as it has an evangelistic responsibility, but, while the church is its own evangelistic society, it is not its own benevolent society, they say! Yet they declare they believe it is all-sufficient. This is double-talk! In an effort to escape this dilemma, they say they believe in the all-sufficiency of the church but that it is not all-sufficient for a home! Well, no one affirms that it is, but because the church is not a home, shall we conclude that it is unable to care for its needy without building a human institution or maintaining another organization? To reach such a conclusion is to deny that the church is sufficient to do the task which God assigned it. What then is their definition of the "all-sufficiency" of the church? They mean that it is all sufficient to do every thing which God commanded it to do except that which they desire to turn over to other organizations, then institutions designed and built by the frailties of human wisdom must be called upon to supplant the deficiencies of the Divine Mind. These brethren announce their belief in the independence of the local church, then insist upon practices that destroy its autonomy, hence we are fed a steady diet of double-talk.

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Thanks

The limitations of time make it impossible for us to answer personally all the cards and letters which you have sent us expressing your interest in and appreciation for this little paper. Please allow us this means of saying how grateful we are. Your commendations are a source of encouragement to us. We love to receive them. Thanks!

Changing Attitudes Toward Truth

James R. Trigg, Overton, Texas

The purpose of this article is to challenge our thinking during this time of changing attitudes toward the truth of God. These changing attitudes make the consequences inevitable if they continue as they are.

I have before me as I write a tract written by Brother W. S. Willis entitled "Why I Left the Christian Church." For some time Brother Willis was a preacher in the Christian Church after he was put out of the Baptist Church for preaching the truth which conflicted with Baptist Doctrine. In 1939 he became convinced that the Christian Church was in error on the instrument of music in worship, the missionary society and other things. Being concerned with doing what the New Testament commanded, he obeyed the gospel and was added to the church of the Lord. He wrote a very good tract concerning the reasons why he left the Christian Church. On the last page he summed it up by writing: "Last but not least, the Church of Christ does not use ONE DIME of the money contributed by the members for mission work to pay salaries of secretaries, managers, or promoters. It ALL goes to the evangelist and to the field for preaching the gospel. (Emp. mine—JRT). The Christian Church uses about 75 percent of every dollar collected to pay the salaries of general secretaries, state and home secretaries, and promoters, 25 percent getting to the mission field."

This was true of the church in 1939, but brethren and friends, it is not true today! Much of the money that is given by members of the churches of Christ for "mission work" today goes into paying the salaries of secretaries, managers, and promoters. Check some of the financial statements of nationwide, or worldwide programs engaged in by churches of Christ, such as the Herald of Truth, and you will see that a considerable amount of money is used to pay secretaries, managers and promoters.

In 1939 Brother Willis said "not one dime" was used by the church for such, but not today. The times have changed. I realize that what is being spent for us today is a very small percent, nowhere near the 75 percent spent by the Christian Church in 1939, but what will it be in five, ten

or twenty years from now? When the missionary society first began, only small percent of the money was used for promotion, but look at it in 1939. What will the sponsoring church programs be in a few years?

In a large Texas city the telecasting company offered congregations of the church free time. The congregations turned the time over to a sponsoring church, one of the big churches "on the march." This marching church had to set up an organization and hire a secretary and a choir director before they could telecast. Then they began to beg the other congregations of that city to send them money to help pay the salaries. The TV time was given free to all the congregations to begin with. (The moral of that story is, according to present day promotional ideas, that the churches cannot afford to be given free TV time. It is too expensive—H. O. W.) Whose work is it now? Yes, attitudes have changed since 1939.

Some try to defend the sponsoring church projects with all their promotions by saying, "Well, it is the same thing that we have been doing for the last 50 years." This is not a just defense of these things to begin with, and in the second place the statement just is not so. The church was not doing things that way in 1939. Where is the scripture for one congregation overseeing the work to which many congregations are equally related? I Peter 5:3 commands the elders to tend the flock which is among them. Where is the scripture for promoters and managers? Where is the scripture that sets the precedent to spend much of the money contributed to the preaching of the gospel to promote such a project? Where is the scripture that would give one congregation the right to maintain a program larger than it is able to support?

To further show that attitudes today have changed, notice the following quotation from the Tulsa Lectures, 1938. This was made by Brother E. R. Harper, one of the preachers for the Highland Church of Christ in Abilene which sponsors the Herald of Truth. "A congregation has no right whatever to bind any other congregation to any program of work of its own selection. Each congregation must retain its autonomy. Any effort that destroys the independence of the local congregation runs straight toward sectarianism, if not ROMANISM." If this was truth in 1938 why

is it not the truth in 1958? Brother Harper, who does not practice what he taught in 1938, expresses in that statement the inevitable consequences of attitudes today, unless we awaken to following the all sufficient word of God.

—oOo—

An Old Couple's Sermon

Rudi Rischer, Munich, Germany
via D. Lipscomb Babbler

Throughout the years I have heard many wonderful sermons which I have forgotten again, but one sermon have I seen and it has remained in my heart unto this day. It happened on a Sunday morning when I was on my way to one of the two small congregations in Munich, Germany. It was a cold and windy Sunday in November.

After I got out of my warm bed, I looked through the window which was covered with ice ferns. New, deep snow had fallen during the night and had covered the streets of the city. I tried to decide whether I should go to the worship service or should stay at home and just read the Bible.

I realized that the congregation would miss me, for I was the only song leader they had. On the other hand I would have to walk half a block to catch the bus to church. Finally I decided to go, but only because I had to lead the singing.

While I was riding the bus, I noticed two people trying hard to make

their path through the deep snow. I recognized the people, and I also knew where they were going. They were Brother and Sister Trollman, a faithful couple who attended services every Sunday. Brother Trollman was a man in his eighties, who had lost his eyesight. His only guidance was his 78-year old wife, who was lame in one foot.

They lived in a small two-room apartment, and received a little support from the government. Because they could not afford to ride the bus to church, which was about three miles away from their home, they walked the distance every Lord's day.

Here was I—sitting in a warm bus, unwilling to go to church, forced only by my duty as a song leader and there, outside in the cold weather two old people driven to church by their love for the Lord.

I was not able to do anything but blush, ashamed of myself and the weak faith and love I had proven for my Lord. I felt like an evil doer in court being judged by my own conscience.

This old couple, without their knowledge and without one word, had taught me a greater lesson than ever could be said in words. Through the example and influence I realized one thing; the only true motive of a Christian attending services is his strong love toward God.

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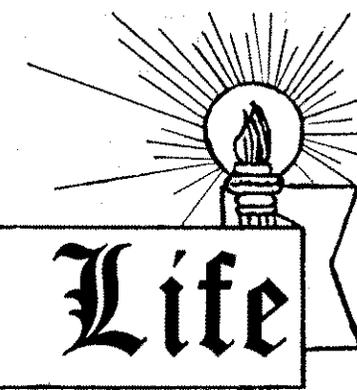
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TO

Donald Townsley
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Spiritual Life

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No. 14

DIVINE PATTERNS vs HUMAN PATTERNS

N. Z. Crass, Dallas, Texas

The importance of a divine pattern is not generally appreciated. It not only teaches the truth, but it is also designed to correct error by its proper use. As is evidenced by current church problems.

Heaven saw the need and gave the divine pattern for the tabernacle. "And the Lord God warned Moses to build all things according to the pattern shown him in the mount"—Heb. 8:5.

And Jehovah God gave to Christ the divine pattern by which He was to build the church. "For the words which thou gavest me I have given unto them and they received them . . ."—John 17:8. "For I spake not from myself; but the Father that sent me, He hath given a commandment what I should say, and what I should speak"—John 12:49.

A pattern must be capable of reproducing its own true likeness, or self. A failure in this would disprove its claim to be a pattern.

Long years after the church of our Lord was established on the earth, human wisdom set about to alter the divine pattern or plan which the Lord had given. This divine pattern, among other things, has to do with the terms or conditions upon which God offers pardon or the remission of sins. The alteration of the divine example is seen in the attempt of human wisdom to offer pardon to the unsaved on less terms than the Lord has set forth in the gospel of Christ.

A movement was begun by Luther, Calvin, Wesley and others more than a century ago, in which they became

the advocates of the theory of justification by faith alone. By grouping a number of passages of scripture, which ascribe salvation to faith, they began to proclaim this new doctrine to the world. And by their earnest efforts many good people have accepted their error. The only time the expression "by faith only" is mentioned in the Bible, the inspired writer declares it is not so that men are justified by faith only — James 2:24.

Let us now look to those passages the advocates of this theory build their hopes upon. The following passages are relied upon by them which they suppose sets forth their theory. They base their claims upon the examples of pardon which was extended during the personal ministry of Christ. Note the following examples:

1. The sick of the palsy — Matt. 9:2: "Jesus seeing their faith" — the faith of the four—Mark 2:3.

2. The sinful woman—"She loved much." This was manifested by her "tears" and "hair".

3. The man born blind—John 9:6, 7. At the command of Jesus, he went away and washed and came seeing.

4. The woman with an issue of blood—Luke 8:43-48. She touched the border of his garment and declared in the presence of all the purpose for which she touched him.

5. The blind Bartimaeus — Mark 10:52. He besought the Lord to have mercy on him. At the Lord's invitation "he sprang up and came to Jesus."

6. The thief on the cross — Luke 23:42-43. He confessed Jesus while the multitude was clamoring for his death. He also acknowledged His coming kingdom, and asked to be remembered when coming into it. Thus each one gave expression to his or her faith by the things each did. This was not faith alone. But it was faith demonstrated in action, or obedience to the commands of Jesus.

Note again, the things Jesus required of each was different from others. Hence, there was no pattern or example established in any one of these cases. Yet, I have witnessed certain preachers use one or more of these as a pattern of conversion today.

Often, when discussing baptism as a condition of salvation, some one will ask: "What about the thief on the cross, was he not saved without baptism?" Such confusion stems from a lack of a proper division of the word of God—2 Tim. 2:15. The baptism which Jesus commanded to be performed in his name or by his authority was not revealed until 43 days after the thief died. (Matt. 28: 13-20). Therefore, it was not available to any one of the six above mentioned persons during the personal ministry of Jesus.

Finally, Christ must suffer, die, and be raised from the dead before the gospel in fact, command, and promise could be preached, and before it could save men from their sins. The forgiveness Jesus extended to the above mentioned persons, was not accomplished by the gospel of Christ. This forgiveness was a personal act of Jesus. Those whom Jesus personally forgave, their forgiveness would become absolute and final when his blood was shed and atonement was made in heaven—Heb. 9:22.

In contrast with the foregoing, let us consider another source of the divine pattern. This time it is revealed in the gospel of Christ in the New Covenant.

The new covenant has now been established upon the death and resurrection of Christ. The time has now come for the law to go forth from Zion "and the word of Jehovah from Jerusalem,—Isa. 2:3. The gospel of the Lord for the first time is preached in fact, command, and promise, and 3,000 were obedient to the same

terms or conditions on that memorable Pentecost. The apostles preached the same gospel, the same terms of pardon under the guidance of the Holy Spirit was offered wherever they went.

Never before did man or angel publicly proclaim the death of Christ, His resurrection, and ascension to the right hand of God — Acts 2:22-41. Neither had the terms of the remission of sins been spoken publicly by any man prior to the first Pentecost after His resurrection, which were first faith in a crucified and risen Christ, as God's son, second, repentance in the name of Christ, and third, baptism in the name of Christ unto the remission of sins. Since baptism in the name of Christ symbolizes His burial and resurrection, it follows that the baptism Jesus commanded could not have been preached or required of any one prior to His death and resurrection. Hence, Jesus could not have required baptism of any one whom he personally forgave before His death and resurrection.

