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W. C. Hall
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Henderson, Tenn.

GOSPEL DEFENDER

"KNOWING THAT I AM SET FOR THE DEFENSE OF THE GOSPEL." (Phil. 1:17)

VOL. VII, NO. 2 P. O. BOX 669, FLORENCE, ALABAMA 35631 NOVEMBER, 1965

THE WORK OF AN EVANGELIST

[No. 2]

By ALBERT HILL

In the preceding article we noticed the following points: (1) There is a work for the evangelist to do (II Tim. 4:5); (2) There is a great need today for a better understanding of the work God expects a preacher to do; (3) There are two important elements in gospel preaching—the divine and the human. The work of an evangelist comes under the human side (I Cor. 1:21; II Cor. 4:7; 5:19); (4) There is much teaching in the New Testament relative to preaching. Three of the twenty-seven books of the New Testament are addressed to preachers—I and II Timothy and Titus. It is our purpose now to notice some of the instructions herein given, as to the work of an evangelist. Notice the charges given to Timothy by the Apostle in the first epistle addressed to Timothy.

Charge Some That They Teach No Other Doctrine (1:3-5)

Then, as now, there was an ever present tendency for some to teach a different gospel or pervert the one true gospel. Then, it was mainly the Judaizers who obligated the Gentiles to be circumcised and keep the law of Moses in order to be saved (Acts 15:1); to give heed to "endless genealogies" and "fables" which caused trouble, rather than godly edifying. It is a serious offence bearing grave consequences to teach another gospel (Gal. 1:6-9). Paul further instructs Timothy, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surprisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (I Tim. 6:3-5). In Paul's day it really made a difference what a man taught and it should today, but in some circles a man can boldly proclaim the tenets of modernism in the classroom and pulpit and those who raise their voice against such are marked as "ultra-conservatists" and "radicals". John said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine,

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WALLACE - MILLER DEBATE

By W. L. TOTTY

On the nights of August 16, 17, 19 and 20 James P. Miller and G. K. Wallace met in public discussion of the care of destitute children and cooperation among churches to preach the gospel, such as is done by the Highland church in Abilene, Texas, through the medium of the Herald of Truth.

The discussion came about through conversations among students in Florida College. One of the students approached the elders of Florida Avenue Church and asked if they would endorse G. K. Wallace for a debate, to which they readily agreed. The student, or students, then went to Miller and asked if he would meet Wallace in such a discussion. He also agreed. Since the students were the ones who proposed the debate, the Florida Avenue church thought it good to have the debate in November during the school term; but Miller very definitely refused to have it when school was in session.

The discussion was held the first two nights in the meetinghouse of the Florida Avenue church of Christ, which sponsored Brother Wallace and for which Brother Kenneth W. Franklin preaches regularly. The last two nights were held in the Seminole Avenue church of Christ building, which supported James P. Miller and where he preaches. The Florida Avenue church auditorium was not adequate to accommodate the crowds. The first night, by actual count, there were over 1000 persons present. It was evident that the crowds were as large or larger the three following nights. The auditorium of the Florida Avenue church will seat only about 400; so, in preparation for the coming debate the elders wanted to rent an auditorium in Tampa which would seat 2000 persons; but Miller and the Seminole church would not agree, although the Florida Avenue church agreed to pay all the expense. The Florida Avenue church then, being confronted with the problem of seating a large audience, had the building wired for closed-circuit television so people could see and hear in all the classrooms and on the parking lot, thus, affording, in a secondary manner, accommodations for all those who could not be seated in the auditorium.

The first two nights Wallace affirmed: "It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and home for the aged that are among us." The first night he laid a foundation upon which he defended the scripturalness of churches' supporting children's homes, basing his argument upon James 1:27-2:2; Gal. 6:10 and Acts 20:7 with related verses.

Brother Miller is a good speaker and, no doubt, is a good debater when the truth is on his side. But instead of trying to answer Wallace's arguments the first night, he made an attempt to be facetious. His people accepted that as argument and did quite a bit of laughing, but the following nights the laughing diminished considerably.

Miller said that they (the preachers with him) have taught against orphan homes for decades and tried to make a parallel between the orphan home and the missionary society. But after Brother Wallace read from articles written by Brother Miller in 1946, urging churches to help orphan homes, Miller admitted that he had changed, thus, contradicting his statement that he had opposed orphan homes for decades.

Miller cited Acts 2:43-46, Acts 4:34 and Acts 6 and said that those were specific examples and that all the work of benevolence must follow those specific examples. He scoffed at the idea of saying there were generic examples. But Brother Wallace very forcefully exposed Miller's fallacious reasoning by

(Continued on Page Three)

A Special Meeting In Mississippi

By ALBERT HILL

On the night of Sept. 30, it was the privilege of this writer to speak at a gathering of Christians from all over the state of Mississippi at the West Capitol church building in Jackson, Miss. A delicious meal was enjoyed by all in the educational building. After the meal, everyone assembled in the auditorium for the program of the evening.

Bro. Alonzo Welch, a well-known and loved evangelist who lives in Jackson and works with the Miss. Christian Foundation, spoke on the growth of "Anti-ism" in the state. He forcefully pointed out the deceptive and cunning devices used by these brethren to spread their false doctrines.

Bro. Welch brought to the attention of the group the reaction of some brethren to the threat of "anti-ism". He stated that many brethren wanted to just ignore the problem and practice co-existence. He showed that where this method had been used by brethren in Mississippi that the "antis" had gained ground. Bro. Welch clearly showed that the instruction of the word of God was for God's people to resist and ex.pose error Thank the Lord that we have men of Bro. Welch's ability and stature, who will stand uncompromisingly for the Truth.

This writer spoke on "Earnestly Contending for the Faith" (Jude 3). He pointed out that the only antidote for evil is good and a mixture of evil and good is **not** good! The only antidote for error is truth and a mixture of error and truth is **not** truth! The world is so congested with evil and error, that the person who contends earnestly for the faith, becomes of necessity a reformer and a controversialist.

