THE

HIGHERS-BINGHAM DEBATE

Was held at

CORINTH, MISSISSIPPI

November 20, 21, 23, 24, 1967

BETWEEN

ALAN E. HIGHERS, Memphis, Tennessee

and

W. EURAL BINGHAM, Corinth, Mississippi

Subjects Discussed:

CHURCH BENEVOLENCE and SAINTS ONLY

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CONTENTS

INTRODUCTION 5
ACKNOWLEDGMENT (Highers) 7
ACKNOWLEDGMENT (Bingham) 9

FIRST NIGHT
- HIGHERS' FIRST AFFIRMATIVE 11
- BINGHAM'S FIRST NEGATIVE 32
- HIGHERS' SECOND AFFIRMATIVE 50
- BINGHAM'S SECOND NEGATIVE 67

SECOND NIGHT
- HIGHERS' FIRST AFFIRMATIVE 87
- BINGHAM'S FIRST NEGATIVE 106
- HIGHERS' SECOND AFFIRMATIVE 126
- BINGHAM'S SECOND NEGATIVE 146

THIRD NIGHT
- BINGHAM'S FIRST AFFIRMATIVE 165
- HIGHERS' FIRST NEGATIVE 183
- BINGHAM'S SECOND AFFIRMATIVE 203
- HIGHERS' SECOND NEGATIVE 219

FOURTH NIGHT
- BINGHAM'S FIRST AFFIRMATIVE 238
- HIGHERS' FIRST NEGATIVE 255
- BINGHAM'S SECOND AFFIRMATIVE 273
- HIGHERS' SECOND NEGATIVE 292

TLC

TLC

INTRODUCTION

The Highers-Bingham debate was held on November 20, 21, 23, and 24, 1967, in the building of the Strickland church of Christ near Corinth, Mississippi, between Alan E. Highers of Memphis, Tennessee, and W. Eural Bingham of Corinth, Mississippi. Carrol Sutton, assisted by A. C. Belue, Jr., moderated for brother Bingham, and Albert R. Hill served as moderator for brother Highers. W. L. Totty of Indianapolis, Indiana, was scheduled to moderate for brother Highers, but because of an automobile accident was unable to come. Good order prevailed throughout the discussion. Though each speaker contended earnestly for his position, and the heat of controversy was ever present, both acquitted themselves well.

The building, with a seating capacity of more than five hundred with the use of folding chairs, was filled, and at two sessons overflowed into the foyer and classrooms. The attendance included brethren from several states, many of whom were preachers.

Each night the disputants had two thirty-minute speeches each, which were recorded on tape, and, according to written agreement, were published exactly as delivered orally except for a few minor grammatical changes. Each speaker transcribed his speeches from tape and exchanged manuscripts for examination.

Many who heard it expressed the opinion that this is one of the most significant debates on the benevolent work

TLC

of the church conducted among brethren. It contains materials hitherto not published.

It is regrettable that sinful conditions exist in the Lord's church which necessitate debates such as this among brethren. But as long as there are false teachers among us the need to "Contend earnestly for the faith which was once for all delivered to the saints" will remain.

This debate is offered in printed form with a prayer that it will be read and studied with an open and receptive mind, that the interested reader will examine carefully its contents with proper regard for the responsibilities resting upon each of us in the discovery of divine truth, and with the firm conviction that acceptance of the truths herein proclaimed will help to erase the cause for such discussions and to restore unity, fellowship and tranquillity in the body of Christ. — PERVIE NICHOLS

NOTE: On the last night of the debate Brother Bingham distributed several pages of duplicated material in connection with his affirmative speech, consisting of an outline of his affirmative, duplicated Scripture quotations, and charts. The speakers disagreed on how much of this material should be included in the book. Brother Bingham insisted that all of it (except two passages of Scripture) be included, and that it should be prominently designated or displayed. Only a portion of it was actually introduced into the affirmative. The outline was followed in detail in the first affirmative on the third and fourth nights. The portion of duplicated Scripture quotations used (only about 1/3 of the 75 duplicated verses) was either quoted or referred to in his first affirmative on the fourth night. The charts are inserted wherever called for by the speakers. Hence, there is no reason or obligation to repeat this material in a prominent display. To include all of it in the book, whether it was introduced into the record or not, would not only increase the cost of the book, but it would also be taking unfair advantage by adding material which was never a part of the discussion itself, and without the approval of Brother Highers.

This book contains *every word* that was spoken and *every chart* introduced in the discussion. Furthermore, *every speech* contained herein was *read and approved* by *both speakers* before publication. Therefore, this is a full, fair and accurate account of what actually transpired. — PERVIE NICHOLS

TLC

ACKNOWLEDGMENT

There are many who offered encouragement and assistance in connection with this discussion. I am particularly thankful to the Jerusalem church for inviting me to represent them and to the Strickland church for furnishing the use of their building. I also appreciate the encouragement of many local preachers and other brethren from the area where the debate was conducted. I owe special gratitude to Brethren W. L. Totty and Albert R. Hill. Brother Totty was scheduled to serve as my moderator, but he was unable to come because of an automobile accident. Brother Hill, a long-time friend, agreed on short notice to be the moderator, and he served capably and commendably in that capacity.

It would not be possible to express gratitude to all of those who have directly or indirectly had an influence for good on our lives. I desire to mention some, however, whose influence on my life has been particularly formative.

I owe much to the Getwell Church of Christ in Memphis where I have labored for nearly a decade. I am ever thankful for association with the finest people and the best congregation I know. During my work with this church I have served, at various times, under eight good men as elders, seven of whom are yet living and whose friendship I still treasure. To F. C. Carmichael and George W. Cloys who no longer serve in the eldership, to the sainted memory

TLC

of W. A. Sanders who is now deceased, and to Ernest Lewelling, Leslie W. Shappley, Joe Steele, Leon M. Van-Eaton, and J. A. Williams who presently serve in the eldership, I acknowledge my indebtedness and respect.

To my parents, Ernest E. and Allie F. Highers, I give profound tribute for inspiring within me the desire to seek the right and to pursue it; and I pray that I may ever be true to the lofty goals to which they aspired in my behalf. Words could never express what they have meant, and still mean, to me.

Finally, to my wife, Sandra, I dedicate my part of the labors of this book, for she truly knows the long hours of research, study, and meditation which precede a public discussion, and but for her patience, understanding, and loving concern, I would never have been able to accomplish whatever I may have achieved.

ALAN E. HIGHERS

September 3, 1968

TLC

ACKNOWLEDGMENT

Fully recognizing the vast difference in debating experience and skill and in speaking ability between brother Highers and myself, as well as the seriousness of the task at hand, I entered into this discussion literally "in fear and in much trembling." Many brethren were most helpful and encouraging. It would be impossible in this short space to personally recognize them all, but I do want to acknowledge some.

Carrol R. Sutton of Albertville, Alabama, served well in the capacity of moderator. He also shared freely with me his time, vast personal knowledge, and splendid materials both during preparation and as the discussion progressed. Aubrey Belue, Jr. also assisted much and was of invaluable aid. Gene Frost, Ron Mosby, James Needham, Cecil Willis and Paul Keller are among others with whom I consulted, studied, and/or from whom I directly borrowed materials. Billy K. Farris and Johnnie and Jackie Richardson were of great assistance. Brother Franklin T. Puckett endeared himself much to me by his constant encouragement and wise counsel when I asked for it. Besides these, I borrowed freely from the studies and works of many, and was encouraged much by the presence, phone calls, letters, and prayers of so many.

I am most humbly grateful to all, especially first to Him who makes all things possible, then to my wife who encouraged and never doubted, and to the good church at Meeks and Second Street in Corinth for their loyal support.

TLC

We also appreciate the Jerusalem congregation for making the discussion possible, the Strickland church for providing its building, and Albert R. Hill, Jr. who did a commendable job as moderator for brother Highers.

It is unthinkable that one brief debate could be an exhaustive study of such matters as discussed here (many should be had if properly conducted), but we heartily commend this one to your careful study and comparison with the Book of books. If by it some can be helped to a better understanding of God's Word and a more diligent performance of it, our efforts will be righly rewarded.

W. EURAL BINGHAM

TLC

HIGHERS - BINGHAM DEBATE

FIRST NIGHT

Proposition No. 1

"It is in harmony with the scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character."

Affirmative: Alan E. Highers — Negative: W. Eural Bingham

HIGHERS' FIRST AFFIRMATIVE

Gentlemen Moderators, Brother Bingham, Ladies and Gentlemen:

I am grateful for your presence tonight and for the opportunity to engage in this Bible discussion. I am especially thankful to the brethren in this area who have endorsed me for this debate and I shall endeavor to justify their confidence to the best of my ability. My purpose during the course of this discussion will be twofold: first, to establish truth, and second, to expose error.

Before entering into the affirmative matter, however, there are some preliminary matters that I should like to set out. I have had a number of debates with denominational preachers, but for several years I have felt that I did not want to enter a debate with brethren even if I believed them to be wrong. It filled me with a great deal of sadness to think of debating publicly with a man who is a member of the church, but through the years I have seen the division and the harm and the heartache that have

TLC

been caused by false teachers within the church of the Lord. I do not have anything personal against Brother Bingham, and the discussion will not be conducted on a personal basis. But it is nevertheless my confirmed conviction that these men within the church of his persuasion, are doing more to bring shame and reproach on the church of our Lord than all the sectarian debaters that I have ever met. And it is for that reason that I am in this debate, and for that reason that I shall resist the positions of Brother Bingham with all the fervor that I can command.

Now, the proposition that I am affirming tonight is as follows: *It is in harmony with the scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character.* By *the scriptures* I mean the word of God. By *in harmony with* I mean in agreement, or concord. By *churches of Christ* I mean congregations of God's people. By *contribute from their treasuries* I mean to support or to donate funds from the store of the congregation. By *benevolent institutions* I mean charitable establishments legally formed. By *such as* I mean to designate the type of efforts under consideration, including Childhaven, Southern Christian Home, and others of like character. By *like character* I mean I am defending such other homes as may be set up along the same lines.

In order to preclude, as much as possible, any misunderstanding of the issue, I want to make clear what is and what is not involved in the affirmation of this proposition. (1) I am not affirming that the church is insufficient to do the work that God gave it to do. I believe the church is all sufficient to function as a church, but that God never intended for the church to function as a home. (2) I am

TLC

not affirming that the church can surrender its autonomy or independence. It is no more a violation of church autonomy for it to contribute to a legal home than it would be for it to contribute to a private home. (3) I am not affirming that the homes of the proposition constitute the only way by which churches of Christ may discharge their benevolent responsibility. I am affirming that it is one way. (4) I am not affirming that the missionary society or anything parallel to it is right. The missionary society is a human organization; the home is a divine organization. (5) I am not affirming an organization separate and apart from the church to displace the church. The church is to do its work and the home is to do its work.

On the other hand, there are certain things that I am affirming in this proposition. (1) I am affirming that the home, another organization besides the church, is *necessary* in the care of orphan children. I wonder if Brother Bingham will deny that. (2) I am affirming that the board of trustees is a part of the administrative personnel of the home itself. (3) I am affirming that the homes of the proposition are simply homes. They are homes with a legal framework. They are not the church, even though they may teach the scriptures and carry on worship. They are not businesses, even though business activities may be carried on. A private or natural home is not a business, even though it may engage in business activities from time to time. These homes sustain the same relationship to the church as the private foster home which is taking care of destitute children with church support.

Now with these matters before us, I have some questions that I want to present to my opponent.

TLC

(1) If Childhaven received no funds or other support from churches, would it be scriptural for individuals to make contributions to it?

(2) Is it possible for the needs of a homeless child to be supplied without having, or being a part of, a home?

(3) When a home is supplied for a homeless child, is the home a separate and distinct institution from the church?

(4) When a church incorporates, does the corporation become a separate organization from the church?

(5) Could a congregation incorporate for the purpose of caring for orphans?

(6) If one incorporated church makes a contribution to another incorporated church, is there another organization standing between these churches?

(7) Would Childhaven be scriptural if placed under a local eldership instead of its board of trustees?

(8) Please indicate the kind of religion a church is authorized to practice: pure and undefiled religion, impure and defiled religion, or no religion at all. And please cite scripture for your answer.

(9) Please cite the passage which authorizes the church to sing.

(10) I direct especially to your attention: Is it not a fact that you do not believe the church could support the needs of destitute orphan children who are not old enough to be saints regardless of whether they are in Childhaven or not?

TLC

We hear a great deal about institutionalism and about the organizations that exist, and I have an idea that Brother Bingham will be fond of referring to *benevolent societies.* But I am going to submit for your consideration in the outset that even if Childhaven were not an issue tonight, Brother Bingham does not believe the church could care for an orphan child who is not a member of the church whether it were in Childhaven or anywhere else. And I want to make sure that he gives us an answer to that question. You won't forget it, will you Brother Bingham? Will you?

Now then, I want to direct your attention to the chart that I have before you on the subject of BIBLE AUTHORITY.

I believe we agree that Bible authority may be established by divine command, by approved example, or by necessary inference. But in this connection I think that all of us likewise understand that there are two kinds of divine commands. There are commands that are specific, there are others that are generic. A command that is specific is one that is *exclusive* in nature; that is to say, it will exclude everything that is not included within the command itself. For example, we have the command given to Noah in Genesis 6:14 in which it was said to make an ark out of gopher wood. We understand that it was not necessary for God to say, "Thou shalt not make it out of oak, or out of pine or some other wood," but when God specified gopher wood, that settled the matter. It is a specific command and excludes any other type of wood. Again, in Eph. 5:19, it is said, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Here is another command that is spe-

TLC

BIBLE AUTHORITY

DIVINE COMMAND	APPROVED EXAMPLE	NECESSARY INFERENCE
1. SPECIFIC EXCLUSIVE in NATURE GOPHER WOOD (GEN. 6:14) SING (EPH. 5:19) 2. GENERIC INCLUSIVE in NATURE TEACH (MATT. 28:19-20) { HOW? PUBLICLY PRIVATELY BIBLE CLASSES VISIT (JAMES 1:27) { HOW? PRIVATE HOME LEGAL HOME CHURCH SUPPORT DO GOOD (GAL. 6:10)	1. PERMISSIVE UPPER ROOM (ACTS 20:8) PREACHER SUPPORTING HIMSELF (ACTS 18:3) 2. EXCLUSIVE Background Requirement LORD'S SUPPER (ACTS 20:7) { WHEN KINGDOM CAME (LUKE 22:17-18) THAT DAY (MARK 14:25) ASSEMBLY (1 COR. 11:20,33) FIRST DAY (1 COR. 16:1,2) SPECIFIC EXAMPLE NOT GIVEN FOR EVERY AUTHORIZED PRACTICE ? { PREACHER'S SUPPORT FROM FIRST-DAY CONTRIBUTION	A NECESSARY LOGICAL DEDUCTION — ASSEMBLE (HEB. 10:25) { Place Required! WHAT KIND? RENT-BORROW BUY-BUILD KIND of PLACE NOT SPECIFIED RELIEVE (I TIM. 5:16, GAL. 6:10) { HOME REQUIRED WHAT KIND? MUST PROVIDE FOOD-EDUCATION SHELTER-MEDICINE RECREATION KIND of HOME NOT SPECIFIED SINFUL TO LEGISLATE - FOR GOD (1 TIM 4:1-3)
EXPEDIENCIES ALLOWED	EXPEDIENCIES ALLOWED	EXPEDIENCIES ALLOWED

cific in nature. Instrumental music is another kind of worship. It is another kind of music and, therefore, it would be unscriptural in Christian worship because it is excluded by the command to sing.

Then we have commands that are generic in nature; they are *inclusive*. That means they include everything that is necessary to the execution of the command itself. As an example, we have the command given in the great commission in Matt. 28, in which the Lord has told us to "teach all nations." Well, how is it that man is to teach? The word of God does not specify. It is generic in nature, it is not a specific command; therefore, we may teach publicly, we may teach privately, we may use Bible classes or any number of other means in order to teach the word of God. Why? It is a generic command and the means are not specified.

We have the same matter in regard to the word "visit" in James 1:27, in which it is said, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Observe that the word "visit" is a word that means to render care, and we are to visit the fatherless and the widows. Inasmuch as it is a generic term, we raise the question again: How is that care to be given? And, just as in regard to the word "teach," we do not have it specified; therefore, we may, in rendering that care, use the private home. We may use the legal home, such as we have in the proposition tonight. It may be that we will have church support of the private home, or church support of the legal home and in that way, the *church* assists in the care of orphan children. I want to point this out, too, in this connection, that it is impossible to

TLC

render the care of an orphan child who is *homeless* unless we supply a home. It may be a private home, or it may be a legal home, but it is going to have to be a home of some kind. We are going to see that the word of God has not specified the *kind* of home that is to render the care that is needed by destitute children. Then we learn, and I have at the bottom of the chart, all of you may not see, that expediencies are allowed in carrying out this command, or any of these commands. For example, in singing, a songbook is an expediency, and thus whatever is necessary in carrying out the command is included in the command itself.

We have also approved examples, but there are two kinds of examples just as there are two kinds of commands. There are some that are *permissive* in nature; there are others that are *exclusive*, or binding, in nature. And of those that are permissive in nature we find an example in Acts 20:8 where the early church took the Lord's supper in the upper room. We have an apostolic example for that. Surely we know it is authorized, we're at liberty to take the Lord's supper in that way if we desire to do so. But the question that I raise is this, because we have an approved example for it, *must* we do it in that way? In Acts 18:3 we read that the apostle Paul supported himself in his preaching labors. Here we have an example that is an approved example, it is an apostolic example. Certainly it is right for us to act in this way, but is this an exclusive example? Or is there a difference in examples that are permissive and those that are exclusive? There are some examples that merely show us what we are at liberty to do; there are others that bind us. Now, what is the difference? I

TLC

submit for your consideration, the difference is whether or not there is a background requirement.

I use the Lord's supper here as an illustration of this matter. In Acts 20:7 we read an approved example that the disciples came together on the first day of the week to break bread. Is there a background command for that? I believe that there is. Upon the establishment of the Lord's supper in Luke 22:17-18, the Lord said that he would not drink of this *until* the kingdom come. If he would not drink of it until the kingdom came, it is obvious he would drink of it at that time. But, in the parallel account in Mark 14:25, it is said that he would drink of it *that day.* One passage says when the kingdom came, the other says *that day.* But the kingdom came on the first day of the week. Pentecost fell on the first day of the week (Acts 2; Lev. 23:15-16). The Lord said he would take of it when the kingdom came, or he said he would take of it on that day. So in Acts 20:7, when the disciples partook of the Lord's supper on the first day of the week, they were simply doing so in accordance with the instructions given by the Lord at the time of its institution.

Then we further find that the assembly is where the Lord's supper was (I Cor. 11:20,33). We find beyond that, that the assembly is upon the first day of the week, that one which is commanded (I Cor. 16:1-2). Thus we conclude that in Acts 20:7 we have exemplified the background commandment that the Lord's supper is to be taken on the first day of the week. Now, if Brother Bingham denies the reasoning that I've set out, let him show wherein it is in error. Not only that, but if he does not admit the difference between permissive and exclusive examples, let him

TLC

give the authority by which the church observes the Lord's supper anywhere other than in an upper room.

I want to notice the third category on the chart. That is the matter of necessary inference. Just as we have two kinds of commands and two kinds of examples, we also have two kinds of inferences. There is what is known as a *simple* inference, and there is a *necessary* inference. We're concerned with the necessary inference. An inference is merely a logical deduction, and a necessary inference is a necessary logical deduction, one that must follow. In Hebrews 10:25 it is said that we are to assemble. But it is a necessary inference from that, that there must be a place. One cannot assemble without a place. What kind of place is this? The word of God does not specify; therefore, we may rent a place, we may borrow one, we may buy, or we may build. The word of God simply does not designate the kind of place we are to use, and thus we are at liberty to use any of these that I have set out.

By the same kind of authority, we read in I Tim. 5:16 and Gal. 6:10 that the church is to relieve, or to do good. We find that in order to do that, a home is necessarily inferred. This is a necessary inference just as much as the place is a necessary inference in regard to assembling. One cannot assemble without a place, and we cannot render care to the homeless without a home. What kind of building was specified, or what kind of place? Not any. And we expend hundreds of thousands of dollare per year on church buildings on that which is merely an expediency, and which comes out of a necessary inference. But it is by the same kind of necessary inference and upon the same kind of expediency that we may find justified the homes that exist among us, because the kind of home is not speci-

TLC

fied either. It must provide the needs, and that includes food, education and shelter, medicine, recreation, and other matters. But now, that's to be done by the home. What kind of home is it? It isn't specified anymore than the kind of building is specified. And if one specifies the kind of home in which it is to be done he has legislated where God has not legislated and when he does so he thereby commits sin.

Now, these matters that I have introduced thus far are simply general matters on Bible authority. I certainly believe that they are applicable in the matters that we are discussing. But may I say that I know exactly what the reply of my opponent is going to be on the matters I have presented thus far. Maybe most of you have an idea of just about what he is going to say. Most of us know that he is going to say that James 1:27 and Gal. 6:10 apply to the individual only. I'm going to let him make that argument, and we'll deal with it as time goes by. But I have presented these matters in the beginning simply to get them before you. We know what else he is going to say, too, when it comes to these matters on generic authority. He is going to say that it is not a matter of generic authority, it's not a matter of whether the means or the methods are specified, but presumably the main argument that he will make will be that it is a matter of *which organization* it is that is to do the work. I want to deal with that matter now.

I have a chart before you on the subject WHICH ORGANIZATION.

In the center of this chart I have the work that is to be performed. I raise the question: Whose work is this? I

TLC

WHICH ORGANIZATION ?

CHURCH

ELDERS (ACTS 20:28)
PREACH GOSPEL (1 TIM. 3:15)
EDIFY SAINTS (EPH. 4:12)
PROVIDE FOR NEEDY (GAL. 6:10)
CHURCH SUPPLIES NEED, BUT DOES NOT BECOME A HOME

SPIRITUAL

WHOSE WORK ?

1. PROVIDE FOOD
2. FURNISH SHELTER
3. GIVE SUPERVISION
4. ADMINISTER DISIPLINE
5. SECULAR EDUCATION
6. VOCATIONAL TRAINING
7. MEDICAL CARE
8. SOCIAL ACTIVITIES
9. PHYSICAL DEVELOPMENT
10. RECREATIONAL AFFAIRS

HOME

PARENTS
GUARDIANS
FAMILY RELATIONSHIP
INHABITED DWELLING
CHILD-CARE (EPH. 6:1-4)
NURTURE (SEE THAYER, PAGE 473)
TRAINING
SETTETH IN FAMILIES (PSALMS 68:6)

SOCIAL

ANTI-VIEW

FOSTER HOME

LEGAL HOME

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have here what the work is: to provide food, to furnish shelter, to give supervision, to administer discipline, to render secular education, vocational training, medical care, social activities, physical development, and recreational affairs. With these matters before us, I raise the question: Whose work is this? Is it the work of the church? Or, is that peculiarly the work of the home? I want us to notice that the work of the church is *spiritual* in nature. The church is overseen by elders (Acts 20:28). The church is to preach the gospel (I Tim. 3:15). It is to edify the saints (Eph. 4:12). It is to provide for the needy (Gal. 6:10). The church supplies the need, but it does not become a home.

On the other hand, notice what it is that the home does. We read that the home is supervised by parents or in the case of legal homes, by guardians; that it is a family relationship or an inhabited dwelling. And, incidentally, that is the definition that I give of the word, home, because I have learned that if we do not define what is meant by the word, home, these brethren will not answer the questions such as I gave Brother Bingham a few minutes ago. He would come back and read these questions that I gave and say, "What do you mean by home?" Well, I want to tell him that now so he will not evade the questions that I have given. It is a family relationship or an inhabited dwelling. That is what I mean by the home, and I believe both the place and the relationship are involved in this.

We find that it is the duty of the home to render child care. In Eph. 6:4, the apostle Paul said, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Notice that word *nurture*. Thayer says, on page 473, in giving the defiini-

TLC

tion of that word, that "it is the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment), Eph. 6:4." He also states "it includes also the care and the training of the body." I raise the question: Whose responsibility is the "whole training" of children? Thayer says that is the meaning of the word, nurture, used in Eph. 6:4, and he says it is the work that is designated for the home in that passage, the whole training of children. Therefore, this work right here (pointing to chart) is the work that is to be performed by the home. When Brother Bingham comes before us and begins to talk about what is the work of the church, and how that we are displacing the work of the church, and how that we are setting up another organization to do the work of the church, *remember* that the organization that we are talking about that is to perform the work is the *home,* because it is the work of the home and not essentially the work of the church at all. Thus we are not displacing the church when we talk about this work because it is not the work of the church but it is the work of the home. It (pointing to church) is a spiritual institution, and this (pointing to home) is a social institution.

I want you to notice something else. I have here (pointing to chart) what I have described as the "anti view." That's the view taken by my opponent. It is *anti* in that it is *against* the homes of the proposition. It is the idea that we have here the church, then we have a separate organization; that is, the board of trustees that he says is separate and distinct both from the church and the home. In fact, he says it exists between the church and the home,

TLC

and that what he objects to is an institution between the church and the home. He says that displaces the church. I am going to suggest that that institution does not exist where he has placed it. There is not an institution between the church and the home. Just as we have in a foster home arrangement — here is a private home overseen by guardians; they are known as foster parents. Here is the home that renders the care. What do we have? Those guardians who are foster parents are a part of the administration of that home itself. If the church helps those who are in a private home of a foster nature, it is the church and the home. No institution in between. We have the same situation in the legal home. We don't have a separate institution, but what we have is the church rendering aid to the home that is overseen by guardians who in this instance happen to be the board of trustees. So we have the church and the home, the church and the home, and not what we have pictured — the church and a separate institution that exists between the church and the home. That is a misrepresentation of the facts and a figment of the imagination.

Now hold my time while we get to the other chart. I do not propose that I am a prophet or the son of a prophet, but I am going to predict that on this chart we are going to see every major argument that my opponent will make in this discussion.

I have entitled this chart THE HOBBY WHEEL, and I want to show you why I have done so. On the one hand we have the anti Bible class brethren. These are the brethren that down through the years have opposed Bible classes or Bible studies such as most of us have. On the other hand, we have the brethren that are anti orphan home. By that I mean the orphan homes of the proposition. At

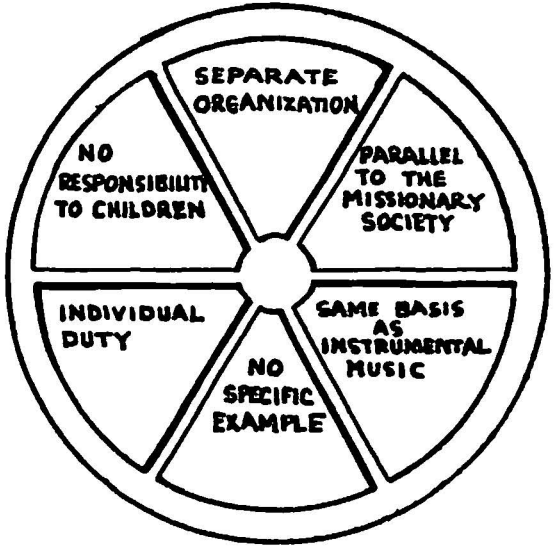
TLC

THE HOBBY WHEEL

ANTI BIBLE CLASS

GENERIC AUTHORITY
MATT. 28:19-20
II TIM. 2:2

WHERE WILL IT STOP?
ROM. 16:17



ANTI ORPHAN HOME

GENERIC AUTHORITY
JAMES 1:27
GAL. 6:10

HOW FAR WILL THEY GO?
ROM. 2: 1,21

"THE BIBLE TEACHES THAT IT IS A SIN FOR THE CHURCH TO TAKE MONEY FROM ITS TREASURY TO BUY FOOD FOR HUNGRY DESTITUTE CHILDREN, AND THOSE WHO DO SO WILL GO TO HELL."
A.C. GRIDER

TLC

least they are anti church support of those homes; they are anti as they now exist. I want you to observe that they follow exactly the same line of argumentation. They follow along with exactly the same viewpoint, the same procedure in their reasoning, in every respect. The anti Bible class brethren say you have a separate organization from the church. They say the Bible school is a separate organization and that it is wrong because it is separate and apart from the church. The brethren that are against the orphan homes say that you have a separate organization from the church. We deny that we have any such organization in regard to the Bible school; and when these brethren debate those that take that position, they deny that any such organization exists. They will tell them such an organization is a figment of their imagination. But when they get on the issue that we're debating they tell us there is such an organization between the church and the home. I deny any such organization exists just as they do in regard to the anti Bible class brethren.

In the second place, the anti Bible class brethren say, "Your Sunday school classes are parallel to the missionary society." These brethren delight in referring to the orphan homes and saying they are parallel to the missionary society. The missionary society is a human organization; the home relationship is a divine organization, and there is not any parallel existing between them.

These brethren over here say that the Bible classes are on the same basis an instrumental music. These brethren like Brother Bingham have taken the same view and have said that the orphan homes are on the same basis exactly as instrumental music. They have even gone so far as to say that they will divide the church over these matters

TLC

that we are discussing on the same basis, they say, as the church was divided on instrumental music.

These brethren over here say that there is no specific example of the Lord ever conducting Bible classes or a Bible school. They delight in getting up and asking us, "Where is the example? Where is the place where there was ever a Sunday school conducted by the Lord or any of his apostles? Where do you have any specific example of that matter?" And these brethren will say, "Where do you have an example where there was an orphan home conducted in New Testament times on exactly the same basis you have today?" The anti Sunday school brethren likewise will say, "It was started by Robert Raikes," and they'll give the date when the Sunday school apparently was started. These brethren will come along and, historically, they will say, the first orphan home was started in a certain year; and by that they presume to prove because there is no specific example of it that no such thing can exist today. These brethren argue on exactly the same grounds.

They say it is an individual duty only. They say children ought to be taught at home. No responsibility for the church to teach these children; it is the duty or obligation that is to be carried out within the home. These brethren over here say the same thing about the care of orphan children. They say that it is an individual responsibility, that it is something that is to be carried out and conducted within the home.

I was surprised not long ago when I was studying this matter to discover something I had not known before. While reading one of the debates that we have had in years

TLC

past with the anti Bible class brethren I learned that these brethren took the position that the church does not have any responsibility to unaccountable children. Many of you may have known that was their position. I did not. They say one reason that Bible classes are wrong, the church does not have any responsibility to teach those that are unaccountable children and thus it is wrong to have a Bible class. I didn't realize these brethren over here had paralleled them in every regard, in every respect, and that they had gone along in exactly the same manner as these brethren over here. They have not only taken up every other argument that these brethren have followed, but they are now taking up this argument too. They not only say it is wrong to care for a child in an institution like Sunnybrook or Childhaven, or these others that might be mentioned, but they say it is wrong to take care of an orphan child *anywhere* out of the church treasury if he is not a member of the church. They follow the parallel all the way through in which they say the church does not have any responsibility to children whatsoever. The church cannot help any unaccountable child, or any child that is too young to be a saint, too young to be a member of the church. Thus they parallel exactly and identically what these brethren have said in regard to Bible classes.

But we have generic authority for Bible classes and all of us have used it. In Matt. 28:19-20, in the commission given by our Lord, it is said, go make disciples, or go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. We pointed out that here is generic authority. By the way,

TLC

generic authority *authorizes* just as specific authority does; and in II Tim. 2:2 it is said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Bible classes are simply a method or manner of teaching. So it is in regard to the orphan homes. We have generic authority. In James 1:27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." And in Gal. 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." That is addressed to the churches of Galatia (Gal. 1:2). We have generic authority by which we may do good unto all men or by which we may visit the fatherless and the widows, those that are destitute and those that are in need. So we have here the same kind of authority that we have here. We have the same kind of authority for Bible classes that we have for the homes that exist among us, yet these brethren use the very same, identical arguments right down the line in regard to orphan homes that they reject in regard to the Bible classes. In fact, I insist that the position of these brethren is simply the anti Bible class position applied to the matter of benevolence. That's all it is.

I raise this question on the chart: Where will it stop? Over on this side they say these brethren are guilty of division, they ought to be marked. They admit they (pointing to anti Bible class on chart) are guilty of division because they press these matters as tests of fellowship. But they've done the same thing on the other side. I raise the question here: How far will they go? In Romans 2:21 it is said, "Thou that teachest another, teachest thou not thyself?"

TLC

Thou that teachest another in regard to these matters over here, teachest thou not thyself when thou dost use the same argument? In Rom. 2:1 it is said, "Thou therefore that condemnest another, thou condemnest thyself in that thou dost practice the same things."

Here is something that I especially want you to see. I'm afraid that you can't see it, but I'll read it to you. That's all right. I have down here at the bottom of this chart an indication of how far I believe these brethren have gone. You will observe that on the chart I have the question: Where will it stop? And on the other side: How far will they go? Well now, here is one indication of how far they *have* gone. I presume that Brother A. C. Grider is one of the leading debaters among those who take the position of Brother Bingham, if not their leading debater. Certainly I think he has had more debates numerically, than any other man among them, unless it would be Charles Holt. Here is a proposition that Brother Grider affirmed in debate, signed his name to it and affirmed it. I want you to hear it because I believe it represents the position these brethren occupy, and I have it on the chart word for word. Listen to it: "The Bible teaches that it is a sin for the church to take money from its treasury to buy food for hungry destitute children, and those who do so will go to hell." Now that's their position. Here you see anti-ism in all of its glory. If the church so much as takes a dime from its treasury to give to an orphan, those responsible, the proposition says, will go to hell.

I'm going to ask Brother Bingham to tell us when he comes before us whether he endorses that proposition. If he wants to repudiate Brother Grider before this audience, it's all right with me. But I want him to tell us whether

TLC

or not he endorses that. I want to know what he has to say about the position that he takes that is parallel to the anti Bible class position. And I want him to tell us whether or not it's just Childhaven or Sunnybrook, or whether it is not a fact that he believes it is wrong to take one dime out of the treasury to give to an orphan child who is not a member of the church, regardless or whether he's in Childhaven or whether he's in a private home or whether he's anywhere else.

FIRST NIGHT

BINGHAM'S FIRST NEGATIVE

Gentlemen Moderators, Brother Highers,
Ladies, and Gentlemen:

I lament greatly that the need for such a discussion as this is existent, but I rejoice exceedingly greatly in that, inasmuch as the need does exist, we have brethren of the disposition of mind and willingness to provide a place and the oportunity for us to get together, as brethren in Christ, to study and to examine that which is taught in the word of God. I appreciate and commend the Jerusalem congregation for inviting Brother Highers to come here and I certainly commend them in their judgment as to the man selected. He is a man schooled and skilled on the polemic platform, able in debating, and certainly if there is anybody who can prove the proposition that "it is in harmony with the scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, etc.," then surely Brother Highers is the man. We respect him; we know nothing amiss in his character, and certainly we are not coming here to debate against

TLC

Brother Highers personally. We are here for the purpose of studying the word of God, and we do trust that every one in this audience is here for that kind of a purpose. If we have set ourselves up on sides and to root for a team as if we were at a football game, then we had just as well, or possibly better, be at a football game; because that is not the attitude to have relative to a study of the word of God. So, we do appreciate this opportunity. We are grateful to the Strickland congregation for providing this very commodious building, and to each and every one of you who have manifest an interest in such a study of the word of God by your presence here this evening. So, we want to solicit your undivided attention that we may study together.

Now I want to, and I believe that circumstances require and demand, that I spend just a little time in a background statement relative to the cause of such a discussion as this; and if I do not get to all of the material that Brother Highers has presented, as I believe he said, "I do not claim to be a prophet," but I prophesy anyway, or at least I predict, that he will not introduce a great deal of new material in his succeeding speeches, and so I have three other speeches in which to answer the material that he has introduced, and I do purpose and intend to get to all of it and to answer it from the word of God.

But let me simply say that a controversy of this nature is a characteristic of the age — that there have been, and especially of the idea of departure in organization and operation of those who have the oversight and control of certain aspects of the work of the church, has been a characteristic of the age. Therefore, there have been discussions

TLC

of this kind and there is the necessity for a discussion of this kind.

As a matter of fact, we can go all the way back to I Samuel the eighth chapter and see that the people of God of the Old Testament were not satisfied with the simplicity of God's arrangement of things and they desired a king that they could be like the nations about them. Thus they rejected God's simple organization with judges ruling over them and wanted a king like the other nations.

And so it was in New Testament time, that the apostles predicted that "from among your own selves," Acts 20:28, 29, "shall men arise speaking perverse things," and thus from the eldership evolved a bishop, and an archbishop or a diocesan patriarch, and finally the pope of Rome, and thus apostasy came through corruption in the organization of God's people — that is: who had the right to oversee, the right to actually decide, the right to determine what is going to be or what is not going to be relative to the workings of God's people.

We have also seen a similar and characteristic corruption and perversion of the people of God about a century ago when people decided that they needed a central agency through which to function in the performance of the work that God had given. Now, God had given organization to the local church, each and every local church with its overseers or bishops to oversee and direct the work of the church. But these people were discontent and supposed that it could not be done simply on a simple and local arrangement basis well enough, and thus they were inclined to create another organization through which the churches might function by contributing to another organization and

TLC

letting it decide who the preacher would be, where he would be sent, and how much he would be paid. We insist that a similar situation is characteristic today.

Now we know that this issue has increased with fervor over the last fifteen years or so. This kind of an institution, the kind that is talked about in the proposition — the oldest one that is supported by churches of Christ among us was established in 1909, "by the name and style of Tennessee Orphans Home." We see that this was a "body politic and corporate by the name and style of Tennessee Orphan Home;" and its purpose was "to provide a home for homeless children." So, we are not in agreement as to his definition of the proposition in that regard — well, we might be in agreement with one side of it, but not with both sides of it. We will point out to you what we mean by that a little bit later. But now, this thing increased with fervor as brethren began to see and affirm that these things are parallel to the church support of the college.

In 1947, the year I entered Freed-Hardeman College, there was considerable controversy over this issue; and Brother Hardeman took the position that "If it's a serious thing, or a serious issue to donate to a school, a human institution; why is it not a serious issue to donate to an orphan home, a human institution." He says, "The right to contribute to the one is the right to contribute to the other." Now that is what Brother Hardeman said about it. I don't think Brother Highers would agree with it. I don't know if he will or not; but we will try to find out as we go along. He said in one of his charts here that secular education is not the business of the church. I believe that would answer our question for us in all probability. Brother Hardeman said further, "Note the parallel," he said, "The

TLC

school is a human institution. It has a board of directors. It teaches secular branches in connection with the Bible." He said, "An orphan home is a human institution. It has a board of directors. It teaches secular branches in connection with the Bible. The same principle that permits one must also permit the other." This is in the *Firm Foundation* of October 28, 1947. This alerted the attention of many brethren to the thing that was actually going on and the ultimate results that were going to come of the church supporting other institutions — human institutions — under boards of directors separate and apart from the church to do a work that was supposed to be affiliated with, or at least an adjunct to, the work of the church.

As I began to preach the gospel, Childhaven, the home that is mentioned in our proposition, was in its inception. It was established in the year 1948, over the protest of the local congregation where it was established. I heard with my own ears in the assembly at Freed-Hardeman a very fervent and heated discussion between Brother Marshall Patton, I believe it was (I never can keep Marshall and Hurshell separated by name, but the one that was then preaching in Cullman, Alabama); he opposed this, and I heard him and Brother Gus Nichols in a very heated discussion over this thing at the time of its inception and its beginning. It began in 1948, and I want to read from its charter here in just a minute and show you what kind of a situation it was. A board of directors, a human institution, was formed — a body politic and corporate, capable of transacting business, deciding who should be helped, where they would be helped and how they would be helped — simply then providing a home, a dwelling place, a domicile, with a substitute family relationship. Now this board

TLC

of directors was not the domicile. This board of directors was not the family relationship; but they were incorporated for the purpose of providing a domicile or dwelling place, and of providing a substitute family relationship.

I say, this all was being discussed and talked about several years ago, back during the late 1940's. I grew up under this kind of controversy, as far as beginning to preach the gospel was concerned. I have heard people talk a lot of times, and I have heard Brother Highers talk tonight; but, I have never heard anybody present scriptural authority for the church contributing to a benevolent institution. Now you heard him present a lot of scriptures and of course we appreciate scriptures, and we agree with every scripture and everything that it says and everything that it means to the entire extent of our knowledge and ability; but he did not produce a scripture that authorizes the church to contribute to any kind of an institution. Now I want you to bear that in mind as you see the scriptures and see that the issue is whether the church can support a benevolent institution.

What I am starting to say is that in all of this I heard — I heard this controversy raging — I never was convinced that it was scriptural for churches of Christ to contribute to benevolent institutions. Thus, I never did advocate it. I used to preach in this area to you good brethren, and I used to be accepted, and you brethren supported me and attended where I preached and raised no objection. I admit freely I was not as outspoken then as I am now; but I never did advocate that kind of thing. As long as I have been capable of making an intelligent conclusion from what the Bible teaches, I have known it was not so and spoken it when the necessity arose.

TLC

In more recent years good brethren have been sold a bad bill of goods. They have been sold the idea of "hobbyism" and "anti-ism" and a lot of emotionalism, and the idea that if you do not believe that the church can contribute to benevolent institutions, you would let a little baby starve to death! You're just as hard hearted as you could be! Now, you good brethren know that is not so, and I certainly affirm that I do not believe any such thing as that. As a matter of fact, I believe in providing for babies, young children, and so on, a much better arrangement — more like that which God arranged and designed — than the kind of arrangement that is being advocated and supported under this kind of a situation. But, these attitudes have prevailed. And it fell my lot to be called and invited to move back to this area a few years ago to advance the gospel of Christ to the best of my ability, because some brethren had been forced out of congregations because they were determined to support benevolent institutions and these brethren could not go along with it. So, the matter of pressing the issue, the matter of disfellowshipping of things, has been on the part of those who insisted on doing it. Others have been withdrawn from in more recent times because they would not go along with, or rather because they would continue to fellowship somebody who opposed this pet theory of theirs. If a person opposes this — the support of benevolent institutions — some brethren say, "He's not a brother in Christ." This has been the attitude. I am sorry that it is, and I trust, of course, that we will not have such attitude one toward another.

As a matter of fact I do not like this idea of "Anti-ism" and "hobby-ism" and various other appellations, and Brother Highers doesn't like them either. I have a statement here

TLC

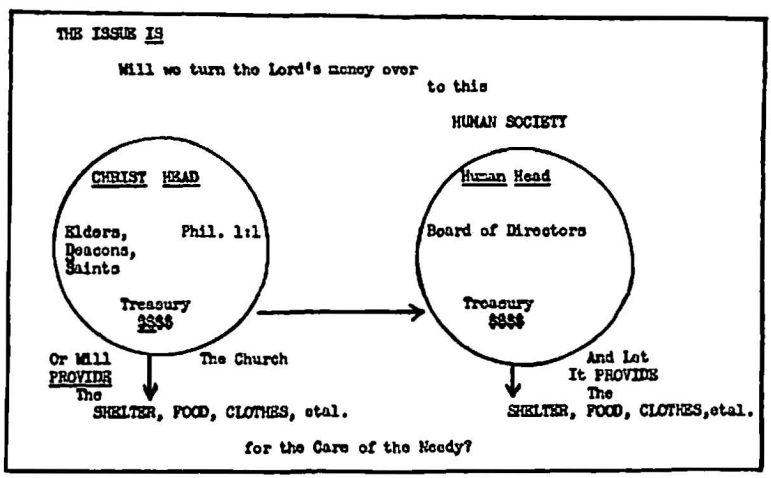
from Brother Highers in which he took a terrible exception with a fellow one time over his using this kind of a thing. We see here in — (well, I think I'll find it in a minute). He has a "Postscript" — that is the heading of it — that was in *The Vindicator* in March, 1957, on page 14, in which he gave a sub-heading of "Anti Musical Instrument Factionists," and he said, "This scurrilous epithet is applied to those who refuse to use mechanical instruments of music in Christian worship. It comes to me in a blasphemous little tract entitled, 'Why I Didn't Leave the Christian Church and Join the A.M.I.F.'" He said, "Of course, A.M.I.F. is an abbreviation for that opprobrious language." (I looked that up, but I've kind of forgotten what it means, but I think it was something bad! You folks go home and look it up when you get there.) He said, "That opprobrious language was applied to the children of God; however, all the *abuse* and *villification* of the vile sheet could have been avoided if he had just presented some scripture for the use of mechanical instruments of music." And so, brother Highers terribly disavowed that kind of language back then, and I am sorry that, in his first speech, he began with "anti-ism" and "hobby-ism" and that kind of thing. I wonder why it is salad for the goose and not sauce for the gander. Now, I believe that we could keep the debate on a higher plane than that. I believe that we could discuss what the scriptures teach and what is "in harmony with the scriptures," and I trust that we will do that.

Now I want us to take a look briefly at what the issue is. I want to put in just a little affirmative, because he wrote the propositions, and he made the arrangement as far as the order of discussion. He wanted to be in the affirmative both nights here. He said it would save me

TLC

affirming a negative. Of course, he has me affirming a negative the last two nights.

Then he talks about — tonight, he seems to be bothered before his time. He is trying to discuss the last two nights' proposition tonight instead of waiting until the last two nights. We ought to just wait until then and get on that proposition. I think two nights on that one and two nights on this one will be pretty good. Now, what is the issue?



It is, will we turn the Lord's money over to a human society with a board of directors — contribute from the Lord's church with its elders, deacons, and saints, and its treasury, over into this; or, will we let the church provide the shelter, the food, the clothing, the medical needs, the personnel and whatever is necessary to relieve?

Now, brethren, don't be mistaken. The Bible does authorize the church *relieving* the destitute. In I Timothy 5:16, it say, "If a man or woman that believeth have wid-

TLC

ows, let them relieve them and let not the church be charged that it may *relieve* them that are widows indeed." Now, whatever the man or woman that believes can do, on the one hand, the church can do on the other hand. If the man or woman that believes can provide shelter, and can provide food, and can provide clothing, and can provide medical needs, and can provide personnel to supervise and oversee in the case that it is needed, then the church can do the same thing. The question is, will the church do that? Will the church provide it, or will the church give its money over to a human board of directors and let them decide and provide the shelter, the food, the clothing, etc.?

I have one other chart here that I especially want to get to right now.

WHO DECIDES WHO AND HOW?

1. ARE ALL HUNGRY TO BE FED? 2 Thes. 3:10

2. SHOULD THE CHURCH REFUSE ANY? I Tim. 5:11

3. WHO SHOULD DECIDE?
   a. Who will be helped?
   b. Who will be refused?
   c. How and how much?
   d. What methods and expediencies will be used?

I Pet. 5:2 Acts 6:1-6 I Tim. 5:16	LOCAL CHURCH Elders, Deacons	OR	BENEV. INST. Board, Superintendent	???? ???? ????

Herein the question is raised, "Who decides who and how?" Now, we are not fussing over expediency. I agree with what he has said here about expediency except that he has included organization under expediency. I do not agree with that. But, the question is not over expediency, over incidentals, over the type of shelter, the type of food,

TLC

the type of clothing, or how it is provided; but the question is "Who?" Who decides who and how? Now, I raise this question. Are all the hungry to be fed? I am sure that Brother Highers will agree with me in the negative on that answer. That is, in 2 Thes. 3:10, if a man "will not work, neither shall he eat." So now, some people are not to be fed. They are not to be supplied whatever they want to eat, because they will not work for it. The lazy saint is not to be fed. Again, should the church refuse anybody? Certainly, they should. In I Timothy 5:11, it says, "The younger widows refuse." Now the question is, "Who will decide who will be helped?" That is, which ones meet these qualifications and which ones do not? God gave the church of the Lord an organization. God gave the church of the Lord elders to oversee and direct its work. Now, who is going to decide which one of these will be helped and which one will be refused? Who is going to decide what methods and expediences will be used? Will it be the church with its elders who are to take the oversight thereof? In Acts 6:1-6 the local congregation looked out among it men who were full of the Holy Ghost and of wisdom and appointed them over this business; and thus we see that the local church provided for the destitute in its number; and in I Timothy 5:16, "that it (the church) may relieve them that are widows indeed."

Our proposition is simply this: Which institution is to decide who will be helped and how they will be helped? Is the local church going to make the decision, or is some other institution going to make the decision and the local church simply provide the money? That is the issue as I see it. If the benevolent institution with its board and

TLC

superintendent can make the decision, he has yet to show us the scripture that says so.

He has talked about some things in the realm of expediency.

I want to answer something else he had to say when he was talking about where I will draw the line. But, maybe I had better just wait on that and take a look at some of the things that he has had to say, because I know he is going to have a lot to say about me having an affirmative already prepared in the negative, and that's all right. I expect it, so just let him run, and see what he can say about it.

He has asked me some questions here. He says, "If..." Oh, wait a minute. I asked him some and I want to get them in. I have to read them to get them in so he will answer them.

1. Is the benevolent institution you are defending a corporate body that provides and oversees a home? Or, is it a home provided and overseen by a corporate body? Or, is it both?

2. How old is the oldest benevolent institution such as Childhaven and those of like character that you know of being supported by churches of Christ?

3. Does or might your proposition include institutions of like organizational character for the care of widows and aged? And (He has a copy. That's all right) does it, or might it, include institutions of like organizational structure for the care of widows and aged? And also for the care of unwed mothers? (We have some of those among us now.)

TLC

4. Would you approve church support of the same organizational setup as Childhaven, Inc., if its purpose were evangelism or edification of the saints?

5. Would you approve church support of a restored or legal home whose board members and employees were Catholic? Methodists? Masons? If not, why not?

6. Do you agree with those who contend that the Bible colleges and orphan homes are parallel, and that the right of the churches to support one is the right to support the other? Do you agree that churches may support colleges such as Freed-Hardeman College?

7. What can a benevolent institution do in relieving the needy which either the "man or woman that believeth" or "the church" in I Timothy 5:16 can not do?

8. Is it scriptural for churches to *build* and *maintain* benevolent institutions such as Childhaven? or may they only support them?

9. Is the Lubbock Children's Home — under the oversight of the Broadway elders "just as are their Bible classes" — a scriptural arrangement?

10. What organization did the Lord specify to relieve "widows indeed" in I Timothy 5:16?

Now, in regard to the questions that he asked me: If Childhaven received no funds or other support from churches, would it be scriptural for individuals to make contributions to it?

Why, if Childhaven did not receive any funds from churches, then it would not be a *church supported* or *church related* benevolent institution. It would not be what it is;

TLC

and, of course, if it were merely a private enterprise — if it is just a business proposition — established for the purpose of doing good, and if it is non-profit or profit, that would not make any difference; and if I selected or chose to support it, then I think I could do so. So I wouldn't oppose it then; but it would be vitally and essentially different in its relationship, and I would not support the thing as long as it existed as an adjunct to the church — taking in and supposed to visit the fatherless and widows for the church! Now, that is what it is doing, or claiming to do, and of course as long as it maintains that relationship, I could not support it as an individual.

Number two: Is it possible for the needs of a homeless child to be supplied without having, or being a part of a home?