Our interests in contrasts deepens when we consider that Christ said not one thing about baptism to any whom he personally forgave in the six cases before mentioned. While under the baptism which Jesus commanded, in every case of recorded conversions, baptism was specifically required and performed. It was true in the original pattern set at Pentecost, which was and is the divine model, or pattern, and it was like wise true in each of the other eight cases which follow: The Samaritans —Acts 8:12. The Eunuch—Acts 8:38. Saul—Acts 9:18; 22:16. Cornelius—Acts 10:47-43. Lydia — Acts 16:15. The Jailer—Acts 16:33. The Corinthians — Acts 18:8. The twelve at Ephesus—Acts 19:5. In each of these recorded conversions, the divine pattern set at Pentecost, without exception, is reproduced. The conversion of none of these mentioned above was consummated until baptism had been administered by the hands of the preacher attending them.

It should be a matter of common knowledge that the only baptism Jesus commanded his apostles, or any gospel preacher, to administer was baptism in water. No apostle was empowered by Jesus to baptize in the Holy Spirit. Only Christ could administer Holy Spirit baptism—John

1:33. Moreover, baptism of the Holy Spirit was a promise, not a command—Acts 2:33. Let no man deceive you in this matter.

The doctrine of salvation by faith conforms to the divine pattern. While the doctrine of faith only springs from human patterns. Billy Graham, and advocate of the theory of salvation by faith alone, stated in writing: "The elements of conversion are repentance, faith, and regeneration." In contrast to this Paul said: "Many of the Corinthians hearing believed, and were baptized"—Acts 18:8. According to Billy Graham, repentance precedes faith, and regeneration precedes baptism, and baptism is merely a convenience by which one enters the church of his choice. Yet, no one can have fellowship in any prominent denominational church without water baptism.

In every proof text offered in support of the theory of justification by faith only, those offering them must assume the believer is an unbaptized believer. But, in each of the nine recorded cases of conversion in Acts of Apostles, to which reference has been made, inspiration declares the baptized believer is the saved believer. According to Jesus Christ, one is saved by faith when he believes and is baptized—Mark 16:16.

Human wisdom has so influenced men to disregard the divine pattern that today it is the practice of their preachers to recite examples of how men and women were saved alone in the home, in the field, on the highway, alone without any one to render assistance in their conversion. The idea is to rule out baptism as a condition of salvation. This concept controverts the whole teaching of Christ and his apostles.

The vast majority of the religious world today is without a knowledge of God's divine pattern. To those who have thus been deceived by human patterns of conversion, together with those who have never known the way of truth, is this word sent forth. We must learn God's will and do it — Matt. 7:21; Eph. 5:17.

—oOo—

You Know It's There

In a recent advertisement which appeared in the daily paper, a certain liquor manufacturer represented his product as something that "you can't

taste in a vodka martini — but you know it's there!"

Imagine a manufacturer of either food or drink appealing to prospective customers on the basis that you will like this product, because you can't taste it! How many soft drinks would be sold if the various companies marketed those without taste? How successful would a citrus grower be if he developed a grape-fruit that had no flavor? This booze salesman admits what we have known all along, that people drink, socially or otherwise, for the "kick" which they obtain. The stuff is so foul, even in taste, that when a brand is developed that cannot be tasted, it becomes a selling point.

The makers say "you can't taste it, but you know it's there!" Those who drink it, know it's there by the aching head, palsied hand, dethroned reason, and delirious tremors suffered. "It goeth down smoothly, but at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange things, and thy heart shall utter perverse things" — Proverbs 23:31-33. The drinkers also know it's there by the lost job, empty pocket-book, unpaid bills, underprivileged children, and broken homes.

The courts and law enforcement officers know it's there by the increased juvenile delinquency, disregard of human rights, and senseless crimes which the culprit can explain only by saying, "I was drinking."

Members of families of these drinkers know it's there by the cowed countenance of their children, embarrassed wives, and loss of friends who seek to avoid these public nuisances who perform the ridiculous.

Right thinking people know it's there because they can see in the drinker the evident destruction of all principles of decency and honor that minister to the moral, physical, spiritual, and intellectual needs of men. Nothing else could take the otherwise splendid character and make of him a vicious beast or a raving maniac.

Tax payers know it's there when they figure their tax bill. The liquor industry would leave the impression that they are an asset to the state because of the taxes which they pay. For every dollar in liquor revenue received by the state in 1955, the

people of Texas had to spend \$53.38 to get it. That wasn't much of a bargain for tax-payers. There are 37,758 children in Texas which tax-payers must feed because of the fact "that it's there!"

Insurance companies know it's there by the damaged property, the wrecked automobiles, spilt blood, mangled bodies, hospital and funeral expenses. Fatality figures for highway deaths over a period of four years in 14 Texas cities — 7 wet and 7 dry of comparable population — show the death rate in the wet cities to be more than twice as high as that in the dry cities. When you look at such figures, you know it's there!

All society knows it's there by the havoc and useless devastation wrought by it; wives made widows; children made orphans; husbands robbed of the tender love and companionship of the choice of their youth; parents forced through life mourning the loss of their off-spring in whom their dearest interests and hallowed hopes were centered; all of these meaningless murderings and much more, evidences of the fact that it's there.

Yes, even though you can't taste it in a vodka martini, "you know it's there!"

—H. O. W.

—oOo—

Hindered

On one occasion when Jesus was healing all those that were brought unto him, certain men brought on a bed a man that was palsied, "and not finding by what way they might

bring him in because of the multitude, they went up to the house top, and let him down through the tiles with his couch into the midst before Jesus"—Luke 5:19.

This is not the last time that a "multitude" has kept one from coming to Christ. It seems that people are disposed to follow the majority with the thought that "what most people believe must be right." However, they like to reserve the right to choose the majority which they desire to follow. They wouldn't want to follow the majority in the whole world. If so, they would be heathen, for the majority of the people in the world are heathen. Not many would want to follow the majority in the State of Utah, for that would make Mormons out of them. Just as many more would not want to follow the majority in New Mexico, for there one would have to become a Catholic. If we follow the majority in the city in which we live, we would probably not be religious at all. We certainly would not go to church very often, and if we did follow the majority in the city in which we live, we would have to change religions about every time we moved.

Moses warned, "Thou shalt not follow a multitude to do evil," and Jesus taught that in traveling the road that leads to life or death, the majority is wrong.

We should never ask, "How many people believe this or that?" in considering the right or wrong of any issue. The only question should be, "What does the Lord say?"

—H. O. W.

SPIRITUAL LIFE

Published by the
CHURCH OF CHRIST, 620 N. HENDERSON BLVD., KILGORE, TEXAS

To Uphold the "Word of Life"

H. OSBY WEAVER, Editor — Box 822

SCHEDULE OF SERVICES

SUNDAY

Bible Classes
—9:45 A. M.
Morning Worship
—10:45 A. M.
Evening Worship
—7:30 P. M.
Young People's Class

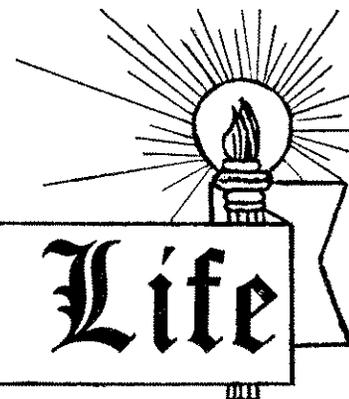
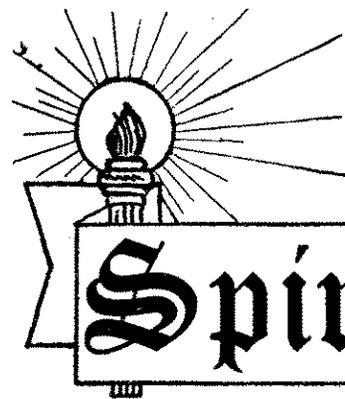
WEDNESDAY

Ladies' Bible Class
—9:30 A. M.
Mid-Week Classes
—7:30 P. M.

Entered as second class matter September 23, 1957, at the Post Office at Kilgore, Texas. Published semi-monthly.

TO

Ronald Towseley
320 Oak St.,
Lebanon, Ky.



Spiritual Life

Vol. 1

May 25, 1958

No. 15

ANOTHER GOSPEL

We have recently seen in several church bulletins the reprint of an article written by Brother W. D. Rhodes entitled "ANOTHER GOSPEL". After exercising as much charity toward the article as our conscience will allow, we must still brand it as sarcastic and prejudicial. We know of none so vulnerable to such tactics as superintendents of orphan homes if we were disposed to reply in like kind, which we are not. The purity of the church of the Lord means too much to us to be concerned about who is the more adept at sarcasm and cute remarks.

According to the reprints which we have seen, Brother Rhodes said: "I recently received a tract from a preacher who opposes the Childrens Homes we have among us. The conclusion of the tract was that you cannot help a needy person of any kind, man, woman, or child, unless they are members of the congregation where you worship, or members of a congregation that has more needy among their own members than they themselves can care for.

"This clears up some difficult points. Now I know why the priest and the Levite passed by on the other side in Luke 10. They both had received copies of this tract. The priest came along and saw the poor wounded man in the ditch, looked at him, pulled out his church directory and said, "I can't help him, he's not a member of my congregation." The Levite came along, looked at him and said to himself, 'I know him. He is a member over at X congregation. He's a good faithful man, but I happen to

know that X congregation doesn't have more needy than they can care for, so I can't help him.'

"The poor Samaritan hadn't received one of these tracts and just didn't know any better than to help the poor man.

"What a wonderful feeling it must be to lie down at night with a clear conscience that I have no obligation of any kind to help anyone in need that isn't a member of my own little group. Why, if I'm careful as to who I take in, I may never have to help anybody! A most wholesome doctrine, and about as full of comfort as "faith only."

"What a conception of Christianity! Peter, at the house of Cornelius said, "God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.' He evidently had not read the tract either."

We are not acquainted with Brother Rhodes hence would be incompetent as a character witness for him, neither are we acquainted with the tract to which he refers, but we are well aware of the ridiculous things which have been written and absurd positions which have been taken in our time, and in spite of all this we are going to stick our necks a way out and tell Brother Rhodes that we do not believe that he received a tract that reached any such conclusions which he ascribes to the one mentioned above and call upon him to produce the tract for examination. The conclusion which he ascribes to the tract smacks more of

misrepresentation on his part than it does of error on the part of the tract. It sounds too much like the hackneyed charge that is being carelessly bandied about today that certain ones do not believe in taking care of poor little orphans. If Brother Rhodes will produce the tract that reaches the conclusions which he claims this one reaches, we will join him in opposing such un-Christian pleas and will through these columns make as full and complete apology as we know how for having questioned his integrity. But if he refuses to produce such a tract, it will only heighten our suspicions. If he has no such tract, then he should apologize for lying. If this he refuses to do, we can only exclaim with him, "What a conception of Christianity!"