It was further shown, that speaking the truth in love, exposing evil and error, are a vital part of fighting the good fight of faith. We can not sit back, as many brethren do when error raises its ugly head, in **DIGNIFIED SILENCE** and **MASTERLY INACTIVITY!** Today, we need a holy, healthy **intolerance** of sin and error in our midst. This will turn the tide of apostacy and save the church of our Lord from losing her identity in the 20th century. As some scribe has so ably described the situation: "You cannot clean up the church with soft soap."

This writer further declared that when one earnestly contends for the faith, he is following in the footsteps of Jesus. Jesus was a persistent, powerful and masterful controversialist. He **never** failed to meet a challenge. He recognized the great opportunity afforded by encounters with opposing sects to discredit false teachers and their views to indelibly stamp upon the minds of the auditors great principles of truth and righteousness. The controversial sayings of Jesus occupy a prominent place in the gospel writings. Many of his most priceless sayings, often quoted by non-controversialists, were provoked by controversy.

This scribe emphasized that when one contends earnestly for the faith, he is following the splendid example of the apostles and early Christians who freely shed their blood for the truth. Paul withstood Peter to his face (Gal. 2). The controversy over circumcision being bound was not treated with silence, but a meeting was called in Jerusalem where the matter was publicly discussed (Acts 15); Peter and John were threatened, beaten and imprisioned because they would not "sell out" (Acts 3, 4); Stephen shed a martyr's blood for contending earnestly for the faith (Acts 7).

The writer showed that faithful Christians are commanded to expose false teachers and briefly dealt with the following passages: Matthew 7:15; Acts 20:28-29; Rom. 16:17; Tit. 1:11; 3:10; I John 4:1-2. Also, several words in the Greek translated "preach", "preached" in the King James Version, mean to argue, discourse, debate, discuss and contend. (cf Acts 20:7) This is an intregal part of the faithful proclamation of God's word and can not legitimately be divorced therefrom. A man who claims to be a gospel preacher and refuses to engage in such is either misinformed about his work or he is a coward.

Bro. Bill Lambert, faithful gospel preacher of the Skyway Hills congregation in Jackson, editor of THE BIBLE WAY and THE RESTORATION PLEA (two fine monthly papers—THE BIBLE WAY deals with problems confronting

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DESIRE

By OWEN E. FARLEY, JR.

We speak of an athlete with great desire and everyone knows immediately that we are speaking of a winner. Often great things are done by men of only average ability because desire makes up the difference. If we desire strongly enough we are willing to exert whatever effort necessary to attain our goal whether it be winning an athletic event or winning an eternal home in heaven.

How may people in the church today are being cut away as dead branches because of lack of desire? How much of the weakness of the church comes from this lack of desire?

Bear in mind that those things we desire, we are willing to sacrifice and work for daily if necessary. This is sometimes the reason we have great wealth and power and slowly die spiritually. We do not care! We have no desire to do better and therefore we become worse!

Many congregations are dying slowly due to lack of leadership. They have no elders, but even worse they have no one who desires to be an elder. How many of us instill in our sons a desire to lead in the church? If we do not meet this need no one will do it for us. Have you ever said to your son, "Son, as you grow older prepare to lead the church, study the qualifications for elders and deacons and be prepared to fill one of these positions when you are qualified." It is a lot easier to qualify slowly and with good parental guidance then suddenly realize at 40 or 50 that in a few years you might qualify as an elder. Without the desire it is impossible to be an elder or deacon, but desire alone is not enough. Ability and training are very necessary, but desire is the force which makes the other two effective.

Desire also plays an important role in our everyday Christian life. If we have a strong desire to find the truth and abide by it, we are willing to search the scriptures and put the things we find into our lives that they may strengthen us day by day. It is desire which causes us to develop our talents and become elders, deacons, preachers, teachers, song leaders, leaders of public prayer, or all of these if the talents are available. Remember, if the five-talent man had developed four of his talents and buried one, he would have had the same number of wasted talents which caused the one-talent man to be lost.

Wallace-Miller

(Continued from Page One)

showing that if those verses constitute a specific example which must be followed in detail, then all the Christians who have houses and lands and other possessions must sell them and give the price to the church to care for the orphans and widows. Brother Wallace also showed that Miller had not followed the example of Acts 6, for that scripture says that the apostles told the church to select seven men to see after that business, whereas at one time the church where Miller preached had used some women to carry out some of their benevolent work. That had a very telling effect upon Miller.

The second night Brother Wallace really pressed Miller on his statement about those examples being specific. Miller dodged, never answering, but injected into the arguments the Bible college and chided Brother Wallace for making speeches in church buildings in behalf of the Bible colleges, whereupon Brother Wallace produced a copy of the budget for 1965 of the Seminole church, where Miller preaches, which showed that the Seminole church was contributing to Florida College by buying literature, office supplies, etc., for the college. That was such a deadly blow to Miller's oppostion that he never recovered nor tried to explain his budget on that point.

Moreover, Wallace produced a copy of a charter issued to James Cope, president of Florida College, and three other men on June 14, 1965, to establish a college in Lakeland, Florida, to be known as the "Florida Christian College, Inc.", notwithstanding the fact that Cope and the board of directors had taken the name "Christian" out of the name of the college in Tampa because they said it was unscriptural to use the word "Christian" in the name. Wallace said that, according to them, it was unscriptural to call it Christian in Tampa but scriptural in Lakeland to call it that. Miller did not attempt any explanation of that matter.

Brother Wallace also showed that the Seminole church had sent children to the orphan home at Mt. Dora, Florida. Miller then admitted that the orphan home is scriptural in organization; that the only thing wrong with it is that it takes money from the churches. From the pulpit he told Brother Boyd, superintendent of Mt. Dora children's home, who was present, that if he would stop receiving money from churches and get it from individuals only he would get behind the home and help him support it. That statement completely demolished his contention that the orphan home is parallel with the missionary society; otherwise, he could also get behind the missionary society and help support it.

Miller made their usual untrue assertion that the Tennessee Orphan Home is the first orphan home that was ever supported by members of the church of Christ, thus, ignoring the history of the church from 1846 to the present day. He quoted from articles of some of our pioneer preachers in which they renounced "institutionalism." Brother Wallace expained that Miller was misapplying the statements of those preachers and pointed out that they were condemning the missionary society when they called it "institutionalism" and very forcefully made the statement that while those men were condemning "institutionalism" they were building and supporting orphan homes, thus, positively showing that those preachers did not believe orphan homes were unscriptural.