This depends on what you mean by a home. You told us once, and then you told us again, and the two times did not coincide. So, I do not know which you are talking about. You said that's what I would say, and that is what I am saying because in the definition of your proposition you said that "benevolent institution" is a "charitable institution, legally formed," and then when you defined a home, you said by home you mean "an inhabited dwelling." Which one are you talking about? Certainly a child must have a dwelling place if that is what you are talking about. And if it is a minor child, it has to have some kind of supervision, or substitute family relationship. But, now, does it have to have a benevolent institution to provide that dwelling place and that supervision? That's the question. Can it not exist without an organization to provide that supervision and dwelling place?

TLC

Again, number three: When a home is supplied for a homeless child, is the home a separate and distinct institution from the church?

Yes, a home as God provides it is a separate institution from the church. I believe in a complete and all-sufficient church. I believe in a complete and all-sufficient home. But, I do not believe that a complete and all-sufficient home is the object of church charity. It is only when the home is deficient that the church is obligated. And the church can relieve the individuals involved. He just assumes a lot of things here. Let him even tell us where the scriptures authorize the church support of a *home*. Now, when he talks about a church supporting a home, what is it supporting? Is it supporting a dwelling place, is it supporting a family relationship? I deny that the church can support, in the financial sense, a family relationship. If I got out of a job and crippled or something and unable to work; my family relationship would be just as good with me hungry as it is with me full; and the church would not be supporting my family relationship. It would be supplying my destitution or my want in physical needs if it made a contribution to me. And when the church made a contribution to me as a poor saint, of course, I would be able to take care of those who were my responsibility. The church would not be making a donation to a home. It would be making a donation to people. A home is either a dwelling place or a family unit, a unit of society. If this unit of society breaks down — if the father dies — the church can not replace that; and this benevolent institution can not replace it. They can put in some kind of a substitute for it; but they can not support a home, a family relation-

TLC

ship. And, of course, they do not have to have this benevolent institution to provide this family relationship.

Let's see. Where did I get to here? (Four minutes — Moderator).

When a church incorporates, does the corporation become a separate institution from the church?

He is just begging the question — throwing in a bunch of stuff here that really is immaterial. This incorporation of a church is not a separate organization. When legally a church is encouraged or required to incorporate under law, these people who are appointed as trustees are members of the local church, servants of the local church, under the oversight of the elders of the local church; they do not make decisions; they do not handle money; and this thing that he is talking about — this board of incorporation — is separate from the local church and it is self appointed and self substantiating and it does make rules and laws and regulations and decides who and how will be supported with the church money. There is no parallel there in those two things.

Again: Could a congregation incorporate for the purpose of caring for orphans?

If the church has a responsibility. But, now, we will discuss that next time, and you decide whether or not they do have. Let's don't let it torment you before your time. Just wait a minute. Just wait till two days later. If a church could conform to the requirements of law — if the law required it; now, I deny that in any state that I know of, that the law requires it. You folks say they do; but I have documented evidence to the contrary. In the state

TLC

of Tennessee, where you live and where Tennessee Orphan Home is, they do not have to incorporate to care for children. Out in Texas, they evidently do not. That home is not incorporated, in the Lubbock church out there. So, could a congregation incorporate for the purpose of caring for orphans? The congregation can meet legal requirements, so far as I know, but if this requires giving oversight and direction that should belong to the elders, then, of course, they have corrupted God's law; and we must abide by the law of God rather than man.

Number six: .If one incorporated church makes a contribution to another incorporated church, is there another organization standing between these churches?

No. If these are merely boards of trustees holding property in trust for the local congregation. But, now, what is all this about? That is not parallel to an institution such as this. The state of Alabama recognizes that Childhaven is a benevolent society:

THE STATE OF ALABAMA RECOGNIZES "CHILDHAVEN" AS A BENEVOLENT SOCIETY!

PROOF: Title 10, Chapter 7, Article 3, Section 124 of 1940 Code of Alabama under which Childhaven is incorporated provides for the incorporation of CHURCHES, EDUCATIONAL OR BENEVOLENT SOCIETIES.

NOTE: Since CHILDHAVEN is not a church, or an educational society, it must be A BENEVOLENT SOCIETY!

YES, MY OPPONENT IS DEFENDING A BENEVOLENT SOCIETY!

Title 10, Chapter 7, Article 3, Section 124, of the 1940 code of Alabama, under which Childhaven is incorporated, provides for incorporation of *churches*, and *educational or benevolent societies*. Now, since Childhaven is not a church — I don't believe it is. He said it wasn't. He said, "A church is a church and a home is a home, and one can not

TLC

do the work of the other." He has affirmed that it is not a church; and, so then it must be either an educational or a benevolent society. Inasmuch as its purpose is benevolence, then, I suppose the conclusion is that it is a benevolent society. And that is the kind of thing that we are talking about.

Again: Would Childhaven be scriptural if placed under a local eldership instead of a board of trustees?

No.

Number eight: Please indicate the kind of religion a church is authorized to practice.

It is authorized to teach the truth, and a part of teaching the truth is teaching pure and undefiled religion. And, again, it is authorized by its members, distributively, to "visit the fatherless and widows in their affliction." Now, any more than that you will have to find because I can not find it in my Bible. I'm going to take what is in the Bible, and if you can find some more on it, go right ahead.

Number nine: Please find the passage which authorizes the church to sing.

Colossians 3:16, "Teach and admonish one another in psalms, hymns, and spiritual songs." Hebrews 2 at verse 12, "In the midst of the congregation will I sing praise," said the Lord. Thus, is the Lord in the midst of the congregation, with the congregation, singing praise. When one persecutes Christians, he is persecuting the Lord; when he persecutes the church, he is persecuting the Lord; when the church engages in religious affairs, the Lord is there in fellowship with them. That is the sense in which he sings, and it is in the midst of the congregation. (Time).

TLC

FIRST NIGHT

HIGHERS' SECOND AFFIRMATIVE SPEECH

Gentlemen Moderators, Brother Bingham,
Ladies and Gentlemen:

I am exceedingly happy to appear before you once again to deal with matters that Brother Bingham has stated, to answer the matters that he has set forth, and further to affirm the proposition that I am defending.

Brother Bingham said that I wrote the propositions and made the arrangements for the debate. But what actually led to this debate was an article that Brother Bingham wrote in his bulletin, a copy of which I have with me at the stand. In the issue of his bulletin dated August 1, 1967, Brother Bingham has an article entitled "Why Brethren?" in which he refers to a local preacher in these words: "Thus he joins the circle of the cowardly." There is Brother Bingham who a moment ago was concerned about the fact that I used the word "anti" and who said that he was sorry I had gotten down into such low terms. Yet in the very article in his bulletin that led to this discussion, he referred to one of the preachers locally as one who had joined the *circle of the cowardly*. Elegant language indeed, Brother Bingham!

(Quoting further) "... who professes to speak with confidence and boldness and who makes tests of fellowship any questioning or opposing those institutional innovations which he is afraid to publicly defend." Brother Bingham has made that same charge tonight. It is an erroneous charge. The problem is not the fact that Brother Bingham has *questioned* these matters, but the difficulty is that he

TLC

has made them a matter of *fellowship*. He insists that everyone abide in the things that he has set out. He insists that we follow the doctrine that he preaches or we are not a sound church.

In this very same bulletin where he challenges for a debate with the brother that he refers to as a coward, he has the same arrangement of propositions that I later brought to him and that he signed. Now, Brother Bingham, if you are sorry you signed them, just say so. But do not complain about the fact that I brought you that arrangement. I got that order of the propositions out of your bulletin where you had challenged for a debate and referred to a man as a coward because he would not accept it.

Brother Bingham has also referred to me as one who is schooled and skilled in debating. What debating school was it I went to? I notice he referred to me that way in his bulletin. He says, "Finally, the Jerusalem church, after losing three families to us, decided to import an expert." (Audience laughter). He goes ahead to say, "At first I was rather disappointed that none locally would discuss." I do not think it was only at first; I think it is *at present*, the way he is talking. A man schooled and skilled in debating. He makes me sound like some kind of hired gun that was brought in out of the West! (Laughter).

I want to point out something else about Brother Bingham's speech. I want to know what it is that he said about the chart I presented. Anybody hear a word? Any of you preachers that are down here at the front hear him say anything whatsoever about that chart? There is another chart under that on the subject of "Which Organization?"

TLC

How many heard him say one word about it? Another chart under that which parallels the line of argumentation he takes to the line of argumentation followed by the anti Bible class brethren. Anybody hear anything about it? He talked about how he never heard anybody present scriptures on these matters. He said, "Brother Highers gave a lot of scripture, but he didn't give one to prove the proposition." Brother Bingham, we're not going to take your assertion for that. You are in the negative in this debate, and it is your responsibility to show that the scriptures I have given did not do what I am supposed to do in the debate, not merely to say that he did not do so.

He said, "I may not get to all that he has said in his speech." Well, that was an understatement. (Laughter). He scarcely got to anything that I said. (Laughter). He is in the negative and it is the duty and responsibility of the negative to follow the affirmative. It is my responsibility, while I am in the affirmative, to set out the burden of proof. It is his responsibiilty, as the negative speaker, to follow the matters that I introduce. He talked about how I was getting ahead of my time. He said, "You're in the affirmative on this proposition, and I will be in the affirmative the last two nights." I do not think I am the one who has gotten ahead of his time. Brother Bingham has gotten ahead of the time because he has shifted to the affirmative in the debate when he is not to be in the affirmative until Thursday night. He has brought matters that he prepared outside the debate, matters that he prepared before he got here, and has read a "canned rebuttal" to this audience that did not have any relation whatsoever to the matters that I presented. The fact of the matter is he has not dealt with the arguments. He may come in his next

TLC

speech and have something to say about these matters that I have presented, but remember this is the last speech that I have before you, and I believe it is something less than honorable debating to come in this speech, when I have no opportunity for reply, to say nothing about my arguments, then to come in the next speech, when he knows that I shall not have another reply, and to deal with matters that I may have presented. There may be some here tonight who will not have an opportunity to come back tomorrow night and who will not hear the replies that I may have to make. If Brother Bingham wanted to present an affirmative speech, the honorable thing, it seems to me, would have been for him to have dealt with the matters that I presented in his first speech, then to have presented his affirmative material in the last speech, rather than dealing with matters of an affirmative nature in the first speech, then when I have no opportunity for reply, to say whatever he will about these other matters.

He said he wanted to give us some background material, and he referred to how there have been difficulties in the past of organization. He said in I Samuel 8 the people cried out, "Give us a king." In Acts 20:28 he said the elders led into apostasy, and he said about a hundred years ago there was difficulty. I presume he referred to the missionary society and kindred matters. Then he said we have the same problems today. He suggested that we have been led into apostasy, and he said he has always believed these matters that he is teaching tonight. What about the second proposition, Brother Bingham? Have you always believed that? Have you always believed the church could not help anybody but a saint? Oh yes, he's just preaching what he has always preached. He has not changed on anything

TLC

whatsoever. But I have a quotation from Brother Bingham, made in his discussion with Brother Albert Hill at Rienzi in 1960, and this is taken directly from the tape. He said, "He has misunderstood me all the way through in saying that the church can care for saints only. I haven't made that statement in the course of the debate." He did not take that position in 1960, but he is taking it in this debate because he signed a proposition to affirm it. Brother Bingham, have you apologized to those brethren over in Rienzi for teaching error in 1960? What about it? Over there you said, "I don't believe saints only." Over here he does believe it. Have you gone out there and made a confession? Have you acknowledged to those brethren you were teaching error? Oh, he said, "I'm teaching what I've always taught."

He talked about how that he came into this area, and he said, "You good people here have followed my preaching; you believed what I preached and you fellowshipped me in these matters." He said, "I did not condone these matters then." Well, did you preach *against* them as you are now? We'll see what he does when he preaches against them, too, in just a few moments. We will see how far he goes with it and just what he says about it. Brother Bingham talks as though he has never changed, but the churches in this area had changed. I have a letter before me regarding the work of the Foote Street congregation in Corinth, dated November 13, in which it is said, "We found checks written to Tipton Orphan Home on October 18, 1926." They state their records only go back to 1925. "Other checks were written to the Arkansas Christian Home and Tennessee Orphan Home. We did not check every year's record, but found checks in 1928 and 1929. I'm sure that the Foote

TLC

Street church from the treasury has given to the orphan homes almost every year since that time, and perhaps before." Who has changed, Brother Bingham?

I have a statement from Brother Bingham where he talks about the fact that he was baptized at Foote Street. I am sure he has been baptized since 1926. Were you baptized in a digressive church? Will you tell us about that? Were you baptized in an apostate church? They supported orphan homes back in 1926. Brother Bingham, in one of his bulletins, talks about how Foote Street has mistreated him; how that they used to be good to him; how they have mistreated him now; how that they teach error; how they have gone into apostasy. Brother Bingham, they are standing right where they have always stood. Were you baptized in that digressive church?

He referred to the Tennessee Orphan Home which he said started in 1909. I do not believe that was the first of these homes. That, however, is not the issue. The anti Sunday school debater, I have already pointed out, talks about Robert Raikes beginning the first Sunday school and makes the same line of argumentation exactly.

He talks about Brother Hardeman's statement in 1947. I do not agree that the church has the same relationship to the home that it does to the school.

He said, "The home is provided by the benevolent institution, therefore the benevolent institution and the home are two different things." But a man and woman marry *to provide* a home. Does that mean they are no part of the home? Certainly not.

He said he heard a controversy at Freed-Hardeman Col-

TLC

lege several years ago on these matters, and said he never believed in these things. What about saints only? Have you always believed what you are affirming the latter part? He got rather eloquent on this matter and said that this charge that he would let a baby starve is not so. He said he would not let a baby starve, said it is a misrepresentation to say he would let a baby starve. Now, Brother Bingham, you did not say what I said. I did not say *you* would let a baby starve. I asked you whether *the church* would take a dime out of its treasury for a baby who is not a member of the church! You get up here and deal with the issue and do not talk about what you as an individual would do. Just answer that while you are about it.

Did you notice what he did with my questions? He referred to some of them rather briefly, but the last question on the list says, "Is it not a fact that you do not believe the church could supply the needs of destitute orphan children who are not old enough to be saints, regardless of whether they are in Childhaven or not?" I insist the issue is not altogether Childhaven. I realize he objects to Childhaven, but the fact is he does not believe the church, out of its treasury (get that now, Brother Bingham, and don't accuse me of saying you would let a baby starve) — he does not believe the church, out of its treasury, could give a dime to an orphan whether it is in Tennessee Orphan Home or in some other place! You remember when I read that question in my first speech? I looked at Brother Bingham and said, "Now you won't forget that." I did that especially on that question. Brother Bingham, did you forget? Did you forget it, Brother Bingham? He won't even look at me. All right.

I want to get to his questions here. He says, "Is the

TLC

benevolent institution you are defending a corporate body that provides and oversees a home, or a home provided and overseen by a corporate body, or both?" The benevolent institution that I have in mind, that I am defending, *is* a home, Brother Bingham. I stated that in my first affirmative speech. These are simply homes.

2. "How old is the oldest benevolent institution such as Childhaven and those of like character that you know of being supported by the churches of Christ?" The home as an institution is the oldest divine institution I know anything about. It began in Genesis 2. What we are talking about tonight is a particular *kind* of home. How and when the first one of these started I do not know, but I am saying it is simply a *kind* of home, legally established. It is a *home*, and not anything more than a home except for the fact that it is a particular kind of home, a legally established home. This reminds me of the question the brethren ask when we debate them on Bible study. They say, "How old is the oldest Sunday school you know anything about?" Same line of argumentation exactly.

3. "Does, or might, your proposition include institutions of like organizational structure for the care of widows and aged, or unwed mothers?" It would for those that are homeless. We are trying to provide a home for those that are homeless. That is what is involved in this proposition.

4. "Would you approve church support of the same organizational setup as Childhaven, Inc., if its purpose were evangelism or edification of saints?" No, that would not be a home. We are talking about homes in this proposition.

5. "Would you approve church support of a 'restored

TLC

home' or 'legal home' whose board members and employees were Catholics, Methodists, Masons? If not, why not?" No, we would not support anything that would advance false teaching, and not only as a congregation but as an individual, Brother Bingham.

6. "Do you agree with those who contend that Bible colleges and orphan homes are parallel?" I have already answered that in regard to Brother Hardeman's statement. "Do you agree that churches may support colleges such as Freed-Hardeman College?" No.

7. "What can a benevolent institution do in relieving the needy which either the man or woman that believeth or the church in I Timothy 5:16 cannot do?" The benevolent institution is simply a home, and that is what the church does when it relieves. It provides a home. The man or woman does that. Brother Bingham, does the man or woman that relieves provide a church or do they provide a home? It is something separate from the church, something in addition to the church.

8. "Is it scriptural for churches to build and maintain benevolent institutions such as Childhaven, or may they only support them?" This proposition says they may contribute. I think this would depend largley on what the definition is of "build and maintain."

9. "Is the Lubbock Children's Home, under the oversight of the Broadway elders just as are their Bible classes, a scriptural arrangement?" I do not know exactly what the arrangement is in totality, but I believe that it is scriptural for the elders to serve over the home in the capacity as trustees.

TLC

10. "What organization did the Lord specify to relieve widows indeed in I Timothy 5:16?" The church relieved them, but it did so through the home. Could not do it without a home. That is one of the matters I presented to him and in which he agreed in answering my question.

My first question to him was, "If Childhaven received no funds or other support from the churches, would it be scriptural for individuals to make contributions to it?" He talked about that for a good while, but he eventually said, yes, they could do so. All right, then he cannot say it is a matter of the organization of the homes because he has agreed that the individuals could support it if it were not church supported. He is not arguing about the institution, not arguing about the organization, he is only arguing about how it gets it money — whether or not it can receive church donations. He has agreed that the organization itself is scriptural if it does not receive church support. So, Brother Bingham, everything you say in this debate about the organization goes down world without end because you have agreed there is nothing wrong with the organization.

That also does away with his missionary society parallel because the missionary society has no right to exist whatsoever. He has admitted this that he calls the benevolent society has the right to exist, only if it does not receive church support. What we are talking about is how it gets its money, where it receives its support, and not whether it has the right to exist because he has admitted that.

Second, is it possible for the needs of a homeless child to be supplied without having, or being a part of a home? Again he said what I said he would say. He said, "What do you mean by home?" He said, "One time you said a

TLC

benevolent institution is a charitable establishment legally formed and the next time you said an inhabited dwelling or family relationship." He said they are not the same. I pointed out the definition on the chart that I had in mind in these questions. I do not believe there is any conflict in the definition. The benevolent institution of the proposition is merely a *kind* of home, and the definition I gave is generically that of a home. The kind I am defending is simply one type of home. That was just a dodge to get away from the question. Finally he did say that it must have a dwelling place and must have a family relationship; therefore, Brother Bingham has agreed, and put it down, that it takes something in addition to the church to provide the needs of a homeless child.

Third, when a home is supplied for a homeless child, is the home a separate and distinct institution from the church? He said yes, it is. We have something separate and distinct from the church that he admits is *necessary*. That is the wording of the question. That will be *required* in taking care of destitute children. That is what I am contending for. He talks about the all-sufficient home not being an object of relief. He has a different definition of all-sufficiency than I do. What about the church? Isn't the church all-sufficient even when it falls into need? I understand all-sufficiency to refer to the fact that in its organizational setup it has everything God meant for it to have. It does not necessarily mean that it always has the funds it needs.

Fourth, when a church incorporates, does the corporation become a separate organization from the church? He said, "No, not a separate organization." Now, look what he has here (pointing to Bingham's chart). This is the chart

TLC

I want. He says that the incorporation, the board of directors, is separate from the work. I deny it. He has admitted as much in what he said in answer to this question. He says that when the church incorporates the corporation is not separate from the church. Then, my friends, when the home incorporates, it is not separate from the home or the work itself! (From the audience: Amen).

Fifth, could a congregation incorporate for the purpose of caring for orphans? He said the law doesn't require it. I didn't ask if it did. I said, "Could it?" He said, yes, *if* it has the responsibility for caring for orphans. He is about to get on that question he avoided. He doesn't believe the church can help them anywhere. Brother Bingham, what if I said, "I want to debate that it is wrong to kill a man in a house ." You would say, "That is a ridiculous proposition; it is wrong to kill a man anywhere." That is what he wants us to do; he wants us to affirm it is right to take care of children at Childhaven. He believes it is wrong to take care of children, if they're not old enough to be members of the church, anywhere. It is just like saying it is wrong to kill a man in a house. This debate is not over Childhaven or Sunnybrook Home. It is over whether the church can give a dime to take care of an orphan anywhere, whether he is in Sunnybrook or whether he is anywhere else.

What did he say about that proposition I had up here from one of their leading debaters? I have it with his signature on it, too, in which A. C. Grider affirmed it in debate: "The Bible teaches that it is a sin for the church to take money from its treasury to buy food for destitute children, and those who do so will go to hell." Did he say whether or not he agreed with that? No, he did not.

TLC

I asked him, could a congregation incorporate for the purpose of caring for orphans? He said, "Yes, if it had the responsibility." Then it is not wrong to incorporate to care for children.

Sixth, if one incorporated church makes a contribution to another incorporated church, is there another organization standing between these churches? No. All right, when the church makes a contribution to a home that is incorporated, there is no organization between. Down goes his main argument, world without end.

Seventh, would Childhaven be scriptural if placed under a local eldership instead of its board of trustees? He said no. Why all this prattle about the fact that it is under a board and not under elders? I knew that wasn't the difference. The difference is, he does not believe the church can take a dime to feed an orphan child if he is not old enough to be a member of the church, no matter where he is.

Eighth, please indicate the kind of religion a church is authorized to practice. He said it can *teach* pure religion. Notice how he changed the terms. I said, "What kind can it *practice?*" He said, "It can *teach* pure religion." Brother Bingham, you didn't answer the question. This audience *knows* you didn't answer it.

Ninth, please cite the passage which authorizes the church to sing. He gave Colossians 3:16 and Hebrews 2:12. Well, I want to have more to say about that later in the discussion.

My last question, of course, he did not answer at all.

He said it fell his lot to return to this area and he talked

TLC

about when he was here before the brethren were good to him, they came out to hear him preach and all that, but when he came back this time there was a difference in their attitude. Brother Bingham, I wonder if you had thought the difference might have been in *your* attitude. Did that ever occur to you?

These brethren do not despise Brother Bingham. I want to read something to you. This is from W. Eural Bingham and it is in *Truth Magazine,* July 1965. He says: "The modern institutional and social gospel digressions have made a strong impact on the church in Northeast Mississippi as they have in most places. In February this year a few brethren, determined to stand for the truth in all things, began meeting together in Corinth. They now have their own meeting place on Shiloh Road in the northeast part of town. The Lord willing, I shall begin work with them in June, with the College View church in Florence, and the East Side and Washington Street churches in Russellville, all in Alabama, assisting in the supply of my financial needs." See, these outside churches sent him in here to meddle in the affairs of the congregations in this county. He says, "This is home territory for me, and I look forward to helping in a sound work there." Brother Bingham, was there not any other *sound* work in Corinth until you got here?

I have a statement in his bulletin where he talks about how the brethren have decided to establish a *faithful* church in Booneville. Was there not a faithful church until they got there? He talks about brethren mistreating him. The fact of the matter is, he has come in here and taught that the group that meets with him, and the group like it in

TLC

Booneville, are the *sound* church and the *faithful* church in this area. That is the difficulty.

He talks in this article (let me have that other chart) about his being supported here by three churches. I do not know if this is still the case or not, but it was true when he moved here. He was supported by Washington Street in Russellville, and East Side in Russellville, and by College View in Florence, Alabama. He talks about incorporation. He referred to that chart. He said, "The state of Alabama recognizes Childhaven as a benevolent society." I do not take what the state of Alabama says on everything, and I do not believe the law is the determinative factor of whether or not a matter is so. *If it is,* Brother Bingham, I would like to have you explain the charter issued by the state of Alabama for the Washington Street church that supported you over here, maybe still supports you. In their original charter we have these words, "The Christian Church of Russellville is the name selected and proposed for said corporation." That is the group that supports you over here. Do you think that makes them a Christian Church? In their charter, and this was true until January 8, 1959, when they amended it, they were called the Christian Church of Russellville. All right, brother, if the law makes it so, you know what put you over here, don't you? (Laughter). Not only that, but here is a photostatic copy of the incorporation of that church. Over at the table I have the charter of incorporation of the East Side church. Did you brethren know that with all this talk he has been doing about corporations that two out of the three churches that send him money, or did when he got here, are incorporated churches? That has

TLC

not been in the bulletin, has it? No, he hasn't said anything about that.

He referred to the fact that I called him "anti" and gave a quotation from me out of *The Vindicator* in 1958 where I objected strenuously because a man applied that as *a name to the church!* Notice if it is not capitalized in that article — The Anti Musical Instrument Faction. That is what he called the church, and I said it was a scurrilous epithet. I believe it was. But, my friends, I do *not* believe it is wrong as a designation to refer to him and his brethren by the name "anti" because I believe that is what they are. *Anti* means *against.* He said that is a prejudicial term. But he doesn't think it is prejudicial to refer to brethren around here is "cowards." These brethren refer to us as "liberals" all the time. He does it in his bulletin. I have a statement from here where he says we are worshipping idols — talks about digressive social gospel idols. That is all right.

I want to show you something, Brother Bingham. In Titus 1:9 the apostle Paul referred to certain individuals as *antilego. Lego* means to say or to speak, and *anti* means against. Literally the word means those who speak against. If ever a term described you and those standing identified with you, that one does. You brethren certainly do speak against. I don't know what you speak for very much, but you speak against. When Paul called those brethren *antis,* was that prejudicial? I have a statement from one of their own writers. Charles Holt, who I understand moderated for Brother Sutton in a debate or two, said in September of this year, "The anti, or conservative churches of Christ cannot even learn how to apply the right principles of unity within their own ranks, much less even con-

TLC

sider it in reference to others. It is no wonder that more and more of these anti units are splitting and dividing over about anything and everything." Charles Holt called them antis and he says, "I have been and still am one with them and I love and respect them." He says he is one of them, yet *he* called them antis and said they are not growing either numerically or spiritually. He said they are dividing and splitting among themselves. That is what one of their own prophets said.

His chart on "Who Decides."

WHO DECIDES WHO AND HOW?

1. ARE ALL HUNGRY TO BE FED? 2 Thes. 3:10

2. SHOULD THE CHURCH REFUSE ANY? I Tim. 5:11

3. WHO SHOULD DECIDE?
   a. Who will be helped?
   b. Who will be refused?
   c. How and how much?
   d. What methods and expediencies will be used?

I Pet. 5:2 Acts 6:1-6 I Tim. 5:16	LOCAL CHURCH Elders, Deacons	OR	BENEV. INST. Board, Superintendent	???? ???? ????

The church decides when it makes a contribution or elects not to make a contribution. When the church makes a contribution to a private home, who decides how that money should be spent? Suppose the church gives to a private home that consists only of saints. While they are eating a very sumptuous meal provided by the church, a starving child not a member of the church, comes to the door. Can they give him food? If they do, have *they* not decided how the relief is administered? Now, you answer that. If they cannot give him anything because he is not a saint, when

TLC

they take the leftovers out and rake them into the garbage, can he come and eat out of it there? Let's get out into the open what you brethren believe on this!

He said in I Timothy 5:16 it was the home provided by the brother and sister and not another church. He said, can the church ever help a home? He said the church helps individuals. Where are they when they are helped? Are they not in the home, are they not in the family relationship? That is all I am contending for in that matter.

My friends and brethren, I believe this is a serious matter before us. I certainly do not believe Brother Bingham has even commenced to deal with the matters that I presented. Maybe some of you will begin to see for the first time what it is over which these brethren have caused such a furor, and how little they actually have for the division, the heartache, and the heartbreak which they are bringing about in the church of our Lord. It is my sincere and earnest hope and prayer that brethren and sisters who are honest and fervent in the Lord will continue in the way that we have been for, lo, these years, and will not allow these modern theories to lead them astray, divide congregations, and alienate brethren in the Lord.

FIRST NIGHT

BINGHAM'S SECOND NEGATIVE

Gentlemen Moderators, Brother Highers,
Ladies and Gentlemen:

I am happy to stand again in defense of that which I believe the Bible to teach and in answer to that which Brother Highers has had to say.

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As I said in the beginning of my other speech that "I am not a prophet but I predict that Brother Highers will not introduce much new affirmative material." Certainly at the rate he went in the last speech I can catch up with him in a little while; because he did not introduce any more new affirmative material, or at least very little. So, then, I believe I was right in my judgment, and that I had a right to make some explanatory remarks and statements in the outset of the discussion. I did in reality answer much of his argument by counter argument even though I did not expressly refer to his charts. But we do want to take things up, item by item and statement by statement inasmuch as it is possible to do.

He was concerned about me *forgetting* his last question. No, I did not forget it. I was taking them in order and my time ran out when I got through with number nine. He says, "Is it not a fact that you do not believe the church could supply the needs of destitute orphan children who are not old enough to be saints, regardless of whether they were in Childhaven or not?"

As I have already said, he can not seem to stay off of his next proposition. This question is not on tonight's proposition. It's on the proposition for Thursday and Friday nights. He seems awfully concerned about my attitude on that, and about my relationship to this proposition down here (pointing to Highers' chart) that Brother A. C. Grider signed with Brother W. L. Totty, that says "The Bible teaches that it is a sin for a church to give money from its treasury to buy food for a hungry destitute child and those who do so will go to hell."

It was my privilege to hear Brother Grider's own com-

TLC

ment on this and he said it was an *idiotic proposition,* and that it was one that could not possibly be believed in toto without a lot of explanation. So, he does not even agree with it, and I don't agree with it as much as he does. So now if you can make anything out of that, just go right ahead and make all you can! No, I would not have signed that proposition. I do not believe all that is involved in that proposition. He wants to know about this matter. Now, he is supposed to be affirming that *the scriptures teach that churches can support benevolent institutions!* That was the question for tonight, but he is asking me a question that is on the proposition for next time. I dealt with his question down there (pointing to chart) at the same time.

Let us go on to some other matters. I pointed out to you in passing a while ago that benevolent institutions, according to his definition of the proposition, are *charitable institutions, legally formed,* then when he got down to defining a home he said that a home is an *inhabited dwelling,* therefore he has said that he was affirming simply a home and that this was all involved in the same thing; but he has two separate definitions to it. Benevolent institutions are charitable institutions legally formed, and a home is an inhabited dwelling, therefore a benevolent institution is not and can not be a home. He is inconsistent with himself on that.

I think we ought to take up this ideas of trustees of a local church as compared to the directors of a benevolent institution, and point out to you how these are not congruous one with another. They are not parallel to each other. Let us observe that the trustees of a local church (and I don't know why we have to get off on this side issue

TLC

of whether a local church can even have trustees to begin with or not), the trustees of the local church *make no laws* to govern the local church, but the trustees of the benevolent institution *do make the laws* to govern the benevolent institution. The trustees of a local church have no right to act on their own, that is, they are under the direction of the elders of the church unless they are also the elders. By way of comparison, the directors of the benevolent institution do have the right to make their own decisions. The one is controlled by the church. The other is controlled only by the charter of the corporation and the laws of the state. The one can not receive or spend money at their discretion in the work of the church; the other does receive and spend money at their discretion in the work of benevolence which they claim to be fulfilling the work of the church. Again, they can not exist without a congregation, that is, these trustees can't, but this board of directors, this benevolent corporation or institution can exist without a home, it can exist without the church, it can exist without anything else. In fact, I know one that existed for eight years — seven years without a domicile and eight years without a family. It was established for the purpose of providing such and it took it eight years to get it provided.

He put in a little quibble here about the idea that a man and woman, when they get married, *provide* a home. This all depends again on what he is talking about by a home. When they get married they *constitute* a home, and they *provide* a dwelling place and then they may rear a family or additions to the family. Now these things are incorporated for the purpose of providing and establishing a home, but they are not an integral part of that home. They provide or arrange for that home and Schultz-Lewis up in

TLC

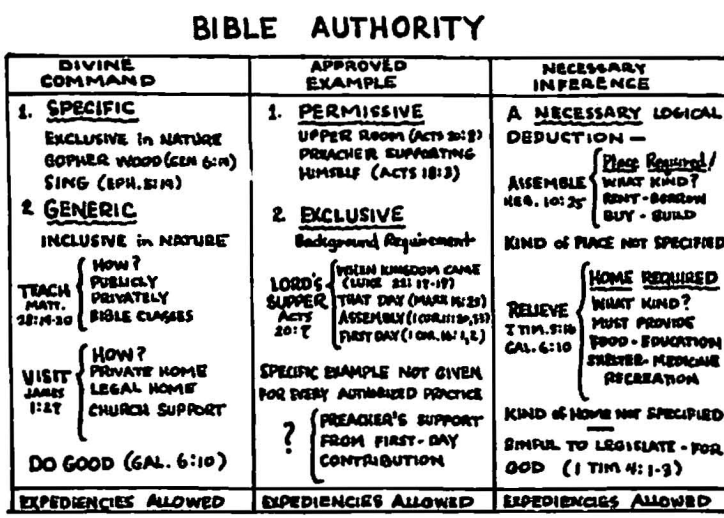
Indiana was in existence for eight years before it became a home.

The confusing thing about this is that they *name* these things *homes* to start with. I believe Abraham Lincoln is attributed with having asked the question one time, "How many legs does a cow have?" and somebody said, "Four." He said, "Well, now, if you call the tail a leg, how many legs does she have?" They said, "Five." He said, "No, now that's where you're wrong. Calling a tail a leg doesn't make it a leg." And, calling this thing a home does not make it a home. This one up at — in fact nearly all of them have incorporated the *name Home* into their name, but then you read on down in the charter and it says that their purpose and design is to provide a home. So these things are not parallel. When a congregation arranges for trustees to hold title to the property according to the demands of the state, this is not a separate organization outside of the church making decisions for the church, in fact everyone of them that I ever saw or had anything to do with or know about specified that these trustees *do not* have any governing power over the church or any part of its work; and this board of directors does have the power to decide who. What did he say about this? (Referring to Chart No. 2) Are all to be helped? Should the church refuse any? Why, he says, "The church decides when it sends the contribution." Does this church, does any church, decide what child is going to be added to Childhaven? Who decides? Who decides what church (what child was meant) will be added to Childhaven? Who decides what old person will be added to one of these institutions for old people? No, the church does not decide whether these people in there are worthy recipients or not; the church can not put

TLC

one in. It takes the board of directors and the law of the charter or constitution to get one in. And so we see —

But I want to refer to some of the things that he has had to say here (Referring to Highers' first chart). He



talked about Bible authority, divine commands, specific, exclusive in nature, gopher wood excludes any other kind of wood, singing excludes any other kind of music. Then he says in generics that it's inclusive in nature. He says teach is — when you are commanded to go therefore and teach all the nations — he says now in the matter of how, you can teach publicly, you can teach privately, you can teach in Bible classes. But now, he has omitted the very principle involved in the discussion. Can you add an organization or institution *to decide* what preacher is going to preach, what he is going to be paid and things of this

TLC

sort. Now, over here in the work of benevolence, they have *somebody else deciding who and how!* It is not the local church and its work under the oversight of the elders; so this thing (pointing to chart) is not parallel to the thing we're talking about.

Let us go on. He says *visit* and talks about *how,* and James 1:27 says, "Visit the fatherless and widows in their affliction," and then as he turns over here, rather than talking about *ways* of doing this visiting, he talks about institutions in which they may be: Private home, legal home, church support — How do you "private home?" When you do that are you visiting? Visit means to supply the want of. Now, how does a person "private home?" How does he "legal home?" I never did do anything like that; I don't exactly know how you go about it! This is not *how.* This is *who.* And when we get to understand the difference in *who* and *how,* we will be getting a long piece in understanding the issue in our proposition.

So you see that he has included something here. First of all he has to determine that James 1:27 applies to the collectivity of the church. He has assumed that. He puts the church in there and then he is not satisfied with it in there. He does the James 1:27 two-step, if you please. The first step is put the church in, and the second step is take it out and let the benevolent institution do it, because he says the church can't do it. Now, he (James) is talking to the *individual,* telling him what pure religion and undefiled before God and the Father is — to visit the fatherless and widows and keep *himself* unspotted from the world! *Himself* unspotted from the world — that *man* whose religion is vain up there in the verse before. This is individual instruction, and he (Highers) puts the church in,

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and then wants to take it out and put a board of directors in, that Alabama recognizes as a benevolent society.

He says, "I don't accept all that Alabama says as being true." Do you think that this thing is *illegally* incorporated, or is it *legally* incorporated? That's what the law provides for, and unless they are what they profess to be, they are incorporated under false pretense. I just suppose that that is what they are. That is what the law says could incorporate under this statute of the law (Pointing to chart "Alabama Recognizes Childhaven as a Benevolent Society") and they must be that, and so they are a *benevolent institution* or a benevolent *society* set up and established for the purpose of providing a home.

He talks about approved example, and I don't think that this has particularly to do with tonight's proposition. He talks about the upper room not being binding. Why, of course. Jesus taught in John 4 that the place is not binding. A preacher supporting himself — certainly it is all right for a preacher to support himself, and it's all right for him to receive pay for his labors, because other scriptures teach that it is, and, of course one example could not be exclusive when we have another one. No one example excludes another one. Anybody ought to know that.

Again, he talks about the exclusive background — the background requirement. Now, Brother Highers, you didn't find a background command for the observance of the Lord's supper on the first day of the week. You didn't find that command, now come on up and tell the people you didn't. You did not find a *command* for the observance of the Lord's supper *on the first day of the week!* You found a command for the Lord's supper. You did not find a com-

TLC

mand for it being on the first day of the week. And now, according to your own rule, you ruled out the Lord's supper on the first day of the week as being necessary. According to you, you would have to take the position that it *can* be observed on the first day of the week if you want to, but if you don't want to, then you could observe it on Tuesday night.

Let us think about another one. Can you find a background *command* for a plurality of elders in every church? I can find an example for it. Can you find a background *command* for a plurality of elders in every church? Do you believe that they have to have them?

Again, he talks about a specific example not given for every authorized practice — preachers' support, etc. etc. I don't understand what he said about that, don't remember what he said. Let him say something again if he wants to.

Then he talked about the necessary inference and logical deduction — that the command to assemble authorizes a place, a place is required. It is a matter of judgment what kind of a place, whether we rent it, buy it, or build it, and so on. I agree with that, certainly. And then, "The kind of place is not specified in this matter of relief." Now, my brother needs a lesson on the difference in *generics* and *specifics*.

A Study in Specifics. Now, he is talking about generics and specifics. I Timothy 5:16, Brother Highers, has some generics in it and also some specifics, and you are confusing them. Under organization, we might have family, we might have the church, we might have a benevolent organization to provide a home. Which *organization* does the word of God specify in I Timothy 5:16? Did God require a specific

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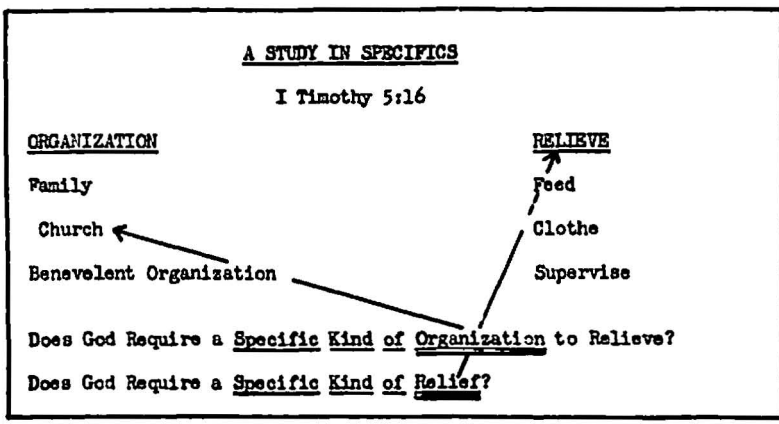


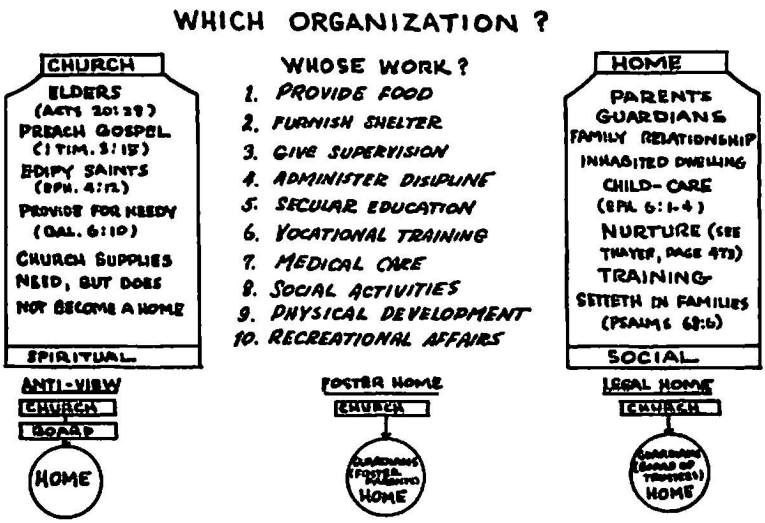
organization? He said let the *church* relieve them that are widows indeed. Now, let's don't put that over in *generics*. Let's keep it in *specifics*. That's a specific organization — the church. That is what God said about it. The *church* is to relieve the widow indeed. Is that *specific* or *generic?* Would you put that down and answer it for us? Now, is this a specific organization?

Now, did God require a specific kind of relief? The word *relief* may include food, if feeding is what is necessary; it may include clothing, if clothing is what is necessary; it may include supervision, if supervision is what is necessary. If we have a widow indeed who is aged and senile, not able to oversee and take care of herself, the church can hire a nurse for her. I would not object to that whatsoever. If she does not have a home, the church can provide her a home. If she does not have food, the church can buy her food. Nobody objects to that kind of thing; but the thing we are objecting to is taking the *specific organization*

TLC

and substituting another one in the place of it. That is the issue in this proposition, Brother Highers. It is a matter of: Did the Lord require a specific organization to do the work of the church in benevolence? I affirm that He did.

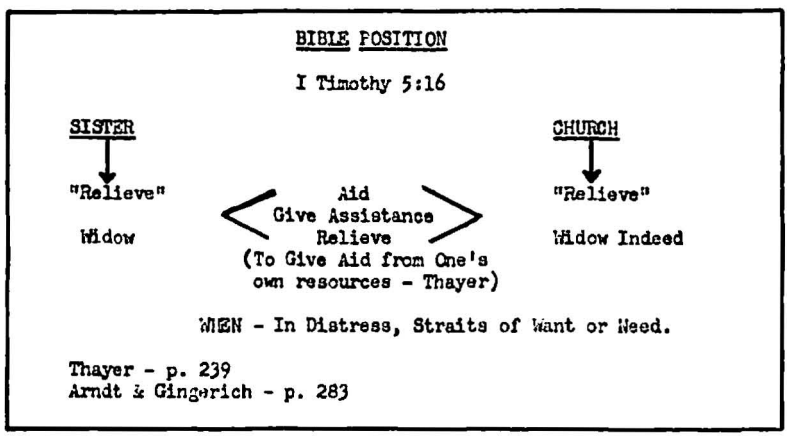
Let us see what he has on the next chart (Highers' Second Chart — "Which Organization?")



Which Organization? I do not believe I need to say another word about that chart. We have already talked about *Which Organization.* Which organization is authorized to supply the want of the destitute who are the responsibility of the *church?* Now, of course, there are some aspects of the thing that the church is not to engage directly in; but, the home that is broken down, or the home that does not exist any more and causes some member of that family or a group of members of that family to be destitute or in

TLC

need, the Bible says (if they are the responsibility of the church — We will get to that the last part of the week. Some of them are and some of them are not, and the Bible is pretty clear on which ones are and which ones are not — but if they are, it says) that the church can relieve them.

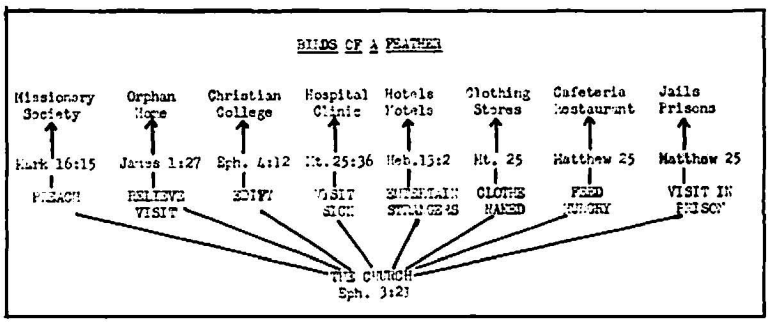


The Bible position is that if a sister has a widow, let her relieve her. The *church* then is to *relieve* the widow indeed. She is desolate. She does not have anyone to take care of her. Now, if this widow can provide a home, the church can do the same thing, because that's relieving them. If this sister can provide food, the church can provide food. If this sister can provide supervision and care, the church can provide supervision and care. My opponent's trouble is that he does not know that the church can provide these necessary things without going into all the businesses that might be incidentally involved. He does not know that the church can buy food without going into the grocery business. He does not know that the church can buy shelter

TLC

without going into some kind of a dormitory or apartment house business or supporting motels.

Let us find this next chart right down here for a little bit.



How Far? If the command to visit the fatherless authorizes the church from its treasury to contribute to a benevolent institution providing an orphans' home, then would not the great commission authorize the church to contribute to a missionary society to preach the gospel? If this (pointing to command to visit the fatherless) authorizes this (pointing to church contributing to benevolent institution), would the command to edify itself not authorize it to contribute to a "Christian" college? If the command to visit the fatherless authorizes this, would not the command to visit the sick, in Matthew 25, (That's the same word, "visit") Would this not authorize the church then to contribute to hospitals and clinics? If it authorizes that, would the command to "be not forgetful to entertain strangers" not authorize the church to contribute to hotels and motels?

The church can provide things that are necessary with-

TLC

out going into business or contributing to outside institutions.

Now I know that some of these things are individual, but this one is too, and I am showing that they are parallel from your point of view. If this authorizes church action, (still pointing to chart) this authorizes church action and this authorizes church action too. And if visiting authorizes supporting of an institution to provide these things, why wouldn't it authorize the supporting of the Holiday Inn? That's a pretty good size institution. It provides a lot of houses. Why can't the church just make a donation ($100 a month, — fifth Sunday contributions maybe) to Holiday Inn and say, "If you see anyone that you think is in need, you take them in and we will be visiting — entertaining strangers?" What about clothing the naked? Does it authorize contributions to clothing stores? What about feeding the hungry, does it authorize contributions to cafeterias and restaurants? No, the church does not even have to go into these businesses!

Brother Highers, is there a valid difference between buying services and making a contribution or donation? Is there a valid difference between *buying service* — now I believe that the church can buy service from a hospital, but I do not believe the church can make a donation to a hospital and let them relieve whoever they think is necessary or is in need. I still believe the church has to decide who and how.

We are told to visit prisoners. I do not believe this authorizes the church to establish jails. No, I do not believe this authorizes the church to go into all these kinds of businesses, but I believe it authorizes it to provide what-

TLC

ever is necessary, buying services from whatever institutions are necessary, hiring such services as are necessary, in the supply of the want of those who are its responsibility and destitute.

Let's see if we can get another one here (referring to Highers' charts). Oh, this is that good one on *Hobbyism.* He talks about the anti Bible class position and hobbyism and things of that kind. He says, "generically this authorizes teaching in classes." Well, I can find more specific authority for it than that. I can find where you are supposed to teach some people one thing and some another. I can find where sometimes they were taught simultaneously. So I can find Bible authority for this — We are not even disagreed on the matter of Bible classes. And of course the idea is not parallel at all. This is just his assertion that it's parallel. You know the reason he thinks all these things are parallel? Because he won't admit that we have *another* institution over here that the state knows exists, and that is obviously existent.

Let me see some of those charters up here. I would like to show Brother Highers. In the matter of Childhaven, we see here that "The name of the corporation shall be Childhaven, Incorporated... The principal office of the corporation shall be in Montgomery, Alabama... This corporation which consists only of a board of trustees and has no capital stock, is organized, not for pecuniary purposes and not for profit, but for purely charitable and benevolent purposes ... The purpose for which the corporation is formed is to establish" — now this thing was formed, then it had a purpose. Its purpose is "*to establish and provide a home* for dependent, destitute, or homeless children." This corporation was formed at one time and its purpose was to *provide*

TLC

a home. Brother Nichols (Gus) I heard say not too long ago on a radio broadcast that the churches didn't build Childhaven, that they did not get it up anymore than they got his home up. He appeals to the same kind of a thing. He said it's just like his home. Now, I wonder if he went around begging the churches to commit themselves to support his home before he would form it, establish it; and I wonder if he got his license and legal corporation and permission to build his home, and then several years later in some different place his home began or was established. Why, his home was established immediately when they got married.

On this Shults-Lewis Home, I have a statement of incorporation here somewhere (7 minutes) Well, I pass that up for the moment, but simply say that the first superintendent of Shults-Lewis Home said that the home existed for seven years — home number one, that is the institution — and that after seven years, home number two came into existence (that is the domicile or dwelling place), and then they got a license to take in children and then they began to receive children the eighth year after the home, Shults-Lewis Children's Home, had been established. Like I said, naming that thing a home does not make it a home. That's the problem with these folks. They think you can just name a thing something and automatically it becomes that.

I asked in my other speech, where does the scripture authorize the church to support any home? He forgot to answer that. Where does the scripture authorize the church to support a home? Now, I know it authorizes the church to support *people*, but now a home is a domicile, or it is a family relationship, or it is an institution. We might talk

TLC

about a funeral home; that's not a family relationship, you know. Now, this *institution* over here (pointing to chart) is not a *home* in the sense that we ordinarily use the term. The way the Bible uses the word home it's talking about a domicile, a place of abode.

He talked about his hesitation to debate with brethren, and he has hesitated a great deal. He still won't debate it in Memphis. Or will you? In Memphis where he preaches? I have a quotation from him where he chided a Baptist preacher something terribly and wanted him to debate it "where you preach!" And he said, "He doesn't want it to be debated where he peraches!"

Now, it's true that I was accused by many of the brethren around here of preaching error, and I do not blame them — I am not mad at them. But they refused to come and tell me where I taught error, and they refused to meet me in public discussion. Then they sent for Brother Highers and called him in, and I am not complaining about that. But now *they* would not debate it *here* and *he* would not debate it over *there*. I wonder why. Would you answer that for us? If you want to get into that kind of a back and forth wrangle of things. I had just as soon leave it out, but if you want it in, we'll talk some about it.

Again, he talks about the difference between the work of the church and the work of the home. The church is only to relieve the home in cases — or that is to relieve the people — in cases of destitution, to supply that which is wanting, and when it does — when it is obligated — then it can. I want to ask my opponent a series of questions about where he would draw the line.

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WHERE WILL MY OPPONENT DRAW THE LINE?

