

# SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

VOLUME VII

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NUMBER 8

## "THE ANTI-ORPHAN-HOME MOVEMENT IN TAMPA"

H. E. Phillips

About once or twice a year some digressive preacher in the Tampa Bay area will blast a full round at "The Anti-Orphan-Home Movement in Tampa." I am not sure whether it is to boost his own courage or to make it appear to those outside the Tampa Bay area that the Social Gospel churches are really growing. It could even be that he wants a little free publicity.

Charles L. Houser, preacher for the digressive Florida Avenue church in Tampa, sent me his July 10, 1966 bulletin (the only one I have ever received) with an insert bearing the title which heads this article. As usual his article is based upon false information, and contains assumptions, perversion of facts, emotional appeals, and very little scripture — one passage perverted and one quoted from Basil Overton in the Gospel Advocate.

His information about Belmont Heights is all wrong. This congregation is making plans for growth. A news report of their recent meeting appears in this issue of the paper.

First, Houser uses a variety of epithets to describe the enemies of his theories, none of which really touch the issue. He uses such expressions as: "anti-orphan-home congregations," "anti brethren," "anti congregations," "anti preachers" and "anti-orphan-home theory." To Charles Houser and his brethren the word "anti" is a bad word that describes such an "unchristian" practice that "conscientious Christians" should "come out from among them and be separate," and "take their stand with Florida Avenue, Manhattan Avenue or West Hillsborough."

"Anti" is a prefix meaning "opposed to; against." Every person I know, whether in the church or out, is "anti" something. Nobody, not even the Devil himself, is for everything! Even Charles L. Houser is an "anti." He is "anti" "anti-orphan-home," whatever that means. If "anti" is a bad word, I suppose "anti-anti" is twice as bad. I charge brother Houser and his brethren with being some of the strongest "anti" brethren in this section of the world.

The truth of the matter is that none of these terms used by Houser describe the position of any brethren in the Tampa Bay area that I know. Of course, "anti-brethren" includes all who oppose something, and I know of none, not even Houser, who does not oppose something, hence, "anti-brethren." But "anti-brethren" does not really define anyone because it does not tell what one opposes. This is also true of "anti-congregations." The term does not really define any group. Florida Avenue and Manhattan Avenue are "anti" groups — they are "anti-anti-congregations."

But the term "anti-orphan-home" is supposed to tell the story. This is equal to saying "against orphan homes." Who is against orphan homes? Name one gospel preacher who denies their right to exist. Some might consider them very poor arrangements, but name one gospel preacher who would deny their right to exist and function! This is nothing but an attempt to prejudice minds by shifting the real issue. If Houser doesn't know it by this time, the issue is "anti-church-supported-human-organizations" which provide the home for children. Guy N. Woods is affirming this month in Montgomery, Alabama that the church can "build and maintain benevolent organizations, such as" — and then names some orphan homes to illustrate. James P. Miller is denying this. Brother Miller is "anti-church-building-and-maintaining-human-organizations." That is what we are against; that is the real issue! Be fair and tell what we really oppose! Mark it down, when one uses such terms as "anti-orphan-homes," he is either ignorant of the issue or he is deliberately trying to mislead.

When the Christian Church started, they referred to those who opposed the missionary society as "anti-missionary," and those who opposed the instrument in worship as "anti-music." This was not a true charge then and it is not now. Faithful brethren then were "anti-missionary-society," not "anti-missionary." They were "anti-instrument-in-worship," not "anti-music." I am "anti-church-supported-human-societies" of ALL kinds! If you want to call me an "anti," tell what I really oppose and I will agree with you.

Second, Charles L. Houser says conscientious Christians should "take their stand with Florida Avenue, Manhattan Avenue or West Hillsborough, where we stand as we have ALWAYS stood, on the orphan home question and on congregational cooperation."

These brethren who promote church supported institutions could not have stood too long on the orphan

home question because it is only a little over fifty years old. Only in the last twenty years have these organizations developed as they now are, and they started as the result of eager school men trying to get the college in the church budget. N. B. Hardeman said the orphan home and the college in the budget "stand or fall together." Only a few years ago Batsell Baxter said the same thing. Were they right? I wonder if Houser will have the courage to write an article like the one I am reviewing against Baxter's view on church supported colleges? If he dares to do it, he will be marked as "anti-college" by the powers in Nashville, and that would be bad for him. I heard him say earlier this year that it was wrong for churches to support colleges. If he has not "changed" he is "anti-church-supported-colleges." (You see, I tell what you really oppose. I could have followed your example and called you "anti-college.")

The brethren and churches who have left the faith (digressive) claim to stand where they have always stood. If they have been in the church as long as twenty-five years, at that time they never heard of "campaigns," "youth rallies," "sponsoring elderships," "hobby-shops," "exodus," "work-shops," "fellowship-programs" and "recreational directors" in the church. Now these are all over the country. One has only to read history to know who has changed and where the change is.

Third, Charles L. Houser accuses "our anti-brethren" of twisting and misapplying scripture "in an effort to sustain their humanly devised theories." These "humanly devised theories" are reduced to the idea that the church cannot help those who are not Christians. He then quotes William's Translation on II Corinthians 9:12,13. Some of these fellows follow the same practice as the Jehovah's Witnesses cult in quoting the translation that best suits their purpose, whether it is true to the original language or not. I am expecting some of them to begin a translation of their own as Watchtower did, and then prove their practice by their own translation. They could translate James 1:27: "Pure religion and undefiled before God and the Father is this, for the church to contribute funds to orphan homes and widow homes . . ."

But I would like to show the mess Houser gets himself into by his theory. There are two main pillars to his theory: (1) The church can, and in some cases **must**, contribute to a "home" — natural or restored — in helping the needy. (2) The church is obligated to help needy people who are not Christians. Both of these points are very strongly advocated. Now if the church is required to help those who are not Christians, it would include Baptists, Methodists, Catholics, and even atheists. If not, why not? Let us take a Catholic to illustrate. Is the church obligated to help a Catholic family in need? Yes, they say, because the **church** is to help all men whether they are Christians or not. All right, in helping this Catholic family does the church contribute to that Catholic home? Oh, yes. The church is not its own benevolent society. Well, if this Catholic home is broken and then "restored" (a Catholic orphan home, old folks home, hospital, etc.), cannot the church contribute to this "restored" Catholic home? "Oh, no!" (Some few in trying to be consistent say yes.) Well, why not? They usually answer that this "restored" Catholic home teaches error. But so did the natural Catholic home! Remember the two pillars

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in this theory: the church must contribute to an organization to help the needy (it is not its own benevolent society), and the church must relieve those who are not Christians, and that would include Catholics. If the church can contribute to a natural Catholic home, it can contribute to a "restored" Catholic home. There is no way to escape this conclusion. According to Houser's theory the church must contribute to any or all denominational benevolent institutions because the church is to relieve "all men" — Christians and non-Christians — and it must contribute to an institution in order to do so.

If, however, they make the exception that the church cannot contribute to these institutions because they teach error, they must eliminate all denominational natural homes for they also teach error.

But if we allow, for argument's sake, that those denominational organizations that teach error may be excluded, what about CARE, the Red Cross, and the United Nations Relief? These are not religious, but they are benevolent agencies. By this type of argument should not the church contribute to these agencies in the relief of those who are not Christians? If not, why not? This is the predicament false doctrine will get one into.

This theory destroys the distinction in the New Testament between congregational and individual obligations (I Tim. 5:16; James 1:27; Gal. 6:10; II Cor. 11:8). It ignores the silence of God's word and goes beyond what is written in having the church support organizations unknown in the Bible (I Cor. 4:6; II John 9). It is digression from the truth of God and will ultimately lead to complete apostasy. These men have a loyalty to and love for their own creations beyond the word of God and the church of the Lord, and I doubt that any kind of persuading from the book of truth will convince them. However, many who are now deceived by their emotional appeals will learn the truth and "come out from among them."

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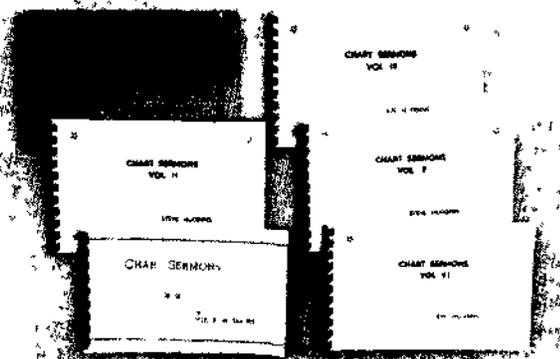
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**I**  
**MARVEL**

**Galatians 1:6**

James P. Miller  
2523 W. Diana  
Tampa, Florida

**THE COLLEGE QUESTION**

Every man has a right to be wrong every now and then. One old brother volunteered this gem of wisdom: "Every one is subject to mistakes; I was mistaken once, I thought I was wrong when I was right." Even an editor can be wrong and it seems I am in that very position. To say the least, I hope that I am, with my judgment of some of my brethren. I thought and have said in the very pages of this paper that when the time came to put the college in the budget the liberal element in the church would just shift gears and go along. It now seems that there is a great wave of opposition to the COLLEGE IN THE BUDGET. The evidence of this is on every hand. Brethren are voicing their convictions in no uncertain terms.

