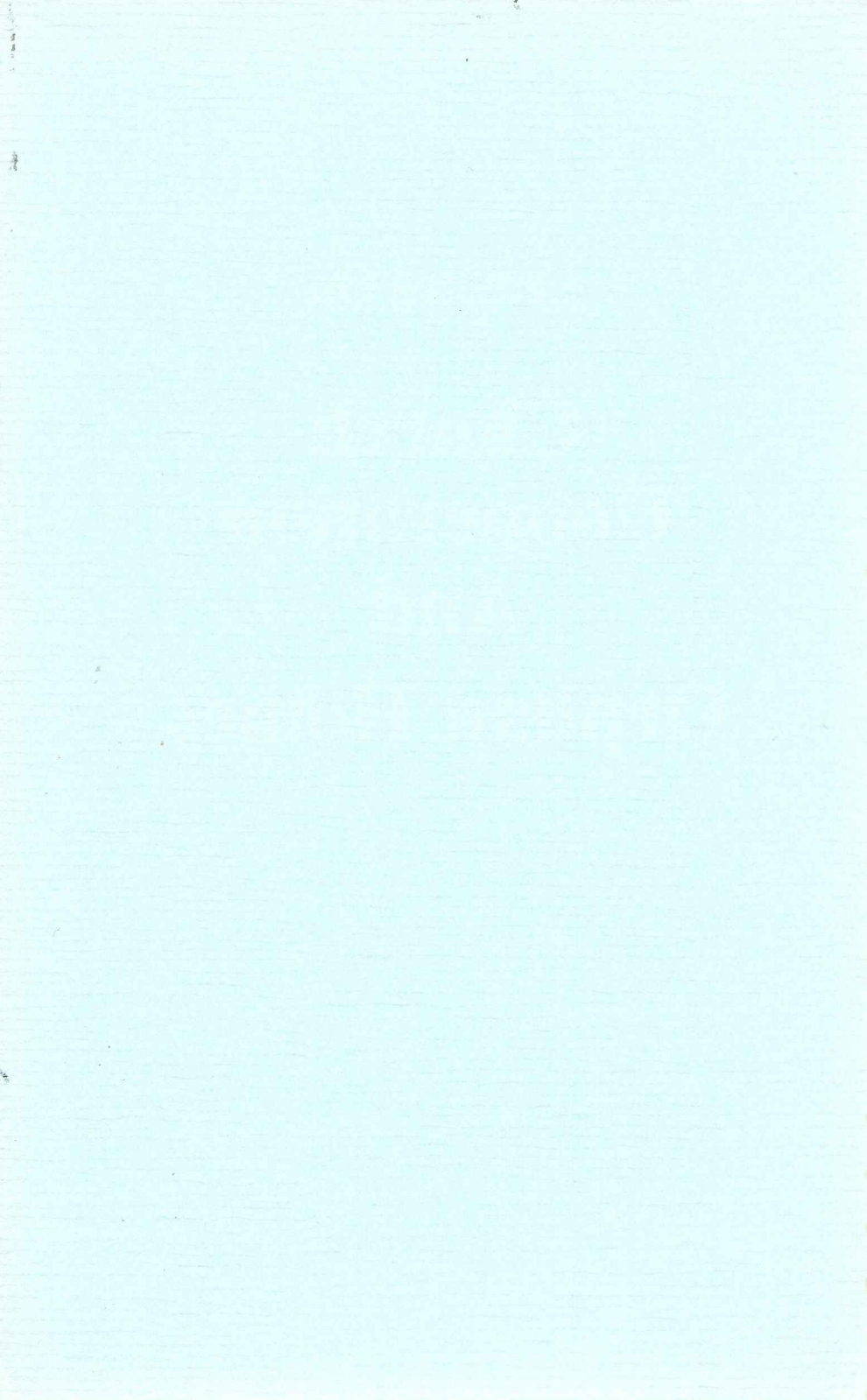


Lectures On

**Church
Cooperation
And
Orphan Homes**



Lectures on
Church Cooperation
And
Orphan Homes

By

THOMAS B. WARREN, Ph.D.



NATIONAL CHRISTIAN PRESS, INC.

P.O. Box 1001

Jonesboro, Ark., 72401

Copyright 1958 by
Neal Marshall

Copyright Purchased 1963 by
Thomas B. Warren

All rights reserved-no part of this book may be reproduced in any form without permission in writing from the publisher.

Printed in the United States of America

ISBN 0 - 934916-48-9

Sain
Publications
902 Stone Way Dr.
Lebanon, TN 37087

TABLE OF CONTENTS

	Page
1. Two Fundamental Problems:	
Liberalism and Anti-ism	11
Emphasis is given to the problem of anti-ism as faced by the church today. This lecture serves as a vital background to the remaining lectures and enable one to see how current objections to cooperation and orphan homes are the same sort of objections as those made by anti-class and anti-preacher groups.	
2. Affirmative on Church Cooperation	39
This lecture presents thorough proof from the scriptures that God has authorized one church to help another church in preaching the Gospel.	
3. Objections to Church Cooperation —	
Considered and Refuted	91
In this lecture some fifteen objections which have been offered from various sources are considered and thoroughly refuted. This lecture can be used with great profit as an handbook on these objections.	
4. Affirmative on Orphan Homes	137
This lecture presents thorough proof from the Scriptures that God has authorized churches to send funds to orphan homes so that the needs of children might be adequately supplied.	
5. Objections to Orphan Homes —	
Considered and Refuted	162
In this lecture some seventeen objections which have been offered from various sources are considered and thoroughly refuted. This lecture can be used with great profit as a handbook on these objections.	

FOREWORD

There are those who go beyond that which is written; there are those who bind laws which the Lord did not bind. The one evidence disrespect for the authority of God's word; the other evidence a failure to understand the liberty and expediency involved in carrying out God's will. These two extremes of "liberalism" and "anti-ism" have constantly plagued the Lord's people. The way of righteousness and truth is neither "liberalism" nor "anti-ism". Let us be careful not to go beyond that which is written; let us be careful not to condemn that which the Lord allows.

Churches of Christ have forcefully plead for a complete restoration of New Testament christianity. A fundamental point inherently involved in the idea of "restoration" is the authority and sufficiency of the New Testament. The all-sufficiency of the New Testament necessarily involves the authority, the inspiration, and the infallibility of the New Testament. It is certainly obvious that in order to be pleasing in the sight of God, all that we do in matters religious must be authorized by the New Testament.

God authorizes by means of an approved example, a necessary inference, and by direct statement. These direct statements may be declarative, imperative, or interrogative. In connection with each means of authorization there are matters left to human reasoning, human judgment. These are matters of expediency. When one proves that a thing is expedient, according to a Bible definition of expediency, he has thereby proved that particular thing to be divinely authorized. In connection with every obligation that God ever gave, so far as concerns the details of meeting that obligation; it may be truly said that God did say "How" and yet that He did not say "How."

Each congregation of God's people lives under the sublime responsibility of carrying the gospel to every creature. The details by which this obligation is to be met are not specified in sacred pages. Each congregation of God's people lives under the responsibility of visiting the fatherless and the widows in their affliction. The details as to how each congregation is to meet this obligation are not specified in sacred pages. Many brethren—honest, sincere, and conscientious—have failed to recognize that though God gave the *church* these obligations he did not specify the details as to how the *church* was to meet these obligations. Consequently, in their zeal for the Word of God, they have fallen into the error of disallowing that which God allows.

Without doubt much of the confusion in the present controversy is due to a failure to recognize the existence of several different distinct propositions. These propositions have been lumped together, and have been dealt with generally as if there was only one proposition. Whether or not one church can serve as a "forwarding agency" for another church is one proposition. Whether or not a church can do a part of its work *through* another church is another proposition. Whether or not one church can help another church to do its own work is another proposition. In the present cooperation controversy, these three points have not been properly separated in the minds of brethren. Had they been properly separated, much that has been written never would have been written, and much that has been said never would have been said. Church cooperation, as being practiced by many congregations simply involves recognition of the fact that one church may scripturally help another church to do her own work.

Regarding the orphan home issue, brethren simply need to recognize that God has given the church the obligation of caring for orphans, and has nowhere specified the details as to how the church is to meet this obligation. The church is its own missionary society; the church is its own benevolent society. But, the church is not its own orphan home. The needs

of an orphan child cannot be adequately met without its having, or being a part of, a home. The Bible emphasizes the distinction between the church and the home. God put elders over a church, and parents over a home. Many times because of tragic circumstances, the original home of the child is destroyed. It is God's will and God's plan that every child have a home. An orphan home is simply an effort on the part of christian people to provide a home.

An arrangement which gives twenty-four hour per day care to more than six children is called a "child-care institution." A "child-care institution" must meet various legal requirements. A thing which is right does not become wrong because it meets legal demands. If brethren could simply get in mind the definite fact that the arrangement which thus makes possible care for orphan children is a home and nothing more, much of the confusion would be forever gone. On the same grounds that a church can send funds to a private home, thus making it possible for that private home to give care to dependent children, a church may send funds to Boles Home, and similar homes.

These are fundamental points which Brother Warren has emphasized throughout these lessons. Though the cooperation issue and the orphan home issue are related, they are distinct issues. Bro. Warren has properly dealt with them separately. He has thoroughly dealt affirmatively with each issue, and has then carefully refuted objections frequently made.

Bro. Warren is exceptionally well-qualified to deal with these subjects. He has courage, ability, keenness of mind, and conviction that are rare. It is fairly well known that he formerly subscribed to some of the "Guardian" views on these issues. He saw the errors involved in those views, and has labored constantly to refute them. He has been the means of saving hundreds from the "anti" position. He has had a very vital part in practically every debate on these subjects: as disputant, moderator, and consultant.

I would like to inscribe here a word of appreciation to the men who are elders of the Eastridge church of Christ in Fort Worth, Texas. They are men of unusual vision, and have consequently allowed Bro. Warren to devote much time in this battle against "anti-ism." Only Eternity can reveal the full significance of their work. Our gratitude is hereby extended to: W. L. Burlison, Frank Allen and Wade Banowsky — faithful elders of the Eastridge church in Fort Worth.

A word of appreciation should be expressed also to Bro. Stanley Singleton and the Burbank Garden church in Grand Prairie — for making it possible for these lessons to be presented; to Bro. Neal Marshall for making it possible for the book to be printed.

I know Thomas B. Warren as no other man knows him. We have worked, argued, studied, prayed and debated together for several years. He is the greatest "thinking machine" I have ever known. A great brotherhood is deeply grateful for his wonderful work.

This book will serve as a handbook in the study of these issues. I'm sorry it wasn't printed three years ago.

ROY DEEVER

PREFACE

The lectures on church cooperation and orphan homes which are found in this book were delivered in the meeting house of the Burbank Gardens Church of Christ in Grand Prairie, Texas, in October, 1957. This book is sent forth with a deep sense of gratitude for the elders of that church for having made this series of lectures possible. Appreciation is also expressed to Brother Stanley Singleton, evangelist with the Burbank Gardens church. He was helpful in so many ways.

ACKNOWLEDGMENT

Sincere acknowledgment is extended to Brethren Guy N. Woods of Memphis, Tennessee and Roy Deaver of Fort Worth, Texas. Although they are not to be charged with any error or manifestation of poor judgment which may appear in this book, my appreciation must be extended to them for the help they afforded me in arriving at the conclusions which are found herein. I have, of course, studied with other men and am indebted to them also for the help they have extended to me; such men as brethren: Gordon Clement of Fort Smith, Arkansas, E. R. Harper of Abilene, Texas, Gayle Oler of Quinlan, Texas, and others too numerous to mention. To all of them I am deeply grateful.

PLAN OF THE BOOK

The plan, both in oral delivery and printed form, was to present what might be called a "handbook" of these questions currently disturbing many in the church. The first lecture serves to help the reader to see the similarity which exists among the various "anti" movements in the churches of Christ. This will help the reader to see that the current objections to church cooperation and orphan homes are based upon the same principles of objection as those leveled by the anti-Bible classes group, as well as others. The other four lectures have to do

with the presentation of both affirmative and negative material on the two questions: (1) church cooperation, and (2) orphan homes.

The material found in the book is the material which was delivered in the lectures. The author has felt free to leave out material which was repeated several times such as speakers are likely to have over a five night period, when it seems to enhance the book to do so. The charts found in the book are efforts to reproduce the charts which were drawn on the blackboard while the lectures were being delivered. The author has also felt free to re-word statements where it was felt that the statements could be made more clear by rewording. The material, however, is that which was delivered in the meeting house of the Burbank Gardens church.

APPEAL

I appeal to brethren everywhere to recognize the seriousness of having "liberal" and "anti" movements among us. It is virtually important that we be alert to "liberal" movements among us. But, at the same time, we must not allow ourselves to react to the opposite extreme of "anti-ism". Such movements have a *strangling* effect upon the churches. They seek to bind their own human creeds upon their brethren, condemning matters which the scriptures uphold and thereby keeping the churches from doing some things which would enhance the spread of the gospel. The mission of the church is worldwide. Let us work together to fulfill that mission, rejecting every human creed whether written or unwritten, whether written by those in the church or out of the church. Let us do this while we oppose every "liberal" effort to persuade us to do things which are not authorized by God's word. The Bible is our sole guide, and by it everything we do in religion must be authorized. This, we must remember. At the same time, we must remember that being pleasing to Christ involves *doing* something as well as *not* doing some other things.

THOMAS B. WARREN

TWO FUNDAMENTAL PROBLEMS: LIBERALISM AND ANTI-ISM

SOME INTRODUCTORY THOUGHTS

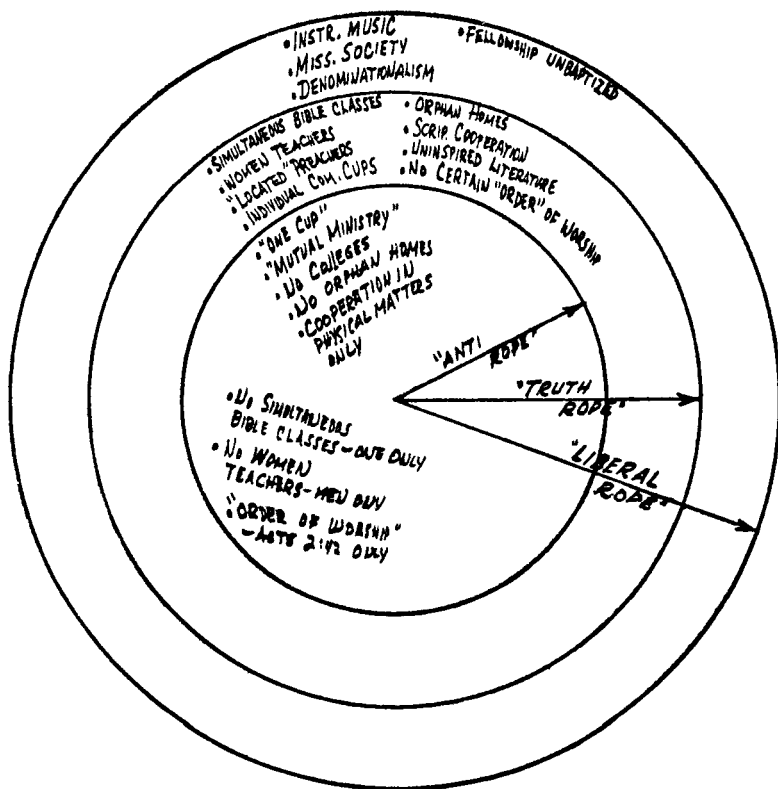
I want to assure you of my appreciation of the invitation which has been extended to me to come and study with you these various questions from God's word. These problems are of vital interest to members of the church today. These problems are not any more difficult than Bible Classes, the work of a "located preacher" receiving a regular salary from a congregation while he preaches the gospel regularly to the church and to the world, or of having women teachers in our Bible classes on Sunday morning. I am certain that in many cases sincere brethren have been misled into an attitude of mind which has led them to oppose scriptural practices. The church has always been faced, and I suppose always will be, with two fundamental problems: (1) the problem of liberalism and (2) the problem of anti-ism. I use those two terms not with any intention of being unkind to anyone. It's somewhat like when we study algebra, we say "Let X equal the number of which we are speaking." I use them simply for means of identification. However, these two terms "liberalism" and "anti-ism" are not chosen arbitrarily. They aptly describe what we are talking about. This week we shall be talking primarily about "anti-ism".

I want to spend some time tonight in presenting some background material which will help you to understand that the problems the church has faced in the past are, in principle, the same problems it now faces. The situation which we face is not anything new. This problem has always been with the church, and, as I have said, it likely will be. I stand here tonight as humble as I know how to be in recognition of my re-

GRAND PRAIRIE LECTURES

sponsibility to this matter. Yet, I have no hesitation in telling you that I feel as certain that I stand on scriptural grounds in defending these matters as I would if I were defending our Sunday morning Bible classes, or the work of a "located preacher," being supported regularly out of the treasury of the church every first day of the week. I feel just as certain of my ground as if I were defending the identity of the church of which I am a member. I believe the principles rest on the same ground.

Now in order to set forth the fundamental differences between "liberalism" and "anti-ism," I want to call your atten-



tion to a very simple illustration. Let us suppose there is a farmer who has three sons. This farmer wants his cow staked out in a field so that she will be able to eat within this particular area. He doesn't want her to eat beyond it neither does he want her to be tied so short that she cannot go all the way out to here, because there are many valuable plants that she needs to eat within this particular area of this middle circle. On the other hand, he doesn't want her to go out to the outer circle because there are some things that are poison. The farmer doesn't want her to eat that. So, he gives his boys a long rope and tells his boys exactly how far he wants the cow staked. Let us suppose, for the sake of illustration, that it is 100 feet. The farmer says, "When you stake out the cow, be sure you use a length of 100 feet." Well, the first boy goes out and decides he will take the liberty of making it 110 feet. And so the cow can roam all the way to this outer circle. That means that the cow can eat some things that the farmer does not want her to eat. Then, the second boy goes out, and he decides he will take the liberty of cutting the length down to 90 feet. This means the cow can only roam around in this small circle. So, there are many things that the farmer wants the cow to eat that she isn't going to be able to get to. The third boy went out and tied the cow the length the father wanted him to use, 100 feet, so that the cow could eat everything the farmer wanted her to eat. This lets her eat all he wanted her to eat but does not allow her to eat more than he wanted her to eat. This is the "truth" rope — the rope that represents the truth, the rope that represents what is authorized.

The "liberal" rope is different from this. This is the attitude that we are not confined to what the Scriptures authorize. That we may practice things "beyond the word". The very thing condemned in II John 9. The Bible declares, "Whosoever goeth onward and abideth not in the teachings of Christ hath not God." The "liberal" is a man who treats a matter of *faith* as if it were a matter of *opinion*.

On the other hand, an "anti" is a man who takes a matter of *opinion* — it is simply his opinion in the matter — and treats it as if it were a matter of *faith*. We are going to be studying some of these examples. "Liberalism" is found in men who flout the law of Christ, but "anti-ism" is found in men who seek to *make* laws. The role that a man should occupy in relationship to the Lord Jesus Christ is to be an *obeyer* of the law. Christ is the one, the *only* law giver. We can do, with God's approval, only those things that are authorized in His word, — but we *are* free to do what he *does* authorize! The church has ever been faced with men who would shorten the "rope" and say, "No, you can not do this!" — even though such is authorized by God's word. There have always been brethren who would condemn and deny such.

If the congregation wanted to have all of its members to meet in the auditorium on Lord's day morning and teach the little three-year old children in the same group with elderly brethren who have been in the church sixty years and have studied through the Bible time after time, if that congregation feels that is the best way to teach the Bible, I am not going to fall out with them, as long as they do not seek to elevate their *opinion* to being the *law* of Christ. As long as they do not preach their *opinion* as a matter of *faith*, I'll fellowship them and help them in every way I know how to help them — if they say, "This is just our opinion; and we had *rather* do it this way, but your classes are scriptural." But the trouble is: there are many brethren who will not do that. They say, "This is the one and *only* way to study the Bible."

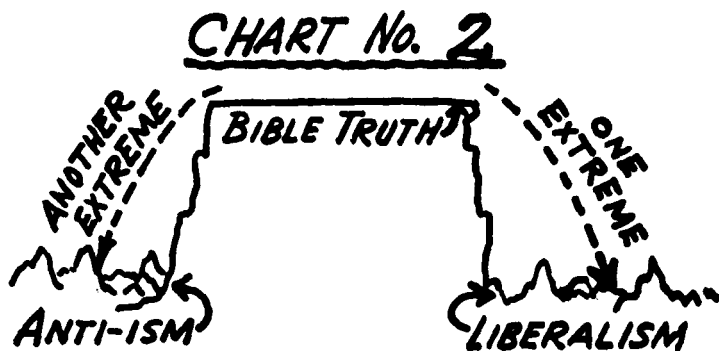
There are some brethren who oppose the work of "located preachers." We are going to come to that in detail just a little later on. The thing that I want you to understand at this point is: the two fundamental problems the church has always faced are: (1) liberalism and (2) anti-ism. Our problem is to walk according to the length of "rope" that represents (in our dia-

gram) the truth of the living God. If I know my heart, I have no intention of upholding one thing that is not authorized by the Word of God. I am certain that the Bible authorizes Churches to help one another, and that it authorizes Orphan Homes, such as are among us today. I want to do my very best to help you to understand that the Bible teaches such.

Let us now study some of the examples in detail:

First we look at "liberalism," and then at "anti-ism." I am spending this time on "liberalism" to help you see the fundamental opposite of what we are going to be discussing all this week. I understand the desire of brethren not to want to be guilty of "liberalism." I appreciate that in my brethren. But, at the same time, you must recognize the tendency of man to react from one extreme to an opposite extreme. I can understand why Martin Luther, in opposing the doctrine of salvation by works only, reacted to the opposite extreme of salvation by faith only. The truth was between these two extremes. Men are justified by faith when their faith leads them to obey the instructions of God.

Let us suppose, for an illustration, that you are on a mountain which is flat on top. A man comes to you and says, "I want to warn you of the terrible rocks that are down below. If you fall off over here, you will be killed. Just look over the edge and imagine what would happen to you if you should



fall over there.” You look over and become frightened and you begin to back up. The first thing you know, you have backed off the other side and have fallen onto rocks that were as bad as the ones you were backing away from. Just so, brethren have used cries of “apostasy” and “liberalism” to such an extent that they have paralyzed things in the minds of many. They backed off the opposite side of the “mountain” and have gotten into as bad a predicament in this direction as they would have in the opposite direction. The truth of the matter is: neither “liberalism” nor “anti-ism” is pleasing to God, and I hope to help you to see that you have as important a task in avoiding being an “anti” as you do in avoiding being a “liberal.” You will lose your soul by “anti-doctrine” just as you will for being a “liberal.”

Within recent years there have been members of the Lord’s church who have declared that the Bible is not our sole guide. I listened to a tape recording of a man who, supposedly was a gospel preacher and was being supported by a church of Christ, who declared that the only reason he was staying and working with the Lord’s church, instead of going down the street to a Presbyterian church, was because “*this church needs me worse than they do.*” He thought the brethren there were guilty of “traditionalism” because they believed the Bible was our sole guide. Paul said in II Cor. 5:7, “For we walk by faith and not by sight.” In Rom. 10:17, he said, “So then faith cometh by hearing and hearing by the word of God.” No man believes that any stronger than I do. I believe that every single thing that is practiced in religion *must be authorized by God’s word!* The New Testament was written one book at a time, and spiritual gifts were to last until the perfect, the whole, the *complete* was here, I Cor. 13. In I Cor. 13, Paul contrasts the childhood state of the church with the manhood state of the church. The childhood state was during the time of spiritual gifts. Paul said, “When I was a child, I thought as a child, I spake as a child, but when I became a man, I put away childish things.”

The childhood state of the church was during the time of spiritual gifts. That's the way the word of God was revealed then. The *word* was in inspired *men*! If a man came by and said "I am preaching the word of God," other men could not weigh what he said by the divine scales — the written word. They could not say, "Wait, I will get my Bible, and I will check up and see if you are teaching God's word." The only way they could be sure was for the preacher to work some miracle. Then they could see for themselves that God was with him. But when the complete, the whole, the entire, the *perfect* — the written Word of God — came, Paul said that was the manhood state of the church. That's also the very thing he teaches in Eph. 4.

Let's just take the time to read II Tim. 3:16-4:1: "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. I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." Brethren you can err from God's word on the side of conservatism the same as you can on the side of liberalism. You can put yourself in the role of being a *maker* of law rather than being an *obeyer* of law by saying to brethren, "Here is the *one* and *only* way you can do this or that," if the Bible hasn't bound that as the one and only way! Let me emphasize tonight, that that very thing has occurred within the body of Christ. The Bible teaches in Rev. 22:18,19, that if any man adds unto the word of God, God will add unto him the plagues that are written in that book. And if any man shall take away

from the words of this book of prophecy, God shall take away his part from the tree of life, and out of the holy city. So there are those who say that the Bible is not our sole guide, but they have grievously erred. Whatever is done in religion must be done according to that which is authorized by the Word of God. I repeat: there isn't anybody on earth who believes that any more strongly than do I. So in this outer circle of our diagram, we see that some uphold the idea that the Bible is not our sole guide.

There are some other items which belong in this outer circle of "liberalism" on our diagram. One of these is instrumental music in worship. The scriptures do not authorize us to play as an act of worship. We are authorized to sing, to offer unto God the fruit of our lips. When man seeks to worship by using instrumental music, he is being presumptuous, he is "going beyond." He has ascribed unto himself the right to do what God has not authorized him to do. The Bible declares that all who are guilty of such do not have God.

Then in the next place, we find that a few years ago some men started what they called the Missionary Society. The Bible teaches plainly in Acts 20:28 that the authority of bishops, pastors, or elders of a congregation is confined to the congregation of which they are members. They have no right to forfeit that authority. They have no right to shift their responsibility. They have no right to turn their work over to anyone else. They have no right to get themselves into a situation in which someone else makes the decisions for that congregation. Now let us suppose that we have one church, another church, and still another church. (Drawing on the blackboard). Each church sends a delegate to this convention or Society. It may have been that the problem before the Society was, "Shall we send Bro. Jones to Africa?" Let us suppose those elders of church "A" have decided against sending Bro. Jones to Africa. So, they instruct the delegate of that Church to vote "no". But all of the other delegates have been instructed to vote in favor.

The Society, then, votes "yes." So Church "A," in spite of the fact that its elders decided "no," is bound by a "yes" decision. So the Missionary Society is sinful. The only way these churches could avoid it, is to get out of the Society. If the churches do not obey the Society's decisions, then they shall be counted disorderly. The Society is an ecclesiasticism; I am going into that detail later on. I am going to give you the proof that that's the way it was when it was *started!* Sometime brethren say, "How about the Society when it started? How about the Society when it was free of abuses?" Brethren, be here Thursday evening and, if God is willing, and I have the ability, I am going to show you that there isn't anything akin to the Missionary Society in one church helping another church — or in a church sending money to an orphan home, so that the needs of a little child might be supplied.

Another point in the "liberal" circle is denominationalism. There are some who would accept denominationalism. They feel it is acceptable for one man to go into one religious body and other men to go into different religious bodies. But in Gal. 5:19-21 we read of — among other things — factions, divisions, and parties! That alone is sufficient to condemn every sectarian body in the world today. A sect is a body that has begun and is maintained by belief of and obedience to false doctrine. Let us suppose that this represents the soil of a human heart. (Drawing on blackboard). Here we find the seed of an erroneous doctrine that has been planted in a human heart. This seed leads to a denomination. The only thing that can result from obedience to God's word is a child of God, a member of the Lord's family, the Church. If you plant the gospel in the heart of a man, and he believes and obeys it, the result is simply a Christian, a child of God, a member of the Lord's church. But there are those among us who have said, (though there are not very many who have said it), that those who go into sectarian bodies are acceptable in the sight of God.

ANTI-ISM

On the other hand, and our study this week is primarily concerned with "anti-ism," I believe with all my heart that the questions we will study are just as much a matter of "anti-ism" as are the matters of opposing Bible classes and "located" preachers. Let's stop and think for just a few moments about some of the things that characterize a man who is caught in the web of "ant-ism."

May I plead with you to understand that my doing so is not a matter of personalities. If there is a person in the world against whom I hold any ill-will I am not aware of it. I know from experience, that a man can disagree with me, and I'll not fall out with him because of that. I may do all that I can to teach a man that the doctrine he teaches is false, and a man may disagree with me, and he may even violently misrepresent what I say and do, and still have no ill will toward him. If there is a person in the world tonight against whom I hold any ill-will I am not aware of it. But yet I say it *firmly* — and I am going to be teaching what I feel is truth as firmly as I know how to do it. I want you to understand that these things stand or fall upon the same principles. In fact, "anti-ism" grows out of a frame of mind; it results from an *attitude*. You are aware of the fact that there are some brethren who have drawn themselves away from other disciples. There are some who have separated themselves. I am persuaded that the rest of the brethren would have been perfectly agreeable to their teaching all of the congregation (as well as all of the little children) in one class in the auditorium. But they elevated their opinion to law and withdrew fellowship from the rest of us who believed that the Bible could be taught in simultaneous classes — just as we do it on Sunday morning. They disfellowshipped us because we would not bow to their demands that the whole church be taught in just one group. You are also aware of the fact, I am sure, that they have further divided themselves into

warring factions — each anathematizing the others. Some of them uphold individual cups in taking the fruit of the vine in the Lord's Supper; others oppose this and call the users "digressive" because they do use them. Some of them will use grape juice in the Supper; others of them oppose this and call those who do not use wine "digressive." You see, this word "digressive" — along with "apostate" — has been used quite freely. I grant that it should be used at times, but it is not a true application every time it is used. Do not let someone scare you away from a practice by just labeling it "digressive!" I used to take a number of papers published by brethren who oppose simultaneous Bible classes, "located" preachers, etc. All of them are free in their use of the term "faithful, loyal brethren." This is a good term within itself, but a regular reader of these papers soon comes to know what is meant when it is used in each paper. One paper refers to a preacher as being "faithful and loyal." They mean: "He opposes simultaneous Bible classes." Another paper uses the term; it means: "He opposes the use of unfermented grape juice in the Lord's Supper." Another paper uses the term; it means: "That preacher opposes 'located' preachers, and upholds 'mutual ministry'." So on and on it goes. We have among us today a paper or two which oppose Scriptural church cooperation and orphan homes. They also use the term "faithful and loyal" rather frequently in referring to preachers. By this they mean: "He opposes church cooperation in preaching the Gospel, and he opposes a church sending funds to an orphan home so that the needs of orphans might be adequately supplied." These theories, in particular, will have our attention throughout this week.

Now, I am certain that you were already aware of the fact that these factious groups exist among us today. For you, I pray that you may not become a victim of the newest "anti" movement among us! There is no reason for you to become such a victim. The Scriptural proof of church cooperation and orphan homes is too easily set forth and understood for you to

become such a victim — unless you *want* to be such a victim. You know, there is no one so blind as he who *will* not see!

CHARACTERISTICS OF "ANTI" PREACHERS AND OTHERS

Now — let us talk about some things that generally characterize "anti" preachers and those who espouse the same views which they espouse.

First, you can spot one of these men by his continual cry: "So and so is parallel to the Missionary Society." Perhaps you say, "But shouldn't we preach against the Missionary Society?" Decidedly yes! But do not let yourself be stampeded into believing that everything which is branded as being parallel to the Missionary Society actually *is* parallel to it. The point I want you to see here is this: the cry "Parallel to the Missionary Society" is used to "scare" people away from certain practices. And I cannot recall that I have heard an "anti" preach or debate very long without branding whatever it was he was opposing as being "parallel to the Missionary Society." I have heard men brand our Bible classes as being parallel to the Missionary Society. I have heard others brand church cooperation in preaching as being parallel to the Society. I have heard those same ones brand the orphan homes as being parallel to the Society. If we "lump" all of these together, we have the ridiculous situation of our Bible classes being parallel to an orphan home or church cooperation. You know, things parallel to the same thing are parallel to each. (Drawing lines on black board). If line "X" is parallel to line "Z", and line "Y" is also parallel to line "Z", then lines "X" and "Y" are parallel to each other. Why don't these men — instead of just crying: "Parallel to the Missionary Society" — just make the argument against the orphan homes that they would make if they were arguing against the Missionary Society?

This cry causes some brethren to say, "I guess I had better

not support that; I certainly don't want to be digressive or apostate." Well, brethren, let me tell you: *I* don't want to be digressive or apostate either, but I am not going to let the cry "Digressive" cause me not to search for myself whether or not a particular thing is right or wrong. Because some preachers have said Bible classes are parallel to the Missionary Society, others have said, "Well, then, I'll just oppose simultaneous Bible classes." Others, because of the cry of "parallel" was applied to colleges, some have opposed brethren operating colleges in which the Bible is taught. This is pure *foolishness!* Yet some brethren have "swallowed" it because somebody else cried, "Parallel to the Missionary Society!" A tragic shame, but true nevertheless.

So it is that we also encounter brethren crying, "Parallel to the Missionary Society," in connection with church cooperation and orphan homes. One man says in a booklet he published that there is not a line of authority in the Bible for one church to send funds to another church in preaching the Gospel. Just think of that, brethren! One church cannot send to another church to help the receiving church to preach the Gospel. With such theories advanced by its own members it is a wonder that the church has done as well as it has. I want you to truly consider that theory. It is nothing in the world but purely a *human* theory. Its origin is the fertile imagination of a mere man; it didn't come from the Bible. You may be sure of that. We'll give careful and detailed attention to such theories as that on Thursday night of this week.

Then, another characteristic of these "anti" preachers is their cry, "This is an exclusive pattern." There is one group which thinks it has found an exclusive pattern in Acts 2:42. One of them puts out a paper. Apparently, one of the main purposes of this paper is to defend and propagate this peculiar theory: there is an exclusive pattern for the "order of worship." This group feels that if you do not accept and practice this "exclusive pattern," you are guilty of digression. They

say you must follow this order: first, "apostles' doctrine"; second, "fellowship"; third, "breaking of bread"; fourth, "prayer". Some one may ask, "Do you mean to say that one Sunday we couldn't have prayer first and the next Sunday have singing first?" Yes, that is exactly what they mean. They have found an "exclusive pattern", you see! You must worship exactly according to "the pattern" — the one in their mind — and this means that you must observe this "order" of worship. They are just about as insistent about this "pattern" as these "anti-cooperation; anti-orphan home" patterns that some other brethren think they have found.

Then, there are brethren who oppose the work of a "located" preacher, such as brother Singleton, working here with this good congregation. They oppose a congregation asking a preacher to work with it in the spreading of the gospel, if he receives a regular, stipulated salary while doing so — and if he preaches the Gospel regularly to the church and to the world. They think they have found an "exclusive pattern" in I Cor. 14:31; Heb. 10:25 and other verses. They say this "pattern" is that there should be "mutual ministry" — just let all of the brethren take turns in edifying the congregation. It violates the "pattern" — they say — to have one man preaching regularly in the same pulpit. A debate occurred right over here in Dallas a couple of years ago that just about ended contention on that point, in this area at least. Brother Guy N. Woods defended the work of "located" preachers. Some of them have even gone so far as to deny that you can even preach the Gospel to the church. Perhaps you may be wondering, "Do men in the church actually have such weird ideas?" Yes, they do. And I intend to show you that the opposition to church cooperation and orphan homes is just about on the same level with objections to Bible classes, women teachers, located preachers, etc. These men who oppose scriptural church cooperation and orphan homes are vehement in rejecting the "exclusive patterns" of these other groups. They deny they are guilty of

the "pastor system" just because they will not bow to the "pattern" which brother Garrett thinks he found. But they cry loud and long for the rest of us to accept their "exclusive pattern" in cooperation and care of orphans — even though they themselves do not follow it. They uphold things which violate their own pattern. Ah, but such is the case with every "anti."

Perhaps you may ask, "Brother Warren, do you mean to say that a church *must* have a "located" preacher in order to be pleasing to God?" No, I wouldn't go that far. I believe the Bible authorizes a church to have various brethren edifying the church from Lord's day to Lord's day, with no one being supported from the treasury of the church to work regularly with that church, preaching the Gospel to the world and the church. And I wouldn't object to the church doing that — except I think they would be using poor judgment — *unless* they try to elevate their *opinion* to the level of law. I am certain that it is poor judgment for a church not to have simultaneous Bible classes, but I wouldn't disfellowship a church because it doesn't have Bible classes. The point is: *they* disfellowship *us* because we will not treat their *opinion* as if it actually were the *law of Christ!* Because we *do* have simultaneous Bible classes, they disfellowship us, declaring that we are violating the pattern. They say they have found a pattern in I Corinthians 14:31. It is truly amazing to me to see just how many conflicting groups find an 'exclusive pattern' in I Cor. 14:31.

Then, in the next place, "anti" preachers are characterized by "special pleading" and inconsistency. Logicians tell us that we are guilty of "special pleading" when we are unwilling to level against our own positions the objections which we level against the positions of others. Some times we note a fellow is vehement in making objections against a certain practice. We look again and we see that he does not make those objections to his own practices which rest upon the same principles!

This is "special pleading," and I will show you, within the next few nights, that these men who oppose scriptural church cooperation and orphan homes are guilty of "special pleading". They condemn what they uphold and uphold what they condemn.