We wonder why the Rhodes article was reprinted in so many church bulletins? What useful purpose did it serve those who used it? That Brother Rhodes had a right to criticize the tract, no one questions. That certain reprints are permissible, we agree, but there is something about the reprint of this particular article that has a strange sound. Did the preachers who reprinted the Rhodes article have access to the tract? Were they sure the tract reached the conclusions which Rhodes reported? He did not quote from the tract — not one line. He merely reported that certain conclusions were reached, then went on to attack such conclusions. In spite of the fact that they could not know whether Rhodes statements were correct, they rushed into print without regard for the facts in the case. If Brother Rhodes misrepresented the tract, then all these preachers who reprinted the Rhodes article with their endorsement, are guilty of propagating a falsehood and must thereby incur the wrath of Him who has the right to judge. We ask, "Why did they reprint it?" Could it be that the cause which they have espoused is so languid and frail, and they feel so helpless to strengthen it that they welcome anything true or false which seems to lift up the hands that hang down and support the palsied knees? Is their hate of their brethren with whom they disagree so acute that they will grab up anything that seems to be in their favor, without regard to facts? Even if Rhodes received a tract that reached the conclusions which he ascribed to it, those reprinting his article could not know

that, unless they had access to the tract, hence they could not know that it was the truth, yet they publish it anyway. In all of our "arriving" have we reached a point where we are no longer concerned with whether or not a thing is truth, but only interested in winning a point for "our side"? "What a conception of Christianity!"

We should like to ask Brother Rhodes some questions regarding this tract and its author:

(1). Does the preacher who wrote the tract oppose the Childrens Homes among us, or does he oppose churches building and maintaining them? There is a difference, you know. You said he opposed the "Childrens Homes." Look again, Brother Rhodes.

(2). Did the tract conclude that an individual Christian cannot help a needy person of any kind unless a member of the church, or did it say that the church cannot help any but poor saints? There is a difference between the church and the individual Christian, you know, and individual action is not necessarily church action. 1 Tim. 5:16 tells the believer to care for his or her own widows and let not the church be burdened. Therefore, when the individual Christian provides for the widows in his family, it is not the church doing it, even though he is a member of the church. In respecting the plan for settling personal differences, it is only after a private visit, then one with one or more witnesses has failed, that the church becomes involved. These were brethren but their individual action was not church action—Matt. 18:15-17.

Brother Rhodes says the tract concluded that "you cannot help a needy person unless he is a member of the congregation where you worship," he could not have meant the church when he said "you," therefore he meant an individual. He says he has a tract that says an individual Christian cannot help any needy person unless that person is a member of the congregation where "you worship." Since the "you" of his statement stands in contract to the "congregation where you worship," he could not have meant the church when he said "you," therefore he meant an individual. He says he has a tract that says an individual Christian cannot help any needy person unless that person is a member of the congregation where "you worship." Will Brother Rhodes please

reveal who this false teacher is so that we can help him oppose him? If he has no such tract, then we must oppose Rhodes as the one who is false.

If the tract says churches cannot help any who are in need but poor saints, then it speaks the truth. In every single case in the New Testament in which churches were engaged in benevolence, it was limited to poor saints. Look at Acts 4:32-35; 6:1-6; 11:29; Rom. 15:25,31; 1 Cor. 16:1; 2 Cor. 8:4; and 9:1. If Brother Rhodes knows of an exception to this, let him state the passage that sets it forth. If he cannot find one, then by what authority does he maintain that the church can help a needy alien? To ignore what the Bible says and insist upon what it does not say, is indeed some "conception of Christianity!"

(3). Does the tract say that one cannot help a needy person in another congregation unless that congregation "has more needy among their own number than they themselves can care for", or does it say that one church never sent money to another church in all the New Testament for benevolent purposes unless the receiving church had more poor among them than they could care for, which does it say? Don't confuse the church with the individual, Brother Rhodes. Obviously you mean "individual" because the examples which you mentioned were examples of individual action and not church action. Now, did the tract refer to individuals or to the church as such?

Individual Christians are ordered to "work that which is good toward all men, and especially toward them that are of the household of faith"—Gal. 6:10. They are told to "visit the fatherless and widows in their affliction" — James 1:27. If one says an individual Christian cannot render such aid to all men, he is in error, but the church, as such, never did provide for the needs of any but poor saints. One church never sent a contribution to another church except to enable the receiving church to do a work which was peculiarly its own and for which it lacked the funds to accomplish. This is either so or it isn't so. If it is not so, then let someone produce the scripture that teaches otherwise and let us deal with the issues at hand and be done with sarcasm and prejudicial notes.

—H.O.W.

Are You An Anti?

The word "anti" is defined by Webster as "A person opposed to a practice, law, policy, movement, or the like." We are hearing the word used a lot among the brotherhood today, and when some people are called "ANTI" this or that, they become offended. They should not. I would certainly hate to see the condition of the Lord's church today if there had been no "antis" yesterday — those opposed to certain practices.

Now, in order to properly represent one you call an "ANTI", it is necessary to state the truth as to what it is he opposes. For example, it would be wrong to say concerning the "one-cup brethren" that they are anti Lord's Supper, for they are not opposed to the Lord's Supper. As a matter of fact, they observe it just as often as the Bible teaches that they should. They are opposed to having more than one cup on the table to serve the congregation the fruit of the vine. They are "anti" plurality of cups.

If you can see that, then take a look at this: Someone says that Odom is an "ANTI" radio preacher, because he opposes the arrangement of the Herald of Truth. Can you not see that this is a misrepresentation of the facts? I know of no one in his right mind who opposes preaching the gospel on the radio. This is the way the Institutional brethren refer to those of us who oppose this arrangement, and they know that it is a misrepresentation of us. But the untaught church member believes them. Someone says, "Brother Odom, do you deny being an ANTI?" On the contrary, I am happy to admit that there are a number of things that I oppose and stand against, but radio preaching is not one of them. I am opposed to the churches of our Lord pooling their resources under one eldership and giving them the control over said funds. When they do this, they surrender their autonomy as a local church. It is without Bible authority and violates every passage that teaches that the local church is the only unit through which the Lord intended the preaching of the gospel be done! Someone says, "I know that Fear Ridge preacher, he is an ANTI ORPHAN." This is not so and is an attempt by the liberal brethren to create prejudice among

church members who do not study for themselves. I know of no brother running around loose who is opposed to caring for some little orphan child. What is it then that I oppose? Simply this: The church of Christ has no right to build and maintain secular institutions through which to do its work. If it is right to have benevolent societies, then it is right to have missionary societies. It is contrary to the Scripture for the church to build either one. Whatever the Lord instructed the church to do, He felt that the church was big enough to do it.

So, a little note to the INSTITUTIONAL CHURCHES in Port Arthur and Jefferson County: When you refer to the Pear Ridge church as an "anti" congregation, be sure you state what we oppose, and don't lie about it. You brethren are in enough trouble with the Lord already without adding the sin of lying to your charge. I would hate to be a member of a congregation that was not "anti" anything—opposed to anything!

—Leon Odom, Port Arthur, Texas

—oOo—

How The Judgment Works

In Holy Writ it is said that "Judas went to his own place." There was no one to thrust him into it. He went of his own accord. Capture a worm, a muskrat, and a swallow, and let them all go at once. They go each to

his own sphere: the earth, the water, and the upper air. You need not thrust them into their places.

Hold in your hand a stone and an inflated toy balloon, and let them go at the same instance. One descends, the other ascends. They rest only when they find adjustment.

In all eternity there will be no hand of God to thrust you downward. He is not willing that any should perish. If you go downward, it will be because that is the natural course for such a character as you have built. But on the golden shore stands the Father who delights to see men ascend in thought and life to dwell with him. You can ascend to him if you respond to him infinite compassion by simple trust and obedience to his will.

—Via Baytown Bulletin

—oOo—

A RECENT MASONIC STATEMENT:

The "Sovereign Grand Commander" wrote in "The New Age" of November 1957 this statement: Our whole existence being the outgrowth of the basic concept that we are sons of God and a part of the Divine plan, our activities are saturated with a sense of religious devotion and obligation to God and our fellowman. The records before me show that our members have held steadfastly to this fundamental philosophy during the past two years."

—Via Lancaster Bulletin.

SPIRITUAL LIFE

Published by the

CHURCH OF CHRIST, 620 N. HENDERSON BLVD., KILGORE, TEXAS

To Uphold the "Word of Life"

H. OSBY WEAVER, Editor — Box 822

SCHEDULE OF SERVICES

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- Bible Classes
—9:45 A. M.
- Morning Worship
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- Young People's Class

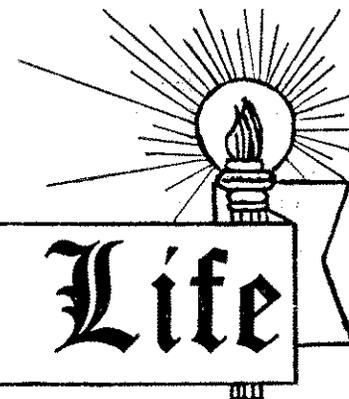
WEDNESDAY

- Ladies' Bible Class
—9:30 A. M.
- Mid-Week Classes
—7:30 P. M.

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TO

Donald Tomaley
320 Oak St.,
Lebanon, Ky.



Vol. 1

June 8, 1958

No. 16

COSTS AND METHODS

In the March 1958 issue of THE TIPTON HOME MESSENGER, presumably edited by Tipton Home Superintendent Brother Bryan Fullerton, we noticed the following item under the caption "COST OF TIPTON HOME TO THE CHURCH": "Brother O. C. Garrison this week went through our records to see just how much the various congregations gave to Tipton Home last year. For 1955 and 1956 the amount per child per month was \$36.75. For 1957 it was slightly under \$40.00. Of course it takes a lot more than that to care for a child in Tipton Home, but that is the amount that came out of church treasuries.

It would be foolish to argue that there is a more economical method of caring for needy children than this. Through the years Tipton Home has managed to develop means of partially paying its own way. We hope that this can be done to a greater and greater degree. Whatever happens, Christians can never be relieved of their obligations as outlined by our Lord in Matthew 25. "Inasmuch as ye did it not unto the least of these, ye did it not unto me." "And these shall go away into everlasting punishment: but the righteous into life eternal."

In commenting on the foregoing article we want it understood that we have no personal "axe to grind." We have never had any dealings whatever with Brother Fullerton — have never met him in fact, so these remarks cannot be regarded as a personal affront to him.

Brother Fullerton says, "It would

be foolish to argue that there is a more economical method of caring for needy children than this", so we're going to take him at his word and just concede the point. We confess that we're no authority on the economics of child care. Having had only a limited experience in caring for our own and helping occasionally in assisting financially in caring for theirs, I do not feel that I am qualified to pass judgement on which method is cheaper. In fact I believe we could go even farther than Brother Fullerton did and say it is foolish to argue about which method period, a church can use to care for her needy children. When the church in Antioch decided to help the poor saints in Judea, they sent their contribution to the elders "by the hands of Barnabas and Saul." Acts 11:30. Just what method the Judean elders used in relieving those in need is not revealed. They might have secured a house (not a home, necessarily) in which to care for orphan children and widows if they had any. They could have placed them with disciples who already had a house (and a home). It would be presumptuous of us to contend for one to the exclusion of the other. If our institutional minded brethren would stand still long enough they could see the difference in methods a church might use and another organization which uses those very same methods. Likewise, Brother Fullerton and the Tipton elders ought to be able to see the difference in the example of benevolence just mentioned and building and maintaining something which requires perpetual

begging and affords an avenue through which the church universal church can operate in caring for needy children.