**WE SHOULD BE THANKFUL**

I am thankful for this expression of conservative thought. It shows that many of God's people are still concerned with the purity of the church. Brethren are still able to see the difference in the church and other institutions. Of course, I marvel that they can not see that every argument against the support of the college is an argument against the support of every human institution. If they would take the articles they are writing now and where they use the term "college" they would just put "institution" they would have all of the truth. It is unbelievable that they could see that one is unscriptural and can not see that they all stand and fall together. If the expression, "visit the fatherless" justifies a orphan home, "bring them (children) up in the nurture and admonition of the Lord", would by the same reasoning justify the college. Regardless of this, I am glad that they are able to make this distinction for I believe in time they will be able to see the other also.

**WHAT OF THE PRESSURE?**

These brethren know that pressure will be brought to "line up" with the powers that are now in control. The official manifesto has gone out from Nashville and for the third time in the last few years the colleges are making their move into the treasury of the church. They have thought each time that the brethren were ready for such a move and have had to retreat on both of the other occasions. There are just two possibilities now as I see the matter. If Baxter, Pullias and Co. are willing to make a real fight out of the issue, conflict is unavoidable. Some of the brethren will give in to the pressure. If they do not, they will be called "antis" and every thing else that goes with a stand for any truth. They will find that just to disagree will invoke

the wrath of those in "High Places." However, it is clear that some of them will stand. This is the first possibility.

The second is simply this, the more liberal brethren will retreat from the field of battle and wait for a more "convenient season". After all this has been their history. They have little real taste for battle for two reasons. First, they do not have a verse of scripture to support their position and they know it as well as those who would oppose them. Secondly, they had rather wait and take the brotherhood by default than by battle. If they feel that the support of the orphan home is continuing to pave the way for the support of the college they will retreat. If they feel, as I do, that the sentiment of the brethren, as it is of the nation, is in the direction of more and more conservative thought you can rest assured they will not lose that part of the church that is ready to support the college regardless of the cost. They have come too far to turn back now. I Marvel.

## COMMENTS TO EDITORS

'Keep on with the fine articles for I am sure that they help those with an honest heart. We hear good remarks about the paper here.' — Wm. Clyde Sut-ton, Leaksville, N. C.

"Your articles dealing with J. D. Hall's theories are excellent indeed and have been most enlightening to me." — Leo Rogol, Hixson, Tenn.

"I believe 'The written word is more powerful than the spoken word.' Searching The Scriptures speaks very well indeed." — Mrs. M. Y. Barber, Gadsden, Ala.

"Enjoy so much your fine paper. I am still waiting on two brethren to write some sensible articles on the covering." — G. W. Hunt, Tusculumbia, Ala.

"Not only is Searching The Scriptures growing in circulation, it is certainly doing much good in teaching God's word." — B. B. McCormick, Orlando, Fla.

"Appreciate your good work as I have since getting to know you." — David L. Watts, Saraland, Ala.

"We enjoy reading Searching The Scriptures. You are doing an outstanding work. Continue to sow the seed." — Sam Garrison, Nashville, Tenn.

"I would like to take this time to express my appreciation for such a fine paper. I'm glad it is called 'Searching The Scriptures'; it fits so well. I received my first paper December of 1965 and plan to subscribe again this coming December. I benefit more from reading **one** of your papers than I do a dozen of most religious papers. I only wish they were thicker so they would last longer and then I wouldn't have to wait so long to read another." — Mrs. Linda J. Smith, Loring, Maine.

"I enjoy reading Searching The' Scriptures very much. You are to be commended for the very fine work you are doing." — Tom Downey, Lawrence-burg, Tenn.

"I have received Searching The Scriptures for several years and can appreciate your efforts in such a work." — Hugh Daniel, Baltimore, Md.

"We really enjoy getting the paper." — King Lucas, Akron, Ohio.

"We do so much enjoy your paper. I think every Christian should be receiving it." — Mrs. Dora Smither, San Bernardino, Calif.

"It is a good journal and I wish for it great success in holding the line against the present apostasy." — H. E. Winkler, Nashville, Tenn.

"The paper is still doing good." — Ward Hogland, Greenville, Texas.

"I certainly like Searching The Scriptures. Keep up the good work." — David E. Curtis, Yuma, Ariz.

"Sometime ago, I determined to send in at least fifty subscribers during the course of the year 1966, most of them new subscribers if possible. I am sending money for nine more, making a total of thirty-seven so far, if memory serves me right, all but about five of these being new subscribers. God willing, I'll more than make the fifty with nearly half of the year left to go." — Conway Skinner, Beaufort, S. C. (Thanks. We wish more would follow your example — Editor.)

"Of course, the paper is much enjoyed. We look forward to its arrival each time." — Colin Williamson, Jonesboro, Tenn.

"I continue to appreciate the work you brethren are doing through the pages of Searching The Scriptures." — J. Edward Nowlin, Decatur, Ga.

"I always look forward to each issue of Searching The Scriptures. I believe I learn something from everyone I get." — Dick Blackford, Owensboro, Ky.

"You are doing a fine job with the paper. I am happy for such a publication." — H. F. Sharp, Gordon, Ga.

## FALSE TEACHERS AMONG YOU — WHO ARE THEY?

Curtis E. Flatt  
P.O. Box 1166, Florence, Alabama, 35631

False teachers are among the Lord's people. The Apostle Peter made it clear that as false prophets were among the Lord's people in prior dispensations, false teachers will be among his people in this dispensation (II Peter 1:20-2:1). It makes a great difference whether or not false teachers are among us! Why? They lead Christians astray and make them to be in a worse state than before they learned the way of righteousness (II Peter 2:20-22). This should impress us with the importance of determining who false teachers are. But how can the false teacher be detected?

One cannot tell whether or not a teacher is a false teacher by his pious looks and pleasing manners. Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Love, mercy, and good works may seem to be his adornment but such will not tell you whether or not he is a false teacher.

Neither can one tell if one is a false teacher by his power to draw the crowd. Peter tells us the crowd will follow the false teacher. "And **many** shall follow their pernicious ways; by whom the way of truth shall be evil spoken of" (II Peter 2:2). The crowd may follow the false teacher but the crowd is

# Great Debate Is On; Davis, Bales, Others to Begin Arguing June 28

## Lecture Follows Debates

Three straight nights of debate on evolution and related religious questions are scheduled for Little Rock later this month.

H. Brent Davis, the controversial former speech instructor at Arkansas A and M College, and Dr. James D. Bales, professor of Christian doctrine at Harding College, worked out the match with each bringing in experts of his choice to help.

Eugene Britnell, minister of the Arch Street Church of Christ, made the local arrangements for 7:30 p.m. June 28, 29 and 30 at the Auditorium.

Davis was fired in October from A and M after publicity over his circulation of petitions against the use of the strap at the Arkansas state penitentiary and returned to Orange, Tex., his parents' hometown, where he is now field secretary of the "Anti Fraud Committee of Texas."

In a letter to the Gazette, Davis announced the time and dates of the debates, the questions to be debated and tied participants as follows:

Dr. Bales and Dr. Jack Wood Sears, also of Harding College, will take the affirmative position on the first

debate question, "Resolved: That Genesis provides the most probable explanation for the origin and nature of the universe." Speaking against the question will be Dr. Carl Sagen of the Harvard College Observatory and Rev. Erwin McMullin, chairman of the Department of Philosophy at the University of Notre Dame.

"Dr. Sagen is one of the world's foremost astronomers and Father McMullin is an extremely important voice in liberal Roman Catholic ranks in America," Davis wrote. "Naturally, when a liberal Roman Catholic and a fundamentalist Protestant of some standing meet for an open clash of this nature, whatever they say will have far-reaching implications in the religious realm."

The question of the second night's debate will be, "Resolved: That the theory of evolution has been scientifically established." Dr. Bales and Dr. Sears will take the negative side, with the affirmative taken by Professor R. C. Lewontin, chairman of the Department of Biology at the University of Chicago, and Dr. Thomas K. Shotwell, science writer for Salsbury Laboratories of Charles City, Ia.

the origin and nature of the

Davis and H. B. Dodd, chairman of the Anti Fraud Committee, will be on the negative side of the third debate question, "Resolved: That the Bible is the word of God," with Dr. Bales and an Old Testament scholar of his choice on the affirmative.