In the next place, these "anti" preachers are characterized by a denial that proving all of the parts of a thing to be scriptural proves the whole thing to be scriptural. Now, mind you, they do not consistently make this error. They make it only when church cooperation and orphan homes are being discussed. Brethren never even thought about opposing this truth until the argument was used in connection with church cooperation in the Harper-Tant debate in Abilene, Texas. In reply, an argument was made which logically would uphold the false doctrine that the parts of the Baptist plan of salvation are scriptural! Before that debate, you cannot find anyone opposing this "constituent element" argument. If you can find where anyone did, please send me the paper in which it is found. Do not strain yourself looking for it, however, because it just isn't there. As the Baptists say, "Now it is different." There are a number of brethren who have branded this argument as "Brother Warren's human reasoning" — as if anyone could learn the truth of the Bible without reasoning. But, brethren, these men have always used this argument — and they still do, on everything except church cooperation and orphan homes. The fact of the matter is, they even use it on that. The only thing is, they never bother to set forth, in a logical way, just how they propose to prove what they have set out to prove. Like the little boy said of his dog who ate without praying, "He just starts right in." These men pride themselves in *not* setting forth a syllogism, or a logical device — they just start right in, with no argument to show why they believe what they have done proves what they said it proves.

I have here in my hand *proof* that these men have accepted

the "constituent element" argument all along. I am reading *Bulwarks of the Faith*, Volume I, p. 38, by Brother Foy E. Wallace, Jr.: ". . . to launch the mighty plea to abandon party names, party creeds, party organizations, and upon the right creed, the right name, the right doctrine, the right worship, such as taught in the New Testament itself, to restore the primitive apostolic church, the which could be neither Catholic nor Protestant, but Scriptural, and therefore divine. There is no other basis of Christian unity — scriptural unity. And there is no other way to establish the identity of the primitive apostolic church. The wrong creed, the wrong doctrine, the wrong worship, the wrong organization and the wrong name could not possibly result in the right church. But the right creed, the right doctrine, the right worship, the right organization and the right name, for a like reason, cannot be the wrong church."

Now, brethren, let's analyze that statement. What has Brother Wallace said about proving the identity of the church? He said the only way to do it is to prove the *parts* of it to be scriptural! "There is no other way to establish the identity of the primitive, apostolic church"! He further said that if you have the wrong "parts" — creed, doctrine, name, etc. — you *cannot* possibly have the right church. But, on the other hand, he said, if you have the *right* creed, the *right* doctrine, the *right* worship, the *right* organization, and the *right* name, you could not possibly have the *wrong church*! Now, friends, I believe that. I believe that is the way to prove the identity of the church. All these years, we have recognized the truth of that argument. We have not only recognized it, we have *used it* — and we *continue* to use it. We use it to prove the plan of salvation, to prove that our Bible classes are scriptural, to prove that the work of "located preachers" is scriptural, to prove that what we do in worship is scriptural. In fact, we prove that the entire New Testament is scriptural in the very same way. You must remember that the Bible is not a book of "Systematic

Theology," as men write books of theology. The Bible does not have an index into which you may look to find which chapter tells all about the church, another chapter which tells all about the plan of salvation, and another chapter which tells all about worship. We all have known down through the years that we must search all of the Bible to find the truth on various subjects. You cannot find all of the plan of salvation in a single verse or paragraph. You cannot find all of worship in such a passage. You cannot find all of the details of our Bible classes in a single passage. You cannot find all the details of the work of a "located preacher" in a single passage. But, when you prove the *parts* of each of these matters to be scriptural, you have thereby proved the *whole* thing to be scriptural! I Cor. 13:10 proves this. You cannot possibly have the right creed, the right name, the right organization, the right worship, and the right doctrine and have the wrong church. In the same way, you cannot have all of the parts — or constituent elements — of church cooperation and orphan homes and have the wrong church cooperation and orphan plan! If it works on the identity of the church and worship, it works on church cooperation and orphan homes. If it doesn't work on church cooperation and orphan homes, then it doesn't work on Bible classes, worship, plan of salvation, and the work of "located" preachers. But all of these "anti-cooperation" fellows are very happy to use the argument to prove it is scriptural for them to receive a regular salary out of the church treasury each and every first day of the week.

Yes, we have all recognized the validity of this argument down through the years. I was in a debate on Bible classes a couple of years ago which was attended by several of these men who now oppose scriptural church cooperation and orphan homes. In that debate, I used the "constituent element" argument — when you have proved the *parts* to be scriptural, you have proved the *whole* to be scriptural — in that debate. As I then used it, the syllogism was on my Chart No. 6. And I would

be happy to show that chart to anyone who would like to see it. Those men said, "That's the way to do it." Not a single one of them leveled any objection to it. But let me read this chart — the one I used in the debate with the anti-Bible class debater — to you: "1. *Major Premise*: All total situations the constituent elements of which are scriptural are total situations which are scriptural. 2. *Minor Premise*: The total situation described by my proposition is a total situation the constituent elements of which are scriptural. 3. *Conclusion*: The total situation described by my proposition is a total situation which is scriptural." Now, friends, that may sound like "big" language, but it doesn't say a thing in the world but that when you prove all of the *parts* of a thing to be scriptural, you have proved the *whole* thing to be scriptural! It says the same thing as the argument which Brother Wallace used when he said if you have the right creed, the right name, etc., you cannot possibly have the wrong church! Why is it *right* when he uses the argument and *wrong* when I use the argument? Why don't these opposers of cooperation and the homes "write *him* up" — as they have done *me*, just because I have used this argument? That is something that you will have to decide for yourself. Anyway, when I used the above argument, brethren applauded it. They may deny it now, but they did. I went on from the major premise and proved that each of the "parts" involved in our Bible classes is scriptural. These men said that was the way to do it. They applauded the argument.

Of course, the preachers who oppose Bible classes oppose the argument. When you prove simultaneous teaching, they cry, "But where are the women teachers?" When you prove women teachers, they cry, "But where are the classes?" Or, they'll cry, "But the church didn't call this meeting." You see, they demand all of the details in a single passage. Just like some of these fellows who oppose cooperation and homes do on those subjects. These men who oppose scriptural church coop-

eration and orphan homes can see the fallacy of such objections when those objections are leveled against Bible classes or their own work as a "located" preacher. But they cannot see the fallacy when they themselves make the objection against cooperation and orphan homes. Why this should be true, I cannot say.

For example, I know a brother who opposes scriptural church cooperation — I use that expression because they say you misrepresent them if you refer to them as opposing church cooperation — who had a debate with an anti-located preacher editor. In this debate, and in a lecture which he subsequently delivered on the same subject, he recognized the value of the "constituent element" argument. He didn't use that *name* for the argument, but he used the argument nevertheless! Recognizing the tactics of these "anti-located preacher" debaters, this brother said — mind you now, he opposes scriptural church cooperation and orphan homes: "When brethren have attempted to study this question, however, they have sometimes been confused and unable to see where the real issue lies. The reason for this is quite simple. These preachers of the Garrett-Ketcherside persuasion have several stock arguments against the located preacher, but they are skillful enough not to let their audiences see each individual argument for what it really is. Rather, they switch from one argument to another so quickly, so often and so skillfully that it becomes difficult to separate these arguments and consider each one until we determine its truth or falsity. When each of these objections is considered separately, the New Testament provides a clear answer. However, when all of these objections are woven into a pattern, the separate threads become less visible and their fallacies less evident.

"Thus, the simplest way to analyze this located preacher question is: (1) to separate the distinct arguments which have been made, and (2) study each argument carefully and fully before going to another."

Now, that's what the man had to say about it. You know, although I do not believe in the objections made by anti-located preacher debaters, I would just like to see these fellows who object to the "constituent element" on cooperation have to meet these anti-located preacher fellows after having committed themselves as being against this argument. That would be very interesting to hear — especially if the anti-located preacher knew how to expose such inconsistency.

Brethren, we all know that these preachers who oppose scriptural cooperation and orphan homes take a regular salary from a church treasury every first day of the week. But they can't find an *example* of such in the New Testament. You cannot find, in the New Testament, the *example* of the elders of a church calling a preacher to come, preach a "trial" sermon, and then agree to work with a congregation, preaching the Gospel regularly to the church and to the world, receiving a regular, stipulated salary while doing so. Of course, such is *authorized* by the Scripture, but you cannot find an *example* of such with all of these details. Sometimes we hear men who oppose orphan homes, demanding, just as do anti-located preacher men, the *example* of where any brethren operated an incorporated orphan home like those among us today. Brethren, the Bible authorizes in ways other than by example. The Bible teaches, by *necessary inference*, that when all of the parts of a thing are Scriptural, then the *whole* thing is Scriptural. I'll discuss the proof of that tomorrow night.

Now, let me read further from the brother I was reading from just a moment ago: "We all agree (1) a church with elders may use a preacher; (2) the preacher may remain in one city for a lifetime and do a scriptural work, and (3) the preacher may be supported." Do you see what he has done here? He has said, in substance, "This part is scriptural; this part is scriptural; and this part is scriptural; therefore, the whole thing is scriptural." That is, this is the line of reasoning upon

which his entire argument rests. If that isn't it, then he doesn't have an argument!

Now, I direct your attention to the Bible classes once more. This argument was used on this subject all along. This is true in spite of the fact that a brother wrote in a paper not long ago that the argument had never seen the light of day until the Harper-Tant Debate at Abilene in November, 1955. Well, he is just as wrong as a man could be. I have already given you some instances of its having been used before that time. I have already showed you how I used it in a debate with Lester Hathaway on Bible classes and women teachers. I used it also in discussions with Leroy Garrett on "located preachers." In fact, all gospel preachers have been using it all through the years on every Bible subject. I hold here in my hand *proof* of the fact that the brother misrepresented things when he said the argument had not been used before the Harper-Tant debate. This book is a copy of the Deaver-Hathaway debate, between Roy Deaver and Lester Hathaway on Bible classes and women teachers. I want to read to you a statement from Brother Deaver. This statement is found on page 123 of this book: "I'm calling this argument, if you would like to give a name to it, an argument on *constituent elements*. An argument on constituent elements. That is simply, and here is the major premise in that connection, if the constituent elements of a thing are divinely authorized, the whole is divinely authorized." Then brother Deaver went on to present Scriptural proof of that major premise. And then gave proof for his minor premise in proving that each of the constituent elements — or component parts — of the total situation involving our Bible classes is scriptural. I have heard Brother Deaver's work in this debate praised all over this country. I have heard many brethren say, "Brother Deaver's work in that debate is the best in print on that subject." And I believe they are right in saying that! I have never heard of anyone criticizing his argument as he

used it here — the way I just read it to you. Rather, these men, even the ones who now oppose the “constituent element” argument on cooperation and orphan homes, have *praised* the argument! Now, they oppose it on cooperation and orphan homes! Why? Is it because they saw they could not answer it and, in order to make even a semblance of being consistent while opposing cooperation and homes, had to deny this fundamental argument which they knew to be the truth all of these years? When anyone denies this argument, you know he is drawing the “circle” — as we used it in our blackboard diagram — shorter than the Lord drew it. This marks him as one who has elevated his opinion to the level of law; it marks him as an “anti” of the deepest die!

Many times these fellows can be led, a step at a time, to admit every single point involved in a thing. I recall that an anti-class debater did this very thing in a discussion I had a couple of years or so ago. I had a chart on which was drawn an auditorium, with a baptistry at the front of the building, and dressing rooms on each side of the baptistry. I asked my opponent in that discussion this question: “If, as a part of the regular teaching program of a congregation, the elders of that congregation have a woman to go into the women’s dressing room so that, following the baptism of each woman, instruction may be given as to what God expects of His children — would you agree that this is scriptural?” He answered, “Yes.” I asked the same thing about a man going into the men’s dressing room for the purpose of teaching. He also agreed that this would be all right. I asked if the man could teach the newly baptized men at the same time the woman was teaching the newly baptized women. He agreed that this would be all right. I then showed that he had admitted that every point involved in our Bible classes on Sunday morning was scriptural. I further pointed out that, logically, he would have to accept our Bible classes as scriptural. Of course, he would not accept that

logical conclusion. But he is no more illogical than are these men who oppose cooperation and orphan homes. They will admit each and every *point* in the whole thing — and then turn right around and deny that the *whole* thing is scriptural! Yet, they will ridicule the anti-class debaters for their inconsistency. It is just a case of the “pot” calling the “kettle” black!

So we see that it is a characteristic of an “anti” to deny the “constituent element” argument — to deny that when you have proved all of the *parts* of a thing to be scriptural, you have proved the *whole* thing to be scriptural. And bear in mind, that these men will not make that error on any subject but their own little hobby. An anti-class man won't oppose that argument on the plan of salvation, identity of the church, worship, etc. — but he will oppose it on *classes*! An anti-located preacher man will not oppose this argument on worship, classes, women teachers, plan of salvation, etc. — but he will oppose it on preachers. These anti-cooperation, anti-orphan home men will not oppose this argument on classes, women teachers, located preachers, etc. — but they *will* oppose it, ridicule it, laugh at it, and attempt to degrade it on the church cooperation, orphan home questions! Why? Why is such the case? Perhaps it is obvious to all of us. They won't reject it when it comes to proving that it is right for them to take a regular salary out of the church treasury; you can be sure of that. Perhaps they are so blinded on this other subject that they just cannot see their inconsistency.

WHAT SHOULD WE DO IN THE FACE OF THESE EXTREMES?

Our time has almost gone. In the closing moments of our study tonight, I want us to consider this question: what should we do in the face of these two extreme positions; that is, the extremes of anti-ism and liberalism?

First, let us think about some things that we should *not* do.

1. *We should not let the possibility of these two extremes*

frighten us and drive us to the extreme of pure negativism. The parable of the talents explains that this is a terrible error. A spirit of negativism can pervade a congregation under the influence of constant cries of "Watch out, we're going into digression." This can cause us to pat ourselves on the back and say, "You're really doing fine; you're not upholding a Missionary Society." It is right to oppose the Missionary Society, of course. But one is not meeting his obligation as a soldier of Christ solely because of what he is *not* doing. We must put *off* the old man, to be sure, but we must also put *on* the new man. There is a negative "side" to Christianity. But let us not forget that there is also a positive side. The great commission is world-wide; it includes every person on earth. We have the biggest job on our shoulders of anyone on earth. We cannot meet that responsibility by what we do *not* do. I heard a preacher not long ago who severely criticized another brother who had written in a paper that we could do so much more in preaching the Gospel than we are now doing. He pointed out that we should lift up our eyes, that we had hardly touched the hem of the garment compared to what we can and should do. Do you know what? This preacher actually criticized and ridiculed this other man for saying such things. Now, brethren, don't let such a thing happen to you. Don't sit back and be satisfied because you do not have an organ in this building to be used in worship. You ought not to have one, of course, but you need to *do* something in addition to that. The Lord told us to lift up our eyes and look on the harvest. There are countries in this world which have not heard the Gospel. The Lord told us to take it to them. We simply must not let a spirit of anti-ism pervade the church and cause us to fail in meeting that obligation. You must be careful not to fall off the cliff of "liberalism" — but do not let running from liberalism cause you to fall off the opposite cliff of "anti-ism."

2. *Then, in the next place, do not let personal abuse of you*

cause you to be guilty of abusing others. Always do unto others as you would have them do unto you. If someone misrepresents you, do not misrepresent him in return. If someone says ugly things to you, do not say ugly things to him in return. Rather, the fact that he does these things proves that he is a soul in deep need. Do not take these things as personal injury but rather as a manifestation of the fact that some soul, who is accountable to God, is in a terrible spiritual condition. Pray for him. I assure you that anyone who would misrepresent and say ugly things is certainly in need of prayer.

3. *In the third place, we must not let fear of distasteful situations cause us not to do what the Lord would have us to do.* Read Matthew 5:10-12 and be strengthened by it. Be a soldier of Christ, be willing to *fight* for what is right — but be Christ-like while you do it. You do not have to be mean and retaliate to ugly things. But, above all, don't let the possibility of a distasteful situation arising cause you not to step out into the fight.

4. *Then, in the fourth place, do not just shrug your shoulders and say, "O, well, if we leave the situation alone and do not stir it up, it will all come out all right; it will all come out in the wash, so to speak."* Brethren, error doesn't just *die* out — it must be *fought* and *whipped* out! And don't you ever forget it. Error of either extreme — liberalism or anti-ism — must be met with the sword of the Spirit, the Word of God, Eph. 6:17 Those who advocate the use of instrumental music and Missionary Societies must be met with the Word. We must love the sinner, but we must hate the error he teaches. On the other hand, we must oppose human creeds — all human creeds. We must oppose human creeds whether they are written by those *in* the church, or *out* of the church. In fact, we must oppose all human creeds whether written or unwritten. You must not allow men to elevate their opinions to the level of law and bind them on you. You have recognized this all

along in your Bible class work, in the work of the preacher. Recognize it now in church cooperation and orphan homes.

Now, for a moment, let us look at some things we must do.

1. *We must be sure of our ground — be sure that what we are doing is authorized by God's Word — and then go ahead!* Let these opposers oppose and oppose and oppose, but still go ahead when you know you are right. Be willing to listen to what they say. Weigh carefully their arguments. Accept everything they say which is in harmony with the Scriptures, but don't let them stop you from doing what the Lord would have you to do. Jesus said, "Go make disciples of all the nations." Church cooperation helps in doing that. Don't let these men scare you out of it. James said that we should care for — visit — the fatherless and widows. To do that, orphans must have a home. Don't let these men scare you out of seeing that orphan children have a home. Even if they heap vilification upon your head — still stand, without reviling in return.

2. *Be a valiant soldier of Christ, and be Christ-like while you do it!* A soldier's job is to *fight*. Paul, near the end of his life, said that he had "fought the good fight." Let each of us strive to that same end — be a soldier!

I am truly thankful for some very encouraging signs. Many brethren have already seen that opposition to church cooperation and orphan homes is the same sort of opposition as that leveled against our Bible classes, individual communion cups, and located preachers. Among the most capable of those who have stood opposed to church cooperation have renounced that unscriptural position and now stand in favor of cooperation. It takes a "big" man — big spiritually — to do that. If you have been led off into opposing a scriptural practice, a practice which you now recognize to be right, you, too, must be big enough to admit your error. You must be big enough to say, "I was wrong," even as a good number of brethren have done already. I know from experience that when you confess that

you were wrong about a doctrine, that brethren do not cast you aside for it. Rather, they commend your being willing to admit your wrong. It will be the same with you. Some of the most able preachers among us today are men who once held an "anti" position. But they were big enough to say, "I was wrong," and now are doing a wonderful work for the cause of Christ. I trust that you will carefully consider the things that have been said tonight in the light of the eternity that faces us all. If, after having so considered these matters and your own spiritual condition, you conclude that you are in need of responding to the Lord's invitation, I hope that you will not delay that obedience and trifle with your conviction of sin. Perhaps you have never been baptized. In Mark 16:16, Jesus said, "He that believeth and is baptized shall be saved" You cannot be saved without being baptized. If *you* have never been baptized, won't you now come while together we stand and sing?

SECOND NIGHT

AFFIRMATIVE ON CHURCH COOPERATION

I am deeply grateful for your presence tonight. I am happy that you have come our way to give attention to some of these questions that face the Lord's Church today. I'd like to encourage you to come with the intention of studying — from your own Bible — the things that we will have to talk about, and I hope that you will bring paper and pencil and write down the passages given. Bring your Bible and turn and read with us the various passages as we study them together. To be reading these passages as we study them and explain them would be a valuable thing for you to do. I wish that each and everyone of you had been with us last evening. I am sure there are some here tonight who were not here last evening. At that time we studied the two extremes faced by the church. On the one hand, we face the extreme of "liberalism". By that we mean the theory that it is all right for the church to do those things that the Bible does not authorize us to do. And on the other hand, we face "anti-ism" — those who would condemn the practicing of things that *are* authorized in the Bible. We have faced both of these extremes in the church, and we still face them.

On the side of "anti-ism," to which our attention shall be given more specifically during this week of study, we have seen that the church is faced with those who oppose the Bible being taught in simultaneous classes on Lord's day morning. They believe that it is all right for the Bible to be taught, so long as it's not taught in two classes going on at the *same* time — and so long as *women* do not teach any class with which the church has anything to do.

Then we saw that there are those who oppose the work of a preacher working with a congregation, receiving a regular,

stipulated salary out of the treasury of the church while preaching the gospel regularly to the church and the lost.

And there are those who oppose any liberty at all in the "order of worship" on the Lord's day. Each of these groups is characterized by what they *say* is a "pattern" in the New Testament. One finds a "pattern" of the order of worship; another finds a "pattern" as to how the Bible must be taught. Another finds the "pattern" of how to take the Lord's supper and so on. This week our attention will be directed specifically to a particular phase of "anti-ism." This term is accurately descriptive of those theories. Also, we need some term for ready reference. That way we will all understand what we're talking about when we use that term. So, this week, we will be studying the theories of those who oppose church cooperation (which the Bible upholds and plainly authorizes) and then, in the next place, we will give our attention the last two evenings of this week to the question of orphan homes.

THE PROPOSITION

Tonight, our attention is directed to church cooperation. Here is a statement of what I'm undertaking to prove: "The scriptures teach that one church may (has the right to) contribute to (send funds to, render assistance to) another church which has assumed (or undertaken) the oversight of a work to which both churches sustained the same relationship before the assumption of the oversight." I recognize that is somewhat of a technical way of saying it, but I wanted to make a precise statement of the matter. And, in order to help you to understand why that proposition is worded the way it is, I am going to read a statement to you. I'm reading a statement from a little booklet published by one of the brethren who is a leader among those who oppose scriptural church cooperation: "Evangelizing the world is the other kind of church work, this work has been assigned by the Lord to all the churches and therefore they are all related equally to this obligation and

responsibility. The Bible does not contain one verse of scripture authorizing a church to send a donation to another church for this kind of work, the work of evangelization." Did you understand what the man has said? He said that a church cannot send funds to another church so that the gospel might be preached! One church cannot send to another church to help in preaching the gospel. He says there isn't one verse in the Bible that authorizes a church to do that. You can understand, then, why I'm affirming the proposition I read to you. Because (1) it contradicts the thing that this man has said is not in the Bible, and (2) sets forth Bible truth! I am saying it *is* in the Bible; and I have no hesitation at all in saying to you that I am as sure that I can prove that from the Bible as I am that I can prove that it is right to have Bible classes here on Sunday morning, with women teaching classes and men teaching some.

DEFINITION OF TERMS

Let me make clear what I mean by the various terms as they are used in that proposition.

By "the scriptures," I mean: the sixty-six books of the Bible.

By "teach" I mean: to impart information, or to authorize. I do not believe that we can do — without sin — anything that the Bible does not authorize.

By "one church" I mean: a single congregation of baptized believers in the crucified and resurrected Christ.

By "may" I mean: as defined in the proposition: has a right to. It is a matter of liberty of action.

By "contribute" I mean: as defined in the proposition: to send funds to, or to render assistance to. That simply means one church *may* help another church.

By "another church" I mean: another single congregation of baptized believers.

By "which has assumed" I mean: undertaken, to take upon one solemnly or expressly, to lay oneself under the obligation.

to covenant or contract. Here is an illustration of that: a church might go down to a radio station and sign a contract so that they can preach the gospel over a specific, particular broadcast.

By "the oversight of a work," I mean: watchful care, superintendance of a specific work such as a radio broadcast so as to have authority to make decisions in matters of expediency in the accomplishment of that specific work.

By "both churches sustain the same relationship," I mean: that there were two churches, neither of which had the oversight of the radio broadcast, and neither of them had the right to say what was to be done in matters of expediency in that matter, *before* the assumption of the oversight by one of them. Since no two churches can ever be equally related to a specific work in the absolute sense, there must be some limitation.

By "before the assumption of the oversight," I simply mean: that the two churches sustained the same relationship relative to the oversight of that specific work before either one of them undertook that oversight.

I think you can see why I have used terms such as "equally related" and so on. It is over such points that these men have made their contentions. This fellow says the Bible does not contain one verse of scripture authorizing the church to send a donation to another church to preach the gospel. He says, "that's work to which they are equally related, so they can't do it."

Because we have been so often misrepresented in these matters, let me make it clear what I am *not* affirming.

WHAT I AM NOT AFFIRMING

1. I am not affirming that a church can forfeit its independence or autonomy; every church is autonomous. That means it has the right of self rule; no church has the right to rule any other church.

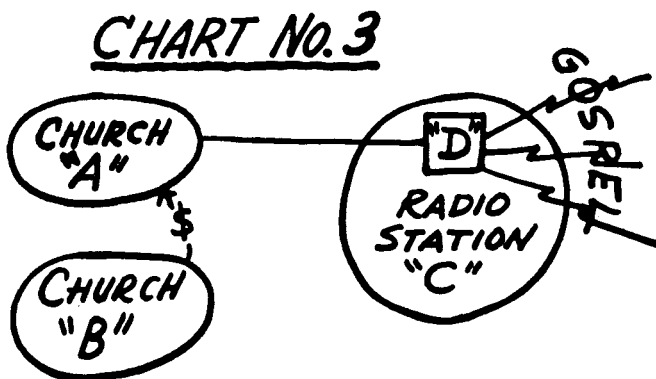
2. I am not affirming that one church can have oversight of

another church, or the *work* of another church, I oppose that with all of my ability. If anybody opposes it any more than I, it is simply because he has more ability with which to oppose it.

3. I am not affirming that all the work of the church must be done in just the way I have set forth in my proposition, but I *am* affirming that this is *one* way that is scriptural.

4. I am not affirming that a church can have oversight of a diocese. There have been men who have written in various papers that I believe that a church can say, "Dubs on Germany," or "Dubs on Austria," or something of the kind. No such thought has ever entered my mind. I have never written anything of the kind. It is misrepresentation, whether *wilful* or otherwise. I say this to make it clear to you that I do not believe that a church can ever have oversight of a geographical area.

5. I am not affirming "centralized control and oversight." Any time anyone says that I, or those who stand with me, just because we believe that one church can help another church, that we believe in "centralized control and oversight," you know that person is misrepresenting. He does so either ignorantly or wilfully. You can straighten him out; tell him the



truth about it. If he then *continues* to do it, you will know that he does it wilfully.

Here is a simple illustration of what I am affirming (drawing on the blackboard). Let us suppose that we have here church "A".

Then, here is another church, church "B." These might well be two congregations right here in your city, the city of Grand Prairie. Then over here is a radio station. We'll call this radio station "C." Radio station "C" has a specific time available, and we'll call that time "D" — specific time "D." This time "D" is from 9 to 9:15 every morning, Sunday through Saturday. This specific time is available, this specific fifteen minute block of time. In times past, when I have upheld one church helping another church to preach the gospel — under just such an arrangement as I'm talking about now — someone has gone off and said, "You know, Brother Warren upheld the idea of this church taking a monopoly on *all* the radio preaching in the state of Texas." *Such is a pure misrepresentation!* You wouldn't misrepresent me any worse if you went away and said, "Bro. Warren doesn't believe the Bible is inspired." You wouldn't misrepresent me any worse if you said, "Bro. Warren upholds denominationalism and salvation by faith only." What I am saying is this: a church may undertake the oversight of the accomplishing of the preaching of the gospel over this specific radio station at the specific time "D," and that another church may help her when she does so! We have been doing this all along and all knew it was scriptural until some men were faced with the meeting of this argument. Churches have all along been going down to radio stations, signing a contract and making that radio program their broadcast. And they knew they had scriptural grounds for doing it.

Then in the next place, let's note that the elders of church "A" go down to the radio station. They sign a contract. Before they signed the contract neither one of these two churches

had the oversight of the accomplishment of preaching the gospel on that particular radio broadcast. We all understand that. Suppose it had been Church Street and Burbank Garden congregations right here in Grand Prairie. Each of them is "equally related" in that sense; that is, the elders of neither church have oversight of this particular work. But suppose the elders of Burbank Garden go down and sign the contract. Are these two churches still "equally related?" Of course not! We all understand that the elders of the Burbank Garden church would then have the right of saying whether Bro. Singleton preached on the program, and the details of how the program would be carried on. They would have the right of settling the matters of expediency. They wouldn't have the right, of course, of deciding whether to preach truth or error. That has already been decided by the Lord. But the *details* of the matters of expediency would be their decisions. I'm affirming that, this church here can send money, or render other assistance, to help this church (pointing to blackboard) preach the gospel over that radio station. It's like what occurred up in an Arkansas city not long ago. Two churches in town, each had a television program, and one of the preachers loaned the other preacher some chalk. This chalk had been furnished by the congregation with which the first preacher was laboring. The second preacher opposes church cooperation in "evangelism." When, in debate, it was pointed out to him that the principle which would allow one church to give chalk to another church would also allow it to give other assistance as well; I am told the preacher who had received the chalk gave the other preacher some money in order to pay for the chalk. That shows you just how ridiculous some of these ideas become. This will help you understand what I am talking about.

This (pointing to blackboard) is what I mean by the proposition that I affirm: one church can send money to another church to help the receiving church preach over the radio. Or

a church can send their preacher up here to preach over this radio program. Or, they can send a *paper* up there. Or they can send a *chart* up there. Suppose church "B" had a chart, well designed with good art work, that would be good to be used on a television broadcast which church "A" has. They could send that chart to church "A" so that it could be used on that television broadcast. If they could send the chart, they could send money for it. There is no difference in sending a *chart* and in sending *money*! That's the thing I am affirming.

Now, here are some other examples in order to help you to see what you must oppose — if you oppose the proposition I have affirmed. I want you to see some of these things. Most of these men who oppose church cooperation haven't even begun to try to be consistent with their own theories. They'll stand up and oppose violently a thing that *you* may be doing, and then turn right around and practice something that is authorized by the same principle that authorizes what they oppose. Just as those who oppose Bible classes have done many years.

SOME EXAMPLES

1. For instance, this last summer when the Eastridge church began to prepare for vacation Bible school, we were hoping to have six hundred or better in that school. However, we didn't have the seating capacity in our class rooms. We needed more chairs. So the Riverside elders said, "We'll loan you *our* chairs." Suppose the case had been, Riverside had the money but not the chairs. Could not they have sent us the *money* instead of the *chairs*? Why, a man who would make that kind of distinction would make himself absurd and ridiculous in the eyes of men who think at all. But, they sent the chairs to us, and we used them. To do what? *To teach the gospel!* Now that's what I'm upholding, and just as sure as the church can send *chairs* to another congregation to help in preaching the gospel, a church can send money to another church to help them preach over the radio.

2. Here is something else that I am affirming. A couple of years ago a little congregation, meeting on the second floor in a downtown business area in a city in New Jersey, sent word down to the elders at Eastridge that they needed help in buying a building. They had an opportunity to buy a building in which there were living quarters for the preacher, in addition to an auditorium and Bible class rooms. This was to be bought from a religious group that was going to leave that particular location. Now here's the building (drawing on blackboard), the auditorium, and the class rooms, and here are living quarters for the preacher. The Eastridge elders made an appeal to the brethren at Eastridge. They explained: "Here's an opportunity to help this congregation preach the gospel. They can do a lot better job if we help them get this building." One Sunday, to help in that matter, they got pretty close to a thousand dollars.

You can see that such involves "indirect" support of the preacher. I believe such is authorized. But men who oppose what I'm upholding — to be consistent — would have to say it is *not authorized!* They haven't gone that far, as yet. They say "It's all right to send money for a building." In saying this, they are inconsistent in opposing what I am affirming. The principle that allows you to send for a building would also allow you to send for a radio program. There is no difference in the *principle* involved.

3. I am also upholding the practice of one church letting another church use a tent to hold a meeting. I was talking to a man about nine months ago, and we talked about church cooperation. He said he was against what I uphold. I asked him if he, as an elder of a congregation which owned a tent, would agree to loan it to a small struggling congregation — off out here in an area where the church is weak — that didn't have a tent. He said, "Oh, yes, I certainly would." "Well," I asked, "would you send them money so they could *rent* a tent if you didn't have one?" "Yes," he replied, "I would." I

asked, "Why would you do it?" I then tried to point out this inconsistency. The things that *they* have been doing all along, they are in favor of. They are not willing to apply their objections to their *own practices!*

4. I'm upholding the idea of one church sending New Testaments or tracts to another church. This may come as some shock to you, but a man who is somewhat of a leader among these men, not long ago, in a public discussion, took the position that one church could not send a New Testament to another church. Let *that* sink in upon you, and you'll see to what ridiculous extremes man must go when he tries to defend this "anti" theory!

PROOF OF PROPOSITION

In proof of my proposition, I call your attention to a simple argument that I put before you last evening: when you prove all of the *parts* of a thing to be scriptural, you have proved the *whole thing* to be scriptural!

I want to show you, before we go into the scriptural proof of that argument, that this is something that members of the Lord's church have always known to be right. There wasn't anybody that ever had any doubt about it being right until "anti" preachers were faced with this argument as it applied to church cooperation and orphan homes! They apparently could see that everything involved in it was right, and if you proved each and every part in turn was right, you would have thereby proved the *whole thing* to be right. They had to find some excuse to deny this, else they could not continue to deny church cooperation and orphan homes. And so they began to cry, "No, when you proved all the *parts* of a thing to be scriptural, you haven't proved the *whole thing* to be scriptural! And some of them even began to ridicule and to make fun of the idea. And such ridicule continues until this day. But they'll not ridicule it on any subject except cooperation and

homes. Even the men that now do it on this subject, will not do it on any other subject.

I want to read to you a statement which I read last evening for the benefit of some who may not have been here at that time. I want to emphasize this truth that we all have known all these years. This statement is from Bro. Foy E. Wallace, Jr., *Bulwarks of the Faith*, Vol. I, page 38. He talks about the Campbells, and Scotts and others trying to persuade people to abandon denominations, to abandon party names, party creeds, party organizations, and unite upon the right creed, the right name, and the right doctrine, and the right worship as taught in the New Testament itself; to restore the primitive apostolic church, the which would be neither Catholic nor Protestant but scriptural and therefore divine. Here is his statement: "A few generations later it fell to such intellects as Barton W. Stone, Thomas and Alexander Campbell, the Scotts and the Creaths, and a legion like them, to launch the mighty plea to abandon party names, party creeds, party organizations, and upon the right creed, the right name, the right doctrine, the right worship, such as taught in the New Testament itself, to restore the primitive apostolic church, the which could be neither Catholic nor Protestant, but scriptural, and therefore divine. There is no other basis of Christian unity — scriptural unity. And there is no other way to establish the identity of the primitive apostolic church. The wrong creed, the wrong doctrine, the wrong worship, the wrong organization and the wrong name could not possibly result in the right church. But the right creed, the right doctrine, the right worship, the right organization and the right name, for a like reason, can not be the wrong church." Note that his point is: there is no other basis of Christian unity, scriptural unity, and *there is no other way to establish the identity of the primitive, apostolic church!* Now let that sink in on you! What has he said? There is no other way to establish the identity of the church except by what? *Except by proving all the parts to be*

scriptural! That's the very thing he says. There is no other way to do it, and I agree with Bro. Wallace. That's the way to prove it. That's the way you can *know* you are a member of the *Lord's* church — and not a member of a mere *human* institution! That's how you can know that you are not a Catholic or a Protestant, but you can *know* that you are a member of the *Lord's* church because of this very argument here. The wrong creed, the wrong doctrine, the wrong worship, the wrong organization, and the wrong name could not *possibly* result in the right church. In fact, if you have the wrong plan of salvation, that's not the right church! In the same way if you have the right creed, the right doctrine, the right worship, the right organization and the right name — for a like reason — *can not be the wrong church!* What's he saying here? He says if all the *parts* are scriptural, the result *can not* be the wrong church! And I say, "Amen" to that. All members of the church, so far as I know — except these "anti" brethren who oppose Bible classes, women teachers, and located preachers — up until about two years ago recognized that to be in harmony with the scriptures. In fact Brother Roy Deaver, who is with us tonight, affirmed that very thing and set forth the "constituent elements" argument — as it is given right here on page 123 of the Deaver-Hathaway debate. All this argument says is: "If I can prove all the *parts* of our Bible classes are scriptural, I have proved the whole, the total, situation of our Bible classes is scriptural. Brethren everywhere have hailed this as the best book in print on that subject. I think they're right in doing so.

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. The very men who now ridicule that argument as it pertains to church cooperation and orphans homes uphold it on "located" preachers. I have proof that they use it in such discussions! The argument cannot be answered, when correctly used, on preachers; it cannot

be answered on classes; it cannot be answered on the church, *it cannot be answered on the plan of salvation and it cannot be answered on church cooperation and orphan homes!* It's just as *unanswerable* on the one as it is on the other! And a man who uses it on the plan of salvation and worship cannot consistently — before God — hold up his head in honor and deny it on church cooperation and orphan homes!

Brethren, the Bible teaches plainly this argument is true. I want you to turn with me to I Cor. 13. We'll begin reading with verse 8: "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I'm a man, I have put away childish things." In Ephesians 4:13, Paul refers to a childhood and manhood stage of the church. The same is true here (drawing on the blackboard). Here is the childhood stage; here is the manhood stage. The childhood stage was when we had the word of God being revealed by spiritual gifts. We had the word of God in inspired *men*. But the manhood stage was when all the word of God was written down, *all* of it, the completed word of God was written down. We have that which is *perfect*, as we read in I Cor. 13:10. What does the word "perfect" mean? It means: "complete, entire." It means all of the written word — the Scriptures. There was a time when none of the New Testament was written. It was about nine years, I think, before the first book was written. So we have the word, at *that* time, partially written and partially in men. Then another book was written and another and so on. I'm holding in my hand individual books of the New Testament (holding up to audience small, individual books of the New Testament). Paul is saying, "When the last one of these books is written, *then*, we'll have the *completed*, the *perfect*, the *whole*, the *entire* New Testament. And

when that occurs, then these spiritual gifts shall be done away. Sometimes brethren, in a desperate effort to avoid the force of this argument will say, "Oh, but you have ignored the *relationship* of the various parts of the whole situation." Friends, what difference would it make whether I put the book of *Romans* first and put a leather cover around these books and said, "That is the New Testament?" Would it make any difference? I grant there are some situations where relationship is necessarily involved, but what about this particular one? Is it true here? It wouldn't make any difference if you put *Romans* as the first book. It would still be the New Testament. If I had *I Corinthians* first, and *Romans* last in this book, it wouldn't matter. It would still be the New Testament. There are some situations the parts of which inherently involve order, and there are others which do *not* involve order! The New Testament and the order of the books is one of those situations. Such does not inherently involve order. It doesn't make any difference in which order you put the New Testament books. In fact, I have in my library a version of the New Testament which does not have *Matthew* first. It has *Mark* first. Is that still the New Testament?