While on the subject of methods, it might be worthwhile to refer once again to some other examples in the New Testament. In the 6th chapter of Acts is an example of a church under Apostolic direction relieving the needs of certain widows. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, was the Divine directive. Now we know the Bible does not say that Philip, Stephen and the others did not set up a brotherhood widows home. Without getting into a discussion on the silence of the Scriptures we can just say that we know that they made no such arrangement. Why? Because the Bible plainly teaches that one church cannot rightfully take over the responsibilities which belong to another. Acts 20:28; 1 Pet. 5:2. We hear so much nowadays about "weak" churches, and churches which are unable to take care of their own needy. Well, one reason they are so weak, many of them, is the fact that they ignore this one simple fact of New Testament teaching. They know they can send their homeless children and other indigent members off to a "home" somewhere, and the problem is solved. All they have to do is to send a token contribution each month and the "mother church" will do the rest. Talk about juvenile delinquency and parental delinquency, what about church delinquency? I submit that every brotherhood home among us stands as a monument to the spiritual delinquency of parents and churches. Our young people grow up in the full knowledge that if their marriage "doesn't work out" their children will be cared for by the churches. In like manner elders in small churches know that all they have to do in case some children in the church are made homeless, is to fill out an application blank furnished by one of "our homes". It is high time we woke up to our responsibilities as parents and as elders in the churches.

In the 4th chapter of Acts is another case of a church acting in an emergency to fulfill the demands made upon it. We are told that those who owned property sold it, laid the proceeds at the Apostles feet, "and distribution was made unto every man as he had need". Verse 35. Now

that tells us how the job was done as well as the amount given. Whatever the need was, that was supplied. It seems from what is said about "how" such work was done that the need was the prime consideration. The best method a church can use in doing her work may not always be the cheapest. It depends on the need. I wonder if it has ever occurred to Brother Fullerton that a big "home" complete with a superintendent large administrative staff might not be needed at all? Some of us can recall instances where children in the church were made homeless and their need was supplied without any continuing cost to the church whatever. But again the cost is not the primary consideration. Every church has the responsibility to supply the need, and if that requires assistance from other churches, then she (the church in need) has the scriptural right to call on sister churches for help. So far as we are able to learn however, no New Testament church ever became a child caring center for other churches. If such evidence can be found, let some one point it out so the controversy can come to a close.

Perpetual Pleadings

We come now to that part of Brother Fullerton's article which arrested our attention in the first place and prompted the writing of this piece. He says, "Through the years Tipton Home has managed to develop means of partially paying its own way. We hope that this can be done to a greater and greater degree." At this point Brother Fullerton must have awakened from his trance and reasoned thus with himself: "Tipton has developed means of partially paying its own way; she plans to do this to a greater and greater degree; so, some day she will become self supporting-might even begin to show a profit like some of the other "homes" in the brotherhood. Now that would never do because some of the most liberal minded among us might balk at contributing to a church which was in business for a profit. What to do? We might expand a little; buy some more land and build some more buildings or buy some more cows. But then that would call for a lot of extra work, and might even require some extra fund raising. Oh yes, why didn't I think of it before? Why Matthew 25 says that we will always have an obligation to care for needy children!" And so he writes: "Whatever happens,

Christians can never be relieved of their obligations as outlined by our Lord in Matthew 25!"

And, so there you have it, brethren. We needn't get our hopes built up that some day the homes will no longer need to be maintained by the churches. It doesn't make any difference if Tipton Church becomes as rich as St. Peters in Rome, the home will still need and expect to be supported from the treasury of other churches. Why? Because of what our Lord said in Matthew 25!

Wresting The Scriptures

Of all that has developed in the memory of this writer since the orphan home question began to be discussed so extensively, the most tragic thing has been the misuse of passages of Scripture to try to sustain a particular position. Gospel preachers through the years have chided denominational preachers and others about misapplying the Scriptures. They emphasized (and rightly so) the seriousness of such a practice; that those who do, do so "unto their own destruction." It comes as something of a surprise (or used to) then to hear a gospel preacher do the same.

We hope Brother Fullerton will not feel too harshly toward us if we try to point out to him that his reference in Matthew 25 does not furnish authority for church action in caring for needy saints. It is a pronouncement of doom against those individual disciples who would shut up the bowels of compassion against others. Strange indeed that one who is supposedly well versed in the scriptures should resort to such practice to try to uphold his position. He has joined the ranks of Brother Gayle Oler and other of the superintendents in his (mis) use of Matthew 25. He takes the lesson of our Lord on the duties of Christians in feeding the hungry, clothing the naked, and ministering to the imprisoned and applies it to a church's obligation in benevolence. Not only so, but seeks to apply it to the maintainance of projects like Tipton Home.

Now it would not be so bad if our brother just set forth such a home as a recommended "method" of caring for homeless children. But he doesn't stop there. Hear him: "And these shall go away into everlasting punishment: but the righteous into eternal life". Matt. 25:46. Who is it who shall go into everlasting punish-

ment? Why those individuals and churches who do not support Tipton Home, according to Brother Fullerton. If that isn't his meaning then we have missed the point and will be glad to make the correction and print his true position. Support the Home, or one of like nature, or stand condemned at the judgement, is his application of Matthew 25. That sounds a lot like "binding where God has not" to me. So what started out as a "method" in the beginning of the brother's article has ceased to be such and has taken on all the qualities of an essential element of "pure and undefiled religion." Tell us Brother Fullerton, can a Christian live out his life without contributing to a home like Tipton and then go to Heaven when he dies? Will whole churches be lost in eternity if they do not help maintain homes like Tipton?

"Home" Version of Matthew 25

"Then shall the King say unto the churches on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, thirsty, a stranger, and naked, and ye built an elaborate home for me with a little of your funds and a lot other churches. I was sick and ye built a hospital for me the same way: I was in prison and ye built an institution to visit me. Then shall the righteous churches answer him saying, Lord, when saw we thee hungry, thirsty, a stranger, naked and sick and in prison and did all these wonderful things for thee? And the King shall answer and say unto the churches, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto the churches on his left hand, the ones who have opposed the building of the brotherhood homes for visiting the sick and imprisoned, hungry, thirsty, and naked, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Verses 34-41.

Ridiculous did you say? Not any more so than the position which suggested it. Why will brethren press for such a system of benevolence even to the point making the support of such a condition of acceptability before God? "For we walk by faith and not by sight." 2 Cor. 5:7. Where in the system of Faith is such a plan revealed? —J. N. Beard

Spiritual Danger Signals

When one is baptized into Christ, "... he is buried with Him into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life". Rom. 6:4. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are new". 2 Cor. 5:17. This new life which the Lord expects of a Christian is a life of spirituality and service; it is a life in which the kingdom of God comes first.

This new life is new life, is not always easy, and thus, it is tragic, . . . but true that some Christians fall by the wayside. Paul warned, "Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God". Heb. 3:12. When a Christian begins to grow, negligent and indifferent in his attitude toward the church, he should realize that he is in danger. His love for Christ may be growing cold, and he may be in danger of falling short of that heavenly goal.

Here are spiritual danger signals. Let each Christian examine his own heart for these tell-tale signs of spiritual neglect. For a Christian is in serious danger whenever:

(1) He can find time to promote some civic organization and attend its functions, yet he cannot find time to attend the services of the church.

He encourages all his friends to join the civic organization, but he never suggests to any one they should become members of the blood bought body of the Saviour.

(2) He cannot see any harm in spending five, ten, and even fifteen dollars every week on the pleasures and non-essentials of life, but . . . he thinks he is making a real sacrifice when he gives one dollar to the church.

(3) He is afraid of being called "narrow" and "dogmatic", so he refrains from contending for the faith once for all delivered. Many of his friends do not even know that he is a member of the church.

(4) He passes lightly over the sins of some individual because that person is a man of influence in the community.

(5) He frowns on "hard" preaching, whether it is directed to members of the congregation or to non-members, for he thinks that such preaching is "intolerant". When speaking of those in religious error he says, "We must live with these people and we just can't afford to offend them!"

If you chance to find any of these danger signals in your life, the remedy is simple. Return to your first love. Repent of your indifference and resolve that the church will really come first in your affections. Study the New Testament, observe how the apostles preached and support that kind of preaching today.

By: John Iverson.

SPiritual LIFE

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To Uphold the "Word of Life"

H. OSBY WEAVER, Editor — Box 822

SCHEDULE OF SERVICES

SUNDAY

Bible Classes
—9:45 A. M.
Morning Worship
—10:45 A. M.
Evening Worship
—7:30 P. M.
Young People's Class

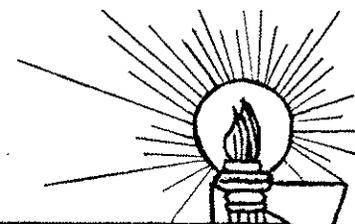
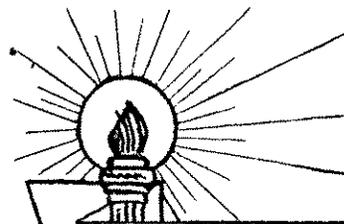
WEDNESDAY

Ladies' Bible Class
—9:30 A. M.
Mid-Week Classes
—7:30 P. M.

Entered as second class matter September 23, 1957, at the Post Office at Kilgore, Texas. Published semi-monthly.

TO

Donald Tomalay
320 Oak St.,
Lebanon, Ky.



Spiritual Life

Vol. 1

June 22, 1958

No. 17

THE COUNTRY PARSON

The above is the title to a little skit which appears regularly in the Dallas News. Quite frequently the "Country Parson" is led to make some rather pertinent remarks that are more apropos than even he supposes. Such was the case in the September 9, 1957 issue in which he said, while gazing down a railroad track: "Different denominations are like parallel lines—we can see they never meet, yet they appear to point to the same place."

This statement is a little "catchy" and designed, no doubt, to soothe the religious masses. It reeks with the old denominational line that "one church is just as good as another" and that "good people out of all churches will be saved." A very comforting doctrine and one that gives the average church member better than even odds, if it were so.

In the first place, the Parson's eyes must be bad, or else he hasn't been looking very closely. He said the different denominations were like parallel lines — "we can see they never meet." We do not know just where the parson was looking when he said "we see they never meet", but one thing we do know, he does not include us in his use of the pronoun "we", for we see that they do meet. In fact, in many instances they run smack into each other. As a classic example, we read in the Baptist Manual on page 65 that "immersion is so exclusively the baptismal act that without it there is no baptism," while the Methodist Discipline on page 248 says, "And then shall (the minister)

sprinkle or pour water upon him (or, if he shall desire it, shall immerse him)." The Baptist says there is no baptism without immersion. The Methodist says, "You are wrong about that. Baptism can be performed by sprinkling, pouring, or immersion." This does not look to us like they are traveling in parallel lines. Their trails may be parallel but in this instance, they are going in opposite directions, even if they appear to the parson "to point to the same place." Another example is found in the Methodist doctrine that "all men, though fallen in Adam, are born into this world in Christ the Redeemer," while the Baptist teach that all men are born into this world "totally depraved." This is not only a meeting, this is a head-on collision. If the parson means they never agree when he says "we see they never meet," then he just looked too late. Before 1910 the Baptist and Methodist did agree on the doctrine of total depravity. Before 1910 the Methodist Discipline said, "All men are conceived and born in sin," but in that year, they did an about face and walked no more with their Baptist neighbors in this regard. Now, their doctrines clash on this point. They not only meet, they cross one another, and somebody is wrong even if the "Country Parson" is unable to see it!