Mr. Britnell confirmed Wednesday that he had made the necessary arrangements for the Auditorium, that his church was underwriting the expense and that the three evenings would be open to all persons interested in the debates. No admission will be charged and no collection will be taken, he said. Nor, said Mr. Britnell, would a consensus of the audience be taken.

Each debate will consist of two 20-minute speeches and two 10-minute speeches by each side, followed by an hour of questions submitted from the audience and directed to members of the teams.

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theological issues of revelation are unconnected, and that it has been a pernicious and hurtful error to so connect them in the past, we would never have consented to appear in any context in which supporters of evolution were to be case in the role of critics of the Bible."

The statement said that the visiting debaters contacted Dr. Bales a few days ago and told him that they would not appear if the third debate were held. He agreed, it said, but continued, "On arrival here today, however, we found that it is still scheduled to be held \* \* \* and that furthermore our debates have been given a carnival-like atmosphere by the public statements of Mr. Davis, who is not and never was empowered to speak on our behalf."

The statement said the two considered canceling their appearance but decided to carry on to take the "opportunity of repudiating both extremes."

Davis announced Monday that he would offer Dr. Bales a vial of poison during the third debate to test Bales' belief in the literal truth of a Bible passage (St. Mark 16:15-18) that says believers "shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Dr. James D. Bales of Harding College at Searcy lectured for slightly more than an hour Thursday night at Robinson Auditorium on an "Invitation to Experiment."

The lecture replaced what had once been scheduled to be the third in a series of debates on the theory of evolution and related religious questions.

The third debate was canceled when four scientists said they would not participate in the first two if the third debate, a challenge to the Bible as the Word of God, were held. H. Brent Davis and H. B. Dodd, both of Orange, Tex., who had arranged the debates took exception to the cancellation but neither appeared at last night's lecture. Davis had checked out of the Marion Hotel early Thursday morning.

Eugene Britnell, minister of the Arch Street Church of Christ which had paid rent on the auditorium for the three nights; said he estimated the audience for Bales' lecture at "about 250."

Bales' lecture treated Christ as a figure in history and suggested to members of the audience that they apply principles promulgated by Christ to their own lives to determine if these principles "worked out as Christ had said they would."

One reason for the small attendance for the Bales lecture was the confusing publicity. Since it was announced that the third debate had been cancelled, many people thought it was all over and there would be nothing conducted the 3rd night.

Bales delivered an interesting lesson on the life and claims of Christ. The tape is available with the debate tapes.

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Articles from the Arkansas Democrat and the Arkansas Gazette.

## 'Great Debate' Draws 7,600; Two Deplore 'Atmosphere'

Of the Gazette Staff

About 1,600 persons sat tight through 3V2 hours of Little Rock's Great Evolution Debate Tuesday night after hearing two distinguished out-of state speakers hint that they wished they had never got mixed up in the whole thing.

The debate pitted Dr. James D. Bales and Dr. Jack Wood Sears of Harding College at Searcy against Dr. Carl Sagen of the Harvard University Department of Astronomy and Dr. Ernan McMullin, chairman of the Notre Dame University Department of Philosophy. The Harding College representatives were debating the affirmative side of the question, "Resolved: That Genesis provides the most probable explanation for

universe."

Before the negative side began speaking, Dr. Sagen read a statement protesting plans for a debate that may be held in about three weeks on the question, "Resolved: That the Bible is the word of God." This debate, which originally was to have been held Thursday night at the Auditorium, was to have been the third in the series. It would have pitted H. Brent Davis and H. B. Dodd of the Anti-Fraud Committee of Texas on the negative side against Dr. Bales and another debater of his choice.

The statement by Dr. Sagen and Father McMullin Tuesday night said:

"Since the very point we hope to make is that the scientific issues of evolution and the

# Debate Tapes

( )

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## MILLER-WALLACE DEBATE

**AUGUST 16, 17, 1965:** "It is in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the aged that are among us."

**G. K. WALLACE AFFIRMS — JAMES P. MILLER DENIES**

**AUGUST 19, 20, 1965:** "Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the Gospel as the 'Herald of Truth' is without scriptural authority."

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Steve Hudgins — "Fruit Of The Spirit."  
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often wrong. Thus his ability to draw the crowd will not indicate whether or not he is a false teacher.

Neither can one tell whether a teacher is a false teacher by his good words and fair speeches. False teachers may bring good words and fair speeches to deceive. "Now I beseech you, Brethren, mark them which cause divisions and offences contrary to the doctrine which we have learned and avoid them for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Romans 16:17,18).

Then one cannot tell whether or not a teacher is a false teacher by his ability to please the audience. False teachers are sometimes able and do tickle the ears of those who hear them (II Timothy 4:3). Just because a teacher "goes over" with the audience does not mean he is a true teacher. He may be false.

These four things: a pious and pleasing look, the power to draw the crowd, good words and fair speeches, and the ability to please the audience make up the basis upon which many, in the church, judge a brother to be a true teacher. But these things will not denote whether or not one is a false teacher.

One can be sure that a teacher is a false teacher if that teacher wrests the scriptures. In II Peter 3:16, we find that some wrested the things which Paul said even to their own destruction. To wrest is to twist. A teacher, who to carry his point, wrests or twists a passage of scripture to make it say something which it does not say in its context is a false teacher. For example, the teacher who uses James 1:27 to prove that the church collectively is to practice world wide relief, wrests that scripture to prove his doctrine and is a false teacher.

One can tell that a teacher is a false teacher if that teacher perverts the doctrine of Christ. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ (Gal.1:6,7). To pervert means to change. When a teacher changes the gospel just a little here or a little there to carry his point he is a false teacher. For example, when a teacher teaches the qualifications of elders and says that the elder does not have to have a household or a family, a wife or children, then he changes or perverts the doctrine and is a false teacher, for the scripture teaches that the elder must rule well his own house or family that he may take care of the house of God (I Timothy 3:5).

One can tell that a teacher is a false teacher if he teaches something which is more than or other than that which is written. "If any man speak, let him speak as the oracles of God;..." (I Peter 4:11). Other scriptures teach the same thing (I Cor. 4:6; II John 9; Revelation 22:18,19; Titus 1:14). For example, when a teacher teaches that it is permissible for the church to provide entertainment for people or to provide facilities for dining and feasting, he is a false teacher no matter how fair his speeches may be.

One can tell that a teacher is a false teacher if he speaks evil of the way of truth (II Peter 2:2). When a teacher is heard to make fun of or to treat lightly what God has said, one can know that such a teacher is a false teacher. Some teachers blandly say that

men do not have to have authority for everything they say and do in religion and in so doing speak evil of the way of truth which demands that if any man speak he should speak as the oracles of God. Such teachers are false teachers.

False teachers are among God's people. They will destroy. It is imperative that we learn how to tell who they are! "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:1).

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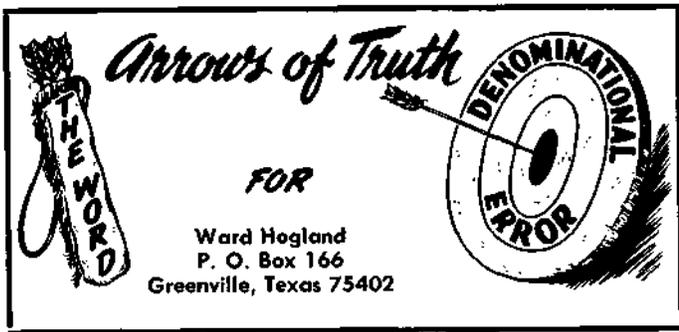
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**A HUNDRED MILLION DOLLARS -  
AND NO GAIN!**

(It isn't the policy of this paper, nor of me to print an article written in another paper. However, I feel this to be an exception. The following article was written by my good friend, brother Eugene Britnell, of Little Rock, Arkansas. I was so impressed with the article that I asked brother Phillips to relinquish my space in the paper and print this fine article. He graciously agreed to do so. I wish that every liberal preacher and member could read this article. I feel that it would open the eyes of many! The first article was written by a Mr. R. M. Bell, a Christian Church preacher and the second, by brother Britnell. Let us see that this article gets a wide circulation because history is indeed repeating itself.) — W.H.

"Indianapolis, Ind., December 8 — Giving by members of the Christian Churches (Disciples of Christ) in the United States and Canada topped 100 million dollars for the first time in 1964-65, the communion's 1965 Year Book, published Wednesday, reveals.

"Membership remained practically unchanged at 1,927,380 in 8,162 congregations."

The above paragraphs from Christian Church News, Office of Interpretation, International Convention (Disciples of Christ) tells a sad story. Just think — \$100,000,000 spent, but no gains. "An increase of more than 13 million dollars over the previous year," but no gain in membership.

It is obvious, even to the blind, that something is wrong. At one time the non-denominational Christian Church, poor and despised, was the fastest growing religious group in America. But now it spends a hundred million dollars a year just to stand still.