So it is with worship. We all know that it doesn't make any difference whether you begin the service with a prayer or with a song. You could begin the service with a song, or you could begin the service with prayer. It wouldn't make any difference as to the order there or the "relationship." There are some things whose component parts do not involve relationship. There are some which do. For instance, the plan of salvation. It isn't right to say that just *faith* is a component part of the plan of salvation. Faith is something that *follows* hearing and precedes repentance. Actually, you cannot have faith without such. It *inherently* involves this order. The Baptist people, for instance, will put "repentance" first and after that "faith." The "faith" they talk about precedes the "repentance" they talk about. The "faith" they talk about is "faith" at which point salvation occurs. And some brethren, in a *desperate* effort to avoid this ar-

gument have said, "Well, all the component *parts* of the Baptist plan of salvation are scriptural, and the *whole* is not scriptural." There isn't a single part of the Baptist plan of salvation that is scriptural. I deny the *parts* of the Baptist plan of salvation are scriptural. Even on hearing the Word, they say man must have a direct operation of the Holy Spirit before he can hear *properly*. They have "repentance" before "faith"; that is *not* a scriptural component part! They have "faith" after 'repentance,' and at which point salvation occurs; that is *not* a scriptural component part! Before any man can meet this argument, he must produce a total situation whose *parts* are scriptural and yet the *whole* is not scriptural. The Baptist plan of salvation is not such a total situation because the *parts* of the Baptist plan of salvation are not scriptural. That's where some of these brethren have blundered terribly. They have actually said that the component parts of the Baptist plan of salvation are scriptural. I deny it! I deny with everything that is in me! Here are the *right* component parts of the plan of salvation: hearing which precedes faith; faith which follows hearing and precedes repentance; repentance which follows faith and precedes confession; confession which follows repentance and precedes baptism, and baptism which follows confession and precedes remission of sins. These component parts inherently involve "order" or relationship. Not so with worship. In order to set forth to you the component parts of the total situation involving church cooperation, and to meet it, some one will have to show where I have neglected a relationship.

You have all known this ever since you've known anything about the New Testament: that when you prove all the *parts* of a thing to be right, you have proved the *whole thing* to be right. The reaction of some to this, as I have already pointed out, is an appeal to ignorance. They say, "Oh, you don't have to understand things like that. Why, Bro. Warren has used *logic* and *sylogisms*! That sort of thing is not to be used by members of the Lord's church." On every other subject, however, these

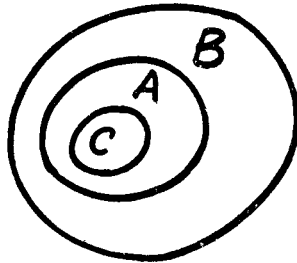
men have always applauded the use of logic. Gospel preachers have long recognized the main difference between gospel preachers and sectarian preachers is not that they both quote scriptures, but that a gospel preacher uses *correct logic* in connection with the scriptures, while sectarian preachers do not. There is the main difference. I've run into preachers who could just about start at daylight and quote scriptures until noon, but who didn't understand the plan of salvation. Why? Because he did not use *correct logic* in connection with the scriptures! But because I have used logic, some of these men have cried, "Human wisdom versus God's wisdom." A few years ago they were happy to publish some of my articles on the value of logic. But when logic was applied to church cooperation and orphan homes, they cried. "Brother Warren is guilty of using just human wisdom." One of their leading men is on written record as saying that logic is simply the process by which the mind comes to *proper* conclusions. That is a way of saying it in every day language. I agree with that. *That's exactly what logic is!* The Bible was given into our hands, but we must use our intelligence to arrive at proper conclusions. So don't let someone mislead you into believing that you do not have to use your intelligence, proper methods and rules of reasoning in order to understand the scriptures.

So all this amounts to is this: it is simply a logical device, a syllogism, in which you have a major premise and a minor premise. Now a "syllogism" is a big sounding word, and some brethren have created prejudice in the minds of others by talking about it as if it were something mysterious, but all it amounts to is this: We say, "A is true, and B is true, so therefore, C must be true." In other words, "C," necessarily follows from "A" and "B." That's all a syllogism is. You use syllogisms every day — whether you know it or not. A syllogism has three parts: (1) a major premise, (2) a minor premise, and (3) a conclusion. Conclusions necessarily follow from these two premises if you have a *valid* syllogism. But when a syllogism has been used in

proof of church cooperation and orphan homes, some brethren cry, "Oh, you've done a terrible thing! You've used logic and syllogism!" One man, with whom I had a public discussion, said, "When you have scripture, you don't need a *silly-gism*." And a few brethren may have believed him. May I emphasize that this is the only subject under the sun on which these men denounce the use of logic. But I want you to note now the power of a syllogism. Perhaps you will understand why they have opposed its use. In a *valid* syllogism, the conclusion *necessarily* follows from the premises, so that, if the premises are true, the conclusions *must* be true, and the argument amounts to a *demonstration*. If I were to call Brother Deaver up here on the platform you could see that I am taller than he is. That would be a *demonstration*. It simply lets of no argument; you could see it. So it is with a syllogism; logicians tell us that a syllogism amounts to a demonstration. You might as well argue against the sun shining with it shining right in your face. If the premises are true in a valid syllogism, the conclusion *must be* true. No wonder, then, there has been so much opposition to logic — and especially to syllogisms!

To illustrate the point further. Let us suppose I have an envelope, a dime, and a trunk. I put the dime in the envelope. Then I put the envelope into the trunk. Question: is the dime *in* the trunk or *out* of the trunk? Everybody who can think at all knows that if the dime is in the envelope and the envelope is in the trunk, then the dime also is in the trunk. Friends, that is a simple illustration of the exactness of a valid syllogism as it pertains to conclusions. That illustration is used by logicians to explain the very point that I am talking about: in a valid syllogism the conclusion necessarily follows from the premises, so that, if the premises are true, the *conclusion must be true!*

Here is another illustration to help you to see the power of a valid syllogism. Here (drawing on blackboard) is Circle "B." Inside of circle "B," I draw circle "A." Then inside of circle "A," I draw circle "C."

CHART No. 4

Now, I ask you: is circle "C" inside of circle "B?" I haven't specifically *said* that it was, have I? And yet you *know* that circle "C" is inside of circle "B." When you draw it out, as I have done on the blackboard, it's easy to see, isn't it? And, yet, you could see it just about as easily as if it were written in the form of a syllogism. Note this:

1. Major premise: All "A" is "B."
2. Minor premise: "C" is "A."
3. Conclusion: "C" is "B."

Or, we might use the one so often used by logicians:

1. Major premise: All men are mortal.
2. Minor premise: Socrates is a man.
3. Conclusion: Socrates is mortal.

No person with any ability to think rightly would deny any of the conclusions set forth in these examples I have given you. Why? Simply because the syllogisms are *valid*; the conclusions *necessarily* follow from the premises.

PROOF OF MY PROPOSITION: A SYLLOGISM

In proof of my proposition, I am going to use a syllogism. Remember when a syllogism is used in proof of a proposition, there are two questions to be asked: (1) is the syllogism valid; (2) are the premises true? If an affirmative answer must be given to both of these questions, the conclusion is true! The argument amounts to a demonstration. You can be just as sure of the

conclusion drawn as you could be about the dime being in the trunk if it were inside of an envelope which was inside the trunk. Brethren, here is something that you get your teeth into! So, here is what I am going to do. First, I will set forth the syllogism. Then, I will answer those two questions — (1) is the syllogism valid, and (2) are the premises true? If I prove that the syllogism is valid, that means that the conclusion *must* follow from the premises. Then, if I prove the premises are *true*, then the conclusion *must* be true — and I will have proved my proposition!

So, here is the syllogism. First, I want to state it in a precise way, as logicians would state it. Then I want to give it to you in a sort of every day language. Here it is in precisely logical way:

1. Major premise: All total situations the component parts of which are Scriptural total situations which are scriptural.
2. Minor premise: the total situation described in my proposition is a total situation the component parts of which are Scriptural.
3. Conclusion: the total situation described in my proposition is a total situation which is Scriptural.

That sounds rather technical, doesn't it? But it is really a very simple matter. Here is the same thought stated in every day language:

1. When one proves every part of a thing to be Scriptural, he has proved the whole thing to be Scriptural.
2. Every part of this thing is Scriptural.
3. Therefore, the whole thing is Scriptural.

And, brethren, remember that this is the reasoning that we use when we prove the identity of the church. If you have the right creed, the right organization, the right worship and so forth, you *cannot* have the wrong church.

IS THE SYLLOGISM VALID?

Now that we have the syllogism itself, let us ask: is the syllo-

gism valid? That is, does the conclusion necessarily follow from the premises? The answer is: Yes, the syllogism is valid. I have here with me tonight a letter which I received from a professor of logic in Yale University. I wrote to the department of philosophy in that university, sending them this very syllogism and asking this question: is the syllogism valid? In reply, the professor said that the syllogism is "unquestionably valid." Friends, that letter was just one among many. Logicians know the syllogism is valid. That ought to settle it with people who are not ruled by prejudice — or blinded by their ignorance of such matters.

In the next place, this syllogism has been through the crucible of public discussion. One of the most zealous opponents of church cooperation in preaching had several nights to set forth proof that it was not valid. He couldn't do it! The syllogism is in harmony with all the rules for a syllogism. It violates none of the rules.

In fact, opponents of this syllogism have had almost two years in which to prove that it is not valid. So far as I know, none of them has ever set forth even an attempt to prove that it wasn't valid.

But to admit that the syllogism is valid is to do what? It is to admit that if I prove the two premises are true, I will have proved the conclusion to be true. And, brethren, if I prove that conclusion is true, I will have proved my proposition on church cooperation is true. May you be impressed with that fact. You can't just shrug this off, or just laugh it off. You must face it.

ARE THE PREMISES TRUE? WHAT ABOUT THE MAJOR PREMISE?

So, we turn our attention, in the next place, to asking: Are the premises true? And, we begin with the major premise. I have already presented some evidence in proof of this premise. You will recall that I read to you I Corinthians 13:8-10. I will

not now repeat that reading but I call your attention to the contents of the passage once more.

You will recall that in verse ten, Paul said: “. . . when that which is perfect is come that which is in part shall be done away.” The word “perfect” means “whole, or entire.” Paul is contrasting the revealing of the Word of God through the inspired prophets with the state of the completed Scriptures. When the work of writing the Scriptures was completed, there was no further need for spiritual gifts. You will note please that Paul’s argument is “the constituent element argument,” or “the component part argument.” The “perfect” — or the *whole* of the Scriptures — is, of course, inspired. Why is this true? Simply because all of the *parts* of the *whole* New Testament are inspired. Each and every individual book — or *part* — of the New Testament is inspired. Therefore, the *whole* New Testament — the *sum* of its *parts* — is inspired. When will some of the “anti” fellows accuse *Paul* of “digression?”

Please note (holding up individual books of the New Testament) that I hold in my hand the *parts* of the New Testament. When we put them all together, we have the *whole* of the New Testament. Now each and every one of these books is inspired. Each and every one of these books was written as a separate piece of work — yet as an integral part of the entire New Testament. Now we all believe that the *whole* New Testament is inspired. Why do we believe that? What proof do we have that it is inspired? Does the Bible itself list all of the individual books which make the whole of the New Testament? Of course, we all know that it doesn’t. Then how do we know that the *whole* of the New Testament is inspired? Well, we reason, just as Brother Wallace did about the identity of the church, that if *Matthew* is inspired, and *Mark* is inspired, and so on through the New Testament, then the *whole* New Testament is inspired! If that isn’t correct reasoning, someone will please favor me by telling me what is wrong with it. And note: if by proving the *parts* of the New Testament to be inspired, you have proved the

whole New Testament is inspired, then when you prove the *parts* of the *whole* of church cooperation to be Scriptural, you have proved the *whole* situation to be Scriptural. If it works on the New Testament, it will work on church cooperation and orphan homes. If it *won't* work on church cooperation, then it won't work on the New Testament! You can take either horn of that dilemma which you like.

The truth of the matter is that even the men who now oppose this argument on church cooperation have recognized down through the years that when you prove all of the *parts* of a total situation to be Scriptural, you have thereby proved the *total* situation itself to be Scriptural. They use this reasoning — and it's *sound* reasoning — on the identity of the church. I have already shown you that. They use it on worship, as all of us do. How do you know that what you do in worship of God is Scriptural? The only way you could know that the total situation — the *whole* situation — of what you do in worship is Scriptural is to be able to prove that each and every *part* of that total situation is Scriptural. We know from Eph. 5:19 that it is Scriptural to sing. We know from I Cor. 16:1,2 that it is right to give as we have been prospered. We know from Acts 20:7 that it is right to have preaching and the Lord's Supper. We know from Acts 2:42 that it is Scriptural to have prayer. There is no verse in the Bible which says: "Here is the total situation involving worship which is Scriptural." It is a **matter of necessary inference** that when we prove all of the *parts* of a total situation are Scriptural we have thereby proved the total situation itself to be Scriptural. The Bible teaches, by *necessary inference*, that when you prove all of the parts to be Scriptural you have proved the whole to be Scriptural. This is a **necessary inference** because of the way the Bible is written, because of the way God has revealed His will.

This same thing is seen in connection with the plan of salvation, our Sunday morning Bible classes, the work of a "located" preacher, and other matters as well. In fact, brethren,

it is simply absurd for a man to deny that when you have proved all of the parts of a thing to be Scriptural, you have thereby proved the whole to be Scriptural.

So, I have given you two main arguments in proof of my major premise: (1) the argument from I Corinthians 13:8-10; and (2) the necessary inference from the way the Bible sets forth the plan of salvation, what is authorized in worship, Bible classes, work of preachers, and so forth. I gave a number of Scriptures in proof of this point.

THE MAJOR PREMISE HAS BEEN PROVED — WHAT NOW REMAINS?

I have proved the major premise. This is comparable to putting the envelope in the trunk. Now all I have to do is put the dime in the envelope, and I will have the dime in the trunk. Or, specifically applying it to our topic here tonight, I have proved the major premise; now all I have to do is prove the minor premise and my proposition will have been proved.

THE MINOR PREMISE RE-STATED AND PROVED

The minor premise of the syllogism which I set forth to you is: "The total situation described in my proposition is a total situation the component parts of which are Scriptural." All that says is: all of the parts of church cooperation are Scriptural. And I'm not going to ask you to just take my word for that; I'm going to give you Scriptural proof for each and every point involved.

As we take up each of these component parts of the total situation involved in church cooperation, I want you to ask yourself: "Did Brother Warren prove that point? If I am to oppose church cooperation, is this particular point to be the basis of my objection? If this point is not to be the basis of my objection, then what is to be the basis of my objection?" Remember: if I can prove all of these parts to be Scriptural, I will have proved the church cooperation described in my proposition. In the light of the fact that I have proved: (1) the syllogism I am using is valid; and (2) the major premise is

true, in order to successfully deny my proposition, you must either: (1) point out at least one of these component parts as being unscriptural; or (2) show that I have left out a component part which is unscriptural. It wouldn't be enough just to show that there was something I hadn't mentioned; you would also have to prove that whatever I failed to mention was unscriptural. I'm sure that I haven't left out anything, however. So let us look at the component parts. As we go through each of these, I will write just a bit on the board — just enough to identify this point — and you decide: "Can I deny that point?"

POINT NUMBER ONE

Every congregation rests under the obligation to strive to save souls (of course, the Lord does the saving) by means of evangelism (making known the gospel message).

Churches of Christ rest under the obligation to "make disciples" as set forth in the "Great Commission." Let us read Matthey 28:19,20: "Go ye therefore and make disciples of all the 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 commanded you: and lo, I am with you always, even unto the end of the world." The Lord expects us as individuals and as churches to make known the "good news" — the Gospel.

Again, I call your attention to Philippians 2:15;16: "that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; . . ." The Lord expects us as individuals and as churches to "hold forth the word of life" — He expects us to make known the "good news" — the Gospel. Remember, this letter was addressed to ". . . all the saints . . . that are at Philippi, with the bishops and deacons: . . ." So churches are to "hold forth the word of life." There are many other

passages which might well be cited in proof of this point; for example, I Timothy 3:15. But these two will suffice for the moment.

Now, let me ask you, as we write this point on the board: is *this* point out of harmony with the Scriptures? If you are going to object to church cooperation, is *this* to be your point of objection? I cannot believe that it is. I simply cannot believe that any member of the Lord's church would deny that churches rest under the obligation to preach the gospel — to make known the "good news"!

Rather, I am sure that every person in this building will agree that I have proved the first point in the total situation of church cooperation. Note this little diagram of this point as I draw it on the board.

CHART No. 5

**GENERAL OBLIGATION
TO MAKE KNOWN THE
"GOOD MESSAGE"**

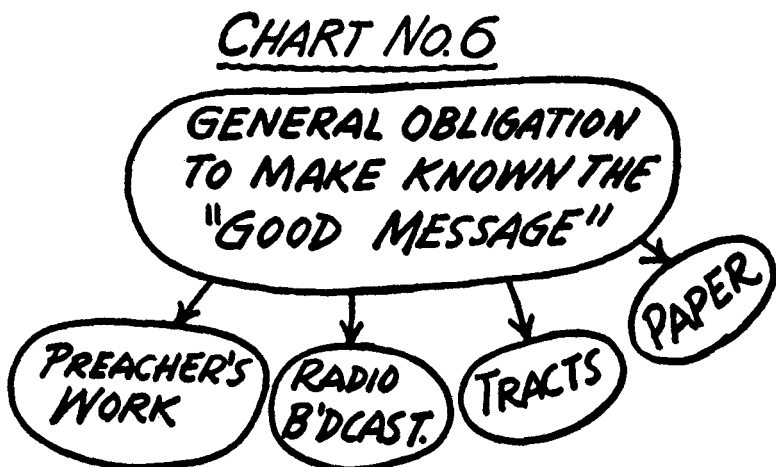
A CHURCH

POINT NUMBER TWO

Every Congregation has the right (liberty of action) to seek to meet this obligation by undertaking the accomplishing of one or more various specific works.

By this, I simply mean that a congregation has a right to "will" to accomplish specific works in meeting the general

obligation of making known the "good message." In proof of that, I call your attention first to Philippians 2:13. "For it is God who worketh in you both to will and to work, for his good pleasure." So, you can see that it is Scriptural for a church to *will*. Let me draw a diagram of this point on the blackboard.



II Corinthians 8:10, 11 is also a proof text of this point, but the passage from Philippians is sufficient. Now, I'm sure that there is no one here tonight who would deny this point. While I write it on the board, you ask yourself: "Would I deny this point? If I am to object to church cooperation, is *this* to be my point of objection?" I just cannot believe that anyone will make this his point of objection. Rather, I think you will admit that I have proved component part number two is Scriptural. Surely, no member of the Lord's church would deny it.

POINT NUMBER THREE

After willing (deciding) to do it (the accomplishing of a specific work), a congregation has the right to do it.

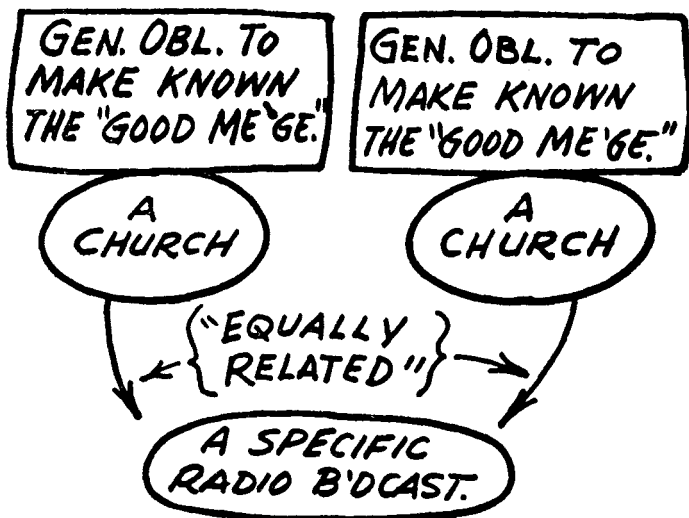
This, like point number two, is a very obvious point. As Scriptural proof, I call your attention to II Corinthians 8:10, 11: "And herein I give my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as there was the readiness to will, so that there may be the completion also out of your ability."

So, you can see that it is Scriptural for a church to *will* to do a thing, and then it is also Scriptural to *do* it. It would be the height of absurdity to deny this point. Surely no member of the Lord's church would deny it. If you are to object to church cooperation, it will not be upon this point. If it were, then the church could not do one thing! If it isn't Scriptural to *will* to do and to *do*, then a church can't do anything! After *deciding* to undertake the preaching of the gospel on time "D" on radio station "C", church "A" has the right to do it!

POINT NUMBER FOUR

Before either of the two churches has oversight of the accomplishing of a specific work, the two churches are "equally related" to that specific work, in the sense that neither of them has oversight of the accomplishing of that specific work. This seems to be mere tautology, yet it must be stated because of the puerile objections made by some. They talk on and on about being "equally related" to a work. But their objection amounts to mere tautology. To help us to understand this point, I want to draw a little diagram on the blackboard.

Here is church "A" undertaking the accomplishment of this specific radio program. Here also is church "B". Both church "A" and church "B" rest under the general obligation — set forth in the great commission — to make known the "good message," the Gospel. At this point — before either of these two churches has the oversight — church "A" and church "B" are "equally" to this specific work: the work

CHART No. 7

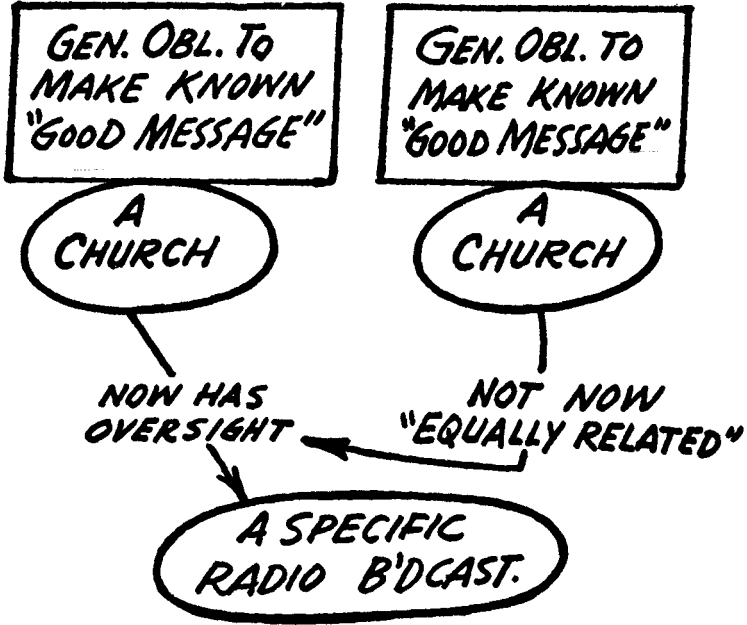
of preaching the gospel over this specific radio program. By that I mean: neither of the two churches has the oversight of the accomplishing of that specific work. No two churches could ever be "equally related" to a specific work in the absolute sense; that is, in every way imaginable. Some men have raved loud and long about that who didn't know what they were talking about, is my impression of the matter. However, the two churches *can* be "equally related" in the matter of oversight; it is possible that neither one of them has it at a given time. Don't let someone tell you that this matter is complicated; it is just as simple as that! Sometimes, "anti" brethren make an appeal to ignorance. They try to make you believe that you are too ignorant to understand what someone is talking about if he says "equally related" — although they themselves will use the term — or if he says "constituent elements" or "component parts." You know, I believe I would resent it if a man implied that I was too ignorant to understand that

the *whole* of anything is simply the *sum* of its *parts*! Or that any "total situation" is simply made up of its "constituent elements." Mark this down: the Lord doesn't put any premium on ignorance. Rather, He expects us to use our intelligence. So — if you are going to oppose church cooperation — surely, your opposition is not going to come at *this* point. Surely you won't deny point number four: that before either of the two churches takes the oversight of a specific work, the two churches are "equally related," in the sense which I have explained. Would *you* deny that? Surely not, and so we pass to point number five.

POINT NUMBER FIVE

A "change of relationship" occurs when one of the churches actually undertakes (has covenanted, contracted, done whatever is necessary in a particular case to bring the accomplishing of the specific work under its oversight) the accomplishing of a specific work. In order to help you understand just what I mean by point number five, Let us draw a little more on the blackboard.

Let us suppose that here are two churches right here in Grand Prairie. Here is Burbank Garden church and here is Fourth and Church St. church. A specific time becomes available on a specific radio station. At this point, both of these two churches are "equally related" to the specific work of preaching the gospel over that specific station at that specific time — "equally related" in the way I have explained already. But now, let us suppose that the elders of Burbank Garden church go down to the station and sign the contract for that time. Are they still "equally related"? No, they are not! A change of relationship has occurred. Remember how I have explained that. The elders of the Burbank Garden church *now* have the right of making decisions in matters of expediency on that radio program. They did *not* have that authority *before* they signed the contract for that specific program. And

CHART No. 8

then the other church, Fourth and Church St., still does not have the authority! Now isn't that simple? "Oh," you say, "is that all there is to that point? I had been led to believe that it was something new and mysterious which you and Brother Deaver had dreamed up!" Yes, that's all there is to it. And many have been misled in this matter. If they had only stopped to think for themselves, they would have seen that it is a point which we all have understood and practiced for many, many years. That doesn't mean it is right, to be sure, but it does prove that it isn't anything new — as these "anti" preachers have tried to make folks believe.

We used to have a radio program over in Fort Worth —

we stopped it about six months ago — and we all understood that the elders of Eastridge — and no others — had the right to say who was going to preach over that program! We all knew — even these “anti” preachers — that if the elders from some other congregation had come over and said, “We want this program run in such and such way . . . ” they would have been out of place. The elders of Eastridge would have informed them of such. Now, brethren, that’s all there is to point number five: a change of relationship occurs when elders of a congregation sign a contract for a particular radio program. The Scriptural proof of that? Acts 20:28; I Pet. 5:2; Heb. 13:7, 17. Elders of a church have oversight of that church, and its work, only; elders do not have oversight of two or more churches. They do not have oversight of the work of two or more churches. They can scripturally have oversight of the work of the church in which they are elders — ONLY! Pet. 5:2 says: “. . . tend the flock of God which is among you, exercising the oversight . . . ” Acts 20:28 says: “Take heed unto yourselves and unto all the flock in which the Holy Spirit hath made you bishops . . . ” When elders of a church undertake the accomplishment of a specific work, then they — and no other elders — have the oversight of that specific work. Surely, if anyone is going to object to church cooperation, it will not be at point number five. Do *you* deny this point. Surely not. And so, we go on to point number six.

POINT NUMBER SIX

Another church may give assistance to this church to aid it in the accomplishing of this specific work.

First, I want us to look at proof that objectors to my affirmative do not level their objections against their own practices — that is, they do not level against their own practices the objections which they level against what I uphold. We’re going to look at their objections in detail tomorrow night. The very men who have been the leaders in the fight against

church cooperation, as I have affirmed it here tonight, and the orphan homes, uphold matters in church cooperation whose "total situation" — yes, they have a "total situation" in spite of all of the ridiculing remarks they have had to make about such — is made up of the very same "constituent elements" or "component parts" as the "total situation" which I am upholding here tonight. Here is a statement from Brother Roy E. Cogdill: ". . . During the winter of 1944 and 1945 the Adventists had carried on a campaign in the city of Houston as they had elsewhere, taking advantage of the war situation to arouse interest in their speculative and false doctrines concerning the Second Coming of Christ. They had conducted two or three services weekly in the Music Hall and had carried on an extensive advertising campaign in connection with these services and had attracted quite a lot of attention as a result. The Norhill Church of Christ in Houston thought it proper and wise to follow up this campaign of false teaching with a campaign to preach the gospel on these Bible themes free from speculation and deception. Originally the meeting was arranged with the idea of holding it in the Norhill building but the reception given the idea of such meeting soon indicated far too great an interest for any one church auditorium in Houston to accommodate the crowds that would want to attend. It was decided, accordingly, to arrange to hold the meeting down in town and invite the cooperation of all the congregations of the Church of Christ in the city." Now, note this, brethren, as I continue reading.

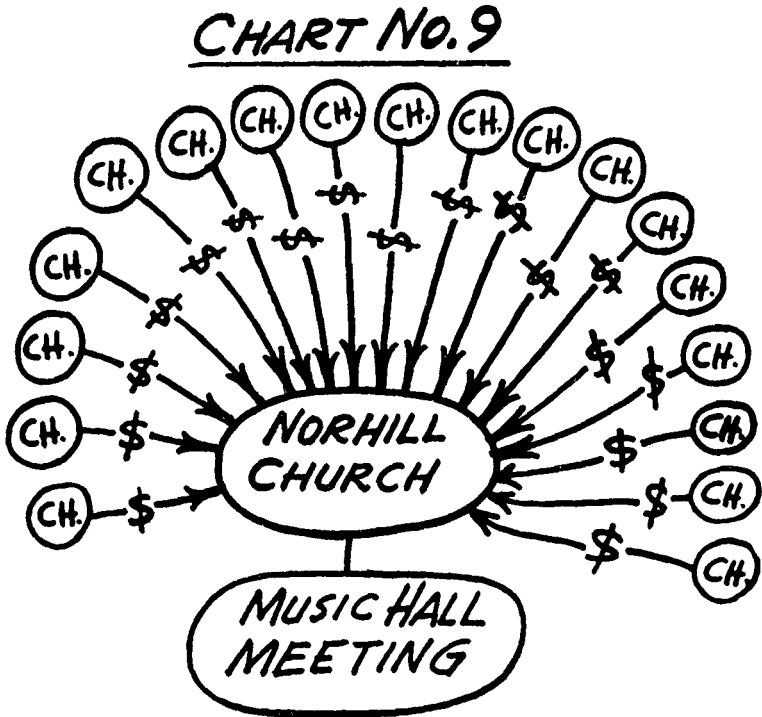
"In order that the meeting might be carried out on a scriptural basis and without provoking criticism, the Norhill Church decided to sponsor . . ." — that word "sponsor" is sort of an ugly word among men now — "the Norhill Church decided to sponsor the meeting, guaranteeing all expenses incurred, and simply extend an invitation to the other Churches of Christ to have whatever part in the meeting, financially and otherwise, they wanted to have. With this arrangement

in mind the Music Hall was contracted for and the preacher and singer engaged for the time decided upon. When the invitation went forth to the other congregations of the city to cooperate in whatever way they could, the response was almost unanimous and was so hearty that the success of the meeting, the first of the kind ever undertaken in the city of Houston, was guaranteed from the beginning." Now, because of the press of time, let us skip down just a bit and then continue reading. ". . . Never has an effort of this magnitude been carried to completion with any better cooperation, finer spirit of unity, or less friction than this one. Twenty churches worked together as one throughout the effort and the churches of Christ in Houston demonstrated the practical side of Christian unity and above all the sufficiency of the Lord's church in the accomplishment of His work without the interference of human organizations. All of the funds were handled through the treasury of the Norhill church and all bills incurred paid out of that treasury with a complete report furnished each congregation assisting."

And, brethren, they liked *that* meeting so well that they had another meeting just like it the next year — only the next meeting was *bigger* than the first one! Yet, when *I* uphold *one* church sending to another church to preach the gospel over the radio, the paper of which Brother Cogdill is the publisher devotes a goodly portion of its space to oppose what I have taught. Yet not one word is ever said in that paper against what Brother Cogdill himself upheld here in the Music Hall meeting! Can you explain that! So far as I know, he has never "repudiated" the Music Hall meeting. He did, I understand, say that he would never practice such again because it tended to lead his brethren into sin. But if he has ever repudiated the Music Hall meeting I have never seen the statement. I do know that in his review of the Lufkin Harper-Tant debate, he said what I just said, or something about like that.

But, now, to help us to understand the "total situation"

involved in the Music Hall meeting, let us just draw it on the blackboard.



Here is this big auditorium in Houston, the Music Hall. Here is the Norhill Church, the "sponsoring" church in this instance. Here are all of these other churches (drawing circles on the board to represent various churches in Houston). These other churches send money to the Norhill church, the receiving church. In the May 25, 1950 issue of his paper Brother Cogdill said that this meeting was "planned, directed, and financially guaranteed by one congregation, the Norhill church in Houston . . ." He further said that the "meeting was planned and carried out as the work of one congrega-

tion . . . ” And he further said that the “Norhill church did not plan the meeting until they had enough money in the bank to guarantee its fulfillment financially and were willing to do so . . . ” So all of these other churches sent money, according to Brother Cogdill, to the Norhill church so that the meeting could be carried out on a scriptural basis and not provoke criticism. He said that such a meeting demonstrated the practical side of Christian unity — I believe that, too — and above all the sufficiency of the Lord’s church to do His work without the interference of human organizations. You see, these men did not question that such cooperation was scriptural — and so far as I have seen, they have not until this good moment ever written a line in their paper which branded this meeting as being unscriptural. If *you* know where such a statement is, let me know about it.

So all of these “contributing” churches send funds up here to this “receiving” church so that the receiving church might carry on the work of preaching the gospel in the Music Hall. Let me draw right up here in the front of the Music Hall a little square. Now that square represents a microphone. By the use of this microphone, the voice of the speaker Brother Foy E. Wallace Jr., was carried all over the auditorium. That is perfectly all right, these men say. Now, let us suppose that same microphone is hooked up to a radio station. Instead of carrying his voice, as he gives these lessons on the Second Coming, just to the auditorium, his voice now is carried to the entire city of Houston. Would it become unscriptural just because the same microphone was used to take his voice out beyond the walls of that auditorium? Of course not. It would be utterly ridiculous to so contend. If Brother Cogdill upholds this church cooperation as an electrical system carried the voice of the speaker to the whole auditorium, logically, he would have to also uphold it if a radio carried his voice to all of Houston or to Harris county, or to Texas! Brethren, I think you can see that if these men are going to be

consistent with their opposition to what I'm upholding here tonight, they are going to have to say, "We sinned in that Music Hall matter." If they won't do that, they will just have to admit that what we are doing is scriptural. Which will they do?

Sometimes they cry, "You can't prove what you're doing is right by proving that we practice the same thing." No, I readily admit that. I not only admit it, I insist that such is true. But I am saying that if you want to be consistent, you're going to have to uphold what we are upholding, or else you're going to have to condemn such cooperation as you have practiced — such as the Music Hall meeting and Brother Tant's Montana radio cooperation. He upheld, in the Harper-Tant Debate, the practice of a number of churches sending funds to a small church up in Montana so that the receiving church might preach the gospel over the radio up there. You see, it is the "total situation" which has the same "constituent elements" as what we uphold. In fact, it is rather a pathetic sight — from a logical standpoint — to see these men *oppose* my affirmative while upholding the Music Hall meeting and the Montana radio cooperation! That is just a sample of their inconsistency in these matters; that is, opposers of scriptural church cooperation.

Now, having seen the hopeless state of the opposition, let us proceed to look at the scriptural proof of this point number six.

1. *The assistance which one church may give to another church may involve physical needs.* Turn with me and read Acts 11:27-30: "Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did, sending it to the elders

by the hand of Barnabas and Saul." Note please that these two disciples, Barnabas and Saul, constituted a single "hand" by which the brethren up in Antioch sent relief "to the elders" — whether these "elders" were in Jerusalem or throughout Judea we are not told. Anyway, this assistance involved physical needs. I believe this passage authorizes individuals or churches to assist a church. In this case it involved physical matters. I believe the same instance authorizes assistance in spiritual matters, but some "quibble" about that, so I will give a passage that lets of no quibbling on that point. May I also emphasize that the expression in our English versions — "by the hand" — is, in the original Greek Testament, "dia cheiros". I point this out here because we will have reason to note the same expression in Acts 15 on another point.

Now, if you are going to oppose church cooperation, is this going to be the point of your opposition? Surely not. Because in II Corinthians 8:1-5, we find conclusive proof of this matter. I'll not take the time to read all of that passage at this time — *you* be sure to read it — but in this passage we find that the *churches* of Macedonia had given out of their "deep poverty" so that the "poor among the saints" in Jerusalem (Compare Romans 15:26-28) might be assisted. I believe this passage authorizes a church to assist other churches or individuals in physical matters. I believe it also authorizes such assistance in spiritual matters also, but that is another point. Now, can you deny this point? Is your opposition to church cooperation to come at this *point*? Surely not. Let us proceed with the next division of point number six of our the constituent elements.

2. *The assistance which one church may give to another church may involve spiritual matters.* In proof of that, I call your attention to Acts 15:23-32. I am going to read that passage. Open your Bible and read it with me: "Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch

with Paul and Barnabas; namely, Judas called Barsabas, and Silas, chief men among the brethren; and they wrote thus by them," — the expression here "by them" is in the Greek "dia cheira" just as in Acts 11:30 — "The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls: to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

"So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them."

That's the reading of Acts 15:22-32. What does this passage say?

First, it tells us that the Jerusalem church chose men to be sent to Antioch, verse 22.

Second, it tells us that the Jerusalem church prepared an epistle to be sent to the brethren of Antioch, Syria, and Cilicia, verse 23.

Third, it tells us that Judas and Silas, brethren sent by Jerusalem, were to tell by word of mouth the brethren of An-

tioch the same things as those contained in the epistle, verse 27.

Fourth, it tells us that the brethren, Paul and Barnabas, Judas and Silas, went to Antioch. There, they gathered the multitude, the church, together and delivered to them the epistle, verse 30.

Fifth, Judas and Silas exhorted the brethren of Antioch, verse 32.