When the parson said these denominations "appear to point to the same place," we are persuaded that this is really more apropos than he intended to be. Being acquainted with such statements as is found in

Matt. 15:13,14 which says, "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone! they are blind guides. And if the blind lead the blind, both shall fall into a pit," leads us to conclude with the "Country Parson" that all denominations are headed for the same place. Of course the place the parson had in mind is not exactly what we have reference to. We think he is right even though he was a little turned-around when he said they all "appear to point to the same place" — he was looking down and thought he was looking up.

If it is said that the Lord planted denominationalism upon this earth, just where do we learn that he did? And if he did not plant it, then it shall be rooted up! The word of the Lord says nothing about the various denominations except to condemn them in principle. Did he plant something, then turn and condemn it? In John 17:20,21 Jesus prayed that all his disciples might be one even as he and the Father are one. They were not to be one just in the sense that all were believers in God; not just to the extent that one was as good as another and all headed toward the same place, but to the degree that "all speak the same thing, that there be no division, but all be of the same mind in the same judgment"—1 Cor. 1:10. This degree of unity was not to be effected by compromise but by all speaking only what the Lord said. In spite of the fact that the Lord prayed that all his followers be one, denominational preachers today thank God that we have the different religious bodies where one can join the church of his choice, then they make an appeal for popular favors by declaring that one is as good as another and all are headed for the same place; that they just get there in different ways. These preachers are actually thanking God that the Lord's prayer was not answered and leaving the impression in regard to the church that the Lord has no choice and that it is wholly a matter of indifference to him as to the one of which we are members. The inference is that after Christ came to this earth, bled, and died for a lost race, and purchased the church with his own blood, that it is no better than a man-made church that cost nobody any blood at all, and is actually non-essential to one's salvation. Even though Jesus said, "I will build

my church," it is no better than one that some man has built.

Did Christ plant all the various denominations? If so, where does the Bible mention them? Did he plant something in relation to man's salvation about which he said nothing? The truth is, Christ planted none of the denominations. They exist wholly by the authority of man. In 2 John 9 we read that "whosoever goeth onward and abideth not in the teaching of Christ, hath not God." How can one abide in the teaching of Christ when he abides in something about which Christ said nothing, except by way of condemnation? One cannot abide in a denomination and abide in the teaching of Christ at the same time, for Christ did not teach denominationalism. Those who abide in denominations are living contrary to the Lord's prayer, have not God, and shall be rooted up. Yes, we are forced to conclude with the "Country Parson" that they are all headed for the same place.

—H.O.W.

—oOo—

Do It My Way

Judging from what some write or publish today, they must believe that silliness is holiness and stupidity is piety. As an example of what we mean, an article entitled "Do It My Way" appeared in a church bulletin and had for its opening remark a quotation from a supposed "outstanding preacher" who said, "We as a people have won so many arguments and lost so many souls." That may sound "catchy" and "cute" to the light-hearted and profound and deep to the shallow, but properly analyzed, it is just another by-line of Satan equal to the old sectarian prattle about "one church is just as good as another."

The implication is that we have lost souls because we have won arguments, or we have lost souls because we were involved in arguments, and we might have won more souls if we had lost more arguments. If that isn't the inference, then we fail to see its meaning. Yet that attitude is in severe opposition to the apostles and prophets of the New Testament and contrary to every move that has preserved the purity of the church of God upon this earth today.

If it had not been for the willing-

ness of the pioneer preachers of the restoration era to unsheathe the sword of the Spirit and carry the fight to the enemy, we would have no church of the Lord today in which to either win arguments or save souls. Every inch of ground gained was done so by polemic war. They were well aware that the church of Christ and denominationalism were inveterate enemies of each other, and gospel preachers and the modern clergy of that day had little in common. They were keenly conscious of the fact that the very moment the church ceases to fight it just as well prepare to die for such will be its inglorious end. Hence they took on all comers, asking no quarter and giving none, and the church grew as a result, as it had not done since the first half-century of its existence.

Having been the happy recipients of the blessing emanating from such bitter conflicts and glorious victories, preachers are now sanctimoniously announcing that "we as a people have won so many arguments and lost so many souls." Then from the spineless, half-converts among us, more concerned with policy and goodwill than principle and divine approval, there arises a choral anthem in their behalf. It is enough to send one outside nauseated!

We wonder how many more souls Paul would have saved if he had had the advantage of such sage advice? He knew no more than to be "set for the defence of the gospel"—Phil. 1:16. Perhaps more souls would have been saved in Athens if he had not "disputed in the synagogue with the Jews and the devout persons, and in the market-place every day with them that met him" — Acts 17:17. What a pity that he did not know that he would have saved more souls if he had won less arguments or refrained from disputes altogether. Jude should have said, "Contend not for the faith once delivered to the saints, lest you win arguments and lose souls."

After quoting this "outstanding preacher," the author went on to say, "The Lord commanded 'US' to go preach the gospel — doesn't make any difference if we think this is the best way or that is the best way. We had better do it the best way we believe possible and at the same time realize there may be other ways that are better for others to use. WE will have no defense when we stand before the Lord and say, 'Lord, I just

didn't know which way I ought to do it and it took so much of my time to decide that I didn't have any time or money left.'"

This appeared in a bulletin published by a church of Christ. The famous author "Adapted" was signed to it. We do not know who wrote it. It could have been written by a disgressive in the Christian Church attempting to justify the United Christian Missionary Society, or it could have come from the pen of a disgressive in the church of Christ trying to justify the "Sponsoring Church Missionary Society" or the "Herald of Truth Missionary Society." The writer says if we stand before the Lord having done nothing, "we will have no defence." We are agreed on that point, but what about the fellow that stands before the Lord having done the wrong thing? Does he have any argument in his favor? What defense does he have?

"Doesn't make any difference if we think this is the best way or that is the best way." We wonder if "way" here includes organizations? Does it make any difference which organization preaches the gospel? If not, what is wrong with a missionary society? If the organization does matter, then by what reason does one insist upon the right of the church to build a benevolent society if it is wrong for it to build a missionary society? If the church is its own missionary society because it has been ordered to preach the gospel, why is it not its own benevolent society seeing that it has been ordered to practice benevolence? Those who insist upon the right of the church to build and maintain benevolent societies such as the institutional orphan home, cannot do so without embracing the principle of the missionary society. They seek to avoid this consequence, but the ghost of it haunts them and will continue to do so until they have either given up the benevolent society or embraced the missionary society. In the not too distant future, we predict that they will do the latter.

Let us put these words of wisdom into the mouth of a Methodist preacher and allow him to make the same arguments relative to baptism. We question him about sprinkling, he says, "I am not interested in winning arguments. I am too busy saving souls. One man believes it should be done this way and before long he

believes that it must be done this way or we will all be lost. The Lord commanded 'US' to go baptize people - - doesn't make and difference if we think this is the best way or that is the 'best way. We had better baptize the best way we believe possible and at the same time realize there may be other ways that are better for others to use. WE will have no defense when we stand before the Lord and say, 'Lord, I just didn't know how or which way to baptize and it took so much of my time to decide that I didn't have any time left to do it.' Need we say more! Some one says, "Yes, but baptism is a 'way'." The word 'baptize' contains the way whereas 'preach the gospel' does not contain the way. While we concede that point, the Methodist preacher will not do so. This kind of an argument is just as effective and legitimate in his hands to prove that sprinkling is scriptural baptism, and he can come as near doing it, as it is in the hands of a liberal brother who uses it to prove that a "sponsoring church" is scriptural on the grounds that God did not tell the church how to preach the gospel, therefore it can do it through centralized control. No, God did not tell the church how to preach, but he did give it an organization through which to do it. That organization is the local congregation with elders to oversee. Then he ordered those elders to "tend the flock of God which is among you"—1 Peter 5:2. That means that they are to keep their hands off of every

other flock and the money that belongs to those flocks. We may never know why an eldership will become so ambitious that it seeks to exercise control over the resources of another flock which is not among them, but one thing we do know, even though men may digress, the law of God remains forevermore the same.

—H.O.W.

—oOo—

The Pot Calls The Kettle Black

In regard to the alone and all sufficiency of the New Testament, the following opinions have been compiled:

1. Romanist — "Tradition and the voice of the church are as authoritative as the Bible."

2. Mormon — "I accept the New Testament insofar as it has been correctly translated. It is a book full of contradictions."

3. Baptist — "In conviction and conversion of an alien sinner, there must be brought to bear a power in addition to, separate and distinct from, the word of God."

4. Presbyterian — "The Bible sets forth general rules of peace and good will in our relationship to each other, but it is not a legalistic system from which there can be no deviation."

5. Some of our brethren — "We do many things for which we have no Bible authority, nor do we need any."

SPIRITUAL LIFE

Published by the

CHURCH OF CHRIST, 620 N. HENDERSON BLVD., KILGORE, TEXAS

To Uphold the "Word of Life"

H. OSBY WEAVER, Editor — Box 822

SCHEDULE OF SERVICES

SUNDAY

Bible Classes

—9:45 A. M.

Morning Worship

—10:45 A. M.

Evening Worship

—7:30 P. M.

Young People's Class

WEDNESDAY

Ladies' Bible Class

—9:30 A. M.

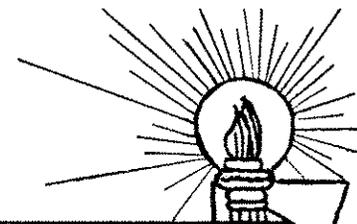
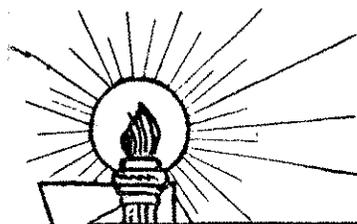
Mid-Week Classes

—7:30 P. M.

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TO

Donald Townsley
320 Oak St.,
Lebanon, Ky.



Spiritual Life

Vol. 1

July 6, 1958

No. 18

"AN ANNIVERSARY — NOT CELEBRATED"

An article with the above heading recently appeared in the bulletin published by the Houston and Broadway church in this city. The article made reference to the division that occurred in Kilgore approximately a year ago. Dramatically, the writer pictured "an anniversary—but not marked in any way—not one mention from a single soul, public or private." Giving them credit for having some semblance of a functional conscience left, we can easily see why they did not celebrate—they had nothing to celebrate! Having become so void of love for truth and so corrupt in conduct that their own brethren intent upon serving the Lord could no longer walk with them, is certainly nothing to be proud of. We do not censor them for keeping silent both "public and private."

At the North Henderson Blvd. church, we had plenty to talk about and real cause for celebration. Upon the lips of all there is constant thanksgiving to God for His manifold blessings during the year. We have had 43 additions and a few subtractions. We have been in a position to teach and be taught the whole counsel of God without fear, favor, or molestation by religious renegades.

More than a half-acre building plot has been acquired in an easily accessible part of the city and the first unit of our building has been erected. It is of brick construction, tile floor, auditorium that seats 250, four class rooms, rest rooms, utility room, baptistery, year-around air-conditioning. We have also constructed a nice residence for the preacher's home. Having a total property value of \$66,000.

with less than \$27,000. indebtedness puts us in good financial condition. Throughout the year our contributions, including special gifts, have averaged \$562.54 per week.