Wallace asked Miller if he agreed with A. C. Grider that a church would go to hell if it took money from its treasury to feed hungry, destitute children. Miller answered by saying that to say that the Seminole church would let hungry children starve insulted his intelligence.

The third and fourth nights Brother Miller affirmed: "Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without Scriptural authority."

The third night his speeches, as far as argument is concerned, were very empty. He made several charges which he did not attempt to support by evidence. He charged that Wallace fifteen years ago said such cooperation as the Herald of Truth is unscriptural; however, he did not produce any evidence that Wallace had ever made such a statement. He also charged us with having women preachers and taking the Lord's supper during the weekdays, but he also produced no evidence of any church that is doing that.

His main contention was that churches, to be scriptural, must send money directly to the preacher and not to the elders, notwithstanding the fact that the elders are appointed as overseers over the church to feed the flock (Acts 20:28). According to Miller, they must be bypassed and the money go directly to the preacher. Brother Wallace said that such doctrine would elevate the preacher above the elders. He said that instead of Brother Miller's believing in the all-sufficiency of the church, he believes in the all-supremacy of the preacher. Wallace also pointed out that such a doctrine would make it possible for a teenage boy to have the supremacy over mature men who are elders in the church. He established the point that Miller is teaching the same doctrine that Carl Ketcherside divided churches over for many years and called it evangelistic authority. He also showed that Miller's doctrine concerning exalting the preacher above the elder had within it the seeds of Catholicism; that such a desire for supremacy was that which exalted the pope over the people in the seventh century. Brother Miller suffered no little and showed it plainly while Wallace was prosecuting his position on those points.

He also made an argument on II Cor. 8:14 and contended that there must be a financial equality among churches. Brother Wallace was very apt in showing that such a condition as Miller outlined would be impossible and that the equality did not mean that all churches should have equal amounts, but that the equality referred only to the obligations which one church had to another in time of need. In other words, each church is equally obligated to reciprocate. Brother Wallace used with good effect Rom. 15:26,27. He showed that since the Jews had sent spiritual things to the Gentiles in Macedonia and Achia, the Gentiles in those places were debtors to minister carnal things to the Jews, thus, showing that it worked both ways; that the churches in Judea could send to the churches in Macedonia and Achaia; and likewise, the churches in Macedonia and Achaia could send to the churches in Judea, and that it made no difference whether the contributions were evangelistic or benevolent.

Brother Wallace reminded the audience that at one time all the churches on the west coast of Florida were united and working harmoniously together for the advancement of the gospel, but that when James Miller, James R. Cope and Homer Hailey came to Tampa they divided the church. Under severe pressure, Miller admitted that they were the ones who caused the division.

For the most part, the last night was only a rehash of what had gone before.

Brother Wallace is one of the best debaters that it has ever been my pleasure to hear. He did a wonderful job in the Tampa debate. He has an abundance of material on this issue and knows when and how to use it most effectively. This debate should be repeated in every city and town on the west coast of Florida.

The debate will be published in book form. Watch for further announcements.

THE WORK OF AN

(Continued from Page One)

receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." (II John 9-11) A part of the work of an evangelist consists of charging brethren that they teach no other doctrine. Brethren, think seriously along this line.

Charge To War A Good Warfare (1:18-20)

All Christians are to fight faithfully under the blood stained banner of the captain of our salvation (Heb. 2:10). We are admonished to put on the whole armour of God that we might be able to stand against the devil (Eph. 6:10-18). A great conflict is **now** taking place between the forces of good and the forces of evil. Paul admonishes Timothy, "Fight the good fight of faith, lay hold on eternal life." (I Tim. 6:12) "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that wareth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. (II Tim. 2:3-4) If we are not extremely cautious, we, who live in this materialistic age, will become so involved with the things of this life that we will not take the time nor the initiative to fight a good fight for the Lord. Paul could truthfully say, when he came to the "sundown of life", "I have fought a good fight." (II Tim. 4:7) Paul did not fight as one beating the air (I Cor. 9:26), but he made every lick count. Today we need to cease sparing around with sin and satan and start wielding some death blows. It is a shame and disgrace when Christians have to depend upon denominationalist to fight our battles for us. Sometimes brethren do not want gospel preachers to speak out on certain moral issues facing the community, such as: "legal liquor," "the modern dance," "sexual immorality", "pornography" and other pertinent matters. Something is wrong when Billy Graham, a false prophet, fights sin more strongly than gospel preachers! Some preachers think more of their position and paycheck than they think of their own soul and the souls of Adam's race. Preachers, do your own work. Fight satan! God will bless you and faithful brethren will support you. (To be continued)

A SPECIAL MEETING

(Continued from Page Two)

the church and THE RESTORATION PLEA deals with denominationalism. You may subscribe to these periodicals at P. O. Box 5600, Jackson, Miss., 39208) spoke on the power of the printed page in dealing with error. He showed that two powerful instruments dealing with error in the restoration movement have been publications and debates. In reviewing restoration history he pointed out that Elias Smith published the HERALD OF GOSPEL LIBERTY in 1808 and claimed that this was the first religious paper ever published. In 1823 Alexander Campbell published THE CHRISTIAN BAPTIST and in 1830 he published the MILLENNIAL HARBINGER, which supplanted THE CHRISTIAN BAPTIST. In 1826 Barton W. Stone published THE CHRISTIAN MESSENGER. THE EVANGELIST was published in 1832 by Walter Scott. In 1855 Tolbert Fanning and William Lipscomb began publication of THE GOSPEL ADVOCATE and in 1884 Austin McGary started the FIRM FOUNDATION.

Bro. Lambert then gave some interesting statements which emphasize the powerful influence of the printed page in the rapid growth of the restoration movement.