Sixth, "they wrote thus by them" — *dia cheiros*, verse 23. This is the same as in Acts 11:30, "by the hand of" Barnabas and Paul.

Now, after having seen what the passage *says*, let us see what this *shows*.

First, this passage shows that one church can scripturally send some of its own men to render assistance to another church. A church has the right to support those whom it sends out. In fact, a church *should* do this, unless in a particular case there is some good reason for not doing it.

Second, this passage shows that the assistance which one church may give to another church may involve spiritual matters.

Third, this passage shows that one church may send a *writing* to another church. This writing may involve *spiritual* matters. This shows that a church may send a *tract* to another church. If a church may send *one* tract to another church, it may send *number* of tracts to to another church, so long as it is expedient to the cause of Christ to do so.

Fourth, this passage shows then, in the light of the fact that a church may send a number of tracts to another church, that church may send *funds* to another church so that the receiving church may use those funds in the purchase of writings which involve spiritual matters. This simply means that one church may send funds to another church so that the receiving church may purchase tracts.

Fifth, this passage shows that, in the light of point number

four, if a church may send funds so that tracts may be purchased, the same principle which allows this would also allow *radio* time to be purchased.

Sixth, this passage shows that Bible teachings on this matter in general — the church sending *men* as well as writing. There is no single “pattern” — no “exclusive pattern” in the matter of one church helping another church. The assistance may be either men or other matters. It may involve physical needs or spiritual needs.

Seventh, this passage shows that a church may act “through the hand of” a number of men. This passage declares this in verse 23, in which we find the expression “*dia cheiros.*” This same expression is found, as I have already pointed out to you, in Acts 11:30. There it is translated “by the hand of.” In 15:23, the same expression is translated “by them.” At any rate, we know that in chapter fifteen, the *church* wrote to the church in Antioch “by the hand of” these messengers.

Now, brethren, there is all the proof you need for church cooperation. If there wasn't another verse in the Bible, we would still have scriptural authority for church cooperation. *And don't you forget it!* This argument has been before the brotherhood for a good many months now, and objectors haven't been able to touch it top, side, edge, or bottom. In fact, so far as I am acquainted with the matter, they really haven't had too much to say about the argument. Generally, they just leave it alone. But it constitutes Bible authority for church cooperation in spiritual matters. I tell you, brethren, the idea or theory that one church can help another church only to supply the needs of indigent saints is purely a human theory, a human creed which a group of brethren are trying to bind on the rest of us as it were the law of Christ. But, friends, I am opposed to human creeds — whether they are written by those out of the church or in the church, whether the creeds are written or unwritten. I am convinced that you, also, oppose mere human creeds. I am, therefore, convinced that you

will oppose this human creed which is among us today. Did this church help another here in Acts 15? Of course, it did! Did it involve the physical necessities of indigent saints? Of course not! And you have now seen the Bible proof that it didn't! One fellow, I am told, in debate not long ago declared that it was unscriptural for one church to send a New Testament to another church! Friends, you may go off after such as that if you choose — but as for me, I am going to oppose it!

As further proof that one church may assist another church in spiritual matters, I call your attention to II Corinthians 11:8. In this passage, we are told that other churches sent "wages" to Paul while he was laboring with the church in Corinth. We are not told the details of *how* these "wages" were sent to Paul. The Bible does not give the *details*. If you think you know where the details are, please show them to me. The truth of the matter is, no one can prove that the wages went *directly* to Paul without first going to the church in Corinth. They *may* have gone directly to him — and I think very likely did — but to *assume* such is not to prove it. The fact that *I think* that the wages very likely did go directly to Paul does not prove it. I cannot say, as a matter of *faith*, that the wages went directly to Paul — I can say such only as a matter of *opinion*. That's the only way *you* can say it, for I know you cannot *prove* it from the Bible. But, friends, objectors declare, "There is an exclusive pattern." To prove a "pattern" — such as they envision of the funds for evangelism going *directly* to the preacher — they *must*, they cannot fail to prove that the funds went *directly* to Paul. Even proving this wouldn't prove a "pattern." I have studied carefully the writings of various men who demand this *direct method* as the only scriptural way cooperation in evangelism can be accomplished, and I have noted that their contentions are based almost entirely upon assumptions. Brethren, I don't intend to let a man — even if he is a member of the church — *assume* Bible authority for

me. I may unwittingly be led into such at times, but you may be sure that it is not my intention that such should ever be the case. In II Corinthians 11:8, we have a number of churches assisting the church in Corinth in spiritual matters. The "wages" were sent to Paul that he might minister unto the Corinthians church. Even if the funds, or wages, did go directly to Paul, it wouldn't change that fact. So here again is scriptural proof that one church may assist another church in spiritual matters. In fact, this is proof that a *number* of churches may render such assistance. Note that Paul said that he had robbed other *churches* — not just *a* church.

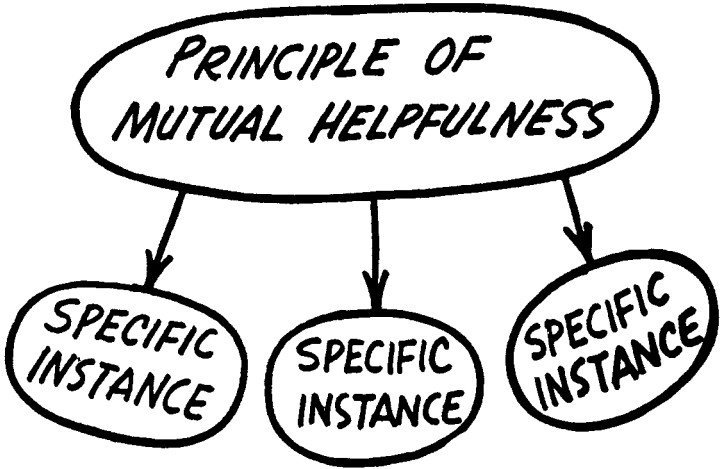
But as further proof of the fact that one church may give assistance to another church in spiritual matters, I call your attention to the general authority for church cooperation to be found in II Cor. 8:13,14. A little over a year ago, there were brethren who thought that these two verses set forth "the pattern" of church cooperation. They thought these two verses taught that the only time one church could send to another church was to establish, or for the purpose of, "equality." They defined "equality" as being "mutual freedom from the want of physical necessities." But, you know, in the last eleven months, we haven't had a squeak from them about "equality." That seems to be an argument which has "bitten the dust." But let us now read those two verses together: "For I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality:".

You don't have to understand Greek to understand the New Testament, but there is something in these verses that I want to explain to you — something that will prove beyond doubt that the argument which "antis" have made on this passage is a false one! Since I have used this argument some of these "anti" preachers have been crying, "Oh, he used Greek; there must be something wrong with what he is saying. Only false

teachers ever use Greek." So their cry goes. But, you know, I have noted that these very same men are quite eager to explain in their writings and sermons that the word "church," in our English versions of the New Testament, is from the Greek word "ekklesia." They also are quite free in their use of Greek on such problems as "Hell" and "Hades", showing that they are not from the same word in the original language. Examples of such could be multiplied, but time forbids that we do so. It seems to me, then, that the crying of these men against the use of Greek simply manifests their inability to meet the argument. Now let us look at the verse. In the first part of verse 14, in the expression "by equality", the word "by" is from the Greek word "ek". The Greek preposition "ek" means "out of", designating source. In other words, the passage really says, 'but out of equality' and so on. Scholars tell us that we must supply an ellipsis after "ek", making the passage read: "but out of — or based upon — the *principle* of equality . . ." As we study the meaning of "equality", we find that it means: "fair-sharing, or mutual helpfulness." So, putting all of this information together, we have this: "But based upon the principle of mutual helpfulness, your abundance at this present time" and so on. Now, brethren, that's just another way of saying: "Being constrained by love, help one another." Let me, to help you to understand what I am talking about, draw a picture of this on the board.

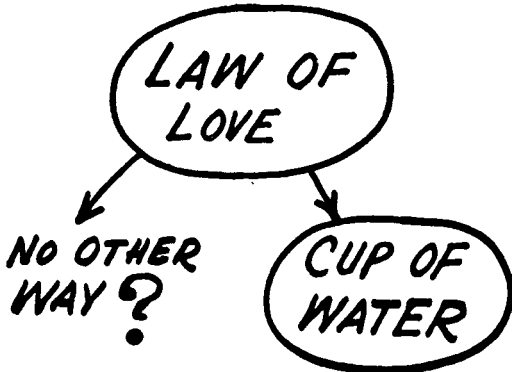
This big oval represents the *principle* of mutual helpfulness. Now, drawing some smaller ovals down below here which represent various specific instances by which this principle might be put into action, we see the illustration of how the principle of mutual helpfulness authorizes various specific ways as to how this cooperation might occur. This is *general* authority — not *specific*, as these men argued in debate until a few months ago. You might just as well say that the law of love is specific as to say that this a specific! You might as well say that the only way the law of love can be manifested is to give a cup of

CHART No. 10



cold water, as to say that the only way this principle of equality or mutual helpfulness can be manifested is when the receiving church has some indigent saints for which it cannot care. Friends, there are many, many ways in which the law

CHART No. 10A



of love can be manifested. In the same way, there are many ways in which this principle can be manifested. This is *general authority* — which authorizes many specifics, of course.

I pointed out to you in the very beginning of our study that there are several verses of scripture which authorize church cooperation. Acts 15:22-32 is such a passage. Here is another such passage. You wouldn't need anything else than this passage — this passage which sets forth *general authority*. It is just as general as the great commission. It is as general as the law of love. In fact, it is just another way of setting forth the law of love.

Now let us see what we have accomplished so far under this point number six. We have seen: (1) that church cooperation may occur in physical matters; and (2) that church cooperation may occur in spiritual matters; and in doing so, we have set forth general authority for church cooperation. The truth of the matter, we have already met the task which we have set for ourselves. We could rest our case at this point and nothing objectors could do would overthrow it. But, I want to make this matter so conclusive in your mind that only extreme prejudice could cause you to regret it. So, I continue.

3. *Church cooperation may involve various situations or conditions of churches.*

First, assistance may be given to a church which is not an "object of charity". Some of these "anti" fellows have taught that the scriptures uphold a "pattern," and that in this pattern the only church which can receive assistance from another is one which is an "object of charity", one that is "in want", one that cannot help itself, and has no power to give. But the church at Corinth was assisted by other churches sending wages to Paul — whether directly or indirectly — when Corinth was *not* in want. Rather, this church had an abundance.

Second, this assistance may be given by a church with very little power to give, one that is in "deep poverty", to one

with more power to give. In II Corinthians 8, the first five verses, we find that the brethren in Macedonia were "deep poverty" and Paul didn't want to take their money. But with much entreaty, they pleaded with Paul to take their money and give it to the "poor among the saints" down at Jerusalem. A major purpose in this gift was the cementing of Jew-Gentile relationships. Note the expression, found in Romans 15:26, American Standard Version, "poor among the saints." This shows that in the church at Jerusalem, some of the saints there were poor and some of them were *not* poor. The church there had *some* power to give! There is nothing in the Bible to indicate that there were any saints in Macedonia who were not poor. You may ask, "Why go into that?" Simply because of some of the foolish objections which have been made to church cooperation. This shows that a church with very little power to give to a church with more power to give. Some of these other points I will present hurriedly.

Third, this assistance may be given when it's a matter of choice with the giving church. This is seen in II Corinthians 8:8-10 and Romans 15:26. Because of the press of time, I will not re-read those passages at this time. You be sure to read them for yourself.

Fourth, this assistance may be given when it is a matter of choice with the receiving church. They were in such circumstances as would allow them to let it be a matter of choice, rather than one of extreme emergency, as some would have us to believe. Read Romans 15:31 in this connection.

Fifth, this assistance may be either: (1) "beyond the power" of the giving church, or (2) "according to power". Read II Corinthians 8:1-5, 12 for proof of this.

Sixth, this assistance is based upon, or grows out of, the *principle* of mutual helpfulness. This has already been explained previously. Read II Corinthians 8:13, 14 for the proof of this.

Surely, brethren, if anyone is going to oppose church cooper-

ation it will not be at this point. Can anyone logically deny this point? Do *you* deny it? Surely not. Let us proceed to the next point.

POINT NUMBER SEVEN

Elders of a church may have oversight of the accomplishing of a specific work which is beyond the ability of that church, without help from others.

We find proof of this point in Acts 11:27-30. The bounty upon this occasion was sent to the "elders". The Scriptures do not reveal just which elders they were. But that is beside the point anyway, at this juncture and on this point, at least. The point here is this: "the elders" received assistance so that they might accomplish a specific work which they could not accomplish without that help. This point is so obvious that it is indeed strange that anyone should ever have thought of denying it. Can elders have oversight of the accomplishing of a work which is being with assistance received from someone else? This passage shows plainly that they can!

And isn't it strange that these objectors, when they are objecting to what we do, should cry, "Oh, but that is a work beyond their ability. Churches do work with funds which they have received from others!" but never make the same cry or objection to their own practices and theories.

Did you ever read of or hear of any of these objectors making this objection to Brother Cogdill's Music Hall meeting, or of his *defense* of that meeting, I should say? No, I'm sure that you haven't. Why not? Perhaps only they can answer that.

Did you ever hear of, or read of, any of them making this objection to Brother Tant's Montana radio cooperation? Or to Brother Douthitt's Birmingham newspaper cooperation? Or to Brother Douthitt's meeting house cooperation? I'm certain that you never did. Why is such the case? Is it because they do not oppose *what* is being done, but they do oppose *who* is doing it? What other conclusion can be drawn?

Brother Tant said that church in Montana was an "object of charity" — it was a church "in want". He claimed that because of that, the church there was a Scriptural "subject" of church cooperation: a "church in want". But, now here is what I want to know: *how did that church get to be an "object of charity"?* Wasn't it because it undertook the accomplishing of a work of preaching over the radio which was beyond its ability without help from others? Isn't that how Highland church in Abilene became an "object of charity" — it undertook the accomplishing of a work of preaching the gospel which was beyond its ability? Let me ask you this: why is it *wrong* for Highland to do such, and *right* for the Montana church to do it? Do you oppose *what* is being done, or *who* is doing it? How does it look to you?

Anyway, we have seen the Scriptural proof of this point.

POINT NUMBER EIGHT

This work (or the situation involving this specific work) need not have been brought about by some catastrophe. This means that brethren have a right, in recognizing a need to be met, to undertake the accomplishing of a specific work without waiting for some physical catastrophe (such as drouth, hurricane, tornado, flood, etc.) to occur.

Brethren, a hurricane doesn't have to kill half of the members here before another church can scripturally give you assistance. It's man's doctrine to say that you do. And I'm going to give you Scriptural proof that my point here is true.

In Acts 11:22-24, the brethren in Jerusalem sent Barnabas to Antioch to exhort those brethren after many had turned to the Lord. He went up and preached to them. He exhorted them. Many others were added to the Lord. No catastrophe had occurred in this instance, and it need not have occurred today before one church can help another.

In Acts 15, and note especially verses 22 to 32, we find that the church in Jerusalem sent assistance to the brethren in An-

tioc. No catastrophe had occurred — no floods or famines or tornadoes. And such need not have occurred today before one church can help another.

Then in II Corinthians 11:8, we saw that other churches supported Paul that he might minister, or do service to, the Corinthian church. This was not an emergency or a situation involving a catastrophe. This is further proof of the point.

Surely, if you are going to object to church cooperation, it will not be at this point. Let us proceed to the ninth point.

POINT NUMBER NINE

There can be right or liberty where there is no specific obligation.

Someone says, "Show me where the churches must act in just this specific way." Well, so far as I know, no one has ever said that the churches *must* act in just a certain way in these matters. After all, you know, it is not those who *uphold* church cooperation who claim to have found an "exclusive pattern", but those who *oppose* such. I certainly wouldn't affirm that sending your funds to Highland in Abilene is the *only* way you can use those funds. All I affirm is: it is *a* way that you may scripturally use those funds. If you want to use your funds in some other way, that is your right. You have liberty of action to use all of your funds in the preaching of the Gospel without sending any money at all to Highland. But, at the same time, you must remember that the rest of us are not going to honor your *opinion* — that is, as to some other way being best — as if it were actually the *law of Christ*. When you elevate your opinion to that level, you have formulated a human creed. And, personally, I am just as much against the creed that *you*, or any of the rest of my brethren, might write as I am opposed to what the Roman Catholics might write. In either case, it would be a human creed, and God doesn't want us to honor men's laws as if they were the law of God.

The Bible presents *general* authority for many things. In

such cases, there are always matters of liberty. The Bible authorizes us to sing. (Eph. 5:14) This is general, in the sense that God did not specify whether we should sing with song books, or *without* song books. We are at liberty to do it either way. Now, we all recognize that we do not *have* to have a songbook in order to sing acceptably but we will all fight for our right to use songbooks. Even these objectors who cry, "Give up church cooperation for the sake of unity", will not give up their right to use songbooks just because someone else might cry, "Give up your songbooks for the sake of unity." There are some who make that same cry in connection with individual communion cups, but these men who object to church cooperation will not give up the use of individual cups in the Lord's Supper. They recognize that these other men are elevating their opinion to the level of law. Yet, they cannot see that they themselves are guilty of the very same thing when it comes to the matter of church cooperation. Other scriptures could be given, but the one I have given is sufficient.

I'm certain that none of us would say that you must have Bible classes arranged in just the way we have them. Yet, even these church cooperation objectors will not give up their classes just because some brother elevates his opinion to the level of law in the matter. They won't give up classes "for the sake of unity". Yet, they want us to quit doing something which greatly enhances the spread of the gospel just because they have elevated their opinions on cooperation to the level of law. I'm just as opposed to their human creed as I am to the human creed of the anti-class groups.

I'm also certain that none would affirm that a congregation just *must* have a "located preacher" working with it, receiving a regular, stipulated salary from the treasury of the church each and every first day of the week. I'm certain that all of us — even including those who object to church cooperation — would say that it would be scriptural for a congregation

to let various members there, the brethren, edify the church at various times. We don't have to do it that way, but we all fight for the right of a congregation to have a preacher working with it. In the same way, I'll fight for the right of churches to cooperate with one another in preaching the Gospel. Why? Simply because that it is expedient to do so. It is *advantageous* to the cause of Christ, we believe. We feel that we accomplish more for the spread of the Kingdom by doing so. Why, brethren, if we quit everything that some brother objected to, what would be left for us to do? Some object to a building if it is more than a shack. Shall we give up having nice buildings in which to worship. Of course, we should do all that we can to teach objectors what is right, but if they just will not be taught, if we feel that the matter is something which is greatly helpful to the spread of the Gospel, we cannot allow their human creeds to shackle us. You see, we have a *right* to do some things for which there is no specific obligation; that is, there is no obligation to do it in just that way alone. Nothing can be done which is not authorized, but at times several ways or things are authorized.

Now, friends, I have proved to you each and every *part* of the *whole* situation involved in church cooperation, as I have affirmed it. Here is a brief summary of my proof: (1) I presented a syllogism in proof of the proposition which I affirmed; (2) I gave proof that the syllogism was a valid one; (3) that being true, if I could show that both the major and minor premises were true, I would have shown that the conclusion *must* be true; (4) I gave scriptural proof that the major premise is true; that is, I proved that when all of the *parts* of a *whole* are scriptural, then the whole itself is scriptural; (5) I give the scriptural proof of each and every one of the component parts of the whole situation of church cooperation, thus giving a proof of the minor premise; (6) this necessitated the conclusion that the church cooperation which I affirmed

was scriptural cooperation. Friends, that argument amounts to a demonstration; it is *unanswerable!*

May God bless the lesson to your profit.

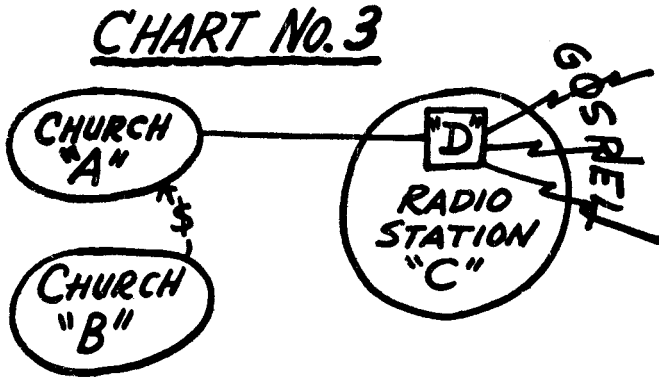
THIRD NIGHT

OBJECTIONS TO CHURCH COOPERATION— CONSIDERED AND REFUTED

Brothers and Sisters in Christ, I assure you from the depths of my heart, that it affords me a great deal of pleasure to be before you at this time to explain what I believe to be the truth concerning the will of God. I could wish, of course, that you had been here every time during our series so far. Because of the scope of the things that we are treating, it is impossible for us to deal with all of the points in one evening. In fact, our lesson tonight will very likely be the longest one we have this week.

Now in the two preceding evenings, we have seen these fundamental lessons: first, we examined the two extremes the body of Christ has always faced: (1) the extreme of "liberalism", — upholding things that the Bible does not authorize; and (2) the extremes of "anti-ism", — the condemnation of practices which the Bible does uphold. Then Tuesday evening, we presented to you the Bible proof of church cooperation. And at that time as a simple illustration of what we were defending, we gave you this illustration: Church "A" and Church "B", neither of which has, at a particular time, time "D" on radio station "C". Church "A" undertakes the accomplishment of the preaching of the gospel over that one specific program from 9 to 9:15 each morning of the week. Church "B" then sends funds to Church "A" to assist them in the accomplishing of the preaching of the gospel. We showed other matters that are in harmony with that same proposition, such as one church sending chairs to another church in order that they might have sufficient seating capacity during a vacation Bible school, or one church sends a tent to another church so that

they might have that tent in which to preach the gospel. One church might send funds to another church in order to enable them to build a meeting house. That is the thing that I upheld in church cooperation.



Now, if you object to that, it means either (1) that you object to any cooperation at all, or else (2) it must mean that you have, as some do, the idea of church cooperation only to feed or clothe the bodies of indigent saints of the receiving church. I hope to help you to see that such a doctrine is contrary to Christian principles.

Most everyone who objects to church cooperation, as I uphold it, will admit every part involved, — then deny the whole. In proof of this argument, you will recall that I set forth a syllogism. I have no hesitancy in talking to you about syllogisms. There has been a great deal of appeal to ignorance upon that point. That will be one of the objections we'll deal with in our discussion tonight. I've set forth this syllogism in plain, simple, ordinary terms: "When you prove every *part* of a thing to be right, you've proved the *whole thing* to be right!" I then proved *every part* — everything that was involved in this cooperation is in harmony with the scriptures. I gave scriptural proof of each and every one of those points.

That being true, we are shut up to the inevitable conclusion that church cooperatoin, as I affirmed it, is in harmony with the scriptures I presented *Bible* proof of the fact that when you prove every *part* of a thing to be right, you have proved the *whole thing* to be right.

In I Corinthians, chapter 13, verses 8 to 10, Paul declares that when the whole or completed New Testament has come, then spiritual gifts will be done away. I hold in my hand a book. (holding up a New Testament) I believe this *whole* book is a scriptural book. Why? Because each one of its *parts* is scriptural! Each one of the twenty-seven books that are the "constituent elements" of the "total situation" of what's inside of this black cover is scriptural! Each one of them was written separately yet the *sum* of the *parts* make up the *totality* of this New Testament. *The whole is scriptural because each of the parts is scriptural.*

I further showed you Bible proof that the way the Bible is written necessarily infers that when you prove all the *parts* of a thing to be right you have proved the *whole* thing to be right. The Bible is not written as a book of systematic theology. You cannot turn to an index and say, "Now here the Lord describes everything about the church in this one chapter, or in this one book." We all have known that for many years, and anyone who has ever studied the Bible at all knows that's true. No one ever denied that until they were faced with this argument on church cooperation and orphan homes.

I'm going to take time to read to you again the statement from Bro. Foy E. Wallace, Jr., which sets forth the truth on this matter, and if brethren would just take what he says here, and apply it to church cooperation and orphan homes, we could band together in harmony and preach the gospel as a united body of Christ — united against the sectarian world — rather than having to spend our time in fighting one another. We could lift up our eyes to the great task that is before us. Now, let us read from page 38, Volume one, *Bulwarks of the*

Faith: In speaking of the efforts of Campbell and others to persuade men to abandon party names, party creeds, “. . . the right name, the right doctrine, the right worship such as taught in the New Testament itself to restore the primitive apostolic church the which could be neither Catholic nor Protestant but scriptural and therefore divine. There is no other basis of Christian unity, scriptural unity, and there is no other way to establish the identity of the primitive apostolic church. — and I say “Amen” to that! What does Bro. Wallace say? He says *there is no other way to establish the identity of the primitive apostolic church save by proving each of its parts is right, or each of its component parts, or each of its characteristics is scriptural* — and then he goes on to say, “The wrong creed, the wrong doctrine, the wrong worship, the wrong organization and the wrong name could not possibly result in the right church, but now the right creed, the right doctrine, the right worship and the right organization and the right name for a like reason cannot be the wrong church.” I believe that with all of my heart. That’s why I say that you can know you are a member of the Lord’s church tonight, because you are in the one that has the *right* creed, the *right* doctrine, *right* worship, the *right* organization, the *right* name and and therefore you *know* you cannot be in the wrong church! That is the very argument I used in proof of church cooperation; “if every *part* is scriptural, then the *whole* is scriptural.” I don’t believe there is anyone who can touch it top, side, or bottom. I therefore conclude that it cannot be the wrong church cooperation! Why is it *right* when Bro. Wallace uses it on the identity of the church, but *wrong* when I use it on church cooperation? I’ve never heard of anyone who denied that when you prove all the parts of a thing was right that you prove the whole thing was right until they faced that argument on *church cooperation!* All of us have used it all over this country against those men who oppose Bible classes and those who oppose “located preachers”. Like one man got in a debate not long

ago trying to oppose church cooperation. Finally, he had to admit this argument. He admitted that Bro. Guy N. Woods simply annihilated Bro. Leroy Garrett with that argument on "located preachers." And that's a fact; that's just what Bro. Woods did. Now, you say, "Bro. Warren, why do you go into that so much?" Because, they've had only one quibble to this argument. They try to lead brethren to believe that when you've proved every *part* of a thing you *haven't* proved the *whole thing* to be right.

AN INTERESTING CHURCH BULLETIN

Just about a month ago, I was moderating for Bro. Deaver in a debate and the brother who was opposing orphan homes, such as Boles Home, applied II Jno. 9 to Bro. Deaver and to all others who believe that a church may send funds to such an orphan home. He went on to say that we were guilty of going beyond the word of God. Bro. Deaver replied, "If that's what you believe about it, why don't you brethren do with us as you do with the Christian church. If you actually believe that we have gone beyond the word of God and are digressive and apostate, why will you fellowship us when you will not fellowship them?" I've been led to believe that many people believe that these matters are matters of faith, but, behold, a paper came to my desk today from a congregation that supposedly has believed that these are matters of faith, but let me read to you what it says, "We have no desire to deal in personalities nor draw lines of fellowship. If and when they are drawn, they will be by others than ourselves. The test of 'fellowship' is stated by John, 'If we walk in the light as he is in the light, *we have fellowship* one with another . . .'" What's the implication there? They say, "We are not going to draw lines of fellowship on this." Well now, if it is just a matter of your thinking that the way you are doing it is better than the way other brethren are doing it, but that our way is also scriptural, then why don't we shake hands and go to work together? Why then,

are we having to battle one another if this is not a matter of faith? That's one of the most ridiculous ideas I've ever heard about. Let's suppose that the Eastridge congregation in Fort Worth were to begin to call itself a "Baptist" church, and calling members "Baptists," and — even though we have all been baptized into Christ — suppose we begin to teach that men are saved by faith only, then what would your attitude be? Would it be an attitude of *fellowship*? Would you draw a line of *fellowship* if we actually began to support the Missionary Society of the Christian church? There is another matter that needs my attention. It grieves me personally to have to deal with matters of this kind, but reference is made to what I believe to be a faithful church of the Lord, and elders of the church who are doing a great work in God's kingdom? It was necessary for me to call one of those elders today in reference to a statement in this paper. There is the implication that one of these elders wrote to the elders of another church and more or less put them on the spot, that they had better hurry up and send money to them, or else it was going to be too bad: ". . . wrote a rather pointed letter reminding the Broadway elders that they were behind in their contributions to Highland and the Herald of Truth." I called Brother Reese on the phone — and I knew it would be this way — he said, "Tom, all in the world I did was to write and ask them if they were putting the Herald of Truth in the budget that year. We needed to know so we would know how many stations to contract time for." Brethren, it has been my experience within the last year and a half to have that sort of thing over and over again. The Bible teaches that love causes you to look on the good side of things, I Cor. 13. Love causes you to try to see the good things in brethren, not to see if you can't find something evil. I wish I had more time to go into that, but I just do not. Highland church is doing a great work for the Lord, and I am thankful for them.

THE OBJECTIONS

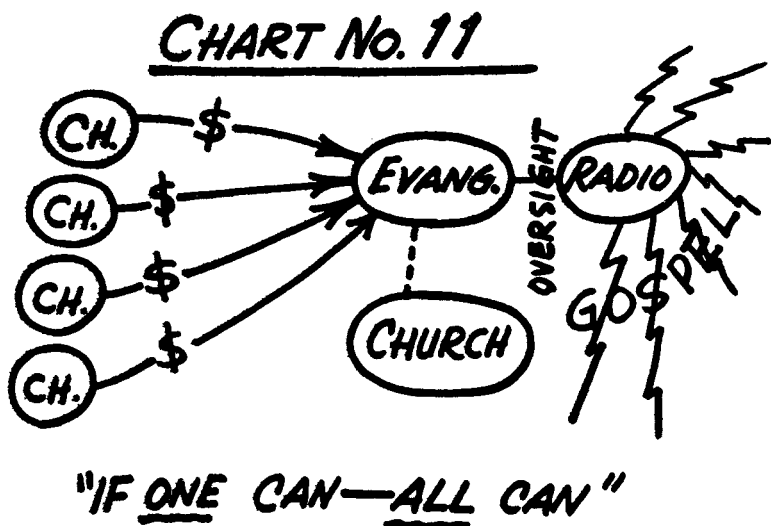
But now let us come to the objections. I'm going to deal with all the objections. I'm going to deal with all the objections that I have heard of that various people have raised against church cooperation. Note that I said *one* church may send to *another* church. Objectors have devoted tons of paper in opposition to that. They have even opposed logic — ridiculed syllogisms. One fellow even accused me of "Romish Scholasticism" because I used a syllogism. I am wondering: to what ridiculous extremes will these men go to oppose church cooperation?

OBJECTION NUMBER ONE

Number one is: "*This can lead to extremes.*" In fact, in this little paper that came to my desk today, there is an effort along that very line. I already had a paper in which this article appeared ready to bring to read tonight to let you see the ridiculous position occupied by some brethren in an effort to keep others from helping in such efforts as the Herald of Truth. Then, lo and behold, it came to my desk on the very day that I was planning to talk about it. Now what in the world does all of that about Broadway and Highland have to do with the question? The effort is simply to create in the minds of brethren this sort of thinking, "Why, here is an extreme situation — therefore, it must be unscriptural!" But you know that isn't really their objection to it. Bro. Deaver told me today that he was in a discussion with a man not long ago and asked him, "If they did not send money to another church after receiving from still another church, would you still object to the Herald of Truth?" He said he would still object. So you see, that's not their objection at all. But, brethren, they won't apply their objections to their own practices. Let me show you just what this would do to what these men would uphold. I want to show you in connection with each one of these objections, that not only do they not overthrow the scriptural positions that uphold church cooperation, but they are not consis-

tent with their own doctrine. They are not consistent with what they uphold. Really, they condemn what they uphold, and uphold what they condemn. I am reminded of Paul's words in Romans, chapter 2, where he points out that these Jews who were so confident that they were a guide to the blind and a light to them that were in darkness, corrector of the foolish, a teacher of babes having in the law the form of knowledge and of the truth, thou therefore that teachest another teachest thou not thyself. "Thou that teachest a man should not steal, dost thou steal? Thou that sayest, a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou rob temples? Thou who gloriest in the law through thy transgressions of the law dishonorest thou God?" Our situation today is that men say, "This one church can't send money to another church for a radio program, because I can think of *extreme situations* in connection with such." They say, "If one can, all can. If *one* church can send to this church, then *all* churches can. And that means every church in the world can send money to this church in order for them to preach over this radio station." I have before me a photostatic copy of a post card which was used in the vicinity of Fort Smith, Arkansas, by a man who opposes the very thing I upheld here Tuesday evening. I want to read to you what's on this post card: "The Gospel Telecast. Being interested in the spread of the gospel in this area, I (we) agree to \$..... each week (month) for a period of six months for the Gospel Telecast over KFSA-TV, Fort Smith, Arkansas. I understand that this contribution will *only* be used to pay television expenses. I also understand that each congregation acts independently and that no Church is 'sponsor' of this program. It is agreed that the money will be sent directly to the evangelist. (Phil. 4:15). Brother so and so will donate his time to the program." Now note, friends, no church is going to have charge of this program, but the preacher is. The more I am in contact with this movement against church cooperation the

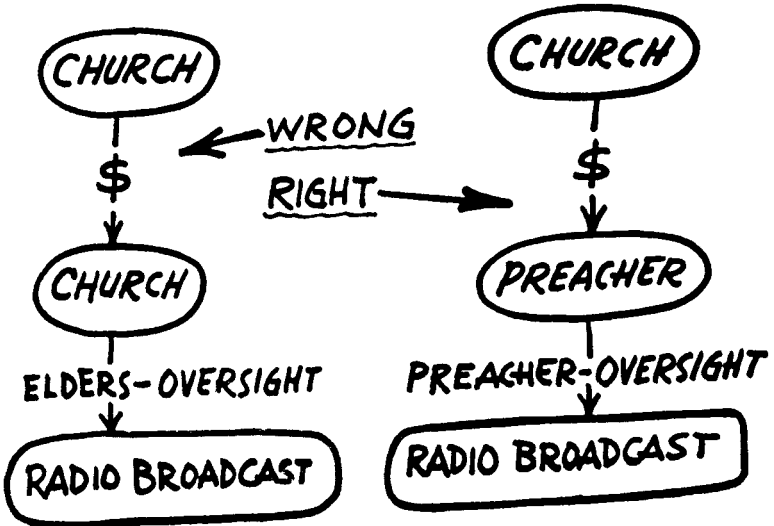
more I am convinced that it is closely aligned with Garrett-Ketcherside theories of evangelistic oversight. Now then, here is the preacher, (drawing on the blackboard) here are these churches out here that are supposed to send, churches and individuals now, they are to send so much money "*directly*" to this *preacher*. No *church* is going to "sponsor" it — to have charge of it! Who does have charge of it? Why I suppose this preacher does. Who else is there in this situation? Now note, they say, "The reason I oppose one church sending funds to another church to preach the gospel over the radio is because it might go to *extremes* — you know if *one* church can, *all* churches can. But look at this, brethren, if *one* church in the world can send to this *preacher* so that he can put on this TV program and have charge of it, why couldn't *every* church in the world do it, according to his own reasoning? Where would be the *stopping place*? They've cried all over this country, Where is the stopping place?" Well, where is the stopping place to sending *directly* to this *preacher*?



Brethren, when you come right down and get a hold of that thing the final implication of it is: "Get these things out from under the *elders* and put the *preachers* in charge of them!" If that isn't what it means, what does it mean? I'm going to read the proof of it to you. One fellow just came right out and said it! This appeared in a paper the 15th of March, 1956. If you want to see it and read it for yourself, I'll let you do so. "The evangelist serving so and so congregation started a daily radio program over with the first broadcast May 30, 1955. This program is heard at 8:15 every day except Sunday (8:15 a.m.). This program is supported by individuals and a few congregations in the area, and in the listening radius of KFTV. All contributions are sent directly to....., evangelist and

CHART No. 12

HOW OPPOSERS OF MY PROPOSITION ARGUE:

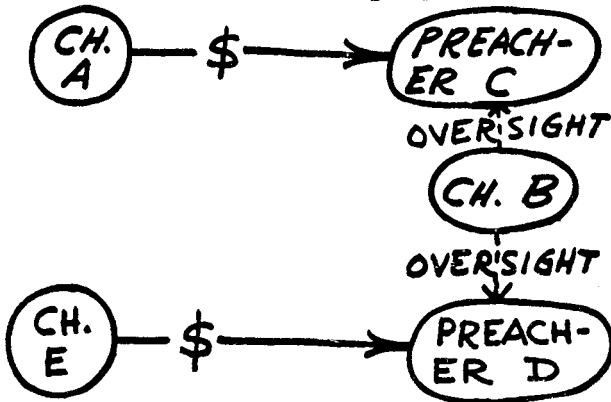


speaker on the program, and he takes care of all the oversight of the work." Right on down, he tells about a congregation paying for the correspondence courses that he is sending out — some sixteen hundred people, I believe, are enrolled in this correspondence course. A church is paying for that, he is sending them out. Note this: *the evangelist takes care of all of the oversight of that program!* "Oh," they cry, "brethren, it's ungodly when you've got elders out over such a cooperative program, but it's just fine when you put a *preacher* over it."

Now, let *that* sink in on your thinking! You think about the implication of that. These fellows always want us to look down the road to see how things are going to be a few years from now. "Why," they say, "if *one* church can send, *all* churches can!" But what about what they uphold? Why couldn't every church in the world send to this *preacher* and let him have oversight of all this radio work? And if he could have oversight of a radio program, why couldn't he have oversight of a TV program and newspaper ads? Where is it going to stop? See, so long as you send to the *preacher*, then it's perfectly all right with these "antis." "Thou that teacheth another not to steal, dost thou steal?" They're not willing to apply their objections to their own doctrine. When they look at what *we're* doing, they look with one eye and when they look at what *they're* doing, they look with the other eye. I'm not saying such is willful; I'm simply saying that it happens. Now note, they say that a preacher can be working here with a congregation like Paul was at Corinth, they say, and another church can send money to him. They couldn't prove, if their life depended on it, that it went *directly* to him, and we'll deal with that some more later. But, if church "A" can send funds to one preacher who is working with church "B" (and under the oversight of the elders of church "B"), why couldn't all churches — according to their own reasoning of 'if one can, all can — send directly to *all* preachers working with church

“B,” while all the preachers in the world are under the oversight of the elders of church “B”?