Our Bible class attendance has reached 186 and our worship attendance 224. We have discharged our responsibilities in the realm of benevolence and have assisted in preaching the gospel in several cities in Texas and in one in the state of New York. The New York meeting is an example of the kind of church cooperation in which we believe and engage in evangelism. The church in Sinton, Texas and the Southside church in Brady, Texas paid the preacher's traveling expense. We paid his salary, and the church in New York furnished his board and room while he was there, yet we are branded by Houston and Broadway as "anti-cooperative mission work." We thought this was "cooperative mission work" until they told us that it wasn't. Of course, it couldn't be, for we are "anti-cooperative mission work." Can anyone not see that they are so blinded with their missionary-society idol that any who will not bow to it is called "anti-cooperative mission work?" We leave it to the rational members at Houston and Broadway as to whether or not our practice mentioned above is "anti-cooperative mission work," and we also leave it to their consciences as to whether or not we have been correctly represented by their bulletin. Can they conscientiously continue with a group so full of hate that lies become their refuge? We extend to them an invi-

tation to sever themselves from such unworthies and join those who insist upon maintaining the purity of the New Testament church where God is still worshipped in spirit and in truth. Yes, we have ample to celebrate.

In referring to us, the article said: "They decided to leave the church of our Lord to establish a man-made denomination, literally to make a church of their own choice, where man could make his own rules." If we are a "man-made denomination," just what is it that makes us one? We still wear the name Christian and call the church the Lord's. Is this denominationalism? The Bible is our only rule of faith and practice. Is that man-made rules? We teach that one must hear the gospel, believe it, repent, confess Christ, and be baptized in order to be saved. What is denominational about that? We teach that the saved are added to the Lord's church (Acts 2:47), does that "literally make us a church of our own choice?" We teach and practice that Christians must assemble upon the Lord's day to sing, pray, teach and be taught the whole truth and nothing but the truth, to eat the Lord's Supper, and to give as prospered. Does this constitute denominational worship? In conduct we believe and teach that Christians are to come out from among the world and be separate; that they are to undergo a transformation in their lives and be not fashioned according to the world -2 Cor. 6:17; Rom 12:2. Are these our "own rules and private interpretations?"

We believe and teach that the organization of the church is composed of elders and deacons and saints -Phil. 1:1. That the elders are the overseers and their oversight is limited to the flock among them - 1 Peter 5:2. Because of this, each church is independent of all others. Is this denominational organization?

We believe and teach that the work of the church is to "perfect the saints, a work of ministering, and the building up of the body of Christ"- Eph 4:12. Is this a denominational work? In preaching the gospel, we believe and teach that churches may cooperate by supporting the preacher - sending to the preacher - Phil 4:15,16; 2 Cor 11:8. Are these man-made rules? In benevolence, we believe that each congregation is responsible for caring for its own needy - Acts 6, and in the

event one congregation (or congregations) has more poor than it can care for, other congregations have the obligation of sending to its need - the elders - Acts 11:27-30; 1 Cor.16:1-3. Which of these is a man-made rule? This is the substance of what we believe, teach, and practice. Which item or combination of items is man-made and which makes out of us a denomination? If they are as interested in our spiritual well-being as they would appear to be, let them answer. However, we expect them to be exactly as they were on the anniversary, not a word public or private! If they say the things mentioned above can be done through human organizations and the church can build and maintain such organizations through which to do its work, then they are obligated to give the scriptures that teach it. If they can not do it, then they are the ones guilty of following man-made laws and practicing things for which there is no Bible authority and which make them a denomination. "Thou that teacheth another, teacheth thou not thyself?"

Since Houston and Broadway believes that we have some "honest but misguided" souls among us, and we believe the same about them, we propose that we have a public discussion of our differences so that both sides can be heard and in order that the honest and misguided may be properly instructed. We believe and teach nothing that we are afraid to have tested in public controversy. Have they this confidence in their position? If they refuse to meet us in such discussion, what excuse will they give for not doing it? Will the honest among them still have confidence in them?

Houston and Broadway feigns great interest in our salvation and say they are praying for us. This would be laughable if it were not so serious. Are they praying that we will cease our fight against immorality and turn and embrace drunkenness, adultery, dancing, indecent dress, mixed bathing, etc.? Are they praying that we will surrender to the forces of digression and meekly accept the innovations threatening the purity of the Lord's church? Just what are they praying for in our behalf? No doubt they would like for us to join the throng on the road of digression down which they are traveling and cease what they call

our "bitter and scathing tirades" against their unscrupulous tactics and ungodly conduct. If this is what they are praying for, they can save their breath for more misrepresentations. We shall continue to oppose unholy hands that would mar the beauty and destroy the purity of God's last and great gift to lost humanity - the church of the Lord Jesus Christ.

When our brethren allow themselves to be used in the devil's service and permit themselves to become agents of his in an effort to destroy the church of Christ, they will fare no better at our hands than the vilest sinner. We shall constantly be ready to bruise our heel upon the ugly head of error wherever it is reared. To this end we pledge ourselves till this earthly house of our tabernacle is dissolved, so help us God!

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Modernistic Thinking

Much is being said and written today about certain issues that confront the church. Many informed men have taken certain positions relative to the work of the church, and the proper way to accomplish it; while equally informed men have taken opposite positions, and diligently seek to promulgate these ideas. This controversy usually resolves itself in discussions in the benevolent realm of orphans and orphans homes, widows and widows homes, and elderly people and old folks homes; with Herald of Truth type radio preaching, cooperative meetings, missionary societies, etc. in the realm of preaching and spreading the gospel; and with the social aspect of fellowship in the church manifested in youth rallies, encampments, fellowship and recreation halls, basement kitchens, church sponsored ball teams and Scout troupes, and such like. Men have aligned themselves with certain preachers and "brotherhood papers" and seek to ostracize all others who do not rally with them. Many brethren have been forced to worship and engage in activities that violate their consciences or remove themselves from the congregation and worship elsewhere. Many brethren, once bosom friends, no longer associate; many dear relationships have been broken, because of misunderstandings and irrational thinking.

Many have taken a "wait and see" attitude about the whole problem. They phrase it as "we are studying the question". Others are saying it is only a preacher fuss that has been kindled with jealousy. Still others are saying that it makes little difference how we accomplish a thing as long as we do something; the "end justifies the means" is advocated in many places today. This attitude results in people turning away from the Bible for authority for their practice, and turning to human reasoning as to what is right or wrong for the church to do.

This lack of respect for Biblical authority is the frightening thing that we face today in the church. The human institutions and various cooperations are but symptoms of this deeper malignancy. Many men in public debate have failed to give scripture for their public practices. Instead they give elusive syllogisms, criticism of their opponents, and appeals to secular writers. We hear men pleading that because we have accomplished a work a certain way for many years without criticism that it must be authorized. "Brethren, we are drifting" away from the Scriptures.

The odd thing about it all is that all can agree that the Bible has given examples in benevolence, preaching the gospel, fellowship, and the like. All can agree that disciples sent funds to the elders of churches in times of need, Acts 11:27-30; that churches sent money to the Jerusalem church in their hour of need, Rom. 15:26,27, 1Cor. 16:1,2, and 2 Cor. 8 & 9; that churches sent money directly to a preacher going about preaching the gospel, Phil. 1:3-5, 4:15,16; and that churches cared for their needy, Acts 2:44,45, 4:36,37, 6:1-3. This they did without any organization but the local church; they cooperated, in that it was in the mutual task of expanding the church, but not in the sponsoring church type of cooperation that brethren are promoting today. The controversy today is over issues that the Bible does not authorize by either statement, command, example, or necessary inference. If all would agree to do exactly as these New Testament passages teach, the raging fires of controversy would die to ashes in but few minutes. It is when men disregard God's word and substitute their own ideas, syllogisms, human reasonings, etc. for plain

Bible passages, that we find the church in the confused state that now exists.

Only recently this writer has heard members of the church, some for many years, making such statements as "we care not what you think about our personal workers CLINIC, we are baptizing people. The trouble with you people is that you do not know how to convert people these days." Or, "the elders voted to assume the oversight of the meetings (two brethren conducting meetings), to receive the contributions, to keep books, and to disburse the money". Another expressed a desire to send their children to a church supported grammar school. When asked the difference in this and a Catholic parochial school, the reply was that "I don't see any wrong in a parochial school". Another statement was "I do not think that a person who means well will go to Hell if he wants to be baptized, but is prevented by sudden death. God's grace will suffice for him". These statements were made by members of the church of Christ; and are not given to intimidate, but rather as an example of many such remarks being made by brethren.

Many Old Testament examples are evident showing the destruction of the Israelites when this thinking enveloped them. History is abundant as to the apostasy of the church as people left the authority of the Scriptures. The founding proponents of the missionary society that led to the di-

gressive Christian Church never had the idea that their thinking would evolve to such as has been mentioned. Who among us fifteen or twenty years ago could have conceived of such gigantic departures as Herald of Truth, rich orphan homes loaning churches money to construct meeting houses, brethren in America violating 1 Peter 5:2 by overseeing churches in foreign lands, and old reliable papers owned by Christians censoring a brothers reply to false charges made in that paper against him. These departures and many others are too numerous to mention.

Brethren, it is later than we think. Let us rationalize our thinking and return to the "old paths" where brethren once taught fidelity to God and a respect for his word. Let us again sound the cry of Thomas Campbell of "speaking where the Bible speaks, and being silent where it is silent". Let us do Bible things in Bible ways, and call Bible things by Bible names. Let us again learn to do our own work and mind our own business. Let us care for the needy in God given institutions, and be content with social life in the home, the institution where God meant for it to be. Let us teach strong lessons of fidelity to God's word, and a strict adherence thereto. Let us attack this spirit of liberalism and and compromise to the fullest extent. Then, and only then, can we truly be united as the Christ desired that we be.

—Jack Kirby, Brownwood, Texas

SPIRITUAL LIFE

Published by the

CHURCH OF CHRIST, 620 N. HENDERSON BLVD., KILGORE, TEXAS

To Uphold the "Word of Life"

H. OSBY WEAVER, Editor — Box 822

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—9:45 A. M.
Morning Worship
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—7:30 P. M.
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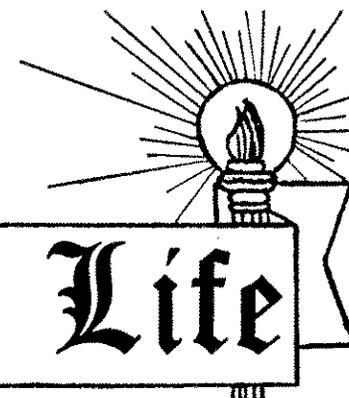
WEDNESDAY

Ladies' Bible Class
—9:30 A. M.
Mid-Week Classes
—7:30 P. M.

Entered as second class matter September 23, 1957, at the Post Office at Kilgore, Texas. Published semi-monthly.

TO

Ronald Townsley
320 Oak St.,
Lebanon, Ky.



Vol. 1

July 20, 1958

No. 19

ALLOWANCES FOR PAT

In the 16th chapter of Acts an incident is recorded of a certain maid having a spirit of divination and brought her masters much gain by soothsaying. Such exploitation of one person by others for their own satisfaction or personal gain is contrary to even the tenor of the scriptures to say nothing of being repulsive to right thinking people. However, we find it even more disgusting when practiced by our own brethren in an effort to "find a place in the sun among sister denominations" by attempting to ballyhoo the church into prominence by reducing it to the common level of a "July Jubilee", as was done recently in Dallas at a so called "Church of Christ Youth Rally."