1. Does "Visit" the fatherless in James 1:27 authorize churches to make contributions to benevolent institutions such as Childhaven? Yes____ No____

2. Does "Visit" the sick in Matthew 25:36 authorize churches to make contributions to hospitals? Yes____ No____

3. Does "Feed" the hungry in Romans 12:20 authorize churches to make contributions to grocery companies? Yes____ No____

4. Does "Entertain" strangers in Hebrews 13:2 authorize churches to make contributions to hotels? Yes____ No____

5. Does "Clothe" the naked in Matthew 25:36 authorize churches to make contributions to clothing companies? Yes____ No____

IF ONE IS AUTHORIZED? WHY NOT ALL?

WILL MY OPPONENT TELL US? WAIT AND SEE!

Does *visit the* fatherless, in James 1:27, authorize churches to build or to make contributions to benevolent institutions such as Childhaven? Well, does *visit* the sick, in Matthew 25:36, authorize churches to make contributions to hospitals? (This is the same thing, it's just in question form so it will be convenient for him to answer). Does *feed* the hungry, in Romans 12:20, authorize churches to make contributions to grocery companies? Does *entertain* strangers, in Hebrews 13:2, authorize churches to make contributions to hotels? Does *clothe* the naked, in Matthew 25:36, authorize churches to make contributions to clothing companies? If one is authorized, why aren't they all authorized? Will my opponent tell us?

Friends, the church is authorized the *relieve* widows indeed. It is authorized to assist or supply the want of destitute saints. But this does not authorize it to make contributions to any kind of an organization or society — benevolent organizations, charitable organizations, any kind of an organizaztion or society.

TLC

I hope he will not forget my "Lesson in Specifics," that the Bible speaks generically about the matter of visit, but it speaks specifically about the organization that is supposed to visit.

In the matter of counter argumentation, from the charts I have given and in the matter of reference to his charts, I believe that I have pretty well covered all that he said, and I will be glad to examine the tapes and come back tomorrow night and try again to deal with the things that he has said.

He talked about the article in my bulletin, and things of this sort. Well, I pointed out his by showing his inconsistency. He said it was wrong to do that. That was a terrible thing. I never have said it was wrong to call anyone who is afraid to debate a coward. Did I say it was wrong to do that? That's just my conclusion. I think that's so. I think if these brethren around here had not been kind of afraid to they would have come on and debated. I don't believe they would have sent over to Memphis and got him! I am not saying that out of anger toward anybody. I'm not mad at them about it. I think it was wrong for them to make accusations and to withdraw fellowship from me without even giving me a chance to be heard, and I have a tape recording where I asked one preacher in Corinth and he admitted on tape that I had made six different efforts to talk to him and the elders where he preached and that they had not granted me the opportunity. They would not talk with me. And, so, that is what I was talking about — that kind of thing. If that is wrong I'm sorry, but you will have to convince me it is wrong though.

TLC

He talked about his being some kind of a hired gun. No, I don't think so. I hope he did not come just for the purpose of shooting me down. If he did, he came a long way for a mighty little job.

He wanted me to answer his arguments in the first speech and then present counter argument in the second speech, and then he's been complaining about if I answered his argument in the second speech he would not have a chance to say anything about what I said. Well, if I waited until the second speech to offer my material, then he would not have anything to say either, would he?

He asked whether I had changed anything or not. Why, certainly, I've changed a lot since I first started preaching, and I hope I continue to change every time I learn something new. (Time).

TLC

SECOND NIGHT

HIGHERS' FIRST AFFIRMATIVE

Gentlemen Moderators, Brother Bingham,
Ladies and Gentlemen:

I am grateful for this opportunity to appear before you in a further affirmation of the proposition under discussion and also to deal with some of the matters that were set out in the last speech of my opponent last evening. I appreciate very much the presence of each one and the disposition you manifest, your interest in the study of God's word, and we look forward to another splendid discussion tonight.

The proposition which I am affirming, the terms of which I defined last evening: It is in harmony with the scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character. I want to mention also the Sunnybrook Home, since it is a Mississippi home, and one that I especially commend in this connection. I believe it is in harmony with the scriptures for us to support these homes, and I believe it is right for *churches* of Christ to have a part in the support of these homes as set out in the proposition.

I want to re-emphasize some of the principles that I introduced last evening and also to proceed with a further discussion of some matters. You will remember that by way of preliminary remarks I made the statement that for a number of years I hestitated about debating one who is

TLC

a member of the church of Christ. There was something sad to me about the idea of two men, both of whom are members of the church of Christ, meeting in such a discussion; but, as I stated on last evening, it is my confirmed conviction that the false teaching that has occurred *within* the church has caused as much heartache and heartbreak and as much shame and reproach on the church as all of the sectarian preachers that I have ever met in debate. With that in mind, I believe that these discussions are sometimes necessary and, therefore, I shall endeavor to the very best of my ability to establish what I believe to be the truth and to oppose that which I regard as error.

I do want to make clear, however, that in this discussion we are not trying to say that before we would fellowship and endorse men like Brother Bingham, that he and those like him would have to support the homes that are under consideration. That is not the problem. That is not the issue. If they desire to do benevolent work in some other way, we would not object to that. But what we do object to is that they impose their strictures upon us. They say that not only will they not support these homes, but that *we* do not have the right as churches of Christ to support these homes and that they are willing to cause division over these matters and, in fact, *have* caused division over these matters. I have a statement in this connection that was made by Brother Yater Tant, the editor of the GOSPEL GUARDIAN, in that paper dated October 18, 1951, in which he said: "We are committed to battle, and that without restraint; yes, even to the point of division on exactly the same basis as those who opposed instrumental music divided the church seventy-five years ago." So, these brethren have said they regard this question to be on the same basis

TLC

as instrumental music, and on this basis they say they will press "without restraint" even to the point of division within the church of the Lord. That is why we are here — because of that attitude which these brethren manifest — and I believe that is the attitude that has been manifested by my opponent in this discussion.

I have a number of his church bulletins here with me. Here is one dated September 1, 1967. In it there is a paragraph that is entitled, "To Our Savannah Readers." It had been sent to the members of the church at Savannah, Tennessee. He said, "Your name was added to our mailing list on the request of a sister. Her devotion to truth compels her for conscience sake to drive to Corinth for worship where she will not be required to participate in the support of unauthorized practices and innovations." Now, what is that except to *meddle* in the affairs of that congregation and *to encourage members to leave* there, as did this sister whom he commends, and drive to Corinth in order that they might worship with a *sound* congregation? The church at Savannah is not recognized as a *sound congregation.* Here is another article in his bulletin dated January 2, 1966. It speaks about the "liberal" churches and about how it is time to get out of them, and concludes with a passage that says, "Come ye out from them and be ye separate." All in the world that is, is an appeal for individuals to leave congregations like West Corinth, East Corinth, Northside, Foote Street, Strickland, Jerusalem, and these other congregations, and to come out to a "sound work" like the one for which Brother Bingham is the preacher!

Here I have a bulletin dated October 1, 1967, in which there is a statement of ownership and circulation regarding his church bulletin. It says: "Number of copies last

TLC

mailing," that is, he has to list the number of copies that he sends out, and the number of copies last mailed — and this, of course, is a very recent bulletin — was 1,017. So, he has a mailing list of over a thousand to whom he sends out this church bulletin! How many members do you have in the congregation, Brother Bingham, for which you preach? He sends out a thousand of these bulletins every time they are sent out, and in them he has articles such as the ones that I have suggested in which members of the church are actually encouraged to leave the congregations that believe in the support of orphan homes and to identify with the congregation for which Brother Bingham is the preacher, or some congregation like it. I have a reference from one of his bulletins in which he refers to the church at Booneville that was started not long ago. He speaks about how some brethren decided they would start a "faithful" church in Booneville. I have a statement from him regarding the congregation that he preaches for, and he says that he is glad to help in a "sound" work here. Therefore, it is because of *his attitude* toward the other congregations in the area, not merely that he does not choose to support these homes such as we are defending in the proposition. He makes it a test of fellowship and would divide congregations in this area over this matter. *That is what brings us into the debate!*

I have some questions that I want to present to Brother Bingham.

1. Do you believe the church for which you preach is the only sound work in Corinth? If yes, until that work was established, how long since there had been a sound work in Corinth?

TLC

2. At the time you were baptized at the Foote Street church in Corinth, was it a liberal, digressive, apostate church?

3. Since you stated last night that you do not believe *all* that is involved in Grider's proposition, please specify which part you do not believe.

You will remember the proposition that I gave last night where one of the leading debaters among Brother Bingham's brethren said, "The Bible teaches that it is a sin for the church to take money from its treasury to buy food for hungry, destitute children, and those who do so will go to hell." They not only say that Sunnybrook is wrong and that Childhaven is wrong, but that the church cannot take a dime out of its treasury to give to an orphan who is not a member of the church, regardless of whether he is in Sunnybrook or not. I asked Brother Bingham, "Do you endorse that?" "Well," he said, "I don't endorse everything that is involved in it." I want you to specify it. I want you to tell us what it is about that proposition you do not believe. I believe that is a representation of Brother Bingham's position and, if it is not, I want him to tell us about it. He said last night that even Brother Grider himself said it is an idiotic proposition. Well, you are not going to get any argument out of me on that! (Laughter). But when you say that Brother Grider does not believe it, you are mistaken. He said that even Brother Grider does not believe everything in that proposition. If he did not, he should not have signed his name to it. I have in my notes a photostatic copy of the proposition with Brother Grider's signature on it, word for word, exactly as I read it and as it appears on the chart. Not only that, I have a statement from Brother Grider which he made in debate with Brother

TLC

W .L. Totty at Meridian, Mississippi, the fourth night in Brother Grider's first negative speech. Here is a statement, not in connection with that proposition, but merely an affirmation of his own view on the matter. He referred to those like Brother Totty and those of us who believe in the support of orphan children out of the church treasury. Brother Grider said: "I think everybody that fails to follow the New Testament is going to hell. I don't believe *any* of them are following it; therefore, I believe that everyone of them are going to hell." Now, do not get up here and tell us he does not believe it. What we want to know is whether or not you believe it. I expect a statement from you in that regard.

4. When the church donates money to a saint who is the head of a private home, who makes the decisions as to how the money will be used?

5. Since you said that the church was the institution specified to relieve in I Tim. 5:16, does that exclude the home? We saw last night that a specific command is exclusive in nature. Brother Bingham, in his last speech, introduced a chart where he talked about the Bible position and he said, "The church is specified." It is the organization to relieve. He said, "That is specific." I want to know if that *excludes* the home. Does it exclude any other institution?

6. Since you admit the trustees of the church are not a separate organization from the church on what basis do you contend, that the trustees of the home do constitute a separate organization from the home?

7. What is the difference in principle in a couple taking out a marriage license three months before marriage and

TLC

in a group of brethren taking out a corporate charter for an orphan home eight years before its operation?

8. Since you did not accept the saints only position in your debate at Rienzi in 1960, have you made a public acknowledgment to those brethren for teaching error? He now says that doctrine is true.

I want to get to some of the matters that I presented by way of affirmation last night. I know that all of you who were present last night are well aware of the fact that Brother Bingham did not deal with the matters that I presented. I want to go back over some of those things because I believe these matters establish scriptural authority for that which I am defending in the proposition. I have before you a chart on the subject of BIBLE AUTHORITY.

BIBLE AUTHORITY

DIVINE COMMAND	APPROVED EXAMPLE	NECESSARY INFERENCE
1. SPECIFIC EXCLUSIVE IN NATURE GOPHER WOOD (GEN 6:14) SING (EPH. 5:19) 2. GENERIC INCLUSIVE IN NATURE TEACH (MATT. 28:19-20) — HOW? PUBLICLY PRIVATELY BIBLE CLASSES VISIT (JAMES 1:27) — HOW? PRIVATE HOME LEGAL HOME CHURCH SUPPORT DO GOOD (GAL. 6:10)	1. PERMISSIVE UPPER ROOM (ACTS 20:7) PREACHER SUPPORTING HIMSELF (ACTS 18:3) 2. EXCLUSIVE Background Requirement LORD'S SUPPER (ACTS 20:7) — WHEN KINGDOM CAME (LUKE 22:17-19) THAT DAY (MARK 14:25) ASSEMBLY (I COR. 11:18,20) FIRST DAY (I COR. 16:1,2) SPECIFIC EXAMPLE NOT GIVEN FOR EVERY AUTHORIZED PRACTICE ? — PREACHER'S SUPPORT FROM FIRST-DAY CONTRIBUTION	A NECESSARY LOGICAL DEDUCTION — ASSEMBLE (HEB. 10:25) — Place Required / WHAT KIND? RENT-BORROW BUY-BUILD KIND OF PLACE NOT SPECIFIED RELIEVE (1 TIM. 5:16, GAL. 6:10) — HOME REQUIRED WHAT KIND? MUST PROVIDE FOOD-EDUCATION SHELTER-MEDICINE RECREATION KIND OF HOME NOT SPECIFIED SINFUL TO LEGISLATE FOR GOD (1 TIM 4:1-3)
EXPEDIENCIES ALLOWED	EXPEDIENCIES ALLOWED	EXPEDIENCIES ALLOWED

TLC

We agree that Bible authority may be established by divine command, by approved example, or by necessary inference. In regard to divine command, there are two types. There are commands that are specific, there are commands that are generic. Commands that are specific are exclusive in nature; that is, they exclude everything not included in the command. In Gen. 6:14, God said, "Make an ark out of gopher wood." That excluded every other kind of wood. In Eph. 5:19, it is said that we are to sing. That excluded every other kind of music.

There are commands that are generic. They are inclusive in nature. They include the means and methods to carry out the commands. In Matt. 28:19-20, the Lord, in giving the commission, said that we are to teach. How is it that we are to do it? We may do it publicly, privately, through Bible classes, and by any other number of means. But in James 1:27 it is said, "Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." The word "visit" suggests care. So here is a generic statement about the care of orphans and widows. *How* is that to be done? Last night he said, "That is not a how." But it *is* a how, because the church *must* have a *home* in order to discharge that responsibility. Brother Bingham himself admitted that last night in answer to one of the questions that I propounded to him. I asked the question: Is a home a necessity? Is it necessary in rendering care to a homeless child? He answered in the affirmative In that case, the home is a necessity. It is the *kind* of home that is a matter of generic authority. It may be in the private home where the child is placed under a foster arrangement and the church supports it. It may be in a

TLC

legal home, such as those described in the proposition, and the church supports it in that home. In Gal. 6:10, it is said, "As we therefore have opportunity, let us do good unto all men, especially those of the household of faith."

Then we have approved examples and there are two of those. There are examples that are *permissive* in nature, and those that are *exclusive* in nature — some that merely show what we are at liberty to do, others that show what we must do. The disciples met in an upper room where they took the Lord's supper (Acts 20:8). We read where the preacher supported himself (Acts 18:3). We are surely at liberty to do those things today. But I raise the question: *Are we bound to do it?* These are approved examples, but they are permissive in nature and not exclusive in nature.

This may not directly relate to everything that is in the proposition tonight, but I set it out last night because I believe we need to have a clear comprehension of Bible authority and how Bible authority is established. Those commands that are exclusive in nature are enforced with a *background requirement.* I illustrated that with the Lord's supper. Here is the example in Acts 20:7. We read about how the disciples came together upon the first day of the week to break bread. Brother Bingham never did deal with this. He denied it; he denied the reasoning, but he never did take up the passages and deal with them. Of course, he did not deal with very much of anything I presented, as everyone knows; in fact, he introduced, I believe it was, three *new* charts in his final speech last night when he had not even dealt with the matters that I had on my charts, and two of the charts that he introduced last night had almost identically the same material on them.

TLC

I pointed out in Luke 22:17-18 that the Lord said he would not drink until the kingdom came. In Mark 14:25 he said that he would drink with them on *that day*. The church came on Pentecost (Acts 2), and Pentecost fell on the first day of the week (Lev. 23:15-16). Therefore, *that day* when the kingdom came is when the Lord's supper would be observed. Acts 20:7 is simply an example of how they carried out the instructions as given by the Lord. Then, in I Cor. 11:20,33, the Lord's supper was in the assembly. In I Cor. 16:1-2, we learn that the commanded assembly was on the first day of the week; therefore, that is when the Lord's supper was observed. He objected to that last night, but there are two things he did not do. First, he did not take up the reasoning that I presented, and in the second place, he did not do what I asked him to do — that is, that if he denied the reasoning for him to show by what authority he partook of the Lord's supper anywhere other than in an upper room.

I want to give him something else. He said I had not shown a command that the Lord's supper was to be taken on the first day of the week. But I have here a tract, the name of which is, "May Churches of Christ Support Human Institutions?" It is written by Brother James R. Cope who is identified with the position that my opponent takes. In this tract, Brother Cope sets out the *same view* that I have here (on the chart). He says: "We also learn Christ's will by reading or having read certain accounts of local church activities in connection with some commands of Christ and from this drew certain necessary conclusions that other commands, not specifically mentioned, necessarily were given by Christ." Brother Cope says there are some commands not mentioned, but we may *necessarily infer*

TLC

that they were given by Christ. This is called learning from necessary inference. An example of this, he says, is observance of the Lord's supper by the disciples assembled at Troas on the first day of the week (Acts 20:7). That is the very same thing that I have said here tonight and that I presented last night. He said: "Luke makes the statement that it was upon the first day of the week that we were gathered together to break bread. There was a regular assembly of the saints for the purpose of eating the Lord's supper is clear from Heb. 10:25 and I Cor. 11:20,33." *Exactly the same verses I have here* (pointing to the chart). Notice this statement. Brother Cope said: "Putting all the evidence together, we conclude that the Lord has *commanded* the disciples to assemble on the first day of the week to eat the Lord's supper." That is exactly what I set out here last night and that Brother Bingham said I had not proved. He said all we had is an example, there is not any background requirement. Brother Cope says we may *necessarily infer* that there *is* such a commandment!

I want to tell you something else about that. Do you know where I got that tract? That tract was given to me by a friend. Do you know where he got it? Brother W. Eural Bingham *gave* it to him! Now, Brother Bingham, are you passing out literature that is teaching error? If you deny the premise that I have set out, what about the material that you are distributing that teaches identically the same matter that I have presented? If you want to repudiate Brother Grider on his proposition, come right ahead. And if you want to represent Brother Cope as teaching error about the Lord's supper when *you* have distributed it — and that very tract that I hold in my hand

TLC

came from the hands of W. Eural Bingham — if you want to make apology to the brethren, we will be looking for it.

We have the matter of specific examples not given for every authorized practice. These brethren sometimes say, "Where is the specific example? Where do you read about what we have today in the exact form in the New Testament? Read where they ever had anything like this then." Well, where do you read a specific example of the preacher's support coming from the first-day-of-the-week contribution? There is not any specific example. But Brother Bingham believes it is right.

Then the matter of necessary inference. There are two kinds of inferences. There is a *simple* inference and a *necessary* inference. A necessary inference is a necessary logical deduction.

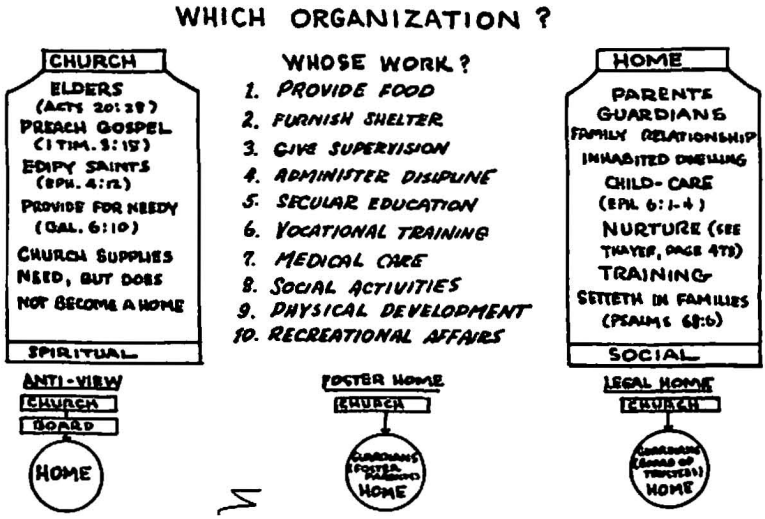
By the way, there are two of my questions last night that you did not answer. One of them is, "What kind of religion can the church practice?" He talked about what kind of religion the church can *teach*. I said, "What kind can they *practice?*" The other is, "Tell us whether or not you believe that the church can take a dime from its treasury to give to an orphan child, regardless of whether it is in Childhaven or not."

We are commanded to assemble (Heb. 10:25). A place is required. What kind? It is a matter of expediency. The church is to relieve (I Tim. 5:16), or do good (Gal. 6:10). That is addressed to the *churches* of Galatia (Gal. 1:2). A home is required; that is a necessary inference. It cannot be done without a home. What *kind* of home is it? The Bible never does state and, therefore, if he tries to legislate on that matter, he is legislating, making a law,

TLC

where God has not made one, and it is sinful to legislate for God. We have the same kind of authority for these legal homes that exist among us as we do in regard to the buildings in which we meet. There is not any specific example that a New Testament church even owned one dime's worth of property. Yet we spend hundreds of thousands of dollars on such as that simply as a matter of generic authority based on a necessary inference, but deny the same kind of authority when it relates to the care of destitute children.

Here is the chart on WHICH ORGANIZATION. I believe everybody can see it.



Which organization is to do the work? Here is the matter about which my opponent has a great deal to say. I pointed out that we have the *church* and we have the

TLC

home. The church is overseen by elders; it preaches the gospel, edifies the saints, provides for the needy. The church supplies the need, but does not become a home. It is *spiritual* in nature. On the other hand, here is the home, overseen by parents or guardians. It consists of the family relationship; it is an inhabited dwelling, it involves the family relationship. It is charged with child care (Eph. 6:4). Thayer says the meaning of the word *nurture* as used in that passage, that is laid upon the parents, involves and includes "the *whole training* of the child." He talks about the work of the church, what is the work of the church, and that we are assuming the work of the church. What he does not understand is, we are talking about what God has laid upon the *home* and not that which God has laid on the church. What is it? Whose work is involved? To provide food, furnish shelter, give supervision, administer discipline, secular education, vocational training, medical care, social activities, physical development and recreational affairs — that is work that God has laid upon the *home.* That is when he says that we are usurping the work of the church. He is confusing the work of the church and the work of the home. Here is an institution social in nature (the home), and here is one spiritual in nature (the church). The church may supply the needs, but it does so through the home because this is the work of the home.

Here is what Brother Bingham says (pointing to "anti view" on the chart). He says here is the church and here is the home, but in *between* is an organization. That is the board. I have already pointed out that is a misrepresentation of the facts. We do not actually have an in-between organization. The board is a part of the frame-

TLC

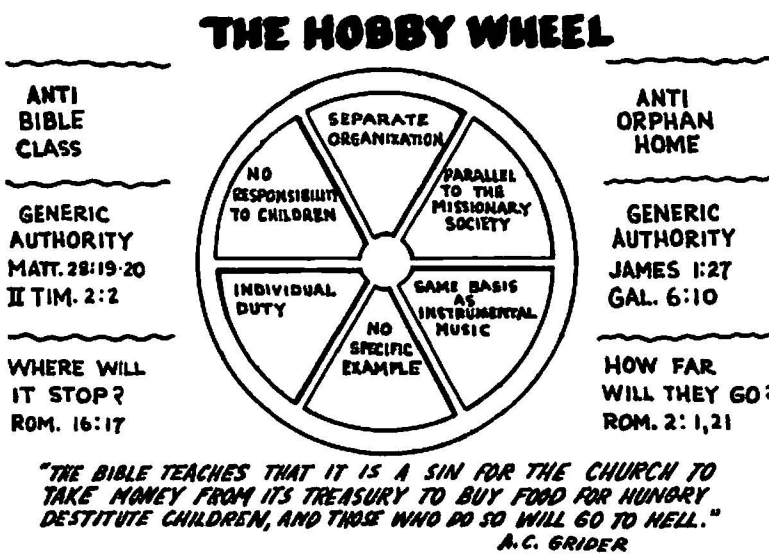
work of the home itself, even as it is in the foster home. We have the guardians, the foster parents, they are part of the home. We have the legal home, and we have the guardians, the board of trustees; they are a part of the administrative personnel of that home. It is a misrepresentation and a figment of the imagination to say that there is a board in competition with the church that exists separate and apart from the church or the home.

I raise this question. We pointed out how that a *church* may give to another *church*, both of them being incorporated. Brother Bingham himself admitted that there is no in-between organization now. If that is the case, then when we have an incorporated *home*, why does he say there is an institution between them in that instance when there is not in the other? He did not explain that. Let us say this is the preacher's home (pointing to chart). There is a board of trustees. Are they a separate organization? If they are not, we do not have a separate organization there (pointing to orphan home). Here is a true picture of the situation. Here (pointing to anti view) is a false representation of it. That is a *mis*representation of what we actually have.

Here is a chart that I have characterized by the title THE HOBBY WHEEL.

I ventured last night that I am neither a prophet nor the son of a prophet, but that I believed this chart contains every major argument that Brother Bingham may be expected to make. We have the arguments that are made by the anti Bible class brethren who object to the Sunday schools as they are commonly called, or the Bible study as we generally refer to it. They say we have a

TLC



separate organization. Brother Bingham and those who are anti orphan home make the same statement about our work. Argument is identical in every respect. Brother Bingham would say to one of these preachers, "We don't have a separate organization." He would say, "It is a figment of your imagination. We don't have a separate organization." But he insists on the very thing in this department that he objects to over here. When I tell him this is a figment of *his* imagination just as it is with these brethren over here, he denies it. He said one time last night to me, "Your trouble is, you won't admit that you have a separate organization." You won't admit it on the Sunday school, will you? Yet preachers who follow the same line of reasoning as you do make the claim there (on the Sunday school).

TLC

These brethren over here on the Bible classes say they are parallel to the missionary society. These brethren say the same about the orphan homes.

These brethren say they are on the same basis as instrumental music (the Bible classes). These brethren over here say the same thing. I read the statement a moment ago where Brother Tant said we will press the matter even to division, just like instrumental music.

These brethren over here (anti Bible class) say there is no specified example. These brethren say the same thing.

These brethren over here (anti Bible class) say it is an individual duty only, teach them at home. These brethren say the care of orphans is an individual duty only.

These brethren over here (anti Bible class) say we do not have any responsibility in teaching unaccountable children. Now, these brethren have followed them even to that extent, and are saying that we do not have any responsibility to any children that are not old enough to be members of the church. Brother Bingham said, "Why, he implied that I'd let a baby starve." I didn't do anything of the kind. What I did say was that you would not take a dime out of the *church treasury* to buy a quart of milk for a starving baby. I did not say *you* would let him starve. You have not yet denied the assertion that I have set out on this matter either. If it is not true, get up here and tell these people. They would like to know it.

Here is what they really believe. Here is the proposition that Brother Grider affirmed in debate with Brother W. L. Totty: "The Bible teaches that it is a sin for the church to take money from the treasury to buy food for needy,

TLC

destitute children, and those who do so will go to hell." There, my brethren and friends, you see anti-ism in all of its glory! Brother Bingham said, "I don't believe everything that's involved in that proposition." Which part? This chart will be the first one up here when you get up, and I want you to tell us which part of this you do not believe. I don't want to know simply a generic statement, but I would like to have a specific statement on that, knowing wherein you do not agree with the proposition that has been set out by Brother Grider. If you would like to repudiate him along that line, we would be happy to hear what you have to say about it.

Now, I have only a few moments left, but I would like to refer, if I could, to the charts he introduced last night. The first one is his chart on "The Bible Position." All right, here is the chart he intrdouced last night on I Tim. 5:16. He said the brother or sister, the man or woman, may relieve the widow, and over here on the other hand the church may relieve the widow. So he says whatever the brother or sister can do, the church can do. Brother Bingham, what is it the brother or sister can do? The answer is, they can provide a home! They cannot do anything for that widow without a *home.* That is what she lacks, and that is what she needs — *a home!* She does not provide a church. Thus when the church relieves, it must do so through a home because the church is not set up, it is not constituted to serve as a home. He says, "That's the specific organization." I have a question for him on that.

Yes, you had better whisper to him (Bingham's moderators were whispering to him at their table). He talked last night about how I was skilled and schooled in debating. I imagine he is schooled and skilled in debating tonight.

TLC

These fellows had hold of him all day, *skilling* and *schooling him!* (Laughter). I look for him to do better tonight; they have worked on him all day and half the night, telling him to clean up what he did last night. (Laughter).

Allright, the sister relieves. How does she do it? She does it through the home. How does a *church* do it? It does it in the same way; it relieves through the *home.*

Let us get that "Birds of a Feather." (Laughter). When I get this one, it will also get the one on "Where Will My Opponent Draw the Line?" It was the same thing on two different charts. I knew Brother Bingham had run out of anything to say last night when he went over two charts and they both had the same thing on them, and left all of what I had said without observation. This will only take a moment. He wants to know if visiting the orphan, visiting the fatherless and widows in James 1:27 means that we may have an orphan home, then why does not visit in prison, feed the hungry, clothe the naked, entertain the stranger, and edify and preach the gospel not mean the missionary society, the college, the hospital, hotels, clothing stores, cafeterias, and jails. He wants to know whether the church can build all of that. Brother Bingham, the home is a *divine* institution; all of these other matters are *human* institutions and I never have contended that the church should build any of those, or even that it should support any of these. We are talking about a *divine* institution and not a human institution, and the church has the right to attend to the needs of those that are needy and homeless by providing for them a home. Then the home provides medical care, and the home provides these other matters when the church has supplied the need through the home.

TLC

SECOND NIGHT

BINGHAM'S FIRST NEGATIVE

Gentlemen Moderators, Brother Highers,
Ladies and Gentlemen:

I am truly happy to be here this evening, and to stand in defense of the truth as I understand it to be taught in the word of God and to reply to the things that Brother Highers has had to say as time will permit.

I have a few things that I want to point out in the outset. Inasmuch as he is in the affirmative for both evenings, I feel it is needful for me to set forth some reasons why I oppose these things. He has not introduced anything, or I will say practically nothing, new this evening; so I think I can get to the things he has had to say without any great difficulty. I want to set forth briefly some of my reasons for being opposed to the benevolent institutions — church affiliated and church supported — that are the object of our discussion this evening.

I might say by way of outset, that the issue is not individual responsibility in benevolence. We both accept the fact that as Christians we have responsibility. The issue is not whether orphans and destitute should be cared for. We both agree that they should. The issue is not whether orphans should have homes, that is domiciles, places of abode. We both agree that they should. It is not whether churches have benevolent responsibilities. We both agree that churches of Christ do have some benevolent responsibility. We are not in full agreement as to the extent of these responsibilities, and he seems very eager to get to that proposition and we will try to satisfy him on Thurs-

TLC

day and Friday nights. That is when we signed to discuss that proposition.

Now I want to set out my reasons for opposing these things:

1. They are not scriptural. They are not authorized. This, of course, is my contention, has been, and Brother Highers has failed to produce scriptural authority for such benevolent institutions being supported by the church, and falls in the light of I Corinthians 4:6, Paul's prohibition of "going beyond" or "thinking of men above that which is written."

2. They displace God's ordained overseers in deciding who and how, as I suggested in my second chart last evening. I Peter 5:2 assigns to *elders* the responsibility of taking the oversight of the church and this includes of course the work of the church.

3. They involve the church and its funds in general benevolence that is beyond the church's authorized responsibility. Now that is what we will be discussing Thursday and Friday nights, but that is another reason. That is just a minor or incidental point under this proposition. 2 John 9 forbids going beyond that which is written.

4. They constitute a movement toward a centralization and activation of many or all churches through one organization. Thus the ultimate and logical end would be to relegate the church to a mere fund raising society. I have not seen much that Brother Highers would suggest or imply that the church can do in benevolence besides raise funds and contribute it to some other organization for that other organization to do the work of benevolence. That

TLC

seems to be his position. If it is not so I would like for him to clarify it. Acts 14:23 says there are elders in every church. Every church then is to oversee and direct and carry on its own work. A centralization and common pooling of funds in another, a central organization, is contrary to the principles of scripture.

5. They are not needed. States, lodges, and various other benevolent concerns are turning away from institutional type care and are rather recommending a better type of care, and that brings me to number six.

6. They are not good for the children. According to the best authorities on child care this is not the best type of care for children, but is at least a third-rate type of care for them.

Furthermore I might say in regard to number five that there is a waiting list of adoptive homes desiring available adoptable children throughout the country, and this is not difficult at all to sustain. As a matter of fact, just a few years ago the estimation was there were fifteen to one waiting. I know a gospel preacher who tried to put in his application for a child and they laughed at him about it. They said, "We have a waiting list of people who do not have any children, and then after we get that filled, the next ones will be those who just have one child and since you have three or four we will never get to you. We will take your application if you want to, but we will never get to you." So then, they are not basically needed.

7. Again, I say I would oppose them because they are not purely and primarily benevolent, but rather are primarily evangelistic. I have a statement here from the

TLC

Childhaven News that says, "Child by child we build the kindom of God." Now this is what those brethren are doing. Of course I am not opposed to converting people, but I am opposed to a missionary society! Are you? I believe that that is basically what these things are. And I state it further: we have another statement here from the Midwest Children's Home in Cincinnati, Ohio, which says, "We do believe that this is the way to really evangelize the world, and was probably what Paul meant when he said 'remember the poor.'" So, they think this is the way to evangelize the world, is to carry on these benevolent institutions. Again, the strongest argument they have is, "If we don't get them the Catholics or denominations will," and of course this is saying that the reason we want to get them is to convert them. Why don't they call them missionary societies instead of benevolent societies? He said the other night he would reject them and repudiate them if their purpose were evangelism instead of benevolence. He said he would not accept that kind of an organization if its purpose were evangelism or edification either one. We will have more to say on that if he has something to say about it.

8. We see that they are not economically practical. Boles Home is a two million dollar institution! Well, I had better correct that. He might call my hand on it. I believe it is one million nine hundred ninety-seven thousand eight hundred and forty dollars and some few cents, but that's getting awfully close to two-million dollars is what that institution is worth. It costs them one hundred twenty dollars per month per child to take care of children. Do you have that much for your children, Brother Highers? I don't even know how many children you have, but I don't

TLC

have that much for my children. How many people in here have that much for each child that you have in your home to spend on that child each month? $120 per month per child! And they say that the cost per capita is low — lower than most homes! I say it is not economically practical.

9. This sets the stage for digression, for the social gospel emphasis, for "fellowship," for recreation, for kindergartens (and I think we will hear something about that, possibly, before the debate is over because he has introduced some things here that just smack right at it). And so I will say again that it leads to the support of other institutions such as colleges in the budget, and homes for unwed mothers, which he endorsed last night.

10. Another cause is that it causes division and strife among brethren.

I'd like to see my chart number six please right quickly.

While we are getting to that, maybe I will be able to at least begin answering his questions. He has handed me some questions here and I am going to be just as kind to him. I handed him ten last night, he handed me ten, and tonight I see he only has eight and I have nine. I'm one better to him than he is to me. I will go ahead and hand these to him at the present time and let him be looking them over and then we will get to his just as quickly as we can.

1. (Questions handed to Highers) May churches provide facilities for social activities, physical activities, vocational activities, and secular education such as the Getwell and

TLC

GOD'S WAYS VERSUS THE WAYS OF MAN!
Elders
Local Congregation
(Divine)
Preach
Gospel
Eph. 3:10
I Tim. 3:15
I Thes. 1:8
Edify
Itself
Eph. 4:12,16
I Thes. 5:11
Acts 9:31
Relieve
Afflicted
I Tim. 5:16
I Cor. 16:2
Acts 6:1-6
GOD'S WISDOM DIVINE — SUFFICIENT!
MEDIUM
Elders
Local Congregation
(Divine)
Missionary
Society
Preach
Edification
Organization
Benevolent
Corporation
Edify
Relieve
Elders
Local Congregation
(Sponsoring)
SCRIPTURE PHASE FOR THIS SET-UP ____?
MAN'S WISDOM HUMAN -- NOT NEEDED!

TLC

Dunn Church of Christ Kindergarten? Would you please cite scripture for that authority?

2. Does "relieve" mean one thing to the "man or woman that believeth," in I Timothy 5:16, and another thing to the "church" in that same passage?

3. Since you say that the home is the work (You identify the two as being one thing, not a separate institution, not separate one from another. But I will re-read the question; that was added.) Since you say that the home is the work, when the Christian Home and Bible School at Mt. Dora, Florida, operates a school as a part of its work, does it become a school? If an institution becomes a home because it operates a home, does it become a school because it operates a school? That is the idea involved in the question.

4. Do you believe the scriptures to teach that it is sinful to take a dime out of the church treasury and contribute it to Freed-Hardeman College and that those who do so will go to Hell? He said last night he thought it was wrong to contribute from the church treasury to the college. Now, would it be sinful to take one dime out of the church treasury and contribute it to Freed-Hardeman, and would those who did that go to hell? Now, he wants me to answer a question of that type. I did answer it for him last night and he is still not satisfied, so I would like for him to answer it for me.

5. When a Christian sings, prays, communes, etc., does he practice "pure and undefiled religion?" impure and defiled religion? or no religion at all? What is the scripture for it?

TLC

6. Did the board of directors of Childhaven constitute a home before they acquired property and children? If so, whose home was it?

7. Who are the parents of a home such as Childhaven, Inc. or Childhaven?

8. Did the board of directors of Childhaven constitute a divine organization before they acquired property and children? If so please cite the scripture?

9. What can a benevolent institution do in relieving the needy which either the "man or woman that believeth" or "the church" can not do?

Now, let's take a look at his questions as quickly as we can.

1. He said, "Do you believe the church for which you preach is the only sound work in Corinth? If yes, until that work was established, how long since there had been a sound work in Corinth?"

I don't know that we are perfect, Brother Highers. We are just trying to be, and we constantly invite our brethren, if they know we are practicing something wrong, to come over and tell us about it. And we simply try to go over and tell them if they would let us. We would like to have discussions with them and study with them. Why, the church at Corinth (in the Bible) was far from perfect, but it had not apostatized to the state of hopelessness, because when Paul wrote them an epistle they were willing to hear and to be corrected. We haven't given up on our brethren yet. We think they are in error, if we did not, we would not be here in this debate. I think we are practicing the truth more closely than they are, and if we are

TLC

wrong in some things, we would like to be corrected about it; and if they are wrong, we would like to be able to correct them. That is what I am here for tonight.

2. "At the time you were baptized at Foote Street in Corinth, was it a liberal, digressive, and apostate church."

I do not think so. I was about fifteen years old and barely knew faith, repentence, confession, and baptism. Furthermore, I wasn't a member of the congregation there. I was baptized just by going in there after a night service because they happened to have a baptistry in their meeting house and Fraley's Chapel did not. I was not affiliated with the Foote Street church. I did respect it and attended meetings there when such faithful men as brother Puckett and others of that kind were engaged in gospel meetings along about that time. So, I do not know the state or degree of their perfection of understanding or practice at that time. I do know that much of the time since then they did not send contributions to these things. Some of the time since then they did.

3. "Since you stated last night that you do not believe all that is involved in Grider's proposition, please specify which part you do not believe."

Number one, some children are the object of church charity. Two, churches do not go to hell as such. We are judged as individuals, not as congregations. There are two points, if you want more maybe we can find them. Now do you want — Would you like to debate Brother Grider? He is willing to debate. Why don't you take up Brother Grider's proposition with Brother Grider and ours with me? It looks like we could discuss our proposition and let

TLC

you discuss one with him. Will you do that over in Memphis? Or will you debate it in Memphis, Brother Highers? I have heard people say that you wouldn't. This has been the common reaction among my brethren, "How did you get Brother Highers to sign a proposition? We've been trying to debate him and he wouldn't do it." I can name you some folks who have told me that over and over, and I know some congregations over there that are ready to endorse a man and to have a debate if you are ready! So why don't we just debate our proposition and leave these other fellows alone unless you want to take on one of them and if you do I will try to help you arrange it.

Now then, let us go to the next one.

4. "When the church donates money to a saint who is the head of a private home, who makes the decision as to how that money will be used?"

That saint who is the head of the private home.

5. "Since you said the church was the institution specified to relieve in I Timothy 5:16, does it exclude the home?"

As far as that passage and that particular statement is concerned it does. If you find authority for the home, it will have to be in another passage not in that one, because this is talking about — at least the part that we have been emphasizing is talking about — the *church!* Now this is the difference between Brother Highers and myself. The apostle Paul said, let the *church,* let *it* relieve them that are widows indeed. Brother Highers says *it* can't do it. All it can do is send the money to a home. Now it is just the difference in Brother Highers and Paul! Which one of them do you want to believe? I'm going to stick with Paul.

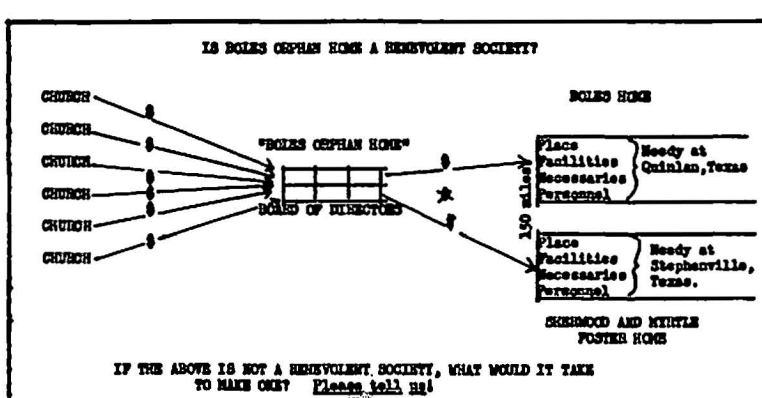
TLC

He said let the *church* relieve them that are widows indeed and I believe it can. Now, brother Highers says it can't — in effect. Of course he will say out of one side of his mouth that it can and then turn around the next time and say, "No, it can't. All it can do is support a home; it can't support the saint apart from or separate from a home." And so, he thinks there *has* to be another institution.

He talked about that chart over there. We are going to get to that in a minute. He talked about this *separate organization!* (referring to Hobby Wheel Chart) Why, he's the fellow who says there has to be a separate organization. No, we are not wrong for accusing that there is a separate organization. He says there has to be, and then he says we are parallel to them. He has his parallels all mixed up. But we had better go on through the questions.

6. "Since you admit the trustees of the church are not a separate organization from the church, on what basis do you contend that the trustees of the home do constitute a separate organization from the home?"

Give me *"Is Boles Home a Benevolent Corporation?"*



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He wants to know on what ground I think that this constitutes another organization. Brother Highers, the trustees of a local congregation simply hold the property of the congregation legally in trust. They do not make any decisions for the congregation. They do not rule or take over the treasury of the congregation or any such thing. They are not a self governing entity. But this board of directors that receives contributions from churches all over the country then supervises — it builds and maintains and supervises and provides a place and facilities and necessaries and personnel for the needy at Quinlin, Texas. And that's not all. They created another home a few years ago down here (pointing to chart) and this chart is not up to date. They've got a bunch of other enterprises since this one was made. So, this board of directors is not simply a part of this home. Tell me which home it is a part of. It is operating two. Is it part of both of them? Is it just a home? It has two homes under its direction now. It has the one at Quinlan, Texas, and one 150 miles from it down at Stephensville, Texas — the Sherwood and Myrtle Foster home (and that is not a foster home in the way we think of it. That is just the people's name.) That's some more of this like you talk about down here, that this thing is a benevolent corporation by the *name and style* of Tennessee Orphans' Home. It's not a home. That is just the name of it. This is not a foster home. That is just the name of it! See. It makes a lot of difference. It seems like it has got to where that names just don't mean much any more. You know they name this thing an orphans' home. That's not an orphans' home! It provides an orphans' home. But they *named* it that so it would attract some sympathy apparently. That's a two million dollar

TLC

institution. When you talk about an orphans home you imagine somebody sitting over there hungry and shivering and cold and in destitute circumstances, and they have two million dollars and they spend $120 per month per child to take care of those children. My children don't get that much. I am not envious; that is not what is wrong with me; but I think it is a waste. And this board of directors has the oversight. That's why it is a separate organization. They have the oversight and control and say how this thing is spent. And they hire a daddy up here for these people. They hire somebody to be these people's daddy and mama! Then if they don't like them, they fire them and they are orphans again! Then they hire another one. That is why I think this board of directors is a separate institution. Because it has such power to do things of that kind. Now, that is nothing to compare with the trustees of a local congregation, and I believe you can see that, Brother Highers. If you can not, I will take you outside and spend three hours with you trying to explain it to you.

Then what was the next question?

7. "What's the difference in principle in a couple taking out a marriage license three months before marriage and a group of brethren taking out a corporate charter for an orphans' home eight years before its operation?"

Well, there is a lot of difference in three months and eight years — but that's not the vital difference so don't bother to write that down. I'm going to give you a better answer than that.

It is because as soon as these people are married, they constitute a home, that is, a family (and that is one of your

TLC

definitions for a home) and then they can provide a dwelling place, then as time goes on they may have some children and this is all still just a home. But this thing that we are talking about exists as a body politic and corporate begging money from churches so that it may build a home. You have a question there that pertains to that and I believe when you answer that question we will be able to see just what we are talking about.

8. He says, "Since you did not accept the 'saints only' position in your debate at Rienzi in 1960, have you made a public acknowledgement to those brethren for teaching error?"

Well, I have taught in their midst and held meetings for them and tried to teach them the truth. I don't recall that I taught them any error, and I believe at least they know my position on the thing now. Just let me stand before God in judgment for that and you take care of yourself and maybe we will both get there. I hope so. Let's try anyway.

I've been disappointed in Brother Highers' approach. When he is up here you hear a lot of thunderings but there's not too much lightening striking. He talks to us a lot about some of these charts and things, but he is not getting right down to the issue. He's jumping over it. He's skipping it. He's denying that there is an organization here. He's missing that and he's trying to put generics under expedients. He is trying to say — where the Bible has specified one organization, he is trying to drag in another one and deny that it is there, or make it identical with something else. He shifts around some times. I am not accusing him of anything of this kind deliberately, but it

TLC

is difficult for a fellow not to I suppose when he is trying to prove his point.

In question 10, he especially wanted me to deal with the "idiotic proposition" of brother Grider's, and this will answer most of his raving and rantings here a while ago. He wanted me to deal with that "idiotic proposition." I just dealt with it a while ago. But in one of his statements he said "he" talking about brother Bingham, "does not believe that the church out of its treasury would give a dime to an orphan whether it was in Tennessee Orphan Home or some other place." That is his charge. I have not said that! And that is what I said to brother Hill, just about the equivalent of it in that other discussion if I recall the statement. (Of course that's been a long time and I do not always try to remember exactly what I have said because I just try to tell the truth and the next time I meet it it's apt to be all right, and if I find out I have made a mistake then I will try to correct it. I did some in the discussion while I was there, didn't I, Brother Hill? You pointed out that I had said something about some children being the responsibility of the church. I said, "If I said that, I made a mistake. I didn't mean it." So I am willing to do that kind of thing. I am not above mistakes, and I recognize that very readily).

But, Brother Highers is the one who believes that the church could not give a dime to an orphan in any place. Now, I do not mean to accuse him harshly about this, but he is the fellow who says, "You can't relieve them without a home." He says, "You have to have this institution." So now, what can he do? He can't take a dime out of the treasury and give it to the orphan child. He has to take the dime out of the treasury and give it to the board of

TLC

directors and let them send it over through the superintendent and let the superintendent dispense it out to the children. It takes him a lot longer to get there than it does me! I believe that I can just give an orphan some money out of my pocket, and if it is such as is the responsibility of the church, and some of them are, then the church could do it. It would not be wrong. I do not think you have to go *through a home* to help an individual! What I said the other night in my discussion was that an individual has to have some kind of a place to stay! He has to have some kind of a domicile or residence. And if he is not able to take care of himself, he has to have some kind of supervision. That doesn't mean he had to have an organization of this sort to provide it for him. So he is the fellow who is in trouble about whether the church can take a dime out of its treasury and help an orphan child or not. He'd say "No, I think it ought to be helped all right," but he'd have to give his dime to a benevolent institution and let them help it.

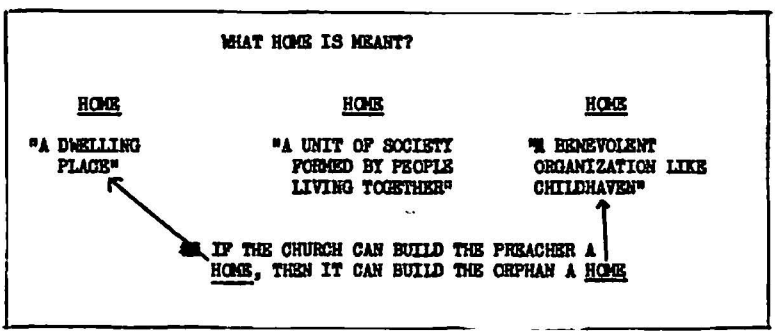
He is confused on the meaning of the word home. He used it three different ways! A place — an inhabited dwelling; a family relationship; a benevolent organization. Here is an example of his confusing the use of the word. In his answer to the question he said, "The benevolent institution is simply a home." Now, what home is he talking about? That is one definition of a home. I have a chart over there on WHICH HOME? I think we ought to take a look at it right quickly to help us illustrate this point. (See it there?)

See they are having to help me, Brother Highers. I do not deny I am having help, and I appreciate it too. I have had a lot of interest from my brethren and I appreciate

TLC

it more than you would ever know. They have called me from long distance to wish me well and assure me that they are praying for me, and I appreciate that too. I don't object to having some help about this thing, and I have had some help today.

Now then, let's look again.



The confusion of the meaning of the home. He says that the benevolent institution is simply a home. Now what kind of home is he talking about? Is he talking about a dwelling place? Is he talking about a unit of society where people are living together? Or is he talking about a benevolent organization like Childhaven? A funeral home is a home, and a lot of times an institution or organization is a home, but that is not the kind of a home a child has to have. But that is what he must mean when he says an institution is simply a home.

Then he points out various definitions, and then says that the church does with its relatives ("when it relieves," was meant) — it provides a home. Now when he's talking about providing a home he must be talking about a dwell-

TLC

ing place. So you see he shifts gears. He talks about one home part of the time and another home another part of the time.

He said something here about the trustees for the preacher's home and tried to compare that to a children's home. Now look, if the church can build a preacher a *home* — What does it build? It doesn't build a family relationship does it? I never did live where the church furnished me a family! I have lived where they furnished me a house a few times. I don't now, not directly at least. I pay my house payments out of the salary the church pays me. Brother Highers lives in one the church owns, I believe, at a cost of $22,000 several years ago. Maybe they have remodeled. Maybe they've added on. I don't know, but he has a pretty nice one, I saw some time ago. They built him *a dwelling place.* They did not build him a family. See? It makes a lot of difference what kind of home you are talking about. And then, "It can build the orphan a home." What is he talking about then? He's talking about a benevolent institution. And he tries to make you think it is a home, just always means the same thing. We need to understand what he is talking about when he talks about a home.

We are not opposing a place; and we are not opposing a family relationship; we oppose a benevolent society taking church support.

Let's see chart — no, we've already seen the chart on whether Boles Home is a benevolent society. I want to just leave that thing showing around here, too. Just turn it back to it. And that will answer his question a while ago.