CHART No. 13



**WHERE IS "STOPPING PLACE"
TO WHAT OPPOSERS OF MY
PROPOSITION UPHOLD?**

This is what they uphold: a preacher can work with this church, and it's all right, so long as you send *directly* to the preacher. Well now, if *one* church can do that with *one* preacher working with this *one* church here, why couldn't another church do it with another preacher, and another church do it with another preacher, and another church do it with another preacher until finally we get every preacher in the world under this one eldership, being supported by all the other churches? You see the old cry of "if *one* can, *all* can" would mean that what

they uphold would put every preacher in the world under *one* eldership. Don't let anybody scare you with this old cry, "Oh think what it might run to." Of course, we should be careful of trends, but don't let someone convince you that a thing is unscriptural just because he imagines some extreme to which it might go. That's the tactics that the Baptist people employ in imagining a person out on a desert ". . . He cannot find any water," they say, "therefore your doctrine of essentiality of baptism must not be true." That isn't the way to study the Bible. The way to study the Bible is to see what the Bible says. Does the Bible uphold one church sending to another church? It certainly does. There isn't a thing that the church does, so far as I can think about at the moment, that couldn't be run to some kind of extreme. For instance, if you can pay a preacher *one* tenth of a thousand dollar a week contribution — if you want to reason like these fellows do — why not pay him a *hundred* percent of it? Just give him all of the thousand. If you can give a part of it to the preacher, then you can give him all of it. If you can spend ten thousand dollars for a building, why couldn't you spend ten million? And if churches can send money to you to build a ten thousand dollar building, why couldn't churches everywhere send money to build one that cost a hundred million? You can see, brethren, the foolishness and the absurdity of such an objection.

OBJECTION NUMBER TWO

Then, in the second place, this objection is offered by some: "*This isn't right because you become a 'voice' of the churches of Christ.*" You mean to say that a church becomes a "voice" of the churches of Christ by just receiving help from another church to put on a radio program that covers a county or two? If that's true, then every time a church has a radio program, it sins because that program goes out into areas where other congregations are located. Up until just recently we had a program at Eastridge. This program carried nearly to Lub-

bock in one direction and almost to Louisiana in the other direction. Several million people live in that area. Were we the *voice* of the churches of Christ in all of this area? There is a sense in which that might be true; that is, from the way some people look at it. If they hear the program they'll think, "Well, so that's what people in the church of Christ believe and teach!" There isn't anything wrong with that; you all know that. If such were wrong, we couldn't put an ad in the newspaper. We couldn't put out a tract, because in doing so, we become a "voice" of the churches of Christ. But they seek to lead people to believe that such programs as I have upheld are wrong because such is a "voice" of the churches of Christ. Brethren in the Lord, every church in the world ought to make its influence felt just as far as it can be felt. The great commission is world-wide — Matt. 28:18-20. We are to preach the gospel to *every* creature under heaven. Mark 16:15,-16. And we have done such a pitiable little toward meeting our obligation. Let every church become a "voice" for Christ in sounding out the glorious message of Christ. Let every church hold forth the word of life! We must truly awaken to the fact that the church's mission is *world wide!* Not only are we supposed to go to every *city* in the world, but we are supposed to go to every *person* in every city. We haven't fulfilled the great commission just because we go to Canton, China. We must also reach every *person* in Canton and every other city in China and in every other country — and even in our own country.

OBJECTION NUMBER THREE

In the third place, we hear this objection, "*You should give it up for the sake of unity.*" They say, "Brother so and so, why don't you give up this cooperation for the sake of unity?" Those who oppose Bible classes and "located preachers" have been making that old cry for many years. But these men who now object to church cooperation have never been willing to

give up their classes; they never have been willing to give up their work as "located preachers" because of a "plea of unity." And they're right in so refusing. The Bible doesn't teach that we must bow to every ridiculous idea that brethren come up with. We are, of course, to do our very best to get along with one another, to forbear one another in love, but the Bible doesn't teach that every time some brother opposes individual communion cups in the Lord's supper or opposes a preacher being paid out of the church treasury, or opposes women teachers in Bible classes, we must bow to this objection. And these fellows will not make that argument on any other subject but church cooperation. However, when they get into debate with anti-located preacher debaters they'll say about their argument just what I'm saying about *their* argument. They'll say, "No, we'll not do it. We'll not give up preachers just because you oppose them."

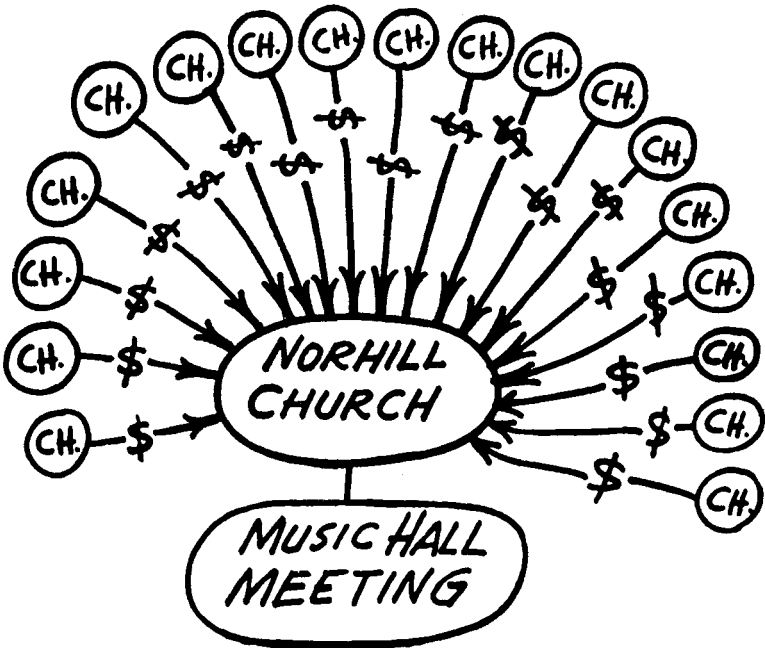
OBJECTION NUMBER FOUR

Then in the next place, we hear this objection: "*One church gets all the credit, so it must be wrong.*"

Now, that isn't the truth of the matter. The *Lord* gets the credit. The Lord is glorified when his people preach the gospel and do good works, Matthew 5:16. Souls are saved and God is glorified. I think it would be a fair suggestion here for all churches that are looking for *credit* in such matters not to help in such cooperation. I didn't hear anyone make that objection when Brother Roy Cogdill upheld the churches in Houston, twenty of them, sending money to the Norhill church so that brother Foy E. Wallace, Jr., might preach the gospel in the Music Hall. Brother Cogdill explained that *twenty* churches worked together as *one* throughout that effort, and that the churches of Christ in Houston demonstrated the practical side of Christian unity and above all the sufficiency of the Lord's church in the accomplishment of his work without the interference of human organizations. Now Brother Cogdill

said, "This is to avoid criticism, so it will be done *scripturally* and without human organizations." And what happened there? Why, the Adventists had been down in Houston preaching their theories on pre-millennialism, so the brethren thought it would be a good idea to ask Brother Wallace to come down and to refute that error. I think that was a good idea! I'm in harmony with it! And *that's the very thing that I'm upholding now!* That's just exactly what Brother Cogdill was upholding here and he says it was done on a scriptural basis. The Norhill church "sponsored" it, and it was done without human organizations. Well, what did they do? Well, here's the Norhill church, (drawing on the blackboard). The Norhill

CHART NO. 9



church had oversight of that work and these other churches sent funds to Norhill so that Norhill could pay these expenses and Brother Wallace could preach the gospel in the Music Hall.

Now let me ask you this: if Bro. Wallace could stand up here over a microphone that carried his voice out to all corners of that vast auditorium, could not that same microphone have carried those messages out here over the city of Houston by way of radio? Would this have been right to cover the auditorium and wrong to cover the city of Houston? There's nobody here that *dull* in their understanding! We all know that it wouldn't have made a particle of difference if that had gone out here into Houston. The same principle which would allow one would allow the other one. Now friends, why is it *right* for *them* to do that and *wrong* for *us* to do it? That's why I read, "Thou that teacheth another not to steal, dost thou steal?" But now wait, we're not all through with that. Brother Cogdill said later that the Norhill church had not accepted any money from others until they had enough money to guarantee that the expenses would be taken care of. That means that the Norhill church was not an "object of charity" as these men are always talking about. It was not a church in "want." But when Bro. Cogdill reviewed the Lufkin Harper-Tant Debate, he said Brother Tant gave an argument that had to do with action, subject, and design, and the subject was a church with abundance doing the sending and a church in "want" doing the receiving. Now here is what Brother Cogdill said about that: "It is needless to say that Brother Harper struggled with this argument in every remaining speech and miserably failed to reply to it. *It cannot be answered!*" Now, if it *cannot* be answered, then it teaches the *truth*. If it teaches the truth, then all these churches sinned when they sent money to Norhill for the Music Hall meeting, because Norhill was not an "object of charity," according to Bro. Cogdill. Now brethren, somebody is wrong somewhere, aren't they? I know you can see that. Brother Tant says, "This is the pattern" — and there was a

time when they had hardly anything else in their paper but that "pattern." We will deal with that separately in these objections. Right now I want to know why it's wrong for me to uphold one church sending to another church, and right for Bro. Cogdill to uphold *twenty* churches sending to one! Let me ask this: Did Norhill get "all of the credit" for the Music Hall meeting? Did that meeting violate the "pattern" which Bro. Cogdill said couldn't be answered? What about Bro. Tant's Montana cooperation? Did that church up in Montana "get all the credit"? Was it an "object of charity?" If yes, how did it get to be one if it weren't undertaking a work beyond its ability? That program went into six states and a foreign country — what about that? What about these preachers on the TV and radio programs I mentioned a bit ago. Did *they* "get all of the credit," rather than the churches which sent money? This thing gets interesting, doesn't it? None of their objections will stand the test! If they would be willing to impartially apply their objections, they would condemn their own practices. Logicians call that "special pleading" when a man is unwilling to impartially apply the objections which he makes to the positions of others, to the positions he himself occupies. Such a man, according to logicians, is guilty of "special pleading." Brother Douthitt upheld a number of churches in Birmingham sending funds to one church so that an ad could be put in the newspaper. Why don't they level the same objection to that? Why don't they "write up" Brother Douthitt? Is the "WHO" or the "WHAT"? Is it WHAT is taught, or WHO teaches it? Do these men oppose WHAT is being done, or do they oppose WHO does it? These men admit every *point* right down the line — then deny the *whole* is scriptural. But even though they may admit each and every *part* is right down the line, when they get through they draw a circle around the *whole* and say, "That's centralized control and oversight and I'm *against* it!" Why isn't the Music Hall meeting "central control oversight"? Why isn't that Mon-

tana program 'centralized control and oversight'? Why isn't that Birmingham program "centralized control and oversight"? Why isn't the radio program under the oversight of that preacher "centralized control and oversight"? I pointed out to you the other night, I don't believe in centralized control and oversight, and my proposition doesn't involve such, and I don't believe such occurred when this happened. Brother Cogdill didn't either when he wrote that, in order to avoid criticism, and to be sure it was carried out on a scriptural basis, separate and apart from human organizations, the Norhill church decided to "sponsor" that meeting! Now I believe that. I don't know whether he still believes it or not. I never have seen him refute it. If he still believes it, he and I stand on the same ground and we ought to shake hands and work together. If he doesn't now believe it, let him tell the world that he doesn't believe it.

OBJECTION NUMBER FIVE

Then in the fifth place we're told "*Churches lose their autonomy.*" This, too, is not true. The word "autonomy" is from a compound word in the original language "autos" and "nomos" which means: "self-law." Churches do not lose autonomy by the mere transfer of funds. If so, there could be no cooperation at all! If, when this church sends funds to another church it loses autonomy, then there can be no exchange of funds whatever! Yet they cry, "We believe in church cooperation." If so, they'll have to give up this argument on autonomy. If the mere transfer of funds necessitated loss of autonomy, don't you see there could be no cooperation at all? that's why I say some of the arguments which these men make brands them as "anti-cooperation!" Yet they insist they believe in cooperation. But note: Churches did *not* lose their autonomy in New Testament days by the mere transference of funds. In II Cor. 8:1-5, the churches in Macedonia sent away funds, but they didn't lose their autonomy by doing it. No

church today loses it by such either. Elders don't lose their right of self-rule just because they send funds somewhere else. They don't lose it when they send to a *church*, when they send to a *preacher*, or when they send to an *orphan home*. If churches lose autonomy from the mere fact of their sending funds, why didn't all of these churches lose autonomy when they sent funds to Norhill for the Music Hall Meeting? Brethren, you know what? They not only upheld *this* meeting, but they thought it was so good that the next year they had another one! Let me read this to you from Volume I, of *Bulwarks of the Faith*, in the introduction: "In January 1945, a gospel meeting of eight days length was conducted in Houston, Texas, with twenty churches of Christ cooperating in the endeavor. The Norhill congregation sponsored the meeting and invited the other Houston churches of Christ to assist. This meeting had as its theme exposing modern Millennial theories. Foy E. Wallace Jr. was secured as speaker . . ." It goes on to explain then about the Music Hall, and we'll just skip down a little bit to where it tells about the impact of the meeting on the whole area and then this says they decided to have another one. I continue reading: "The meeting was held for eight days in January, 1946, and was sponsored and supported along exactly the same lines as was the first one, except that the support of churches of Christ in the greater Houston area was even more pronounced and the general interest even greater than in the 1945 effort." Why they had another one just like the first one, except it was bigger! This is interesting. If it could be bigger one year, why couldn't it be bigger another year? And *bigger* and *bigger* and *bigger* and how far can it go? But now, these men cry, "If you send money to Highland Church to preach the gospel on the radio, you lose autonomy!" Why didn't those Houston churches lose autonomy when they sent to Norhill? What's sauce for the goose is sauce for the gander! That's the very thing Paul argued in Roman 2: "If you're going to make this argument against that fellow, why not make

the same argument against your own position!" It seems to me that we ought to be able to see that without any doubt at all.

OBJECTION NUMBER SIX

In the next place, we hear this objection: "*One church could say 'dubs' on the whole world.*" I've read, I don't know how many journals, church bulletins, and so forth, "Brother Tom Warren believes that one church can say 'dubs' on Germany." That's an outright misrepresentation! I've never said, taught, or even thought such a thing! I believe that one church can undertake the accomplishment of a broadcast of the gospel over a specific radio program, or it can go out and buy a specific piece of property and build a building on that specific piece of property, and another church may help that church. How anyone can get out of that, that I taught that someone could take over all of Germany, is simply beyond my conception — unless they *wanted* to misrepresent what I taught. And I hesitate, of course, to say that, but it's difficult to understand how any other conclusions could be drawn. There is nothing in the world in the argument that necessitates such at all. And if such should necessitate it in my proposition, why wouldn't it do it here in the Music Hall meeting? In the Montana cooperation? In the Birmingham cooperation? It works for them, but it won't work for us, is their theory. If it's wrong for *one* church to do it when *I* uphold it, why isn't it wrong for twenty churches when Cogdill upholds it? I don't believe there is anybody living who could explain that! What about the Montana program that Brother Tant upholds? He said, "Churches may send money up to Montana." Does it follow that that church can say, "Dubs on Montana and Canada"? If not, why do they say it follows from what I uphold? But, of course, that's simply absurd and ridiculous. We've known all along how churches get radio programs. The elders go down to the radio station, discuss the matter, sign the contract. Then it's the radio program of that congregation.

That doesn't mean you take over that station. It doesn't mean to take over all the radio in that area. We've known that all these years. How anyone could ever be misled by such an objection even for a moment is beyond my conception.

OBJECTION NUMBER SEVEN

Then in the seventh place, we hear this objection: "*Each congregation should do its own work with its own money.*" That's in that little paper that I received today. That's the very thing that I had in my brief case to show you some of the absurd ideas that people sometimes come up with. "Why can't local churches be content with overseeing and doing their own work, managing their own affairs, minding their own business and spending their money?" Now what did he mean by that? He meant that churches ought not be sending money to each other! What he's trying to get at, as you can tell plainly from the preceding part of the article, is to tell churches not to get money from other churches! Now if you can't get money, the same principle would exclude every other resource, and that would mean that you would have churches in this kind of a predicament. (Drawing on the blackboard) Here's this church, this one, and this one and so it would be throughout the world, but each church must just do what it can with its *own* money! No church can ever help another one! And then some people say, "You misrepresent me if you say that I'm 'anti-cooperation'." What else is that but "anti-cooperation"? If each church must plan just its own work, considering only its own contribution and never planning anything with anybody helping them, what does that mean? *It means that there can be no help at all between churches.* That means that you couldn't even ask the brethren over at Hillcrest to send somebody over to help in a vacation Bible school. You couldn't ask a congregation to send chairs to help you to have enough seating space for a vacation Bible school. That wouldn't be your own chairs, see. That wouldn't be your *own*

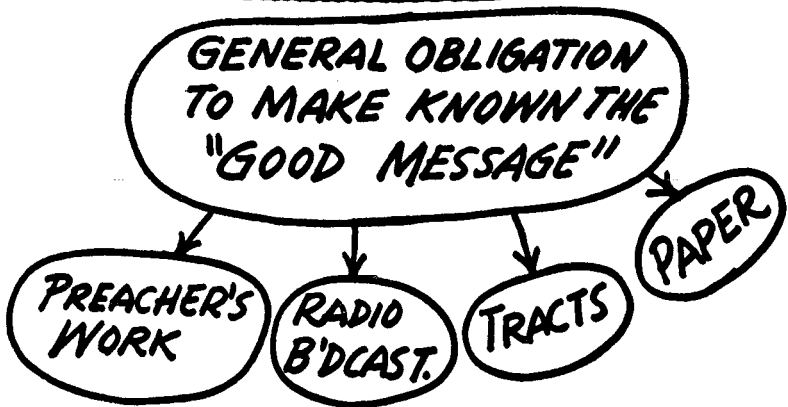
resources. Brethren, don't you see that the end of this thing is anti-cooperation? Now, they don't really believe that themselves, but they make this objection and some people are misled by it. Oh, that may sound good: "Why don't all churches do their *own* work with their *own* money?" But it is against the principles of Christianity. It is against the principle that's taught in II Cor. 8:14, the principle of mutual helpfulness, which is taught in that passage, — a fundamental principle of Christianity.

We know that in the Bible this wasn't the case. In Acts 11, some elders received some help from somebody else, and they did something with it. So you see they weren't just doing their own work with their *own* money. They were doing something with something that *somebody else* sent to them! That's scriptural, it's just as scriptural as baptism for remission of sins.

OBJECTION NUMBER EIGHT

Then we hear the objection: "*It is unscriptural to undertake a work beyond your ability.*" If so, there could not be any church cooperation at all. I explained to you the other night that we all, every church, rests under the general obligation of the great commission.

This obligation is: "Go make disciples of all the nations . . ." But the only way a church can meet that obligation is by undertaking specific works. If, as these men say, you can help a church *only* when it's unable to do its own work, but its own could never exceed its own ability, then one church could never help another one! I heard a man in debate get into that very dilemma. He said, "One church can help another one only when its own work exceeds its ability." But, he said further, "A church's *own* work can *never* exceed its ability." Think about such foolishness. Then there could never be a circumstance whereby one church could ever help another one, for they say the only way a church could ever scripturally receive funds from other churches is to be an "object of char-

CHART No. 6

ity.” But in the matter of preaching the gospel, the only way to become an “object of charity” is to undertake a work which is beyond your ability. And that idea is upheld in the scriptures — necessarily inferred from the scriptures.

But bear in mind that these objectors do not apply to this objection to their *own* plans and schemes, the ones *they* uphold! I haven’t yet seen an article, not a single one, which applied that objection to Brother Tant’s Montana radio program! Yet that little congregation up there undertook a work of preaching the gospel beyond their ability and they asked for help from churches down in Texas and Oklahoma. Did this preacher who put out that card about the television program undertake a work beyond *his* ability in asking these congregations and individuals to send money to him for that television program? Did he? Where is the scripture that authorizes a *preacher* to undertake a television program beyond *his* ability that *excludes* a congregation doing such? Where is a passage that authorizes a preacher to say, “Brethren, all of you send your money to me, and I’ll take oversight of this work. You send me the money;

I'll have oversight, all of it. No elder is going to tell me what to do on this program." Brethren, I heard a man say, "No elder is going to tell me *what* to preach, *when* to preach, or *how* to preach! I think some preachers conceive of this situation: in a congregation there are two realms of authority — I never heard anyone explain it this way, I simply draw the conclusion from what I hear them say — (1) the elders operate in one sphere of authority, and (2) the preacher operates in another sphere of authority. But, brethren, put this down in your notebook: A *preacher* is with a congregation as a matter of *expediency*, and that's the only way in the world you can prove such is authorized! It's the only way in the world you can prove it's right for a preacher to take money regularly of the treasury of the church on the first day of the week. The elders here have oversight and Brother Singleton is just a member of this congregation. The only authority he has is just to preach the word of God. That's all. And the elders have the right to counsel with him and lay out the program of work that they want. The Bible teaches that the *elders* are to feed the church of the Lord. That doesn't mean that they are to do all the teaching themselves personally, but they must see that proper teaching is done. If that doesn't give elders the right to plan a program of preaching, I'd like to see someone overthrow it. If anyone denies it, it just shows he doesn't know the meaning of the Greek word there in Acts 20:28. Elders are to a congregation what shepherds are to a flock. Would a shepherd not have the right to plan a diet for his sheep? That doesn't mean that elders have a right to tell a preacher to preach error or to leave out part of the Bible! No, sir! But it *does* mean that in these matters of expediency, they may tell him. In fact elders may tell a preacher to sit on the front seat every first day of the week and the elders themselves do the preaching from the pulpit. They may support the preacher just to work out there in the community during the week, and not preach in the pulpit at all. I'm afraid there are some preachers who don't

understand that. But brethren, you'd better help them to understand it! Or they will likely cause a lot of trouble.

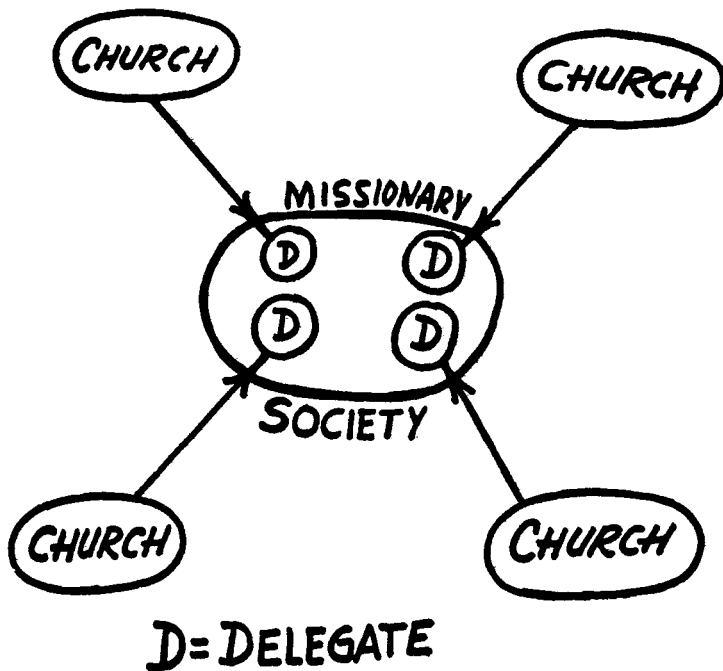
OBJECTION NUMBER NINE

Then there is this old cry: "*It is parallel to the Missionary Society.*" This is one of the most overworked things in all the history of man: the Missionary Society. Those who oppose classes and cups and women teachers say that classes are "parallel to the Missionary Society." Those who oppose the orphan homes say they are parallel to the Missionary Society." Those who oppose the right of brethren to teach the Bible in college say colleges are "parallel to the Missionary Society." Those who oppose one church sending to another church say such is "parallel to the Missionary Society."

But you know I haven't heard anybody say that proposed television program up in Arkansas was "parallel to the Missionary Society." Why don't these brethren point that out? When this other man said, "I'm going to have all the oversight of this radio program," why didn't someone "write him up" and say, "Now brother, that's parallel to the Missionary Society"? Why didn't they say, "If one church can send to you, *all* churches could send to you — and that's universal church action — and that's parallel to the Missionary Society"? And of course, the same objection could be leveled against the Music Hall meeting in Houston, and against Brother Tant's Montana program, and against Brother Douthitt's Birmingham newspaper cooperation. But I haven't seen one word written trying to parallel any of those programs with the Missionary Society. However if I say one church, like Eastridge, can send to Riverside to help them preach the gospel over their radio program, they cry, "That's parallel to the Missionary Society! Isn't that strange? "Thou that teacheth another not to steal, doest thou steal? Thou that teacheth another not to commit adultery, doest thou commit adultery?" Thou that makest this argument, that such and such is parallel to the Missionary Society, wilt

thou not apply it to thine own positions — then perhaps thou shalt see more plainly the absurdity of thine own contentions! Truly, *consistency* is a jewel to be treasured. Twenty churches sending to one in Houston certainly was the sort of situation these men oppose. They had another one the next year, and it was a little bigger and greater. Let's take this Music Hall meeting and I'll show you that such isn't parallel to the Missionary Society. I'm going to defend that cooperation. I don't believe that when these churches sent funds to Norhill church that such was parallel to the Missionary Society. Suppose we just draw two churches on the board. One of them sends funds to the other. All that happens there is that this church has

CHART No. 14



sent money over there for this church to preach the gospel. But that isn't true with the Missionary Society.

In the Missionary Society, these churches send delegates down here to this Missionary Society. These churches — suppose we have four of them here — each send a delegate. When decisions are made by this body, they are bound on these churches back here, if a church refuse to be bound by the decision it is considered to be disorderly. Let's suppose that congregation "A" sent this delegate down here to vote on a certain matter, and the elders told him to vote "no". But the other churches told their delegates to vote "yes". So, the Society as a whole, votes "Yes" — three for and one against. This means that the "No" vote was nullified, and the church whose elders voted "No" was nevertheless bound by a "Yes" vote. The only way such could be avoided would be for the church to withdraw from the Society. But so long as it is in the Society, the Society has such powers. Let me read to you what Brother C. R. Nichol says about the difference between a messenger and a delegate: "In New Testament times the churches by means of messengers cooperated. A messenger is simply the bearer of a message. He has authority delegated to act for those sending him no more than to deliver the message entrusted to him." (*Sound Doctrine*, Volume Three, page 59) Now, let's skip just a little on the same page and read some more: "A delegate is one who is empowered by the body sending him to act in conjunction with other delegates in formulating plans of operation, binding on all the bodies represented. The body of delegates becomes a legislative body. Every church represented in that body is obligated to every measure adopted." Now, I think that is a good explanation. It explains what is wrong with the Missionary Society: it is a legislative body with "every church represented in that body obligated to every measure adopted."

Let me ask at this point: Was the Music Hall meeting that kind of a legislative body? If not, then why is the cooperation

involved in the Herald of Truth that kind of legislative body? The truth of the matter is: neither the Music Hall meeting nor the Herald of Truth is parallel to the Missionary Society. It seems to me that a person would have to be extremely prejudiced to deny that — after he has had time to examine the evidence.

But someone cries, "But I was talking about the Society in its original set-up — without its abuses. Church cooperation in preaching is parallel to that." Brethren, the Society involved this delegate set-up at the very outset. When the Society started, it was a legislative body, having delegates in the way Brother Nichol described them. But there is something that I would like for someone to do. So far, I haven't been able to persuade to even try the job. 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 as it was when it *started* — "without the abuses which now characterize it." Then let them point out the component part which made that Society unscriptural. And bear in mind that it must not be this delegate-legislative matter which I have already spoken. They cry: "That was just an abuse." It will be interesting to see them try that, although I doubt that I will ever have the pleasure of seeing any of them try it.

Brethren, the practice of one church sending funds to another church so that the receiving church may be helped in the preaching of the Gospel is *not* parallel to the Missionary Society! Another strange thing in this matter of these men crying "Parallel to the Missionary Society" in the matter of church cooperation is their treatment of the Otey-Briney Debate. They will praise that debate everywhere they go as the debate which saved the church from the Missionary Society, but when you use Brother Otey's arguments against the Society, they cry: "That is just an abuse." Brethren, one of these is true: (1) either Brother Otey did a good job and the arguments he made are valid arguments against the Society, or

(2) Brother Otey did a bad job and the arguments he made are merely against *abuses* — not the Society itself. Personally, I believe he taught the truth when he showed that the Society had legislative powers which belong to the churches in matters of expediency.

Another interesting thing on this point is: these objectors say: "Individuals could send directly to Highland for the support of the Herald of Truth." They *say* they believe the Herald of Truth is parallel to the Society, but they won't say that individuals can support the Missionary Society by sending *directly* to it! You see, they do not really believe the Herald of Truth is parallel to the Society. That is not said to impugn their motives. Likely, they have just not thought through the matter.

OBJECTION NUMBER TEN

In the tenth place, we hear this objection: "*The cooperation upheld by your proposition violates the pattern*".

These objectors *used* to say that their "pattern" argument was unanswerable. You don't hear them say that anymore. At least *I* haven't heard anybody say it in a long time. We were told that their argument on "equality" was *the answer* to the whole problem. They said II Cor. 8:14 set forth "THE PATTERN"! They said the "pattern" was (1) *Action*: gift from one church to another; (2) *Subjects*: churches having inequality — one in want, one with abundance; (3) *Design*: "that there may be equality." But, brethren, their so-called "pattern" is based upon as many assumptions as the Methodists have on Lydia's conversion constituting authority for infant baptism. The New Testament itself is the "pattern" which we must follow; it is our blue-print. We must do *only* what it authorizes. But, this verse does *not* constitute a "pattern" in cooperation in the way these men try to explain it. It *does* contain general authority for church cooperation, as I have already shown you in this series of lectures.

Let us note this interesting item: when these men start talking about "the pattern", we must ask them, "Which one of several so-called *exclusive* patterns; are *you* upholding?" Why must we ask that? Simply because these objectors, in spite of their cries that there is just one set of circumstances under which cooperation can scripturally occur, do not even agree among themselves as to what "pattern" is. "Think about that! Yet, they never criticize one another; they never "write up" one another. Why? Perhaps only they can tell. Let's look at the "pattern" upheld by three leaders among objectors.

One of their leaders says that church cooperation is scriptural under the following conditions: (1) may involve evangelism as well as benevolence; (2) the receiving church does not have to be an object of charity — it may be able financially to pay for the work to be done.

Another one of their leaders says that church cooperation is scriptural under the following conditions: (1) may involve evangelism as well as benevolence; (2) the receiving church must be in "want" — must be an "object of charity".

Still another of their leaders says that church cooperation is scriptural under the following conditions: (1) may involve benevolence (providing for physical necessities) only — may not involve "evangelism" (preaching); (2) the receiving church *must* be in "want" — must be an "object of charity".

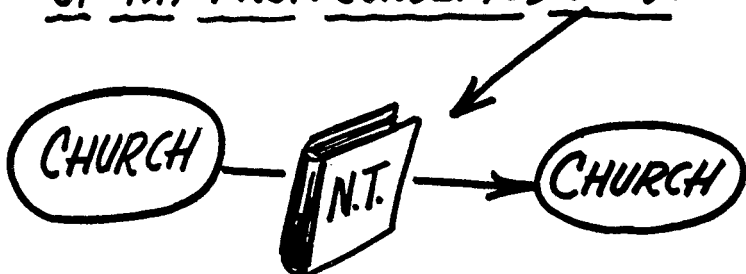
You see, each of them contradicts the other two! Yet, they never "write up" one another. They never "expose" one another as "false teachers" or as men who are "leading the church into digression".

As I said a moment ago, these men base their case on *assumptions*. Let us take a look at these assumptions.

First, let's note their assumptions on II Corinthians 11:8, where Paul says, "I robbed other churches, taking wages of them that I might minister unto you." On this passage, they assume:

1. That the "wages went *directly* to Paul, not going to the church in Corinth. It is true that the wages may have gone directly to Paul, but the point is this: to *assume* it is not to prove it. These men cannot make an argument in connection with II Corinthians 8:1-14 which proves that the ministration there went to the church in Jerusalem and then on to the "poor among the saints" without setting the stage for the same conclusion to be logically drawn here in connection with Paul at Corinth. The Bible does not specifically *say* that the church in Jerusalem was the recipient of that ministration. If the conclusion is reached that the church did receive it, it must be reached by logical inference. I challenge these objectors to make an argument which will allow them to draw that logical inference without allowing me also to draw that same conclusion in connection Paul at Corinth. The truth of the matter is: the Bible doesn't *say* just what the details of either of those actions were. I believe that each of the passages — because each failed to specify — authorizes the funds to be sent either directly to the individual preacher or needy saint, or to the churches where those individuals are. Now, you just deny that if you can. My opponent in a debate tried it one time, and I think I can humbly say that he got himself into one of the most illogical "mix-ups" it has been my lot to observe in a long time. Try your hand on it; perhaps you will do better. You just can't find a "pattern" of "direct to the preacher" in II Corinthians 11:8 and 8:1-14.

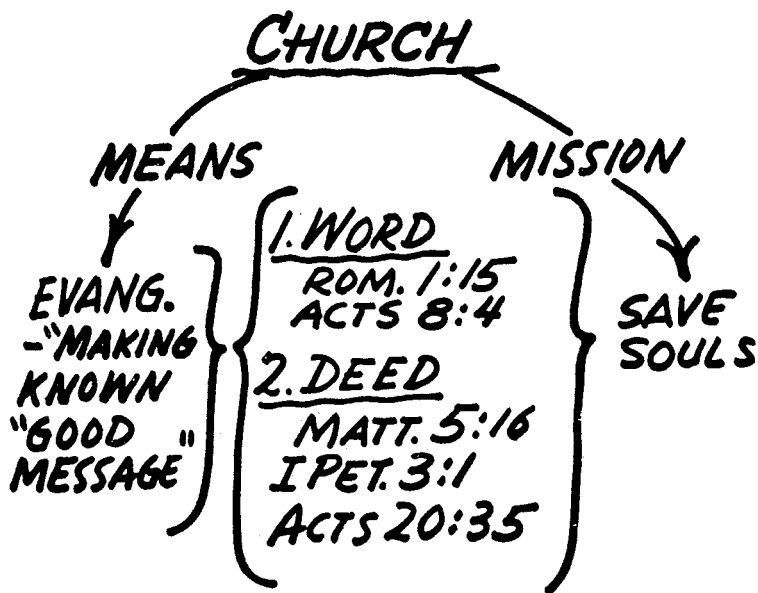
2. They assume that if they could prove conclusively that the "wages" went directly to Paul that such would thereby constitute an inalterable "pattern". Even if such *could* be proved — which it can't — this would just be an example of the way things occurred one time. But in Acts 15:22-32, we would still have an instance where one church sent assistance to another church and this assistance involved *spiritual* matters — church cooperation in "evangelism", to use their phraseology. So you see, even if they could prove the wages went directly to Paul, they wouldn't have proved their pattern. In fact, that

CHART No. 14ATHIRD "PATTERN" OF OPPOSERS
OF MY PROP. CONDEMN'S THIS:BELIEVE IT WHO CAN!?

“pattern” is just a figment of their imagination. Right in II Corinthians 8:14, we have the *principle* of mutual helpfulness — applying both to individuals and to churches — set forth. This involves general authority.

3. They assume that there is a different “pattern” for evangelism and for benevolence. The falsity of this position is seen when one understands the meaning of “evangelism” and the fact that benevolence is a means of making known the word. The word “evangelism” comes from a form of the Greek “euangelion”, which means “good message.” This word is translated, in our English versions, “Gospel”, or “glad tidings.” “Evangelism” means “making known the good message.” Let me draw a diagram here on the board which will help us to see that.

The mission of the church is the salvation of souls. This is

CHART No.15

done by making known the good message. Actually, the *Lord* does the saving, of course. This is done by "evangelism." Now, "evangelism" may be done by either *word* or *deed*. We can make known the good messages by preaching publicly, Romans 1:15. We may do as the early disciples did, go everywhere "preaching the word", Acts 8:4. This is making the good message known by word. Then, we also make known the good message by what we do. In Matthew 5:16, Jesus said; "Even so let your light shine before men; that they may see your good works and glorify your Father who is in heaven." In I Peter 3:1, 2, Peter said: "In like manner, ye wives, be in subjection to your own husband; that, even if any obey not the word, they may without the word be gained by the behavior of their

wives; beholding your chaste behavior coupled with fear." Then in Acts 20:35, Paul, while speaking to the elders of Ephesus said, "In all things I gave you an example, that so laboring ye ought to help the weak, . . ." Paul taught them by what he *did* as well as by what he said. I remind you of the true saying, "I had rather see a sermon than to hear one any day." I forget which poet wrote that — Edgar Guest, I think. Anyway, my point is proved: we "make known the good message" by what we *do* as well as by what we *say*. The aim of evangelism is the salvation of souls.

You can see, brethren, that this idea of one "pattern" for "evangelism" and another "pattern" for benevolence" is just a false idea. Remember, also, that two of the leaders reject this idea of cooperation in physical necessities only.