"David Lipscomb further waged through the pages of the GOSPEL ADVOCATE an unrelenting opposition to the Missionary Society and the use of mechanical instruments of music in the worship. The success of his opposition is borne out by the fact that the churches in the South remained loyal to the Restoration Movement while the churches in the North, where the Advocate was not read, were swept by digression." (Rex Turner, G.A., July 14, 1955)

Again, "J. W. Shepherd conducted the survey and compiled the figures which reflected the numerical strength of churches of Christ. He discovered a total membership of only 159,658 worshipping in 2,649 congregations scattered throughout thirty-three states, with the heaviest concentration in the South and Southwest. Almost half of the churches were located in two states—631 in Tenn. and 627 in Texas. The congregations met, for the most part, in small, modest facilities, and more than one-fourth of them owned no building at all. THE GOSPEL ADVOCATE in Tennnessee, the FIRM FOUNDATION in Texas, and the CHRISTIAN LEADER in Ohio were the periodicals which furnished the new movement's journalistic cohesion." (William Banowsky, MIRROR OF A MOVEMENT, p. 6)

Bro. Lambert concluded by emphasizing what an effective means the printed page has been in recent years in overcoming false doctrines advocated by brethren in regard to orphan homes and congregational cooperation. He mentioned the GOSPEL DEFENDER and what a great work had been done by this paper in stamping out error in different areas of the country where its pages have been read.

Lauderdale County Churches

ANTIOCH—Old Lexington Road
Larry Harper, minister
Sunday—Bible Study 10:00 a.m.
Worship—10:45 a.m., 6:15 p.m.
Children—6:00 p.m.
Wednesday—Bible Study 6:30 pm
Thurs.—Men's Class 6:30 p.m.

DARBY DRIVE—Florence
Albert Hill, minister
Sunday—Bible Study 9:00 a.m.
Worship—10 a.m. and 6 p.m.
Mid-Week—Wednesday 7:30 p.m.

SHERROD AVENUE—Florence
Jack Wilhelm, minister
Ralph Snell, associate minister
Sunday—Bible Study 8:15, 10:10
Worship—9:00, 10:55 a.m., 7 p.m.
Wednesday—Bible Study 7 p.m.

LEE-HI—at Crown St., Florence
Gilbert Kretzer, local evangelist
Sunday—Bible Study 10:10 a.m.
Worship—9:00 a.m., 6:00 p.m.
Wednesday—Bible Study 7 p.m.
Thursday—Ladies class 9 a.m.

EASTWOOD—Leland Drive
Drake Macon, minister
Sunday—Bible Study 10:10 a.m.
Worship—9:00 a.m.
Sun. Evening Worship—7:00 p.m.
Wednesday—Bible Study 7 p.m.

LONE CEDAR—Jackson Highway
Rayford Henry, minister
Sunday—Bible Study 10:00 a.m.
Worship—11:00 a.m., 7:00 p.m.
Wednesday—Bible Study 7 p.m.

MT. ZION—Butler Creek Road
Robert Huffaker, minister
Sunday—Bible Study 9:00 a.m.
Worship—10:00 a.m., 7:00 p.m.
Wed. Study 7:30, Ladies' Class 2

POPLAR ST.—Florence
W. E. Wardlaw, minister
Sunday—Bible Study 9:30 a.m.
Worship—10:25 a.m., 6:30 p.m.
Wednesday—Bible Study 7 p.m.

STONY POINT—Stony Point Road
Derrel Davis, minister
Sunday—Bible Study 9:45 a.m.
Worship—10:45 a.m., 6:00 p.m.
Song Practice—5:30 p.m.
Wednesday—Bible Study 7:30 pm

OLIVER—Rt. 3, Rogersville
Gerald Sockwell, minister

SHILOH—(Greenhill) Jax. Hi-way
Kelby Smith, minister
Sunday—Bible Study 10 a.m.
Worship—10:50 a.m., 6:15 p.m.
Children's Class—6 p.m.
Wednesday—Ladies' Class 10 a.m.
Bible Study 7 p.m.
WOWL Radio—Sunday 7:45 a.m.

KILBURN—Jackson Hi-way
Cultice Quillen, minister
Sunday—Bible Study 9:00 a.m.
Worship—9:45 a.m., 5:30 p.m.
Thursday—Bible Study 7:00 p.m.

ROGERSVILLE—Rogersville, Ala.
Billy R. Voss, minister
Sunday—Bible Study 10:00 a.m.
Worship—11:00 a.m., 6:00 p.m.
Mid-Week—Wednesday 7:00 p.m.

Colbert County Churches

ANNAPOLIS AVE.—Sheffield
Barry L. Anderson, minister
Sunday—Bible Study 9:30 a.m.
Worship—10:30 a.m., 6:00 p.m.
WLAY Radio—10:30 a.m.
Wednesday—Ladies Class 9:30 am
Bible Study 7:30 pm

WESTSIDE—Sheffield
Robert L. Willis, minister
Sunday—Bible Study 9:00 a.m.
Worship—10:00 a.m., 6:00 p.m.
Wednesday—Ladies Class 10 a.m.
Wednesday—Bible Study 7 p.m.
WLAY—Sunday 7:15-7:45 a.m.

FOURTH ST.—Tuscumbia
Bob Plunket, minister

SPRING VALLEY—Rt. 3, Tuscum.
Clabron Smith, minister

NITRATE CITY—2nd Street Road
Preaching by Claude Lewis

Other Churches

ANNISTON, ALA.—Colvin Street on Old Birmingham Hi-way
Howard A. Blazer, Sr., evangelist
Sunday—Bible Study 10 a.m.
Worship—11 a.m., 6p.m.
Young People's Class—5 p.m.
Midweek—Wednesday 7 p.m.
WHMA Radio 12:30 p.m. Mo-Fri.

BELVEDERE—2650 Belvedere Dr.
Jackson, Miss.
Pervie Nichols, evangelist

G. K. WALLACE, THE MAN

W. L. Totty

It was my pleasure to be associated with Brother G. K. Wallace as moderator in the Wallace-Miller debate which was held in Tampa, Florida, August 16-20, 1965.

This discussion was brought about by two young men in the Florida College who talked with the elders of the Florida Avenue church, in Tampa, suggesting that they would like to hear a debate on the issues confronting the church; namely, cooperation among churches in evangelism and church support of orphan homes. The Florida Avenue church selected Brother G. K. Wallace to represent its position on those issues. Brother Wallace ably defended the truth as may be seen by reading this debate.