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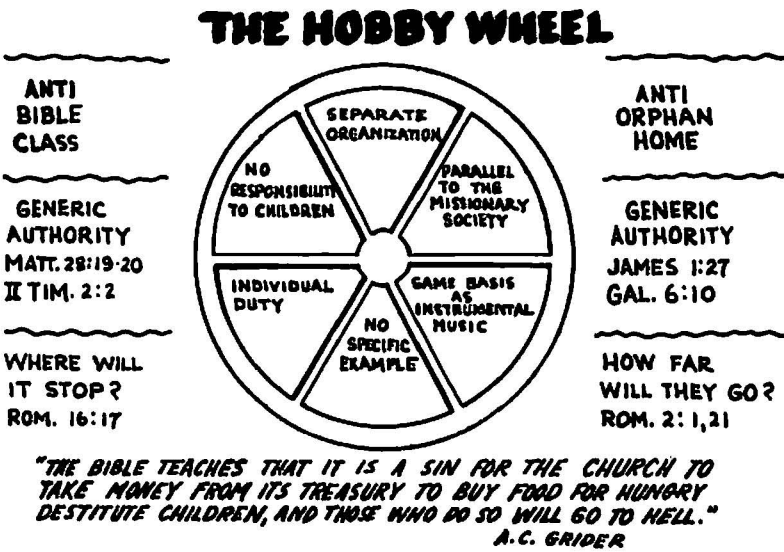
Let's have that "Hobby Wheel" over here. (referring to Highers' Chart No. 3). I want to get rid of that thing.



I want to show you what he is doing. Now look here, at his sophistry. He talks about this hobby wheel. We are supposed to be discussing *what the scriptures teach!* Wasn't that our proposition, Brother Highers? Or, "It is in harmony with the scriptures," anyway. This would mean that you would have to find some scriptural authority, generic or specific at least, wouldn't it? The *scriptures teach* something, and then he comes up here and says here is how or here is what it does. He says, "Brother Bingham is parallel to the anti class brethren; therefore it is in harmony . . ." No, he didn't say that, but that is what he is implying. He said, I am parallel with the anti class brethren; therefore, it is in harmony with the scriptures

TLC

for churches of Christ to build and maintain a benevolent institution. If he could prove that I am parallel to them, it still would not prove his proposition — would not have a thing to do with it. But, let us just see a little bit more about his hobby wheel. He falls down on the very first count. He says that this is parallel because "they contend that there is another organization and these contend that there is another organization." And he contends that there *has* to be another organization! Now, he's the fellow who's hurting on that thing. I knocked the first spoke out of it, and that wheel won't roll anywhere anymore without bumping every time it turns over. But let's just notice a little bit more about your wheel that you are talking about here. You know, if I had drawn that thing (I could have at least. I don't think I would, but I could have drawn that thing) I could have called it a hobby wheel showing a parallel between a benevolent society and a missionary society. And I'd have said, "The benevolent society advocates say, 'it doesn't say *how*', and the missionary society advocates say, 'It doesn't say *how* either.'" That is true. Both of them say that. Again, the benevolent society people would say that it is an *expediency*, and the missionary society folks would say that theirs is an expediency. The benevolent society folks would say, "It is *voluntary cooperation*. The church may choose." The missionary society would also say that. The benevolent society would say, "We are not *dividers*. We *want unity*," and the missionary society folks would still say the same thing: "We aren't dividers. We want unity! We just want unity with you agreeing with us!" Now they would like to have unity all right, but they want it on their terms, and if you are going to worship with them you have to consent to your contribu-

TLC

tion being mis-spent when they send a contribution to one of these societies. If you will do that, they won't give you any trouble. The benevolent society says that it is *generic authority* and not specific, and the missionary society advocates say the same thing. The benevolent society folks say that it is justified by *good works* that are done, and these folks say the same thing at least on many counts. I won't charge brother Highers with saying it recently, or don't know whether he ever said it or not, but that is generally the case. (Time.)

SECOND NIGHT

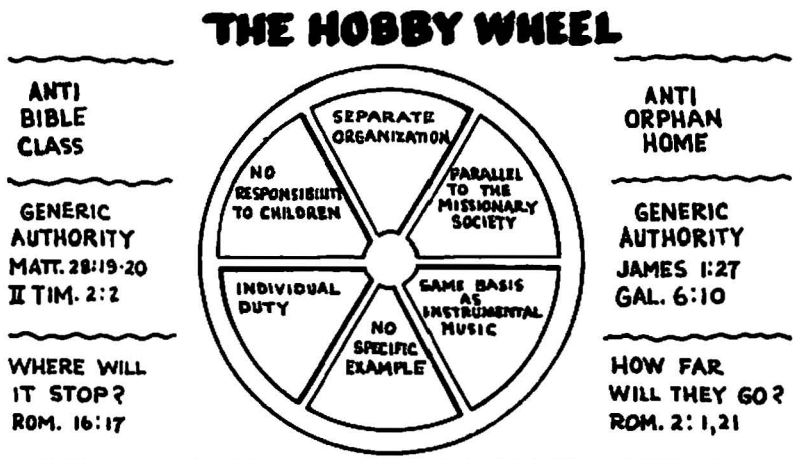
HIGHERS' SECOND AFFIRMATIVE

Gentlemen Moderators, Brother Bingham,
Ladies and Gentlemen:

I am happy to come before you once again and this will be the last opportunity that I shall have on this proposition. I will be in the negative on the next proposition, but the arrangement of our debate is that the affirmative has the first speech and the negative the last; thus I am before you now for the last speech that I will have on this proposition. I am quite interested in taking up what Brother Bingham has presented to see whether or not he has dealt with the matters that have been presented in this debate. I call your attention to the fact that in a debate the affirmative is in the lead. That simply means that it is the duty of the affirmative to present the proofs and those proofs are to be considered by the negative. Now, Brother Bingham, do you know who is in the affirmative? What is more, do you know who is in the negative? It was the responsibility of Brother Bingham to take up the matters that I presented

TLC

and to deal with them point by point, chart by chart, and passage by passage. Yet there is not a person here including Brother Bingham, including those that stand identified with him, and including those people that live in this area, who have any idea that Brother Bingham has taken up these matters and dealt with them in a fair and honorable way. Brother Bingham, I am glad I left that chart out in the front since I wanted you to refer to it.



"THE BIBLE TEACHES THAT IT IS A SIN FOR THE CHURCH TO TAKE MONEY FROM ITS TREASURY TO BUY FOOD FOR HUNGRY DESTITUTE CHILDREN, AND THOSE WHO DO SO WILL GO TO HELL."
A.C. GRIDER

If I had not left it out in the front, you never would have gotten to it. You would have done it exactly as you did the ones behind it. What was said about the chart on BIBLE AUTHORITY?

I want to tell you what he has said for two nights. I have copied down what he said tonight, and this is what he said last night. He said, "He's presented about the

TLC

same affirmative material that he gave in his first speech, and I'm sure I'll have time to get to it." Maybe he meant he would have time to get to it in his last speech at which time, according to the rules, no new material may be introduced and after which I will not have another reply. He said last night, "I know that I have not dealt with his arguments tonight, but he presented his affirmative material and I have some other opportunities. I have three more speeches. I'll get to his material then." Now he has one more left, and I do not have any reply after that. He is still a very promising young man. That is all he is doing; he's promising. (Laughter). He talks about what he is going to do, and how he is going to deal with this material, and how that I have given somewhat the same material. Of course, I have used these three basic charts. He is saying that since I have used this basic material, he is going to get to it and that he has plenty of time. But he did not call for another chart except the one that is right here before you.

I had a chart on WHICH ORGANIZATION. He did not refer to it. He did not say anything about it. He did not call for it to be put out here. He did not go over it. He did not deal with the passages that are in it.

He asserted again as he did last night, "He hasn't given any authority." He said tonight in that bold manner of his, "He failed to give the scripture." Why, Brother Bingham, that is what you said last night. What I want you to do is take up the scripture I *have* given and show wherein I have failed. By the way, I want to point out something else you might have missed here at the front. Do you know why he got to *this* chart? If I am not mistaken, his moderator spoke up from his seat and told him to get it.

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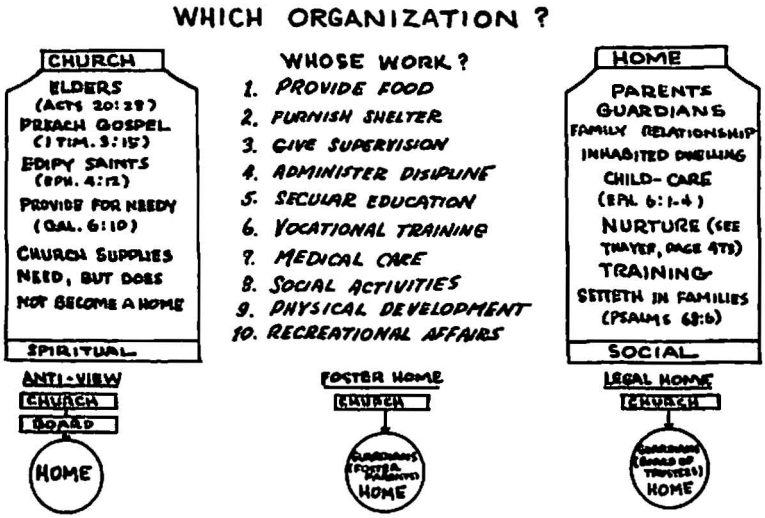


BINGHAM: "That's right."

That's right, that's what I thought. He says that is right. So, out of the three charts that I have, he made reference to *one* of them and he would not have done that but for his moderator. Brother Sutton, I wish you had gotten on him earlier. (Laughter). It is about time. You fellows did not "skill and school" him enough today. (Laughter). Brother Bingham says he is thankful he has had so much help. Well, I have never seen a fellow who needed it worse. (Laughter). I wish he had gotten more and gotten the right kind. They would have said, "Take up these arguments that man has presented. He is in the affirmative in this debate; he has led with the material. You have not dealt with the arguments; you have not taken up the charts; you have not dealt with the scriptures." What of all that about the Lord's supper? He had so much

TLC

to say about it last night. And on this matter of how to establish authority? I am satisfied that now that he knows I do not have any reply whatever, he will elucidate on that matter. What did he say about this material that he is distributing? Was that false doctrine? Not a word! He *thought* he was in the affirmative. That is all he has done while he has been in the negative, trying to present what would ordinarily be affirmative material. He has talked about why he believes these organizations are wrong rather than dealing with the argumentation that I presented about whether they are right.

He came to this chart (on THE HOBBY WHEEL) and said, "This is a terrible thing to parallel my position to the position of the anti Bible class brethren." He had not gone more than two seconds until he said, "Don't you know these orphan homes are parallel to the missionary society?" I guess that is all right, isn't it? Yes, that is all right, but he thought this was terrible. He said he never would put that up on a chart, but he read out where he thought we are parallel to the missionary society. What did he say about the statement I made on that last night? I said the missionary society is a *human* organization and the home is a *divine* organization. By the home I am referring to the family relationship; that is the part of the home that is divine. He talks about Boles Home being a benevolent society, one of his favorite expressions, and he says they have a home at Quinlan and one at Stephenville. You still do not have but one organization, Brother Bingham. You still have identically the same board of directors. All you have is separate domiciles; all you have is different home locations under the one organization. We do not have anything like the benevolent society you have set out and even

TLC

if this were true, that would be an *abuse* of the principle that I am defending. This would not mean that the principle is wrong.

He gave us a rather lengthy list about what the issue is not, and he said the issue is not whether orphans can be cared for. Brother Bingham, you never have gotten on the issue on that one. He said the issue between Brother Highers and me is not whether orphans can be cared for. Why did you leave the word *church* out of there? I have gotten after him on that time and time again during this discussion, and he never has squared with it. Is the proposition whether orphans can be cared for by the *church?* I am talking especially about orphans that are not old enough to be members of the church. He has hemmed and hawed, and talked about what he is going to do on Thursday and Friday nights. I said a moment ago he is a very promising young fellow. He said it is not a question of whether they should have a home. Later he said, "You are the one who says they have to have a home." You are the one who said it too, Brother Bingham, and if you think you have me in a difficult position, you are right in with me because you admitted it. He does not have me in the difficulty he thinks I am in. He says we say we must have a separate organization. That is not what I said. That is not even anywhere near what I said you are teaching. What I said you teach that is just like the anti Bible class brethren is that we have a separate organization *between* the church and the home that I deny exists. They say we have an additional organization besides the church, and *you* deny it exists. That is wherein you are parallel to them. As far as whether we have to have another organization besides the church — the home — yes, I would say that; but you do too. You

TLC

said that in the first part of your speech, so if you think you have me in difficulty, then you had better get yourself out since you admitted the same thing. No, that is no difficulty at all. The fact of the matter is, he and I *both* agree that a *home* is necessary and that one cannot care for orphan children without a home. But his position, and he has never come to grips on this matter, is that there is a separate organization that exists *between* the church and the home. That is what I have denied exists, and that is wherein he parallels what these people (referring to anti Bible class) teach. No, he has not dealt with it.

He said he was opposed to these matters because they were unauthorized. I would be ashamed if I were you to talk about what is unauthorized when you would not even deal with the arguments I presented. You do not know whether they are unauthorized or not so far as this debate is concerned because you have not dealt with the arguments. You have not taken up the matters that I have presented. I had one chart on the front last night and he just made brief reference to it. He turned them over, he never did go around this wheel. I think Ezekiel saw the wheel. He did not want what was on the wheel either. He never did talk about these matters that are on here, whether they are parallel. The fact is, they are. I have quotations from both sides; I can prove it is parallel. He said even if this were true it would not prove the proposition. But in the first affirmative speech I made I said I am here for two purposes: first, to establish truth; second, to expose error. Brother Bingham, this may not prove my proposition; I did not put it in for that purpose, but it proves you are in error in the opposition you are making. I believe that is a legitimate part of my purpose in this debate. I said at

TLC

the beginning I was not only here to establish truth, but also to expose error. Oh, he says, that does not prove your proposition is right; but it proves you are wrong in your opposition.

Notice, brethren, some of the objections he made to these homes. By the way, I am having to follow him in the negative, and I just direct your attention to the difference in the manner by which I have tried to proceed and the manner in which he has proceeded. I may not be able to get to everything tonight because it is difficult to be both the affirmative and the negative speaker. (FROM THE AUDIENCE: Amens). But I have not only presented affirmative matters in this debate to prove the proposition, but as all of you know who have been here, I have taken up what he has said, argument by argument, and passage by passage, to the best of my ability, to refute the matters he has set out. There is not a person here, whether he agrees with the position he occupies or not, who believes he has done anything nearly like that. Everyone knows that he has just take up affirmative matters; he has brought in things that he prepared outside this debate and read these materials. Last night in his first affirmative speech he read almost verbatim what was in his last bulletin. He mailed out over a thousand copies into this area — something he prepared outside the debate. He did not come here to deal with these arguments, and he has not dealt with them either. With all the teaching he has had, I believe I would get another teacher. (Laughter).

Here is his objection to this. He says it is a centralized organization. I am not going to accept this assertion; he did not make any argument on that. An assertion is not proof. He talks about how it makes the decisions, but in

TLC

the questions that I propounded to him I raised the question: When there is a contribution made to a saint in a private home, who makes the decisions about the use of that money? He said the saint does in the home. That is exactly the same situation that we have in the private home.

He says it is not good for children. I cite as an example the practice in the Sunnybrook Home where the arrangement is not the institutional arrangement that he asserted. It is a cottage arrangement where there is a family unit in every home — exactly the same kind of unit that would exist in a private foster home. But what if this were not the best way? Would that prove these are scripturally wrong? No, that would only be a matter of judgment and expediency as to what is the best way. Therefore, the objection that he raised is not a scriptural argument at all. He said not only is it not good for the children, but there is a waiting list for adopting children. Brother Bingham, even if that were true, it would not prove these homes are wrong. You have not dealt with the issues. Concerning this waiting list for adopting children, I will tell you this — not all children are adoptable by law. There are some children that cannot be adopted into private homes because of legal restrictions. Therefore, not every orphan child is a child that is legally adoptable, and that argument falls down. It is not an argument to begin with. That would not prove the unscriptural nature of these homes even if that were so.

I am going down the line with objections he raised. He raised one that I consider the most worthless argument I have ever heard presented in debate. He said these homes are primarily evangelistic. Is that not some reason, brethren, to object to them as being unscriptural? I have never

TLC

heard anything like it. He said he had a statement that was made in the Childhaven paper where they talk about baptizing these children — converting people through these homes. I thought that is what he said. He said, "Look, they are evangelistic." Brother Bingham, is your home evangelistic? Is your private home evangelistic? Look up here at me just a minute; I want to see you. (Laughter). Is your home evangelistic, Brother Bingham? If it is not, it ought to be. I have heard it was; I heard that you beat the bushes around here trying to clear out these other churches. That may not be much evangelism. My home is evangelistic and I would to God that every Christian home were evangelistic in which its purpose was to bring about conversion of those who are lost. (FROM THE AUDIENCE: Amen). He said all these homes talk about the fact that they are evangelistic and through these homes we may convert individuals. Thank God for that, and I would hate to use that as an argument that they are unscriptural. (FROM THE AUDIENCE: Amens). Our Lord said in Matt. 5:16, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Was he wanting us to do good works for primarily evangelistic purposes!

He says these homes are not economically feasible. I raise the question again, brethren, what if that were true? Would that prove these homes are unscriptural? I do not have access to the figures he has given about the cost per child and his appeal to prejudice that he does not have that much money for his child. I do not know what all is involved in that. That is the average cost. That does not mean it costs that much, I presume, for every child; but some of those children are in college. That includes that,

TLC

I am satisfied; that includes additional expenses; that includes matters that may arise, averaged out. But even if it cost a hundred fifty dollars, that might be an abuse of the principle but it would *not* prove these things unscriptural! What kind of argumentation is that? He talks about Boles Home being worth two million dollars. Would that make the principle wrong? Boles Home has farm land. Let me call your attention to this. Suppose they have one hundred fifty or two hundred children in that home. Let us say that we have a home that has *two* children; that home may be worth ten, fifteen, or twenty thousand dollars — may have land, a home, farm, farm equipment. Multiply that by the number of children they have (at Boles Home); you do not have such a large estate. All of that is just subterfuge and the purpose of it is, if possible, to arouse prejudice in the hearts of men. There is not anything scriptural about that line of argumentation, not a thing in the world.

He states it leads to digression. Last night he talked about how the eldership led to digression. Brother Bingham, do you want to abolish the eldership? These arguments are not scriptural — not anything scriptural about them. By the way, who runs that church where you preach anyway? He was talking about brethren asking him how he got me into debate. He did not get me into debate; I got him into it. (Laughter). I made a trip to Corinth and went to his home. I got him into it, but it was not easy. My name was on the proposition when I got to his house, but it took a pretty good while to get his on there. That makes me think of the fellow who said he could always tell what his dog had by the way he howled. He would howl one way that meant he had a coon, another way he had a

TLC

possum. Somebody heard that dog setting up a howl and asked, "What does that dog have now?" He said, "That dog hasn't got anything, something's got that dog!" (Great laughter from audience). He's just forgotten who got whom. (Laughter continues).

He wants to know about a debate in Memphis. He talked about that last night. I have here a copy of Brother Bingham's bulletin in which he reprinted two articles of mine on debating, and I presume from what he said about it that he endorsed what I had to say on that matter. Here is one of the points and I am reading it out of Eural Bingham's bulletin: "Sometimes a debate is forced on a congregation. The disputants arrange the discussion for a certain place and then inform the church. The elders are in a better position, however, to know if the debate is needed and if it will benefit the church. In most cases it is better for the elders to arrange the debate and then select the man they want to represent them." The reason that we do not have a debate in Memphis is that I have not been asked to represent anybody there; I have not been asked to represent anybody in Nashville. I do not go into Memphis to a group of elders and say I am there to hold a meeting when I have not been invited, and I do not do it with a debate either. This implication that I am afraid to meet him, anybody who has seen this discussion ought to know. He said last night that if I had come down here to shoot him down I came a mighty long way for such a little job. (Laughter). I do not know why I would run from it at Memphis. The thing is, you do not have enough over there for us to worry about. There is not any reason to call for one there. Not only that, but you are not gaining very much either. I do not

TLC

see any reason to kick a dead dog, Brother Bingham. (Laughter).

I want to deal with the questions that he presented. Many of these questions are irrelevant and especially because I do not have any other speech, I am not going to be dragged into some matters that he has suggested. He presented these questions to me, of course, in his first speech. Had he given them to me before the debate I could have answered them in my first speech and I would have had a chance to reply in this speech. But he did not do that, so I am not going to provide fodder for things to which I will have no reply if they are not germane to the issue.

1. "May churches provide facilities for social activities, physical activities, vocational activities, and secular education such as the Getwell and Dunn Church of Christ Kindergarten? Please cite scripture." Whatever statement may be to the contrary, the church there does not provide a kindergarten — not provided by the church. But now, Brother Bingham, since you are the man who says the church should provide *everything* that is needful, do *you* believe the church could provide physical activities and vocational training, etc.? He says the church could do it all and does not need *any* other organization. He is the man who is in that.

2. "Does relieve mean one thing to the man or woman that believeth in I Tim. 5:16, and another thing to the church in I Tim. 5:16?" No, it means the home in both cases.

3. "Since you say that the home is the work, when the Christian Home and Bible School at Mt. Dora, Florida, operates a school as a part of its work, does it become a

TLC

school?" No, it is a *home* providing education. When we contribute to a home that has a school, it is not on a parallel basis with a contribution to a college anymore than giving to a private home would be parallel when that private home uses those funds to educate their children. Not any parallel at all.

4. "Do you believe the scriptures teach that it is sinful to take a dime out of the church treasury and contribute it to Freed-Hardeman College, and those who do so will go to hell?" He has already said this proposition (on the chart) is idiotic. Now he wants me to sign one that is just as idiotic. In the first place, I am not the judge and I do not propose to be put into that position. In the next place, the schools and the homes *are not parallel.* This (proposition on the chart) is on the issue, Brother Bingham, and your question is not.

5. "When a Christian sings, prays, communes, etc., does he practice pure and undefiled religion?" Yes. Scripture — James 1:27. He keeps himself unspotted, practices pure religion. I believe the individual practices pure religion in what he does in his service to God. Why did you not say anything about that question? I will have no opportunity to reply. I asked him last night what kind of religion the church can *practice,* and he said it can *teach* pure religion. Brother Bingham, can the church not *practice* what it *teaches?* Oh yes, it can teach pure religion, but it cannot practice pure and undefiled religion because it would involve taking care of an orphan.

6. "Did the board of directors of Childhaven constitute a home before they acquired property and children? If so, whose home was it?" The home relationship existed when

TLC

the family relationship became effective. Remember this, there is some *preparation* involved before the actual *operation* of these homes, just as I illustrated in one of the questions I asked him. Before the establishment of the private home there is some preparation. That is true any time. That is true with the church, Brother Bingham. We read that certain men pressed violently into the kingdom before there was a kingdom. He talked about how they called it a home before it was a home. Did the Lord call the church a kingdom before it was a kingdom, and even said men pressed into it? They pressed into the preparatory state of it, and there is a preparatory state of these homes before they actually go into operation. All of that is subterfuge. I apologize to this intelligent audience for having to deal with these matters that are not scriptrual proofs at all! He gets up here and reads from the charters, and talks about what the state of Alabama says. What about the state of Alabama and that charter at that church that supports you here — the one where they said the name of it is "The Christian Church of Russellville"? Last night he said if they say that is what they are in the charter, that is what they are. I guess they *were* the Christian Church then until 1959, weren't they? He said if they incorporate some other way, it is under false pretenses. (Speaking to Moderator Sutton): That church where you preached in Peoria was incorporated too, wasn't it? You got out of it, I think.

7. "Who are the parents of a home such as Childhaven?" We do not have parents in the sense of natural parents, but we have guardians, legal guardians, just as we might have in a foster home arrangement.

8. "Did the board of directors of Childhaven constitute

TLC

a divine organization before they acquired property and children?" Well, when they became a family relationship.

9. "What can a benevolent institution do in relieving the needy which either the man or woman that believeth of I Tim. 5:16, or the church of I Tim. 5:16, cannot do?" The elders cannot serve as parents over the homes. These individuals can serve as guardians in the place of the parents.

He said that I jumped over the issues and that I ranted and raved. I have made an honest effort to answer his arguments, and I am in the affirmative. I am the man who is supposed to be presenting the arguments and *thou art the man* who is supposed to be answering them. What has he done? Everybody here and everybody who even heard about this debate knows he has scarcely referred to the arguments I have made. He has talked about things he already had prepared before he got into this debate which have no relationship whatsoever to the argumentative material that I presented. What has he said about the necessary inference that the church to assemble must have a place? The *kind* of place is not specified. In order to care for homeless children we must have a home; the *kind* of home is not specified. Anybody know what he said? No, because he has not said anything. He has not dealt with these arguments.

He said that I say we cannot relieve without a home. But I have gotten him to admit that. He says he believes that we can help a child, but he says it takes me longer to get there than it does him. No, it does not because I get there. You do not get there. (Laughter). He said I have to give it to the board of directors, they have to give it to the superintendent, and he confers the benefits on the child.

TLC

He said he would give it to him out of his pocket. We are not debating what the individual can do, Brother Bingham. The proposition says it is in harmony with the scriptures for *churches*. He has stayed away from that word like the plague. (Laughter). He will not talk about what the church is supposed to do. He says he would give them a dime out of his pocket, but that is not what I asked you and I have said it in every speech. Get up here and tell these people what you believe, Brother Bingham. He does not believe the church can take a dime out of its treasury to give to a child that is not old enough to be a member of the church. He says he does not believe we can give it to the child anyway; but I mean for the benefit of the child.

He has this chart on what home is meant. He missed the point altogether on this business about the preacher's home and the trustees. He says the preacher's home is not parallel to the orphan's home and the word is used in two different senses. I did not say anything that was even akin to that. That was not the argument or anything like it. (Bingham's moderators were whispering to him). Why don't you listen? (Laughter). You have two (referring to Bingham's two moderators); I have been cheated, I do not have but one moderator. (Laughter continues). The one I had had a wreck, I wonder if one of these ... oh no, they would not go that far. (Great laughter from the audience). I ought to ask Brother Totty to find out the license number of the guy that hit him. (Laughter continues). These fellows over here are feeding him into both ears so that he is not getting what I am saying. It looks as if anybody could hear me. (Laughter). Brother Bingham, this is not the argument I made. The point I made is that when the church has trustees they are *not* a separate organization

TLC

from the church. I did not parallel the preacher's home and the orphan's home. That was not the argument, nor anything like the argument, but you did not deal with the argument I made. I pointed out that it does not constitute a separate organization. He said when the home has a board of trustees, that is a separate organization from the home altogether. It is not anything of the kind. It is just the home with its administrative personnel; it is not a separate organization anymore than the trustees of the church overseeing its property are a separate organization from the church. That was the argument. Why didn't you deal with it? He introduced something I had not even talked about. Do you know why he is doing all this? He had this prepared before he got here. The fact is, he borrowed these (referring to a set of charts). I have pictures in my notes of every one of these charts, Brother Bingham, when Brother Sutton used them with Brother Blazer. (Laughter). These are Sutton's charts, most of them anyway. They had these all made up before I got here. As a matter of fact, they had these made up before I ever signed this debate with them. He did not know what I would say; he does not know how to answer it; so he has things over here not even prepared for this debate. He has to present it, so he runs through these things instead of meeting my arguments and I have not even made an argument on that. That does not even relate to anything I have said. He gets up here and introduces that and talks about it.

He mentioned the home I have in Memphis — twenty-two thousand dollars. (Laughter). One of our elders is here tonight, Brother Bingham, and if you will offer that much for it, you can have it. (Laughter). A fellow is pretty far gone when he has to get down to that level of prejudice

TLC

as he has done. "One hundred twenty dollars for those children; I don't have that for mine!" "Two million dollars out there in that big rich orphan home!" (Laughter). "This preacher I'm debating lives over there in Memphis in that twenty-two thousand dollar home!" (Laughter). Therefore orphan homes are wrong. Brother, when you have help like that, your brethren had better be praying for you. (Laughter). That does not prove anything, but that is the kind of *prejudicial* matter that he is introducing about orphan homes. What about Gal. 6:10? He may talk about it now. He did not even run to their usual argument that it's individual only; he has not said that a time. Gal. 6:10 says, "As we have opportunity let us do good unto all men." Not just members of the church as he teaches — saints only — but unto *all* men, especially those of the household of faith. He has not said a word about that. I have introduced it every night. He has said precious little about James 1:27. He has said precious little about any argument that I have introduced, and he certainly has not taken up these matters and dealt with them in an honorable way and tried to show this audience wherein I am teaching error.

The questions I presented, he evaded for the most part.

(1) Do you believe the church for which you preach is the only sound work in Corinth? He says, "We are not perfect." That is not what I asked. I knew you were not perfect before I asked. (Laughter). What I want to know is whether you are the only sound work in Corinth. He would not tell us, but in his paper that he sends out all over the country he said he was glad to come start a sound work.

TLC

(2) At the time you were baptized at the Foote Street church in Corinth, was it a liberal, digressive, apostate church? He said, "I don't think so." You were baptized there since 1926, weren't you? They have been supporting orphan homes since then. He said he was only fifteen years old. Well, you are older than that now. You ought to be able to know now whether they were digressive or not. I did not ask you if you thought they were digressive back then, but what do you think about it now? He said they had faithful men preaching in those days. Not any of them preached what they are preaching now, not the ones you are talking about. I'll tell you some other men who preached back then too — such men as Hall Calhoun and G. C. Brewer. They did not believe what you preach.

(3) Since you stated you did not believe *all* that is involved in Grider's proposition, please specify which part you do not believe. He said there are *some* children the church can help. Who are they, Brother Bingham? This audience would like to know. I am going to tell you who they are because he will not. The ones they can help are the ones who are old enough to be members of the church. If they are eleven years old and unbaptized, you cannot give a dime for them out of the treasury. That is the sum. He said the church will not go to hell, it will just be the individuals. Isn't that grand?

(4) He said the saint makes the decision; it is the same way in the church. He said they hire the daddy and if they do not like him, they fire him. He has been telling us all the way through that the church could provide the means. I guess that means the church could hire a daddy, doesn't it? So you are right back where you started. If they did not like him, I guess they could fire him too, couldn't

TLC

they? He has been telling how the church could provide the supervision. Is that an argument, friends? Is that anything like a forty-second cousin to an argument? Not at all. This man has not made any arguments. He has made prejudicial statements to try to arouse feeling against church support of these benevolent institutions and has not dealt with the matters that I presented. In every speech he has said, "I still have plenty of time." He is down to the last speech and I do not have another reply. I have an idea now that he is really going to get with it.

SECOND NIGHT

BINGHAM'S SECOND NEGATIVE

Gentlemen Moderators, Brother Highers,
Ladies and Gentlemen:

I am certainly happy to be back here again this evening in defense of what I believe to be the truth as that which is set forth in the inspired scriptures, the word of God.

Brother Highers seemed considerably concerned because I did not turn and look at all of his charts and get to all of his material. He used the same charts last night, and he must have a pretty good "forgetter" because I did look at and comment on all three of them, there were just three, and so I answered all three of them last night.

How good is your memory? Do you remember how many passages of scripture he introduced in this discussion this evening? He was supposed to be, as he said, affirming. He had the first speech and he could have introduced all he wanted to even if he did have some things to answer in his second speech. But he did not introduce *one new passage of scripture* this evening in this discussion! He

TLC

did not introduce *one* new passage — in fact, I do not think he quoted a passage of scripture. He referred to some that were on the chart that he had already introduced last night, but he did not introduce any new scriptures tonight.

Now for the scriptures that he has introduced in the course of the discussion: Let us get the chart back, the first one. It has most of these scriptures on it. I referred to and answered the *argument* on the chart last night, and he recognized the fact. After criticizing me for *not* doing it, because he said he'd had a lot to say about the Lord's supper and said, "What did you say about that when you were talking about the chart?" etc. He remembered that I talked about the chart, because he was fussing about me not agreeing with him on what he said on the Lord's supper when I answered the chart! Then he got up here and said I had not dealt with it! (Laughter) I am going to accuse him of being forgetful. (Laughter) I will be as generous as I know how. He must be awfully forgetful.

The scriptures that he has introduced, and most of them are on this chart:

Genesis 6:14, talks about "build an ark." Now that is supposed to prove, I guess, or lead up to proof or something, that, "It is in harmony with the scriptures for churches of Christ to build and maintain benevolent institutions!"

Then he introduced Ephesians 5:19, and that talks about singing. And that is supposed to prove that it is in harmony with the scriptures for churches of Christ to build and maintain benevolent institutions!

He referred twice to Matthew 28:19,20 (that is, he had

TLC

it in two different places on his chart), and that says, "Go teach." And that is supposed to prove that it is in harmony with the scriptures for churches of Christ to build and maintain benevolent institutions such as Childhaven and others of like character!

He introduced Acts 20:8. That talks about an upper room where the Lord's supper was taken, and that, I suppose, is supposed to prove his proposition, or have something to do with it. I told him that the reason that that example is not binding is that the Lord taught us in the 4th chapter of John that the *place* is not obligatory in worshipping the true and living God today, but it is a matter of the true worshipper worshipping in spirit and in truth.

He used Acts 18:3, about Paul and others there being tent makers and said, "that is not an exclusive example." The reason it is not is because we know from other passages that Paul received wages from churches, 2 Corinthians 11:8; Philippians 4:15. So, of course, it is not exclusive, because we have some other teaching on the same subject.

Then he used Acts 20:7 — the Lord's supper and the first day of the week — and Luke 22:17,18 — the Lord's supper being in the kingdom — and Mark 14:25 "In *that* day." And he arbitrarily decided that "that day" was *every first day of the week* throughout the Christian dispensation! That could refer to just one first day and then would not be a "background command" for observing it regularly at all. It could refer to an era or period of time throughout Christianity and not to a twenty-four hour day at all! Couldn't it, Brother Highers? So that is not a "background command" for taking the Lord's supper *every first day of*

TLC

the week, and I told him that last night. I told him he did not find a background command for the first day of the week observance of the Lord's supper. Now we have a background command for the observance of the Lord's supper, and we have several statements that the disciples came together upon the first day of the week, that they laid by in store, and that they broke bread, etc. We have an *approved apostolic example* that it was done on the *first day of the week!* When I answered that last night, I asked him about a "background command" that we had to have a *plurality of elders in every church!* He did not say a word about it. He did not find a background command for that. We have an approved example of it, that they did appoint elders in every church, Acts 14:23, but we do not have a "background command" that there had to be a plurality of elders in every church. He did not deal with it. He forgot about it.

I Corinthians 11:20-30 talks about the Lord's supper. We have no discrepency on that. It does not prove that it is in harmony with the scriptures for churches of Christ to build and maintain benevolent institutions!

Hebrews 10:25 talks about the assembly, and that doesn't prove it either.

Leviticus 23 — He went there to prove what day Pentecost fell on and we have no disagreement about that either.

In I Timothy 4:1-3, he talked about that "The Spirit speaketh expressly that in the latter times some shall depart from the faitih giving heed to seducing spirits and doctrines of demons..." and I suppose that was supposed to apply to me; but I do not think so, and he would have to prove that his proposition in scriptural before he would

TLC

have proved that I am opposing something that is scriptural. I don't fall under that condemnation. He said a while ago he was not the judge. (You know, when I asked him about whether it is in harmony with the scriptures for churches of Christ to take a dime and send it to college and would they go to hell if they did, he said, "I'm not the judge," and he refused to answer the question). I am glad brother Highers is not the judge. If he places me under the condemnation of that passage it will not damn my soul, unless the Lord places me under it.

Then we go on to Acts 20:28, talking about elders, and that does not have a thing to do with it (the proposition), except the fact that these elders are to oversee the flock of God that is among them, and this includes *overseeing the work* that the *church does*, rather than simply making a donation to a benevolent institution or missionary institution or any other kind of an institution.

In I Timothy 3:15, the church is the "pillar and ground of the truth," but that does not prove his proposition.

Ephesians 6:1-4, "...Fathers, bring up your children in the nurture and admonition of the Lord." This teaches family responsibility of the father, but it does not prove that the church can contribute to a benevolent institution.

He used Romans 16:17, "Mark them that cause division and offenses contrary to the doctrine..." That does not have anything to do with it either. He is going to have to prove that I am teaching something "contrary to the doctrine" *first.*

That's the way brethren jump the gun a lot of times. That's the thing that has happened in a lot of places, instead of brethren getting together and study difference

TLC

and see who is right and who is wrong, they jump the gun and they start *marking* and *branding* folks and call them all sorts of hobby riders and antis and things like that and just won't listen, won't hear, won't study. We ought to be careful about that. Certainly I think you are wrong, Brother Highers. If I did not, I would not be debating you, and I think you know I think you are wrong. And I think these brethren you have been asking me about — whether these churches were sound or not — certainly I think they are practicing error, if they are contributing to these things. Not all of them are contributing to them, but some of them are. I think they are wrong when they do, and I would like to see them quit. I would like to see them start just practicing what they can find in the inspired scriptures — that for which they have a thus saith the Lord.

Then he mentioned 2 Timothy 2:2, I believe, "The things that thou hast heard of me among many witnesses, commit them to faithful men, who shall be able to teach others also." That does not prove his proposition — doesn't have anything to do with his proposition.

He introduced Romans 2:1,21, talking about consistency. "Thou that teachest another, teachest thou not thyself?" and accused me of being inconsistent. Even if he can prove I am, that would not establish his proposition.

Now we get down to the ones he introduced that have *something to do, remotely,* maybe with the proposition!

He introduced James 1:27. That is on his chart two different times, and he referred to it several times. But that says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their

TLC

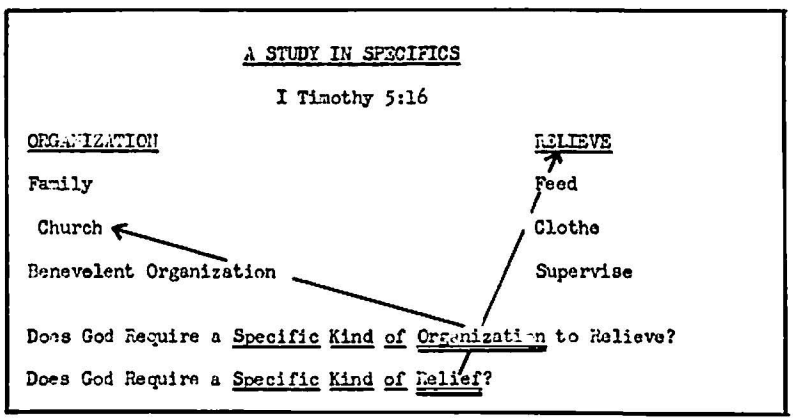
affliction, and to keep *himself* unspotted from the world." That binds upon you, Brother Highers, and upon me, and upon each and every one of us the obligation, as we have opportunity, of visiting the fatherless and the widows, supplying their want in their destitution. Our brethren ought to know that and they ought not to just put in a few cents a week in the church contribution and think they have fulfilled James 1:27.

In Galatians 6:10, he introduced that several times. It says, "As we have therefore opportunity, let us do good unto all men, especially those of the household of faith." He talked about me not referring to it. I do not remember whether I referred to it specifically or not, but I am going to say just what he said I would say. If he knew what I was going to say he ought not to have been too concerned. I am going to say it was individual and that is what he said I would say. It does not apply to the *church* in *its responsibility.* We will talk about that I am sure in a lot more detail the last two nights of the debate, because I am expecting that passage to come up then. It does not have anything to do with whether you "build and maintain benevolent institutions" even if it applied to the church. I told him on James 1:27 last night that he would not be satisfied if he could get the church in; then he would have to turn around and get it out. He would try to get the church in, and that is not enough. He would have to turn around then and just send the church's money over to another organization and let the other organization decide who would be helped and how they would be helped. So he does not really want the church in James 1:27 and Galatians 6:10. He wants a *benevolent institution* in them, and he has not proved that!

TLC

I Corinthians 16:1,2 does have to do with raising a contribution for church benevolence, but he did not make that kind of an argument on it. He introduced it to talk about the first day of the week. It says, "As I gave commandment to to the *churches* of *Galatia*" (What about Galatians 6:10?) "As I gave commandment to the churches of Galatia, even so do you. Upon the first day of the week..." but that was "concerning the collection for the saints." We see then that this did not prove his proposition.

I Timothy 5:16 does talk about *church benevolence!* We pointed out repeatedly to him that he is guilty of making *generics* out of *specifics*. This passage specifies the *organization*. It says *the church!* Now that is the issue, and that is the only passage that he has introduced that directly and primarily bears upon it, and it refutes his position world without end! It says, (Let me see my chart again — A LESSON IN SPECIFICS)



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We pointed this out last evening. I Timothy 5:16 (Reading from chart.) Now this is the issue. This is what is being talked about in this discussion. This says that the *church may relieve* them that are widows indeed. The man or woman that believeth may relieve *their* widows and the *church* is to be charged with or *relieve them that are widows indeed!* But he thinks that the church *can't do it* without giving it to a benevolent institution. Because I said that a person has to have *a place to live* he thought I had agreed with him! No, he misunderstood what I was talking about. Certainly they should have a home, but not a benevolent institution to substitute in the place of the church for its board of directors to make the decision as to who will be cared for and how they will be cared for, and to receive and spend the money of the churches.

Ephesians 4:12 mentions the work of ministry which is also a work of the church and that was on his chart. I did answer the chart last night. I pointed out that he had corrupted the generics and specifics — that in here (pointing to Highers' chart) where it says "visit" and under what he has here for "how" the private home etc; etc. — just as surely as he can bring in a benevolent institution in this passage under "how," he could bring in a missionary institution under this passage (Pointing to Matthew 28: 19,20 on chart) under "how." If this one says "go preach the gospel" and does not say "how," and this one says "visit" and does not say "how," then why can't you add another institution for one if you can for the other? I have asked him that several times. Remember my chart on "How Far Will He Go?" Well, he said "I will refer to 'Birds of a Feather' and that other one has the same thing." It had the same principles but it had specific questions that

TLC

he would have to answer "yes" or "no," and he did not want to deal with it specifically, so he just looked at the one. Yes, they are similar and I used them both for a purpose and for a reason, but he did not choose to deal with them. That is his privilege — his way of debating — and I am not going to be as fussy with him as he is with me. I think the audience can decide about these matters.

He said he wanted to mention Sunnybrook Home and especially commend it. Sunnybrook Home deserves some special consideration because there is not simply *one* benevolent institution — (Highers: "That's new material, Brother Bingham."

Bingham: "All right, he won't let me answer it."

Highers: "No, Let's stay with the rules."

Bingham: "All right, all right, I'll concede."

Highers: "If you were going to bring that up, you should have brought it up the first time."

Sutton (Bingham's Moderator): "Just a moment, Brother Bingham. I think it is perfectly in order that he leave it out since they requested it; however, it seems to me that it would be the right thing if he had the right to answer since he (Highers) introduced it. However, since they object to it, let's leave it out."

Highers: "Now, let's have it clear, Brother Sutton, why I object. He said something about another organization besides Sunnybrook home, of which there has been no mention whatever in the debate — none what ever — and that would be absolutely new material and would be a violation to the rules. I'd be glad to talk about that had he said something about it in his other speech, but we are not

TLC

going to have the rules violated by bringing something in that has not been mentioned until this last speech."

Bingham: "That's all right."

Sutton: "Leave it out.")

He talked about the false teaching in the church that caused heartaches and so on, "more than in denominationalism." Yes, but he is begging the point as to who is doing the false teaching. He is *assuming* that we are doing the false teaching, but I do not think so, Brother Highers. It seems to me that the ones who have *introduced the innovations*, the ones who have brought in these things, that he seemed to think might be a little older than 1909, the ones who have brought in these things that are *not* authorized in the scriptures and for which he could *not* find scripture, seems to me to be the ones who are the false teachers. I lament the false teaching that is in the church too.

He talked about imposing strictures. When brethren spend money from church treasuries to support these things, it obligates every body who puts into the treasury to be having fellowship in it, and of course they would like for us not to say anything about it and to go on in silence. We can not do it and worship with them and have fellowship in it without violating our consciences.

He read a lot from my bulletin and I appreciate it. I thought it was pretty good when I wrote it, and I appreciate him reading it for me and you people. It is an effort to teach the truth. I do the best I can. Like I do in the debate, I get help. I borrow a lot of materials from other people and reproduce them and send them along.

TLC

He is talking about me trying to divide and split up these congregations around here. I told these brethren repeatedly that I would much rather see them quit practicing error and stand in truth than to be divided. I would much rather none of the members would come with us if they would all stay there and practice the truth. No, I do not want to split churches and I think my record is pretty clear on that matter. I have been accused some but I am willing to let the Lord be the judge on it.

He talks about my mailing list being over a thousand, wondering how many members we have. I mail to folks who are not members. Do you? I get his bulletin and I am not a member over at Getwell and Dunn. I appreciate it. I am glad to get it. Just keep on sending it to me. But I'm not a member over there. So he sends his bulletin out to folks who are not members where he preaches and then criticizes me for doing that. Why, I suppose he would like to teach me something in his bulletin, and he has taught me some things — not necessarily truth that I did not know. He has some truth in it and some things that are not true in it.

He says, "these brethren are in error." I agree that these brethren are in error. Why do you think we are debating? I hope they will renounce their error.

He read from brother Cope, and I have read the pamphlet that he had but it has been a considerable time and I do not remember in detail what was said in it and the context under which the thing that he read was given. I do not suppose that Jim Cope is an infallible authority. He might have made a mistake about the thing and he might not. I just recommend that all of you folks read it for yourself

TLC

and like I say about everything else that I teach or hand out or anything else, search the scriptures; see if it is so; prove all things and hold fast that which is good. I don't know whether Jim Cope taught something in it that wasn't so or not. I do not believe that he was teaching the same thing that Brother Highers is teaching here.

He wants to know whether the church practices pure religion, impure religion, or so on and so on. I answered that the other night. He has not given me credit for it. He quoted part of my answer. I said it practices it distributively, that is its members practice it. Now, there is a difference in congregational or collective action and individual action. The church teaches it and the members practice it.

He talked about an institution being parallel to a building. If this institution were parallel to a building then you would have to have a church building *society*. There is where I got the idea I believe a while ago to which I was referring that he said I had misunderstood his point. We will pass on. I do not recall exactly what he did say on it.

He brought up his chart "Which Organization?" I want to see that chart again. I believe I have referred to everything on it. Here is the point in it and I answered the point last night and again tonight, and I have referred to every scripture on it and shown that the scriptures do not teach what he was supposed to be teaching. (I want to see his chart on "Which Organization?" While they are getting that let me look at the questions that he answered).

1. "May churches provide facilities for social activities, physical activities, vocational activities, secular education,

TLC

such as Getwell and Dunn Church of Christ Kindergarten? Please cite the scriptures." He said that the church doesn't provide the kindergarten. But that is not the way it was advertised. Was it? Did not your paid advertisement say, "The Getwell Church of Christ Kindergarten in our new educational building?" And didn't it offer these very things that you said the church could not offer? Now, that is what I had reference to in the passage (question was meant). And he said that the Getwell Church of Christ did not have a kindergarten or did not provide the kindergarten. I asked could it provide the *facilities for it.* I believe it does. If this is a false advertisement (referring to clipping from East Memphis Shopper) it ought to be corrected. You want me to correct things. Somebody had an advertisement about it and left an impression with me — in fact it appears right over the one for the Baptist church, in the same paper — *"Getwell Church of Christ Kindergarten* — $5 registration fee — $15 monthly tuition — literature, social activities, physical activities, dramatic play, art, trips, music, and Bible stories" and that is what I was asking you about in the question! But you said here (pointing to chart "Which Organization") the church can not provide for those things for that is the work of the home.

Certainly it is not the primary work of the church — it is not the business of the church — to engage in that, but the church can relieve when the *home* or the *individual is not able!* That is what church benevolence is all about. Under normal circumstances, it can not provide these things, and it is not to go into this kind of business, but he said himself in answer to another one of my questions that this home that operates a school — he said, "That is just pro-

TLC

viding education for those children, and when the church makes a donation, it is not like donating to a college. It is just helping those poor children go to school." That is what would be happening here (still pointing to chart). The home is supposed to provide these, but if the parent can not provide them then the church ought to help that poor saint so that they could be provided. Now, I don't think that ought to be too difficult.

2. And again, "Does *relieve* mean one thing to the man or woman that believeth in I Timothy 5:16, and another thing to the church?" He said, "No, the home in both cases." He said, "The home is what they need." Well, it might be and it might not. A widow indeed might have a home. She might just need food and clothing. She might need a dwelling place; if she needed a dwelling place the son or daughter that believes could give it to her, or the church could provide it for her — give it to her. See? Relieve means to *supply that which is wanting.* The church can do it just the same as the man or woman that believes can. That is the crux of the matter. That is what the debate is all about — whether or not the *church* can *relieve* the destitute saint! He has the idea that it can not.

He has not expressly said so, but it seems to me that he is taking about the same position that some of the other brethren have taken, that the *only* thing the church can supply is the money or its equivalent! He thinks it can only contribute to a home. It can provide a home for poor saints if that is what is needed. It can provide something else if they already have a home.

3. "Since you say that the home is the work, when the Christian Home and Bible School at Mt. Dora, Florida

TLC

operates a school as part of its work, does it become a school?" He said, "No. It is the home providing education." Now, he had talked like the home and the work could not be distinguished or separated. They are just one and the same thing. Well, it looks like if that were so, this school being part of the work it would be part of the integral part of the institution. So it looks like he is inconsistent there.

4. "Do you believe that the scriptures teach that it is sinful to take a dime out of the church treasury and contribute to Freed-Hardeman College, and those who do so will go to hell?" He just refused to answer. He said, "I am not going to get dragged into that." That's his choice. But you see that is the same kind of stuff he was using on me. And even after I had answered and answered it, he is still pressing it and wants me to answer it again and again. Sauce for the goose ought to be pretty good on a gander too. I don't know why I am supposed to answer it and he is not.

The man who was supposed to be his moderator, he talked about here a while ago, debated this proposition in about 1954, in Indianapolis, in which he affirmed that the church *could* contribute to the college, and we have pointed out several others who have said that they are parallel with a benevolent institution or orphan's home — that they are *both* human institutions and the right to support one is the right to support the other, and he says it is not so. He and the one who should have been his moderator, and the author of the proposition that he has been talking about so much (Brother Totty is the one who wrote it. Brother Grider signed it in order to get to debate him up in Indianapolis, but he said at the time it was an idiotic propo-

TLC

sition, could not be believed without a lot of explaining.) — but that fellow who wrote that proposition, was supposed to be here as his moderator, held a meeting for him not long ago, has debated that the church can support the college. He says it can not. So, there is a lot of "confusion in the opposition." (I had a chart on that I meant to introduce, but I can't. It is too late).

5. Again, I asked him, "When a Christian sings, prays, communes, etc., does he practice pure and undefiled religion, impure and defiled religion, or no religion at all? Please cite the scripture." He said, "He practices pure and undefiled religion." and he cited James 1:27. But now that is not what that passage says. It does not say anything about singing. It does not say anything about these other things that we mentioned — praying, communing. Really, I believe that pure and undefiled religion is broader than what is included in James 1:27. I am not really disagreeing with his answer, but I am showing that he is inconsistent in the questions he has been trying to press — whether or not the church can practice pure and undefiled religion! Well, now, if Christians practice it when they sing, when they pray, and when they commune, when they do that in collectivity then I suppose the church is practicing it.