Now, let us come to their assumptions on Acts 11:27-30. Let us read the passage: "Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did, sending it the elders by the hand of Barnabas and Saul." On this passage, they labor under the following assumptions:

1. They assume that the church in Antioch did the sending. This may very well have been the case — and likely was — but to prove a "PATTERN", you *must* prove that it was just that way! These objectors will insist that Gal. 6:10, James 1:27 and other passages authorized only *individual* action because those passages refer to "brother," "he", "his" and so forth. But here they very blithely *assume* that "disciples" mean "church".

2. They *assume* that the relief went directly to elders of churches scattered throughout Judea without going to the elders at Jerusalem. They can only assume this; they cannot

prove it. Of course, even if they could prove this, they wouldn't have proved their pattern; they would only have proved that it happened that way one time. Again, I state that such *may* have been the case here — but to assume it is not to prove it! And, you must prove those things if you are to sustain a "pattern".

3. They *assume* that all of the churches in Judea had elders.

4. They *assume* that all of the churches of Judea had elders at this particular time.

5. They *assume* that the expression "the elders" refers to the elders of all the churches of Judea, and not to the elders of Jerusalem only. They cannot prove this.

6. They *assume* — this would be a necessary conclusion to their pattern argument — that if a church did not have elders, it did not receive any relief.

7. They *assume* that they can substitute in what is supposed to be an inalterable "pattern" — "church" for "disciples", and "church" for "elders" in a church.

Now, let us look at their assumptions on II Corinthians 8:13-14. First, I want to read the passage: "For I say not this that others may be eased and ye distressed: but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality." This is another vital link in the efforts they make to prove their so-called "pattern". If they fail on any of these passages, they fail in their efforts to prove their pattern. Let us note the assumptions under which they labor in connection with this passage.

1. They *assume* that this is an example. But this is not an example. It is simply instruction. An example is found in II Corinthians 8:1-5, but they never try to make that "a binding example" — even though they do try to make verses 13 and 14 a "binding example" when the verses do not even contain an example! Such is their inconsistency and error. In fact, the *example* — in verses 1 to 5 — is not the same in details as

is the instruction — found in verse 13 and 14. If there were a “binding example” in verses 13 and 14, the details of it would have to fit the details of the example in verses 1 to 5. This alone is *proof* that there is no binding example such as envisioned by these objectors.

2. They *assume* that an example constitutes an inalterable pattern. An example can be exclusive — the only way a thing can be done — only when it is the only way authorized, and this does not occur simply because of the example, or simply because you may find an example of a thing. If such were true, the only church which could send funds to others would be a church which is in “deep poverty”. See II Corinthians 8:1-5.

3. They *assume* that “equality” means “mutual freedom from want of physical necessities”. Of course, it doesn’t mean that.

4. They assume that there can be one — and only one — scriptural design of one church giving assistance to another church: to bring about “mutual freedom from want of physical necessities.” But, a little later on, I will show you a number of “designs” in connection with this very ministration.

5. They *assume* that these verses deal with a *church* receiving the ministration, then sending or giving the ministration to the “poor among the saints”. But the Bible does not give the details of this action. No one can prove conclusively exactly how it was done. The fact that God has not bound the details here authorizes, as a matter of expediency, such ministrations or assistance to be sent either directly to the poor saints, or to the church, which in turn will send it on to the “poor among the saints”. This point alone is sufficient to prove that there is no “inalterable pattern” in church cooperation. These objectors couldn’t prove such if their lives depended upon it.

6. They *assume* that the Jerusalem church had no power whatsoever to give. This is absolutely vital to their “pattern”. If they can’t prove this, they must give up their pattern theory. And *they can’t prove it!* Romans 15:26, American Standard Version, in being true to the Greek, refers to the “poor

among the saints" as the recipients of the ministration. This shows that there were some saints among the Jerusalem brethren who were *not* poor — they had power to give. No one can prove that this church did not have power to give. Thus, we have another fatal point to their theory.

7. The *assume* that the Jerusalem church was in worse financial condition than the Macedonian churches. But, once more, they couldn't prove this to save their lives. Yet, it is a vital point in their pattern; they say that for cooperation to be scriptural there must be proper "subjects." What they mean by proper subjects is: a sending church with abundance and a receiving church in want. When this condition is not present, they say, the cooperation is unscriptural. But note: (1) some of the saints at Jerusalem were *not* poor; (2) the saints in Macedonia were in "deep poverty" — the word "deep" is from the Greek "bathos", meaning that they were in "extreme poverty, down to the depths". No one can prove such was true of the saints in Jerusalem. Yet, if these men cannot prove that the Jerusalem church was in worse financial condition than the Macedonian churches, then their pattern idea falls to the ground. Of course, all of this is conditioned upon their being able to prove conclusively — without there being any possibility of it being any other way — that the *church*, not the "poor among the saints", was the one who received the bounty. This, of course, they cannot do. Do you see why I said that almost their entire case was built upon assumptions.

8. They *assume* that they, at their own discretion, may decide what is essential and what is not essential, when they are setting up their pattern. For instance, they arbitrarily decide that the messengers constitute no part of the pattern. Why? What reason do they offer for doing so. Just their own "say so", so far as I am able to determine. Then whatever they arbitrarily decide to be a part of the pattern, they seek to bind upon other brethren as the law of Christ.

Friends, there isn't a thing in the world to their objection to cooperation because it fails to fit a "pattern". You can see that the "pattern" has no scriptural basis; it was formed in, and is maintained, in the imagination of the objectors. As a brief summary of this point, let me point out to you what they must do to prove their pattern:

1. They must prove II Corinthians 8:1-15 involved action from a church to a church.

2. They must prove the receiving church had no power to give.

3. They must prove that the receiving church was worse off financially than the sending church.

4. They must prove that the only design of the cooperation was that there would be "mutual freedom from want of physical necessities." This they cannot do. Let me give something along the line of showing what the *Bible* has to say about the design of this cooperation.

(1) First note this: the motivating factor in every authorized action by a church or a Christian, is love for God and the souls of men. Read Mark 12:29-31 and I Corinthians 13:1-3 in that connection. Christ is our example; He was motivated by love.

(2) Second, note this: the fundamental and ultimate design of every authorized church action is the salvation of the souls of men. The church is the pillar and ground of the truth. The truth — or the Gospel — is the power of God unto salvation. Even cooperation has as its *ultimate* design — not the feeding of men's hungry stomachs — but the salvation of their souls. It would be absurdly ridiculous to deny this!

(3) Third, let us note some "designs" which the Bible gives in connection with this particular instance of "cooperation". All of these "designs" were, of course, subservient to, or perhaps contributory to, the ultimate design of the salvation of the souls of men. Note these "designs":

a. Cement Jew-Gentile relationships, in showing that the Gentiles had truly inbided the spirit of Christianity. See II

Corinthians 9:13. I will not take the time to read these passages at this time.

b. It was to be a specific instance of the principle of "mutual helpfulness". See II Corinthians 8:13,14.

c. It served as a proving of the reality of the love of the givers. See II Corinthians 8:8,24; 9:13.

d. That the recipient might be rich. See II Corinthians 8:9.

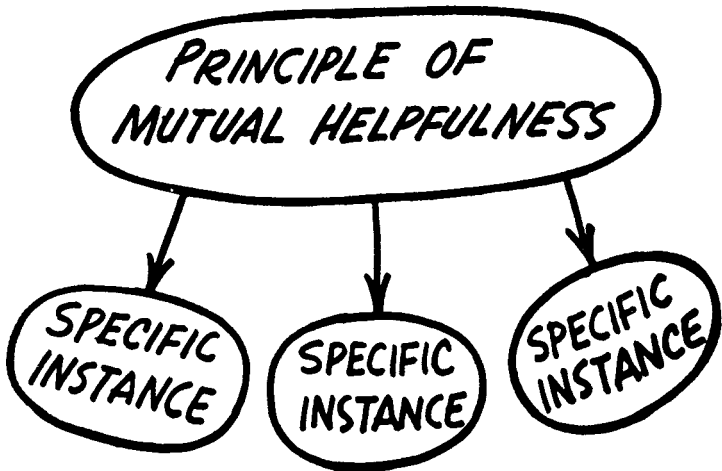
e. It was to glorify God and bring about thanksgiving to God. See II Cor. 9:11-13 and Matthew 5:16.

f. To come up to the liberality of others and be a good example themselves. See II Corinthians 9:1-5.

g. Provide for the needs of the "poor among the saints" at Jerusalem. See Romans 15:26 and II Corinthians 8:13,14.

Brethren, I think that you can see from the above points, the ones I have just given you, that this contention about a

CHART No. 10



single exclusive design in church cooperation is nothing in the world but a human creed.

5. They must prove that my argument on II Corinthians 8:14, setting forth general authority for church cooperation, is a false one. If my argument there is true — and it is — then their pattern argument is knocked “sky-high.”

6. They must somehow explain the following instances:

a. Acts 11:27-30 — “disciples” sent to “elders”.

b. II Cor. 8:13,14; Romans 15:26 — “churches” sent to “poor among the saints.”

c. II Cor. 11:8 — “churches” sent to “Paul” (*how* did he receive the wages?)

Where does their pattern argument stand? It has been exploded!

OBJECTION NUMBER ELEVEN

In the next place, we hear this objection: “*The cooperation involved in your proposition is not an emergency situation, and is therefore unscriptural*”.

We used to hear this objection quite often. We don’t hear it so much any more. Like everything else they have used as points of objection, this seems to have “bitten the dust”.

First, let me point out that objectors do not consistently make the error involved in making this particular objection. They never level this objection against what *they* uphold. I have never seen a line from them objecting to the Music Hall meeting because it wasn’t an “emergency” situation. I have never seen a line from any of them objecting to the Montana radio program upheld by brother Tant because it wasn’t an “emergency” situation. I have never seen a line from any of them objecting to Brother Douthitt’s Birmingham newspaper cooperation. You see, they do not *consistently* make the error involved in making this “emergency” objection.

Second, may I emphasize that Bible teaching on these matters does not restrict church cooperation to “emergency” sit-

uations; that is, according to Bible teachings we are not limited to situations in which the people are on absolute starvation and so forth. In connection with that idea, let me give you a few points:

(1) In II Cor. 8:10, 11, we find that it had been one year from the time of their *willing* or *deciding* to send the "poor among the saints" in Jerusalem to the time of Paul's urging them to complete the doing of it. If this had been an "emergency" situation, as these men speak of it, all of these poor saints would have been dead from starvation.

(2) In Romans 15:26, we see some of the saints at Jerusalem were *not* poor. *Question*: can a church be in an "emergency" situation when a number of its own members are not poor?

(3) Even if every saint at Jerusalem were poor, this still would not have proved that it involved a state of "emergency" or that the saints there had no power to give. May I remind you that in II Corinthians 8:1-5, there is Bible proof that the Macedonians were in deep poverty. If the Jerusalem church was in an "emergency" situation, then the Macedonia churches were also in an "emergency" situation. The result of this would be that a church in an "emergency" situation could give to another one in an "emergency" situation. This would be fatal to their "pattern" — let them take their choice of whichever horn of that dilemma they would like to have. Bear in mind also that the widow in Mark 12:42 was poor. Yet she had power to give, even though that power was very little. Also, you must remember that Paul asked the Roman brethren to pray that the ministrations which he was taking to the "poor among the saints" at Jerusalem would be accepted by them. See Romans 15:30,31. Brethren, you don't have to *Pray* for *starving* men — in an "emergency" situation — to accept food, or things needful to their bodies if they are naked! This explains, along with II Cor. 9:12,13, that one of the main purposes of the gift on this occasion was the cementing of Jewish-Gentile relationships. And why a church with little financial ability

may give to one with more financial ability. Another point in this matter is the fact that Macedonia and Achaia exercised *choices* in the matter. This is shown in Romans 15:25-27 and II Corinthians 8:3. This was also true of Corinth, II Corinthians 8:8-10.

So, brethren, I feel certain that you see that there is nothing whatever to this "emergency" objection. Let us proceed to the next one.

OBJECTION NUMBER TWELVE

In the twelfth place, we hear this objection: "*I object to your argument because you have used logic. You have arrayed human wisdom against divine wisdom.*"

Brethren, this is truly a pathetic objection. I am actually ashamed that a member of the church would make such an objection. As if we do not have to use our intelligence, our reasoning power, in order to understand the Bible! As if we do not have to use logic to arrive at correct conclusions. Logic is simply the process by which we arrive at correct conclusions. When I was debating the anti-class group a few years ago, one night an old brother, one of their group, led the prayer and he prayed, "Oh, Lord, save us from logic." I was not too surprised at hearing that from one of them. But I confess to you that I am surprised at hearing anti-cooperation men objecting to use of logic objecting to the use of syllogisms. I will assure you of this: they never objected to logic and syllogisms until they were faced with it on this question. I challenge you to find in their writings any such objections. To me, this is simply a manifestation of the weakness of their position. If they had the truth, they would be crying for men to look at their logic, at their syllogisms. But since logic is against them, they ridicule it and seek to leave others with the idea that the use of logic is digressive. Sometimes, when men know the original Greek is against them, they ridicule

Greek. Sometimes, when men know logic is against them, they ridicule logic.

I want to read to you a very significant statement. I believe that it is true statement. I think you ought to pay attention to it. Here it is: "You may not know anything about the study of logic, but if you are logical in your thinking you think according to the major premise, minor premise, and conclusion, whether you actually know it or not. Logic is simply the thinking process. Men were thinking before they knew it was logic. Therefore, logic is simply the process by which the mind reaches proper conclusions." (Foy E. Wallace, Jr., *Bulwarks of the Faith*, Volume II). Now, I say "Amen!" to that. And it is because I do believe it that I set forth my argument in the form of a valid syllogism. I have already done that in church cooperation, and I will also do it in proving the orphan homes.

I want to refer you to another fine statement. This is from the pen of the late Brother R. L. Whiteside in his book, *Doctrinal Discourses*. In that book, he points out that we should consider logic as the art of correct reasoning. He further said that everyone uses logic, even if they have never looked into a textbook on logic. He still further said that every preacher ought to study logic. I'm in harmony with that sentiment. If some of these preachers would study a little logic, perhaps they would not make some of the absurd objections which they are now making.

I want to read to you a statement from a logician: "Logic is simply the study and application of the principles that determine whether inferences are justified or unjustified". (Ruby, *Logic, an Introduction*, p. viii)

The Bible is written in such way as to require us to learn many things by necessary inference. And all of these objectors to logic have known that all along. In fact, they would list "necessary inference" as a way in which the Bible authorizes. Can it be possible that they do not know that a *necessary inference* involves *logic*? It is difficult for me to imagine that.

It is a failure to use correct logic in studying the Bible that gets sectarians into trouble. Many of them can quote scripture "by the ton", but they do not use proper logic with that knowledge. Don't let anyone fool you by such an absurd objection. Ridiculing syllogisms, indeed!

OBJECTION NUMBER THIRTEEN

In the next place, we hear this objection: "*I object to your major premise. I don't believe that when you prove all of the parts of a thing to be scriptural, you have proved the whole to be scriptural.*"

I refuted this objection thoroughly last night when I gave the proof of my major premise. Because our lesson has lasted so long tonight — and because I gave such a thorough treatment of this last night, and some tonight, I will just refer you to those arguments. However, I did want to list this as one of the objections, because I want to cover all of them.

OBJECTION NUMBER FOURTEEN

In the next place, we hear this objection: "*I object to your major premise because you ignore relationship among the component parts.*"

Friends, this is simply a false accusation. It has been made all over this country, but it is a false assumption nevertheless. There are some total situations the component parts of which inherently involve relationship. The plan of salvation is one of these. I explained this point last night also. There are other total situations the component parts of which do *not* involve relationship. Worship is one of these. I explained that in detail the other night. I have asked these men to explain just what relationships between or among these various component parts have been ignored by me in setting forth the minor premise of my syllogism. So far, there has been a loud *silence* in response to that request! Brethren, there is nothing to this objection. I have proved each and everything involved in the whole sit-

uation to be scriptural. By doing so, I have proved the whole thing to be scriptural. That's what these objectors must do to prove their own work as "located preachers", receiving a regular, stipulated salary out of the treasury of the church each and every first day of the week. That's what they must, as Brother Foy E. Wallace, Jr. said, in proving the indentivity of the church. And he further said that when you do it, it cannot be the wrong church! So, like all of the rest, there is nothing this objection either. All it can do is serve as a "smoke screen" to blind the unwary and prejudiced. I'm convinced of better things of you. Remember, also that what objectors upheld involves a "total situation" with "component parts", the same as does what *I uphold!*

CONCLUSION

In conclusion, may I point what we have accomplished tonight.

First, I have shown that these men are not consistent with their own objection. They will not impartially apply to their own positions the objections which they so vehemently apply to the positions held by others. This brands them as being guilty of "special pleading".

Second, I have used the Scriptures to overthrow their objections. I have shown, from the Sriptures, that there is nothing to the objections which they offer.

Third, it, therefore, follows as an irresistible conclusion, in the light of the affirmative proof which I offered, that my proposition on church cooperation stands untouched and unassailed. It is in harmony with the Word of God.

LECTURE NUMBER FOUR

AFFIRMATIVE ON ORPHAN HOMES

Friends, I am deeply grateful for your presence here tonight. it is a manifestation of your interest in things eternal.

As announced last evening, I am going to speak on orphan homes tonight. The proposition which I am going to affirm is this: "The Scriptures teach that a church may send funds to an orphan home, such as Boles Home, Childhaven, and others, so that the needs of orphan children might be adequately supplied." Now, I believe that proposition. In fact, I believe it with all of my heart. I believe that the terms of that proposition are clear; there is no need in my going into an explanation of that.

WHAT I AM NOT AFFIRMING

On occasion in times past, we who uphold and defend these homes have been woefully misrepresented. So I want to spend some time tonight in making it clear just what I am *not* affirming.

1. I am not affirming that the church is insufficient to do the work God gave it to do.
2. I am not affirming that a church may shift its responsibility.
3. I am not affirming that a church can forfeit its autonomy.
4. I am not affirming that brethren have a right to set up a Missionary Society (such as the one of the Christian Church) or anything that is parallel to that Society.

WHAT I AM AFFIRMING

In the same way, I want to make clear what I *am* affirming.

1. I am affirming that the home of my proposition has a scriptural right to exist.

2. I am affirming that a church has the scriptural right to send funds to that home so that the needs of children might be adequately supplied.

BASIS OF MY PROOF: A SYLLOGISM

In a previous lecture during this series I have carefully explained to you the value of a three-line syllogism. The need for correct logic and syllogisms is pointed out by Josiah Stamp: "We know well that a fallacy that would be obvious to all in a three-line syllogism may deceive the elect in 400 pages of crowded fact and argument. . . ." (Black, *Critical Thinking*, p. 13) . In a valid syllogism, when the premises are true, the argument amounts to a demonstration. Here is the syllogism :

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 described in my proposition is a total situation the component parts of which are scriptural.

3. Conclusion: the total situation described in my proposition is a total situation which is scriptural.

I know that sounds technical, but all it says is: when you prove all of the parts of a thing to be scriptural, you have proved the whole thing to be scriptural, and that all of the parts of the situation involved in orphan homes are scriptural; therefore the situation involving the orphan homes among us is scriptural.

QUESTIONS TO ASK ON A SYLLOGISM

I pointed these out the other night, but it will be well to repeat them for the benefit of some who were not here at that time. When an argument is presented in syllogistic form, there are two questions to be asked: (1) is the syllogism valid?, and (2) are the premises true? Tonight I am using the same syllogism which I used in the proof of church cooperation. I

have already proved this very syllogism to be valid. Those of you who were here at that time know I pointed out that this syllogism violates none of the rules of syllogisms. I further read to you the letter from the Yale professor who said that the syllogism is unquestionably valid. This means that if the two premises are true, the conclusion must be true. In fact, it would mean that the argument would amount to a demonstration of the fact of the right of churches to send funds to Boles Home. Logicians tell us that in a valid syllogism, the truth of the premises guarantees the truth of the conclusion. Let me read this to you from Professor Ruby, "In a valid argument, the truth of the premises guarantees the truth of the conclusion. Why is this so? We shall not attempt to answer this question, if indeed an answer is possible, but we will assume that we live in the kind of world in which such things are so, and that the light of reason guides us correctly in such matters. If we know that a letter is inside an envelope and that the envelope is locked in a trunk, then it follows that the letter is inside the trunk. In any event, we shall assume that such reasoning is logically correct." (Ruby, *Logic, An Introduction*, p. 151). Is there anyone here who doesn't know that if I put a letter in an envelope and then put the envelope into a trunk that the letter would also be in the trunk? Of course the letter would be in the trunk as well as the envelope. Professor Ruby's point is this: if you have a valid syllogism and the premises are true, you can be just as sure that the conclusion is true as you could be sure that the letter is in the trunk under the circumstances which I have just described. We have seen that the syllogism is valid. Now let us ask: are the premises true?

PROOF OF THE MAJOR PREMISE

You will remember that the major premise was: "all total situations the component parts of which are scriptural are total situations which are scriptural." Or, in other words: when

you have proved all of the parts of the thing are scriptural, you have proved the whole thing to be scriptural. In other words, I am saying that everything involved in a church's sending funds to Boles Homes so that the needs of orphans might be adequately supplied is scriptural.

Now, the major premise says that when you prove all of the parts of a thing to be scriptural, you have proved the whole thing to be scriptural. That's all the major premise amounts to, and it is easily proved. That proof has already been given in detail in this series of lectures. I explained in detail from I Corinthians 13:8-10 that the "perfect" refers to the completed New Testament. I hold in my hand various individual books of the New Testament. The New Testament was written a book at a time. Here is one book, then another, and another, and another. Finally, we have all of the twenty-seven books written. The "perfect" is now come. The *whole* of the New Testament is here! Is the whole scriptural? Yes, it certainly is. Why? Simply because each of the parts — each of the individual books — is scriptural. Why do *you* believe that entire — the whole — New Testament is inspired? Simply because you believe each of the individual parts is inspired. You believe the whole is scriptural because all of the parts are scriptural. James, in James 1:25, refers to the "perfect" law of liberty — the whole, the complete law of liberty. Now there is scriptural proof, and I want to emphasize that gospel preachers have always known that truth.

This truth is necessarily inferred from the way the Scriptures have revealed the truth on various subjects. You cannot find all of the plan of salvation in one passage. You prove the whole of the plan of salvation is scriptural by proving that each of the parts is scriptural.

How do we find proof that our Bible classes are scriptural? We don't find any place in the New Testament where the elders of a church sat down and decided to have simultaneous

classes at 9:45 on Sunday morning, with men teaching some of the classes and women teaching some. An example of such — with all of the details — simply isn't there. How, then, do we know that such is right? Simply because each and every part — every component part — of the whole situation is scriptural. None of these brethren who now oppose scriptural church cooperation and orphan homes have ever denied that truth until they had to meet this argument on church cooperation and orphan homes. If you can go back beyond the fall of 1955 and find where any gospel preacher ever opposed it, you will greatly favor me by letting me know about it. I can show where some have opposed it *since* then — since 1955. But I can show it to you only on these two subjects: church cooperation and orphan homes.

I have read this statement before in this series of lectures, but I want to read it again tonight. It states the major premise of my syllogism, using a little different words. I want to read this statement, which states the truth, from Brother Foy E. Wallace, Jr., as he preached in a meeting in Houston, Texas: “. . . to launch the mighty plea to abandon party names, party creeds, party organizations, and upon the right creed, the right name, the right doctrine, the right worship such as is taught in the New Testament itself, to restore the primitive apostolic church, the which would be neither Catholic nor Protestant, but scriptural and therefore divine. There is no other basis for Christian unity, scriptural unity, and there is no other way to establish the identity of the primitive apostolic church.” What did he say? He said there is no other way to establish the identity of the primitive apostolic church! Do *you* believe that? I do. I believe that is the only way you can establish the identity of the church — just like Bro. Wallace said. That is in harmony with what I said in my major premise. I believe the only way you can prove the identity of the church is by proving all the parts of it are scriptural. Then you

know the whole is scriptural. But let us read further from Brother Wallace, "The wrong creed, the wrong doctrine, the wrong worship, the wrong organization and the wrong name could not possibly result in the right church. But the right creed, the right doctrine, the right worship, and the right organization and the right name, for a like reason, cannot be the wrong church."

Friends, what has Brother Wallace said? He has said that if the parts are not scriptural, then the whole cannot be scriptural. He has further said that if the parts *are* scriptural, then the *whole* cannot be *unscriptural*! He has made that argument as it pertains to the identity of the church, and, of course, it applies equally well to other Bible subjects — church cooperation and orphan homes, for instance.

I have proved from the Bible that the Major Premise is true. I have also shown that those who oppose my proposition admit its truthfulness on other subjects. Logically, they should accept it on this as well. Many preachers are happy to accept and use this argument — I know this from actual experience with some of them — to prove that it is right for a church to take money out of its treasury to pay them, but reject the very same argument when others want to use it, to prove it is right for a church to take money out of its treasury for the support of orphan children. May God have mercy on such men.

I have proved the validity of the syllogism. If I can now prove that the minor premise is true, I will have proved my proposition that it is right for a church to send funds to Boles Home so that the needs of orphans might be adequately supplied.

PROOF OF THE MINOR PREMISE

Friends, you will remember that the minor premise reads as follows: "The total situation described in my proposition is a total situation the component parts of which are scriptural."

By that I simply mean that every single thing involved in the situation of a church's sending funds to an orphans home so that the needs of those children might be supplied is scriptural. That being true, it cannot be wrong for a church to send it. If I can prove this premise to be true, my argument amounts to a demonstration, as the dictionary pointed out. The argument will be just as sure as if I told you that a letter is in an envelope in a trunk you would know that the letter is also in the trunk. The total situation described in my proposition involves the following points, or component parts:

COMPONENT PART NUMBER ONE

“Recognition of the fact that God has given the church an obligation to orphans.”

I'm afraid that at times brethren have let the idea creep in upon them that they are perfectly safe and acceptable in the sight of God if they do *nothing*. That is the tragic error made by one of the men in the parable of the talents. (Matthew 25). But I'm going to take the time tonight to read some scriptures which I hope will find lodging place in your hearts to show you how very much emphasis God gives to our caring for the needy. The Bible plainly teaches that if a man says that he loves God, while he does not love his fellow man, he is a liar. (I John 4:20).

God has always demanded that His people be a friend to the poor. One cannot fall down at this point and still be pleasing to God. Pure negativism will not save one's soul. There are many people who are trying to go to heaven exclusively upon what they are *not doing*. There is a negative aspect to Christianity, but it is not all negative. God expects us to *do* something. Now will you not listen carefully and reverently to God's word upon this matter?

These first passages emphasize that God has always demanded that His people be a friend to the poor. Although the Old

Testament is not binding on us today as a specific law, yet we can learn much of God's attitude in this from the Old Testament, as well as the New.

Job 22:6-9: "For thou hast taken pledges of thy brother for nought, And stripped the naked of their clothing. Thou hast not given water to the weary to drink, And thou hast withholden bread from the hungry. But as for the mighty man, he had the earth; And the honorable man, he dwelt in it. Thou hast sent widows away empty, And the arms of the fatherless have been broken."

Prov. 29:7: "The righteous taketh knowledge of the cause of the poor; The wicked hath not understanding to know it."

Prov. 28:27: "He that giveth unto the poor shall not lack; But he that hideth his eyes shall have many a curse.

Psm. 41:1: "Blessed is he that considereth the poor: Jehovah will deliver him in the day of evil."

Matt. 5:7: "Blessed are the merciful: for they shall obtain mercy."

Mk. 14:7: "For ye have the poor always with you, and whensoever ye can do them good: but me ye have not always."

Matt. 25: — You can't be "safe" by doing nothing!

Jas. 1:27: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

Jas. 2:13-17: "For judgment is without mercy to him that hath showed mercy; mercy glorieth against judgment. What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, God in peace, be ye warmed and filled; and ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself."

Prov. 21:13: "Whoso stoppeth his ears at the cry of the poor, He also shall cry, but shall not be heard."

Isa. 1:17: "Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

Job 31:16-22: "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel alone, and the fatherless hath not eaten thereof (Nay, from my youth he grew up with me as with a father, And her have I guided from my mother's womb); If I have seen any perish in want of clothing, Or that he needy had no covering; If his loins have not blessed me, And if he hath not been warmed with the fleece of my sheep; If I have lifted up my hand against the fatherless, Because I saw my help in the gate: Then let my shoulder fall from the shoulder-blade, and mine arm be broken from the bone."

Acts 20:35: "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."

Gal. 2:10: "Only they would that we should remember the poor; which very thing I was also zealous to do."

I Jno. 3:17,18: "But whoso hath the world's goods, and beholdeth, his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth."

Matt. 7:12: "All things therefore whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets."

There are many poor, destitute children and widows in the world today. To *these*, someone sustains a responsibility! Who is it? Both churches and individuals:

Gal. 6:10: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith."

I Tim. 5:16: "If any woman that believeth hath widows, let

her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed."

Eph. 4:28: 'Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that at need.'

Friends, dare anyone here tonight question the obligation which we, as children of God, sustain to the poor. I wonder just how pleased you are with how much has been done by churches of Christ in this matter. Are we known far and wide as benevolent people? We ought to be so known, but are we?

Not long ago someone told me about a fellow who was baptized into Christ out of a sectarian group which taught salvation by faith only. After he had been in the church for some time, he made this observation, 'Well, I left a group which taught dead faith but practiced live faith; I entered a group which taught live faith but practiced dead faith.' He said this because of the little effort being made in the care of widows and orphans. It is one thing to talk about live faith and another thing to live in harmony with the principle involved. Let me ask you, brethren: can you give a powerful explanation of the fact that the Bible teaches that men are saved by a living, active, obedient faith? If so, how well are you living in harmony with that truth?

Let me emphasize these points in connection with those who oppose orphan homes such as Boles and Childhaven: (1) there is not an orphan home in the world which they endorse; (2) yet they admit church responsibility in the care of orphans; (3) and they admit that a child cannot be adequately cared for without having or being a part of a home; (4) they are not trying to start an orphan home; (5) if they did start one, they would have to level against it the same sort of objections which they now level against the homes among us.

But, brethren, these passages which I have read teach something. What do they teach? They teach that we have an obli-

gation to the poor. God has always emphasized that the care of the needy. In the next place, we learn from these passages — for instance, Galatians 6:10; James 1:27; Acts 20:35; Acts 11:27-30; II Corinthians 8:1-5; I Corinthians 16:1,2; Romans 15:26-28 — that churches have an obligation in the visitation of orphans. Note that the Galatian letter is written to the “churches” of Galatia. (Galatians 1:2). Note further that II Corinthians 8:1-5, the “churches” of Macedonia gave “beyond their power” that the needs of the poor might be supplied. That wasn’t the only thing involved in that, but it was involved. These, and other, passages clearly establish church obligation in this matter.

Remember, the only way this argument can be overthrown — in the light of my proof of the validity of the syllogism and the truthfulness of the major premise — is to either: (1) find something wrong with one of these component parts which I set forth; or (2) find an unscriptural component part which I have not listed. It will not suffice merely to find a component part which I have not listed — if such a part could be found, it would have to be proved to be *unscriptural!* Otherwise, I could simply add it to the list of component parts already listed. I am not anticipating that anyone will be able to do such, but I am simply showing the task which faces anyone who would seek to overthrow this argument. Personally, I believe this audience too intelligent and honest to be misled by such appeals to ignorance as the efforts to rid themselves of this argument (as some men have done) by crying, “Sillygism.” Really, I am ashamed that anyone in the church of Christ would resort to such.

So, if you are going to deny this argument, which of these component parts is to be your point of opposition? Surely not here; surely not at point number one. Surely you are not to deny church obligation in the care of orphans.

COMPONENT PART NUMBER TWO

“Recognition of the fact that God has not specified the details as to how a church is to meet its obligation in connection with orphan children.”

Of course, Bible teaching upholds the idea that a child needs a home to be adequately cared for. Perhaps, in some sense, that could be considered a “detail.” But even granting this, God has not specified the details of whatever home may be involved, so long as no scriptural principle is violated.

Note this vital principle: when God gives an obligation and specifies the manner by which this obligation is to be met, then the manner becomes as binding as the obligation. However, when God specifies the obligation but does not specify the details as to how this obligation is to be met, then the details involved in meeting this obligation are left to the realm of human judgment and expediency.

Now, then, God has placed the obligation of the visitation of orphans upon the church, but He has not stipulated all of the details as to just how that obligation is to be met. If He has so stipulated, you just name the passage for me which contains those details. It cannot be done. That means that there are some things involved in it that are left up to human judgment. It involves expediency, aspects of advantage, so that it might be done in the best way. This is the ground upon which we defend our right to use blackboards, workbooks, and so forth. I don't need to say any more on that point, I know.

Is there anyone here tonight who would try to make this point his ground of opposition? Surely not. Surely there is no one here who does not see the truthfulness of this point.

COMPONENT PART NUMBER THREE

“Recognition of the true meaning of the word ‘orphan’.”

The word ‘orphan’ in our English versions is from the Greek word ‘orphanos.’ This word occurs twice in the New

Testament: John 14:18 and James 1:27. The word means: "Bereft of parental care and guidance."

Some have thought that unless a child's natural parents are dead that he is not properly an object of care. But this is a false idea. A child may become an "orphan" in ways other than by the death of his parents. He may become an orphan by the divorce of his parents, or by the dereliction of his parents. He may be deserted. The children in the various homes come under these categories. They are, therefore, "orphans," in compatibility with the scriptural meaning of the term "orphan."

No informed person will question this, and I do not believe that anyone here tonight will do so. If you are going to object to the homes among us would you make this point your point of objection? Would you say that a child whose parents are dead is a proper object of care, but one whose parents are chronic drunkards and have deserted him is not a proper object of care? I cannot believe that such could be true of any of you. May God help the person who would make such a distinction.

COMPONENT PART NUMBER FOUR

"Recognition of the fact that God's love extends to all men."

Sometimes we hear objectors to the homes cry: "There are some children in the home who are not Christians. The church is not to help anyone who is not a Christian." Sometimes they try to extend that to children whose *parents* were Christians. We will deal extensively with this point when we take up "objections to the homes" tomorrow night. Right now, just let me say, "God have mercy upon people who have such a perverted sense of what is involved in Christianity." Right now, I want to offer you the scriptural proof that God's law of love extends to all men.

In Matthew 5:43-48, we read: "Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy:

but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye shall be perfect, as your heavenly Father is perfect." The word "perfect" here means "whole, entire." We must be complete — not lacking — in our attitude toward our fellow man. That means we must do good to our enemies as well as to our friends. Let's just draw this on the blackboard. This will explain God's law of love.

Now, right here is God. Down here below is the totality of man. On the left side of this totality will be the "just"; on the other side will be the "unjust." Upon whom does God send the physical blessings of sunshine and rain? Upon the just only? Of course, not. But upon the unjust as well as the just. You know: that just doesn't fit the theory of some brethren. They say we can't send funds to the homes because there are some children in the homes who are not Christians yet. But the lesson here is: to be sons of God, you must be "perfect" as our heavenly Father is perfect. This involves doing good to the unjust as well as to the just. The principle is: do good unto all men especially those of the household of faith. That is the very thing taught in Galatians 6:10.

Then, in Luke 10:25-37, we have the story of the Samaritan ministering to the needs of the man who was beaten, robbed and left in the road. You will recall the background of Jesus' having told this story. Jesus had taught the people to love God and love their neighbor by telling the lawyer that he had given a correct answer when he had set such forth. But the lawyer sought to justify himself and asked, "And who is my neighbor?" This account shows all of us the foolishness of our

trying to justify ourselves when we fail to do what the Lord wants us to do. This man knew all along who his neighbor was. He proved that later on, as Jesus told this story to make him admit it. The priest and the Levite went by on the other side, but a Samaritan helped the man. Samaritans and Jews were enemies, but he helped the man anyway. He was moved with compassion, bound up the man's wounds, and carried him, by means of his own beast, to the inn. And he took care of him. On the morrow he gave the inn-keeper money and told him to care for the man. He further said if he had to spend any more he would take care of that when he returned. The Jews, as a usual thing anyway, would help only another Jew. Because of this they were known as haters of mankind. Alfred Ederheim, in his *Life and Times of Jesus the Messiah*, tells about that very point. This story of the Samaritan strikes at the very heart of that ungodly doctrine which has been espoused by some in the Lord's church today.

Not long ago, I listened to a man in debate who declared that the church could help no one who was not a Christian. He later modified this to say, "Children whose *parents* are Christian may be helped." Of course, he could produce no scripture which even hinted at such a distinction. But, brethren, can you imagine the God of heaven looking down upon two little ragged, hungry, cold, and naked three-year children and tell the church: "You may help the one with the blond hair because her parents were members of the church, but you must turn the other one away, out into the cold, because her parents were not Christians." I'll tell you, brethren, if you can digest that, you have a mighty strong stomach. But I'm happy to tell you that the God whom I serve is *not* that kind of a God! And I consider it to be a terrible thing to accuse God of such an attitude. Don't you believe it for a minute! And don't you believe that the church can't help little orphans — even if they are not Christians or their parents not Christians!

If you are going to object to the homes, will *this* be your point of objection? I can't believe that it will be. But if not here, then where?

Perhaps some are ready to cry: "Oh, you are appealing to the emotions of men!" I plead guilty. There is a place for the emotions in Christianity. I am made to wonder at times if some men haven't lost all feeling. Yes, Sir, if the condition of a little three-year-old child without parents, food, clothing and so forth, doesn't touch your heart, then, brother, you are in bad shape! You are not a "son of God" as Jesus explained it in Matthew 5:43-48.

COMPONENT PART NUMBER FIVE

"Recognition of the fact the church and the home are two distinct institutions — Each of these institutions being all-sufficient to do what God has authorized it to do."