I believe that Brother Wallace is one of the best debaters that it has ever been my pleasure to hear. Before this debate began I said that I believed more people would gather to hear G. K. Wallace debate than any preacher among us.

I have known Brother Wallace for about thirty-five years. The first time I heard him preach was during a meeting at the Grace Avenue church, in Nashville, Tennessee. He had been preaching a little more than five years at that time.

Not only is Brother Wallace a great debater, but he is very busy in other work. He has been associated with Freed-Hardeman College indirectly and directly for twenty-seven years. Many of those years were spent teaching the Bible, and numerous young men profited by having the privilege of sitting in his classes. He served seven years there as Executive Assistant to the

President; and for the past three years, he has been Vice-President and Director of Developments of that institution. He is Executive Secretary of the National Booster Club and a member of the Freed-Hardeman Estate Planning Committee and Lectureship Committee.

Besides all that, he is also a member of the Tennessee Education Association, the Lions Club and the National Blue Key Honor Scholarship Society.

The Gospel Advocate Company is fortunate in having Brother Wallace as a staff writer for that publication. Some of the best articles which appear in the Gospel Advocate are from the pen of G. K. Wallace. For many years he has been an able writer. He is the author of sixteen booklets and co-author of eight books; also the author of a book which is used as a textbood in college and by church leaders in class work. There are seven other debates in print in which Wallace defended the truth pertaining to issues within the church; namely, Wallace-Holt Debate; Wallace-Ketcherside Debate; Wallace-Ketcherside St. Louis Debate; Wallace-Vaughn Debate; Wallace-Stauffer Debate; Wallace-Barber Debate; and the Wallace-Hunt Debate.

Notwithstanding this heavy schedule of work, Brother Wallace also holds about twelve gospel meetings each year.

It is a pleasure to recommend G. K. Wallace to the brotherhood as a great defender of the faith "once for all delivered unto the saints."

Wallace copy

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PUBLICATION CONTRACT FOR THE MILLER-WALLACE DEBATE

The following contract is duly signed and agreed upon by the parties involved, to wit: H. E. Phillips, publisher, and James P. Miller and G. K. Wallace, disputants in the debate. This agreement concerns the publishing of the debate held at the Florida Avenue church building and the Seminole church building in Tampa, Florida, August 16, 17 and 19, 20, 1965

The following proposals are agreed upon and accepted without modification by all parties involved:

1. H. E. Phillips proposes to publish the Miller-Wallace debate, standing all expenses of publication, including the preparation of the manuscripts to be furnished each disputant for correction.

2. H. E. Phillips agrees to furnish James P. Miller and G. K. Wallace the complete manuscript copy of the entire debate as taken from the tapes. An original copy shall be supplied to each disputant of his own speeches together with a carbon copy of his opponent's speeches. These manuscripts in their entirety shall be the sole property of H. E. Phillips, and shall not be reproduced in any form by either of the disputants or other persons, without the written permission of H. E. Phillips.

3. The book must be an exact reproduction of what took place in the debate. The words must be those and only those taken from the tapes. Each disputant will read and punctuate his own speeches, and correct grammatical errors, but absolutely no change shall be made in the sense of any sentence. Neither disputant shall be permitted to change in any form the speeches of the other.

4. James P. Miller and G. K. Wallace agree to read and punctuate their own speeches and return all copies within six months from the date they were received.

5. All charts used in the debate shall be included and shall be exact reproductions of the originals as used in the debate. Each disputant shall be responsible for all the charts he used and they must appear in the book as called for by him in his speeches.

6. H. E. Phillips shall remain impartial in all introductory remarks in the book. The moderator shall furnish a statement introducing the disputant for whom he moderated. This personal statement shall not exceed two type written pages, doubled spaced. The moderators shall not present arguments on the questions discussed.

Phillips Publications

H. E. PHILLIPS
OWNER

P. O. BOX 17244
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PUBLICATION CONTRACT...

7. H. E. Phillips shall hold full copyright power of all material in the Miller-Wallace Debate. The publication shall be copyrighted in the name of H. E. Phillips. Copyright holder agrees to protect both speakers from any and all misuse of any material in the book by any person or persons, and will not give consent to anyone to publish less than any whole paragraph of either disputant's material, except in reviews.

8. H. E. Phillips shall publish the book in any style binding he may choose: cloth or paper, but the book shall be of a quality presentable to the reading public. The publication to be completed as quickly as possible after receiving corrected copies of the manuscripts.

9. H. E. Phillips agrees to furnish each disputant any number of copies of the finished publication at regular dealer's discount.

10. The publication shall bear the name: Miller-Wallace Debate. This agreement shall become effective when all signatures are attached.

Publisher: H. E. Phillips Date Aug 13 1965

Disputant: James P. Miller Date Aug 16, 1965

James P. Miller

Disputant: G. K. Wallace Date Aug 17/1965

G. K. Wallace

The "antis" would not have honor this contract,

G. K. Wallace

rest
267.1
G W189mi
c.2

This is a Carbon Copy — of the Original Manuscript. It is not to be published except by permission of H. E. Phillips — Unless the details of limitation has expired

G K Wallace

The "Antis" refused to publish this debate in spite of a signed Contract, See contract in back of the Manuscript.

G K Wallace

Freed-Hardeman College Library

135018

May 1,1976

Mr.Connie Adams,
P.O.Box 68,
Brooks,Kentucky 40109.

Dear Brother Adams:

I called Brother Phillips the other day about the Miller-Wallace debate book. I have called every year for ten years. He told me that you plan to publish the book. For that I am glad.

Will you please tell me when the book will be ready for delivery? Last year I though Brother Phillips was going to get the book out and I got orders for five-hundred copies but had totell them there would be no book. I have taken orders and canceled so many times that I am ashamed to ask again. If,however,you will give me a sure publication date I shall try again

I will need to see page proffs so as to see that my charts are in the right place.

Yours in Christ,

_____

May 1,1976

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P.O.Box 68,
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I will need to see page proffs so as to see that my charts are in the right place.