What has happened? What vile hand has put on the brakes that slowed the growth of the church to the point where the Disciples of Christ are not even evangelizing their own children?

Many are the causes. I will mention only two, which I believe to be chiefly responsible for the failure.

The first cause was a movement to increase the efficiency of the church. Near the middle of the last century, some very honest brethren got the idea that the church needed some kind of an agency to do its missionary work. To facilitate evangelism they organized a missionary society. This society did not accomplish all that was hoped for, so they organized another and then another.

This was the first restructuring operation that was performed upon the Restoration Movement. It was not called "restructure," because that word had not

yet been coined. It was called "progress," and its advocates were called "progressives." The brethren who opposed this type of restructure were called "Antis," and were said to be anti-missionary, because they objected to turning the missionary program of the church over to an outside organization. They contended that the church, set up by the apostles under the guidance of the Holy Spirit, was God's missionary society and that none other was needed.

The time came when the supporters of societies (I was one of them) were forced to admit that we were not getting the job done. The "anti" missionary group, which refused to be restructured, was running circles around us. "The Restoration Plea," said some, "has lost its appeal." Something had to be done!

But instead of confessing our sin, showing our repentance by abolishing the societies, and going back to the New Testament plan of evangelism and missions, we decided to perform another restructuring operation (I say we, not because I had anything to do with the operation, but because I was agreeable to it. I even criticized those who objected to the operation.) In order to meet "the new demands of the changing times," the three old societies — the American Missionary Society, the Foreign Missionary Society, and the Christian Women's Board of Missions, plus some additional agencies — were combined to create the controversial U.C.M.S.

According to the Code of Regulations of the U.C.M.S., the society was created for the following "functions and purpose":

1. "That the world may the more fully come to know Christ, the Son of God";
2. "That all men everywhere may increasingly appropriate for themselves His way of life."
3. "That the world of Christian brotherhood may be realized, and that the unity of God's people may be achieved, this Society is established."

These are high motives and worthy goals. They looked good on paper. They sounded good when eloquently presented to congregations, committees, councils, and conventions. The performance, however, has fallen far short of the promise. The U.C.M.S. has failed so completely to live up to its billing, in everything but raising money, that another big dose of restructure is called for.

It seems to me that this would be a good time to admit our mistakes, confess our sins, and go back to the Christian's guide book — the New Testament — for instruction. But this would be to admit that the Carpenter from Galilee, his fishermen apostles, and the Holy Spirit knew more about the proper organization of the church than we know. Therefore, we appoint committees to draw up plans to restructure the Lord's church.

The "anti-missionary" group which refused to be restructured, though small in numbers, has grown by leaps and bounds. They are still growing. They never talk about "a dying brotherhood." Nobody can convince them that "the Restoration Plea is no longer effective." While the "progressives" mark time and raise money, the "Antis" preach the Gospel and win converts.

That brings me to the second cause of the dying condition of the Disciples of Christ. They have lost sight of the purpose of the church. They have revised and reinterpreted the Great Commission. Jesus said,

"Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28: 19-29.

If you understand this commission, it means that the primary task of the church is to evangelize the world through preaching and teaching the Gospel of Christ. If I have not misjudged the Disciples of Christ, their major interest is in political and social reform and in raising the budget. No wonder they can raise a hundred million dollars with no gain in membership. The field that is plowed produces the-corn.

BLUE & WHITE, January-February, 1966.

Before reading this review, please read and study carefully the article on this page. This article was written to Mr. R. M. Bell, editor of "Blue and White" and President of Johnson Bible College, Knoxville, Tenn.

It is often said that history repeats itself. In many ways this is true, even in the spiritual realm. In the events and circumstances described in Mr. Bell's article, we see the attitudes and consequences which have been seen repeatedly in the history of God's people.

As you can observe, Mr. Bell laments the fact that the Christian Church spent one hundred million dollars in 1965 without showing a gain in membership. He states that "it is obvious, even to the blind, that something is wrong," and then proceeds to point out two of the major difficulties.

Mr. Bell, his paper, and the school which he heads, represent what we might call the conservative element of the Christian Church. They are closer to the truth than many Christian Churches, and, I might add, as close on many things as some present-day churches of Christ!

In his article, Mr. Bell speaks of the "progressives" and the "antis." Since we hear those terms used frequently in the church today, I must make some applications of these principles and epithets so that all may understand the truth.

Those whom he styles "progressives" in the Christian church are those who promote the societies and unscriptural church works. The "antis" are those who oppose the societies and contend for the all-sufficiency of the church and a strict adherence to its God-given work. So they have the "progressives" and "antis" in the Christian Church just as we now have in the church of Christ. And I suppose that the modern "progressives" in the church of Christ would claim to be in agreement with the "antis" of the Christian Church. But the truth is, 'the "antis" of church of Christ today are in agreement (on these points) with the "antis" of the Christian Church; and our liberal brethren are in agreement with the liberal wing of the Christian Church. No wonder there has been talk of a merger of the two groups!

Mr. Bell lists as the first problem among them "a movement to increase the efficiency of the church." This stems from the attitude among the "progressives" that the church as God built it is not sufficient to do its work. He points out that they built one society, then another and another. While he was at

one time a promoter of the societies, he saw the failure of them and is now honest enough to admit it. (It would be commendable if the Gospel Advocate and many preachers among us would be honest enough to admit that they have changed from the position which Mr. Bell now holds to that of the "progressives." It is obvious that they have changed, but they still deny it.)

Mr. Bell correctly observes that he and other "antis" are not opposed to missionary work in their opposition to the missionary societies. They object "to turning the missionary program of the church over to an outside organization." That is exactly the situation in the church today. In our opposition to missionary societies, benevolent societies and edification societies (church supported colleges) we are not opposed to evangelism, the care of the needy, nor colleges in their proper place. What we oppose is the surrender of the work, funds and oversight of the church of Christ to "an outside organization." That's the issue!

We know, as Mr. Bell and others have learned the hard way, that there can be no end to the building of societies to be connected to the church. The mind and attitude that can see the need for ONE society will see the need for MANY. As is always true, the human mind will glorify and exalt the works and institutions of men above those of God. If we can build one human institution or society to do the work of the church, we can build human institutions to do all of the work of the church. When you leave the word of God and the church, who is to say how many institutions we need to build? In the Harding College Lectures of 1952, brother Jack Dunn very clearly pointed out the inevitable end of such a course, he said:

"Some of my brothers evidently think that the church can function through a human institution. This is the old 'missionary society' issue revived. And this idea, carried to its logical extreme, would reduce the church to a money-raising body, and turn all of the church's functions over to human institutions. Let the human institutions do the teaching, the works of benevolence, and let the church support them, some say. Well, if the human institutions can supplant the church in these functions, then surely they can supplant the church in money-raising also. The church, then, would have no reason whatsoever for existing!"

I never cease to be amazed at those who claim to believe in the all-sufficiency of the church while at the same time they build and promote societies and institutions to do its work. They are as inconsistent as the creed writers who state in their creeds that they believe in the all-sufficiency of the Bible! Their creeds negate their argument.

Mr. Bell called upon his brethren to confess their sins and show their repentance by abolishing the societies, but instead they tried to correct their mistakes by building additional societies. Likewise, we call upon our brethren who build and promote societies to turn from them, exalt the Lord's church, and let us work together in peace. Of course such would be to admit that "the "Carpenter from Galilee, his fishermen apostles, and the Holy Spirit knew more about the proper organization of the church than we know."

In describing present conditions among them, Mr. Bell says that while the "progressives" mark time and raise money, the "antis" preach the gospel and win converts. So it is in the church today. I don't know too much about other states, but in Arkansas I'm confident that we are building far more churches than our "progressive" brethren are building. And I doubt that anyone can show many cases where we have neglected our responsibility in benevolence.

According to Mr. Bell, another "vile hand" that has "put on the brakes and slowed growth" of the Christian Church is their lack of respect for the divine purpose of the church. He says that they have turned from the primary mission as stated in Matt. 28: 19, 20 to "political and social reform and in raising the budget." They need to see, and I think that Mr. Bell does, that the same minds that built the societies also served as the breeding ground for the ideas which prostituted the work of the church. When men will not respect the divine organization of the church, they will not long respect its divine mission!

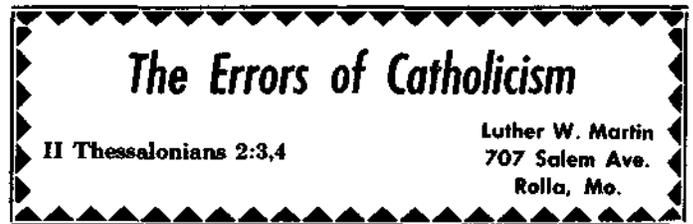
Many religious leaders are becoming increasingly concerned about the social emphasis in churches today. While they can see the folly of the social gospel in religion, many of my brethren go right on building their church kitchens and "fellowship" halls. And some of them even think that they can defend such by the Bible!