In each of these institutions — the church and home — there is an oversight-subjection relationship. In a church, *elders* are in oversight. Passages which prove that are: Acts 20:28; Hebrews 13:7,17, and I Peter 5:1,2. "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; . . ." (Hebrews 13:17). Members of a church are to recognize that the elders have "the rule over" them. "Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops (marginal note, "overseers"), to feed the church of God, which he purchased with his own blood." (Acts 20:28, ERV). Elders are authorized to serve as overseers over only one institution: a church! But they do have authority in matters of expediency there. If they want to have a "located preacher" working with the church, they have the right to have him there. On the other hand, if they do *not* want a "located preacher" working with the church, they have the right *not* to have one. And some of these preachers need to learn that!

The preacher is under the oversight of the elders just the same as are all of the rest of the members in a church. If the elders don't want a preacher taking money out of the treasury — for his wages — every first day of the week, then that's their business. It's just a matter of expediency to have a located preacher anyway. Some of these brethren are always crying for others to give up cooperation and orphan homes because they involve *some* matters of expediency. But I haven't heard any of them asking others to give up their work as a located preacher. Have you? I heard Brother Garrett, and some of that group, make that plea, but I haven't heard of these now working so zealously against the homes and cooperation. Have you? Wonder why?

It appears to me that some of these preachers need to re-study this matter of the preacher under the oversight of the elders. Some of them seem to have the idea that there are two realms of authority in a congregation: (1) the authority of the elders, and (2) the authority of the preacher. They seem to conceive of this as involving two realms of authority of equal power. I have heard this declaration: "No elders are going to tell me when to preach, where to preach, how to preach, how long to preach, and so forth." As I listened to him, I wondered just what he thought elders could tell him about his work as a preacher. Brethren, it seems to me that churches need to awaken to this idea of *evangelistic* authority which is growing up among us.

Anyway, my point is made: in the church — that is, with a single congregation — there is the oversight-subjection relationship.

There is also an oversight-subjection relationship in the home. Parents are in the oversight; children are to be in subjection. "Children, obey your parents in the Lord: for this is right." (Ephesians 6:1). "Children, obey your parents in all things: for this is well pleasing unto the Lord." (Colossians

3:20). "And he went down with them, and came to Nazareth; and he was subject unto them: . . ." (Luke 2:51). The "them" refers to his *parents* (v. 41). In Ephesians 5:22-23, a clear distinction between the home and the church is set forth. Parents, not elders, are divinely authorized to serve in a capacity of oversight in the home.

Much of the confusion in the minds of some brethren is at this very point: they have confused the home and the church. They have tried to make a home out of the church. They try to uphold an "arrangement" for caring for orphans which is really a home but they refuse to call it a home. Brethren, Boles Home is not a church; it is a *home*. The home has certain obligations laid upon it, and it is all-sufficient to perform or meet those obligations. But the *home* is *not* all-sufficient to function as a *church*. Members of a home may be members of a church, but that doesn't mean that the home, as such, functions as a church.

In the same way, the church has certain obligations laid upon it, and it is all-sufficient to meet those obligations. But, I'll tell you one thing: the church is *not* all-sufficient to do what God has *not* authorized it to do — and God hasn't authorized the church to function as a home. When men, or women for that matter, function as *parents*, they are not functioning as *elders*. When they function as parents, they are not functioning in a church capacity but in a home capacity. If brethren would just see that one point, I believe that almost all, if not all, of this controversy would be over. I'll deal with that point in detail tomorrow night. But before I leave this point, let me put it on the blackboard for you.

This circle represents the church. Here are the elders in oversight; the members in subjection. Over here, this circle represents the home. The parents are in oversight; the children are in subjection. Elders cannot, as elders, take over in the home and function there. The same men who are elders

may serve in place of parents, being legal parents, but when they do so, they function as parents — not as elders. So it is with parents. A man who is a parent in a home may serve as an elder in a church, but when he is functioning in oversight of a church — along with the other elders, of course, — he is *not* functioning as a parent. No trouble is encountered on parents functioning as parents over a church. Why can't brethren as easily see the matter when it involves elders functioning as elders over a home?

COMPONENT PART NUMBER SIX

“Recognition of the fact that the needs of an orphan child cannot be adequately met without its having, or being a part of, a home.”

By divine right, every child is entitled to have a home. A child cannot be adequately cared for without his having, or being a part of, a home. The needs of a child are: food clothing, shelter, secular education, religion education, recreation, medical care, discipline, guidance, love, and custody. When you supply these things, you supply or provide a home, regardless of what you might call. It is still a home.

Brethren, a child needs these things. He cannot develop properly unless he has them. A child needs recreation; he cannot develop properly without having recreation. He needs secular education. He needs love, guidance, counsel, and many times he needs a good hard spanking. He does not develop properly unless he gets these things. He will not develop as he should in body, mind, and spirit unless he gets them.

Surely, no one in his right mind would deny that a child must have a home to be adequately cared for. And when you supply these things, you supply a home. The scriptures which I gave on the previous point sustain this. This point grows

out of the information given in these scriptures: Ephesians 6:1; Colossians 3:20.

Is this to be your point of opposition. Don't be so foolish, my brother, as to take the position that a child doesn't need a home. And that's all Boles Home is: a home.

COMPONENT PART NUMBER SEVEN

“Recognition of the fact that a home can scripturally meet legal requirements.”

Of course, this doesn't mean that a church may scripturally meet just any and every legal requirement which a government might set forth in order for a home to operate. It is conceivable that a government could pass a requirement which brethren operating a home could not scripturally obey. For instance, it is conceivable that a government might require that every home caring for orphans must pay allegiance to the Pope. That could not be obeyed scripturally.

But, brethren, this is a simple matter. A church can meet legal requirements; a home can meet legal requirements. In fact, a home might be involved in some legal matters which the state *allows*, or *recommends*, but does not *demand*. But apparently some brethren have the idea that just anyone who wants to, can start a child-caring agency — an orphan's home — and without meeting any requirements at all and still have the approval of the state. Just think what a “black-market” there would be in innocent little children if such were the case. Personally, I'm deeply grateful that the state has a hand in the regulation of such matters. It would be a terrible tragedy if it didn't. Just the other day Brother Deaver took a paper down to the State Welfare Board, their district office, that is, and asked them about an article which had appeared in a religious journal. In this article, a fellow was setting forth what he thought churches ought to do in a certain situation. The Welfare department said they wouldn't allow what he pro-

posed. Brethren when you start in the child-care or child-placing business, there are some requirements you are going to have to meet.

There are some matters, legal matters in which there is no inherent sin.

1. There is no inherent sin in having a board. The board stands in loco parentis, in place of parents. The law demands a recognized governing body. Some states require incorporation; Tennessee, for example. And, brethren, there isn't anything wrong with a home being incorporated. Even if a state doesn't require a home to be incorporated, it would still be a wise practice because of good business principles and protection. Let me ask you this: if being incorporated is inherently sinful, why isn't it sinful for churches to be incorporated? These preachers who oppose the homes do not oppose churches being incorporated? Why this difference? Why is it right, in their sight, to incorporate churches but sinful to incorporate homes?

2. There is no inherent sin in being incorporated. I brought that in on the other point, but let me make a separate mention of it. I have noted in debates on orphan homes that, at times, these opposers will make it appear that incorporation is their point of opposition. Yet when you begin to show that incorporation is all right, and that they themselves do not oppose incorporation on matters other than an orphan home, they cry, "Incorporation is not the issue." They remind me of these fellows who oppose "located preachers." If you prove "stay," they jump to "pay." If you prove "pay," they jump to "can't preach the gospel to the church," and so forth. The truth of the matter is, it seems to me, these men do not know what they think is wrong with the orphan homes. They do know they are "agin" 'em. They know that. But they don't know just what it is that's wrong. When you talk to one of them, he says, "So and so is wrong." Later on in the conver-

sation, he will change his mind about what's wrong. Then if you talk to another fellow, he says that what the first fellow objected to is "not the issue." I wonder if any of them know what "the issue is"? Brethren, there's nothing wrong with a home's being incorporated. What is a corporation, anyway? Well, here's what Webster's International Unabridged Dictionary says about it: "A corporation is an artificial being, invisible, intangible, and existing only in contemplation of law." These preachers don't object to incorporation when it is involved in providing them a house in which to live. But they object to it in connection with the care of orphan children. Personally, I am convinced that not many brethren are going to be misled by such inconsistency.

3. There is nothing inherently sinful in having a charter. This is just something else involved in legal matters. This is a legal requirement, and the law demands a clear statement of your purposes and policies. If you seek to be a child-care agency, you can't just stick a sign up in front of your door and say, "Bring on the children." The state won't let you do that. The state has *laws* in reference to these matters. They demand that you get a charter, that you be licensed. They want you to say what you intend to do, how you intend to do, and so forth. They will want to know what sort of physical facilities you have. And they'll come and examine those facilities. If you don't have proper facilities, they won't allow you to operate. And that's the way it ought to be — for the protection of the children. Romans 13 teaches us that we are to meet legal demands, when there is no conflict with the law of God, and there is no conflict with the law of God in being chartered. If so, where is that law which is violated? I Peter 2:13-17 teaches us that we are to be in subjection to the higher powers. In Matthew 22:21, Jesus said, "Render unto Caesar the things that are Caesar's . . ." Now what does that mean? It means that when the law says for us to do anything, we are to do it,

unless it contradicts God's law. Acts 5:29). The law demands a license, a recognized governing body, and in some instances incorporation. And there isn't anything inherently wrong with any of those things. So I say that the homes have a scriptural right to meet legal demands, and even some things that are not actually demanded in some states, but are suggested or recommended.

Brethren, a thing that is right does not become wrong because it is made legal. Some of the things these men plead for will not even be allowed by the state. The best way for them to get educated in this matter is to try to start an orphan home. But they haven't done that yet and, personally, I don't look for them to start one. If they do, they'll have to object to it just like they do to the ones now in existence, because if they get one set up it is going to have to meet some requirements set up by the state.

COMPONENT PART NUMBER EIGHT

"Recognition of the fact that Boles Home is a home."

Most of the confusion on this question would disappear if this one point were understood. The Bible recognizes a clear distinction between the church and the home. (Ephesians 5:22-33). The homes have been so woefully misrepresented that many brethren do not know what to think about them. But, brethren, Boles Home is not a church. It is not an integral part of a church. It is simply a home. At Boles, the children are adequately cared for with food, clothing, shelter, medical, secular education, religious education, recreation, discipline, guidance, love, and custody. When these things are provided, you have a home. It is scriptural to have a home for children. Such is involved in the instruction given to us: Galatians 6:10 and James 1:27.

COMPONENT PART NUMBER NINE

"Recognition of the fact that a church may send funds to this

home so that the needs of orphan children may be supplied."

There are numerous passages which set forth obligation in this matter of the visitation of orphan children. Among these are: Galatians 6:10; James 1:27; II Corinthians 8:1-5; Acts 6:1ff; Acts 20:35. These passages do not teach the church to function as a home. Rather they teach the church to see that the needy have their needs supplied. It is right for a church to send funds to a home so that the needs of destitute people might be supplied. No doubt, that is what happened in Acts 6. The elders did not take over and manage the homes of the needy involved there, but they did send them what they needed. In the case of orphan children that involves also supporting someone who functions as the parents of those children. So, it is clear that this point is scriptural.

Now, if you are going to object to the homes among us, is *this* going to be your point of objection? If so, then you'll have to object also to a church's sending to a private home which is in need. You'll have to object to sending to a private home in which orphan children are being cared for. But you know that would be ridiculous, don't you? Well, it is just as ridiculous to object to a church's sending to a home like Boles.

CONCLUSION

First, let me give a brief summary of what has been done in this lecture tonight: (1) I have set forth the proposition which I was to prove; (2) I set forth the syllogism which I was to use in proof of that proposition. I have proved the syllogism was valid, so that if the premises of the syllogism are true, then the conclusion must be true; (3) I proved the major premise was true; and, last of all, (4) I have proved that the minor premise was true by proving that each and every one of the component parts of the total situation described in my proposition is a scriptural component part, and therefore, (5) the

only conclusion to be drawn is: my proposition is a scriptural one; my proposition states the truth.

Finally, let me make an appeal. Recognize the truth of these matters. Recognize the great emphasis which God has placed upon the care of widows and orphans. And recognize that it is scriptural for a church to send funds to a home such as Boles Home so that the needs of children might be adequately supplied.

LECTURE NUMBER FIVE

OBJECTIONS TO ORPHAN HOMES CONSIDERED AND REFUTED

Brothers and sisters in Christ, it has indeed been a pleasure to me to be with you in this series of lectures this week. I want to commend this congregation and its elders for planning such a series. I want also to commend every one who has attended for their interest in matters spiritual. Especially do I want to commend those who have listened so attentively. I cannot recall having spoken to more attentive audiences than the ones which have characterized these meetings this week. I hope that all of you have listened with open hearts and receptive minds. I know that it is possible for a person to develop such an attitude of mind that he cannot be helped. I have had discussions, both public and private, with men in the church who opposed simultaneous Bible classes. It was my impression, as I talked to some of them, that they were beyond help. Their minds were closed to any new evidence.

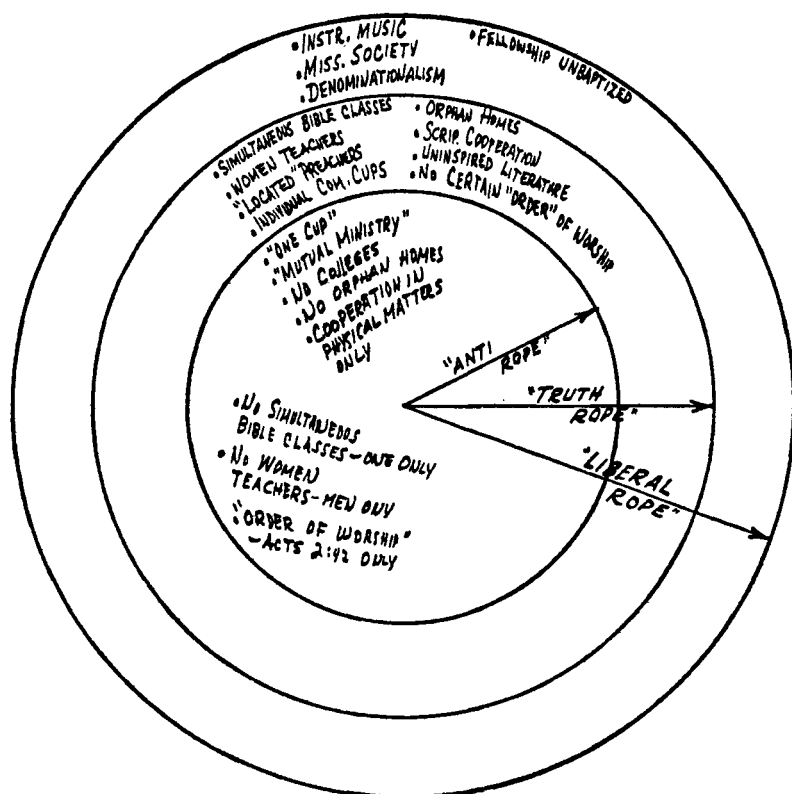
I am not saying, of course, that a man shouldn't have conviction. I am not saying that he shouldn't feel certain of his position. But I am saying that all of us should always be willing to carefully and prayerfully examine new evidence which may be presented on a given subject. I trust that such an attitude characterizes me. It must, or I will lose my soul unless I repent. We all need to recognize that we might fall into that category, so I plead with you to open your heart and examine the condition of your life.

I hope that you have been taking scripture references which have been cited from time to time and that you have been bringing your Bible and reading these passages along with us as we read. Those of you who have attended from night to

night know that our points have been based upon the Scriptures.

FIRST LECTURE IN THIS SERIES

You will remember that on the first evening, we studied the two extremes by the church: (1) the extreme of "liberalism" and (2) the extreme of "anti-ism." To show that, I used this simple illustration.



Here is a mountain which is flat on top. The flat top of this mountain, in our illustration represented Bible ground;

that is, it represented authorized action. Over on this side — away down here on these rocks — was “liberalism,” the upholding of at least some practices which are not authorized by the Bible. Such as: instrumental music, the Missionary Society, denominationalism, and so forth.

Then on the other side — away down here on these rocks down here — was “anti-ism.” This represents people who go to the opposite extreme from liberalism. Instead of upholding what Scriptures do not authorize, they condemn some things the Scriptures do authorize. Examples of this are: (1) condemnation of Bible classes; (2) condemnation of located preachers; (3) condemnation of individual communion cups; (4) condemnation of such church cooperation as that involved in the Herald of Truth! (5) churches sending funds to orphan homes so that the needs of orphan homes might be supplied. Usually such people are “reactionaries.” They have simply reacted from liberalism to the opposite extreme. Such reaction is something which all must watch. We must watch, for instance, that we do not react from “anti-ism” to the opposite extreme of “liberalism.”

MY OWN EXPERIENCE

I, myself, once entertained serious doubts about certain practices of church cooperation. I had read some of the cries, “To where will this practice go? If one can, all can!” and I doubted that such was scriptural. However, when I tried to write out in an affirmative way what I would uphold in cooperation, I saw that the same objection could be made to what I upheld. Honesty demanded that I make public my understanding of this matter. An abuse of thing is not an argument against the right practice of the thing. Brother Deaver and I had practice debates with one another, each of us taking first one side then another. We were not desirous that a particular “side” win; we only wanted to know which one was

right. We soon saw that this objection to church cooperation and orphan homes rested upon the same grounds as those made by the anti-class and the anti-preacher groups which both of us had been meeting in discussions, both public and private. Honesty demanded that we fight for what we now saw to be the truth. I do not believe that anything less than this would have been pleasing to God. When I made that decision, some told me, "Tom, you might just as well get ready for a barrage of personal abuse, for it will come." I could not believe that such would be true. I hastily denied that such would be true. I had confidence in the men who were opposing scriptural church cooperation and homes. I did not believe that they would do such. However, my eyes were soon opened. A veritable barrage of misrepresentation soon came. My first reaction to it was one of shock that gospel preachers would act in such fashion. My next reaction — and it remains my reaction to the present — was one of sorrow for these men. Truly, brethren, we ought to pray for them, and I mean that sincerely. If I know my heart, there isn't a single person in this world toward whom I hold malice. I would do anything that I knew how to do to help anyone — even those who have misrepresented me. At the same time, I recognize my God-given duty to oppose their false teaching with all of the power at my command that is in harmony with the principles of Christ. I must seek to show that he is in error and to uphold the truth. Abuse and misrepresentation is not going to stop me from doing that — from defending what I believe. The idea — held by some — that error will die out if ignored is just not true.

A TELEPHONE CALL

I had a telephone call this morning telling me that I had misrepresented matters about the card with the appeal for help on a television program. The caller insisted that the card had never been used in an effort to raise money for a television program. Whether the card was actually used was not the point

to the matter being brought up. The point was this: the card represented what these objectors believe. I used it to show that their objections against what I uphold in church cooperation can, with equal force, if indeed there be any force, be applied against what these men uphold.

However, I certainly never want to misrepresent anyone. So I made two long distance telephone calls today. One man told me just whom to call. I called the other man and he assured me that the card had been used in an effort to raise money for a television program. He said, "Brother Warren, I will sign a statement to that effect and get it into the mail to you today." So you can see that I have nothing to correct. The matter was correctly represented. I would have been happy to correct it if it had been misrepresented, but it wasn't. The point is: what was on that card correctly represented the views of these men. They say: "When it is for benevolence, send to the church. When it is for evangelism, send to the preacher." So I just took their own argument — "if one can, all can" — and applied it to what *they* uphold and showed that would allow all of the churches could send all of their money to one preacher to use on television work. The force of this argument hurt a young man quite a bit so he called me up to accuse me of misrepresentation. I asked him if what was on the card correctly represented his views, but he wouldn't tell me.

Brethren, I'm not surprised at such tactics. In fact, I have — in the past two years — grown used to such tactics. It seems to me that when these men face an argument they can't answer, some of them will attack the *person* who made the argument, rather than the argument itself.

Remember, also, the article from which I read the other night in which a preacher said individuals and churches were sending money to him so that he could preach over the radio and that he had the oversight of the program. I tell you, brethren, one of the main issues in this whole question is: who

will have the oversight of these radio and television programs, the elders or the preachers? Really, I am surprised to see these men coming so close to the Sommer-Ketcherside views on evangelistic authority. The more I listen to them and read after them, the more I am convinced that they are heading in that direction more and more.

*SOME INTRODUCTORY THOUGHTS ON OUR STUDY
TONIGHT*

It is a fact that some among us object to the orphan homes. There have always been men to object to good works and I suppose there always will be such men. Sometimes opposing their efforts turns out to be a very unpleasant task because of some of the tactics they use, but it is a task which must be undertaken and accomplished anyway.

I propose to show, in connection with these objections, one or more of the following: (1) The objection is not true of the homes; (2) there is nothing wrong with the point which they use as a ground of objection, the point is scriptural; (3) the objector is not consistent in making his objection; he accepts the ground of his objection on other matters.

OBJECTION NUMBER ONE

“I object to the home because it is an institution separate and apart from the church.”

You know, brethren, really the hardest job in this whole business is to pin down one of these fellows as to just what his objection to the home is. At one point in the discussion, he will declare that one thing is what makes the home unscriptural. At another point, he will admit that his first point of contention is scriptural and shift to another point.

It's just like our problem with anti-located preacher debaters. It isn't hard to answer their objection, *if* you can ever pin down just exactly what their objection is. If you prove “pay,”

they just jump and “stay.” If you prove “stay,” they jump to “can’t preach the gospel to the church.” And so on and on it goes.

So it is with these men who oppose orphan homes. If you ask them, “Just exactly to what do you object about the homes?” Perhaps he’ll say one point. But just a little later — after you have proved the point of his objection — he will admit that and jump to something else.

So, we hear them cry, “Boles Home is an institution separate and apart from the church.” Yes, Boles Home is an institution separate and apart from the church. Boles Home is not a church; it is a home. It is not an integral part of a church; it is a home. A church cannot have another institution as an integral part of it. A church is one institution, and Boles Home is another institution. Until this problem, I thought all preachers knew that a church and a home are not the same thing. A home cannot be a part of a church, and a church cannot be a part of a home. These men who object — who make this objection that we’re talking about right now — know that the church and the home are not the same institution. I have their clear statements to that effect.

The church is one institution. (Ephesians 5:22-33). If that passage doesn’t prove it to a man, likely you couldn’t prove it to him no matter what you did. The home is another institution from the church.

The church has its oversight-subjection relationship: (1) elders in oversight, and (2) all of the rest of the members — including the preachers — in subjection. The home also has an oversight-subjection relationship: (1) parents in oversight, and (2) children in subjection.

Acts 20:28; Hebrews 13:17; and I Peter 5:2 prove the oversight-subjection relationship in the church. Ephesians 6:1 and Colossians 3:20 prove the oversight-subjection relationship in the home.

Incidentally, while we are on this question of oversight and subjection, let me emphasize the fact that preachers — however much some of them may dislike this idea — are under the oversight of elders. A preacher works with a congregation, receiving a regular stipulated salary, preaching the gospel to the church and to the lost as a matter of expediency. If the elders should say, “Young man, you sit on the front seat. We will do the preaching here,” the preacher should sit on the front seat and listen. If they want his work to consist of knocking on doors while they, or other brethren, do the preaching in the pulpit, that is their privilege. It may not be good judgment in very many cases, but it is in their right. It is also their right to have him to preach in the pulpit. But, brethren, it appears to me that some preachers today have gotten the idea — from somewhere, not from the Bible — that they have as much authority as do the elders. Or at least that the elders do not have the right to make decisions in matters of expediency in their work. Anytime a preacher doesn't understand that, it is the job of the elders to straighten him out.

But back to our oversight-subjection point. Let's just draw this on the blackboard again; we had it on there last night.

Parents serve in oversight in the home. If elders, functioning as elders, can come over into the home and serve in oversight, usurping the role of parents, then why could not parents come over into the church and usurp the role of elders, if they wanted to? These objecting brethren have no trouble understanding that when it comes to the private home. They have no objection to a church sending funds to a private home, and the private home is an institution which is not a church; it is “separate and apart from the church.” Logic would demand that they either: (1) object to churches sending funds to *private homes* for the care of the needy on the grounds that they are separate and apart from the church, or else — if they are to continue upholding the sending of funds to private

homes, as they ought to uphold — then (2) they must cease objecting to churches sending funds to the orphan homse on the ground that they are separate and apart from the church. Logically, they should do one or the other.

Acts 6: beginning with verse one certainly *allows* a church to send to a home. The Bible does not give the details of what happened here, but this I know: if funds were sent to private homes there, the elders, functioning as elders, did not take over and manage those homes.

Let us suppose that a member of this congregation right here gets sick: He is unable to care for his family. The elders decide to send funds to his home so that he and his family might be cared for. When those funds are sent, do the elders, functioning as elders, take over and manage that home, spanking his children, telling the children when to get up in the morning, and so forth? No one has ever objected to such, so far as I know —except maybe a few real extremists here and there perhaps. So you see, brethren have upheld the idea of a church sending funds to an institution separate and apart from the church all along.

The homes of all of these preachers here tonight receive funds from the churchse. But their *homes* are not *churches*. So you see, they all uphold this idea, and their objection on this point isn't worth the snap of your fingers. Some of them will try to say that Galatians 6:10 authorizes only *individual* action in the care of the needy. But right back in verse six of that same chapter, they can easily find *church* action for paying a preacher! I cannot believe that many brethren are going to be misled very long by such as that. By the way, I would still like to see if these men who slyly ridicule the "component parts" argument will stand up like a man — if that is what he believes — and openly reject that argument and then proceed to prove his work as a "located" preacher. Yes, sir! And I would like to be there to ask him a few questions when he tries

it. Ask these fellows to prove their work as a located preacher.

How do they do it? By using the component parts argument just like they do on the identity of the church, the plan of salvation, and so forth. I would like to see one of these actually try to apply the objections which he is so fond of making to his own position.

OBJECTION NUMBER TWO

"I object to the homes because they are not under the oversight of the elders of the church."

This objection is closely akin to the objection we just considered, and it is just as easily answered. The homes are *not* under the oversight of elders functioning as elders. This is true, and it is as it should be. The Bible authorizes elders, functioning as elders, to serve in oversight over only one institution: a church. This is taught in Acts 20:28; I Peter 5:2. Where is the passage which authorizes elders to have oversight of a home? There isn't any. The same men may have oversight of a home, but when they do, they do not function as elders but as parents. Parents are over a home; elders are over a church.

The Bible teaches that a church may send funds to an institution which is not a church. Acts 6:1ff; Galations 6:10; and James 1:27 teach such, along with Timothy 5:16. Every child has a right to a home, and a church has a right to send funds to a home so that the needs of a destitute child might be supplied. How then can a righteous man object to an orphan home because it is not under the oversight of elders, functioning as elders.

If a man doesn't object to a church's sending funds to a private home, which is an institution separate and apart from the church and not managed by elders functioning as elders, then how can he object to an orphan home just because it is

not managed by elders functioning as elders? If a man upholds one of these and objects to the other on that same ground, then he is guilty of "special pleading."

I want to read a statement from the pen of the late Brother R. L. Whiteside. He is revered by all for his study of the Bible. He recognized that many preachers are guilty of a failure to use correct reasoning. Here is his statement: "Without taking part in the discussion between writers on logic as to whether it is a science or an art, or a combination of both, we shall for the present, consider it in its application to discourse as the art of correct reasoning. Every one uses logic, even though many have never looked into a textbook on logic. Perhaps no one has ever so mastered logic as to always reason correctly. But the more a person knows of the laws of correct reasoning, the easier it is for him to avoid fallacies in his own reasoning and to detect them in the reasoning of others. Not enough attention is given to the study of logic. In this matter our educators greatly err. There is no excuse for compelling a student to wait until he reaches the university to acquaint himself with the laws of reasoning. No preacher should be satisfied to go through life without studying logic. It might be a good idea for religious journals occasionally to give a series of logic lessons, because reasoning is so immediately connected with studying and teaching the Bible. One should be able to reason correctly both in learning and in teaching." (*Doctrinal Discourses*, p. 208.) Brother Whiteside, I feel certain, would have been ashamed of the efforts of these opposers to orphan homes to ridicule logic.

But I want to read some more from Brother Whiteside: "If your opponent is practicing some things that in principle are exactly like the thing he opposes, you may charge the inconsistency upon him with the hope of getting him to see the point and abandon his position." (*Ibid.*, p. 209).

That is the very thing that some of us have tried to do with

these opposers: help them to see that they condemn what they uphold and they uphold what they condemn. By doing this, we hope to persuade them to cease their objections.

I am in hearty agreement with the sentiments there expressed by Brother Whiteside. It would help the church a lot, and save a lot of trouble, if a few preachers would study a little logic and honestly use it. I recall an instance of a few years ago. I was having a discussion with an anti-Bible class man. One night they called on an old man — of their group — to lead the closing prayer. I had used the “component parts” argument on classes, just as I have used it in this series on cooperation and orphan homes. As the old fellow prayed he said, “Oh, Lord, save us from logic.” Can you actually imagine such a prayer as that? Little did he realize that he was praying, “Lord, save us from correct reasoning.” I felt sorry for the old fellow. No doubt he was sincere and just didn’t know any better. But I have heard the same sort of sentiment from these men who now oppose scriptural cooperation and orphan homes, and most of them are men who are educated enough that they ought to know better! One journal carried an article just a while back in which the position was taken that logic was not to be in connection with a study of the Bible. I would have been ashamed to publish such an article. Do you suppose that those men actually do not know any better than that, or are they simply blinded by prejudice?

I’m certain that you can see the foolishness of such an objection as this second one.

OBJECTION NUMBER THREE

“I object to the homes because visitation of orphans is an individual obligation — not a church obligation.”

Once again, I have already discussed an objection before I got to it. This has already been talked about quite a bit, yet it merits a little more of our attention anyway. I showed you that

Acts 11:27-30 authorized church action in the care of the needy. So, I showed you, does II Corinthians 8:1-5 and Acts 20:35. So also Galatians 6:10. The Galatian letter was written to the *churches* of Galatia. We must assume that everything in it authorizes *church* action — if it authorizes any action at all — unless there is some reason that such would be impossible, or could not be true. If you address a letter to *Tom Warren*, I am going to assume that everything in the letter which authorizes action,, authorizes *me* to do such — unless there is some good reason why it could not be that way.

In the same way, Paul wrote that letter to the Galatian churches, those churches were going to assume that everything in that letter which authorized action would authorize *church* action — unless there was some reason such would be impossible. Is there any reason for concluding that visitation of the orphans, or “doing good to all men,” is *impossible* as church action? Of course not! Then what is there to this objection? Not one thing.

I can't close this point without reminding you that these objectors — the ones who make this objection we're talking about right now — do not make that objection when it comes to Galatians 6:6 and their support as a preacher: Oh, yes, they're perfectly willing for *that* verse — in the same context — to be used to authorize *church* action. But verse ten just cannot be used as authority for church action in the care of the needy — according to them. You won't be misled by that, will you?

On James 1:27, they usually say, “This authorizes only individual action because of the use of ‘himself.’ This proves it refers only to an individual.” But I want you to note that they do not use such reasoning on Galatians 6:6. Why don't they say to the elders where they preach: “Brethren, Galatians 6:6 uses the expression ‘him’ in connection with the support of preachers. It is clear, therefore, that preachers are to be sup-

ported by individuals only — not by churches. There is no authority for a *church* to support a preacher. Preachers must be supported only by individual brethren.” Have you heard any of them make that argument? No? Wonder why? There is just as much sound reasoning to it as there is to their argument on James 1:27 and Galatians 6:10.

I’m sure you can see that there is nothing to this objection. Note further in Revelation chapters two and three. This expression occurs several times: “*He that hath an ear, let him hear what the Spirit saith unto the churches.*” Note also, for your own further study, these passages: I Corinthians 15:58; I Corinthians 16:1,2; Matthew 28:18-20.

OBJECTION NUMBER FOUR

“I object to the homes because the church is authorized to help only members of the church.”

Brethren, this is a pitiable objection. It is a shame to hear a man who professes to be a preacher of the gospel of Christ take the position that a church can help only members of the church. I listened to a preacher in debate just a little while back, and he took the position that a church would have to turn away a three-year-old child if its parents were not Christians. Think of it! I tell you, brethren, I have heard some ridiculous things, but that is just about as extreme an idea as a man could have. If these men could convince the churches of that idea, and it became known among men that such was the idea held by members of the church, the church would become an object of ridicule among men. I tell you, brethren, the Bible just doesn’t teach any such thing as that. Where is the passage of scripture which makes such a distinction as that? There isn’t any such passage. It was born in the imagination of these men. There is no scripture which makes such a distinction — as to whether we can help or not — between a little child whose parents were Christians and one whose parents were not Chris-

tians. The Bible does teach us that God's law of love extends to all men — to the *unjust*, as well as to the just. I explained that in detail last evening. Re-study Matthew 5:43-48 for yourself. What must one do to show himself a "son of God?" Do good to the unjust as well as to the just. We must be perfect, whole, entire in the sense of doing good to both classes of men.

Then, of course, you will remember Galatians 6:10 which teaches us to do good to men, especially to those that are of the household of the faith.

Who is willing to say that God's love does not apply to the church? What a ridiculous position that would be. Imagine the church of the living God not being motivated by love in its actions. I suppose that there isn't a society in the world in which men do not do good to their friends and to those who do good to them. But Christ points out that *His* people are to be distinguished by this mark: doing good to enemies as well as friends. Do good to the unjust as well as to the just. Not saluting only our brethren.

"Oh," they cry, "the *individual* Christian is to show those qualities. Individual Christians may help the little three-year-old orphans. But not the *church*." Then, individual Christians are to show the marks of *Christ* in their actions, but the *churches* are to bear the mark of Satan! Friends, such teaching as that is calculated to make infidels out of people — not children of God. Brother, if you can swallow that doctrine, after really thinking about it and studying these passages under consideration, then it seems to me that you could swallow almost anything. I just don't believe that very many people are going to go along with such an unchristian idea!

The story of the Samaritan in Luke 10:25-37 also emphasizes this truth about which I have just been speaking. Alfred Edersheim in *The Life and Times of Jesus the Messiah*, Volume II,

page 237, explains that the Jews were accused, and rightly so, of being haters of mankind because of their attitude toward men who were not Jews. They wouldn't help those who were Gentiles. That is the same basic attitude of these men today who are objecting to the orphan homes because there are some children in them who are not Christians, and whose parents were not Christians.

Is this objection a valid one? It certainly is not! In fact, it is contrary to the Bible.

OBJECTION NUMBER FIVE

"I object to the homes because they are human institutions doing the work of the church."

There are two things wrong with this objection: (1) a home is not a human institution, and (2) a home does not do the work of a church but of a home.

Brethren, let me give you a simple illustration which I believe will help you to see this point. Let us suppose that instead of my spending my life working with a church — as I am now doing — my wife and I decided to spend our lives in caring for orphan children, whose parents were dead, diseased, had deserted them, and so forth. Suppose we decided to take a large number of such children into our home and care for them, seeing that they received food, clothing, shelter, medical care, discipline, custody, love, guidance, secular education, religious education. Suppose further that we received funds from churches and individuals so that the needs of those children might be adequately supplied. Suppose further that officials of the state tell me, "If you are going to operate a child-care agency, a home, there are certain standards which you must meet. You will have to be licensed, you will have to have a charter." Some states would even require my home to be incorporated. Others would recommend such. Would there be anything wrong with my incorporating my home? Anything

wrong with getting a license, or in being chartered? Suppose I named my home The Warren Home. In fact, it is already named that! Is there anything wrong with that?

“Oh, no,” they say, “there wouldn’t be anything wrong with that.” Well, every component part or constituent element of Boles Home is in just such a set-up. What would that be? It would be nothing but a home receiving funds from churches so that the needs of children might be adequately supplied. That’s what *my* home would be — under the set-up I have just described. And that’s what the Boles home is: a home receiving funds from churches so that the needs of children might be adequately supplied.

And when that occurs, the *home* is not doing the work of a congregation; it is doing the work of a *home*! Why can’t all brethren see that? I simply cannot understand why anyone would have any trouble whatever in seeing that. Children are to be cared for in a *home*! Parents are over a home; elders are over a church.

In the next place, a home is not a human institution. God instituted the home, and He did so some 4,000 years before He instituted the church. ‘Oh,’ some one is ready to cry, “but that is not a *God-ordained* home! There is no husband-wife relationship in that home, or in the ones in charge — the Board.” Does a home have to have a husband-wife relationship between those in oversight in order to be a home? If so, then a widow does not have a home! If so, then Mary, Martha, and Lazarus did not have a home. If so, then members of the church who are in the same circumstances as Mary, Martha, and Lazarus could not care for orphan children, because children need a home — and according to these objectors, they did not even have a home. Just think how ridiculous that is.

Must there be a natural relationship among parents and children in order to have a home? If so, then Jesus did not have

a home. Joseph was His legal parent — not His natural parent. See Luke 2:41,48. There Joseph is called the “parent” and “father” of Jesus. A home can involve *legal* relationships, then. That is what we would have if I set up my home as I described a moment ago. That is what we have at Boles Home: a *legal* relationship among those who stand in *loco parentis* and the children. So it is just a home, doing the work of a home, and not doing the work of a church.

“Yes,” someone cries, “but human beings set up the home down at Quinlan, Texas.” Yes, I must admit that human beings had something to do with setting up that home down at Quinlan, Texas. But I mention that such does not prove it is a human institution doing the work of a church! Human beings — my wife and I — had something to do with setting up the Tom Warren home, and in that home children are cared for. I deny that my home is a human institution doing the work of a church! My home is a divine institution because God instituted the home. God does not come to earth and personally set up each and every home. But He instituted the home. That allows men and women to establish individual homes. Can it be that brethren cannot see that?