6. "Did the board of directors of Childhaven constitute a home before they acquired property and children? If so, whose home was it?" The best I could figure out, he said, "No, — they did not really, but the home relationship came into existence when they had children; but this was a preparatory period — that it was in preparation." But, you know, it was called a home — when he said it was not a home! It was in preparation or prospective. It was going

TLC

to provide a home! That's what I've been telling him all the time. — that that benevolent institution was not a home. It was going to provide a home. Now he has agreed with me. I thank him for it. I appreciate that.

7. "Who are the parents of a home such as Childhaven?" "Well," he said, "They are not really parents. They are legal guardians." But I said, "Who?" even if they are legal guardians, "Who?" and he did not answer that. Whoever they are, they have a parental responsibility to those children. — If they are *taking the place of parents,* and that's what they claim to do.

I would like to be able to say a lot more on that, but out of deference to the fact that he would not have a reply, I am going to pass it up. There is just a lot more I would like to say about it.

8. "Did the board of directors of Childhaven constitute a divine organization before they acquired property and children?" He said, "When they became a family relationship." was the answer as I understood it. I said, "Please cite scripture." but he did not give any.

9. "What can a benevolent institution do in relieving the needy, which either the 'man or woman that believeth' of I Timothy 5:16 or 'the church' of I Timothy 5:16 can not do?" He said, "Elders can not serve as parents." We asked him another question last night about these homes that are under *elders* instead of *boards of directors,* and specified one of them and quoted exactly that they said it is under their oversight "just like their Bible classes are" and he said, "I don't know all of the details about that." Now he says that elders can not be parents. That's the accusation.

TLC

There is a lot of confusion among them. Out of the about thirty homes existent, I believe about a dozen of them are under elders and the rest of them are under boards of directors. The one side says the other side is wrong; and the other side says the one side is wrong. The only difference with me is, I say they are both wrong. (Time)

TLC

Highers-Bingham Debate

THIRD NIGHT

Proposition No. 2

"The scriptures teach that in benevolence, Churches of Christ may relieve saints only."

Affirmative: W. Eural Bingham — Negative: Alan E. Highers

BINGHAM'S FIRST AFFIRMATIVE

Thank you, Brother Sutton.
Gentlemen Moderators, Brother Highers,
Brothers and Sisters in Christ, and
Ladies and Gentlemen:

It is with mixed emotions that I stand before you this evening for the purpose of engaging in this study with you. With genuine regret that such a study is necessary, but on the other hand with true appreciation for the opportunity and the privilege to engage in it inasmuch as it is needed, and grateful indeed to God for his divine providence that makes it possible for us to all assemble here under such favorable environment and for the attitude of each and every one of you in being sufficiently interested in truth and desirous of studying these matters that we can come together in the capacity of brethren to engage together in such a study.

I believe amidst the evils of misunderstandings and divisions that indeed there are good results also. The apostle Paul said that heresies must needs be that they which are approved among you may be made manifest. We recog-

TLC

nize that hardly anything else could have brought out this number of people and have provoked this much Bible study and examination and consideration as has been characteristic of this week. If we will truly, in love of truth engage together in such studies, I believe that it will result in nothing but good.

Again, I'd like to give a word of encouragement. When there is trouble within a local congregation or among brethren in general, many times it results in a three-way split. There are those who take one side, those who take the other side, and those who get digusted or discouraged and quit altogether. Certainly, we want to encourage you to realize that the most important thing in the world is truth and that you will seek truth, buy it, and sell it not. When you have found it, accept it at all cost and regardless of where it comes from, and above all things continue in it, abide in it that heaven might be your home. It is too important to give up.

Now about tonight's proposition: It has to do with who can be helped from the church treasury. It is in reality a sub-point under the proposition discussed formerly this week. If I am right in this proposition, my opponent's proposition of Monday and Tuesday nights is necessarily wrong because the wrong people are being supported. However, if he should prove me to be wrong in this proposition, it would still be wrong for the *wrong organization* to make even the right decision.

In my judgment, this proposition is not nearly as vital and important to the brotherhood in general as the former proposition was. I do not know a church that has had serious trouble or split over this proposition. My opponent

TLC

or some of you may, but I do not. If churches would run their own business, each could study and decide for themselves from the scriptures, within their own framework, and I am not generally persuaded or afraid at all that too much benevolence under such circumstances would be done. Brethren are not generally disposed to do too much, unless there is some promotion going on from outside somewhere. So, we are discussing this proposition this evening primarily to accommodate the opposition. I know that some brethren think that this is the vital issue and want to discuss this one. As I have said, I think the other proposition is the primary and vital issue, but I am glad to stand in affirmation of what I believe the scriptures to teach on this proposition or on any other proposition.

Now as to definition of terms, as has been read in your hearing, the proposition says, "The scriptures teach that in benevolence churches of Christ may relieve saints only."

By "the scriptures" we mean inspired writings; the Bible, especially the New Testament.

By "teach" we mean set forth; reveal; cause to know.

By "benevolence" we mean the work of ministry; relief from physical want.

By "churches of Christ" we mean local congregations of saints acting in congregational capacity — that is as a church, under the direction of elders, and by means of the church treasury.

By "relieve" we mean to contribute to; to supply the want of; hence, to share with or extend the fellowship of the common fund of the church.

TLC

By "saints" we mean holy ones; those sanctified, separated unto the Lord, as opposed to those of the world or sinners.

By "only" we mean none else is authorized; not including unbelievers and disobedient; not general benevolence or social welfare.

This proposition, it seems to me, if we would all accept the logical deduction of what we have said, and I am not impugning or charging to my opponent that he does accept this end, but based upon what he has *said*, our position actually would be somewhat the reverse of what most of you expect it to be this evening; because of what my opponent has already said in this discussion.

To illustrate what I mean, my opponent contended the first two evenings of the discussion that legal homes or restored homes are *just homes and nothing more than homes* — that the benevolent institution that provides the home is not a separate organization, but merely an integral part of the home just as parents are in the natural home! Then I asked him on Monday night a question: "Would you approve church support of a restored home or legal home whose board members and employees were Catholics, Methodists, or Masons? If not, why?" My honorable opponent answered in no mistakable terms, and here are his exact words. He said, "No. We would not support anything that would advance false teaching, and not only as a congregation, but as an individual, Brother Bingham."

So I asked him if he would approve church support of a home restored, a legal home, whose board members and employees were members of some religious or fraternal order other than the church, that is, Catholic, Methodist, or Masons. He said, "*No*," he would not approve that!

TLC

And as a reason for it he gave *that these people advance false teaching.* Therefore, since he contends that the restored or legal home is *parallel to a private home* and he would not support "anything that advances false teaching," he could not consistently support the private home "that advances false teaching," *even as an individual!* Not only would he oppose the *church support* of a home that advances false teaching, but he said, *"even as an individual."*

I believe then that this reasoning follows, that brother Highers will not support a home that advances false teaching. The homes of *faithful saints* are the *only* homes that *do not* advance false teaching. Therefore, the homes of faithful saints are the only homes that Brother Highers could logically support "even as an individual!" Now, who is it that is talking about benevolence to saints only?

I'm not charging him with occupying this position — the *logical result* of his position, but I am saying that *this is the logical result of his position* and he has only two alternatives. One of them is to repudiate the idea that there is no organization in between and accept the fact that the restored home in something different to a private home, or to accept the consequence of it that he believes in limited benevolence — to saints only — not only from the church treasury, but also as an individual! Now, that is the logical result of the position that he has taken!

I have here some questions for Brother Highers which I would like for him to answer in his next speech.

1. Do the scriptures teach that any church of the Lord ever shared its treasury with sinners? Please give the scripture.

TLC

2. Does the word "distribution" (*Koinonia*) in 2 Corinthians 9:13 mean fellowship? Is this word (*Koinonia*) ever used in the New Testament to indicate an approved relationship between the church and the world? Saint and sinner? If so, where?

3. Are young children saints, sinners, or neither saints nor sinners?

4. May the church, collective, do *anything* that a Christian may do?

5. When members of the church compose a ball team and play ball, is that the church playing ball?

6. If members of the Getwell Church of Christ in Memphis operate a kindergarten known as the Getwell Church of Christ Kindergarten, is that the Getwell Church operating a Kindergarten?

7. Do you object to the use of instrumental music because (a) You do not like it? (b). Brethren have always rejected it? or (c). Because there is no passage that authorizes it?

To clarify the issue, let me state that both Brother Highers and I (of course he has a right to deny this if it is not true) believe in *benevolence.* I John 3:17 tells us that if a man has this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in this man?

We both believe in *congregational benevolence,* because Acts 6:1-6, 1 Timothy 5:16, and other passages authorize it. We both believe in *limited benevolence.* 2 Thessalonians 3:10 says, "If any will not work, neither shall he eat." I

TLC

believe Brother Highers recognizes then, limited benevolence. I Timothy 5:9,11 also further limits church benevolence by saying, "younger widows refuse." We both believe that *Christians should be neighbors* as set forth in Luke 10:25-37 in the case of the good Samaritan. We both believe that *Christians should do good to all men.* Galatians 6:10. We both believe that *Christians ought to feed even their enemies,* if such they have. Romans 12:20.

Now notice with me my chart number one and I will try to clarify the issue between us.

CHURCH BENEVOLENCE TO SAINTS ONLY

NOT DENYING:

1. Benefits to dependents of saints
2. Christian responsibility to non-Christians

MERELY RESTRICTIVE OF:

1. Going beyond that which is written - 1 Cor. 4:6; 2 Jn. 9; 2 Tim. 3:16-17
2. Acting without authority - Col. 3:17; Mt. 7:21-23

PARALLEL TO:

1. Vocal music only (nothing else authorized)
2. Bread & fruit of vine only (nothing else authorized)
3. Baptism - immersion only (nothing else authorized)

NOT PARALLEL TO:

1. Salvation by faith only (repentance, confession and baptism are authorized)

By the very nature of the case (affirming a negative proposition) I shall sustain my proposition by showing that in every case of church (congregational) benevolence, the relief was for people of God.

We are not denying benefits to the dependents of saints. That is, a saint has not been relieved of his affliction until he is able to provide for those who are his unique and peculiar responsibility. A widowed mother has not been relieved until she can feed, clothe, and properly take care of her children. A saint has not been relieved until he can provide for his widowed mother, widowed aunt, or whoever might be his proper responsibility by the Word of God. So, we are not denying indirect benefits or benefits to those who are the dependents of saints, from the church treasury.

TLC

We are not denying Christian responsibility to non-Christians. We all recognize that the Bible teaches that as an individual one is obligated to other than members of the household of faith. He is obligated to support *himself*, 2 Thessalonians 3:10. He is obligated to provide for *those of his own house*, I Timothy 5:8, "If any provide not for his own, and specially those of his own house, he hath denied the faith and is worse than an infidel." I John 3:17, which we have already quoted, shows he is obligated to *brethren*. He is obligated to his *neighbor*. We have already cited the passage proving that, Luke 10:25 and following. He is obligated even to his *enemy* if his enemy hunger. "If thine enemy hunger, feed him, if he thirst, give him drink." So then, in this no one will be cramped or hindered from performing acts of benevolence; in fact, it will be encouraged on the part of Christians, to perform it and to enjoy the spiritual exercise thereof rather than to push it off and shift it off on somebody else.

I truly believe that one of the great hinderances of our society is transferring of responsibility from the individual to somebody else; and we have this going on — that the individual responsibility is transferred to the church, then the church responsibility is transferred to another institution, and so on it goes.

We are merely being restrictive of "going beyond that which is written." These passages of scripture (pointing to chart) teach that we must not so do. I Corinthians 4:6 will suffice: "These things have I transferred to Apollos and myself, after a figure, that you may learn in us, not to think of men above (or go beyond) that which is written." We are merely encouraging the requirement of authority, or restricting acting without authority. "Whatever you do

TLC

in word or deed, do all in the name of the Lord Jesus." (Colossians 3:17). Matthew 7:21-23 points out unmistakably that in order to be acceptable in God's sight we must do the will of God, and that, "many will come unto me," Jesus said, "in that day and say Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many mighty works? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Many people think they are serving the Lord when they are in reality working *without law* (That is what iniquity means). We *must* have authority for that which we do.

This proposition is parallel to affirming that (1) In Christian worship, one may, in the realm of music, offer *vocal music only.* That simply means that only vocal music is authorized — that no other kind is authorized. Or (2) That in the Lord's supper, one may take *bread and the fruit of the vine only.* That simply means that this is all that is authorized. (3) In the matter of the action of baptism, it is *immersion only.* That simply means that no other action in baptism, such as sprinkling or pouring, is authorized.

It is *not parallel to* one affirming the idea of *salvation by faith only* because in relation to salvation other things are authorized, such as repentence, confession, and baptism.

By the very nature of it, I am affirming a negative position or negative type proposition, and I shall sustain my proposition by showing that in every case of church or congregational benevolence the relief was for people of God.

Some questions: Is the church authorized to engage in

TLC

general benevolence? that is, benevolence unto unbelievers? Is there a difference in individual and church responsibility? Can the church engage in that which is *not authorized* for it to do? Can the church collective engage in everything the individual Christian can do? These are questions that certainly challenge our thinking.

Give me chart number two please.

THERE IS A DIFFERENCE

INDIVIDUAL CHRISTIAN		THE CHURCH
Eph. 4:28	Raise money for benevolence by labor	? ? ? ?
Acts 5:4	Control personal property and money	? ? ? ?
Jn. 13:14	Foot washing	? ? ? ?
I Tim. 5:16	Relieve widowed relative	? ? ? ?
Acts 11:26 & I Pet. 4:16	Wear the name of Christian	? ? ? ?

There is a difference! There is a difference between the responsibility of the individual and that of the local church.

Individual Christians may raise money for benevolence by labor. "Let him that stole steal no more: but let him labor, working with his hands that which is good, that he may have to give to him that needeth." I ask my opponent, can the church raise its money for benevolence in the same way that the individual raises his money for benevolence? If not, then there is a difference between individual Christian responsibility and work, even in the express realm of benevolence, and the work of the church in that realm.

The individual Christian has control of his personal property and money. "While it remained was it not thine own?" Does the church have control of the individual's money and possessions? Does the individual still have control of his

TLC

money and possessions after it becomes the possession of the church? There is a difference.

The individual Christian is obligated to engage, when the necessity is laid upon him or under such a circumstance as it was in the New Testament — an act of hospitality and consideration, to engage in feet washing, but the church never was so obligated. This is the argument with which we have answered our denominational friends through the years, that this never was a *church responsibility!* It never was done in the assembly! It never was performed by the *church.* It was an *individual* responsibility.

Again, the individual Christian is to relieve his widowed kin before the church has any obligation or responsibility. "Let not the church be charged that *it* may relieve them that are widows indeed." *There is a difference!*

There is a difference. "The disciples were called Christians first at Antioch." And, I Peter 4:16, "If any *man* suffer as a *Christian,* let him not be ashamed; but let him glorify God in that name." The individual is to wear the name Christian. I ask my honorable opponent if it is scriptural for the church to wear the name Christian. He introduced that idea a night or two ago in accusing me of having some relationship or dealing with a Christian church up in Alabama, that he said sent me down here. Well, of course he is wrong on several counts in regard to it. It might be well simply to point out what did happen in the case of the Washington Avenue church. I have been told by several, from whom I consider it reliable, those in position to know, that many years ago that it was established as or existed under the name and title of a Christian Church according to a legal document. When brethren some time

TLC

ago discovered that that was the case, they wanted to do something about it and when a brother who was a member of the congregation there and also an attorney was asked about it, he discouraged being concerned. He said everybody knows it is a church of Christ and let's just let it go. But he went out with some of the brethren who believe, at least by in large, just like brother Highers does, and helped to start another congregation in town, and then after they had gone out, in 1959, the brethren did change the legal document and correct the wording of it so that it belongs to the church of Christ. This man who went out from among them also is affiliated with — and maybe I'm wrong. There are two attorneys, a father and son by the same name. They both went out with the other congregation and one of them is on the board of directors of Childhaven. So, it was they *who occupy that position* who discouraged correction of the name in the legal document of the Washington Street church of Christ.

It might also interest my opponent to know, just in passing, that the church that *brought him here,* according to a reliable report to me, existed under the legal name and description of a Christian Church — at least that is the reason they moved their property when they built another edifice — they moved it from the cemetery across the street where it had been because that belonged to a Christian Church; and they moved over across the road so they could have their own property in their own name. Now, he seemed to get some pleasure out of the fact he thought a church that had been a Christian Church — He admitted himself that it changed in 1959, that is, changed the legal wording of it in 1959; but it did not start supporting me until 1965, so he cleared me in his speech! I didn't feel

TLC

any obligation to clear myself. But, the same situation exists, and I am not accusing him of being supported by a Christian Church. I am glad that the brethren recognized the difference and changed the name or changed the location or whatever was necessary to correct the situation. I appreciate anybody that will change when they see there is a mistake in evidence — that they have done anything that is wrong.

Now, I ask my honorable opponent this. "Is it right for the *church* to wear the name Christian Church?" He made a fuss about it the other night as though it is not right. I suppose that he recognizes a difference between the church and the individual.

ESTABLISHING SCRIPTURAL AUTHORITY

Must Act by Authority - Col. 3:17; Acts 4:12; Acts 2:38; Mt. 7:21-23

Source of Authority

GOD	CHRIST	APOSTLES	SCRIPTURES
Gen. 17:1	Mt. 28:18	Mt. 18:18	Jno. 12:48
I Cor. 11:3	Eph. 1:20-23	Jn. 20:21	Rev. 20:12
1 Cor. 15:24-27	1 Cor. 15:24-27	2 Cor. 5:18-20	1 Cor. 4:6

Scriptures are Inspired Revelation of Divine Law - 2 Tim. 3:16,17
Scriptures are Complete - 2 Tim. 3:16,17
Scriptures can be Understood - Eph. 3:3-5; 5:17; I Thess. 5:21

How the Scriptures Teach

DIRECT STATEMENT	APPROVED EXAMPLE	NECESSARY INFERENCE
Declarative - Mk. 16:16	1 Pet. 2:21; Phil. 3:17; Acts 8:35-39 - Baptism	Mt. 3:16 - Christ went down into water
Imperative - Acts 2:38; 10:47	Acts 20:7 - Time for Lord's Supper	2 Cor. 11:8 - Church had treasury
Interrogative - Gen. 3:9; 1 Cor. 1:13; 9:1, 4-10.	Acts 14:23 - Elders in Every Church	Must be necessary inf. Paul's thorn; Lydia's house

I say again that our proposition tonight is one of Bible authority. "By what authority doest thou these things?"

Look with me in I Corinthians 2 and let's begin with verse 9. "But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man, the

TLC

things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? *Even so the things of God knoweth no man, but the Spirit of God."* Now, my beloved friends, the *only* way that we have *any* way of knowing *what God thinks* and *what God wants* — even why he built a church and what he expected of it — *is by that which the Spirit has revealed!*

We can not know simply by what seems good to me, simply by what I would like to do, simply by what seems like it would be a good work to me. We have to depend on the revelation of the truth of God! We have to depend upon that which is revealed by the Holy Spirit of God. We must, then, act by divine authority.

Whatever you do in word or deed, do it in the name of the Lord. There is no other name under heaven given among men whereby you must be saved. You must be baptized in the name of the Lord — that is, by his authority. Matthew 7:21-23, we've already referred to, that "Many will come unto me in that day and say, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many mighty works? And I will profess unto them, depart from me, ye that work iniquity, I never knew you." My beloved friends, if we do not have authority for it, then it is iniquity or working lawlessness.

Original authority resides with *God.* God said, "I am the *almighty* God." God is the head of Jesus Christ; but he has given all things to be under his feet.

TLC

Jesus Christ, then, has been given all power, all authority in heaven and on earth. He has been given to be head over all things to the church which is his body, and, of course, it is recognized that he is excepted which did put all things under his feet.

The *apostles* were made the ambassadors for Christ and authorized to speak in Christ's behalf that "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." "Whosesoever sins ye remit they are remitted." They were made the ambassadors for Christ.

The inspired *scriptures* contain a revelation of this authorization for the things that God expects of us; and we are going to be judged by those things that are written in the books. We are going to be judged by the words of Jesus Christ, and we are forbidden and prohibited to go beyond that which is written. The inspired scriptures are the revealed, divine law. They are complete. They are all-sufficient. The scriptures can be understood. "Be not unwise but understanding what the will of the Lord is," and "Prove all things and hold fast that which is good."

The inspired scriptures teach by *direct statement* (either declarative, imperative, or interrogative — that is, by simply a declaration of fact, by the imposition of a command or entreaty, or by the asking of questions that imply an instruction), or by *approved example*, or by a *necessary inference*. I am sure that there is not any difference between us on this matter, because he introduced the same sources of proof, except that he would maybe question some of the kind of examples that are binding as authority upon

TLC

us. But, I think he will find nothing on this chart with which he will seriously disagree.

Let us look now.

THE BIBLE AND THE "CARE OF THE NEEDY"

N.T. BOOKS	INDIVIDUAL BEN.	CONGREGATIONAL-CHURCH BEN.	INSTITUTIONAL BEN.
MATTHEW	5:16 See Good Works 6:1-4 Proper Motive 6:19-20 Lay Up T. in Heaven 10:42 Cup of Cold Water 19:21 Rich Young Ruler 20:28 Christ to Minister 25:31-46 Judgment Scene		NO SCRIPTURES
MARK	14:3-7 Poor Always With Us		?
LUKE	3:8-11 Fruits of Repentance 6:38 Give-Returned Abundantly 10:30-35 Good Samaritan 11:41 Give Alms-Ourhas Have 12:13-21 Rich Fool 14:13-14 Feast-Call Poor 16:19-31 Rich Man-Lazarus 19:8 Zacchaeus 12:33 Sell-Give Alms	I must get this one out of order! Bro.	?
JOHN	19:26,27 Takes Mother of Jesus		?
ACTS	9:36-39 Dorcas 10:2-4 Cornelius Alms 20:34-35 Pauls Example	2:44-45 Jeru. Chur."That Believed" 4:32-35 Jerusalem Church 5:1-11 Ananias & Sapphira 6:1-7 Daily Ministration-Disciples 11:27-30 Antioch "Brethren" Judea 24:17 Paul-Brought Alms to Saints	?
ROMANS	12:8,13,20 Exhortations 15:1 Strong-Weak		?
1 COR.	13:3 Feed Poor Without Love 16:15 House of Stephanas	16:1-4 Collection for "Saints"	?
2 COR.		8:1-24 Chur. of Macedonia"Saints"	?
GALATIANS	2:10 Remember-Poor 6:10 Do Good - All Men		?
EPHESIANS	4:28 Work - Have to Give	4:12 Ministry - Work of Church	?
I TIMOTHY	5:4 Show Piety - Home First 5:16 Own Widows 6:18 Rich in Good Works	5:5-10 Widows Indeed 5:16 Widows Indeed	?
HEBREWS	6:10 Ministering Remembered 13:2 Entertain Strangers		?
JAMES	1:27 Pure Religion 2:6 Despise Not the Poor 2:15-16 Say - vs - Give		?
I JOHN	3:17 Failure to Help-No Love 3:18 Love in Deed & Truth		?

TLC

As far as the will of the Lord concerning the care of the needy, we have here a chart that I believe that whatever scripture he may introduce in his negative as a proof that there can be somebody helped besides the ones I have said, I believe that any New Testament scripture he will find will be located on this chart. Now note with me that these (pointing to chart) are individual benevolence, these are congregational benevolence; and the trouble is, many people want to transfer the individual responsibility over into the church's responsibility and then are not satisfied. They want to transfer the church's responsibility over into the institutional responsibility. I just say this by manner of showing you that I recognize the existence of these scriptures, and if he introduces one I will tell you which one of these categories it belongs in.

Now, let us notice that there is *a pattern* in the New Testament.

PATTERN FOR BENEVOLENT WORK OF THE CHURCH SET FORTH IN NEW TEST.
Hebrews 8:5

Even as Noah had a pattern for the ark, Moses, a pattern for the tabernacle, we have a pattern for the plan of salvation, for New Testament worship, for church organization, and for the work of the church. All that God says on any given subject constitutes the pattern.

1. How is the church to obtain money for benevolent work?
   Answer---Found in - 1 Cor. 16:1-2

2. Who is the church to help?
   Answer---Found in - Acts 2:44-45; 4:34-35; 6:1-6; 11:27-30;
   Rom. 15:25-30, 1 Cor. 16:1-3, 2 Cor. 8;9 ; 1 Tim. 5:16

3. How is the help to be dispensed?
   Answer---Found in - Acts 6:1-6

4. Who is to oversee church help?
   Answer---Found in - Acts 11:27-30

LET US FOLLOW THE PATTERN - 2 John 9

Even as Noah had a *pattern* for the ark and as Moses had a *pattern* for the tabernacle, so there is a *pattern* for

TLC

the church of our Lord Jesus Christ and all that the Lord says on any subject constitutes the pattern regarding that matter.

How does the church *obtain* money for benevolent work? By the saints laying by in store on the first day of the week as God has prospered.

Who does the church help? These passages (pointing to chart) are the ones that shall involve our study in the remainder of this proposition. That is, these are passages that have to do with church or congregational benevolence. We will go into them in detail when time permits, but suffice it to say that they refer to "brethren" or to "believers," to "believers," to "disciples," to "brethren," to "saints," to "saints," to "saints," and to "widows indeed" (who are desolate and trust in God, continue in prayer, etc. and so are saints).

How is the help to be dispensed? We see in the case of the church in Jerusalem that they looked out men *among them* and appointed them over this business. The *local congregation* arranged for the dispensation of its *own* supply of its *own* needy.

Who is to oversee the matter? Those in authority over the local congregation. In the case of Acts 6, apparently there were no elders so far as the record reveals and it seems that the apostles oversaw it; but when the church had elders, then it was sent to the elders of the church. And it was for the purpose of the relief of those who were destitute among the saints. We have not had time to specifically give you those (pointing to chart), but we will in our next speech as we come back on that occasion. I hope

TLC

that my opponent will give attention to the things that I have had to say and will answer the questions that I have presented him.

THIRD NIGHT

HIGHERS' FIRST NEGATIVE

Gentlemen Moderators, Brother Bingham,
Ladies and Gentlemen:

I am happy to appear before you in the negative of the proposition that has been read in your hearing. I want to say a word about my procedure in the debate now that I am in the negative. I was in the affirmative on the first two nights, as Brother Bingham has referred to already. The affirmative bears the burden of proof, but it is the responsibility of the negative to take up the matters introduced by the affirmative and to deal with them one by one. I shall make an honest effort to do that and will not follow the procedure of negative debating that was introduced by my opponent — in which he set himself over into the affirmative and had but little to say about any of the arguments that I presented, until his *last* speech on the *last* night of that proposition when he knew full well that I did not have any other speech before this audience.

I believe these brethren all debate about alike. In the debate that Brother Woods had with Brother Cogdill in Birmingham, Brother Cogdill waited until the last speech on one of the propositions, not having referred to very many of the charts Brother Woods had introduced. When he came to his last speech he said, "Now, let me have those charts." When Brother Woods did not have any opportunity to reply, he began to take them up. All of you who

TLC

were here the first two nights know that scarcely anything at all was said about the arguments that I introduced until the last speech that my opponent had when I did not have a reply. I do not believe, even though he waited until that time, that he was able to damage any of the arguments that I had set out. But I do want to make clear that I shall not follow that line of debating, or that line of argumentation, but instead will make an honest effort to take up the matters that he has introduced and discuss them one by one.

I do want to point out why it is that we are in this debate. I have already made some reference to these matters and I believe it is in order that I say some things about it that it may be understood why that we are here.

We are not here simply because Brother Bingham and I have a slight disagreement. We are certainly not here because there is anything personal between us. There is not any ill will or animosity whatever and this debate is not upon that basis. But we are here because Brother Bingham has made a test of fellowship of these matters that he believes. We do not insist that he carry on benevolent work in the way that we believe is scriptural. He might do it in some other way, and I have set that out. That is not the difference. It is not because he will not support the orphan homes that we discussed in the first part of the debate, but it is because he makes his belief a test of fellowship and because he and his brethren contend that they are now the only faithful churches of Christ in existence. I do not believe that and I do not believe these people believe it.

I call your attention to the little paper that was given to me last night by the preacher of the "faithful" church

TLC

in Booneville. He has an article in this little magazine called *Torch Magazine;* the name of it is "A Survey of the Growth of New Testament Christianity in Mississippi." Inasmuch as we are in Mississippi and this is largely a Mississippi audience, I am sure that you will be interested in what these brethren have to say about the state of Mississippi. Here is a quotation from his article, regarding the churches in Mississippi: "True, the liberals are counting most of the churches in their camp, but the old Jerusalem gospel is ringing out across Mississippi again." Notice that word *again.* They do not believe it has been ringing out until they got here, except what might have been done a number of years ago. So, they say it is ringing out *again* since they have come upon the scene. They say, "Conservative brethren are debating the denominations, misinformed brethren are learning the truth and leaving the liberal churches." Remember last time how disturbing it was because I said something about how he was an *anti?* But it is all right to refer to us as "liberal" churches. He said, "Corinth, Rienzi, Booneville, Tupelo, Cleveland, West Point, Columbus, Bruce, Grenada, Laurel, Jackson, Meridian, Mississippi City, Pascagoula, Rocky Creek, and Port Gibson are a few places where New Testament churches now exist. There are others and there will be more. Let us press on." Where are these New Testament churches to be found "now"? These are places where these brethren have established these congregations that are opposed to orphan homes and that say you cannot take a dime out of the church treasury for anyone who is not a member of the church, including children who are not old enough to be members of the church! To them that is "New Testament Christianity."

TLC

The difference to them between a *loyal* church and a *liberal* church is that liberal churches believe in taking money out of the church treasury to give to destitute orphans, but loyal churches who stand upon the word of God believe it is a sin to take a dime out of the treasury to give it to an orphan who is not old enough to be a member of the church. Quite a difference, is it not, in a sound church (a loyal church) and a liberal church?

Not only that, but I have a letter, or a statement, signed by Brother Clovis Caudle who is minister of the West Corinth church. Brother Caudle says: "Brother Bingham has stated on his radio program that the Central Church of Christ is the only faithful and true church of Christ in Corinth, Mississippi." I wonder if all you brethren are ready for that — that these brethren, because of their opposition to orphan homes and taking a dime out of the treasury for an orphan if he is not old enough to be a member of the church, now are the only true churches of Christ that exist, whether in Corinth, or in Booneville, or in the state of Mississippi. That is why we are here, because of the attitude that is taken by these brethren on these issues.

Brother Bingham misunderstood my reference to one of the bulletins, in which I said that he has a circulation as of the date of October 1, 1967, of 1,017. I asked him the question: How many members do you have at that church where you preach? I notice he did not answer that. One thing I observe about these fellows is that they print facts about nearly every other church except the one where they are. I have seen the budget of several other congregations in his bulletin, but I never have seen *his* budget in there. I see where he talks about what every other church in the county, and some out of the county, are doing; but I do not see

TLC

very much in there about what he and the group where he preaches are doing. They do not say very much about that. The reason I asked him that was not, as he implied, that it would be wrong to send a bulletin to someone who is not a member of that congregation, but to indciate that the design of these church bulletins that these brethren send out is to sow discord among brethren and to tear up churches everywhere they go. I have that also in this little magazine that is known as *Torch;* it is said that the cause in Mississippi is being greatly aided by the church bulletins that the "faithful" brethren are sending out. That is their design, and that is their purpose, to stir up difficulty and to bring about division in the congregations wherever they go.

I have here another one of his bulletins, in which he encourages members of the church to leave other congregations and come be with them in a "sound" congregation. Here is one that he addresses to the members of the church in Savannah, Tennessee, all the way across the state line, and tells how that one of their members is driving here because she cannot worship with those "digressive" brethren. The implication is that they ought to get out over there and get in with one of these churches that believes it is a sin to take a dime out of the church treasury and give it to a starving orphan. That is the way to get "loyal" and quit being "liberal"!

That is why we are here, and I have other references along that line. But I am simply giving these in order that brethren in this area may not be deceived about the seriousness of this matter and about why this debate became a necessity. It is because of the attitude these brethren manifest that every other congregation, except those that stand as they do on these issues we are discussing, is an

TLC

apostate church. I pointed out the other night that the Foote Street organization where Brother Bingham was baptized, that is, at their baptistry, contributed to orphan homes as far back as 1926, and they do not have records dating back beyond 1925. Yet it is implied that *we* have gone apostate, that *we* have become digressive and liberal. The fact of the matter is, these brethren are the ones that are teaching a *new* doctrine by which they are striving to sow discord and to tear up congregations that have been existing and carrying out the work of the Lord and teaching the truth for these many years.

Having these preliminary matters before us, I want to deal with the matters that he set out in his speech.

Brother Bingham, when are you going to get to your proposition? When are you going to set out the proof for the proposition that the scriptures teach that in benevolence churches of Christ may relieve saints *only?* I notice he introduced a number of charts, but he never did get to his proposition. I kept waiting for him to come with the passage, or with the argument, or with the reasoning that would show that in benevolence churches of Christ may not relieve anybody but a saint. He talked for a good while and referred to a number of charts, but he never did get to his proposition. He never did find in the word of God that which he is teaching. He never did even make an argument that had any bearing on the proposition, at least in a conclusive way. All he did was make references to it. I wonder when he is going to get to his proposition.

I will say this regarding the good people that are here tonight. I do not care whether they attend the church where he preaches, or whether they are at one of these

TLC

other congregations in the area — there is not a person present in this audience who could stand up and tell me the passage that Brother Bingham used to establish his proposition. The person is not here. He does not live who could stand up and say, "Yes, he gave it in his first speech and here is the verse that he gave." He did not give it, and he will not give it in his next speech, and he will not give it tomorrow night in either speech, and he will not give it when this debate is over, because he will not find it. It is not in the word of God.

He said this proposition is related to the other proposition and he gave us to understand that he is rather reluctant about this proposition. At least that was my impression. In fact, he said the only reason that we are debating this proposition is to satisfy the opposition. Well, you did not satisfy me. (Laughter). If the only reason you are debating this proposition is to satisfy the opposition, you had better get busy. (Laughter). You have not satisfied me yet because you have not given the verse. (Audience laughter continues). But he indicated by what he stated that he was reluctant to debate this proposition. All of them are. I seriously doubt that there are very many others of his brethren who have ever affirmed this. I do not know of very many times where it has ever been done. They are rather reluctant to affirm this idea even though most of them believe it. There are some of them who do not believe it. I will show that a little later on. They are divided on this matter. But most of them believe it, yet there are *few* of them who are willing to affirm it. I commend you in that regard, Brother Bingham, at least you are willing to affirm it, even if it is reluctantly.

He said the other proposition is more important. He

TLC

would like to de-emphasize this proposition, and he would not like to call attention so much to what this proposition is about and what this proposition says. But I intend for the people in this area to know exactly what you believe before this debate is over. You were very hesitant about it and very evasive about it when we debated the first proposition and I referred to some of these matters. You kept saying we will get to it the last two nights of the debate. You have not gotten to it yet! But I want these people to know exactly where he stands, and I am going to make a prediction. It may be some time before we will know whether or not it comes to pass, but I am going to predict that when his position is made clear on these issues that the influence that this new doctrine will have in this area in the future is going to be extremely slight indeed. We will see about that as time goes by.

He said if this proposition is true, then the other proposition goes down. In that case, it sounds to me that *this* is the main proposition. The other proposition, he says, is based on this one. If this proposition is true, he says the proposition that I affirmed the first two nights cannot be true, and I will agree with him on that. If the church cannot help anybody but a saint, certainly it cannot care for orphan children regardless of whether they are in an orphan home or whether they are anywhere else. The church cannot care for them *at all* if it cannot care for anybody but a saint. A child is not a saint. I will get to one of his questions on that in a moment, and I will turn it around and ask him whether he believes children are saints. A saint is one who has been sanctified; to be sanctified is to be set apart. To be set apart implies that one is, prior to that time, in the world. We believe that chil-

TLC

dren are *safe*, that they never have been in the world, that they are in a state of innocence and, therefore, do not require sanctification; thus they are not known as saints because they never have been lost.

In defining his proposition he said that in benevolence churches of Christ may relieve saints only. He says that means they cannot relieve sinners. I heard that part, Brother Bingham, but there is something else I would like for you to get in that definition. What about children that are not old enough to be members of the church? Does it include them? He did not say anything about that. He has evaded and avoided that every time he has come before this audience. I asked him about it the first two nights; I am going to ask him about it again tonight. He said "saints only" means it does not include sinners; the church cannot help a sinner. What about a child that is not old enough to be a saint? What about a baby? What about a child that never has become a child of God? Can the church help one of them? Let's get down to it, Brother Bingham. Let's talk about what these people want to know. Get up here and tell them what all of them are interested in, and what they are wondering about, why that you would not deal with it the first two nights. It is not going to be that way tonight.

He handed me a number of questions. I have some for him.

1. Does the expression "all men" in Gal. 6:10 include more than saints?

2. Does the expression "all men" in II Cor. 9:13 include more than saints?

TLC

3. Can the church *receive* money contributed into the treasury by those who are not members of the church? He says they cannot give it out; I want to know whether they can take it in from those that are not members of the church.

4. Is the observance of the Lord's supper a church activity, or is it individual only? If individual only, can money be taken from the church treasury to purchase the elements and utensils for its observance?

5. By what authority do you take the preacher's salary out of the first day of the week contribution?

6. Do you believe the church can take money from the treasury to supply the needs of destitute, homeless, orphan children if they are not old enough to be members of the church?

Everyone who was here the first two nights has heard that question before. Listen to me just a moment, Brother Bingham. I want that question answered tonight! If you do not answer it, this audience is going to notice that you do not answer it and, not only that, I am not going to let *you* forget it. I believe there are some people in this area who are sick and tired of the way you have evaded that question every night. Some of the people who are interested in this discussion and wanting to know what the differences are, will not even know why there has been division and heartache and heartbreak in the church of the Lord. They are wondering why that every time I have brought up that subject he has generally come back and talked about the individual. He said, "I wouldn't let a baby starve; I'd take money out of my pocket; I'd give a baby money." He talked along that line. Brother Bingham, I want you to get the

TLC

question tonight. The question is, in regard to the *church*, do you believe that the *church* can take money from the treasury to supply the needs of destitute, homeless, orphan children if they are not old enough to be members of the church? I know that people have observed the fact that I have presented that to you every night thus far, and to this good hour the people do not have a clear comprehension of what your position is on the matter. But we want it out in the open, where we can shoot it down. (Laughter).

Now, the questions that he presented to me.

1. "Do the scriptures teach that any church of the Lord ever shared its treasury with sinners? Please give the scripture." I do not know exactly what he means by the word "shared," but I do believe that the church is authorized to give as it may have opportunity and as the elders may exercise their judgment to those that are in need, even though they may not be member of the church. I will cite as a scripture Gal. 6:10, in which it is said, "As we have therefore opportunity, let us do good unto *all* men" — not merely saints, Brother Bingham. The word of God says give "unto all men, especially unto them who are of the household of faith." Yes, *especially* unto our brethren, but not *only* unto our brethren. The word of God says "do good unto all men, especially unto them of the household of faith." So, "all men" is one class and the "household of faith" is another. We will have some more to say about that a little later on.

2. "Does the word distribution (koinonia) in II Cor. 9:13 mean fellowship?" That is one of its meanings, not the only meaning that is given. "Is this word (koinonia) ever used in the New Testament to indicate an approved relationship

TLC

between the church and the world, saint and sinner? If so, where?" In Philippians 4:15 I want you to observe that the apostle Paul, in using this same word, says that it not only involves *giving*, Brother Bingham, but also *receiving*. *Koinonia* is involved *both* in giving and in receiving, and in Gal. 6:6 it is said, "Let him that is taught in the word communicate..." — that again is the same word to which you make reference here — "unto him that teacheth in all good things." Brother Bingham, tell us if a preacher can *receive* communication from one who is not a saint if he teaches.

3. "Are young children saints?" I have already answered that. "Sinners?" No. "Neither saints nor sinners?" No, they are in a *safe* state.

4. "May the church collectively do anything that a Christian may do?" No.

5. "When members of the church compose a ball team and play ball, is that the church playing ball?" No.

6. "If members of the Getwell Church of Christ in Memphis operate a kindergarten known as the Getwell Church of Christ kindergarten, is that the Getwell church operating a kindergarten?" No. I told him the other night, the church does not do so. Of course, all of this is subterfuge, it does not have anything to do with the issue at hand.

7. "Do you object to instrumental music because you do not like music, because brethren have always rejected it, or because there is no passage that authorizes it?" I object to it because there is no passage that authorizes it, but that is *not parallel* to the situation tonight because there is a passage in Gal. 6:10 that does authorize the church to do

TLC

good unto *all men*. Not only that, but there are other passages that indicate that. In II Cor. 9:13, it is said, "... for your liberal distribution unto them (saints), and unto *all men*." That is the same word for *all* in II Cor. 9:13 that we have up here (on the chart) in Gal. 6:10 — "unto them (saints) and unto all men."

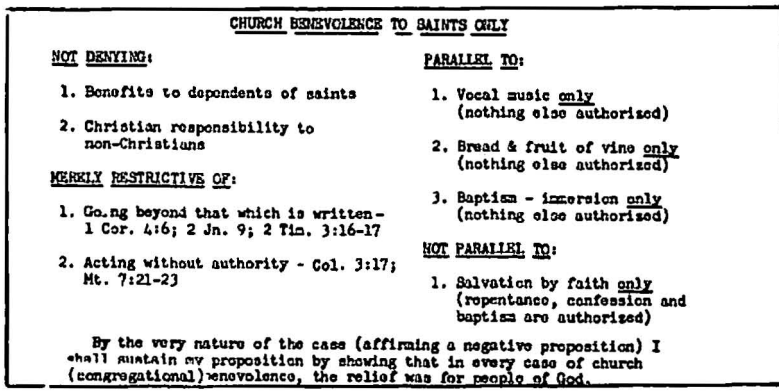
I want to deal further with the matters that he has set out in his speech. He said, "Brother Highers believes in saints only as a practical matter because he does not believe that we can give to a home in which it might in some way advance false doctrine." That is true. *Do you?* Do you believe you can even do it as an individual? Here is the reason I asked that question. He says that the individual can help a non-saint. He put that in his speech tonight. He said the individual can do it, but he said the church cannot do it. If that is true, can an individual help a non-saint in a way that will advance false doctrine? No. Yet he believes that the individual can help a non-saint; therefore, that in itself shows that it is possible to help those that are non-saints *in such a way* that it will not advance false doctrine. Down goes that objection.

I raise this question with you too, Brother Bingham. You said, "What about a Catholic home, a home where false doctrine is taught?" I want to ask you this: What about children *from* such a home? Not *in* such a home. What about children *from* such a home? Can the church help them?

Let's get to his chart. The first one says, "Church Benevolence to Saints Only."

He has the first point: "I am not denying benefits to de-

TLC



CHURCH BENEVOLENCE TO SAINTS ONLY

NOT DENYING:

1. Benefits to dependents of saints
2. Christian responsibility to non-Christians

MERELY RESTRICTIVE OF:

1. Going beyond that which is written - 1 Cor. 4:6; 2 Jn. 9; 2 Tim. 3:16-17
2. Acting without authority - Col. 3:17; Mt. 7:21-23

PARALLEL TO:

1. Vocal music only (nothing else authorized)
2. Bread & fruit of vine only (nothing else authorized)
3. Baptism - immersion only (nothing else authorized)

NOT PARALLEL TO:

1. Salvation by faith only (repentance, confession and baptism are authorized)

By the very nature of the case (affirming a negative proposition) I shall sustain my proposition by showing that in every case of church (congregational) benevolence, the relief was for people of God.

pendents of saints." Brother Bingham, what if the saints are dead? You say the church can give benefits to the dependents of saints. What if they are orphans? That is what I am talking about. What if the saints are dead? Do you mean to say the church can give to the children of saints who are dead, but could not give to children whose parents were not members of the church? If so, I want you to give us a *scripture* where God makes a difference in the *children* of those who are saints and the *children* of those who are not saints. I would like to have some information on that from the Bible.

He goes on to say that a Christian has a responsibility to non-Christians. There he is again on individuals. That is what he means by "Christian." He does not believe the church can do it, and that is his real objection to these orphan homes. He talks about organization. Organization is not really the issue here at all. The real issue is that he does not believe the church can do it whether they are in the organization that he talks about so much, or wherever they are. The church cannot help dependent children if

TLC

they are not old enough to be members of the church, unless it can do it by giving to a saint who then cares for his child. But what if the saints are dead? They have been killed in an automobile wreck, we will say. Can the church help them? If so, can it help them and not help the children of those who are dead that were not members of the church?

He speaks of how it is merely restrictive of going beyond that which is written. There is no objection there. We cannot act without authority.

He says it is parallel to vocal music only. He argues the Bible does not say "saints only," but neither does it say "singing only." Brother Bingham, that is a very unfortunate argument for you because you say the *individual Christian* can give to someone other than a saint, but the *church* cannot give to anybody but a saint. So, the church cannot worship except vocally and, therefore, I presume according to that parallel, it is all right for the *individual* to worship *with* an instrument or *without it!* Now, you are in a mess. (Laughter). Let's see you straighten that one out. (Laughter).

Furthermore, these are not parallel. Regarding the fruit of the vine, the unleavened bread, baptism meaning immersion only, the word "baptism" means immersion. These are not parallel because there is not anything else authorized. But, Brother Bingham, there *is* someone else authorized as the recipient of church aid other than saints *only!* "Let us do good unto all men." Notice in Gal. 1:2 that is addressed to the *churches* of Galatia.

In Gal. 6:1 he uses the *plural* and says, "*Brethren,* if any one of you be overtaken in a fault, ye which are spiritual,

TLC

restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

In Gal. 6:9 he said, "Let *us*..." In Gal. 6:11, "See what a large letter I have written unto *you*." The word there in the original is *humin,* which is second person *plural.* To whom was it addressed, Brother Bingham? Gal. 1:2 says "the churches of Galatia." "Written unto you." (Gal. 6:11). That is the very next verse after this (pointing to Gal. 6:10 on the chart). He talks about the second person *plural,* that I have "written unto *you*." Yes, that applies to the church and, therefore, this is not parallel.

"Oh," he says, "it is not parallel to faith only." That is exactly what it is parallel to! The Baptist preacher says the Bible says we are saved by faith and he concludes it means faith *only.* Brother Bingham reads where the Bible says the early church helped saints and he says it is saints *only.* The Baptist preacher is wrong because there are other passages that show that there is something required besides faith, and Brother Bingham is wrong because there are other passages that show that someone was helped besides saints. It is exactly parallel.

He talks about the obligation of individual Christians. That is not the point at issue. We want to know whether the *church* can help someone that is not a member, including a little child.

Let's have his next chart. While they are getting that, I want to say something about the Christian Church in Russellville, or so it was until January of 1959. He said something about the church at Jerusalem, that he had reliable information on it. I do not know anything about his

TLC

information, how reliable it is, or where he got it; but where he got it, what was said to him, and who said it does not have a thing in the world to do with the point that I brought up about the church in Russellville. The point I brought up, and everyone who was here will recall it, was that Brother Bingham says that whatever the charter says is what it is. He made that about the home. Whatever the charter says about these orphan homes (and you will remember he read from those charters, one right after another, that is about all he did do), and he said whatever the charters say, that is what it is. I said, "Brother Bingham, there is a church that is supporting you that says in its charter, or did until January 1959, that it was a Christian Church. I guess that is what it is." He never did deal with the point that I brought up. The point that I was bringing out was that the charter did not necessarily determine the facts in the matter. He said I was mistaken about the fact that they sent him over here. I think I said they supported him, and I read it from Eural Bingham in *Truth Magazine* in July 1965, in which he said, "The Lord willing, I shall begin work with them in June with the College View church in Florence, and the East Side and Washington Street churches in Russellville, all in Alabama, assisting in the supply of my financial needs." *Thou art the man!* "This is home territory for me," he said, "and I look forward to helping in a sound work there."

He says there is a difference in the individual Christian and the church. I have never denied that. I answered one of his questions in which I said I did not believe that their duties always parallel. He and I both believe there is some overlapping, but there is not anything on this chart so far as I know, in principle at least, with which I have any dis-

TLC

agreement. It does not have any application to the issue anyway.

Here is the chart on "Establishing Scriptural Authority." He said he believed I would agree with everything on it, and I do not see a thing on there, and did not hear him go over anything, that I disagreed with. It is just showing how scriptural authority is set up, and if there is anything on there that I would not agree with, if you will bring it to my attention, I will get to it next time. I kept waiting for him to get something that we did disagree on. I kept waiting for him to read where the Bible says you cannot help anybody out of the church treasury but a saint, but he did not get to it. Let's watch him in the next speech.

Here is his chart on "The Bible and the Care of the Needy."

He said here (pointing to left-hand column) is what the individual can do, and here (pointing to center column) is what the church can do; and any part he brings up, he said, I will tell you which one it is. *You* will tell us? He says, "I'll tell you which it is, whether it is congregational or whether it is individual."

He said, "Every scripture that he can bring up is on this chart." Brother Bingham, where is II Cor. 9:13? Would you find it on there for me?

(Moderator Belue asked if he could point it out).

HIGHERS: One of you. Both of you, if it takes it. (Laughter).

(Belue pointed to a passage on the chart).

HIGHERS: That is II Cor. 8:1-24, Brother Belue.

TLC

THE BIBLE AND THE "CASE OF THE NEEDY"

N.T. BOOKS	INDIVIDUAL REV.	CONGREGATIONAL-CHURCH REV.	INSTITUTIONAL REV.
MATTHEW	5:16 See Good Works 6:1-4 Proper Motive 6:19-20 Lay Up T. in Heaven 10:42 Cup of Cold Water 19:21 Rich Young Ruler 20:28 Christ to Minister 25:31-46 Judgment Scene		NO SCRIPTURES
MARK	14:3-7 Poor Always With Us		?
LUKE	3:8-11 Fruits of Repentance 6:38 Give-Returned Abundantly 10:30-35 Good Samaritan 11:41 Give Alms-Such as Have 12:13-21 Rich Fool 14:13-14 Feast-Call Poor 16:19-31 Rich Man-Lazarus 19:8 Zacchaeus 12:33 Sell-Give Alms	Against get this one out of order. Rich	?
JOHN	19:26,27 Takes Mother of Jesus		?
ACTS	9:36-39 Dorcas 10:2-4 Cornelius Alms 20:34-35 Pauls Example	2:44-45 Jeru. Chur. "That Believed" 4:32-35 Jerusalem Church 5:1-11 Ananias & Sapphira 6:1-7 Daily Ministration-Disciples 11:27-30 Antioch "Brethren" Judea 24:17 Paul-Brought Alms to Saints	?
ROMANS	12:8,13,20 Exhortations 15:1 Strong-Weak		?
1 COR.	13:3 Feed Poor Without Love 16:15 House of Stephanas	16:1-4 Collection for "Saints"	?
2 COR.		8:1-24 Chur. of Macedonia "Saints"	?
GALATIANS	2:10 Remember-Poor 6:10 Do Good - All Men		?
EPHESIANS	4:28 Work - Have to Give	4:12 Ministry - Work of Church	?
I TIMOTHY	5:4 Show Piety - Home First 5:16 Own Widows 6:18 Rich in Good Works	5:5-10 Widows Indeed 5:16 Widows Indeed	?
HEBREWS	6:10 Ministering Remembered 13:2 Entertain Strangers		?
JAMES	1:27 Pure Religion 2:6 Despise Not the Poor 2:15-16 Say - vs - Give		?
I JOHN	3:17 Failure to Help-No Love 3:18 Love in Deed & Truth		?