It is evident that many churches of Christ have now turned from their God-given mission. When we see churches promoting and supporting such things as: Camps, kitchens, Youth Rallies, Boy Scouts, Banquets, "Hootnannys", hospitals, recreation schools (from kindergarten to colleges), Cows for Korea (including the published claim of spreading the kingdom of God by milk, butter, meat, hides and manure), Hobby Shops, and such like we know that they have turned from their true mission. Three churches here in Arkansas recently sponsored an area wide "Youth Forum" in which they supported volleyball, badminton and magic tricks! And the three couldn't pay the cost of \$200 without asking churches within 100 miles to help them! They have been bitten by the sponsoring church bug.

Read the scripture at the heading of this paper and you will see that the work of the church is preaching the gospel, caring for its needy and edifying or building itself up by feeding upon the truth (Eph. 4: 15, 16). This is all that the church may do with God's approval!

To our "progressive" brethren may I say: If you avoid ending up where the Christian Church now is, you will have to come back to the New Testament, the one body, and its divine mission. You may be called "antis" but thousands have survived that and are now "running circles around" their critics and growing "by leaps and bounds."

People cannot work and spend money without experiencing the true spiritual growth if they will follow God's advice to the people of old when He said, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me" (Isaiah 48: 18, 19) E. B.



### WHAT DO CATHOLICS MEAN BY 'BLESSING STATUES'?

The unabridged dictionary gives us a first definition for the word BLESS: "from the consecration by sprinkling the altar with blood." Secondly; "to set apart, to consecrate to holy purposes; to make and pronounce holy." Thirdly; "to make happy; to make successful; to make prosperous in temporal concerns; \_\_\_" Fourthly; "to wish happiness to; as the father blessed his son." Fifth; "to consecrate by prayer." Sixth; "To praise; to magnify, to extol for excellencies."

Now, keeping the foregoing definitions in mind, let us copy two different news items dealing with things being 'blessed':

#### "ARCHBISHOP RITTER BLESSES STATUE AT HIGH SCHOOL"

"Archbishop Joseph E. Ritter of St. Louis blessed a six-foot statue of the Blessed Virgin in dedication ceremonies yesterday at St. Mary's High School, 4701 South Grand Boulevard.

"After a brief address by the archbishop, the student body sang two hymns. The white statue, standing on a six-foot pedestal near the main entrance of the school, was donated by the graduating classes of 1953 and 1954 in observance of the Marian year, which ended today." (St. Louis Post Dispatch.)

The second item reads as follows:

#### "BRIEFCASES BLESSED"

"Lisbon — University professors and students had their brief cases blessed at a traditional ceremony which takes place every year in the Lisbon Cathedral. The blessing was performed by His Eminence Cardinal Emmanuel Goncalves Cerepeira, Patriarch of Lisbon." (St. Louis Register, June 3, 1955.)

#### QUESTIONS FOR CATHOLICS!

In the so-called blessing of the idol and the brief cases, just what was accomplished? And, if so, which of the definitions will apply to the action performed? If the Jews were being mimicked, why wasn't blood used on the idol of Mary, and also upon the brief cases? Even so, if this HAD been done, what good would have resulted?

If the second definition is to apply, then to what "holy purpose" is the idol dedicated, unless it is actually being worshipped?

If the third definition is to apply, then are we to believe that the idol and the brief cases were "made happy" by supposedly being blessed? Or were they "made prosperous in temporal concerns"?

If the fourth definition is proper, then we must accept the idea that a reasonably intelligent human being was "wishing happiness" to an idol of stone, or "wishing happiness" to a brief case of leather!

If the fifth definition is appropriate, then we would ask ... "What is to be gained by "consecrating" an idol, or brie? case, "by prayer"?"

Finally, if the sixth and last definition is to be applied, are not the Catholics admitting openly that they are "praising, magnifying, and extolling for excellencies" the idol of the virgin Mary, and the brief cases?

## The Errors of Baptist Doctrine

H. F. Sharp  
Box 376  
Gordon, Georgia 3101

### LIMITED ATONEMENT --No. 5

In the debate with brother Srygley, Mr. Cayce states, "Sufficient provision was not made in the death of Christ for the salvation of all the race, because he did not die for all the race" (Page 143). Notice the following:

1. In no place of the Scriptures is it intimated that Christ died for a part of the human family, only. Though we read that he gave himself for the "sheep" it is not intimated that he did not give himself for others also. Heb. 2:9, "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honor, that by the grace of God he should taste of death for every man." I Tim. 2:8-6, "This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one Mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." II Cor. 5:14-15, "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves." I John 2:2, "He is the propitiation for our sins; and not for ours only, but also for the whole world."

2. It is contrary to those Scriptures which predicate damnation of sinners on the lack of their faith. "He that believeth not shall be damned" (Mark 6:16).

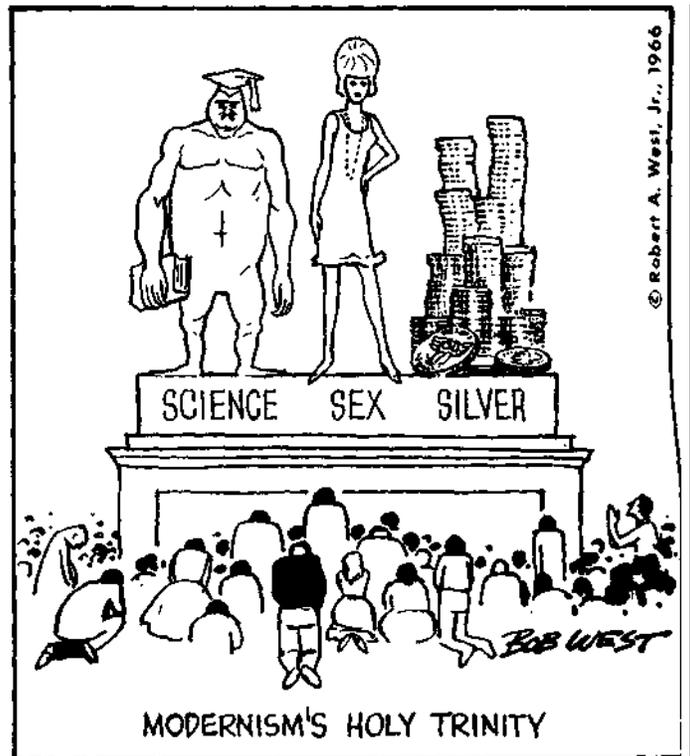
3. It is contrary to the Scriptures which represent that the lost might have been saved. "Ye will not come to me, that ye may have life" (John 5:40). "Depart from me ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat. I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not" (Matt. 25:41-43).

4. It is contrary to the Scriptures which represent God as being impartial. "God is no respecter of persons" (Acts 10:43). "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance" (II Pet. 3:9).

5. It limits the power of God, making it impossible to save all; or make the power of the blood of Jesus inadequate for all. "All power is given unto me in heaven and in earth" (Matt. 28:18).

6. If Christ died for only those who are saved, then there never was the possibility for others to be saved. If this is not true, then some could, can, be saved without the blood of Christ; and if saved without the blood of Christ, they are saved without being washed from their sins. "The blood of Jesus his Son cleanseth us from all sin" (I John 1:7).

## Our Religious World



### BOOK-MILLER DEBATE

#### "Instrumental Music In Worship"

Morris Butler Book of the Christian Church and James Parker Miller of the church of Christ discussed the question of instrumental music in the worship in the Howard High School auditorium in Orlando, Florida, March 15, 16, 17, 1955. Large crowds heard every session of this debate. It is one of the finest in print. This book is the debate exactly as it was presented by Book and Miller.

Cloth bound - \$2.50

# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

## MILLER-WOODS DEBATE

Carroll W. Puckett, Montgomery, Ala.

There will be a debate conducted in Montgomery, Alabama, August 29 through September 1, 1966 (Monday through Thursday), beginning at 7:30 p.m. The disputants will be James P. Miller and Guy N. Woods. The Gay Meadows church has invited and is endorsing brother Miller. The Cleveland Avenue church is endorsing brother Woods. This debate will be conducted in the City Auditorium (3,000 seats) in downtown Montgomery. The following propositions will be discussed:

It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the aged that are among us."

Affirmative: Guy N. Woods  
 Negative: James P. Miller

"Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without Scriptural authority."

Affirmative: James P. Miller  
 Negative: Guy N. Woods

Arrangements have been made with brother H. E. Phillips, editor of Searching the Scriptures, to duplicate and sell recording tapes of the debate. He has professional equipment for this work, and the entire debate can be obtained from him for \$12.00. This will be on four reels of new Mylar tape, guaranteed to be good recording. This arrangement will emanate the confusion resulting from numerous tape recorders during the debate, and the cost will be about the same as though an individual recorded it himself.