Yours in Christ,

August 30,1977

Mr.Connie Adams,
P.O.Box 68,
Brooks,Kentucky 40109.

Dear Brother Adams:

Why not Miller-Wallace Debate book? I was told by several ,including someof your brethren, during the debate that the "powers that be" among you people would never allow the book to come out. Does a signed contract and a solemn word have any meaning to you people.

Sincerely,

_____

SEARCHING *the* SCRIPTURES

"Devoted to the Search for Divine Truth"

EDITOR AND OWNER
CONNIE W. ADAMS
P. O. BOX 68
BROOKS, KENTUCKY 40109

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P. O. BOX 13164
LOUISVILLE, KENTUCKY 40213

I did not want to call there or write brethren again - There is not way to deal with such men.
July 9, 1979
GK Wallace

September 6, 1977

Mr. G.K. Wallace
309 Ben Avon
Temple Terrace, FL 33617

Dear brother Wallace:

Thanks for your letter. I think we need to get the record straight on this matter and keep it straight.

(1) I never signed a contract with you or anyone else on this book. Therefore, any part I have in the matter is voluntary and not compulsory. you accept material that was under contract GK

(2) Brother Phillips did go to the trouble to have the type set for all the debate except one night, though some of the negatives for charts have been mislaid. The rough copies of charts are all there.

They took orders for the Book at the Debate!

X (3) I did not even know the printing of this ~~was~~ book was in the mill or under consideration until brother Phillips told me about it and asked if he could turn over to me this material for publication when I could afford to get it done.

(4) I do not intend to jeopardize the operation of SEARCHING THE SCRIPTURES by going into debt beyond ability to pay to print any book. We have printed one book and just now got the printing bill back out of it. We have another set to be printed this fall.

(5) About six months ago, thinking such action would expedite the printing of the book, with the consent of H.E. Phillips, I turned over all materials on the book to Rodney Miller, son of James P. Miller. Rodney operates Miller Publications and they have printed a number of books by James P. and Rodney. Rodney has moved recently to Orlando and preaches now for the church at 15 W. Par St. You may contact him on the matter.

Brother Phillips, because of broken health no longer owns STS and has also ceased operation of Phillips Publications.

Regardless of what some brethren are reputed to have said to you, it is my considered opinion that you ought to be thankful to be spared the embarrassment of having this debate published. After reading the transcript of it, I would not want anyone to see it, were I in your place. Ha! Print the book and let me worry about it GK

Sincerely,

Connie W. Adams

(12)

April 3, 1980

Mr. Garland Elkins
Getwell Church of Christ
1511 Getwell
Memphis, TN 38111

Dear Garland:

After receiving your letter of March 23, I checked again with Willard Smith in regard to the debate. He assured me on this date, April 1, that it would be permissible for this debate to be published and that it can be copyrighted. Based on my understanding of the matter involved, there would be no problem in proceeding with the publication. I hope your friend who has been interested will be willing to do so.

Should you decide to proceed with the publication, you will need to check with Mrs. Virginia Oliver, one of our Librarians, who has the manuscript and the tape. Even though the manuscript has been transcribed, it would be good to listen to the tapes to make sure that no error has been made. Also, I understand that the charts were not included. James P. Miller's son has the charts, but I do not know whether he would release them for publication.

After you talk with your friend about the financial consideration, if he would allow some of the profits to go for the G. K. Wallace Fund here at the college, I would be glad to hear from you further. I certainly hope that this valuable debate can be in print for I am sure that it will do much good. And as all know, G. K. has been a great defender of the faith through the years.

You will be pleased to know that on graduation day, May 3, our Board of Trustees is awarding G. K. a Doctor of Laws degree.

Sincerely,

E. Claude Gardner
President

ECG/dg

cc: Mr. G. K. Wallace
Mrs. Virginia Oliver

Dear Brother Miller:

We have been told by our attorney that after all these years we are free to publish the Miller-Wallace Debate. The manuscript given to us by G.K.Wallace is complete except the charts used by your father. Please send to us at your earliest conveneince ~~the~~ bring corrected speaches and charts of your father. Please indicate in the copy sent to us where the charts should appear. Thanks for you assistance and we shall expect to hear from you very soon.

Sincerely,

** Mary Lois:

You or ~~are~~ Garland, maybe best for Garland, send ~~brother~~

* Miller a letter like this. Send it by certified and registered mail with a return receipt requested. This will let you know how the land lays. It could do no harm and may be the answer to the problem.

G.K.

* Presumably Rodney Miller, son of James Parker Miller (Herschel Bass).

** Presumably Mary Lois Forrester of High Springs, Florida.

Tape # 30 pt

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

First night - First speech

G. K. Wallace

Moderators, brother Miller, brethren and friends who have come from afar. It is with mixed emotions that I stand here this night to discuss the proposition that has been read. I am glad that I can defend this congregation because this congregation stands where the congregations of this vicinity stood fifteen or twenty years ago. I am glad that I can represent a congregation that stands on the New Testament teaching, and yet my emotions are mixed in that I regret that division has been caused in the church. I believe that brother Miller will admit that he has changed, that the congregation he represents has moved away from the old paths, that they have begun a new movement and a new organization and a new set of doctrine, and consequently, I stand here with mixed emotions. I do not think he will deny some of these things that I shall say.

I shall not reread the proposition because the proposition has been read, and I shall say it is in harmony with the Scriptures. That is such homes as described in my proposition are within the general command to do good and are thus a method or a means of executing the command. These homes are functional and operational and come within the purview of the command to care for the needy.

By churches of Christ, I mean congregations or members of the church who are a part of the church.