TLC

(Laughter). *Where is that verse on there, Brother Bingham?* (Audience laughter continues). Maybe he will deal with that one in his speech. He did not get it on the chart. Maybe he will tell us where it belongs anyway. (Audience laughter still continues).

My friends, the truth of the matter is that he has not gotten down to the issue yet. I have asked him a question tonight that I want him to deal with. He has not dealt with it in this discussion yet. It is what is involved in his proposition; it is what is required in his proposition; it is what he and all these brethren, or most of them, believe, but which they are very reluctant to affirm and which he has failed to set out tonight from God's word. Brother Bingham, when you come up here, deal with II Cor. 9:13.

VOICE FROM THE AUDIENCE: It's on the left.

ANOTHER VOICE: Right there is II Corinthians under I Corinthians.

HIGHERS: I see the word, II Corinthians, but I do not see the reference over here.

VOICE: Put it in place there.

HIGHERS: Beg your pardon?

VOICE: Put it in place where it needs to go.

HIGHERS: You want me to put it in there? He said it was already on there.

MODERATOR SUTTON: Let's not have any speaking up from the audience.

HIGHERS: These fellows are all trying to help him, and we can understand that. (Laughter).

TLC

THIRD NIGHT

BINGHAM'S SECOND AFFIRMATIVE

Gentlemen Moderators, Brother Highers,
Ladies and Gentlemen:

Once again I am indeed happy to be able to stand before you in defense of what I understand the scriptures to teach on the proposition that confronts us this evening.

Brother Highers, in his last speech, had a good deal to say again relative to some of my bulletins and to *The Torch*. I told him already that I appreciated his advertisement of my bulletin. I thought the material that was in them was good. That was the reason I put it in them. I do not blush or hesitate to tell you that I believe these brethren who are practicing these things are wrong. If I did not I would not be opposing it, and if we did not disagree, we would not be here in discussion. Certainly I recognize that such is going beyond that which is written — that it is going beyond that which is authorized in God's book — and I appeal to my brethren to denounce these new things, those things that have to do with church support of general benevolence, church support of human institutions. He admitted himself the other night that he *thought* these legal homes antedated 1909; but he did not seem very sure that they did. I believe that he is sure and is confident that they do not very much antedate it, and he won't attempt to identify them with the New Testament era. They do not go all the way back there.

As to who is teaching new and who is teaching different, that is a thing to be established in the discussion rather than to be *assumed* and *assigned* unto one or the other of us just as though he were an authority and I were not or

TLC

I were and he were not. The one who is right is the one who agrees with what the scriptures teach, and that is the reason we are all here, brethren, so that we can study together and see what the scriptures teach on this proposition.

Brother Highers speaks loudly and fluently and I appreciate his ability, but his saying a thing does not make it so. It has to be the Word of God in order for it to be so.

Early in my other speech I pointed out that he contended throughout the last two nights that the legal home and the restored home are *just homes, and nothing more than homes,* that the benevolent institution that provided them are not separate organizations, but merely an integral part of the home just as parents are in the natural home.

On Monday night I asked him the question: Would you approve church support of a restored home or legal home whose board members and employees are Catholic, Methodists, or Masons? If not, why not? He answered: "No. We would not support anything that would advance false teaching, and not only as a congregation, but also as an individual."

So he says he would not support *anything that would advance false teaching,* and he gave this as a *reason* for not supporting denominational homes or homes restored by denominational church members. He tried to hedge around that a little bit tonight. He acted as if he only meant that he would not support them in such a way as to advance the false teaching. But our discussion was about *benevolent* support. Our discussion was about supplying the need of the destitute. We were not talking about paying them to go out and preach! We were just talking about helping

TLC

them in their destitution — supplying their want. That is the whole subject under consideration in the entire debate and now he is acting like that was not what he meant! He meant he would not help them advance their false doctrine! He took a position that he would not!

Brother Highers, would you agree to take money from the church treasury to support those in these kind of homes if it were *purely* and *entirely* a matter of *benevolence* — there were just some poor little hungry children there that needed something and they were in a home that has been restored by the Catholics? Would you advocate giving money from the church treasury to help them in their benevolence — not in the advocation of their error, but in benevolence?

I believe that he would take money out of his pocket and give it to a person who is a member of a denominational family, who is hungry, and if he thinks that is wrong — the reason I would do it is because the Bible does authorize it. It does condemn having fellowship with or encouraging the preaching of false doctrine, but it does not condemn my helping my neighbor even though he be Catholic, or Methodist, or Baptist or whatever he is. I thought we agreed on that, but he took the position that he could not help one of these restored homes that was under a board of directors or personnel who were members of a denominational church. That got him into some trouble and he is trying to get out of it, and I don't blame him. I would try to I suppose. That's the way I do. When I find I am wrong, I change; ("Amen" from audience) but I just open up and admit that I have changed! That is the way we ought to do. When we find we have said something that is wrong, why don't we just back up? Why don't we just say, "No,

TLC

I shouldn't have said that? I was wrong in it?" I believe that would be the honorable way to get out of it.

He complained about my style of debating. Well, I like his pretty well. He gets a little loud and a little rough sometimes, but it doesn't really hurt. The *truth* is the only thing that can prove him *right* and that is the thing he will have to whip me with. I told him the other day that if he came over here to shoot me down, he came a long way for a little job. He made some reference to that a while ago and jokingly referred to it as though I thought he were some kind of a hired gun. Well now, if he came over here to shoot me down, maybe that's what he is, but that's his saying it and not mine, but I believe he's firing blanks (laughter and amen) is what I think about it.

He says this is not personal, and I agree. My knowledge and acquaintance with Brother Highers began the day we signed the propositions. I had no ill will toward him, and I still like him. I'd like to get him on the side of truth. He could do a lot of good for it. He is a powerful speaker and would make a wonderful preacher if he would just, like Apollos, get the whole truth instead of "knowing only the baptism of John."

He's not too far off. He is not as far off as some of them, but then on the other hand, brethren, he is farther off than some of you. You brethren around here, I don't think, would yet endorse the church supplying the facilities for a *kindergarten* and advertising it under the *name* of the *Church of Christ Kindergarten, and accepting a tuition fee,* and accepting *registration fee.* Now, he says that is not a Church of Christ Kindergarten — it is just *called* that! I've been telling you brethren that there are just a

TLC

lot of things wherein it seems there is *nothing in a name* anymore. Those things that he says are homes are not homes. He says they are but they are not, and he admitted it in the answer of one of his questions night before last. When I asked him if that board of directors constituted a home before they got any domicile, or building, or any children, he said, "No," that it didn't constitute a home. But it was *named* a home! You see there is nothing in a name. They *call* that a Church of Christ Kindergarten they have over there, but he says it is not! You just don't mean what you say do you, Brother Highers? Is that right? Did you advertise that in the paper falsely? (Holding newspaper ad and referring to it) Or did you mean that? Is it a Church of Christ Kindergarten? Maybe you should come up here and just squarely tell us whether or not it *was advertised* in the paper as being a Church of Christ Kindergarten!

Now, there is more difference in us than whether we can support a poor little hungry child. There is a lot more difference. This thing leads to a lot of other things. General benevolence and social welfare (not even connected with benevolence per se but just trying to improve the community) and putting the church into such operations as that. Many of them have gone into purchasing recreational equipment and centers, and he still has fellowship with them as far as I know. I haven't heard him have any debate with them! He will oppose us, well, at least he finally did decide to. He didn't for a long time, and he still has not told us whether he would over in Memphis where he preaches.

He *pressed* a man — a Baptist preacher — one time, with whom he was debating. He pressed him to meet him *where*

TLC

he preached! Oh, don't get me wrong, brother Highers, I am not being aggressive. I am not pushing myself on the brethren over there. I am not even saying I would have to be the man, but I know of two or three who are on the waiting list and they have told me repeatedly, "I don't know how you got him to debate, because we've tried to and we can't." He will come over here and debate, but he won't debate over there — or at least, I don't think he will!

I hate that we have to deal in this kind of stuff. Isn't it a shame? We ought to be dealing with the scriptures, but that is the way he is debating tonight. ("Amens" from audience). We ought to be dealing in the scriptures, but he had rather read from my bulletin, and tell you that I'm sowing discord and I'm causing trouble. Now, brother, I'm just contending for the truth. ("Amen") That's what it is.

(To audience: I appreciate that, but let's be quiet in the audience. Would you please? I think that could lead to getting disturbing after a while, and we want to conduct this thing on the highest possible plane.)

He talked about *The Torch.* You know, I think that is a pretty good little magazine. I expect Brother Billy Farris would appreciate some subscriptions from you on that. See him after it's over. He (Highers) has already advertised it for us, now you brethren just see him and buy one from him.

He says, "The difference between us is that the *liberal* churches believe." He was supposed to be quoting me, and I've referred to some of these brethren as "liberal." I think they are — liberal in their interpretation, liberal in their viewpoint toward the scriptures. He is the one who casti-

TLC

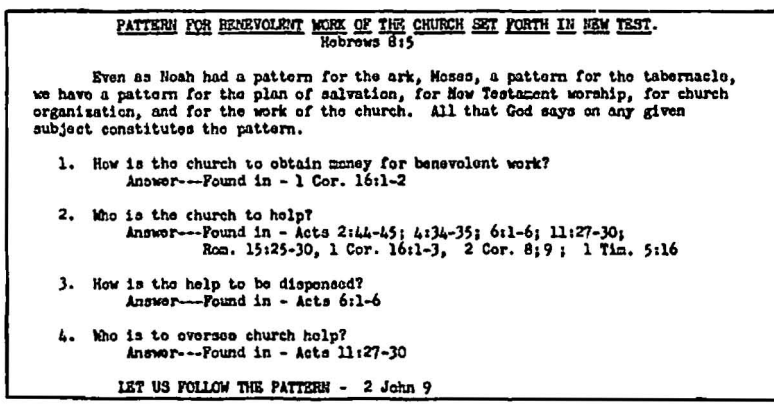
gated a fellow terribly for calling somebody an "anti" and then turned around and did the same thing. But I believe when brethren will practice something in religion that is not authorized in the Book of God, that is too liberal a dealing with the scriptures. But he said, "The difference is we believe in helping orphans!" Brother Highers, there is more difference than that. There is that difference of kindergartens, those homes for unwed mothers you endorsed the other night, "fellowship" halls, and kitchens where you have your "fellowship meetings after Sunday evening service." In my Bible fellowship is had in the gospel of Christ, in the body and blood of Jesus Christ, in ministering to the want of the saints, and things of this sort. After you have met together for *worship* then you have to have some other meeting for "fellowship," what are you talking about when you do that? I thought you were having fellowship *when* you met together for worship! That is the way it is talked about in the New Testament. These are some of the differences, and there are more — if you want to talk about what the differences are; but I thought we signed to debate one proposition.

Brethren, I believe in all honesty that Brother Highers would prejudice your minds if he could. I think that is what his whole purpose was in these things and in charging me with all of this discord and things of this sort. He has judged already that I am entirely at fault and all the division is my fault. Like you said about the man on the instrumental music, if you could just find the scriptural authority for it, then if I didn't agree with you it would be my fault. But find the authroity for it first. I believe that is his problem — that he would direct your thinking by

TLC

prejudicing your minds. I want you to examine what we both say.

He says, "Get to the proposition." Well, give me chart number 5.


PATTERN FOR BENEVOLENT WORK OF THE CHURCH SET FORTH IN NEW TEST.
Hebrews 8:5

Even as Noah had a pattern for the ark, Moses, a pattern for the tabernacle, we have a pattern for the plan of salvation, for New Testament worship, for church organization, and for the work of the church. All that God says on any given subject constitutes the pattern.

1. How is the church to obtain money for benevolent work?
   Answer---Found in - 1 Cor. 16:1-2

2. Who is the church to help?
   Answer---Found in - Acts 2:44-45; 4:34-35; 6:1-6; 11:27-30; Rom. 15:25-30, 1 Cor. 16:1-3, 2 Cor. 8;9 ; 1 Tim. 5:16

3. How is the help to be dispensed?
   Answer---Found in - Acts 6:1-6

4. Who is to oversee church help?
   Answer---Found in - Acts 11:27-30

LET US FOLLOW THE PATTERN - 2 John 9

We introduced it here and pointed out the scriptures that have to do with the proposition. That is: Who is to be helped in the matter of benevolence? And I pointed out to him in Acts 2:44,45, that this is talking about *them that believed.* "All that believed . . ." and they sold their possessions and goods and it was divided unto them according as every man had need. This was among *all them that believed!* It was believers who had things in common and provided for one another's destitute needs.

"As the numbers of the disciples multiplied in Jerusalem . . ." Number of whom? "The *disciples.*" That's who it was (Referring to Acts 6 on Chart)

And in this case (Acts 11 on chart) they sent relief "to the *brethren*" which were in Judea.

TLC

In this case (pointing to Romans 15:25-30 on chart) it was "saints," and in this case (I Cor. 16:1-3) it was "saints," and in this case (2 Cor. 8 and 9) it was "saints" — (and incidentally, here is the whole 9th chapter of second Corinthians. That includes 2 Corinthians 9:13! And we will deal with that, we'll just pitch our tents right there and deal with it if you want to. I insist that that is talking about saints.)

I Timothy 5:16, we pointed out in our first discussion that that also is talking about saints — not just any saint but it is even the poor saint — not just all saints, but the *poor* saints are the ones who were helped, and not *all widows* but "them that are *widows indeed.*" The widows who have relatives, the relatives are supposed to take care of them. Then the widows who are "widows indeed," — faithful unto God, "have diligently followed every good work" — the *church* is to relieve them.

We did point out and it is parallel to the discussion of instrumental music in worship in some things, in that, that which is authorized in the Book of God is *all* that can be practiced. I know that he would affirm that in Christian worship one may sing *only!* That would mean that he could not play.

He asked me, "Do you think it is all right for the individual to sing with the mechanical instrument?" He said, "You say you think it is all right for the individual to help the non-member. Do you think it is all right for the individual to sing with music?"

No, I do not think it is all right for the individual to worship with music. I do think it is all right for the individual to help the non-member, and the difference is the

TLC

Bible says it is all right for the individual to help the non-member and it does not say it is all right for the individual to sing with mechanical instruments of music. That is the reason, and that is the difference. See? I believe in *that which is authorized and not going beyond that which is written.* It is authorized for the individual to render benevolent assistance *even to his enemy, to his neighbor,* to *all men.* Therefore, I would not oppose that. In fact, I would practice it, as I have opportunity, and every other Christian would.

He says, when the truth is brought out my influence will go down. Brother Highers, and you heard him, said, "A child is not a saint." He said, "A little baby, or one under the age of accountability, is not a saint," Now remember, he is the man that said that; I did not say it. He would like for me to say it, and he has been trying to get me to say it — even long before we got on this proposition. I said that the church can render benevolent assistance to "saints only," and he comes up here and says, "That excludes children." Now, who is it that is saying that innocent children are not saints? I defined my proposition by saying that saint means "holy ones." Are they holy, Brother Highers? Are little children who have never committed a sin holy? I believe they are. They are called that at I Corinthians 7:14. Now, where did you get the idea — You see, he is wanting me to take a position that *he thought* I believed. There is the difficulty in him not being with me very much — in him thinking that I'm going to tell somebody that if a church takes a thin dime out of its treasury and sends it to a starving child that that church will go to hell! I told him twice already in this debate I did not believe that proposition. I would not affirm that proposition.

TLC

Do you know that the word that is translated "saint" is translated "holy," and that the same word is used with reference to the saints who are the separated of God and to the "holy" children? It is in I Corinthians 7:14; 1:1,2; and in 16:1. Now, *he* has said that children are not saints. I did not say it.

The church is not primarily in the benevolent business. Benevolence is the result of destitute circumstances, the result of want and destitution. It is first family responsibility. The church is not to be burdened or charged with those who have relatives who can take care of them. The church is not basically and primarily equipped for child-care. But the church can supply the want of the destitute among the saints. It can buy services when and if that is necessary and on such a temporary basis until they are able to be supported some other way. This does not authorize an aggressive program of going into all the world and trying to clean up the slums. Old Brother L. L. Brigance, up at Freed-Hardeman, used to put it this way, "Jerusalem and Rome had slums but the apostles did not go slumming." It is in his outline book. They did not go into and engage in a general practice of benevolence. They did not "build and maintain benevolent institutions." They supplied the want of the destitute among the saints.

He wanted me to show where God made a difference between the children of saints and the children of those who were not saints. Well, now, that is his department. All I am discussing is church benevolence to the saints.

He says that Galatians was written to the church, Galatians 6:11, and, therefore, that Galatians 6:10, is talking to the *church!* He would conclude that that means *congregational activity.* I believe we ought to do a little read-

TLC

ing in that book of Galatians. I think it would be pretty good. We would not have to read very far. If he would just look down *one more verse* he might be surprised.

Look with me. Certainly the book of Galatians is addressed to the churches of Galatia. "All the brethren which are with me, unto the churches of Galatia: Grace be unto you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins . . ." — *"Gave himself for our sins!"* Now that is the first part of the book, the address of it. But now over here he (Highers) said because of what verse 11 says, verse 10 had to be talking to the congregation or church work. Well, what does it say? "Ye see how large a letter I have written unto you with mine own hand." But look at verse 12, Brother Highers, "As many as desire to make a fair show in the flesh, they constrain *you* to be *circumcised;* only lest they should suffer persecution for the cross of Christ." Is that churches? Wonder how you would go about circumcising a church? I think I've read what circumcision is, but I did not know you could *circumcise a church!* I thought it was people who composed the church. It was addressed to the churches of Galatia, but the application of it is distributive — to the individual in the church — at least much of it is, and the 6th chapter in particular.

Brother Highers, you know Galatians 3:26,27, "For ye are all the children of God by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ." Were the churches baptized into Christ, or the individuals who composed the churches? Which do you baptize, men and women? or churches? Now, you know that the instruction in the Galatian letter, much of it, is individual in application. Now what about verse 10 of

TLC

chapter 6? Look back with me. It would do good if we had time just to look at the whole thing. Look through it (chapter 6) "Brethren . . . ye . . . thyself . . . thou . . . ye . . . bear ye one another's burdens . . ." Churches? No, I don't think so. I think that is people. "If a *man*," verse 3, "think *himself* to be something, when *he* is nothing, *he* deceiveth *himself*. But let *every man* prove his own works, and then shall he have rejoicing in *himself* alone and not in another. For every *man* shall bear his own burden. Let *him* that is taught in the word communicate unto him that teacheth in all good things." Yes, Brother Highers, I believe that the individual who is taught in the word, among these Galatian brethren, ought to communicate unto the ones who have taught them in all good things. I believe it is all right for the individual to support the preacher.

You wanted to know a while ago where I get my salary out of the first day of the week collection. 2 Corinthians 8:11; Philippians 4:15,16, *just like you do!* The only authority we have for how to take up the collection, *when* to take it up, is I Corinthians 16:1,2; but we have authority for how to spend it somewhere else. By necessary inference, those churches had treasuries out of which to pay preachers wages, because Paul said, "I robbed other churches, taking *wages* of them to do you service."

Let's go on here with this Galatian letter a little bit. It says, "Be not deceived; God is not mocked: For whatsoever a *man* soweth, that shall *he* also reap. For *he* that soweth to his flesh shall of the flesh reap corruption; but *he* that soweth to the Spirit shall of the Spirit reap life everlasting. And let *us* not be weary in well doing: for in due time we shall *reap if we faint not*." What is he talking about? He is talking about sowing and reaping — a *man* sowing and

TLC

a *man* reaping — and then he says, "As we *therefore* . . ." Did you see that? That refers back to the verses before. It is talking about this condition of sowing and reaping and reaping according to what we sow, and he is talking about a *man* sowing to the flesh and a *man* sowing to the Spirit and reaping accordingly. "As *we*" What? Men? Individuals? No, Brother Highers, that means churches! You know. Paul was saying, "As we (*churches*)!"

Gvie me Chart Number 8.

WHICH IS IT?

Gal. 6:10

ERROR - "LET US (CHURCHES) DO GOOD UNTO ALL MEN."

WAS PAUL A CHURCH?

TRUTH - "LET US (INDIVIDUALS) DO GOOD UNTO ALL MEN."

PAUL WAS AN INDIVIDUAL.

As we, *churches?* or as we individuals? I believe we could answer that by asking the question: What was Paul? He was including himself and the ones addressed. What was he? Was he a *church?* or an indviidual? "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Which is it, individuals or churches? The erroneous position is, "Let us (churches) do good unto all men." Paul a church? or "Let us (individuals) do good unto all men." Paul was an individual. Now, that makes sense, doesn't it? Does it make sense to say, "Let us *churches* do good unto all men?" Paul wasn't a church.

TLC

I have some questions here I want to answer for him.

He says, "Does the expression in Galatians 6:10 include more than saints?" I think it does. I think it does. This PANTAS — all — as used in the New Testament determines its meaning by the context in which it is used. I know of one case where it just means seven men. When this woman had married seven husbands and they died, and last of *"all"* she died. She wasn't the last person in the world to die. She just died after all those seven husbands did. "All" just means seven men there. Did you know that? In Hebrews 8; when the apostle Paul was discussing this new covenant, he talked there about "all" knowing him from the least to the greatest. He said, "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for *all* shall know me from the least to the greatest." Now, who is the "all" there? It is all in the covenant. That means "saints only" too, doesn't it? It is all in the covenant. This is determined by the context in which it is used. It means all of those of the class or kind under consideration. Galatians 6:10 implies it means some besides saints. In 2 Corinthians 9:13 the opposite is true. The purpose of the contribution was for the poor among the saints — for the poor saints. What did he say? He said, "Now concerning the collection for *the saints*, as I gave order to the churches of Galatia even so do ye." He said: regarding the collection for the *saints*. That is what he took it up for, and if you will read the passage in Romans 15, you will see that that is what he took it for. That's who he was supposed to deliver it to.

3. "Can the church receive money contributed into the treasury by those who are not members of the church?" We don't solicit it. Do you? If the decision is on the part

TLC

of the church — when the church makes the decision to extend or withhold fellowship it should *not*. I do not go out soliciting funds for the church from people of the world. When people come into our assembly, I don't go around and slap their hands and say, "No, don't you take the Lord's supper. Don't you put anything in the plate. Don't you sing. Don't you do anything." The decision is theirs. They are trying to have felowship with the saints, but they have to start walking in the light before it is effective — before it does them any good, and in the course of time, I try to teach them that. But for the church to be the aggressive one and to accept willingly and seek contributions from individuals would be on a par with asking a man who is not a member of the church to lead you in prayer, or asking a man who is not a member of the church to lead your singing, or a man who is a denominational preacher to preach for you. Do you do that, Brother Highers? No, we do not advance fellowship with unbelievers.

4. "Is the observance of the Lord's supper a church activity or individual only? If individual only, can money be taken from the church treasury to purchase the elements and utensils for its observance?" It is taken by the individual in the assembly in communion, in fellowship one with another, and therefore, that makes it a congregational activity. Each individual partakes of it in his own responsibility. He examines himself and so eats and drinks, but he does it in the assembly, when the whole church is come together in one place. So it is congregational activity as well as individual activity.

5. "By what authority do you take the preacher's salary out of the first day of the week contribution?" I have already answered that. II Cor. 11:8; Phil. 4:15.

TLC

6. "Do you believe the church can take money from its treasury to supply the needs of destitute, homeless, orphan children if they are not old enough to be members of the church?" I think those children would be much better off with individuals in the kind of homes that God intended; but, I wouldn't let one of them starve. I can't imagine a situation in which a congregation has enough wealth and enough money in its treasury to actively participate in benevolence, where they do not have some individuals who have Christianity enough in their hearts to practice benevolence, and that is the *best* kind for those children, and state authorities and anybody else who knows anything about child care will agree with it. But if they were left destitute, I'd let money be taken out of the church treasury before I'd let them starve.

THIRD NIGHT

HIGHERS' SECOND NEGATIVE

Gentlemen Moderators, Brother Bingham,
Ladies and Gentlemen:

Would any of the rest of you anti preachers like to make a confession tonight? (Audience laughter). Any of the rest of you want to stand up and make a confession? I think we all need to thank Brother Bingham for being honest and renouncing the position that nearly every one of them takes.

There is not a way under heaven for him to reconcile the position that he has taken tonight with the position that most of them take who were giving these amens a few moments ago. He got right down on the end and gave up his proposition, world without end. Every one who has

TLC

followed this controversy from the beginning knows that he has surrendered his entire contention tonight. "Yes," he said, "before I'd let one of them starve, I'd take it out of the church treasury."

He took the position during his speech, in order to get that idea in, that children are saints, and he rather ridiculed me for saying that children are not saints. But I would make another statement that means the same thing; I would say that children are not Christians. I believe that every gospel preacher in this audience, unless it would be Brother Bingham, would take the same position, even these that are identified with him! A Christian is one who has been in sin and who has heard the gospel and believed it and obeyed the gospel, and been baptized into Christ. A child is not in that category because a child has never been a sinner. A child is not a saint for the same reason because a saint is one who is sanctified and set apart.

He referred to the fact that the original word in the Greek is applied to children in I Cor. 7:14, and it is said they are made holy; that is the word in the translation. But the word is used in more than one sense. In Philippians 1:1 we read, "To the bishops and the deacons and the saints at Philippi." Who were they? That word is there used synonymously with those that are *members of the church,* those that are members of the body of Christ. In I Cor. 6:11 the apostle Paul talks about those that have been in the world, and how they had been drunkards and adulterers and how they had been guilty of so many of these sins, and he says, "But ye were washed, but ye were sanctified." The word "sanctified" is simply the verb form of the noun, saint. So who is a saint? It is one that has been washed. Has a child been washed? The washing there refers to baptism,

TLC

as it does in Eph. 5:25, Acts 22:16, and Hebrews 10:22. All of us have preached for years and years in gospel meetings that the washing under consideration is the washing in the waters of baptism. Yet the apostle Paul says that those who were sanctified in I Cor. 6:11 were those that were washed. Therefore, they were those that were baptized; and those baptized were those that were referred to as saints. That is the reason that I said a child is not a saint if he is not old enough to be a member of the church any more than he is a Christian because a Christian is one who has been redeemed by the blood of the Lamb, and a saint is one who has been sanctified or set apart. Paul says a saint is one who has been washed. I do not believe that children are in sin and, therefore, I do not believe they have to be sanctified. I do not believe they are totally depraved and, therefore, they do not have to be washed. Until they reach the age of accountability it is not necessary for them.

I believe they belong to God. As I stated in the first address that I had before you, I believe that they are *safe.* Notice that I did not say, saved; to say that a child is *saved* would imply that at some time it had been *lost.* But I used the word s-a-f-e, the child is safe. The child has not ever been lost; it was born in a state of purity, in innocence; it is in a holy state, and the original word may be applied in that sense, but the word "saint" is universally understood by gospel preachers on both sides of this issue to refer to those that are members of the body of Christ. There never has been any doubt about that. I do not know any way to explain the last address that you heard by my opponent in this discussion except to say that he has forfeited and surrendered his entire proposition, world without end.

TLC

I want to say this in all sincerity to those of you that live in this area. I appreciate the presence of these preachers on both sides of this issue. Many of them have driven many miles, some of them hundreds of miles in order to be here. But as I understand it, the main purpose of this discussion is for those of you that live in this area. After you have listened to the two addresses presented by my opponent in this discussion tonight, I am pleading with you, brethren, do you think there is enough in what you have heard to divide the church that Jesus Christ gave his blood for? Do you believe that there is enough in this to cause all of the heartbreak and the heartache and the sadness and the alienation that has occurred in the church for which our Lord died? Do you believe that Brother Bingham has sufficient reason to do as he has done in his bulletins and on his radio programs, to say that they are the only sound church in Corinth, and that the Strickland church, the Jerusalem church, the West Corinth and East Corinth and Foote Street and Northside churches are not sound congregations of the Lord? Is there enough in what he has said thus far in this debate to justify that kind of conclusion? I do not believe there is, and I beseech those of you brethren who might have been influenced by these things, and who may have even gone out with them, that you prayerfully and sincerely consider your action in the light of these things that have been set out tonight.

He said in regard to my use of his bulletins, "I believe what is in them." He said, referring to us, "Of course, I believe they are wrong." He not only believes we are wrong, he believes that if we differ on these propositions that we are discussing that we are no longer New Testament churches. I have already pointed out that he made

TLC

the statement on his radio program that they are the *only* true New Testament church in Corinth, and that they have made the statement in their magazine. He said I advertised it a moment ago. Why, I am not ashamed to advertise that magazine; I wish that all of the brethren in this area could just read the statement that I have given. I would be glad for them to be furnished a copy of that and to find out how *few* true New Testament churches there are in the entire state of Mississippi in the eyes of these brethren. Yes, I would be happy for them to see that statement. Most of them that they regard as New Testament churches have been named and specified and identified in that magazine, and they are the *only* ones that are true churches of the Lord. You know before I would make an assertion like that I believe that I would have something a little more solid to base it on than what we have heard tonight!

Then he said, trying to put me in the position of saints only, that I would not give to anything that would advance false teaching. I am not backing down on that a minute. I believe that just as strongly now as I did in my first speech and just as strongly as I did the other night when I made that statement. He turned around as if to say that was not the only reason that I would not help them. Yet it was in the very statement from me that he quoted that he said he took from the tape — that I said I would not do anything as a Christian individual, or in the church, to advance false teaching. That is the statement I made.

BINGHAM, shaking his head in the negative.

HIGHERS: If you will let me have the statement, I will be glad to read it. He is shaking his head in the negative. I do not have the statement that I made from the tape, but

TLC

he read it and I will be glad to take it just as he gave it to see whether I have represented the matter correctly. (Pause). All right, he shook his head negatively but he will not furnish the statement to me. I will say this, if that is not the statement I made, it is the one I am making now.

He did not answer the question that I propounded in this regard. I said: What about a child *from* these homes? I said I would not give, he was asking me actually about a Catholic orphanage, and he said we were not talking about sending out preachers, we were talking about those that are hungry. Oh yes, but they teach their doctrine in those orphanages too; and they wear their religious garments in those orphanages too; and they extend their influence there too; and they have their images on the walls there too. No, I would not endorse that, and that is exactly what I said. I would not endorse that as an individual, Brother Bingham. If you disagree with what I said on it, do you mean to say that you would? If so, I would be glad for you to tell this audience that. But I asked him: What about a child whose parents have been Catholic and now the child is an orphan? They have deserted that child, or they are dead. What about *that child?* That is the question I asked him, and he did not make reference to that.

By the way, Brother Bingham, is the child of Catholic parents a saint? He implied tonight that all children are saints. I have already shown what the Bible says about a saint. You remember that the saints were under the elders at Philippi, so if the children of Catholic parents and Baptist parents and Methodist parents are all saints, are they under the elders of the church? I never heard of a position like that in my life and what is more, neither have any of

TLC

his brethren. (Laughter). I am sure it struck *all* of us by surprise.

He said again, "I would take it out of my pocket and give to the child." I pointed out the other evening that is what he has been saying all the way through, and that does not come down to the real issue that is involved here.

He said I complained about his style of debating. I was referring to what he did the other night and yes, I did complain about that. There is not any objection to the introduction of new material in this speech. The other night on the first night of the other proposition in his last speech, he introduced three new charts. There is no objection to that even though I did not have any opportunity to reply. But I would have the next night. We were still on the same proposition. Before this debate ever came about, we signed a rule in which we said that we would introduce no new material in the final negative; that is, the last negative on the proposition, which will be my last speech tomorrow night. I will not introduce any new material then, but neither will I wait until that speech to take up his charts and refer to what he said in this debate. That is largely what he did on the other proposition, as everyone knows, and yet I am not even fully complaining about that, except as a procedural matter, because even after he came when I had no opportunity to reply, everyone who was present knows that he was unable to destroy the force of the scriptural argumentation brought forth. He just waited too late, and could not have done it.

Then he said I came over here to shoot him down. Well, if I said that, I apologize; I thought I said, get your *doctrine* out in the open so I can shoot *it* down. I would not

TLC

shoot Brother Bingham down for anything. I think some of his brethren might like to after that last speech. (Laughter). But I do not have any reason to want to shoot him down. He said that I was shooting blanks. They all enjoyed that. Brother Bingham, it looks to me like those blanks would be easy to answer. I'll tell you the truth, if we had somebody up here like Albert Hill or G. K. Wallace (both men were seated at Highers' table) shooting real bullets, what would you do? (Laughter). Here is one of the blanks that I shot that he never did get. I would hate to call that a blank, but I introduced this in the first address, Gal. 6:10, and went down through these matters (referring to the chart). He did not make reference to it on the chart, but he introduced another chart that does not answer what I presented. I will get to this in just a few moments when I present some other matters on the chart.

He said, "Well, they *call* that the Getwell Church of Christ Kindergarten." He said if they call it that, at least his implication was, that is what it is. He made a good deal to do about that, and I want to notice some other matters he mentioned in that connection. He talked again about the debate in Memphis, then he stopped after he had talked about that for a pretty good while, and said, "I hate to deal with this. We ought to be talking about the scriptures. But," he said, "he keeps bringing these things up." Have I said anything about that? I did not mention that, Brother Bingham, you brought that up. Don't get up here and say you hate to deal with this, but that I brought it up. I have not said anything about that. He just introduced that when he got into a difficulty in that speech. That is what he is doing with these other matters. That is why he wants to talk about kindergarten. That is why he likes to talk

TLC

about kitchens. That is why he likes to talk about fellowship. That is why he likes to talk about homes for unwed mothers, and I do not remember giving an endorsement to that kind of setup, even though he has referred to that. Why did he bring up all of these matters? After he had brought up all of these matters, which have not one thing on God's earth to do with this proposition, he said, "Brother Highers would like to prejudice your mind." I wonder why *he* brought up all this. Brother Bingham, this audience can see through that.

He said if you call something a "Church of Christ Kindergarten" (and I apologize for dealing with these extraneous matters, but he did bring this up), he said that means it is church supported. It is what you call it. If you call a building the Meek Street Church of Christ, does that make the building the church? If you call the Washington Street church over in Russellville, Alabama, the Washington Street Christian Church, does that make it a Christian Church? No, when you refer to the building as the church, that means the *location*. That is exactly what is meant by this expression regarding this activity (the kindergarten). Brother Bingham, when a fellow puts his name out on a mailbox, and says John Doe, and has that on the mailbox, does that mean he is a mailbox? (Laughter).

Now, friends, I think you can see those things. Not only do they not have anything to do with the issue, but they are so simple that there is not any reason that Brother Bingham should have so much to say about them. Even if he proved everything in the world in regard to those matters, it still would not give him the scripture that he could not find in his first speech, and that he did not find

TLC

in his second speech, that shows that the church is not obligated to anybody but a saint!

Brother Bingham talked about how the church is not obligated in general benevolence. He complained that I believe the church is involved in general benevolence. But now, Brother Bingham, you have run into another difficulty. If we are going to take *your* definition of who a saint is, the church is really going to be involved in general benevolence because that includes all the Catholic children, and all the Baptist children, and all the children out in the world, because he says *children* are *saints*. I deny that is a scriptural use of the word saint. But since that is the position that he has occupied, *thou art the man* who has the church engaged in general benevolence! He says they are obligated to saints and you could not get very much more general than to say every child in the world that is not old enough to be a member of the church is a saint. That is about as *general* as you can get.

He wanted to know why I would not debate in Memphis. I answered that the other night. I thought I straightened him out on that, that he did not get me into a debate. The brethren at Jerusalem contacted me and wanted to know if I would represent them. I got in the car and came to Corinth with propositions already signed before he ever knew anything about it. When I went to his house, I walked in and introduced myself, told him who I was and why I was there, sat down in his home and laid the propositions on his table and my name was already there before he ever said word one. It took a while to get his name on it, but I think he has it backwards about who got whom into this debate! I mentioned the other night that I do not have any authority to announce to brethren that I am going to

TLC

hold a debate for them. That is in Memphis or anywhere else. I do not have the right to go to the elders of any congregation and say, "I am here and I am going to hold your meeting." I will come if they invite me, but not otherwise. Brother Bingham, any time that any set of brethren in Memphis decide to invite me to represent them in debate, I will be happy to do it. But I am not going to walk in and romp over the brethren who are the elders of the church and announce that I am going to hold a meeting or a debate.

I mentioned the other night that I work under elders; I believe that is the scriptural arrangement, but I noticed this. You did not ask anybody before you signed that proposition with me. Now whom do you work under? He signed it in his home and he did not call anyone. Under whose authority are you? He did not have to ask anyone about it, and I understand it was several days, and maybe even several weeks, before some of the members of that congregation even knew anything about this debate.

He said that I castigated someone for saying "anti." I pointed out that reference has already been brought in, that that was a name that a man applied to the church in capital letters, and I did object to it strenuously. But the word "anti" as a descriptive phrase I believe is sometimes appropriately used, and these brethren are "anti" orphan home. They are *against* the orphan homes that are under discussion, and everyone understands what is meant by that. I referred in this connection to what one of their own men has said. Brother Charles Holt, who has probably been the most outstanding debater among them, and who has moderated for Brother Sutton in debate, said in September of this year, "The anti (that is his word, brethren), or conservative churches of Christ cannot even learn how

TLC

to apply the right principles of unity within their own ranks, much less even consider it with reference to others. It is no wonder that more and more of these anti units are splitting and dividing over about anything and everything." He goes on to say, "I have been, and still am, one with them; and I love them and respect them." Brother Holt says he is still one of them, but *he* refers to them as "antis" and he says they are not growing. He further says, "All of the boasting and advertising of the growth of anti churches is misleading, and does not really cover up the facts. The truth is that the anti churches are not making any real growth of lasting quality, either numerically or spiritually." That is from one of their own prophets. He refers to himself and to them as "antis" and says they are not growing, but they are splitting and dividing among themselves, as indeed they are.

PATTERN FOR BENEVOLENT WORK OF THE CHURCH SET FORTH IN NEW TEST.
Hebrews 8:5

Even as Noah had a pattern for the ark, Moses, a pattern for the tabernacle, we have a pattern for the plan of salvation, for New Testament worship, for church organization, and for the work of the church. All that God says on any given subject constitutes the pattern.

1. How is the church to obtain money for benevolent work?
   Answer---Found in - 1 Cor. 16:1-2

2. Who is the church to help?
   Answer---Found in - Acts 2:44-45; 4:34-35; 6:1-6; 11:27-30; Rom. 15:25-30, 1 Cor. 16:1-3, 2 Cor. 8;9; 1 Tim. 5:16

3. How is the help to be dispensed?
   Answer---Found in - Acts 6:1-6

4. Who is to oversee church help?
   Answer---Found in - Acts 11:27-30

LET US FOLLOW THE PATTERN - 2 John 9

He referred to a chart up here that I want to get to before I get to that. Let's have that chart in which he had the questions. Here is the chart that he introduced in his

TLC

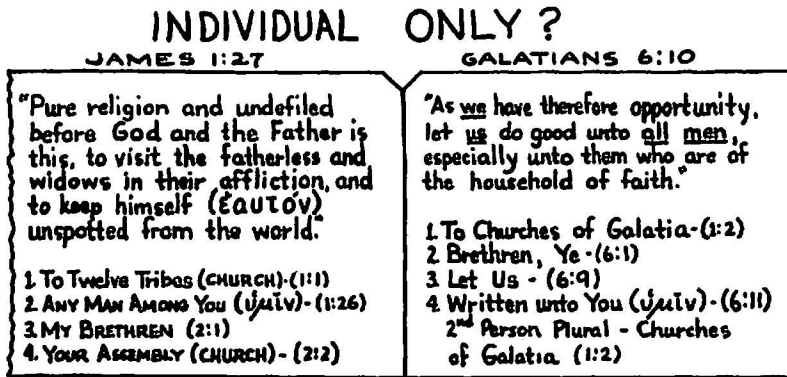
first speech. It was the only one that I did not get to. He says: How is the church to obtain money for benevolent work? Answer: I Cor. 16:1-2. That is the passage, of course, "Upon the first day of the week let each one of you lay by him in store." We will come to that more in a moment. Then: *Who* is the church to help? That is the real question in this debate. He says Acts 2, Acts 4, Acts 6, Acts 11, Rom. 15, I Cor. 16, II Cor. 8 and 9, and I Tim. 5:16; and he said these verses either say brethren or saints, or words to that effect. I have not denied that.

He said, "By the way, up here is II Cor. 9." Yes, but this is not the chart where you said you had *all* the scriptures. That is the difference. A moment ago he said, "This chart has *every scripture* that he will introduce and when he introduces it I will tell you whether it is individual or church." *What did you say about II Cor.* 9:13? I missed it! What did he say about the passage that I introduced that said "for your liberal distribution unto them and unto all men"? It was not on that chart a moment ago either, and it is not on here specifically; he says it does include all of the ninth chapter. But here is where he is wrong. He says *all* of these refer only to brethren and, therefore, we cannot help anybody but a saint. But *one* of the verses, in II Cor. 9:13, does refer to more than brethren. It says "for your liberal distribution unto them and unto all men."

I want to show you something about Gal. 6:10 and you may put that chart back here. I refer to it in connection with what I want to present on this chart. Here it says (on Bingham's chart) that Gal. 6:10 is individual. I do not deny that. James 1:27, he says, and all of us say, is individual. I do not deny that; but, my brethren, I deny that it is individual *only*. I will parallel it to the Lord's

TLC

supper in regard to the question that I asked him. I said: Is the observance of the Lord's supper a church activity, or is it individual only? He said it is done by the individual, but it is a congregational activity. Therefore, it is possible for something to be an individual responsibilitiy but to be discharged through the congregation! That is exactly what is true with James 1:27 and Gal. 6:10. Watch it, brethren and friends, and see if this does not prove it.



James 1:27 says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep *himself*..." The original word there in the Greek is HEAUTON. Keep that in mind because we will refer to it again in a moment. To keep *himself*. They say that is why it is individual; it is to keep *himself*. To keep himself — HEAUTON — unspotted from the world.

TLC

First, notice that in James 1:1 the book of James is addressed to the twelve tribes, which is a designation of the church.

In James 1:26, he says if "any man," and you remember he pointed that out in the Galatian letter where he talks about "any man." I do not deny that; I do not deny that these are individual responsibilities, but I deny that they are individual only. Notice this in James 1:26, "If any man . . ." There is the singular just as he was talking about a moment ago, but look at the rest of it, ". . . any man *among you.*" Brother Bingham, who is the "you"? It is from the Greek word HUMIN, which is second person *plural.* That is the church. How do I know it? That is the verse right before James 1:27. He says, "any man among *you,*" plural!

Here is the next verse, right after. James 2:1, says, "My *brethren.*" Plural again.

Here is the next verse, James 2:2, which says, "If any man come into your *assembly.*" What is the assembly, brother? Oh yes, James 1:27 is individual, but it is not individual only.

I have already presented this on Gal. 6:10, "As we have therefore opportunity." He says, does that mean "we churches"? No, it means we *members* of the church, Brother Bingham. I do not dispute that. It is individual in the way it is carried out. But the individuals are working together in their collective capacity in the church because this is addressed to the churches. "Brethren . . . let *us* . . . written unto *you,*" HUMIN, the exact word in James 1:26, second person *plural.*

TLC

Now let's notice some parallels. Here is the Lord's supper (pointing to the chart). This is addressed "unto the church of God," just as this (pointing to Gal. 6:10 on the chart) is addressed to the churches of Galatia. (I Cor. 1:2). Watch what he says, brethren. He says, "Let a man." *A man!* What is he talking about? He is talking about the Lord's supper. What did Brother Bingham say about that? Oh yes, he said, the individual does it, but he said through the church. All right, what have you up here (pointing to James 1 on the chart)? You have *any man.* What do you have down here (pointing to I Cor. 11:28 on the chart)? *A man.* What is this? The Lord's supper. What is this? The benevolent care of the fatherless and widows. What did he say about the Lord's supper? Through the church. What does he say about this? Individual only.

Watch it further. Let a man examine "himself" — HEAUTON — exactly and identically the same word as in James 1:27. Yet he said it is through the church. Then the word "himself" does *not* rule out the church! "So let him..." There is the singular again. Let a man examine himself — HEAUTON — and so let *him* eat. Keep "himself" unspotted from the world. Where does he do it? In the church, because in Ephesians 5 it is referred to as that institution which is *without spot.*

What about the contribution? Is that individual only, Brother Bingham? The individual does it, but where does he discharge it? Through the church. Notice it: "Let every *one* of you." He does not say that is not to be done through the church. Yet up here when he sees "any man" in the first chapter of James, and over here when he reads about "a man" in Galatians 6, he says that is individual only. Here it says, "Let every one of *you.*" There is the plural

TLC

again, one of a group — one, singular designating the individual responsibility; you, the plural, designating the collective way in which it is discharged.

We have the same thing in James 1:26, exactly. Let every one of you lay by "him" — HEAUTO — another form of the same word, *by him,* in store. (I Cor. 16:2). Individual duty, but discharged collectively.

Then, pay the preacher. (Gal. 6:6). How? Through the church treasury. "Let him that is taught in the word communicate unto him that teacheth in all good things." These are individual duties, but fulfilled through the church. I believe that I am carrying out Gal. 6:6 as an individual when I contribute into the treasury of the church, and it is used to carry out the work of the church.

These matters, my friends, will stand when this old world is on fire.

In the questions that I gave him I said: Can the church receive money contributed into the treasury by those who are not members of the church? He said, "We don't solicit it." That was not what I asked him. I said, would you *accept* it? He said, "We don't go around and slap their hands any more than we do on the Lord's supper." No, but you teach that you do not want those that are not members of the church to partake of the Lord's supper. Of course, we are not going to insist forcibly that a man not do it, but we are going to teach the truth. I wonder how many times any of you have ever heard them say to one who is not a member of the church, "Do not give." Anybody who knows anything knows that the contribution plate is passed, that anyone can give into it. But here is

TLC

why he was so cautious on that, brethren. He says when it is a collection *for* the saints, you cannot give it to anybody else; but when it is a collection that is charged *upon* the saints, or *to* the saints, he will accept it *from* anybody. That is stronger in one direction than it is the other!

I asked: By what authority do you take the preacher's salary out of the first day of the week contribution? He said, II Cor. 11:8. Brother Bingham, where is a word in there about the first day of the week contribution? He said, Philippians 4:15. Where is a word in there about the first day of the week contribution? It is not there. You know why that he evaded that matter? Because in I Cor. 16:1 it says, "Now concerning the collection *for* the saints." That is one of the verses that he used. When we are talking about those that are not members of the church who may be destitute, he says that was for the saints and nobody else can get it. He said, "Not only that, but not all the saints can get it, only the poor saints." Yet he will go to that verse, which is the only verse in the Bible that talks about the contribution on the first day of the week, and he will use that for the preacher's salary. How come the orphans *cannot* get in and the preacher *can?*

I asked him about the difference in the *children* of saints and non-saints and he passed over that.

In Gal. 6, he talked about "a man." He talked about those who are baptized — "we are all the children of God by faith in Christ Jesus." He said, is that the church? Indeed, it is. He said we were baptized; that is talking about their relationship beforehand as they became members of the church. He talks about circumcision and asks the question whether a church could be circumcised. Paul was wor-

TLC

ried about the effect of circumcision on the church, through the members of the church, just exactly as this is (pointing to Gal. 6:10 on the chart). This is what the members of the church did, and it was done in a collective way.

In just the moment or two that I have remaining, I want to refer to a statement or two in regard to these positions on saints only. He said that he meant to include a child as a saint. I want to give this for your consideration. This is from the foreword from "Charts and Debate Notes" by A. C. Grider. He says: "In my first debate with Totty I tried to hold to the idea that the church was to support orphans." He does not just say saints; he says orphans. Further: "I argued and rightly so that the church was fully equipped to do any and all of her work without the aid of benevolent organizations. I wanted to affirm that, but Totty wouldn't deny it. While I completely whipped Totty, I didn't make it plain enough for the audience to grasp (see, he was the only one that knew it). When I met Woods I took the position that the church was to assist only saints. Such was my position in my last encounter with Totty." What is he saying? He said the first time he debated he said the church could help orphans, but he said he now believes they can help only saints. His brethren do *not* include children in "saints." That is the position that he took in the concluding moments of his address tonight because of the pressure from these passages. It is not the general position that these brethren occupy.

TLC

FOURTH NIGHT

BINGHAM'S FIRST AFFIRMATIVE

Gentlemen Moderators, Brother Highers,
Ladies and Gentlemen:

Once again I am grateful indeed for the good providence of God that makes it possible for us to be together this evening for the purpose of studying and considering seriously and soberly the teachings of the word of God.

Lest I might get busy and involved and forget, I want to particularly express my appreciation to the congregation here for their extension of this courtesy in the use of their building for the discussion we have had this week. They have been congenial hosts and certainly it is commendable that we can get together in this fashion, as brethren, to study and examine, to reason and consider one with another.

I would like to emphasize again that this is vitally important on the part of each and every one of us, that we come together, not having chosen up sides and to root for somebody to be a winner. If I know my heart, I did not come here to win a personal victory. I came here for the purpose of studying the word of God along with you and we have been permitted to do that and are appreciative.

I want to give brief attention now to a few things regarding matters that have transpired before and get hurriedly into the affirmative material which you have received

TLC

in printed form. I realize that inasmuch as I have handed it out that I am obligated to cover it and introduce it, else it would be unfair that I hand it out and not have it all introduced in the debate so that Brother Highers will have opportunity to respond to it. I have certainly not intended to take any advantage by handing it out, but simply to help you to have an advantage in being able to see, to hold before you, to read and study, and even to take home with you and read and study in the privacy of your own home. If it teaches the truth, then that is what you want, and if it does not teach the truth, then you tell me about it and you will be one of the best friends and dearest brethren that I have.

Brother Highers minimizes the difference between us on this proposition. Well, I knew there was not as much difference between us on this proposition as he apparently thought there was, but he left the impression that the differences then between us are not of sufficient magnitude to be of trouble or to cause division among churches, and I believe that he left the impression that the differences simply consist of these matters over which we have been discussing. Now, I pointed out that this is not the case. We differ not only in the church's obligation to general benevolence and the church support of benevolent institutions, but rather in the church's participation in social welfare, recreational activities such as ball teams, scout troops and such being sponsored by the church, church provided facilities for kindergartens and homes for unwed mothers, sponsoring church type of organizations such as the Herald of Truth, and various other things.