Pat Boone and other national figures in the entertainment and sports fields were the principal drawing cards. They were used in the same way that the maid with the spirit of divination was used by her masters. We have more respect for Brother Pat than we do for those who exploited him. He didn't know any better. No doubt at personal sacrifice and expense to himself, he participated in this rally thinking that he was rendering a service to the Lord and His church, but those who used him did know better. Allowances can be made for Pat on the basis that he has been so busy the past few years becoming a prominent figure in the entertainment world that he hasn't had time or opportunity to keep himself informed about the liberalism that is invading the church and that certain brethren are no longer satis-

fied with the simple gospel of Christ and its power to convert, hence they must employ sensationalism. But those who promoted this "Dallas Youth Rally" have had every opportunity and the proper background to know fully the destiny to which such a course inevitably leads, yet their craze for that which is "showy", a display of pomp and pageantry, and a disposition that says to the world, "Look at us, we are big and important too," spurs them on to the promotion of those things that are foreign to the simplicity which is in Christ and the humility that characterizes the "poor in spirit." If the antics of some of these promoters could be known by their dead who fell asleep in Jesus, their peaceful slumber would be severely disturbed.

In the very issue of the local paper that carried the account of the Dallas Youth Rally, there was another rally being planned and promoted which was called "The Youth Round-Up" and was being given display. The only apparent difference was in the promoters. The "Youth Rally" was the frolic of the church of Christ while the "Youth Round-Up" was the capers of the Christian Church. It reminds us of a recent incident in Amarillo. The preacher of the Central Church there thinking that the head of a certain service club was a member of the Christian Church and in an effort to "butter him up" said, "Well, you know there isn't much difference between the Christian Church and the church of Christ except the instrument of music." We wonder how long

it will be before some of our brethren will eliminate this distinguishing mark?

One of the elders of the Preston Road Church in Dallas who, a few years ago, would have frowned upon such religious side-shows as the "Youth Rally", is reported to have announced publicly that "when I first thought about the rally, my first impression was that it was just 'sensationalism'. On second thought, my second impression was to be ashamed

"The Largest Church of Christ Gathering . . . In The History of The Denomination"

Geo. T. Jones, San Antonio, Texas

These are words used by a news item in **THE DALLAS TIMES HERALD** of June 12, 1958 to describe a gigantic "Youth Rally" which is being sponsored by "the Elmwood Church of Christ and a number of the other Churches of Christ in the Dallas area." Headline for the item reads, "Youth Rally of 10,000 Set." (This figure was too conservative. 16,000 attended -H.O.W.) The **HERALD** went on to say, "Tom Wallace, minister of the Elmwood Church of Christ, said an attendance of 10,000 is anticipated . . . Such an audience would be the largest Church of Christ gathering under one roof in the history of the denomination."

We cannot say that reading this news item shocks us for we have come to the place we are not shocked by the actions of some of our liberal brethren. Rather, the effect could be best described as a numbing, sickening, nauseating one. These who are promoting this "Youth Rally" are our brethren in Christ. In the past, they have stood for New Testament simplicity. Membership in the body of Christ and fellowship with God, Christ, the Holy Spirit, and with each other through Christ's blood were quite enough to satisfy their longings. Something has happened! "We" have arrived. The sponsors of this "Youth Rally" are determined the audience will be the "largest Church of Christ gathering under one roof in the history of the denomination."

Here is another symptom of the insidious evil working in the church. Our trouble is not institutionalism. Institutionalism is only a symptom, as is the above. Our trouble is disrespect for the authority of Christ,

of my first impression." Then he encouraged full participation. The only thing wrong with this elder is that he quit being impressed and ashamed too soon. He should have had a third impression — that of being ashamed of having been ashamed of the first one!

How long will the good people of Dallas who have convictions continue "limping between two sides?"

—H.O.W.

along with boredom for the simplicity that is in Christ. Add to this the denominational pride that fills the hearts of so many brethren and the stage is set for men to attempt the very thing these are seeking to accomplish: to change the church of Jesus Christ. Over and over do such liberals chant, "We do many things for which there is no authority" when pressed for their license for certain practices. Verily, they do! An intense yearning to be "respectable" and let the world and our religious neighbors know we have "arrived", parades the church for which Christ died before the world as a denomination.

In the history of ancient Israel when Nehemiah and the Jews were rebuilding the wall of Jerusalem; their enemies, Sanballat, Tobiah and Geshem resorted to ridicule, open fighting, and compromise to get the rebuilding stopped. All of these were to no avail. The ridicule was ignored; the open fighting was repulsed. The compromise proposal of Sanballat and Geshem was rejected by Nehemiah. In the work of restoring New Testament Christianity, those opposed have used the same three thrusts. In our time, the ridicule and open fighting could not harm our cause but a large segment of our brethren have fallen prey to compromise. Parading the church in such a fashion completely vitiates the plea of distinctiveness of the Restoration movement . . .

George Bailey, preacher for the College Church in Abilene will also appear on the program to speak on "Living for Christ." We know not what Bailey will say but do know some of what the New Testament says about living for Christ—enough to believe it impossible for brother

Bailey or anyone else to tell what the New Testament says living for Christ is in harmony with the spirit of this "Youth Rally". Living for Christ involves self-denial, humility and obedience; not the ostentation, vanity and prideful appeal of this affair.

"For I am not ashamed of the gospel: for it is the power of God unto salvation" writes the apostle Paul (Rom. 1:16). How long have these very preachers promoting the "Youth Rally" affirmed this truth! How their present action denies it. Why not just let the elders, preachers, teachers, and even parents teach these young people the gospel in their homes and in the respective churches where they are growing up? Why not teach them the gospel without all these trappings and superficial ornaments? The route these brethren are going displays a lack of faith in the power of the gospel of Christ. Deny it, they cannot!

Our object in protesting this action of our brethren is not to enhance our popularity. We are sure that far too many of the brethren are so worldly-minded that these words will be of little effect to them. There are, however, many loyal brethren who oppose the spirit that wants to be like the nations about us. We write for the encouragement and edification of such. The hope is also ours that there are honest brethren now limping between two sides who may be aroused to stand for the ancient order of things and stem the tide of digression.

—oOo—

"The Spiritual Sword"

—from Nacogdoches Bulletin
by James W. Adams

Attention has been called in a previous **BULLETIN** to a paper bearing the near blasphemous name of "The Spiritual Sword" — a title applied by Inspiration to God's own Word. This paper is published from Fort Worth, Texas by Brother Thomas E. Warren a rabid would be polemic who fancies himself a brilliant logician and unconquerable controversialist. He imagines himself to have been providentially raised up to save the church from a "bogy man" he calls "Anti-ism." Actually the brother is a materialistic-minded liberal and opportunist. He has been first on one side and then on the other of the issue with which his paper has to do.

From the beginning of his preaching career, he has advertised the fact that he was preparing himself to be a **DEBATER**. It appears that he has fastened on to present issues as his great opportunity thus to distinguish himself before the "brotherhood." Brother Warren's statements and actions leave us no alternative but this conclusion. We regret the necessity of saying these things, but he leaves us no choice. He is mailing to numbers of people in this congregation his inflammatory, rabble-rousing paper filled to the very brim with distortions and misrepresentations in an effort to stir up strife. We, of course, cannot ignore such and be true to our duty.

We hold that debating is both scriptural and honorable, but that a professional debater is repugnant to good spiritual taste and a travesty on the high calling and character of a preacher of the ancient gospel. Brother Warren's ambition to be such betrays his complete misconception of the nature of the work of a gospel preacher. Brother Warren's paper abundantly testifies to the fact that his ambition has been realized. Innuendo, misrepresentation, begging the issue, stigmata — all tools of the professional debater — bristle from the so-called "Spiritual Sword" as quills from a porcupine.

Those who read the paper carefully will note an utter lack of appeal to the Word of God. Warren's stock in trade is an appeal to human reason. When he does appeal to the Scripture, he perverts it. Having no Scripture for the **human institutions** and the unscriptural "**centralized-control-and-oversight**" combinations such as the "**Herald of Truth**" which he defends, he must resort to the tricks and subterfuges of the professional polemic to uphold his cause. He was the moderator for Brother Guy N. Woods in the debate at Birmingham (Cogdill-Woods) and is literally seething under the humiliation of the annihilation of his position there. We sympathize with his pain, but suggest that he should come back to the truth of God for which he once professed to stand rather than to stoop to the level to which he descends in his little "Sword."

Every argument (?) Warren makes can easily be answered . . . We have no fear that the ravings of a rabble-rousing sheet such as the paper in question will upset the equilibrium of any.

The position of your preacher and the sound leadership of this church is THAT GOD'S WORK BE DONE IN GOD'S WAY THROUGH GOD'S INSTITUTION. We insist that there be a "thus saith the Lord for every act, work, or worship," that we "speak where the Bible speaks and remain silent where the Bible is silent," that we "call Bible things by Bible names and do Bible things in Bible ways." We do not propose that the rantings of a rabble-rousing liberal shall divert us from this.

The Mound and Starr street church in Nacogdoches is dedicated to the task of preaching the gospel to the whole creation (Mk. 16:15,16.) and to the fulfilling of every benevolent responsibility which is hers. (Acts 2:6; 11:29,30; 1 Cor. 16:1; 2 Cor. 8:9; Rom. 15.) We do not propose, however, to turn this work over to human institutions or to the elderships of other congregations to do for us. The elderships to which we refer are those such as characterize our modern "sponsoring church" where one church assumes the oversight of a general work and becomes the centralized agency through which many churches work to fulfill their mission and responsibilities. May I say again: **This we do not propose to do, Brother Thomas B. Warren et. al to the contrary notwithstanding.**

Still Silent

On two different occasions, the Houston and Broadway Church of Kilgore has publicly expressed great concern for and interest in our spiritual welfare. Perhaps not for all of us, but for those whom they call the "honest and misguided" among us. On each of the above mentioned occasions, we have just as publicly called upon them to demonstrate their concern by appropriate action. Thus far they have been like lambs dumb before shearers; they have not opened their mouths except to further vilify and misrepresent. Do they believe in faith without works? Or do they think faith can be shown by evil works?

In the July 6th issue of this paper, we proposed a public discussion be held for the purpose of discussing our differences in order that the "honest and misguided" among us might be properly guided. In view of their expressed concern for these "honest and misguided" souls among us, one might think they would jump at the chance of teaching them, but for some reason better known to them, they have not availed themselves of the opportunity. Did such a proposal chill their interest in their "deceived brethren?" In regard to this proposition, they have been just as we suggested they would be and as they said they were with reference to the anniversary that passed without celebration—"not a word public or private."

—H.O.W.

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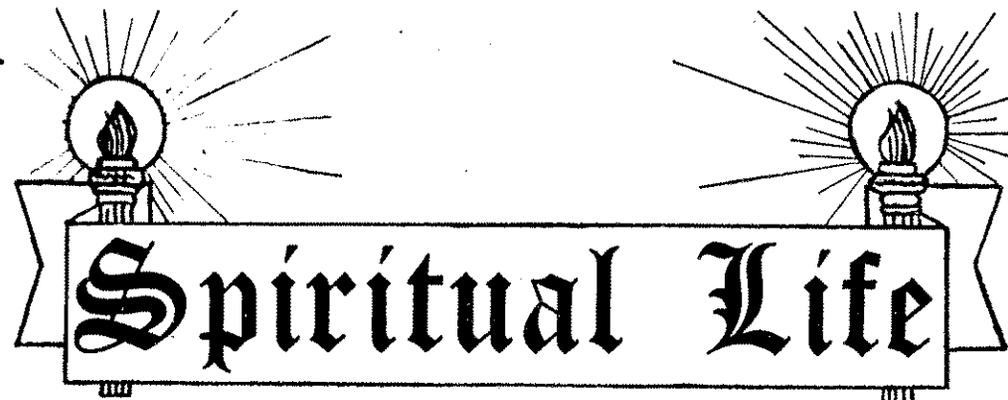
Mid-Week Classes

—7:30 P. M.