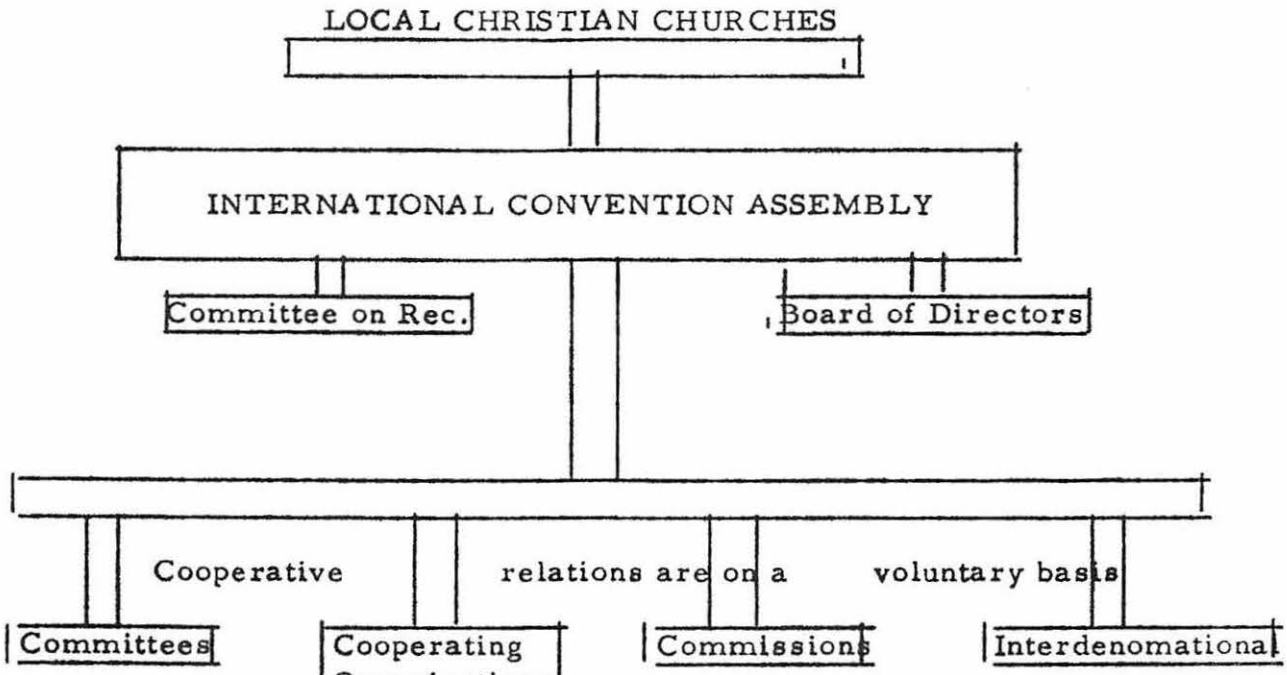
By build and maintain, I mean to take custody of children and maintain them, that is to support these children.

By home, I mean a unit of society formed by custodial care of children. Since no child may be taken into custody without due process of law, any church taking children would have to have someone appointed to an office that is not filled by the church but by the court. When the court in which the child custody adheres by common law appoints a group of elders or men as custodians of the child or children, they become the legal unit of society known as the home of the child or children. The house they may acquire in which to shelter this unit of society, or in which this home is maintained, is not the home but where the home is sustained. A natural home with children is made up of parents and children. In the natural home there is the relationship of the parents, the natural custodian and the child or children. In the orphan home there is the relation between the children and the custodian who may also be their guardian, and whether they be elders of one congregation or brethren from several congregations is a matter purely of method or a matter of choice. The very fact that a child is a minor under full legal age is proof that someone has to be his guardian and/or custodian. The minor has not acquired all civil rights, elders are not given the civil rights of a child simply because its parents are members of the congregation which they serve. They are not civil officers.

By benevolent charitable organizations, I mean such organizations that form the framework of a legal home. I mean the legal status that gives the congregation and brethren the right to provide the custodial care and look after the person and property of children or the aged. This unit of society is the only home the child has and is thus an object of pure religion.

Hang up my chart #1 please.

Wallace's chart
No. I



Board of Higher Education

Board of Publication

Benevolent Association (Board) 1887

Missionary Society July 22, 1920 (Board of Trustees)

Colleges & Bible Chairs Board

17 Homes
7 Children-each with a local Board
10 aged

"The NBA-Headquarters in St. Louis, Missouri-Administrative Body-Some members of NBA Board-approved in Int. Con." -p125 Year Book 1958

The homes mentioned in my proposition are within the bounds of my definition of the proposition. By organization, I mean the administrative personnel or homes such as homes maintained by my proposition. Organizations are not wrong. My brethren believe and brother Miller believes, and I think he will affirm, that an organization is not wrong because it is an organization nor an insittution wrong because it is an institution. It depends upon its nature. Its nature is determined by its charter and the way it serves. One of the first things that I want to show you is that the organizations that we speak of as children's homes or homes for the aged are not comparable to the organizations generally spoken of as the functional operation of the Christian churches.

First you will notice that most of the Christian churches joined the International Convention. It was originally called their missionary society. It was founded in 1849 and churches joined this institution. There seated the institution becomes the legislative, executive and jucicial body of the churches. Whether a church goes in voluntarily or not, does not change the nature of it because as a person goes into the army, whether he is a volunteer or drafted, he is in. When a church is seated in the Convention, it is required or has a moral obligation to function in it. Not all Christian churches belong to it. Out of the International Convention, you have their committee on recommendations--you have a board of directors, and then these cooperative relations. For instance, here are copperative organizations--they have a board of education.

When you read statements of my brethren opposing organizations, and you read statements of the pioneer preachers and others as they fought organizations, remember this, that while they fought this board of higher education which was a function of the Internation Convention, they built colleges. They built Florida Christian College, and I think I have a right to say Florida Christian

College because I have here a charter of Florida Christian College in Lakeland which was established this year. (Certificate of Incorporation exhibited before audience)

STATE OF FLORIDA

Office of Secretary of State

I, TOM ADAMS, Secretary of State of the State of Florida, do hereby certify that the above and foregoing is a true and correct copy of

CERTIFICATE OF INCORPORATION

OF

FLORIDA CHRISTIAN COLLEGE, INC.,

a corporation not for profit organized and existing under the Laws of the State of Florida, filed on the 1st day of February A.D., 1965 as shown by the records of this office.

Given under my hand and the Great Seal of the State of Florida at Tallahassee, the Capital this the 14th day of June, A.D. 1965.