The Gay Meadows church, 2665 Fisk Road, invites you to come to Montgomery for this debate. The conservative brethren of the Montgomery area will gladly open their houses to those from out of town who desire a place to stay while here as long as they last. There are plenty of hotel and motel facilities here. If you plan to come and would like to stay with us or would like for us to get you motel or hotel reservations, please direct your wishes to: Carroll W. Puckett, 2527 Montreat Drive, Montgomery, Ala. 36111. Phone 288-1461.



Jay K. Black, DeLand, Fla. — The church here is in need of a full time preacher. Our former preacher, brother Tom Wheeler, decided by his own choice to quit full time work and go back to secular work. If anyone is interested, please contact me at P.O. Box 1966, DeLand, Fla. 32721.

Hugh Daniel, Baltimore, Md. — The church which meets at Glen Burnie, Maryland will need the services of an able, sound preacher to locate and work with us after August 1, 1966. We are self supporting. We own a three bed-room, two bath house in which the preacher can live. This residence is debt free. We also own our meeting house which is adequate for our foreseeable needs. We will appreciate any information that will put us in touch with such a man. Write to me at 5308 Ballman Avenue, Baltimore, Md. 21225.

Robert M. Atkinson, Monticello, Ky. — The church in Monticello, Ky., had a meeting June 20-26 with William E. Wallace doing the preaching. The gospel was faithfully and forcefully preached and record crowds attended throughout the meeting. One was baptized and one restored.

This church recently purchased a very nice residence for the preacher and family, but still maintains a heavy program of evangelistic work including partial support of faithful preachers in Wisconsin and Norway as well as a daily local radio program.

The Lord willing, I shall preach in a meeting at Shearer Valley July 11-17. This will be followed by a tent meeting of ten days duration with the church at Oil Valley. Then, the Lord willing, I shall preach in a meeting with the Fairview church September 5-11.

John H. Gerrard, Kokomo, Ind. — Guthrie Dean will do the preaching in a meeting beginning July 20 to continue through the 27th. The Courtland Avenue church extends a welcome to all to visit us during this meeting.

Vestal Chaffin, 102 Park Ave., Dickson, Tenn. 37055 — A new congregation began meeting in McMinnville, Tenn., on Sunday, June 5th, 1966. I conducted a gospel meeting with them June 6-14. I preached for the East End church in McMinnville, 1948-1951, and have conducted many meetings in that area, and was highly respected for my work's sake. I found a number of people in the area that are very much dissatisfied with the liberal trend in the churches; and even though they might not fully agree with my opposition to some things being practiced in the churches, they still have a great deal of respect for me and the truth for which I stand. I am fully persuaded that with the proper teaching and leadership, many of these people will take a stand for the truth.

This new congregation will be known as the West End church of Christ. There are between 25 and 30

that will meet regularly at the present time. The attendance in the meeting ran from 25 to 67, with an average of about 48 each service. The radio program during the meeting created a great deal of interest and caused some of the liberal preachers to try to make some explanation to their congregations. This new congregation needs a good level headed gospel preacher to work with them full time, immediately. Outside support will have to be raised, but I am sure this will be no major problem, for many people and congregations have been interested in seeing a faithful church in McMinnville for several years. If anyone knows of a good preacher who is available, please contact me or brother **Fred Moore**, Route 4, McMinnville, Tenn.

**Leo Rogol**, Hixson, Tenn. — It was my good pleasure to be with the Hull Street Road church of Christ, Richmond, Va., in a gospel meeting from June 26th through July 3rd. There was a genuine interest in the truth manifested on the part of all these brethren, and it was good to see interest in this effort on the part of the visitors that attended each evening during the meeting. I appreciate the willingness of these brethren to stand firmly for truth at all costs, for they have suffered much for their respect for truth. I commend these brethren for the fine work they are doing in teaching from house to house, for publishing a monthly bulletin, and for teaching and preaching in the assembly. They have no regular preacher with them, but do this work under the oversight of two very capable elders. If you are visiting in the Richmond area, worship with them at 10,000 Hull Street Road, located in south Richmond on Route 360.

I began working with the North Hixson church of Christ in Hixson, Tennessee the first of June. I am well pleased with the progress these brethren have made in the past few years in face of opposition from the liberals in the Chattanooga area. I look forward to a good work with these fine brethren. I began my work with a gospel meeting from June 12th through the 19th. When you are in the Chattanooga area, worship with us. We are located on the north Hixson Pike, about 1 1/2 miles from the route 153 intersection.

**F. O. White**, Miami, Fla. — At this writing I am in a gospel meeting with the Belmont Heights church of Christ in Tampa, Fla. We are having a very good meeting with this good congregation. The interest and attendance have been very good; the building almost filled each service during this meeting. This congregation is sound in the faith, contending for those things authorized in the word of the Lord. Brother **Carlton Pendergrass** is working with this good church as their regular preacher. They are making plans to employ another preacher full time. I appreciate having the opportunity to work with the good brethren here at Belmont Heights in this effort of preaching the gospel of Christ. Six have been baptized, one restored and one identified.

**James W. Rury**, Beaverton, Oregon — After five and one half years of labor with the church in Dallas, Oregon I have accepted the invitation of the brethren in Beaverton, Oregon to move there and work with them. The years in Dallas saw 77 responses with 22 baptisms. In the Beaverton area (suburb of Port-

land) there is an opening for a qualified man to lease an Enco station if some Christian would be interested in moving to this part of the country. Please note my new address: 1885 S.E. Queens Lane, Beaverton, Oregon 97005.

**Ercel Ray Warren**, Medina, Tenn. — A new congregation has been started in Albion, Michigan and they are in need of a gospel preacher. I have agreed to move there September 1, but my support will have to be raised in full. I have been informed that due to my present needs that I will most likely need about \$550. per month. If you brethren are willing and able to help in the preaching of the gospel in this area, I will willingly preach the gospel. It was a difficult thing for me to do to decide to leave Medina, but now that the decision is made, I am earnestly looking forward to moving to Albion, Mich. If you can help or want more information, contact me at P.O. Box 2, Medina, Tenn. 38355.

**Charles F. House**, P.O. Box 641, San Luis, Ariz. — From time to time I receive letters of inquiry from North American brethren who desire to go to Mexico with the gospel and be located in a certain city or community as an evangelist. These brethren seek more information on how to proceed with their plans. For those brethren who desire to come, it would be well if we would do as they do in the business world, that is, "Investigate before you invest," because things are much different in Mexico than in the USA. For example, the government of Mexico has taken the attitude of "Mexico for the Mexicans," and foreigners will be permitted to "visit their country," if they bring money. This means that they can come in as tourists. Actually, there is a great difference in their culture and ours, their customs and ours, their laws and ours. The gospel can be preached in Mexico, but only under certain conditions.

As regards our work along the far western U.S.-Mexico border, as foreigners in Mexico, my wife and I are members of the San Luis Rio Colorado Sonora, Mexico, church that meets at 1608 16th of September Avenue. We live just across the international border at San Luis, Arizona. This church, as all other New Testament churches, is autonomous. She runs her own affairs. Since this church is now in her own building, Mexican law states that the building, property, and fixtures be inventoried and registered over to the Mexican government, and that there be some one (a Mexican citizen by birth), responsible, a representative of the local church, who is accountable for the property to the government. The Mexican government owns all church property within the republic, including the Roman Catholic church buildings.

Brother Luis Trevino, our preacher, a fine young man of 21 years, from Reynosa Tamps, Mexico, began work here in January 1966 by invitation of the local church. By Mexican law, brother Trevino is the located preacher here, and not I, even though we both do evangelistic work. He is the one accountable to the Mexican government. My wife and I are not recognized as teachers, nor am I recognized as a preacher by the government of Mexico, nor by the churches in Mexico, but as visitors. As a visitor to Mexico, a foreigner, and only as a member of the local church at San Luis, I have no authority at all, except what divine law allows, that is to preach the gospel to the

extent of my ability, which I have been doing in Mexico since 1954. I cannot go from house to house passing out gospel literature, since I am a foreigner, without violating the law of the Republic of Mexico. I can, however, preach the gospel in homes as well as in the church buildings if I have received invitations to do so.

**J. Edward Nowlin**, Decatur, Ga. — After seven years of "making tents" in the school room, I have resigned from the Atlanta school system to give my full time again to the work of the Lord. The work at Glenwood Hills is making headway in the right direction. Since 1960 we have given up members to start three new congregations. Two have been baptized and some placed membership recently.

### READY TO PREACH THE GOSPEL IN SAINT JOSEPH, MISSOURI

**William C. Sexton**

We have moved to work with the congregation meeting at 10th and Lincoln Streets in St. Joe, the town where the "Pony Express" began long ago.