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TO

Donald Tomalley
320 Oak St.,
Lebanon, Ky.



Vol. 1

August 17, 1958

No. 20

NEW LOCAL CHURCH IN DALLAS

Progress toward righteous ends is always a cause for rejoicing. Particularly is this so with reference to the establishment of congregations of the Lord. We have no interest in their multiplying for comparative purposes or for the reason that large numbers might seem impressive and command attention, but we have a very intense interest, because of our love for the souls of men, in the gospel of Christ being preached unto the edification of saints and the salvation of sinners. It is our firm conviction that two congregations of a certain number of members will teach more people, convert more sinners to the Lord, and otherwise exert more influence for good than will one congregation with a membership equal to the sum of the two. By reason of their being two, their opportunities will be multiplied and their field of activity broadened. The pattern for enlarging the kingdom of Christ was laid when Jesus told the apostles that they should be "witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" - Acts 1:8. It is the responsibility of Christians to plant the church in every place where possible (Eph. 4:12), being careful, of course, to observe divine principles while so doing.

For this cause we rejoice that a new congregation has begun in the great city of Dallas. This new church meets temporarily in the Stonewall Jackson School auditorium located on Mockingbird Lane and Delmar Street.

It is hoped that this new congregation will afford members of the church, who have been inactive in

larger congregations, an opportunity to be exercised in the Lord's work.

This new local church shall be unashamed to emphasize the restoration slogan that "we speak where the Bible speaks and are silent where the Bible is silent," which is but the restatement of a divine principle that "if any man speak, let him speak as the oracles of God" - 1 Pet. 4:11.

It is dedicated to the preservation of New Testament Christianity in a changing world. The necessity to be not fashioned according to this world but transformed by the renewing of the mind through denying ungodliness and worldly lusts and living soberly, righteously, and godly in this present world, shall be made prominent.

Forceful expression shall be given to the fundamental truth that the gospel is the power of God unto salvation and the only means which the Lord has of attracting sinners. This church shall humbly proclaim and be satisfied with the gospel in its purity and completeness, stripped of all human entanglements that appeal to false pride and free from all showy encumbrances necessary to the flagging spiritual interests of the worldly minded.

The fact of the all sufficiency of the church to do all that God has assigned it to do, without its building and maintaining human organizations through which to do it, shall be stressed. In this congregation's efforts to "make it as sure as you can," its activities shall be limited to that which is written and circumscribed by divine examples.

It shall respect the simple organi-

zation of the New Testament local church as set forth upon the pages of inspiration and shall forcibly declare its own independence and autonomy.

The New Testament pattern of worship and the simplicity thereof shall be maintained.

It shall be unafraid and unashamed to declare the whole counsel of God unto the edification of saints and the instruction of sinners on what to do to be saved.

Its whole purpose shall be to serve and please Him from whom all blessings flow, who has the right to all our affections, and to whom we pledge our whole allegiance.

Dallasites, especially those of like common faith and conviction, are urged to investigate this church in the light of the New Testament, and are extended a warm welcome to all of our services.

—oOo—

Weavers Move to Dallas

The Weavers have been invited, and the invitation accepted, to move to Dallas and work with the new congregation meeting in the Stone-wall Jackson School which is located on Mockingbird Lane. Our work will begin with this congregation September 1st.

Because of this move, **SPIRITUAL LIFE** will of financial necessity have to be discontinued. We hope that this will be of short duration and before long it will again take its place among those journals dedicated to the task of keeping the church pure and free from innovations in the hope of saving it from another apostasy.

Again we wish to express our appreciation for all the splendid letters of commendation which we have received. Even those of criticism have been well received and we have tried to profit by them.

We cannot say that we appreciate the ugly spirit which characterized some of our respondents but allowances were made for that class by reminding ourselves of the strange things that prejudice and blind zeal will do to an otherwise sober mind. We were made thankful that the latter class was so far in the minority that they were hardly enough to count.

Because the voice of the little paper has been temporarily silenced,

does not mean that we are less belligerent toward error or any more at peace, with unholy hands that would mar the beauty and tarnish the glory of the church of the Lord Jesus Christ. To be in opposition to all such, we continually pledge ourselves with the fervent prayer that truth and righteousness may always triumph to the extent that the purity of the church will be maintained, souls saved, and God glorified.

—oOo—

An Informed Soldier Of The Cross Speaks

Brother W. W. Otey occupies a very unique position in the kingdom of the Lord today. Approaching his 93rd birthday, he is perhaps the oldest living gospel preacher in this nation that keeps himself informed on current issues and active, at least in writing, in defense of the church against innovations and threatening apostasy. His mind is clear and his explanations lucid.

His position is unique because he is old enough to have had a leading part in helping to stem the tide of digression that swept a major part of the churches into apostasy which was almost complete by the turn of the century. It is easy for him to spot the symptoms of our spiritual ills and diagnose the cause. He sees the same evil forces at work today threatening the purity of the church that he saw sixty years ago. He speaks words of encouragement as well as warnings. It would be careless stupidity to ignore the warnings of the distilled wisdom of his years. But let us hear him:

"As perhaps you know, it has been some seventy years since I took my stand for the New Testament order of doing things. I am not conscious of having made any change in my position of teaching and practice. The Dallas meeting (Recent Youth Rally-H.O.W.) is just about where the digressives were some sixty years ago. They finally formed an organization of young people nationwide. It will not be long till our brethren formally organize.

"You state truth when you say institutionalism is only the symptom of the disease—weakened faith first resulting in worldliness. That is the disease among churches today.

"There are many more preachers

and writers who have enlisted for life than was saved from the last apostasy. And what is more, their average ability is far greater than that of those saved from the last apostasy. It is my firm opinion that quite a number who have not yet committed themselves will take their stand for the truth. And in many of the churches of large numbers and wealth, there are many who will simply walk out and establish the New Testament church and make great growth in numbers and zeal.

"Here is a fact that seems not to be generally understood: When the church is finally separated from the new apostasy, it will be the best **taught** church of any period in the history of the restoration. During the early years, creeds were vigorously exposed and opposed. The way people became Christians was also fully debated and the truth established. But **what** the church is, its **work**, what it is to do and how, was a matter of confusion during the early years. Because of this lack of carefully examining the New Testament church, it was easy to start missionary societies and other organizations. It is a constant surprise to me, and a joy, to observe the number of young men, not to mention the mature men, who can discuss these matters with clarity and convincing power. Their number will increase."

—oOo—

Pleasing The People

George T. Jones, San Antonio, Texas

Two extremely erroneous ideas prevail in the minds of some members of the church to which we want to pay respect in this column. These are: (1) That the elders in ruling and overseeing the flock are to do so with a particular view of pleasing the members; and (2) that a preacher should preach in such a manner as to please the members.

In regard to the first, the elders are looked upon much in the same way as a congressman. When a congressman votes the wrong way, his constituents flood him with letters and telegrams of protest. The congressman, being accountable to the people for his job, may change his vote. He is constantly in "hot water" trying to please the people who elect him.

Elders who have the proper concept

of their stewardship will not let members of the church intimidate them. Members of the church who know anything about Christianity and practice it, will not be trying to bring "pressure" upon the elders. The New Testament reads: "Tend the flock of God which is among you, exercising the oversight . . . **according to the will of God.**" (1 Pet. 5:2) The elders are to rule according to the will of God, not according to the will of the people. They rule to please God, not the people.

It is significant that the New Testament says nothing about majority rule. It does establish the rulership of elders in each congregation. If the elders must please the people in their oversight, then majority rule is the will of God. No student of the New Testament thinks it is.

Likewise, the work of preaching the gospel is not designed to bring the preacher into favor (popularity) with all the people. In fact, the New Testament sets the alternative squarely before the preacher. "For am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men, I should not be the servant of Christ" (Gal. 1:10). This statement is from the greatest preacher the church ever had. It also came by inspiration of the Holy Spirit. Too, this very language pertains to preaching, not some other work.

It should inform us then, that the preacher is striving to please the Lord if he is a gospel preacher. There is often a wide difference between what the Lord wants and what the people want.

- Via Cooper Bulletin.

—oOo—

'Let Him Be Anathema'

"Anathema" is the Greek word which Paul used in Gal. 1:8 to pronounce a curse upon either men or angels for preaching another gospel than that preached by the Holy Spirit through the apostles. In the Authorized Version the English word "accursed" is used to translate the Greek "anathema", but the American Standard translators said there was no word in the English which could adequately translate the fearful consequences involved in the word "anathema", hence they left the word without a translation and have Paul saying, "But though we, or an angel

from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema" - Gal. 1:8.

Originally, the word meant to "put a thing up", to hang up on the wall and was used with reference to the things devoted to the heathen gods. Some of these devoted gifts were put up or hung up on the walls of the heathen temples and the wrath of the gods was supposedly brought down upon those who would move them. The dedicated gift was "anathema", that is, it was to remain on the wall of the temple.

From this usage the Hebrews came to apply the word to those animals dedicated to God. Once they had been devoted to Him, they could not be redeemed but were doomed to die. Eventually then the word came to mean that which was doomed to destruction with no hope of redemption. This is the use that Paul makes of it in Gal. 1:8. Anyone proclaiming another gospel or altering the gospel of Christ, whether men or angels, is to be forever cut off from God and eternally damned with no hope of redemption whatsoever! It is a serious thing to tamper with God's word. Preachers and teachers should be careful that they teach the gospel of Christ, **all** of the gospel and **only** the gospel. To do otherwise is to seriously jeopardize one's soul. We all need to hark back to the principle that if any one speak "let him speak as the oracles of God"-1 Pet. 4:11, and while doing so, be sure that we respect His silence. We need to do away with the

modern idea that we don't need Bible authority for all that we do and teach and recognize that "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" - 2 Tim. 3:16,17, and whatever the scriptures do not furnish us to do, is **not** a **good work** regardless of how we feel about it! Extreme caution should be exercised in this regard lest we be "anathema."

—oOo—

CANNIBAL — One who loves his fellowman! This "cannibalistic love" is the kind of love which some brethren exercise toward each other, but Gal. 5:15 says: "If ye bite and devour one another, take heed that ye be not consumed one of another." To love thy neighbor as thyself is to fulfill in one word the whole law (of Moses) and goes a long way in fulfilling the law of Christ, but let us be sure that it is not "cannibalistic love" for that kind fulfills nothing but the devil's demands.

—oOo—

Good Advice

A mother was explaining to her little girl the death of her father. The mother said: "God has sent for your father, and will send for us, but I do not know when." Thoughtfully, the little girl said, "If we do not know when, don't you think we had better pack and get ready to go?"

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SCHEDULE OF SERVICES

SUNDAY

Bible Classes

—9:45 A. M.

Morning Worship

—10:45 A. M.

Evening Worship

—7:30 P. M.

Young People's Class

WEDNESDAY

Ladies' Bible Class

—9:30 A. M.

Mid-Week Classes

—7:30 P. M.

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Donald H. Weaver
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