There is a great deal of confusion among brethren today. That is unfortunate and I am sorry. We need to study

TLC

many of these things together and I hope that this study is just the beginning and that we can have more studies in seriousness, in soberness, and that we can further reason together on some of these other things.

Another thing he mentioned was the idea of *our* making this a test of fellowship. Brother Highers, you are not well informed on the local situation, to say the least of it. The brethren at Jerusalem, who brought you here, I am sure are under the impression that *they* made this a test of fellowship. I was their brother in Christ and they are still my brethren in Christ. I came to the area and they refused to have fellowship with me. Oh, some of the brethren there did call me and tell me about a meeting they were going to have, asked me to announce it and to come to it. I announced it and came to it — announced it both (or the brethren did where I preach) from the pulpit and I announced it on our radio broadcast. I attended the meeting; one of the brethren asked me to lead the congregation in prayer; I did; and then he was rebuked for having so done, and told "You should not have called on Eural Bingham. He is not a brother in Christ." This resulted in a letter being distributed to churches of the area saying, "We can not have fellowship with those who hold the anti views" and that we've withdrawn fellowship from these brethren who were named "because of their anti views." So, a brother was withdrawn from for regarding me as a brother in Christ. Now, I believe you are mis-informed on who made this a test of fellowship. I unhesitatingly say that I believe my brethren who are practicing these things are wrong, and I want to study with them and reason with them and try to get them to lay them aside and stand in the word of God and that

TLC

alone. But I believe that we ought to study and reason together rather than simply severing any relationship or association one with another. Now, I can not conscientiously go along with the practice where it requires me to participate in things that I believe to be wrong, but I do not think it ought to so close our minds one toward another that we won't even regard one another as brethren or associate together or study together.

There are sosme differences between Brother Highers and the brethren who invited him here to represent them. Not only on this matter of who made the test of fellowship, but also, it has been the common argument in the area regarding the relationship of the *individual* to the *church* that as the individual is a member of the church and *whatever the individual does the church does* — this argument has been advanced here by these brethren — but Brother Highers refuted it and repudiated it for them last night. He made it clear to us that certainly the individual could do things that the church can not do, and when individuals, even in association together as members of the church and doing it under the *name* of the church many times, perform things it is still *not the church doing it!* So, he recognizes the difference that they do not recognize. He goes along with many more of the encroaching general benevolent, socialistic practices being introduced by brethren than most of these brethren around here do. They do not have their kitchens and fellowship halls in many of the congregations in this area, and most of the brethren are not willing to receive it yet. They do not have kindergartens, the facilities of which are furnished by the church, and these brethren, I believe, are not ready to receive it yet. He introduced the idea last evening about *confusion in the*

TLC

camp of the opposition! He said that we are confused, and a lot of the brethren do not agree with me, and wondered if anybody else wants to get up here and make a confession; and he read from Charles Holt and talked about all the confusion that exists among those whom he chooses to call Anti.

Let's see chart number six hurriedly please; and I would like to just mention here a few points of confusion among the opposition.

CONFUSION AMONG THE OPPOSITION

HOMES UNDER ELDERS	VS.	ELDERS CAN'T OVERSEE HOMES
HUMAN INSTITUTIONS	VS.	DIVINE INST. (RESTORED HOMES, ETC.)
CHURCH CAN BUILD & MAINTAIN	VS.	CAN ONLY CONTRIBUTE TO
PARALLEL TO COLLEGES	VS.	CHURCH SUPPORT HOMES, NOT COLLEGES
MUST BE INCORPORATED	VS.	NON-INCORPORATED
WORK OF BROTHERHOOD	VS.	WORK of HOME, NOT CHURCH

There is a great deal of confusion among our brethren who generally disagree with our opposition to the things we have been discussing here this week.

Some of them say that homes for children *must* be under the elders. Others say that the elders *can not* oversee homes — that that is home work and not church work.

Some of them say that these are *human* institutions, and some of them say they are *divine* institutions or restored homes.

Some of them say that the church can *build* and *maintain*

TLC

them, and others say it *can not* any more than it can start a private family, but it can merely support or contribute to them after they are built.

Some say they *are parallel* to colleges and can be supported by the church on the same basis — that colleges can be supported by the church on the same basis that orphan homes can. Others say that the church can support the homes but can not support the colleges.

Some say they must be incorporated in order to exist and operate, yet some of them are not incorporated. This, of course, proves that they do not have to be.

Another is that some say they are *brotherhood works*, and some say they are works of the home and not of the church.

And as we have pointed out, there is confusion over this difference between the individual and the local congregation and congregational work. Some of them say whatever the individual does the church is doing, and some say whatever the *individual does as a Christian* or as a unique religious responsibility the church can do. I believe that Brother Highers disagrees with both of those positions.

Brother Highers is still in a dilemma: He parallels legal homes and restored homes with *private* homes. On Monday night of this week, I asked him the question: "Would you approve church support of a restored home or legal home whose board members and employees are Catholics, Methodists, and Masons?" Now note the question was: "Would you approve church support of a restored home or legal home... ?" His answer to this was "No." I asked him for a *reason* — I said, "If not, why not?" and

TLC

as a *reason* he said, "We would not support anything that would advance false teaching, and not only as a congregation by as an individual, Brother Bingham."

Then note that I had just asked him question number 4 that evening: "Would you approve church support of the same organizational set-up as Childhaven, Inc., if its purpose were evangelism or edification of the saints?" and he said, "No, because it would not be a home."

When I objected to those institutions on the basis that they were *primarily evangelistic,* he ridiculed me something terribly because he said, "Every home should be evangelistic. My home is evangelistic. Isn't yours, Brother Bingham?"

This brings us to this conclusion, that he was not only in a dilemma regarding church support of an institution whose purpose is evangelism, but this further complicates his dilemma on the church support of denominational homes, *private or legal,* because he says they are parallel! He has now disavowed church support of a restored home under Catholic control — and individual support too — because they teach false doctrine. "They have their images and their robes and things like this," he said. But since he teaches that *all* private homes should be evangelistic, he could not consistently render benevolent assistance to any private home except those whose evangelistic effort would be for the *truth!* And that would only be the homes of faithful saints. I do not believe he can escape that conclusion. He tried to get out of the dilemma last night, but he didn't. He is still in it.

Now as to the nature of proof that has been introduced in this debate. Brother Highers criticized me and kept

TLC

asking me to give him the passage that says, "saints only." I pointed out in the outset of our discussion that this is a negative type proposition — that it simply means by definition in my proposition that nothing else is authorized in this realm.

In my question for Thursday night, number seven, I asked him: "Do you object to the use of mechanical instrumental music because (1) you do not like music? (2) brethren have always rejected it? or (3) because there is no passage that authorizes it?" He said: "Because there is no passage that authorizes it." But then he said, "But that's not parallel to this," and he cited Galatians 6:10 and 2 Corinthians 9:13. So he says that he objects to that (instrumental music) because no passage authorizes it. Well, this will be parallel if no passage authorizes it, won't it? So he is obligated to present the passage that authorizes that to which we object. That is the very nature of the proposition that we are discussing, and I believe that that is obvious.

Now, I have a few questions here for Brother Highers. I would like to present him a copy and read them.

1. If you saw a mail box with the name John Doe on it, to whom would you think it belonged?

2. On what day of the week did New Testament churches take up a collection? Would it be wrong for a church to take up a collection on any other day?

3. Is it scriptural to use the church treasury to pay a preacher's salary? Please cite the scripture.

4. In James 1:27 and Gal. 6:10, can the Christian per-

TLC

form these duties, individually or must they be fulfilled through the church?

5. Can James 1:27 and Gal. 6:10 be practiced in the assembly?

6. In James 1:1, does the "twelve tribes scattered abroad" refer to one congregation? twelve congregations? or the universal church, and therefore the church distributively? or Jewish Christians throughout the world?

7. Is the word "all" in 2 Corinthians 9:13 entirely unrestricted in meaning?

8. Is KOINONIA ever used in the New Testament to indicate an approved relationship between the church and the world? or saints and sinners? If so, where?

Now let us turn to our affirmative material and notice some things. If you will turn in your copy we have covered already in last evening's speech over to page four. We want to begin here and introduce some other material. You will see here a copy of a chart which we do not have with us on cloth: THE BENEVOLENT WORK OF THE CHURCH.

BENEVOLENT WORK OF THE CHURCH

No One	Two Extremes Church Treasury	Everyone
SAINTS?		NON-SAINT?
Acts 2:41-45	Rom. 15:25-26	
Acts 4:31-35	1 Cor. 16:1-2	?
Acts 6:1-4	2 Cor. 8:1-4	Where is the scripture?
Acts 11.27-30	2 Cor. 9:1-5	?
1 Tim. 5:16		

ALL SAINTS? NO - Limited to those:
1. Who are qualified - 1 Tim. 5:9-10.
2. Without realitives - 1 Tim. 5:4, 16.
3. Poor Saints - Rom. 15:26.

TLC

There are two extremes; One is, help nobody. I oppose this and encourage my brethren to help those who are the rightful responsibility of the church. The other is, just help everybody, almost anyone. The truth on the matter is that the church from its treasury is authorized to assist saints, and the passages given here (referring to chart) so teach. They are Acts 2:41-45; Acts 4:31-35, Acts 6:1-4; Acts 11:27-30; Rom. 15:25,26; I Corinthians 16:1,2;2 Corinthians 8:1-4; 2 Corinthians 9:1-5. Oh, yes, and 2 Corinthians 9:13 ought to be included, and I added it to my charts after he told me last night. (See next page)

This was inadvertently left off of this chart and so we added it and made the correction. We do have it. We had already presented it on another chart, and if you will look back in your notes you will see that it was included in one of the previous charts.

Now let us turn to the scriptures, and for your convenience I have them here (referring to printed material). Here are the scriptures that are included and talked about here (referring to chart on Benevolent Work of the Church) and that have to do with church benevolence. Notice that in Acts 2:44,45, "All that believed were together, and had all things common; and sold their possessions and goods and parted them to all men as every man had need." So it was *believers.*

In Acts 4:32, "And *the multitude of them that believed* were of one heart and one soul... *neither was there any among them that lacked.*"

In the 6th chapter (the 5th chapter tells about Ananias and Sapphira selling their possession and lying about it)

TLC

THE BIBLE AND THE "CARE OF THE NEEDY"

N.T. BOOKS	INDIVIDUAL RES.	CONGREGATIONAL-CHURCH RES.	INSTITUTIONAL RES.
MATTHEW	5:16 See Good Works 6:1-4 Proper Motive 6:19-20 Lay Up T. in Heaven 10:42 Cup of Cold Water 19:21 Rich Young Ruler 20:28 Christ to Minister 25:31-46 Judgment Scene		NO SCRIPTURES
MARK	14:3-7 Poor Alway With Us		?
LUKE	3:8-11 Fruits of Repentance 6:38 Give-Returned Abundantly 10:30-35 Good Samaritan 11:41 Give Alms-Such as Have 12:13-21 Rich Fool 14:13-14 Feast-Call Poor 16:19-31 Rich Man-Lazarus 19:8 Zacchaeus 12:33 Sell-Give Alms	Typist get this out of order. [illegible]	?
JOHN	19:26,27 Takes Mother of Jesus		?
ACTS	9:36-39 Dorcas 10:2-4 Cornelius Alms 20:34-35 Pauls Example	2:44-45 Jeru. Chur. "That Believed" 4:32-35 Jerusalem Church 5:1-11 Ananias & Sapphira 6:1-7 Daily Ministration-Disciples 11:27-30 Antioch "Brethren" Judea 24:17 Paul-Brought Alms to Saints	?
ROMANS	12:8,13,20 Exhortations 15:1 Strong-Weak		?
1 COR.	13:3 Feed Poor Without Love 16:15 House of Stephanas	16:1-4 Collection for "Saints"	?
2 COR.		8:1-24 Chur. of Macedonia "Saints"	?
GALATIANS	2:10 Remember-Poor 6:10 Do Good - All Men	9:1-15, 12: Ministering to Saints	?
EPHESIANS	4:28 Work - Have to Give	4:12 Ministry - Work of Church	?
I TIMOTHY	5:4 Show Piety - Home First 5:16 Own Widows 6:18 Rich in Good Works	5:5-10 Widows Indeed 5:16 Widows Indeed	?
HEBREWS	6:10 Ministering Remembered 13:2 Entertain Strangers		?
JAMES	1:27 Pure Religion 2:6 Despise Not the Poor 2:15-16 Say - vs - Give		?
I JOHN	3:17 Failure to Help-No Love 3:18 Love in Deed & Truth		?

TLC

"In those days, when the number of *the disciples* multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the *multitude of the disciples* unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, *brethren,* look ye out among you seven men of honest report... that we may appoint over this business." So, this was *believers,* it was *believers,* it was *disciples,* it was *brethren.*

In Acts 11:29, when the prophet Agabus had predicted the famine or dearth in the land of Judea, then verse 29 says, "Then the disciples, every man according to his ability, determined to *send relief unto the brethren...*"

Now turn with me to 1 Corinthians 16: (Page 6, top of the page) "Now concerning the collection *for the saints,* as I gave order to the churches of Galatia, even so do ye." This will help Brother Highers on Galatians 6:10 in straightening up what the Galatians were commanded. Paul says that he commanded the *Galatians* to take up a collection on the first day of the week *for the poor saints.* "Now concerning the collection for the saints, *as I gave order to the churches of Galatia...*" Now, I don't know when and where he gave the order to the Galatians, but I do know he did because *he said he did,* and he said it in I Corinthians 16:1.

We also see that this liberality was for Jerusalem, verse 3 of that same reading.

In 2 Corinthians 8, look with me at verse 4. "Praying us with much entreaty that we would receive the gift, and

TLC

take upon us *the fellowship of ministering to the saints.*" Thus this was a ministration or service to *the saints.* They were to be the objects of it.

In the 9th chapter at verse 1, "For as touching the ministering to the saints," — now this is what he is writing to them about — "as touching the ministering to the *saints!*" It wasn't touching the ministering to somebody else. Was he touching the ministering to the saints "and all men" or was he discussing the ministering to *the saints?* That's what he said he was talking about.

Now as we come on down, in verse 12, he tells what *purpose* this ministration was to serve. He says, "For the administration of this service not only supplieth —" (1) It "*supplieth the want of the saints,*" but also (2) "*is abundant also by many thanksgiving unto God.*" It was to serve two purposes. What were they? "Not only *supplieth the want of the saints,* but is abundant also by many *thanksgivings unto God.*" Those were the two things to be accomplished by this.

Notice in verse 13 then, "While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal *DISTRIBUTION unto them, and unto all men!*" Notice that the word men here is in italics (and I didn't put it that way; this is a photograph of the Bible). It is that way in your King James translation. It is left out in some translations. This signifies that it was added by the translators for clarity. There is the implication for it. I am not complaining about the addition of it, just explaining it.

It says, "...distribution unto you, and unto all men; and

TLC

by *their prayer* for you, which long after you for the exceeding grace of God in you." Thus, this was to supply the want of the saints. It was to result in *thanksgiving unto God.* This liberal *distribution* was unto them and unto all, and there was to be *prayer* for the senders *by the recipients.*

This word "distribution" is from KOINONIA or fellowship. This was a *fellowship* contribution or ministration. Those receiving it prayed and gave thanks unto God.

Now let's see my chart number 7, please.

KEEP 2 COR. 9:13 IN CONTEXT

1. 1 Cor. 16:1,3	SAINTS	at JERUSALEM	to be assisted.
2. Romans 15:25	SAINTS	at JERUSALEM	ministered to.
3. Romans 15:26	SAINTS	at JERUSALEM	to be helped.
4. Romans 15:31	SAINTS	at JERUSALEM	accept service.

WHO IS IT FOR? WHERE ARE THEY?

1. 2 Cor. 8:4	SAINTS	to be ministered unto.
2. 2 Cor. 9:1	SAINTS	to be ministered unto.
3. 2 Cor. 9:12	SAINTS	wants were supplied.
4. 2 Cor. 9:13	SAINTS	were distributed unto.

DISTRIBUTION { Unto THEM (SAINTS at JERUSALEM) and / Unto ALL (men). i.e., SAINTS.

"All men" can mean "SAINTS" Acts 2:45; 4:35; Heb. 8:11

Let us look ahead, now, and notice the description of Paul's taking this same service unto the brethren. This is from Romans 15:25 and following. He says, "But now I go unto Jerusalem *to minister unto the saints.* For it hath pleased them of Macedonia and Achaia to make a certain contribution *for the poor saints which are at Jerusalem.*" In verse 30, he said, "Now I beseech you, brethren for the Lord Jesus Christ's sake, and for the love of the Spirit,

TLC

that you strive together with me in your prayers to God for me." Notice what he was asking them to pray for! "That I may *be delivered from them that believe not* in Judea; and that *my service* which I have *for Jerusalem* may be *accepted of the saints.*" Now this is what Paul was going to Jerusalem for. He was taking this service, this ministration, this fellowship, this contribution *unto the saints* in Jerusalem.

Who was to receive it? Paul said they were to take it up "for the saints." He said his instruction was "touching the ministration to the saints." He said it would "supply the want of the saints," and result in "prayer" and "thanksgiving unto God." He said this "liberal distribution unto them." Who is the "them?" The "them" is the *saints in Jerusalem.* Those are the particular saints under consideration — That is, in 1 Corinthians 16:1-3, it was the *saints* at *Jerusalem* to be assisted. From Romans 15:25, it was the *saints* at *Jerusalem* to be ministered to. From Romans 15:26, it was the *saints* at *Jerusalem* to be helped. From Romans 15:31, it was the *saints* at *Jerusalem* whom it was to be prayed that they would receive or accept this service. Who was it for? The *saints.* Where were these saints? They were *at Jerusalem.*

Now, in 2 Corinthians 8:4 — *Saints* to be ministered unto. 2 Corinthians 9:1, the *saints* to be ministered unto. 2 Corinthians 9:12, the *saints'* wants were supplied. 2 Corinthians 9:13, the *saints* were distributed unto. Now, the distribution (or fellowship) was unto *them* (unto saints at Jerusalem) and unto *all* (men). What's the all (men)? We pointed out last evening that the definition of the word "all" includes those of a given class or kind under consideration and that the scope of it is to be determined by

TLC

the context. Sometimes "all (men)" can mean saints. In Acts 4:45, in our reading here we see that it did mean saints, because that is who was under consideration in the context. In Acts 4:34, it meant saints or brethren, for they were the ones who were under consideration in the context. In Heb. 8:11, it means saints, for it is those who are in the new covenant of our Lord Jesus Christ.

I believe that takes care of his 2 Corinthians 9:13, and the discussion concerning it.

Let us notice hurriedly some more concerning this matter of *fellowship*. We need to study from Thayer's definition of KOINONEO and KOINONIA on pages 351, 352, and I suppose that most of you can not read the Greek, but he identifies the use of the word fellowship and talks about it being a relationship between those who are in Christ and obtained in walking in the light (of course, the scriptures bear this out).

In Acts 2:42, "They continued steadfastly in . . . *fellowship* (KOINONIA)." In 2 Corinthians 8:4 ". . . take upon us the *fellowship* of the ministering to the saints." Romans 15:26, "It hath pleased them . . . to make a certain contribution (*KOINONIA* — fellowship) for the poor saints which are at Jerusalem." In 2 Corinthians 9:13, "Your liberal distribution (KOINONIA — fellowship) unto them and unto all." In Philippians 1:5; 4:15, we note here that Paul spoke concerning their "fellowship" unto him in the gospel (in verse 5). In 4:15, ". . . no church *communicated* (KOINONEO) with me as concerning giving and receiving, but ye only."

We conclude, therefore, that there is *fellowship* in the

TLC

common fund of the saints — fellowship in making the contribution, fellowship in ministering to the saints, fellowship in the distribution of it, and there is fellowship in giving and receiving — between the giver and the receiver. *Is the church to extend fellowship to or have fellowship with unbelievers?* I argue on the basis of this that the *church is to have fellowship with those in Christ* — that this fellowship comes of *walking in the light* and of serving one another and being concerned for one another and holding in common and assisting and rendering relief one unto another. Certainly a non-saint can assist a saint, or a saint can assist a non-saint; but *different words* are used in the New Testament to describe the relationship existent then, and when it concerns a relationship between brethren in Christ it uses the word that we are talking about here.

Now, what about the "all" in 2 Corinthians 9:13?

It may indicate: "All of a certain definite whole." It may indicate: "All of a certain definite totality or sum of things, the context showing what things are meant." (This is by Thayer on pages 492 and 493 under the words PAS, PANTA, PANTOS, PANTES, and PANTAS which is the word used here (2 Corinthians 9:13). Whether it is "all" or the implication is "all men" or "all things" is the difference in the words that are under consideration).

In Matthew 21:26, "...for *all* (PANTAS) hold John as a prophet." Did this mean all men everywhere? Certainly not. It was actually a hyperbole, a figure of speech, meaning that many in the region where they were held John as a prophet.

In Matthew 22:27, "Last of *all* the woman died also."

TLC

We introduced that last night. It only meant seven husbands she had had.

Mark 6:39, "He commanded them to make *all* (PANTAS) sit down by companies." This was the 5000 men who were fed on this occasion.

Hebrews 8:11, we have already introduced from the chart. "...*All* shall know me from the least to the greatest." This is talking about Christians, those in the new covenant of Jesus Christ. By the context, it is necessarily implied.

There are several other passages here that bear out the same idea — that the *meaning of the word "all" is limited by the context.*

FOURTH NIGHT
HIGHERS' FIRST NEGATIVE

Gentlemen Moderators, Ladies and Gentlemen,
Brother Bingham:

I am indeed happy to be before you for a further denial of the proposition that has been affirmed in your hearing. Remember now that the proposition says that the scriptures teach that churches of Christ in benevolence may relieve saints *only.* The reason I want to emphasize that is, I think you might not have gotten the idea of what the proposition was from the speech to which you have just listened. Brother Bingham has stayed strangely away from his proposition. He did so last night and, of course, he is doing it again tonight. But we are not going to permit that, nor are we going to permit him to forget the admission that he made in his second address last night. I intend to keep

TLC

these things before you and before him in order that all of us may see the matters that he has set out, and how that he has surrendered the ground of his proposition.

His affirmative should not have been as it was, merely trying to show that saints were helped. There is not any question about whether saints were helped. He has given us a number of passages here in the mimeographed material that he has handed out in the audience, to suggest that the "brethren" have been relieved, and that "saints" have been helped, and that the "disciples" have been helped at various times. Brother Bingham, that is not the point at issue in this discussion at all. The point that is in your proposition is that it is saints *only*, and that is exactly the same kind of proposition that a denominational preacher would have if he were affirming that salvation were by *faith only*.

You know as well as I do that if he got up before the audience, as many of them do, and he gave us those verses to indicate that one is saved by faith, we would say that is not sufficient. Brother Bingham, it is not sufficient on this proposition either. I have had Baptist preachers in debate to give Rom. 5:1, John 3:16, John 5:24, and other verses to say we are justified by faith. They think that proves it when they say that we are justified by faith. We point out to them that it is not enough to say that we are justified by faith, when it is their position that we are justified by faith *only*. Brother Bingham has done identically the same thing tonight when he has come before us and said in his proposition that the church can relieve *saints only;* but in his affirmation and in that which he has set out as proof he has not given saints *only*, but he has only shown where that we are authorized to help *saints*. We are authorized

TLC

to help brethren, we are authorized to help disciples. Brother Bingham, there is not any issue on that point. You never have gotten to the proposition yet, and we are going to insist that you do so! I will show very clearly in regard to the passages he gave that they (saints) are not all under consideration on this matter.

Before I go any further I want to refer to the things that Brother Bingham said last night. I notice that he did not refer to that tonight. He did not say tonight what he said last night. But last night in his last address before us he concluded his speech (after I had asked him the question whether or not the church could help destitute, fatherless, orphan children if they were not old enough to be members of the church), and here is the statement that he made as I took it directly from the tape. He said, "But if they were left destitute, I'd let money be taken out of the church treasury before I'd let them starve." Do you remember making that statement, Brother Bingham? I did not think you would forget, but I notice you did not say anything more about it tonight. The fact of the matter is, my friends, he surrendered the entirety of his proposition. And I want to make it abundantly clear that the proposition he is affirming is one that has been affirmed by others of his persuasion to say that the church cannot help *a child* unless that child is old enough to be a member of the church.

In the Simpson-Britnell debate Brother Britnell, who takes the same position he does in defending the idea of saints only, said that he had *reluctantly* in the past gone along with the idea that the church could help orphans. He mentions the word "orphans" there and he was saying in that debate that he does not believe they can help orphans now.

TLC

I have all of these quotations here and can produce them if they are questioned. Brother Charles Holt in the debate at Florence, Alabama, with Brother G. K. Wallace, said that he challenged Brother Wallace to find in the Bible where the church could help *children*. He said the church cannot help anybody but saints, and that shows that it has been the general position of these brethren when they say "saints only" that they mean to *exclude even orphan children*. Brother Grider has said that the Bible nowhere authorizes the church to take money out of its treasury for children.

Brother Bingham comes along and affirms the same proposition that has been affirmed by these brethren, except that *he* says, "I mean to *include* children in my proposition." He believes that children are included. And in what way are they included? He said, "They are included because children are saints." Now, Brother Bingham, I spent a good deal of my address last night showing why that children are not saints. In fact, that was one of the main points set out last night. Why did you not deal with that tonight? He did not have a thing in the world to say about whether or not a child is a saint. I pointed out last night that a child is not a saint anymore than a child is a Christian because a Christian is one who has been baptized for the remission of his sins and has been added to the church. A child does not have sins; therefore, a child is not a Christian. I said that a child is "safe" in the sight of God, but not a Christian; and, for the same reason, a child is not a saint. Brother Bingham, we want you to deal with this matter that you set out that children are saints.

In that connection, I have some questions that I have already handed him before his first speech tonight. He did

TLC

not see fit to deal with them in his first speech, but I trust he will in the next. Of course, he was not obligated in the first speech, but I gave them to him early as a matter of courtesy.

1. Do you believe that all unaccountable children are saints?

2. According to your definition of saints, would you say there are saints who are members of the Methodist Church? Let us get his argument in mind, friends. Last night he said that little children are saints, but in the Methodist Church there is infant baptism and infant membership. Since all little babies are saints, according to the position that he set out, and since some little babies have been taken into membership in the Methodist Church, I am raising the question, Brother Bingham, are there any saints who are members of the Methodist Church? Are there any saints who are members of the Presbyterian Church? Are there any saints (help him there, brethren) who are members of the Catholic Church? If he stays with his definition on who a saint is, he is going to have saints in the Catholic Church, members of the Catholic Church, as sure as you are born.

3. Since you said children were saints, according to I Cor. 7:14, and that is the verse he used where it is said the children are "holy." I am going to point this out in numerous connections, words do not always have the same meaning. He said the word there is the same word that is translated saints. Yes, but it is not translated "saints" there, Brother Bingham. But now, since you have said children were saints according to I Cor. 7:14, is the unbelieving husband also a saint since the same word is also

TLC

applied to him? That verse says that the unbelieving husband is "sanctified" by the wife. That is the same word that says that the children are "holy." Since he said that word applied to the child, and if the child were a saint, what about an unbeliever, Brother Bingham? Can he be a saint too? You have the same word in reference to him that you have in reference to the child. Now he is in a dilemma on that from which he will never extricate himself.

4. Since your proposition states that the church may relieve saints only, and you included children in your definition of saints, does that not mean that the church could help any needy child in the world?

According to Brother Bingham, every child who has not yet reached the age of accountability is a saint because he said the child is holy and, therefore, it is a saint. That means that the children in Catholic homes and even those that have been sprinkled into the Catholic Church; that means those that are in heathen lands and pagan lands, wherever they may be. Notice I am not saying that they are not safe. I do not believe that children are lost, but neither do I believe that they are saints. They are in a *safe* state. I no more believe that they are saints than I believe that they are Christians, and for the same reason. That would imply that they *had* been in a lost state and they *are* in a saved state. But that would mean, according to his contention, and the proposition as he has defined it, that every child in all the world is a saint. Therefore, since the church can help saints only, would that not be *general benevolence?*

5. Please indicate the *kind* of action authorized by the

TLC

following passages, whether individual only, church only, or both: II John 9-10; Eph. 5:19; I Cor. 11:28; I Cor. 16: 1-2; Gal. 6:10; and James 1:27. We will be interested to hear what he has to say in regard to those passages.

He handed me a number of questions, and I will get to them at this time.

1. "If you saw a mailbox with the name John Doe on it, to whom would you think it belonged?" Well, I might think it belonged to John Doe just as he made a mistake along that line last night, but that is not necessarily true. A man might live in an apartment house and have his name on the box, and it might not belong to him. One may jump to the conclusion sometimes and be mistaken about it. If I saw a building out there that had the name *Church of Christ* in front of it, I might assume that it belonged to them; but it might not. It might belong to someone else and still have the name in front of it.

2. "On what day of the week did the New Testament churches take up a collection?" I believe on the first day of the week. "Would it be wrong for the church to take up a collection on any other day?" I do not know of any authority for another day for the congregational treasury.

3. "Is it scriptural to use the church treasury to pay the preacher's salary?" Yes. "Cite the scripture." Brother Bingham, I believe that I Cor. 16:1-2 and II Cor. 11:8 will authorize it. That is not the problem. I asked him this question and he gave me II Cor. 11:8 and Phil. 4:15. I asked him by what authority he took the preacher's salary out of the *first day of the week contribution.* I am not denying these passages authorize it. That is not the problem.

TLC

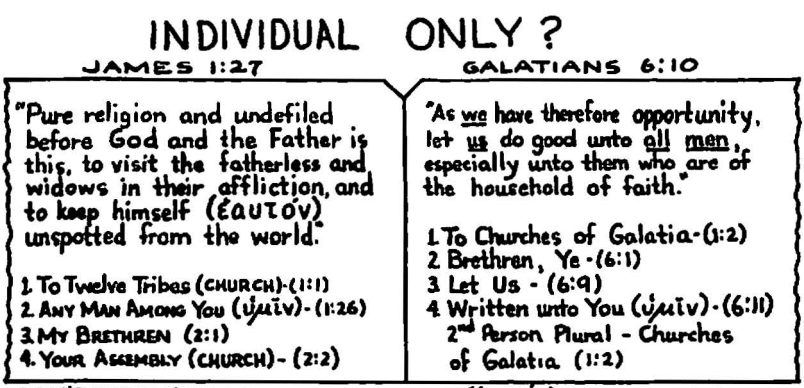
What I am saying is that by *his* reasoning it would not do so because when he comes to I Cor. 16:1 where it says, concerning the collection "for the saints," he says this collection is for the saints, that means it is for the *saints only*. He said last night, "Not only that, but it is not even for all the saints." He said, "It is only for the *poor saints*." I said then, where do you get the preacher's salary? Do not get up here and act as though I said it was not authorized. I believe that passage has some general authorization in it. But he is the man who has tried to take the word "saints" and make it an "only" proposition and say that is the "only" place where the money may be spent, and he has made that argument tonight. Then he turns right around and gets the preacher's salary out of it, but you cannot take money out of it for what II Cor. 9:13 calls "all men."

4. "In James 1:27 and Gal. 6:10, can the Christian perform these duties individually, or must they be fulfilled through the church?" Brother Bingham, I believe they are just like I Cor. 11:28 in which it is said, "Let a man examine *himself* and so let *him* eat." That is the Lord's supper, and I presented that last night. Why did you not mention that? I presented this entire chart last night and you have not dealt with the matters that I presented on it.

5. "Can James 1:27 and Gal. 6:10 be practiced in the assembly?" I believe they may be fulfilled through the contribution that is taken in the assembly.

6. "In James 1:1, do the twelve tribes scattered abroad refer to one congregation, twelve congregations, the universal church, or the Jewish Christians throughout the world?" I certainly believe that it refers to spiritual Israel

TLC



and, therefore, the church. How specifically it may be applied, there is difference even among Bible scholars.

7. "Is the word 'all' in II Cor. 9:13 entirely unrestricted in its meaning?" I never have said that it was. But I have said this: that when it says in that passage, unto "them" (meaning the saints) AND unto "all," that the "all" necessarily includes more than the "them." There is not a way in the world to get around that conclusion.

8. "Is KOINONIA (and that is a Greek word translated in several different ways in the New Testament) is KOINONIA ever used in the New Testament to indicate an approved relationship between the church and the world, saint and sinner? If so, where?" I pointed out last night that in Phil. 4:15 it refers both to *giving* and *receiving*. In Gal. 6:6 it is that same word exactly that is used when it

TLC

says, "Let him," and he does not say just saints that are taught, but he says, "Let *him* that is taught communicate unto him that teacheth in every good thing." Therefore, we have the teacher being communicated unto (and that is the same word) by the one that is taught. It is the same word that he asked about here.

KOINONIA, furthermore, has more than one meaning. He tried to imply that since that is the word used in II Cor. 9:13 where it talks about their "distribution" (that is the word KOINONIA), that therefore the church could not give to a non-saint because it would imply fellowship. Why, Brother Bingham, the word KOINONIA is just like the word HAGIOS that you pointed out that means "holy," and is sometimes translated "saints." That word does not always mean the same thing. For example, the word that is translated saint in the New Testament is also the word that is translated "holy" in reference to the Holy Spirit. It has different meanings according to its context. This word KOINONIA is sometimes translated "contribution." Sometimes it is translated "fellowship." Sometimes it is translated "to communicate." Sometimes it is translated "distribution." It is the same Greek word in every case, but it does not always mean the same thing. If Brother Bingham thinks it is a matter of fellowship in every case in the sense in which we ordinarily talk about fellowshiping those with whom we are in harmony in the Lord, if he thinks that is the meaning of the word every time it occurs, then he believes that whenever you make a contribution to a man that you fellowship that man. I do not believe that is what the word fellowship means in every case, but KOINONIA may be used in that sense, as well as in the sense of fellowship.

TLC

I will have more to say about that in a moment, as we get to it.

I want to take up now some of the things that he said in his first speech. He said, "Brother Highers implies that the differences between us are not great enough to cause division." Now, I have not implied anything of the sort. He misunderstood what I said. I did not say the differences between us are so slight that they should not cause division. What I said was, after he made his speech, did he say anything that was substantial enough to cause division? That is what I said. My point was that even though these brethren have caused division, and I pointed out that they say they are the only true New Testament church of Christ in Corinth, Mississippi, the point I raised was: Had he said enough here last night to justify that conclusion and to say that all the rest of the churches were apostate and digressive? That is the position they occupy. I have an idea that maybe even some of you brethren that have been worshiping over there with him did not know that is the position. Even though I believe they have made it adequately clear, some might not have understood that they take the position that they are the only true church of Christ in Corinth. What I said last night was not that these issues are not so great that they should divide us. What I said was that I did not believe Brother Bingham had been able to present enough from God's word, that he had not given enough authority and enough foundation for the kind of division that is being wrought by that doctrine. I cannot see how anybody who has heard these discussions could conscientiously go back over there while this kind of thing is being taught and worship with these people and support with his presence and with his financial ability the idea

TLC

that they are the only true church of Christ in Corinth, based on nothing more than we have heard in this debate!

He said he was accused, that he had made it a test of fellowship when he said it was really Jerusalem that made it a test of fellowship. No, that is not true. It is not a test of fellowship whether Brother Bingham agrees with us or not that the church can give to an orphan home. If Brother Bingham and these other brethren decide to do it in some other way, we do not object to that. But what has made it a test of fellowship is when these brethren have said, "If you do it that way, you are no longer a church of the Lord, and we have now become the only sound church in Corinth." They write in their bulletin about people that have to come out of Savannah, Tennessee, over here to worship with them because there is not a "sound" church in Savannah. They talk about these churches being apostate and digressive as if they have gone off into the world in recent years, when I pointed out that even back through the years when Brother Bingham was baptized there, the Foote Street church has contributed to these homes. No, that is what made it a test of fellowship, and that is what it is that is dividing us. It is the attitude that says, "We are IT and we are the only ones that are IT, and unless you agree with us on these issues you cease to be a church of Christ." I have a statement from his bulletin where he refers to us as the "new denomination." The new denomination! That is the attitude they maintain toward us, and it will not suffice to say that we are the ones that have thereby made it a test of fellowship.

He said that he was called on to lead in prayer and that he could not lead in prayer now. I wonder if we went over

TLC

to their meeting whether they would recognize us, call on us to lead in prayer, recognize us as brethren when he has already said that we are not even sound. We are "liberal," he has referred to us in that way. I would not call on a man to lead in prayer if he came over where I preached and said it was not a New Testament church and not sound in the faith. I do not blame the brethren there at all. He said they said they could not have fellowship with the anti views; well, hardly so, when the anti views will brand every one of them as apostates. Not anything strange or unusual about that.

Then he said I had repudiated the brethren around here because I said that I did not believe that whatever the individual did, the church did. I do not believe there is a brother here that takes that view. He said that is the local argument, but he did not give any authority for that, at least as generically as he states it.

He accused me of believing in general benevolence. I have already shown that he is the man who believes in general benevolence.

He worries again about the fact that he says we provided facilities for children to be taught. Brother Bingham, I wonder, would you permit the facilities of the church to be used for a wedding? That is not a religious service, but one in which secular songs might be sung. Tell the people about that, Brother Bingham; let us get the matter out into the open.

He had a chart up here that I will not even ask for, because it does not have any merit, about confusion among the opposition. He said he pointed out how we are disagreed

TLC

among ourselves. Yes, Brother Bingham, but I was talking about the issues we are debating. Oh, he said, they are disagreed among themselves too, and he pointed out a number of things that do not relate to the proposition. I am talking about how he and his brethren are divided over the *very matter we are discussing.*

By the way, have you noticed how many of these preachers of his persuasion have been sitting up here at the front every night, until tonight? (Laughter). Brother Bingham, they have deserted the ship. (Laughter). The reason is he set out a position here last night that I feel confident they do not occupy. He presented an untenable position that he cannot defend and will not defend and, in fact, surrendered the entirety of his proposition and that for which every one of them stands and has stood in this controversy. Yes, brethren disagree on many things. You could have added to that list. They disagree on whether women have to wear a hat in the services. Do they not, Brother Sutton? Yes. Brother Sutton disagrees with some of them on that. He and Brother Bingham may disagree on it. (Laughter). There are a lot of things up here like that, but I am talking about what we are debating. You took a position contrary to what those who support you over here even believe.

Again he tries to get me into the position of saying the church cannot help anybody but saints because I said I would not do anything to advance false doctrine. He is not going to back me down on that one inch. I believe that just as I did the first night when he asked that question. He can bring it up every time he wants to and I will come right back and re-affirm it. I will say it just as I did then, neither the church nor the individual can give *in such a way* that might advance false teaching.

TLC

What about little children that are *from* those homes? I asked him the other night. I said, "Is it just members of the church whose children are saints? What about Catholic children, are they saints?" He did not deal with that, but I presume he would think they were since presumably they are likewise holy, unless they were born hereditarily totally depraved.

He said again it is "saints only" just as it is "sing only." I pointed out that the Bible authorizes nothing but singing, but the word of God indicates we can do *more* than help the saints because it says "unto all men."

He did not deal with this chart, and "unto all" over here in II Cor. 9:13. He talks about the saints at Jerusalem and he gives the passages where they are referred to, but when he gets down to the verse under consideration in II Cor. 9:13, he has here (on his chart) that "saints" were contributed unto. The rest of that verse says, unto them "AND unto all men." He has that down here (pointing to chart), distribution unto them, saints at Jerusalem, and unto all men. He put that (men) in parentheses and put out here, that is "saints." I want to show you something. He came across that a minute ago in the reference. He said, "That word 'men' is in italics, and that is not in the original." So, what did he do? Why, he put "saints" out here. Is *that* in there? (Laughter). Where can you find that, Brother Bingham? "I can take 'men' out," he said. Yes, the translators put it in. But he said, "I'll take it out." What did *he* put in? He put in "saints."

Look at Heb. 2:9. Heb. 2:9 says Jesus tasted death for *every man*. The word "man" is in italics there, and it is a form of the same word. Does that mean he tasted death

TLC

for the saints *only?* If you believe that is right, we will turn you over to the Hardshells. (Laughter). That is their belief about it. They believe that when it says every man in Heb. 2:9, it is talking about Christians only, or the elect only, but it has the same italicized word, based on the same idea over there in that passage.

Let me give you something on II Cor. 9:13. In Acts 5:11, it is said, "Great fear came upon all the church and *upon as many* (and the Greek expression there is EPI PANTAS) as heard these things." Notice, the church and upon some *in addition* to the church.

In I Thess. 3:12, "Abound in love one toward another and *toward all men* (EIS PANTAS)." Here he has toward one another, that is the church, *and someone else,* toward all men.

In I Thess. 5:15, "But ever follow that which is good, both among yourselves, and *to all men* (EIS PANTAS)." There it is, among yourselves, and some *in addition;* to all men.

In Gal. 6:10, "Let us do good *unto all men* (PROS PANTAS), especially unto them who are of the household of faith." Some *in addition to* the saints.

In II Cor. 9:13, "For your liberal distribution unto them (and the antecedent of that is the saints), and *unto all men* (and that is EIS PANTAS)." So we have the same kind of construction in every case, and every time it is the saints, AND someone else. Now, take up these verses and deal with them.

He gave some verses over here, I notice, in his mimeographed material. He talked about examples of "all." I

TLC

want to show you this just very briefly. He gives Matt. 21:26, Matt. 22:27, Mark 6:39, and Heb. 8:11. Then he referred to several other verses and said the word PANTAS, or *all,* is used, and he said it does not always refer to every man, sometimes the word "all" might refer to the saints. I am not denying any of that. That does not establish his proposition in any wise, but here is the point I would like to bring out. *There is not a verse he has given here that is parallel to II Cor.* 9:13. These verses merely say "all" of some class, or somebody, but in II Cor. 9:13 you have the saints mentioned, then you have the word "AND," and then you have PANTAS. In every passage that I gave it is a parallel in that regard, in Acts 5:11, I Thess. 3:12, I Thess. 5:15, Gal. 6:10, and II Cor. 9:13. In every one of those it refers to the saints or the church and then says "AND," and uses the word PANTAS, or *all.* You deal with the ones that are parallel to it and see where you come up. There is a lot of difference in that and in the passages that he has given with the word "all."

I want to deal with the passages where he began in his mimeographed material. Notice this quite rapidly. On Acts 2 he says "all that believed." Brother Bingham, you said last night that children were saints, do children believe? He is using "believe" here synonymously with saints. Tell us whether or not children believe, the babies. Let us put it that way. Little children, do they believe? You are using it synonymously with saints, and you have only one more speech.

Before this audience right now there are two things that I want to set out that I want you to deal with. One thing I definitely want him to deal with is whether or not children are saints because in I Cor. 6:11, as I gave it last night,

TLC

the saints are those who have been *washed.* The washing is baptism and, therefore, unless he has infant membership in the church, children are not saints. In Eph. 5:25 we read how the Lord has sanctified it, that is, the church, by the washing of water by the word. How were they sanctified? By the washing of water by the word. I want you to deal with that, whether children are saints, and, secondly, come back and tell us a little more about your statement last night that you would let the church take the money out of the treasury for needy, orphan, destitute children who are not old enough to be members of the church before you would let them starve. Let us hear a little more about that as well.

All right, Acts 2, those that believed; Acts 4, those that believe; Acts 6, the disciples. A disciple is a learner. Brother Bingham, since you said that saints are meant to include children, are children learners? You see right here, friends, that he is using "saint" synonymously with the "disciple" and the "believer." Yet he says the saint includes the child. What about a believer? What about a disciple? Tell us about that. Then over in Acts 6, the disciples; Acts 11, the brethren; and I Cor. 16, the saints; II Cor. 8, the saints; and the poor saints at Jerusalem in Romans 15. Again I emphasize the fact that in not a one of these do we read saints only. This is perfectly parallel to a Baptist preacher who turns to all the verses and reads about faith, here is what faith does. But not any of them say *faith only.* And not one of these says that we may help just saints *only.* He will have to go further than that; he has not dealt with what I said in Gal. 6:10.

Then in the passage he has in his mimeographed material,

TLC

II Cor. 9:13, your liberal distribution unto them "AND unto all men." Notice that. He pointed out how "men" there is in italics, but *he* supplied the word "saints." Well, "them" refers to saints, Brother Bingham. Why would he have to say "to them (saints)," and then "unto *all saints*"? He has saints involved in the word "them," he already has that. You would make him very redundant about it. When he says the word "men" is in italics and thus not in the text, remember it is the same way in Heb. 2:9, and exactly the same word under consideration.

Then his word fellowship. He said if the church gives to an unbeliever, that would mean the church had fellowship with him because it is the word KOINONIA. But KOINONIA is also translated "contribution." Now, Brother Bingham, if giving a contribution to one implies fellowship, does the *individual* have fellowship with the unbeliever? Are you listening? Does the individual have fellowship with the unbeliever when *he* gives to him? Tell us about that.

FOURTH NIGHT

BINGHAM'S SECOND AFFIRMATIVE

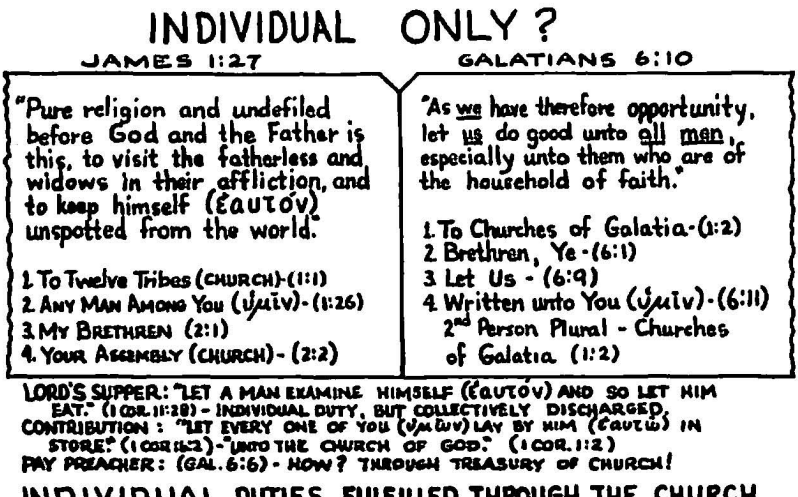
Brethren Moderators, Brother Highers,
Ladies and Gentlemen:

I am happy to appear before you again this evening for this which shall be my last speech of this discussion. I do not mean to imply by that that I am glad it is my last speech, but I mean simply that I am happy to be here. I think discussions of this kind are good. I think that much good can be derived from our studying the word of God together. Let me say again, then, as I do appear before

TLC

you for the last time, that I genuinely appreciate this opportunity. I appreciate the brethren at Jerusalem being concerned enough to invite Brother Highers to come, and the church here, as I said before, for providing the place for us to meet.

Let me begin by answering some of the things to which Brother Highers has referred in his speech and before. Let me deal with his chart here. I would not want to miss that. I dealt with it somewhat last evening but I will give it another going over for him.



Notice his chart has James 1:27 on one side and Galatians 6:10 on the other side.

Now, by the very nature of our proposition and the arguments set forth, I have had the burden of proving that the

TLC

church is obligated in benevolence from its treasury to saints only. I pointed out in my discussion that this is negative in nature, that it is parallel to one's affirming that in musical praise unto God one may engage in singing only, and of course, the only thing that one can do in regard to it — he can not find a passage that *says* "sing only" in so many words — the only thing he can possibly do is find the authority for singing and every passage in the New Testament that mentions musical praise unto God in worship and then affirm that this is the entirety of it, and by exclusive nature then that in as much as another kind of music is not authorized, he has sustained his proposition, unless the opponent can produce a passage that says one may play or engage in music of a general type. So this is the nature of the proof with which we have to deal, and my opponent has come up with *very few* passages of scripture that *he thinks* will justify the church from its treasury assisting other than saints. James 1:27; Galatians 6:10, and 2 Cor. 9:13, are the three passages on which he stakes his claim and pitches his tent. We have been dealing with them and are happy to continue to deal with them.

James 1:27 says, "Pure religion and undefiled before God and the father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." My opponent points out that this is addressed to the "twelve tribes" and parenthetically he puts "the church," but he forgot to say that it is the twelve tribes *of the dispersion* or *scattered abroad* so they are not the local church in any given place but it is the "twelve tribes scattered abroad." We asked him the question: "Is it the local church? Is it twelve churches? Is it the universal church? Is it Jewish Christians?" and he pointed out in

TLC

his reply to it that it has to do with all of those who are the Israel of God. Then it can not be referring to a local congregation and its functions or activities.

He has here (referring to chart) that "any man among *you*" and he makes a great deal of stress and play on this second person plural pronoun "you." Let us notice that as individuals those who compose the twelve tribes of Israel, or those who compose any group of individuals, are plural! Now, does Brother Highers think that this second person pronoun here is talking about congregations or is it talking about individuals, members, saints? We might just notice a parallel passage. In I Corinthians 5:5, the apostle Paul said that it is "commonly reported that there is fornication among *you.*" He is talking about the church in Corinth or among the brethren or saints in Corinth. He says, "It is reported commonly that there is fornication *among you.*" — a parallel construction. I wonder if then brother Highers thinks that this is talking about *church activity* because it is among the saints! I wonder if he even thinks that it was being practiced by *all* of the brethren. No, in this passage as he has introduced here he is talking about *a man* among you, and in I Corinthians 5, this is talking about the guilt of *a man* among the brethren. No, this wasn't *congregational activity*, was it, Brother Highers? I do not believe that this sin took place in the assembly of the saints. It would just be hard to imagine that it did.

He forgot one, I believe. You know, he created a good little chuckle last night because inadvertently I had left off a passage of scripture off of my chart over here, but in listing these things from which he bases his argument, he overlooked this "himself" up here didn't he? That *himself*

TLC

is the same one that keeps himself unspotted from the world, and that is the same one that visits the fatherless and widows in their affliction.

Then he goes down to chapter two and talks about anyone coming into your "synagogue" (That's the American Standard translation of it.) — coming into your assembly (the King James says). The word is translated "synagogue" in the American Standard translation. It means a *place* of meeting and certainly isn't talking about just a given local congregation or assembly. Another thing that we ought to notice is that there is a *change* of subject matter between the first and second chapters. The second chapter, brother Highers, is talking about respect of persons, and he is forbidding respect of persons among whomever may come into your synagogue or place of assembly. And it is instruction actually to the individual not to exercise respect of persons to those who come into the assembly.

Now with regard to Galatians 6:10, we have dealt thoroughly with that last evening with a chart that he *forgot* to say anything about! He saw it and mentioned it and *was going to get to it*, but I don't remember him getting to it. Remember the little chart where we had whether it is *churches?* or *individuals?*

"As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith." "As we (*churches*) have opportunity, let us (*churches*) do good unto all men, especially unto those who are of the household of faith." Or is it, "As we (individuals)?" We can get a lot of help in this by finding out whether Paul was a *church* or an *individual.* Remember, we emphasized that. Now, was Paul saying, "As we

TLC

W H I C H I S I T ?

Gal. 6:10

ERROR - "LET US (CHURCHES) DO GOOD UNTO ALL MEN."

WAS PAUL A CHURCH?

TRUTH - "LET US (INDIVIDUALS) DO GOOD UNTO ALL MEN."

PAUL WAS AN INDIVIDUAL.