We share the sentiments of the apostle Paul: We're not ashamed of the gospel of Christ, knowing that it is the power of God to save all — black and white, rich and poor, educated and uneducated, young and old; all in every nation. The gospel contains nothing to cause a person to be ashamed. God is its author, Christ its subject, The Holy Spirit its revealer, man's good its aim. It will make one a better person in society, prepare one for eternity, and gives one a peace of mind that has no equal. Having been saved by this power, we feel that we are "debtor" to all, to try to the best of our ability to bring to them this satisfaction and peace of mind which we have found.

Being ready to preach the gospel requires: 1) Knowledge of WHAT the gospel is; 2) Conviction as to the TRUTHFULNESS of it; 3) Determination to face the opposition.

We understand that the gospel is — 1) The power of God to save. 2) It consists of: A. Facts that must be understood and believed; B. Commandments that must be considered, accepted, and obeyed; C. Promises can be enjoyed only by those who have obeyed from the heart that form of doctrine which was delivered them (Rom. 6:16-18). 3) This gospel is needed by all, for the "wrath of God" is revealed from heaven against all who have not been saved by this power.

We are convinced that these facts are TRUE: The evidences supporting the inspiration of the scriptures are in abundance; the proofs supporting the resurrection of Christ are "infallible" (I Cor. 15:1-6; John 20:30-31; I John 1:1-3). Testimony of the sufficiency of this document, the New Testament, is overwhelming (Gal. 1:6-11; II John 9; James 1:25). We feel sure, that if any honest person will give due consideration to these evidences, he'll be convinced too!

We are determined to face the opposition of Satan and all of his agencies in their efforts. We are sure that we will find many parties **set** against our efforts, thus, determination is necessary; we have settled this in our mind (II Tim. 3:10-13; Luke 14:25-33).

We are ready to supply the effort that is necessary to make the Will of the Lord known. Paul was **active**

"night and day," in teaching and warning the Ephesians. His heart was in his work, he did it with "tears" (Acts 20:31). Timothy was to be committed to preaching "the word," both "in" and "out of season" (II Tim. 4:1-3). We have weighed these things and committed ourself "to the Lord."

The congregation is not able to supply all of our support. At the present, we are in need of some more support. We would be glad and grateful, to hear from any who might be **able** and **willing** to assist us in our efforts here in North West Missouri.

We invite all who might be coming our way, to stop and worship with us. Anyone moving to this area is invited and encouraged to worship and work with us. We are several blocks north of U.S. 36, on 10th Street. If one will take the 10th Street Exit from U.S. 36, go north till they come to Lincoln, they will find the church building. Worship with us; pray for us; assist us, if you can.

Crestview Village Apt 17 C St.  
Joseph, Mo. 64506

### THE WORK IN CALIFORNIA

**Don Bassett, Sacramento, Calif.**

It has been several months now since we heard Bro. James P. Miller so ably defend the truth in the Miller-Wallace debate and then took our leave of those whom we love in the South to return to our home state of California after an absence of some six years. What we have found upon arrival in Sacramento, the capitol of California, and what we are doing along with others in this area may be of interest to those of our brethren who read **Searching the Scriptures** and are not familiar with the work in California.

California is booming in every conceivable sense of the word. We had expected the great southern California megalopolis to be faster and more crowded than ever, but it had not occurred to us that the quiet central valley and the majestic snow-peaked north could have undergone such a phenomenal metamorphosis in the few short years of our absence.

The agrarian north is turning into a new Los Angeles. Land is selling at a premium, making the building of meeting-houses a nearly insurmountable problem for poor urban churches in small numbers. People are everywhere, choking the beauty of the valleys, desecrating the stately tranquility of the forests. California is the most populous state in the nation which, one would think, would make it one of the ripest fields for gospel preaching in the country.

However, these people are rootless, directionless, and sometimes lawless. Social unrest, violence in the streets, racial conflict, and carnality beyond description are everyday obstacles to faithful service to God. Money is easily made; wages are high. And for those who do not make money, because they cannot or will not, there is the effortless life of welfarism which saps the moral strength and stamina of the people where there is any left. Easy money and lots of spare

time in a society where **anything** can be bought have made these people highly resistant to the truth.

Our liberal brethren have accommodated themselves to the spirit of the times and are hamburgering and hotdogging their way into the lives of the people with considerable success. They have gone to unbelievable depths in their denial of plain Bible truths. They are nearly indistinguishable from the "nations 'round about them." If any man among our peace-loving brethren in the South, whom we love so dearly, believe that the liberalism that has crept into the church is not serious enough to stand up and flight over, we would urge them to visit us and see the consequences of tolerating "sin in the camp." In this state, the kingdom is rent, Ephraim has gone a whoring after idols and cares nothing for his brethren.

Amidst this rather dismal wreckage of a once virtuous society and once united body there is hope for the future. The truth is being preached in hundreds of places no one ever heard of. There are brethren who are coming out of the liberal churches who are sick of Methodist sermons from gospel preachers. In rented halls, in private homes, in newly constructed tiny meeting-houses the work of rebuilding has begun. It is slow. Our liberal brethren actually refuse to admit we exist; society in general seems disinterested. But though they are few, there is a remnant out here who have been tried in the fire and are stronger for it.

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### **CHECKED UP ON ME**

**A. C. Grider, Longview, Texas**

In my booklet entitled "**Charts and Debate Notes — Institutionalism**" I made some rather startling statements. I intended for the booklet to be provocative. I had hoped the liberals would challenge those statements, thus giving me a chance to substantiate them. Apparently they knew all too well that what I said was so and that the less they said the better. And so it was for three years. But, finally somebody wants some information. A brother from Memphis asks for some proof of some assertions. He said a "sincere and teachable" person wanted some information from page 13 of the booklet. First he wanted the names of the five orphan homes I mentioned there. I gave them to him as follows: Southern Christian, Tennessee, Childhaven, Boles and Tipton.

Then the man wanted dates and proof of my charge that Tennessee Orphan Home falsified their needs and said they were holding up past due bills (indicating they were unable to pay them) at a time when they were taking in over \$1,400.00 per month above the cost of operations. I supplied it as follows: I sent him a copy of the financial report of the home for the year ending October 31, 1955. In this report they stated that they ended the year with "**Amount received over cost of operation** — \$16,833.44." This figures out to over \$1,400.00 per month as I said. Then I sent him a copy of the full page ad in the Gospel Advocate of March 24, 1955 which was about

the middle of the fiscal year. In this ad they said they were holding up past due bills. Hence my proof. According to their OWN FIGURES they took in an average of over \$1,400.00 per month above the cost of operation. And at the same time they said they were holding up past due bills.

I wish others would question some of these things. It gives me a chance to further expose the graft and greed of these human institutions. While preparing my "defense" of the statements on page 13 of my booklet, I came across these startling figures:

1. Tennessee Orphan Home reported that they spent \$56,254.66 in 1955 for the "total care of the children." Now, note it, fifty-six thousand dollars for the total care of the children. But do you know how much they reported for that year for salaries alone? Well, it was \$32,109.52. How about that? Somebody had to be paid thirty-two thousand dollars in salaries to get them to spend fifty-six thousand dollars on the children! Of course when you add their postage and their traveling and their phone bills and other things, the cost of getting that fifty-six thousand spent on the children goes up. In fact, the total overhead that year was \$64,819.14. So, actually it took sixty-four thousand dollars in overhead to get fifty-six thousand spent on the children.

2. In 1958 it took \$33,000.00 in salaries to get them to spend \$66,000.00 on the children according to their own figures. Give us one of your dollars and we will spend two more of **your** dollars on these children. My how they love them!

3. In 1960 total salaries were \$37,000.00 and the total spent on the children \$66,000.00. Whereas in 1961 the salaries ran to \$44,000.00 as they spent \$80,000.00 on the children.

4. But in 1962 it was worse still. Salaries totaled \$47-,687.31 and the total spent on the care of the children amounted to \$82,276.85. (In number 2 and number 3 I used round numbers. ACG.)

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### *Tapes of the*

### **JOHNSON-WILSON DEBATE**

**June 28, 29, 1966**

**Proposition:** "Resolved: The God worshipped by Christians exists in reality."

Gordon Wilson affirm — James H. Johnson denies

**Proposition:** "Resolved: All religion, including Christianity, is false, and is not beneficial to man." James H. Johnson affirms — Gordon Wilson denies

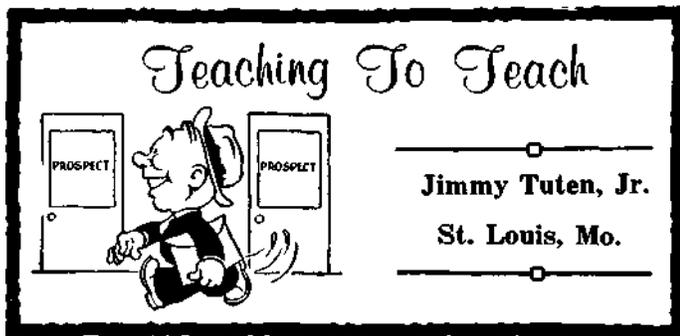
Gordon Wilson is evangelist for the Northeast Claremont church of Christ, San Diego, California.