Human beings had something to do with “setting up” the church of Christ in Eastridge, Fort Worth, Texas, the one of which I am a member. The elders of the Riverside congregation planned the starting of a new congregation. They purchased the lots where the building was to be located. They made the necessary down payment on the new building. All of which required some legal permits. Is the church of Christ in Eastridge a human institution just because human beings had something to do with it? Of course not! Neither is an orphan home a human institution just because human beings had something to do with setting it up.

Parents, functioning as parents, operate in the home. Ephesians 6:1; Colossians 3:20; I Timothy 5:4,8,10,16. Elders func-

tioning as elders, operate in the church. Acts 20:28. When a home cares for children, it is doing the work of a home — not the work of a church. A church may scripturally help a home, but a church cannot scripturally function as a home. A church is not to operate in the field of secular education. If so, where is the passage which authorizes it? A church is not to operate in the field of recreation. If so, where is the passage which authorizes it?

Remember, the fact that a home has met legal requirements and that a legal relationship exists among parents and children, does not detract from the idea that the home is doing the work of homes, and receiving help from churches while doing so. Romans 13:1; I Peter 2:13; Luke 2:48,51.

OBJECTION NUMBER SIX

“I object to the homes because they are incorporated.”

Some objectors make this their main ground of contention while they declare that there is nothing wrong with churches being incorporated.

Let me call your attention to Romans 13:1-4: “Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good”

Next, I call your attention to I Peter 2:13,14: “Be subject to every ordinance of man for the Lord’s sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.”

So long as no law of God is violated, these passages teach, we are to obey the laws of the land. We are to render unto

Caesar the things that are Caesar's. (Matthew 22:21). We are to submit to the government when no violation of God's law is involved. In Acts 5:29, Peter said that we must obey God rather than men. But incorporation of an orphans home does not involve a violation of God's law. If so, where is God's law that is so violated? You can't name it. You can't point it out, I'm convinced. What is a corporation? Here's what we find in Webster's International Unabridged Dictionary: "The definition most commonly accepted by judicial decision in the United States is that of the Dartmouth College Case . . .

"A corporation is an artificial being, invisible, intangible, and existing only in contemplation of law." (Dartmouth College Case 17 U. S. 518, 636)." Note that this definition tells us that corporations exist only in contemplation of law. It offers advantage in business and legal matters, enabling the group to act as a unit with legal recognition.

Objectors are not consistent in their objections. They do not object to *churches* being incorporated. Almost every church today is incorporated, even the churches with which these objectors are currently laboring. They do not object to their own *businesses* being incorporated. They do not object to their own *publishing houses* being incorporated. Some of them form a corporation to publish a religious journal and various religious books. None of them object to that. They do not object to a *college* incorporating — at least not yet they haven't. I wouldn't be surprised to see them start that pretty soon. If incorporation is all right in all of these matters, just why is it wrong for an *orphans home* to incorporate? Brethren, it just looks to me like somebody is prejudiced against the orphan homes. There isn't another thing on earth to which they would object if it incorporated — except the orphan homes. Just why is that? Perhaps you can explain. I can't. Not from a logical standpoint anyway.

Some of these men say that they object because the corpora-

tion is "an organization between the church and the home." Sometimes they say this is not the corporation but the Board that stands "in-between." But that merits a separate point.

OBJECTION NUMBER SEVEN

"I object to the homes because of the organization which stands in between the church and the home."

This objection is based upon a figment of imagination. There is not such organization. There is no organization which "stands between the church and the home." Just because the home is incorporated and has a Board is no proof that there is "an organization in-between the church and the home." And these men know that. Why do I say they know it? Let me explain to you, and I'm sure you will agree with me.

Let me draw this on the blackboard. Here is a church and here is a church. Both of these churches are incorporated. Now let us suppose that one of these churches sends funds to the other church so that indigent saints in the receiving church might be cared for. Even these objectors agree that such cooperation is scriptural. They agree that one church can send funds to another church under the circumstances which I have just described. Do they believe that there is an organization "in-between?" No, they don't! Why not? If incorporation necessitates an "in-between" organization, why aren't there two such organizations in-between those two churches?

When it comes to Boles Home, they cry, "Look here, the church is to provide a home, but here is an organization in-between." They refer to the corporation. If such constitutes an "in-between organization" with Boles Home, why does it not do so when one church sends to another church? If it proved one, it proves the other. The truth of the matter is, it doesn't prove it with either of them.

I have confidence enough in the ability and sincerity of

brethren generally to believe that most brethren will see that without any trouble at all.

Suppose that a man — a member of this congregation — became so ill that he could not work. The church here sends to him so that the needs of his family might be supplied. Suppose that his home is incorporated. There's nothing wrong with that, and these objectors would admit such. Would it be wrong for a church to send funds to such a home? No. Is there an organization "in-between" the church and the home in this case? Not even objectors would say such. Then why is there an "in-between organization" between the church and Boles home? The truth of the matter is: there is no such organization.

One debater to whom I listened said, in explanation of the fact that a church may be incorporated, "A potato in a sack is still just a potato. Just so, a church incorporated is still just a church." Well, if a church incorporated is still just a church, why isn't a home incorporated still just a home? Boles Home was a home before it was incorporated. Why isn't it still just a home after it was incorporated? Romans 13:1-7 and I Peter 2:13-17 teach that a church may be incorporated, so long as no law of God is violated. And no law of God is violated when a church or a home is incorporated. So, once more, there is nothing to the objection which these men make.

OBJECTION NUMBER EIGHT

"I object to the orphan homes because they are parallel to the Missionary Society."

What they mean here is: whatever it is that makes the Missionary Society wrong is also true of the orphan homes. Whatever component part of the Missionary Society makes it unscriptural is also a component part of the orphan homes. Since this is their argument— and if they know just what is wrong with the Missionary Society, and the same thing is true of the orphan homes, why don't they just make that argument against

that component part of the orphan homes? Why bring another institution into the matter?

But I deny this, friends. I deny that what makes the Missionary Society wrong is also true of the orphan homes. What they usually do is this: (1) they declare, "We all know the Missionary Society is wrong." And this is true. (2) they declare, "The orphan homes are parallel to the Missionary Society." This *isn't* true. And all the evidence they set forth are a few points of similarity. We have all had to meet that old argument with the anti-class and anti-preacher groups for many years. Similarity does not prove identity. Just because two institutions are similar in a point or two does not prove that if one of them is wrong, the other is wrong — *unless* the component part which makes one of them wrong is also true of the other one. (3) they conclude, "Therefore, the orphan homes are also wrong." They assumed point two, without proof, and then draw an erroneous conclusion. They draw the conclusion that the orphan homes are wrong because they are parallel to the Missionary Society without having actually proved either one of them wrong. Did they prove they were parallel? No, they just assume that.

Well, what *is* wrong with the Missionary Society? Brethren, the Missionary Society is an ecclesiasticism that assumes to itself legislative powers which belong only to the churches. Let's draw a diagram of that on the blackboard. Here is a church, and here is a church. Over here is another church, and here is another church. Here in the center is the Missionary Society. Each of these churches sends a delegate to the Society.

Now, this church sends a delegate to the Society, and this church sends one. And these other two churches also send one. Churches A, B, and C have instructed their delegates to vote "No" on a particular problem before the Society. Church D, however, had instructed their delegate to vote "Yes" on that same matter. But you can see that the Society itself voted

“No” thus forcing a “No” vote on a church which voted “Yes” in that matter. Church D, being a member of the Society, is bound by that decision. This amounts to someone other than its own elders making decisions for that church. This is contrary to scriptural teaching. So long as that church stays in the Society, it must follow that decision or else be counted as disorderly. Its only recourse is to withdraw from the Society.

I explained to you last evening the difference between a mere messenger and a delegate such as these delegates to the Society. Delegates make decisions which are bound on the churches which sent them, thus usurping the powers which rightfully belong only to elders.

Boles Home is not parallel to this up here (pointing to the Society on the blackboard). Boles Home is not parallel to the Missionary Society. But Boles Home is parallel to this down here (pointing on blackboard to the foster home). Boles Home is parallel to the private home in which orphan children are cared for, but it is *not* parallel to the Society. Note this: if this foster home is incorporated — and there is no reason why it couldn't be — then what would be the difference between it and Boles Home? If you uphold one, logically you would have to uphold the other. If you condemn one, logically you would have to condemn the other. Note in each case you have churches sending funds to a home which is not managed by elders, functioning as elders, so that the needs of orphan children might be adequately supplied. Boles Home is parallel to the private home or foster home, and it is not parallel to the Missionary Society.

Boles Home is not a church. It is not an integral part of a church. Nor is it a part of an organization of churches. It is utterly ridiculous to say that a *home* is parallel to an organization of *churches*!

The truth of the matter is: objectors do not really believe their own contentions that the homes are parallel to the Society.

This is not said to impugn their motives; that is, to say that they deliberately misrepresent the matter. Likely they have just not thought through the matter. Note these points which show that they do not really believe that the orphan homes are parallel to the Society:

1. Right to exist. They believe that the orphan homes do have a right to exist so long as they are set up to be supported by individuals. They do not believe that the Missionary Society has a right to exist, even if it were set up to receive funds only from individuals.

2. Individual support. Not long ago, I read where a certain editor declared that he would throw his full support behind the idea of the homes being supported by individual Christians if they would refuse to accept funds from churches. He wouldn't say the same thing about the Missionary Society. If he would, I'll deny it and ask him for the scriptural proof of such. You see, they do not really believe that the orphan homes are parallel to the Missionary Society. If the component part of the Missionary Society which makes it unscriptural were also a component part of the orphan homes, then if the homes could be supported by individuals, then the Society could also be supported by the individuals. If the Society could not be supported by individuals, then the orphan homes could not be supported by individuals.

3. Church buy service. They say that churches may buy service from the orphan homes. But they deny that churches can buy a service from the Society. You see: they do not really believe the two are parallel. Sometimes you hear some of them say, "Sure you can buy a service from a Missionary Society; you can buy a book." This is merely a quibble. The question is: can churches buy the service which is characteristic of the Society? No, they cannot. So this is shown to be a mere quibble.

4. Fellowship. They are content to fellowship those of us

who believe in and support orphan homes, but they will not do the same for those who believe in and support the Missionary Society. Why not? Isn't it because they do not really believe that the homes are parallel with the Missionary Society?

5. Box in the Vestibule. The same editor whom I mentioned a moment ago set forth what he said would be the solution to the whole problem: put a box in the vestibule of the meeting houses of the churches so that individuals might put the funds which they wished to give to the homes in it. Would this editor urge the brethren to put boxes in the vestibules of the churches so that the Missionary Society might be supported? Of course, he wouldn't. Does he believe the homes are parallel to the Society?

When they are in debate on this question, they won't answer these questions. At least I haven't seen or heard any of them answer them. I have asked them in a couple of articles, but so far none of them have answered. It is because they see that they cannot answer and be consistent with their own arguments?

OBJECTION NUMBER NINE

"I object to the home because it is not a God-ordained home — there is not the natural parent-child relationship."

I discussed this objection thoroughly when I discussed objection number five. That objection, you will remember, was: the homes are human institutions doing the work of the church. You will remember that I pointed out to you that Joseph was the legal parent of Jesus. (Luke 2:41,48). I pointed out to you that Mary, Martha, and Lazarus had a home. (John 11:1-6).

A home involves the parent-child relationship, or the possibility of such a relationship. The parent-child relationship may be either natural or legal. A foster home in which a number of orphan children have been placed is still a home even though there is no natural relationship. But this point has

already been thoroughly discussed, so let us go on to the next point.

OBJECTION NUMBER TEN

“I object to the homes because they rob the church of glory.”

This simply isn't true. The orphan homes do not rob the church of glory. How could a home rob the church of glory when it isn't even doing the work of the church? How could a home rob the church of glory when it is doing the work of a home — not of a church?

Objectors do not believe their own argument. They uphold churches sending funds to private homes so that the needs of children might be supplied. And yet they do not say that the private homes rob the church of glory when they care for orphan children even though they receive funds from churches with which to do it. Why don't they make this objection to the private home? Does the mere fact that a church sends funds to a home necessitate the idea that such robs the church of glory? If yes, then funds could not scripturally be sent to a private home. If no, then this objection is not valid when leveled against the orphan homes among us. Note that when churches send funds to private homes so that the needs of children might be supplied, these objectors do not say: (1) the homes are doing the work of the church; (2) the homes are robbing the church of glory.

Why do they say this? Because they know: (1) the private homes, in caring for orphans, are doing the work of a home, not the work of the church; (2) homes do not rob the church of glory in doing the work of a home.

A child, to be adequately cared for, must have or be a part of a home. A church, then, may send funds to a home so that the needs of a child might be supplied. This is authorized by Acts 3:1ff; Galatians 6:10; James 1:27. Now note this. We have in this situation a church sending funds to a home which is not

a church nor an integral part of a church. Let's just put this on the blackboard.

When the private home receives funds from a church, is it doing the work of a church? Of course not! Is it robbing the church of glory? Of course not. Not even if it were incorporated. Then let's look down here. When a church sends funds to Boles Home, is Boles Home doing the work of that church? Of course not. Not any more than the private home does it when funds are sent to it. Does Boles Home rob the church of glory when funds are sent to it? Not any more than the private home did when funds were sent to it. In short, Boles Home does *not* rob the church of glory!

OBJECTION NUMBER ELEVEN

"I object to the orphan homes because there is no example in the New Testament of brethren banding themselves together to form a corporate body separate and apart from the church to care for orphans."

Yes, I admit that there is no *example* of such. I admit that you cannot find in the New Testament an *example* of brethren banding themselves together to form a corporate body separate and apart from the church to care for orphans. You can't find where Paul, or Peter, or James, or John or any other New Testament characters formed such a body to care for orphan children.

But that isn't the only *example* that you cannot find! You cannot find a New Testament example of a church calling a preacher from some congregation to come preach a trial sermon and then, after an argument is reached, be supported \$100.00 per week while the preaching of the gospel both to the church and to the lost. Where is the *example* of a church taking funds out of its treasury to pay a *preacher* working with that church? Where is that example? Can any of you find it? No, I'll tell you. You can't. But does the fact that you cannot find an

example of such mean that it is not scriptural to have a "located" preacher? No, of course it doesn't mean anything of the kind. Just as I have told you before: the whole work of preacher is proved by proving each of the parts to be scriptural.

You can't find an example of a church calling all of its members together at 9:45 on Sunday morning in order to have a number of Bible classes taught simultaneously, with men teaching some of the classes and women teaching some of them. Does the fact that you cannot find an *example* of such mean that it is not scriptural to have the Bible taught in simultaneous classes? Of course, it doesn't! You see, there are other ways of proving a thing to be scriptural. How do we prove our classes to be scriptural? Simply by proving all of the parts to be scriptural. When this is done the whole, or total situation, is proved to be scriptural.

These men who object to orphan homes believe what I have said on every other subject. Remember, we pointed out how they seek to prove the identity of the church in *Bulwarks of the Faith*, p. 38.

They know that they cannot find an *example* of a church using individual communion cups or a bread plate, or song books, or uninspired literature. But does the fact that we cannot find *examples* of these things prove that they are not scriptural? No. There are other ways of proving a matter to be scriptural. Example is not the only way. The Bible teaches by direct statement, necessary inference, and approved example. I have already explained to you how the Bible teaches by necessary inference that when you prove the component parts of a total situation to be scriptural, you have proved the total situation itself to be scriptural.

That's the way I have proved the orphan homes to be scriptural. I have proved all of the component parts of the homes to be scriptural. I have, therefore, proved the total situation involved in the homes to be scriptural. So, once more, you can

see that there is nothing to the objections which these men offer against the homes.

OBJECTION NUMBER TWELVE

“I object to the homes because it is universal church action when a number of churches send to one home.”

I refuted this objection when I discussed objections to church cooperation. It is basically the same objection when used against the homes. They argue about like this: “When a number of churches send to the same church or home, this involves universal church action.” They reason that if one church can send, all churches can send. This, they say, is “universal church action.” This, they further say, is unscriptural.

Now note just how inconsistent and unscriptural their argument is. If such were true, no church could ever send to another church. If one can, all can, remember — according to their theory. But if this is wrong, then there could be no church cooperation at all. I have already proved such to be scriptural, and even these objectors believe in *some* sort of cooperation, they say.

They also believe that a church can send to a private home. Why don't they cry “Universal church action” on that practice? Well, they just can't answer and be logical in their answer. So you see, once more, there is nothing to their objections. Let's just draw this on the board here and it will be easily seen by all.

As for universal church action, what about that Television program, being supported by churches sending directly to the *preacher*? Why isn't it “universal church action” for a number of churches to send directly to a preacher? It isn't, of course — in the same way, it isn't universal church action for a number of churches to send funds to an orphan home.

OBJECTION NUMBER THIRTEEN

"I object to the homes because they accept donations from churches. The homes can sell service to the churches but they cannot accept donations from churches."

Churches send *stipulated* donations to the homes. They do not send funds to the homes and tell them to use those funds anywhere they please. Those funds must be used in the care of orphan children.

This is the same thing that churches do with private homes which need help from churches. The churches send funds to the private home so that the needs of children might be supplied. Objectors to the orphan homes accept this. This proves they are guilty of "special pleading."

This point is one of phraseology. The money is sent down there so that the needs of orphan children might be supplied. By doing so, the churches do not lose any autonomy. The churches send those funds to the Boles Home so that it can render the one service which it performs, the care of the children who need help.

Once more, you can see that there is nothing to the objections which these men make against the homes.

OBJECTION NUMBER FOURTEEN

"I object to the homes because they are engaged in the dairying and farming business and churches are not authorized to be in the dairying and farming business."

Yes, I admit that a *church* is not authorized to be in the farming and dairying business, but a *home* is authorized to be in such business. A church is not authorized to be in the recreation business, but a home is. A church is not authorized to be in the secular education business, but the home is.

And Boles Home is not a church. It is a home. It is not a church or an integral part of a church. The churches simply

send funds to the home so that the needs of children might be properly supplied.

The same men who serve as elders over a church may also serve as directors over an orphan home, but when they serve over the home they do not function as elders.

OBJECTION NUMBER FIFTEEN

"I object to the homes because churches lose their autonomy when they send funds to the homes."

This is just not true. A mere transfer of funds from a church does not involve a loss of autonomy. The word autonomy means "self law," and a church does not lose its right of "self law" just because it sends funds away.

Objectors to the orphan homes know this. They say that one church can send to another church if the funds are to be used for the indigent saints in the receiving church. They use Acts 11:27-30 as scriptural evidence of this point. Yet, they deny that a loss of autonomy occurs when a church sends funds to another church under such circumstances. If such be true, if a church does not lose autonomy when it sends funds to another church, why do they say that a church loses autonomy when it sends funds to an orphan home? They have neither scripture nor logic for such a contention.

Also, they say that a church may send funds to a private home so that destitute people might be cared for. Yet they deny that a loss of autonomy occurs when a church sends funds in such a circumstance. I agree with that. I agree that no loss of autonomy occurs just because of a transference of funds to a home. If such be true, and it is true, then why do they say that a loss of autonomy occurs when a church sends funds to one of the orphan homes? They have neither scripture nor logic for such a contention.

"Oh," they cry, "but the church loses its autonomy because

it loses its right to move the child about after it is placed in the home. This is absurd. The state will not let a *church* move children about. The state demands a recognized governing body in a child-care agency. The church loses nothing in this matter, for it didn't have such power in the first place.

Why don't these objectors make that same objection against the private home or the foster home? There would be just about as much logic in that as there is in the objection which they make against orphan homes.

Brethren, loss of autonomy occurs when loss of decision occurs. Just the sending of funds to another church or to a home does not mean that a loss of autonomy has occurred. It would be possible, of course, for a loss of autonomy to occur when a church sends funds to another church — that would depend upon the attitudes and decisions which accompanied that transfer. But my point is this: the mere transfer of funds — without any other consideration — does not necessarily constitute a loss of autonomy. But if there is any validity to this objection, then a transfer of funds would, of necessity, have to involve a loss of autonomy.

But back to this other point a moment before we leave this objection. I refer to the cry that churches lose their right to move children about when they are placed in Boles Home or some other orphans home. Brethren, churches never do have that right. The *members* of a congregation — some of the members, that is — may have that right. It might even be the same men who are elders who have that right. But when they do so, it is not as elders. Suppose that the elders of the church at Eastridge should learn of three needy children in our community — they have no one to care for them — suppose they tell me about them. Could those elders place those children in my home? No. The State Department of Public Welfare would do the placing. If those children were ever placed in

my home, it would not involve a loss of autonomy for the elders, for they haven't lost anything they ever had.

OBJECTION NUMBER SIXTEEN

"I object to the homes because the same argument which allows them would allow Buckner Home"

This is truly an absurd objection. I am amazed that a member of the Lord's church would make such an objection. I'm amazed that a member of the Lord's church could not easily see through such a fallacious argument.

Because I argue that a church may send funds to a home which adequately and properly supplies the needs of orphan children, objectors say: "That same argument would allow a home whose definite aim is to propagate Baptist doctrine." Friends, that is simply fallacious reasoning. I oppose churches sending funds to Buckner Home because it is a means of propagating false doctrine. And I'm certain that is why the objectors among us would object to Buckner also.

Note: these objectors seem to have become so afraid of logic and sound reasoning that they do not offer premises for their arguments any more. If they did offer a premise for their objection to Buckner Home, would it not be what I have offered here? Can it be, brethren, that the minds of some are so clouded on this question that they cannot see the difference between a home set up to teach the *truth* and one set up to teach *error*?

"Oh," someone says, "but you said that a church might help someone who is not a member of the church." Yes, I certainly did say that. And I say it again. But I never did say that a church could give to anyone or to any thing if such giving would enhance the spread of error. It is conceivable that a church could help someone who is not a member of the church and spread the *truth* in so doing, but it is inconceivable that a church could send funds to Buckner without being a party to the spread of false doctrine.

You see, brethren, once more there is nothing whatever to the objection which these men make.

OBJECTION NUMBER SEVENTEEN

"I object to the orphan homes among us because their very existence is a denial of the all-sufficiency of the church upon the part of those who establish them."

I deny this with all of my being. The existence of the homes is *not* a denial of the all-sufficiency of the church. How men figure that the existence of a *home* is a denial of the all-sufficiency of the *church* is simply beyond my comprehension!

What would have to be true before a home could be a denial of the all-sufficiency of the church? The home would have to be doing something which God had instructed the church to do. What is the home doing? It is simply functioning as a *home* in the care of children. Did God ever instruct the church to function as a home? If so, where is the passage? I have never found it.

The church and the homes are two separate and distinct institutions. In fact, the home ante-dates the church by some 4,000 years. How could they be one and the same institution? If they are not the same institution, and if one of them is not an integral part of the other one, and if one of them is not functioning as the other one, please tell me how the home could be a denial of the all-sufficiency of the church!

Read these passages — I have pointed them out to you a number of times before — and see that the home and the church are two separate and distinct institutions: Ephesians 6:1-4; Ephesians 5:22-33; I Peter 3:1-7; I Timothy 5:16. Both the church and the home have an oversight-subjection relationship. Let me put that on the blackboard again for you.

In the church we have elders and members. In the home, we have parents — either natural or legal — and children.

It is a derogation of God's wisdom to deny the all-sufficiency

of the church. Isn't it just as much a derogation of God's wisdom to deny the all-sufficiency of the home? Let me ask these questions:

1. Is the church all-sufficient to do everything God gave the church to do? I'll answer that: yes, it is.

2. Is the church all-sufficient to do anything which God has *not* authorized the church to do? I'll answer: no, it isn't all-sufficient to do anything which God has not authorized it to do. The church isn't all-sufficient to function as a home.

3. Has God authorized the church to function as a home? I'll answer that: No, He hasn't.

4. Is the home all-sufficient to do everything God has authorized the home to do? I'll answer that: yes, the home is all-sufficient to do everything God has authorized the home to do.

5. Is the home all-sufficient to do anything which God has *not* authorized the home to do? Again I'll answer: no, the home is not all-sufficient to do anything God has not authorized the home to do.

6. Has God authorized a home to function as a church? I'll answer: no, God has not authorized a home to function as a church.

7. Has God authorized elders, functioning as elders, to serve in oversight over more than one institution? I'll answer: no, God has not authorized elders, functioning as elders, to serve in oversight over more than one institution. Elders, as elders, are authorized to serve in oversight only over a church. The same men who serve as elders may serve as directors of an orphan home, but when they do they serve as legal parents, not as elders.

8. Has God authorized parents, functioning as parents, to serve in oversight over a church? I'll answer: no, He hasn't. Not any more than He has authorized elders to serve over a home as elders.

Brethren, the existence of the orphan homes among us is not a denial of the all-sufficiency of the church. Rather, its is a recognition of the all-sufficiency of both the home and the church. Once more, you see: there is nothing to the objections made by these men.

WHAT HAS BEEN ACCOMPLISHED ON THIS QUESTION?

What has been accomplished on this question of orphan homes? (1) I set forth a proposition to be proved. That proposition involved the idea of orphan homes, such as Boles Home, being scriptural; (2) I set forth a syllogism, a logical device, which was to be used in proving that proposition; (3) I showed that if the syllogism is valid and if the two premises of it are true, then my argument would amount to a demonstration in proof of my proposition; (4) I proved the major premise; (5) I proved the minor premise. These five points proved my proposition. (6) I have met all of the objections which I have encountered to the homes. I have thoroughly considered and refuted each one of them. I am thoroughly and sincerely convinced that I have proved these objections are groundless. I have proved that orphan homes such as Boles Home are scriptural.

MY OBJECTIONS TO THEIR VIEWS

Before I close tonight, I want to consider some objections which I have to the views or positions held by these men who object to the orphan homes. You see, I am an objector also: I object to the views of the objectors.

Usually these men have quite a bit to say about their own "safe" views. They usually declare, "My position and practice is not called in question." I remember that during a debate I had with an anti-class man a few years ago, my opponent said, "Brother Warren does not question my position."

I asked him where he obtained such an idea. I emphasized that I certainly did question his position. I questioned his position because he was a factionist, a divider of the body of Christ over his own human creed — a creed which says that it is unscriptural to have the Bible taught in simultaneous classes with men teaching some of the classes and women teaching some of the classes. I pointed out to him that if he and those who stand with him wanted to have all of the congregations of which they are members to teach the entire congregation in just one group, I wouldn't fall out with them about that. I think it would be mighty poor judgment, but I also think they would have the right to do it that way if they wanted to. But when they begin to say that the rest of us must also teach in just one group at a time and that women cannot teach a class of children and that we are digressive and unworthy of fellowship if we practice such, then his position and practice has gotten to the point of being plainly unscriptural. Brethren, it is unscriptural to flout the law of Christ and do things which are not authorized. It is also unscriptural for people to write creeds, condemning matters which the scriptures authorize, and demand that others obey their human creed or be disfellowshipped.

Those who oppose the work of "located" preachers make the same sort of argument; they call their position the "safe" way. I make the same sort of reply to them that I made to that anti-class debater.

SAME CRY BY ANTI-ORPHAN HOME WRITERS AND DEBATERS

Those who oppose scriptural church cooperation and orphan homes are now making that same cry: "Our way is safe. Why don't you give up your practices and accept our safe way?" What that cry really asks is this: "Why don't you give up what can be clearly shown to be scriptural and accept our human creed?" I'm sure they do not realize that such is true, but I'm convinced that is just what their appeal amounts to.

MY OBJECTION NUMBER ONE

“I object to their views because those views are almost totally negative.”

The newspapers of our nation are being filled with the false doctrines of Roman Catholicism, and other false doctrines as well. What are we doing about it? Very, very little compared to what we ought to be doing. Mainly, we're fighting among ourselves. I'm convinced that many churches have been affected by this negative attitude which characterizes these men who object to orphan homes and scriptural church cooperation. This causes them to be satisfied with doing far less than they ought to be doing.

So thoroughly negative is the basic attitude of these men that they do not set forth affirmative positions. Even when they debate, they usually refuse to sign an affirmative proposition. They want to “affirm” that thus and so is *unscriptural*. This is really no affirmative at all.

When they debate on orphan homes, they want us to affirm what we believe and practice. The brethren who believe in the homes have always been willing to affirm what they believe to be scriptural. But these men who object to the homes refuse to affirm what *they* believe. Is that significant to you? It ought to be. It is my own feeling that a man who will not affirm his own beliefs is not qualified to debate. Sometimes they quibble about this by saying, “Well, you wouldn't deny what I would affirm.” I will deny what these men *ought* to affirm. If they will affirm their beliefs I will certainly deny that. They quibble about this and say: “If you put the word ‘only’ in a proposition, that makes it a negative proposition.” Not exactly. If a Methodist wanted to discuss baptism, I would be willing to affirm that baptism is accomplished by immersion only. That is an affirmative proposition in that it sets forth

my position, even though it does involve a negative aspect. I would be willing to affirm that the only music in worship is singing. Why aren't these men willing to affirm what they believe on cooperation and orphan homes? Let me offer a suggestion as to the possible answer. If they affirm a proposition — one that actually commits them to a position — they will be forced to try to set forth scriptural proof of that position. To do that, they will be forced to use some arguments which involve the same principles as the arguments to which they will object when they are in the negative. When they do not affirm anything, it is more difficult to lead them out into the inconsistencies which it is easy to lead them into when they actually affirm something.

Let me emphasize the predicament of these objectors on orphan homes:

1. They — at least most of them do now — admit some church responsibility in the care of orphans.
2. Yet, there is not an orphan home on earth which they will endorse and support.
3. They are not trying to start an orphan home, in spite of the fact that they admit some sort of church responsibility in the care of orphans.
4. If they ever do start an orphan home, they will have to level — to be consistent — the objections against their home which they now level against the homes now in existence, because there will be legal requirements which will have to be met, just as those requirements are now met by the homes in existence.
5. Of course, I do not look for them to start an orphan home. The movement is too thoroughly negative for that. You just watch and see if they do.

MY OBJECTION NUMBER TWO

“I object to their views because they elevate their opinions to the level of law.”

It is permissible to hold an opinion that one way of doing a thing is better than another way — so long as one does not elevate that opinion to the level of law and demand that everyone else must obey that law or else be unworthy of fellowship. I have already discussed this point in connection with Bible classes and located preachers. I wouldn't object to a congregation's drinking the fruit of the vine out of the same container — so long as they did not try to bind that opinion of theirs on the rest of us and demand that we obey their opinion as if it were law. I don't mind their having such an opinion so long as they recognize it to be no more than an opinion. But when they try to make it a part of the law of Christ, they become creed makers. Personally, I object to human creeds, whether written or unwritten, whether written by those in the church or by those out of the church.

I don't mind a congregation's having what some call “mutual ministry” so long as they don't try to bind it as law on the rest of us. But that's just the trouble. Some fellows can't have an opinion in some matters without elevating it to the level of law in their own minds. They then demand that the rest of us obey their law — not Christ's law — or else be counted by them as unworthy of fellowship. Their sin is in dividing the body of Christ over what is nothing more than their opinion in the matter.

That is the basis of the objection which I have to the views of these objectors to orphan homes and scriptural church cooperation: they elevate their opinions to the level of law and demand that the rest of us obey that human creed as if it were the law of Christ. Personally, I don't intend to bow to *their* human creed any more than I intend to bow to the human creeds of the Roman Catholics.

MY OBJECTION NUMBER THREE

"I object to the views of objectors to the orphan homes because they will not impartially level against their own positions the objections which they level against the positions of others.

They condemn what they uphold and uphold what they condemn.

1. They uphold a church's sending to a foster home, a home separate and apart from the church not managed by elders — but object to Boles Home because it is a home separate and apart from the church and not managed by elders functioning as elders.

2. They condemn the homes as being parallel to the Missionary Society, but then declare that the homes may be supported by individuals, even though they deny that the Missionary Society can be supported by individuals.

3. On every subject except cooperation and orphan homes, they admit that when you prove the component parts of a total situation to be scriptural, you have proved the total situation itself to be unscriptural.

4. They insist that anti-located preacher debaters not "jump the track" as each component part of total situation of the work of a located preacher is discussed — but they themselves want to "jump the track" when component parts of the homes and church cooperation are discussed.

5. When they do try to make an effort to tell how they think a home could be set up to care for orphans, they admit every component part of homes such as Boles Home are scriptural, yet they still object to Boles Home.

There are other matters which we might discuss, but our time is gone, and this must suffice.

CONCLUSION

Brethren, don't get caught in a faction. To what extremes are these opposers going? Are they going to make their opinions a test of fellowship? Only time will reveal that. Already there are ominous signs that they do intend to make these matters tests of fellowship. If they do, I predict for them a fate comparable to the fate of the anti-class group and the anti-preacher group: a gradual "dying-on-the-vine." Why do I say that? Simply because of the fundamental principles of this movement so shackle the churches that they cannot act as God would have them to act. So, in closing, I appeal to you to recognize the truth of the matters which I have set before you. I further appeal to you to do your part in inspiring the congregation where you are a member to lift up its eyes to great harvest fields before us and to carry the gospel to the far corners of the world.

OTHER BOOKS PUBLISHED BY NATIONAL CHRISTIAN PRESS

Warren, Thomas B.

YOUR MARRIAGE CAN BE GREAT!

A Biblical study comprised of 692 pages in 92 chapters, in twelve main parts, sixty writers (many with doctorates) with some forty chapters dealing with divorce and remarriage. This book can truly enrich your life. You cannot afford to miss this book! ISBN 0-934916-44-6. Paper, \$14.00.

Warren, Thomas B.

MARRIAGE IS FOR THOSE WHO LOVE GOD - AND ONE ANOTHER.

Many couples have come to happiness out of despair by prayerful study of this book, which sets out Bible answers to the various aspects of marriage. Deals in a candid, yet refined way, with the husband-wife relationship. Great as a gift for those about to be married. ISBN 0-934916-37-3. Cloth, \$8.00.

Warren, Thomas B. and Fuqua, E. C.

DIVORCE AND REMARRIAGE: Are Non-Christians Amenable To The Law Of Christ?

(The Warren-Fuqua Debate) Fuqua argued that non-Christians are amenable to Christ's law on no subject but are amenable to civil law only. Warren denied this and argued that all men are amenable to Christ's law (the gospel.) A very crucial study. ISBN 0-934916-30-6. Paper, \$6.00.

Warren, Thomas B.

KEEPING THE LOCK IN WEDLOCK.

A critical analysis of the doctrine of divorce and remarriage taught by a contemporary theologian. It contains proof that the gospel (law) of Christ is addressed to all men, that fornication is the one and only ground for divorce and remarriage -- and proof that the doctrine under review is not in harmony with Bible teaching. Over 300 pp ISBN 0-934916-26-8. Paper, \$11.00.

Warren, Thomas B. and Ballard, L. S.

THE WARREN-BALLARD DEBATE.

This book has been widely recognized as one of the outstanding debates between representatives of Baptist churches and Churches of Christ. It is a thorough discussion of what the lost person must do to be saved. ISBN 0-934916-39-X. Cloth, \$9.00.

Warren, Thomas B. and Elkins, Garland, eds.

GOD DEMANDS DOCTRINAL PREACHING.

This book "zeroes in" on what THE BIBLE teaches about preaching. Many authors contribute chapters describing the great preaching of inspired men both of the Old Testament and of the New Testament. No one can really know how and/or what to preach without knowing what the Bible teaches about it. Ought to be used in every congregation, college and preacher school. ISBN 0-934916-32-2. Cloth, \$10.95; paper \$9.00.

Warren, Thomas B. and Elkins, Garland, eds.

THE LIVING MESSAGES OF THE BOOKS OF THE NEW TESTAMENT.

A most useful and practical research tool. There is an outline of each book of the New Testament, a pinpointing of the key message of each book, and a setting forth of the main lessons. One of the most valuable books in print.

ISBN 0-934916-35-7. Cloth \$13.00.

Warren, Thomas B. and Elkins, Garland, eds.

THE LIVING MESSAGES OF THE BOOKS OF THE OLD TESTAMENT.

Because there is an outline, a pinpointing of the key message, and a setting forth of the main lessons to be learned from each book of the Old Testament, this is truly a useful and practical research tool. One of the most valuable books in print. ISBN 0-934916-36-5. Cloth \$14.00.

Warren, Thomas B. and Elkins, Garland, eds.

THE CHURCH -- THE BEAUTIFUL BRIDE OF CHRIST.

This is one of the most exhaustive and carefully researched books on the church of the New Testament. This book explains and exalts the church as having cost the blood of Jesus Christ. No serious student of religion can afford to be without it. A different writer contributes each of the 35 chapters. ISBN 0-934916-27-6. Cloth, \$13.00.

Warren, Thomas B. and Elkins, Garland, eds.

SOME MODERN CULTS, SECTS, MOVEMENTS AND WORLD RELIGIONS.

Thirty-six chapters written by as many different authors, all well-qualified to write on the subject assigned. Will be an excellent handbook for ready reference on these various groups. This may be the best book in print on modern cults, etc. ISBN 0-934916-46-2. Cloth, \$13.00.

Warren, Thomas B.

LOGIC AND THE BIBLE

"I have read the manuscript of *Logic and the Bible* with a great deal of interest. The book is hard-hitting and directly to the point of irrationality as manifested by many in the church today. The anti-dogmatic stance long occupied by those who oppose the truth of the gospel has found its way into the ranks of the faithful. While no easy cure can be found for such a serious disease, this book prescribes a medicine which probes to the very heart of the problem. It deals with the central issue at stake, viz., the relationship of evidence to faith. I pray for the success of the book, for if this problem is not met, it seems that an apostasy of great magnitude is inevitable. Additionally, I hold that most of the problems faced by the Lord's people today, are directly related to the point addressed in *Logic and the Bible*. If I am right then the practical value of this book is inestimable."

ISBN 0-934916-01-2 Cloth, \$11.00.

Prof. Dick Sztanyo

See your local bookstore—or order from:

NATIONAL CHRISTIAN PRESS, INC.

P.O. Box 1001

Jonesboro, AR, 72401

Prices subject to change without notice