(churches — I am one church and you are the others)" — or was he saying, "As we (individuals — I am one individual and you are other individuals) ?" This is the measure of the instruction here. It is addressed to the churches of Galatia and to the *brethren* of Galatia — To the church or the saints *distributively.* "Let *us.*" Remember that we will reap according as we sow, etc. are under consideration in this passage. Galatians 6:9 "Let us not grow weary in well doing." This is referring — and I pointed this out last night and Brother Highers *forgot* to mention it. I pointed out that he is talking about the matter of sowing and reaping — that a man will reap as he sows, and that "He that soweth to the flesh will reap to the flesh and (that) he that soweth to the spirit..." That's not talking about churches. This *he* doesn't refer to a church, does it? And so, this is a continuation of the *same* thought, addressing these brethren.

Let us look on down on the chart. (Highers' chart).

He parallels this to the Lord's supper. "Unto the *church*

TLC

of God . . ." I Cor. 11:2. Then he says, "Let a *man* examine *himself* and so let *him* eat." All right, we have no disagreement here — that in an individual's preparation and in his mental state regarding the Lord's supper he has personal and individual responsibility. But he says, "Since this is done *in the assembly,* this other could be too." Then he talked about the contribution, "Let *everyone of you* lay by *him* in store." I Cor. 16:2. He says, "This is *individual duty* but discharged *collectively.*"

Let me ask you one question, Brother Highers. How do you know that this is discharged collectively? You say, "This is individual duty discharged collectively." *How do you know* it is discharged collectively? I will tell you how you know. *Because the scriptures say it! How do you know* that the individual duty relative to the Lord's supper is *discharged collectively?* Because the scriptures say it! That is how I know it, and that is how we can agree on that.

Now, how do you know that Galatians 6:10 and James 1:27 are individual duties but discharged collectively? Is that because the scriptures say it somewhere? Would you give us the passage? Now you know the other because the scriptures say it! You don't know this, because *the scriptures don't say it!* And you are assuming and asserting that this is an individual duty that is discharged collectively — but the *scriptures didn't say it.* Did they?

See? His cases are not parallel and his chart goes down.

He talked about paying the preacher, Galatians 6:6. How? He says, "The individual does it and discharges it through the church." How do you know that, Brother

TLC

Highers? Now, I know that it is scriptural for the church to take money from its treasury and pay wages to preachers, and you do too, because you have given us the two passages tonight, and the same two that I would use, 2 Cor. 11:8; and Phillipians 4:15,16. Therefore we know that it is all right for the church to do that; it is all right for the individual to do it. But do you know that Galatians 6:6 is performed *through* laying it by in store and then the church giving it to him? That is talking about face to face sharing, giving and receiving — that is the way it sounds. Look at it. "Let *him* that is taught in the word communicate unto *him* that teacheth in all good things." So it's "him" to "him," not him to the church and the church to him! It's him to him! That's what it says, isn't it? Isn't that the way that verse reads? "Him" to "him," instead of "him to the church and the church to him?" See? We've got something in there that *the Lord didn't put.* There is his trouble. Then he asks, "Could this man be an unbeliever?" You said, this is addressed to the churches of Galatia! You said that this is not only saints, not only brethren but you're trying to get collectivity in it. I am going to go along with you that this is addressed to the church and that these people who "communicate" and have fellowship — You haven't found a passage yet where people (saints and sinners) have fellowship one with another (KOINONIA). Oh, you can find giving. I might give to a man who is not a member of the church, and a man who is not a member of the church may give to me, but fellowship (KOINONIA) comes in "walking in the light as he is in the light we have fellowship one with another." I John 1:7. Did you know that? Two people can not have fellowship unless both of them are walking in the light. He has

TLC

the church trying to have fellowship with unbelievers! No, this doesn't prove it.

Brother Highers, I believe if I were you I would be careful with this chart. You know if you are not careful you are going to get something in the church that you said could not be in there! Do you know that you said, "This is like the Lord's supper. It is parallel to it. The Lord's supper is individual *done* in the assembly," you said, and "It's like contribution. That's individual done in the assembly." And now you say this is individual done in the assembly. You are going to get *home work in the church* in spite of all you can do! And you've been telling us the first two nights that the *church* can't do it because it's *home* work. He said, "It has to be the home. It can not be the church." He said, "I'm affirming an all-sufficient home and an all-sufficient church and you have to have a separate organization." (Not a separate organization from the home. He denies that there is another organization between the home and the church, but he says that the church can not relieve anybody except *through the home!*) I asked him about the relief in I Timothy 5:16. What organization is authorized to relieve? He said, "*The church through the home.*" That is what he said. That's how he answered it. He just reads some things in there that are not there. Read it again. Just like he did in Galatians 6:6, "Let *him* communicate to *him* . . ." He said, "Him through the church to him!" Where that (I Timothy 5:16) says, "Let the *church* relieve them." He said "the church through the home." He just read that home in there. But he does it because he says, "The church can't do it. The home has to do it. The church can only support the home!"

I believe the church can support the individual, and I

TLC

believe the individual can support the preachers, or the church can support the preacher — just either one.

Now Brother Highers, have you got *home* work here (pointing to chart)? He says, "This can be done in the assembly!" He has argued with us for two nights that it *can not* be that way. I believe we can see his inconsistency there.

He made a lot of fuss about this matter of sanctification. He had a limited concept of who can be sanctified. He told us that this means one who has been washed and he has to have been *lost.* I believe he used that exact word, at least I know he used that idea — that a person had to have been *lost* and had to be *saved.* He has to have been washed in baptism to wash away his sins in order to be sanctified. "Such were some of you: but ye are washed, but ye are sanctified." He said, "Now Brother Bingham, don't you know that these people have to have been lost." He said, "I say babies are safe, but I say they have not been saved and so they are not sanctified!"

Do you really believe that nobody could be sanctified until after he had been lost? Do you think that? Brother Highers, would you turn over and read John 17:19? Here is a verse that says, "And for their sakes *I sanctify myself,* that they also might be sanctified through the truth." Jesus said, "I sanctify myself." Had Jesus been lost before he could be sanctified? I wonder if he had? (Laughter) Now he thinks a person has to have been lost before he can be sanctified. There is a similar verse in John 10:36, "Say ye of him, whom the father hath sanctified, and sent into the world, Thou blasphemest..." Jesus said, do you say of the one that the Father sanctified and sent into the world

TLC

that he blasphemes? Somebody is informing Brother Highers wrong there. He failed to look at all the passages.

Usually those who are saints have reference to those who have been baptized into Christ. Those who have been separated from the world are saints, but a person does not have to have been lost before he can be a saint. I know he doesn't because I don't believe Jesus was ever lost and He was sanctified.

So he wants me to talk some more about these children. I *defined my proposition* as representing those who are holy and he said the word saint means holy. I don't see what we are in disagreement about, because he said that children are holy.

Didn't you? (looking at Highers) Didn't you say that children are holy? Isn't that one, and a primary meaning of the word saint? That is the way I defined my proposition, as exclusive of those of the world or sinners. It refers to the holy ones.

Now I want to take a look at the questions he asked:

1. "Do you believe that all unaccountable children are saints?"

In the sense that they are holy ones. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," said Jesus in Matthew 19:14. So they are holy. They are safe.

2. "According to your definition of saint, would you say there are saints who are members of the Methodist Church, Presbyterian Church, and the Catholic Church?"

That is some trickery and sophistry isn't it? I will

TLC

answer this by asking him one. Brother Highers, you say that the children are safe and innocent, that they are in the favor of God. Would you say there are safe, innocent, people who are in the favor of God, who are members of the Methodist Church, the Presbyterian Church, and the Catholic Church? I think when you answer yours, you will have answered mine and we will stand pretty close together. Don't you? Now don't say I didn't answer it. (loud laughter from the audience) I am just waiting for you to tell me . . . (drowned out by laughter). That is legitimate. When a question is asked for sophistry. Jesus did not always answer the questions that were asked him.

I do not believe it causes a child to be impure because of some mistake his parents make. Do you? Would you answer that when you get up here? Do you believe it condemns the child because his parents do something ungodly? He is shaking his head no. I believe we are in agreement on that question.

3. "Since you said children were saints according to I Corinthians 7:14, is the unbelievinig husband also a saint since the same word is also applied to him?"

No. He has been lost, but he hasn't been washed yet. But you said the word does not necessarily mean the same in every place. Didn't you? We are not too far apart on that either, are we?

4. "Since your position states that the church must relieve saints only, and you include children in your definition of saints, does that not mean that the church could help any needy child in the world? Is that general benevolence?"

Not necessarily. I told you last night that I couldn't

TLC

conceive of a situation where within the purview of a local congregation there were faithful Christians and enough money in the treasury to go into the benevolent business that there would not be somebody who would give a poor little child a home. I believe if they were genuine Christians they would. I encourage that. That is the best kind of child care. If we apply the principle of I Timothy 5:16, that it is first the responsibility of relatives before it ever comes to the church, that will take care of most of them that way. Then when we teach Christians to exercise themselves in Godliness and give them homes the way God intended for them to have, we'll take care of most of them that way. No, it won't be general benevolence.

5. "Please indicate the kind of action authorized by the following passages: ..."

2 John 9,10, "Whosoever goeth onward and abideth not in the doctrine of Christ hath not God." This is prohibitive unto every individual; and, of course, with no individual being permitted to practice a thing it would be utterly impossible for the congregation to practice it. Whatever the congregation practices the individuals necessarily have to practice; but the converse of it is not true and he has admitted it. What the congregation practices, the individual has to participate in, fellowship in, but what the individual practices is not necessarily the practice of the congregation. We are in agreement there, I think.

Ephesians 5:19. Individual, but it may be done in the assembly. So if you want the answer "both," we will agree with it there.

I Cor. 11:28. This is individual action to be carried out in the assembly.

TLC

I Cor. 16:1,2. Individual action to be carried out in the assembly.

Gal. 6:10, is individual.

James 1:27, is individual. Oh, you want me to add the word *only*. All right, I will add the word only to those last two. Individual only.

I believe that takes care of his questions.

I want to hurriedly get through just a little more material here. I want us to notice this chart again while we have it here.

KEEP 2 COR. 9:13 IN CONTEXT

1. 1 Cor. 16:1,3	SAINTS	at JERUSALEM	to be assisted.
2. Romans 15:25	SAINTS	at JERUSALEM	ministered to.
3. Romans 15:26	SAINTS	at JERUSALEM	to be helped.
4. Romans 15:31	SAINTS	at JERUSALEM	accept service.

WHO IS IT FOR? WHERE ARE THEY?

1. 2 Cor. 8:4	SAINTS	to be ministered unto.
2. 2 Cor. 9:1	SAINTS	to be ministered unto.
3. 2 Cor. 9:12	SAINTS	wants were supplied.
4. 2 Cor. 9:13	SAINTS	were distributed unto.

DISTRIBUTION { Unto THEM (SAINTS at JERUSALEM) and Unto ALL (men). i.e., SAINTS.

"All men" can mean "SAINTS" Acts 2:45; 4:35; Heb. 8:11

What about the *ALL* in 2 Corinthians 9:13? We pointed out, and this will answer the argument that he made near the end of his speech where he introduced some passages with the same construction, the same word *all*, that is a universal *all* like Christ dying for *all* men. I have no objection to that being universal. I believe it is. I agree with you on it. In many instances the word *all* is universal; but in many other instances it is not universal and that

TLC

is the point I was making. "All of a certain definite whole. All of a certain definite totality or sum of things, the context showing the things that are meant." Thus many times it is universal and many times it is not. We determine by the context whether it is or not.

Thus we need to talk about this chart. I believe he forgot to say very much about these passages right down here (pointing to chart) and especially this one. Hebrews 8:11, is that "all men" or "all saints?" You said it is not the same construction. It is the same word in Greek. The translators did not see fit to add the word "men" as an interpolation, but it is the same word and it could be properly translated "all men." It is properly translated this way. It is the word *all* with a masculine, plural, substantive implication, and so it can be translated *all men* and be correct; but it means all men who are in the covenant of Jesus Christ. That is what it means.

I want to notice one other chart here.

Churches or Individuals

JOHN 15:1-6	GAL. 6:1-10	JAMES 1:26-27
v.2 - Branch v.3 - ye...clean v.4 - branch...ye v.5 - ye...branches - He...I in Him v.6 - man...he	v.1 - man, ye (pl.) v.2 - ye (pl.) - one another's v.3 - man...he... - himself. v.4 - man v.6 - man v.7 - man v.8 - he v.9 - us...we v.10 - we..us	v. 18 - begat...us... - we...firstfruits v. 19 - brethren...man v. 20 - man v. 21 - your souls v. 22 - ye doers v. 23 - any, he, man v. 24 - he...himself... - man, he... v. 25 - whoso, he v. 26 - man, v. 27 - himself

The Bible Is Right!

TLC

He has talked a lot about Galatians 6:1-10 applying to the church. He has talked about James 1:27 applying to the church. He said, "I know it's individual, but it is individual performed through the church." I showed you if it is parallel to the Lord's supper and like he said then he has more than he wants. He doesn't want that.

Did you ever hear anyone make an argument based on John 15:1-6? Did you ever hear a denominational preacher try to justify different churches, denominationalism, by the branches of the vine? Did you ever hear a gospel preacher answer him by emphasizing that *this is individual?* That the branches are "ye" and "ye" and "he" and so on, and that it is *a man?*

He called Brother Clovis Caudle as a witness last night a time or two, and I have no ill will toward Brother Caudle. I do not remember saying what he said I did. In fact I do not think I said it. I think he is mistaken. But he called him as a witness; I'm going to call him as a witness tonight. Just a few days ago, about the first of last week, I heard Brother Caudle on his radio program talking about this very passage of scripture and he used it this very way. That's not unique. I have done that lots of times and every preacher in this audience has also. We say, "This can not be denominations. It's not churches, because it's *men!* It's a *man!* It's *individual!*"

Now you just study Gal. 6:1-10 and go right down through it and compare it with that over there. See if you don't come up with the same conclusion. You study James 1:26,27. Go through it and see if you don't come up with the same conclusion.

Next chart please.

TLC

THE "WE" AND "US" IN GALATIANS

Is Paul talking about CHURCHES or CHRISTIANS? If we are to understand Gal. 6:10, we MUST know!

1. Gal. 3:13 - redeemed "us", being made a curse for "us"!!
2. Gal. 5:1 - Christ hath made "us" free.
3. Gal. 5:25 - let "us" also walk in the spirit.
4. Gal. 5:26 - let "us" not be desirous of vain glory.
5. Gal. 4:28 - now "we" are the children of promise.
6. Gal. 4:31 - "we" are not children of the bond woman.
7. Gal. 5:5 - for "we" wait for the hope of righteousness.
8. Gal. 5:25 - if "we" live in the spirit let "us" also walk.
9. Gal. 6:9 - "we" shall reap if "we" faint not.
10. Gal. 6:10 - as "we" have opportunity, let "us" do good.

The CHURCHES OF GALATIA were commanded to assist the SAINTS!!, 1 Cor. 16:1.2.

Is Paul talking about churches or Christians? If we are to understand Galatians 6:10 we must know.

Galatians 3:13 "redeemed *us*, being made a curse for us!" Us churches? or individuals?

"Christ hath made *us free.*" Is this churches or individuals?

"If *we* live in the spirit, let *us* also walk in the spirit." Is that *us* churches or individuals?

"Let *us* not be desirous of vain glory."

"Now *we* are the children of promise." Is that *churches* or *individuals?* Are *churches* children? I believe that is individual.

"*We* are not the children of the bondwoman."

"*We* shall reap if *we* faint not."

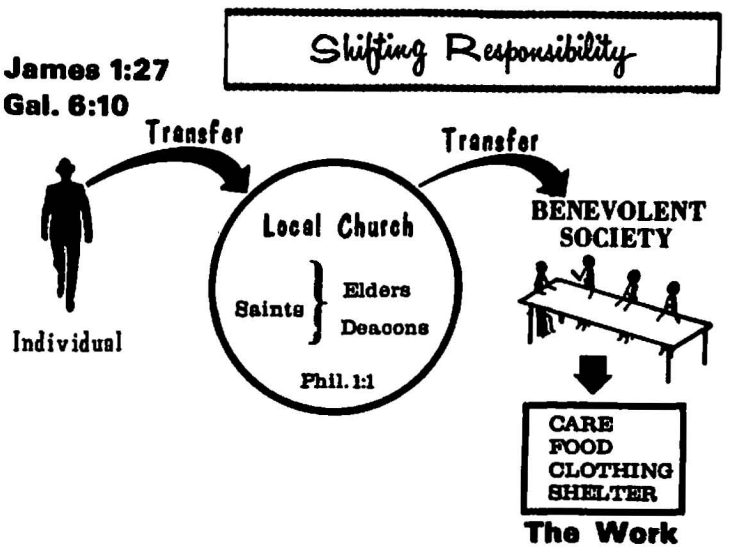
"As *we* have opportunity let *us* do good."

The *churches of Galatia* were commanded to assist the saints! Take up a collection for the poor saints. The *in-*

TLC

dividuals are told to do good as we have opportunity. The *churches* were commanded to take up a collection for the *poor saints.*

In conclusion let me say that in these arguments Brother Highers is making the same mistakes that many of our brethren make, that is, he is shifting, in James 1:27, in Galatians 6:10, he is shifting from *individual* to *church* and then from *church* to *institution!*



He has to make two shifts to get the benevolence that he teaches. He says it is to an individual but they do it through the church and then he says they can't do it through the church, or they can't do it in the church! He caught

TLC

himself in a dilemma tonight. He said it was just like the Lord's supper. That is done *in the church, in the assembly,* but he says they can't do it!

Let me see my first chart again please, and show you the nature of the proposition and the proof that I have intended and did present in this discussion.

CHURCH BENEVOLENCE TO SAINTS ONLY

NOT DENYING:

1. Benefits to dependents of saints
2. Christian responsibility to non-Christians

MERELY RESTRICTIVE OF:

1. Going beyond that which is written - 1 Cor. 4:6; 2 Jn. 9; 2 Tim. 3:16-17
2. Acting without authority - Col. 3:17; Mt. 7:21-23

PARALLEL TO:

1. Vocal music only (nothing else authorized)
2. Bread & fruit of vine only (nothing else authorized)
3. Baptism - immersion only (nothing else authorized)

NOT PARALLEL TO:

1. Salvation by faith only (repentance, confession and baptism are authorized)

By the very nature of the case (affirming a negative proposition) I shall sustain my proposition by showing that in every case of church (congregational) benevolence, the relief was for people of God.

Actually in these two propositions under discussion this week there have been the two basic questions. One of them was: "Who shall be helped by the church from its treasury?" The other one was: "Who shall decide who meets the qualifications and how they will be helped?" We discussed the latter one the first two nights. We discussed the first one tonight and last night.

Church benevolence to saints only. I am not denying to the dependents of saints. I am not denying Christian responsibility to non-Christians. We are restrictive of going beyond that which is written. These are the passages (Pointing to I Cor. 4:6; 2 John 9, 2 Timothy 3:16,17 on

TLC

chart) that obligate my opponent to show the proof that the churches from their treasuries contributed to somebody else besides saints.

We are opposing acting without authority. These are passages (pointing to Col. 3:17 and Matt. 7:21-23 on chart) that obligate *anyone* to produce authority for *anything* that he practices. The burden of proof is on the one who practices something.

This is parallel to vocal music only because nothing else is authorized. It is parallel to bread and fruit of the vine only, because nothing else is authorized. It is parallel to baptism only, because nothing else is authorized. It is *not* parallel to salvation by faith only, as he said in his last speech. I had already pointed this out and he understood it. (At least I thought he did. I believe everybody else did). It is *not parallel* to faith only for the simple reason that these other things are authorized.

Now if Brother Highers could show that something else is authorized, then he would have sustained his position in this debate; but he has not done it, and appeals to prejudice will not do it.

FOURTH NIGHT

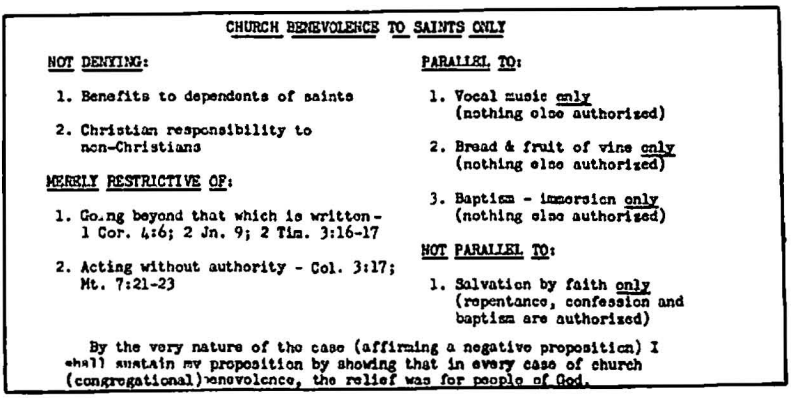
HIGHERS' SECOND NEGATIVE

Gentlemen Moderators, Brother Bingham,
Ladies and Gentlemen:

I am before you now for the last speech of this debate and with Brother Bingham I join in appreciation to you for your presence and for the interest that you have manifested in the discussion throughout.

TLC

But I do want to take up the matters that Brother Bingham has introduced and deal with them one by one and I first want to notice the chart that he had before us at the very last. I want you to notice that he speaks about church benevolence to saints only, and he has the word "only" in the title of the chart. But where is the word "only" in any of the passages that he gives?



CHURCH BENEVOLENCE TO SAINTS ONLY

NOT DENYING:

1. Benefits to dependents of saints
2. Christian responsibility to non-Christians

MERELY RESTRICTIVE OF:

1. Going beyond that which is written - 1 Cor. 4:6; 2 Jn. 9; 2 Tim. 3:16-17
2. Acting without authority - Col. 3:17; Mt. 7:21-23

PARALLEL TO:

1. Vocal music only (nothing else authorized)
2. Bread & fruit of vine only (nothing else authorized)
3. Baptism - immersion only (nothing else authorized)

NOT PARALLEL TO:

1. Salvation by faith only (repentance, confession and baptism are authorized)

By the very nature of the case (affirming a negative proposition) I shall sustain my proposition by showing that in every case of church (congregational) benevolence, the relief was for people of God.

He says, "Well, it is parallel to vocal music only because nothing else is authorized." I asked him the other night, since he says that the ones who are individual Christians may give to those that are non-saints, does that mean that the individuals may worship with instrumental music? He said, no, they cannot do it; they cannot do it as a church or as an individual. Then, Brother Bingham, your cases are not parallel. They are not parallel at all, so it is not parallel to the matter of vocal music. He said, "It is like the bread and the fruit of the vine only because nothing else is authorized, and baptism is immersion only." The

TLC

word baptism means immersion. He says nothing else is authorized.

But he says the reason that it is not parallel to salvation by faith only is because we can find repentance, confession, and baptism authorized, something in addition to faith. But, Brother Bingham, I have shown that we can find something besides *saints*, and so your position is parallel to the argument of salvation by faith only. It is exactly like the denominational preacher who gets up before an audience and says we are saved by faith before and without water baptism. When he begins to express his argumentation he says the word of God says, "He that believeth on him is not condemned." He points out passage after passage on the subject of faith, he says we are saved by faith, and his conclusion is that we are saved by faith alone. Brother Bingham comes up before an audience and he says the church cannot help anybody but a saint. What is his line of argumentation? He quotes verse after verse in which it is said that the early church helped *brethren*, or the early church helped the *saints*, but exactly like the denominational preacher, he adds the word "only." They say *faith only* and he says *saints only*. It is the same line of argumentation exactly. All we have to do is point out, "Yes, we believe those verses on faith. We believe what the Bible says when it states that one must have faith in order to be saved." And on this proposition all we have to do is point out, "Yes, we believe what the Bible says about helping saints." But when it comes to faith only we not only accept what the Bible says about faith, but we also accept what it says about baptism. And when we come to this proposition, we not only accept what the Bible says about helping the saints, but we also believe what

TLC

the Bible says about helping ALL MEN, and believe what the word of God says about helping the fatherless.

We believe what the word of God says in II Cor. 9:13, in which it speaks about "unto them," that is, the saints, "AND unto all men." What did he say about that? He introduced passages where the word "all" is used and he said it does not mean everybody. Brother Bingham, I stated in my first speech I know that. I know the word "all" is sometimes used in a restrictive sense. I never have denied it, but I invited you to take up verses that were *parallel* to the one that I introduced, and I gave five of them in my first speech and he did not refer (notice this, friends) he did not refer to a one of them in this connection!

I gave I Thess. 3:12, in which it is said, "Abound in love one toward anaother, AND TOWARD ALL MEN." Same Greek word.

Acts 5:11, "Great fear came upon the church AND UPON AS MANY as heard these things." Same Greek word.

I gave I Thess. 5:15, "Ever follow after that which is good, both among yourselves AND TO ALL MEN." Same Greek word.

I gave Gal. 6:10, "Let us do good UNTO ALL MEN, especially those who are of the household of faith." Same Greek word.

And I gave II Cor. 9:13, in which it is said, "For your liberal distribution unto them," and we agree the expression there — "them" — refers to saints, "AND UNTO ALL MEN."

My friends, it was not sufficient for him to say, "Well, I would just find a verse over here where the word 'all' is

TLC

used where it only refers to seven men. I can find an expression where the word 'all' is used, but it only refers to those that were in the covenant." Brother Bingham, you did not find the *parallel* to the passage I introduced. The passage I introduced referred to the "saints" in the first case, then added the word "AND," which stands like a plus sign — in addition. It said the "saints," and then had the word "AND," and then put the word "all" after saints. The passages that he introduced, every one of them both in the mimeographed material that he gave out and in the matters that he set before you in his speech, in every case he had the word used by itself and did not introduce even one parallel and did not take up even one verse that I had presented where it was unto the church or unto the saints, or some kindred expression, then added the word "AND," and put the word "all" after that. Now when a man will not deal with that, he has not met the issue, and Brother Bingham has not met it tonight. He has not dealt with the argument; he did not even take up the verses that I presented; he did not read them; he did not refer to them; he certainly did not answer them! But he did assert, "Yes, the reason we can help saints only is because saints is all that we have mentioned." But why did he not take up the passage where I showed it said "unto them, AND unto all men"? He did not deal with that, and he did not deal with the parallels. The word that he introduced to show that "all" is sometimes used in a restrictive sense, not a single verse was parallel to II Cor. 9:13; not a one, not a one of them had the church and then something "in addition to." Therefore, he did not deal with the argument at all.

I gave him a question a moment ago in which I asked

TLC

him to indicate the kind of action authorized by these passages, and I gave II John 9,10. I asked him what kind of action it was, whether individual only or church only, or whether it referred to both. He finally ended by saying, individual only, but since it applied to all individuals, then it must of necessity apply to the church. He came down to this verse (referring to James 1:27), and he said it is individual only, so I guess it must of necessity apply to the church because it applies to all individuals. He came down to this one (referring to Gal. 6:10), and he said that it is individual only, but since it applies to all individuals, I guess it must of necessity apply to the church. Now if his reasoning is good in one case, why is it not in the other? Here is one reason why that he was so cautious on II John 9. Notice on this chart he has the word church, church, church benevolence, and when we get down into discussion of his chart, he has down here II John 9. What is he talking about? Church action. And he is talking about how the church cannot do this, the church cannot go beyond, yet the verse says, "*Whosoever* goeth onward." The verse indicates an individual, but he makes an application here to the *church!* I think he is right in it. I believe he is right in what he has on his chart, but when he answered the question he made it individual only and that is where he gets into trouble. He saw the difficulty because he takes the expression "whosoever" and applies it to the church, but when he comes to the word "himself" over here he says that necessarily means individual only. He had the audacity to say that I skipped over the word "himself." Well, Brother Bingham, that is the word that I emphasized in there, even put the Greek word for "himself" out in the margin by it.

TLC

What he was trying to get over was the fact that last night he said this chart (you notice he did not introduce that chart tonight), that was his main chart last night and it did not even get in tonight. (Laughter). The reason is, he said that *every passage* that I would introduce was on this chart and he said when he introduced it, he would tell us then whether it was individual or congregational. I said, "Where is II Cor. 9:13?" I looked for it and could not find it and evidently they thought it was on there because one of the moderators jumped up and got down here on his knees and kept looking for it. (Laughter). He could not find it. Finally one fellow out in the audience (I never did find out who he was, but he was uncomfortable, I know that), he finally said from the audience, "There it is!" I said, "Where?" (Laughter continues). And he said II Corinthians. I said, "I saw II Corinthians, but where is the reference?" It was not there.

I want you to notice what he has done tonight. (Laughter). Brethren and friends, there is the *revised* version (pointing to the chart as altered by Bingham). (Laughter). He drew a line down there and put it in (II Cor. 9:13 had been inserted in the chart). But here is the interesting thing about it. When he did not have it on there, he used this chart. But when I made him put it in, he would not use it anymore! (Laughter). He did not introduce that chart at all tonight after he got II Cor. 9:13 on there. He never did introduce it tonight, never did say anything about it.

He said Eph. 5:19 is both individual and congregational. It says speaking to "yourselves." Is that not plural just like this, "we" and "us" over here? It is to the congregation and the individual, but this (referring to Gal. 6:10

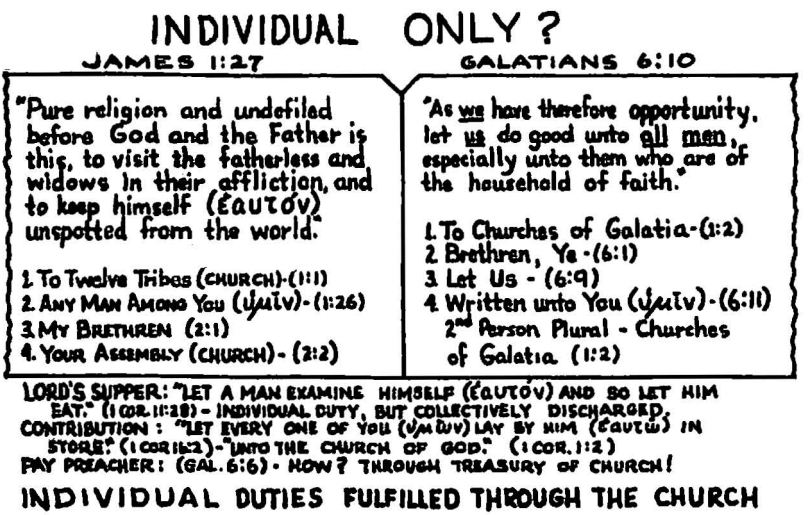
TLC

THE BIBLE AND THE "CARE OF THE NEEDY"

N.T. BOOKS	INDIVIDUAL SEN.	CONGREGATIONAL-CHURCH SEN.	INSTITUTIONAL SEV.
MATTHEW	5:16 See Good Works 6:1-4 Proper Motive 6:19-20 Lay Up T. in Heaven 10:42 Cup of Cold Water 19:21 Rich Young Ruler 20:28 Christ to Minister 25:31-46 Judgment Scene		NO SCRIPTURES
MARK	14:3-7 Poor Always With Us		?
LUKE	3:8-11 Fruits of Repentance 6:38 Give-Returned Abundantly 10:30-35 Good Samaritan 11:41 Give Alms-Such as Have 12:13-21 Rich Fool 14:13-14 Feast-Call Poor 16:19-31 Rich Man-Lazarus 19:8 Zaccheaus 12:33 Sell-Give Alms	Logical get this out of order. H.C.B.	?
JOHN	19:26,27 Takes Mother of Jesus		?
ACTS	9:36-39 Dorcas 10:2-4 Cornelius Alms 20:34-35 Paulo Example	2:44-45 Jeru. Chur. "That Believed" 4:32-35 Jerusalem Church 5:1-11 Annanias & Sapphire 6:1-7 Daily Ministration-Disciples 11:27-30 Antioch "Brethren" Judea 24:17 Paul-Brought Alms to Saints	?
ROMANS	12:8,13,20 Exhortations 15:1 Strong-Weak		?
1 COR.	13:3 Feed Poor Without Love 16:15 House of Stephanas	16:1-4 Collection for "Saints"	?
2 COR.		8:1-24 Chur. of Macedonia "Saints"	?
GALATIANS	2:10 Remember-Poor 6:10 Do Good - All Men	9:1-13 Ministering to Saints	?
EPHESIANS	4:28 Work - Have to Give	4:12 Ministry - Work of Church	?
I TIMOTHY	5:4 Show Piety - Home First 5:16 Own Widows 6:18 Rich in Good Works	5:5-10 Widows Indeed 5:16 Widows Indeed	?
HEBREWS	6:10 Ministering Remembered 13:2 Entertain Strangers		?
JAMES	1:27 Pure Religion 2:6 Despise Not the Poor 2:15-16 Say - vs - Give		?
I JOHN	3:17 Failure to Help-No Love 3:18 Love in Deed & Truth		?

TLC

on the chart) has to be individual only. I believe you can see the inconsistency of that.



I Cor. 11:28, he says that is for individual and congregation. He put that as both. Here is the verse in which it is said, "Let a man examine *himself*." Up here (pointing to James 1:27 on the chart) he said that had to be individual only because it is "himself," but it is the same word in both the English and the Greek in James 1:27 and I Cor. 11:28. Down here he says it is church and individual, up here it is individual only. I believe people can see the inconsistency of that without difficulty.

I Cor. 16:1,2, he says that is both, yet it says, "Let every one of *you*," that is the plural just like James 1:26, "lay by *him*," that is the singular just like HEAUTON up here

TLC

in James 1:27, yet he said that is both individual and congregational, but James 1:27 is individual only.

When he got down to Gal. 6:10, he said that is individual only. James 1:27, that is individual only. Both of these are individual only, but he can take the plural in Eph. 5:19, and make this *both* the church and the individual, but the plural over here is individual *only*. The thing about it is he just arbitrarily categorizes these verses to suit his position.

1. I asked: Do you believe all unaccountable children are saints. He said, yes, they are all holy ones.

2. According to your definition of saints, would you say there are saints who are members of the Methodist Church, the Presbyterian Church, and the Catholic Church? He said, "Well, I will just turn around and ask you. You say children are safe and pure and innocent. Do you believe that there are any that are safe and pure and innocent in the Methodist Church, the Presbyterian Church, and the Catholic Church?" Why, yes. I would not hesitate to answer that for a minute, but I do not believe they have any saints over there. I do not believe they have any Christians over there, Brother Bingham, and that is the way the word "saint" is used in the New Testament. I believe a baby is safe anywhere. I believe that there are babies that are safe and innocent and pure that are born into heathen families who do not even believe in God, but I do not believe there are any heathen families that have saints in them. Yes, there is a vast difference there and I presume, even though he did not say specifically, that he has taken the position that there are saints in the Catholic Church, members of it because they have infant member-

TLC

ship. He wanted to know if I thought a child was impure. I have already answered that, but his position was in difficulty here.

3. Since you say children are saints according to I Cor. 7:14, is the unbelieving husband also a saint since the same word is also applied to him? He said, no. Again, here he shows the inconsistency that is involved because his entire argument was based on the fact that children are saints because I Cor. 7:14 says they are holy. I Cor. 7:14 says the unbelieving husband is sanctified too, Brother Bingham. Why do you say that one of them is a saint, and the other is not? Why will you take the *same* word in the *same* verse and say it makes the child a saint, but when it is applied to the father of the child, the very *same* word in the very *same* verse, it does not make *him* a saint? The fact of the matter is, as I pointed out before, he did not deal with it, the word HAGIOS does not always carry the same meaning. It sometimes is used to refer to a place, the holy place. Sometimes it is used to refer to the Holy Spirit. In this passage it does not mean a saint and is not translated a saint, either in regard to the unbelieving father or to the child that is holy. The word "holy" there refers to the legitimacy of the child, as indicated by the fact that it says, "Else your children were unclean, but they are holy." McGarvey comments on this to say that it means that the child is not unclean. It does not mean when it says the father is sanctified that he is sanctified in the sense that he is a saint. So the words there are not used in the sense of "saint." In fact, the word saint does not occur in I Cor. 7:14. The word is not there, not anywhere in that verse, and thus if it proves that the child is, it would prove that the father was.

TLC

4. Since your proposition states the church may relieve saints only, and you included children in your definition of saints, does that not mean the church could help any needy child in the world? Is that general benevolence? "Oh," he said, "I think the best way is for the individual to do it." That was not the question. The question was, since you said the church *could* care for saints. We are not talking here about the expediency of it or the best judgment in the matter, the wisdom of it, we are talking about what the church *can* do. I asked you if the church could do it, but he did not answer that at all.

I want to take up further the matters in his address. He began with this matter of paralleling "saints only" to "sing only." He says the Bible does not say singing only, it does not say saints only, and we cannot have anything but singing; therefore, we cannot have anything but saints. But I have already pointed out the difference there is, the Bible authorizes something in addition to saints. "Unto them, AND unto all men." It does not authorize anything in addition to singing.

He said, "He has not introduced but a few passages." Brother Bingham, how many times does the Lord have to say something for it to be so? If I did not have but one passage, it would be enough. I gave several. He did not deal with the ones I gave accurately.

James 1:1 says that it is the children of God scattered abroad, and I referred to it as spiritual Israel; thus he says it could not be a local assembly. Well, in James 2:2 it is said, "If a man come into your *assembly*." Why, he said, the American Standard Version says, " a man come into your synagogue." Well, if this does not refer, Brother

TLC

Bingham, to the church, then you had better quit using Heb. 10:25 because it is the same word there when it says forsake not the *assembly*, from the word SUNAGOGE. Same word exactly, so is that talking about the Jewish synagogue? That is just a dodge to get away from the argument.

Then he made a slip of the tongue, I will not hold him responsible for that because it ruined his argument. He said James 1:26 says "any man among you," he said that is not the church. Why, he said, over there in I Cor. 5:5, when it says it is commonly reported that there is fornication "among you," he said he is talking to the church there. And I noticed he caught his slip, backed up on it there. What he had started out to say was, that was not the church and, therefore, this is not the church. But instead he said it was the church, then he backed up and said the saints, and so on. Of course, it was the church, written to the church. He talks about there is one "among you." It was one among the church, individual matter among the church, but it was something condemned. Here is something that is urged on the church individually, and is "among you." So it was something they did as members of the church.

He said there is a difference in the subject matter in James 1 and James 2. That does not have anything to do with whom it is written to. That is what we were talking about, whether it is addressed to the church or not.

He said he had a chart the other night on Gal. 6:10. He said I forgot all about it, but he said I did mention it. That is a pretty good trick, forget all about it and mention it all at the same time. He said he asked on that chart

TLC

who the "we" was, whether it referred to "we churches." I answered that and those that were here last night remember. I said as "we," certainly that is members of the church, as "we members" of the church. What is it though? It is that which they do in the church and as members of the church.

Then he said Gal. 6:9 is talking about sowing and reaping, and it is "the man." I pointed out too that in the contribution it is talking about the man; it says, "Let *every one* of you." But even though it is the individual, it is still something done through the church; thus we have a parallel instance up here (pointing to the chart). That does not nullify the matter set forth in the least.

He said, "Gal. 6:6 is a face to face matter, or at least it seems so to me." He said it is not given into the contribution and then to the man, but it says communicate "unto him." Well, Brother Bingham, do you think you are not communicating "unto him" when you give through the church treasury? If so, what would you do with Acts 11: 27-30 when it talks about giving relief "unto the brethren," which they did, sending it to the *elders?* There it is said they gave it to the brethren, but it says they did it through the elders. I think we could do Gal. 6:6 the same way.

KOINONIA. the word for fellowship. He said, "A non-member may give something to me, and I may give something to him." So, he says, he may have both giving and receiving with a non-member, but in Phil. 4:15 Paul says that is KOINONIA. He acknowledges that one may have it with a non-member, but he said, when I said that, that meant I was saying the church had fellowship with unbelievers. It does not mean anything of the kind. I pointed

TLC

out that the word KOINONIA is not always translated fellowship. Sometimes it is translated "to communicate," sometimes it is translated "contribution," and therefore, it does not always mean the fellowship we enjoy in Christ as saints of God. (I John 1:7). Sometimes it simply indicates communication, or contribution from one to another.

He said I said we have to have a seperate organization. If I did, you agreed because I asked you the question on the first proposition if the needs of a homeless child could be supplied without a home, and you said no. So, that means it requires something in addition to the church. Incidentally, last evening he said the church is not equipped for child care, and tonight he castigated me for making that statement. It is on the tape.

Then he said that I had the wrong idea about sanctification. I believe that a sanctified person is one who was lost and has been redeemed, and he said John 17:19 says that Jesus sanctified himself. He said, "I know Jesus never was lost." I was talking about the meaning of a "saint," and I thought everyone understood that I meant a saint after Pentecost, Brother Bingham. I can read about saints in the Old Testament; I do not presume they were baptized. Psalms 116:15, "Precious in the sight of the Lord is the death of his saints." I did not mean that a saint in the Old Testament, or before Pentecost, had to be a baptized person. Certainly not, but I will tell you this, there are sixty-one references after Pentecost to saints. Now, you find one of them, I read every one of them today, where there is one who is not a member of the church. He will not do it; he cannot do it. Jesus, it is said, was sanctified. In I Pet. 3:15 we are told to sanctify the Lord. The word sanctify there does not carry the same meaning at all as

TLC

when we are sanctified. When we are sanctified, we are set apart from sin, set apart from the world, but our Lord does not have any sin. So when it is said to us, sanctify the Lord God in your hearts, it means set him apart in your hearts, give him a special place in your lives. I am talking about a saint, one after Pentecost, who is then used synonymously with a member of the church.

He said a universal "all" is sometimes used as in Heb. 2:9. All right, the word "men" is in italics there too. You did not mention what the argument was. He implied in the first speech that since the word "men" was supplied by the translators (in II Cor. 9:13), that it somehow negated the fact that he referred to others than saints, but I pointed out that in Heb. 2:9 we have the same type of situation. I gave these five passages that were parallel to II Cor. 9:13 (actually four passages in addition to II Cor. 9:13). He did not take them up, did not mention them.

He said, "What about Heb. 8:11?" He has a chart on that somewhere. You might get it and I will refer to that in just a moment. I am sorry that I do not have the name of it. Get me the chart too on "Churches or Individuals" and we will take that up too.

Now, I want to re-emphasize the fact that Brother Bingham has made this statement regarding children, quoting from the tape exactly, "But if they were left destitute I'd let the money be taken out of the church treasury before I'd let them starve." The majority of his brethren have deserted him because they do not believe a word of that. I commend Brother Bingham for his honesty in coming out and stating that, admitting that he was wrong on it because his proposition says "saints only." He has taken

TLC

the position in this discussion that the saints include children, but he has not always held that position. I have referred prior to this in the discussion, that in the debate at Rienzi in 1960 he did not believe that it included children, so he has taken a position of convenience in regard to the discussion that we have tonight, and he has admitted everything that is in the proposition. He has surrendered his ground when he admitted that the church may help those that are not saints, even though he has tried to categorize children as saints. The verse in I Cor. 7:14 does not say anything about children being saints. Oh, he says, it is the same Greek word. Yes, but the same Greek word is translated and means different things at different places, and the translators there did not give it as the word "saint." It did not say, "Else your children were unclean, but they are saints." It says, "Else your children were unclean, but they are holy." In the same verse it talks about the unbelieving husband being "sanctified," and that is the same word too. He does not believe the unbelieving husband is a saint, and I do not either. Yet it is the *same* verse, *same* word. But that indicates that it does not mean saint there, and the translators do not give it that meaning. It is a false position to take the view that children are saints because a saint is one who is sanctified, a saint is one that is set apart, and that does not have an application to those that are pure and sinless and, therefore, who do not need to be set apart. They are already apart; therefore, they do not qualify as saints.

He referred to Heb. 8:11 by saying "all men" can mean "saints." Brother Bingham, I have not denied that. I believe that this particular passage is the one that speaks about "all shall be taught of God," and that certainly refers

TLC

KEEP 2 COR. 9:13 IN CONTEXT

1. 1 Cor. 16:1,3	SAINTS	at JERUSALEM	to be assisted.
2. Romans 15:25	SAINTS	at JERUSALEM	ministered to.
3. Romans 15:26	SAINTS	at JERUSALEM	to be helped.
4. Romans 15:31	SAINTS	at JERUSALEM	accept service.

WHO IS IT FOR? WHERE ARE THEY?

1. 2 Cor. 8:4	SAINTS	to be ministered unto.
2. 2 Cor. 9:1	SAINTS	to be ministered unto.
3. 2 Cor. 9:12	SAINTS	wants were supplied.
4. 2 Cor. 9:13	SAINTS	were distributed unto.

DISTRIBUTION { Unto THEM (SAINTS at JERUSALEM) and
Unto ALL (men). i.e., SAINTS.

"All men" can mean "SAINTS" Acts 2:45; 4:35; Heb. 8:11

to the fact that all of those mentioned were included in the statement, all of those that were under consideration, all of those who were taught in that passage. But here is the difficulty with these passages he gives (on the chart), there is not a single one of them that he gives that is parallel to this one up here. Notice it now. This one, and this is the one I used, II Cor. 9:13, says, "Unto them," and he admits that is the saints. He puts his parenthetical expression — "saints of Jerusalem." "And unto all," and he puts the word "men" in parentheses, then puts his comment out here — "saints." But the passage says "unto them," that was the saints, then has the word AND, "and all," so it was someone "in addition to" saints! I gave four verses in addition to this, five in all, that had the same kind of construction, and he did not notice it at all, strong argumentation to show the meaning of what is involved in this matter.

Let me have this chart quickly, please, on "Churches or Individuals." Let me refer, I will not have them turn to it, to his chart on "We and Us in Galatians." He referred

TLC

to the fact that there are certain expressions there; *we*, and it is talking about individuals in the church, and *us*, it is talking about individuals in the church. Brother Bingham, I explained that last night. I did not deny that, I said I believe that is talking about individuals. I believe this is talking about individuals (referring to James 1:27 on the chart), I believe this is talking about individuals (referring to Gal. 6:10 on the chart), but what I do deny is that it is individual *only;* yet, there are certain individual matters that are set out in Galatians, in the entire book; individual matters set out in James, but remember this, my friends, that there are some of these matters that are collectively discharged through the church of the Lord! I gave that illustration regarding the Lord's supper, unto the church of God at Corinth. (1 Cor. 1:2). "Let a man examine himself (HEAUTON," same word it was up here (in James 1:27), and "so let HIM eat," same thing we have up here. Contribution, "Let every one of you," plural, just as we have up here, "every one among you, every man among you, lay by HIM," same word we have up here, "in store." He admits that is the church, so we may have individual responsibility and still have the church involved in these matters.

Now, here is the chart "Churches or Individuals," and he refers to Brother Caudle and to himself, and certainly all of us preach that, that here we have plural pronouns and he says it refers to individuals. Well, in the first place, Brother Bingham, the church had not even been established over there. That is a passage before Pentecost in the first place, and nobody, so far as I know, would ever contend that was referring to the church when the church had not even been established prior to Pentecost. Not only that,

TLC

Churches or Individuals

JOHN 15:1-6	GAL. 6:1-10	JAMES 1:26-27
v. 2 - Branch v. 3 - ye...clean v. 4 - branch...ye v. 5 - ye...branches - He...I in Him v. 6 - man...he	v. 1 - man, ye (pl.) v. 2 - ye (pl.) - one another's v. 3 - man...he... - himself. v. 4 - man v. 6 - man v. 7 - man v. 8 - he v. 9 - us...we v. 10 - we..us	v. 18 - begat...us... - we...firstfruits v. 19 - brethren...man v. 20 - man v. 21 - your souls v. 22 - ye doers v. 23 - any, he, man v. 24 - he...himself... - man, he... v. 25 - whoso, he v. 26 - man, v. 27 - himself

The Bible Is Right!

but this is not parallel to these passages that we find where we have an epistle that is *addressed to the church,* we have a letter that is addressed to the church, and gives duties to those that are *members of the church,* Christians that are in the church. Thus what he has given along that line is not parallel. He said the individuals here are involved, "ye" is individual, "ye" is individual. I told you I believe these are individuals that he is talking to over here. I do not deny that the construction is similar there, but remember this: The church was not in existence there, and here (in Galatians) he is giving instruction and exhortation and duties that these Christian individuals are to perform, and he is addressing that to the church. Thus, like I Cor. 11:28 and I Cor. 16:1-2. these are duties that are fulfilled through the church.

Now, friends, I believe that I have covered every matter that he has presented; at least it is that way in my notes and I think I have gone through the matters that he had in his mimeographed material. There was one other chart that I wanted to make reference to in order that you might

TLC

write something in, and that is his chart entitled "The Benevolent Work of the Church." On the lefthand side he has the church treasury — "saints." He gives Acts 2, 4, 6, 11, Rom. 15, I Cor. 16, II Cor. 8,9, I Tim. 5:16. On the other side, however, he has the non-saints. Where is the scripture? I would like to encourage all of you in order to help Brother Bingham make his chart scriptural, will you please write in II Cor. 9:13, James 1:27, Gal. 6:10, and you will have a scriptural chart that teaches the truth in that regard.

(Bingham's chart as altered by Highers)

BENEVOLENT WORK OF THE CHURCH

SAINTS		NON-SAINTS
Acts 2:41-45	Rom. 15:25-26	II Cor. 9:13
Acts 4:31-35	I Cor. 16:1-2	James 1:27
Acts 6:1-4	II Cor. 8:1-4	Gal. 6:10
Acts 11:27-30	II Cor. 9:1-5	
	I Tim. 5:16	

Our discussion is almost over, and I have enjoyed it immensely. I want to make an appeal to those of you that are in this audience, many of whom have been with us from night to night. I do not have any objection to these brethren holding some of these ideas as private beliefs. But what I am suggesting to you is this, they have carried it far beyond that. They have made it a matter of division in the church that cost the blood of God's son, and in this very area they have said that now there is a faithful church at Booneville, and there is now a sound church in Corinth. I read the statement last night from Brother Caudle, which

TLC

I believe; I believe he is a man of integrity, I believe the statement, and it will be up to you whether or not you believe it, that Brother Bingham has made this statement on his radio program that there is only one true New Testament church in Corinth, and that is the one for which he preaches. I do not believe that, but I believe that is his position. Even if he did not say it on the radio, which I believe he did although he may have forgotten it, that does not make any difference. That is what he believes. That is his idea about it. If he did not state it over the radio, they have it in this magazine. They talk about the "faithful" churches now in Mississippi and how they have established several and they are still busy. The last sentence in that article is, "Let us press on." In other words, they are going to divide in other places. They are going to stir up more trouble. They are going to start more churches, and therefore the idea is that because of these positions they are the only sound churches of Christ, yet not a one of them believed this even as much, in my judgment, as ten years ago, that the church could not help anybody but a saint. That is a *new* doctrine, yet they refer to *us* as the "new denomination."

I want to appeal to you, friends, not to allow these brethren with their new ideas that are not very old, and certainly not scriptural, to come in and divide the church and make it a shame and a bleeding disgrace before the world, but to unite and to work together in harmony and in love, that the church may go forward and souls may be saved, that we not placate those that have made the church a reproach in the eyes of the world by these divisive doctrines. I hope you will consider that.

Thank you so much for your very kind attention.

TLC