James Harvey is national president of the American Association for the Advancement of Atheism, Inc.

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### MOTIVATION OF PERSONAL EVANGELISM

Economists tell us that the world population has reached an all time high of three billion, three million people. In America, the population is 191,334,000. There is an increase of about three million a year. By 1970, we are expected to have a population of 208,249,000. While we have no way of knowing what the exact ratio is between the Christian and the non-Christian, we know the figure is high, and that it continues to climb year after year. As the gap between the number of Christians and non-Christians widens, the problem of our failure to reach the people of the world becomes more alarming. While there are thousands who are being reached through the functional arrangements of the local church, many more could be reached if brethren would accelerate a well planned program of personal evangelism. "Teaching to teach" from "house to house" is a proven method of gaining more converts to Christ (Acts 5:42; II Tim. 2:2).

#### THE NEED FOR MOTIVATION

It has been estimated that about half of one percent of the total number of Christians everywhere are doing any form of personal work, and a greater majority of the churches of our Lord have no planned program of teaching outside the regular assemblies. This means that a greater portion of the children of God are spiritually unemployed. Potential energies and talents are thus wasted. Now that we have shorter work weeks and more leisure time, a greater amount of time could be devoted to sowing the seed of the kingdom (Luke 8:11). But why is it that so few are giving little or no time to personal evangelism, when it has been demonstrated that this is a most effective way of reaching those out of Christ? The answer is simple: A lack of training, which in turn is due to a lack of motivation. Members of the body of Christ must be encouraged and led to a greater realization of individual responsibility in carrying out the great commission (Matt. 28:19-20).

#### HOW TO MOTIVATE

The means of impressing God's people with the responsibility of taking the gospel of Jesus Christ to those around them are many. Systematic personal efforts of winning individuals to the Lord can be stimulated in various ways. A few suggestions are:

(1) Preaching and teaching: The Christian's relation to Christ must be vital and personal. They must be directly impressed and influenced by the examples, as well as the teaching of Christ and the Apostles with reference to the importance of dealing

with individual souls. To ripen one's understanding of those Scriptures that deal with personal responsibility requires much emphasis. A number of sermons from the pulpits, as well as special class-room work should be devoted to the task. Before trying to organize a systematic program, a series of lessons should be preached on the theme, followed by an occasional sermon from time to time. There are filmstrips and publications available to assist one in preparing the material for such lessons.

(2) The brethren must be sold: The real hinderance to personal evangelism might not be met by sermons in months of preaching if those who are the shepherds and guides in spiritual matters are not sold on the need for this type of work. The program of personal evangelism is only as good as the overseers and leaders of the local church make it! If they are not willing to express their love and passion for the lost by sacrificing time and efforts in learning the fine arts of personal work, little good will come from organized efforts. The sin of neglect with reference to unfolding the Word, and the failure to demonstrate the practical application of personal responsibility, is that for which all will someday give account (Rom. 14:11-12).

(3) Training classes: Just as training classes are conducted for teacher's training in the teaching program of the church, so classes should be conducted for this type of work in addition to classroom work. There are a number of brethren who oppose innovations into the work and worship of the church, who are capable of conducting a "Personal Worker's Training Class." A serious mistake is to neglect this talent, and to fail to take advantage of this know-how. These classes could be arranged very much like a Teacher's Training Class, or a Vacation Bible Class, or some other arrangement that best suits the local needs. These should be repeated every year or two in order to strengthen the worker and enlist additional help.

(4) Regular workers meetings: Another effective way of motivating personal evangelism is through regular worker's meetings. These afford an opportunity for workers to express themselves and make improvements. Some of the best ideas result from this type of gathering. This can be done as often as circumstances demand it. Also, this offers a convenient means of presenting the plans for procedure in the personal work program, to those most interested.

(5) Recommend publications: Those who take part in this program will want to read some of the fine books and publications dealing with personal evangelism. Secure from Phillips Publications a book list of material dealing with personal work, and encourage brethren to read them. The matter of personal evangelism can be cultivated!

#### CONCLUSION

Those who are content to be average, complacent church goers will never make soul winners for Jesus. Love for God's righteousness is a supreme quality (Matt. 6:33). This must dominate one's affections and be a focal point in one's thinking (I John 4:15-15). We must then "hold forth the word of truth" (Phil. 2:15-16), and this certainly cannot be done without a concern for the lost (I Thess. 2:8). When one couples with these ingredients a zeal for the un-

saved, there is a compelling force to speak out for the Master. Necessity will be laid upon us to preach the gospel! Our desire for the lost will be to snatch the unsaved out of the fire; hating even the garment spotted by the flesh (Jude 22-23). Motivation is the answer to what ails a lot of churches.

### **IS IT RIGHT FOR WOMEN TO SPEAK IN THE ASSEMBLY?**

**J. T. Smith, Oklahoma City, Okla.**

For many years now, I have heard preachers ask questions of the audience after the sermon, and specify that only the male members of the audience speak, because they were in the assembly. When they were asked why they did this, they simply replied that this was Paul's instruction in I Cor. 14:34. In studying the 14th chapter of I Corinthians, I am made to wonder why we have always taken this approach in explaining this verse. It seems to me from the context that there are some SPECIFIC women under consideration, and not all women who are Christians.

You will note that in this chapter, Paul is talking about spiritual gifts. I believe the context will bear out the fact that just SOME of the women were to keep silent in the assemblies, for the following reasons.

1. These were women who had husbands (I Cor. 14:35). It would not, then, apply to women who did not have husbands.

2. It would prohibit women from speaking in song as Paul instructed (Eph. 5:19).

3. It would prohibit women from making a public confession of Christ in the assembly even though Christ commanded that it be before other people (Matt. 10:32).

Thus, if this prohibition for women to speak in the assemblies involves ALL women in ALL the assemblies, the above things that all people are to do would be meaningless.

According to Mr. W. E. Vine's Dictionary of New Testament Words, Vol. IV, page 57, the Greek word "LALAO is used several times in I Cor. 14; the command prohibiting women from speaking in a church gathering, vv. 34, 35, is regarded by some as an injunction against chattering, a meaning which is absent from the use of the verb everywhere else in the New Testament." This, then, was not a common use of the word, but was instruction to the women who were in the assemblies where Spiritual gifts were being used to teach.

It is believed by some scholars that these women were wives of those who had these spiritual gifts who were disturbing the assemblies by seeking to know the meaning of some tongue or prophecy that was spoken by their husbands.

Now, someone may say, "then if a woman can ask questions or speak after the lesson in the assembly, then why could she not preach if a man GAVE HER PERMISSION?" This is a reasonable question, and deserves a Bible answer. Paul told Timothy that a

woman was not to "teach nor to usurp authority over a man, but to be in silence" (I Tim. 2:12). Thus, God forbids her teaching "over the man," or "usurping authority over the man" and man cannot allow her to do something GOD HAS FORBIDDEN.

### **INCORRECT REPORT CIRCULATED BY SPOKESMAN FOR SEDALIA (MO.)**

Regarding the project — "Missouri For Christ.. . Through The State Fair —1966", a News Release stated:

"Mr. Ray Mooney, Minister of the Church of Christ in Sedalia, said that this is a cooperative enterprise by all congregations of that religious group throughout the State. He reported that about 150 preachers, elders, and other leaders of the church met in Sedalia, May 21, to make final plans for the exhibit and acquaint themselves with the project."

Copied above, is the entire second paragraph of the News Release, relative to the latest digression of a number of churches of Christ in Missouri.

Mr. Mooney has flatly refused to answer this writer's questions as to the complexities of his "Missouri For Christ. . . Through The State Fair-1966" project. He has also refused to give any Bible authorization for such a pooling of resources by a plurality of churches for such a promotional project.

Now, with the advent of this News Release ... we have a few more questions for Mr. Mooney: (1) Where do your facts come from which allow you to be quoted as having said: "that this is a cooperative enterprise by ALL CONGREGATIONS of that religious group in the state." Have you been misquoted? Or did you "stretch the truth" and boldly assert that "ALL CONGREGATIONS" in the state were cooperating in this digression? (2) Where is your SCRIPTURE that permits about "150 preachers, elders, and other leaders of the church" to meet and to "make final plans, etc."? (3) Do you call this "a Synod," "a Convention," "a District Conference," or "a State Convention"? And, (4), Why won't you or some of your 150 "leaders of the church," publicly defend your practice, procedure and project? Is it because you "deep down" realize that it's unscriptural . . . and you just can't bring yourself to admit its wrongness?

Luther W. Martin  
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