Tom Adams
Secretary of State

SEAL

A new college founded in Lakeland and of all things, called Florida Christian College. The charter was asked for in January, filed on the first day of February, 1965, and was granted the fourteenth day of June in 1965. Now whether I refer to Florida College or Florida Christian College, it does not make any difference. The incorporators of this new college are: S. O. Ward, Lee Boswell, James R. Cope, and W. C. Hammontree.

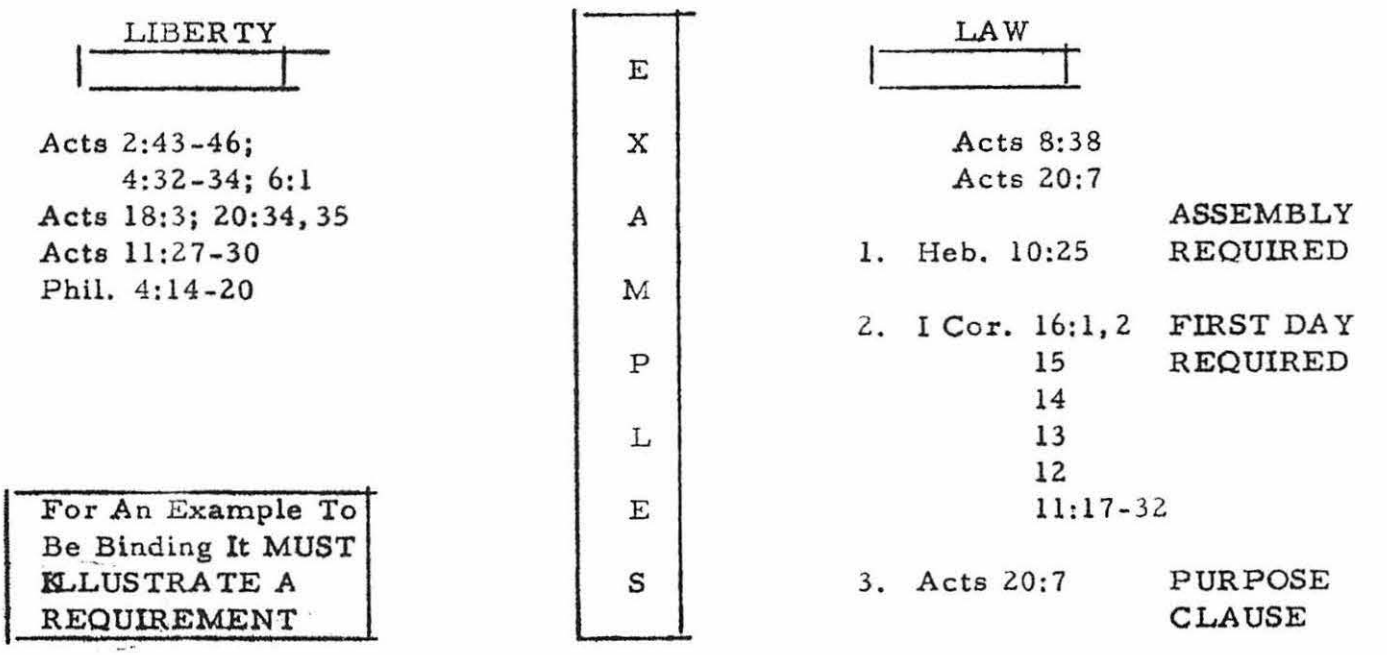
Now here is the point. While my brethren opposed these organizations, (pointing to chart) they built colleges. They built colleges like David Lipscomb College and Freed-Hardeman College. It took the Sommerites to come along and say that if you built a college then you endorsed these organizations. (pointing to chart) They have a board of publications and while my brethren oppose the board of publications which was the function of the International Convention, they built papers like the Gospel Advocate, the Firm Foundation, and papers like Searching the Scriptures as published by brother Phillips and/or brother Miller. In all the statements that you read about opposing organizations they were not opposing the building of colleges nor of Orphan Homes.

They (pointing to chart) have a benevolent association which was founded in 1887, and it operates seventeen homes--seven childrens' homes, but you will observe, and I took this from their '58, year book, each and every local home has a local board because there is no other way to operate a home except with a legal entity. But they have these children under this benevolent association, which is under the general board, which is under the International Convention. While my brethren were opposing such organizations, they built Potter Orphan Home, they built Spring Hill, they built Mount Dora, so you can see that every reference, every quotation that these brethren make is taken out of its context. They were fighting what I fight. They were opposing what I oppose.

I allow no man to be more firm in standing for the old paths than do I. Every chart they (Miller and his brethren) draw, every circle they make, every argument they make about an organization misrepresents the Christian Church organizations. They (Christian Church) have a missionary society which was started July 22, 1920. This (pointing to Convention on chart) was originally called their missionary society, and it was joined by churches. This (chart) was the organizational set up that brethren opposed. While they opposed it they built colleges, they built Orphan Homes, and they published papers.

Hang upmmy chart #2 please.

Wallace's
Wallace's chart
No. II



Now, I want to show you further in this connection that one of the great errors that is often made by my brethren is the wrong understanding of a Bible example. The old pioneers preached that we taught by command, by example, and by necessary inference, and so do we. I believe in teaching by example, by command, and by inference. But, examples illustrate. The pioneer never taught that an example authorized--it illustrates. That is the meaning of it--it is an illustration. They did not go out and say examples set a pattern. They said you have a command, you have an example of the command and by necessary inference you arrive at whether or not such a command is involved.

In the Bible there are two kinds of examples. There are examples that illustrate Christian liberty. There are examples that illustrate divine laws. For an example to be binding, it must illustrate a requirement. What is the requirement? You look for the requirement. If the example illustrates the requirement, then you know it is a binding example. The next big problem that we have and have had in regard to this, is not only a misunderstanding and a misrepresentation of the Christian Church set up, but is by the misuse of Bible examples. For instance here is an example in the second chapter of the book of Acts, where these disciples sold their possessions and "all that believed were together and had all things common". They sold their possessions and goods and departed them to all according as any man had need. I do not know of any of my brethren who say that that is a binding example--that you have to sell everything that you have. They did--here is an example of it. They did

it--there is not any question about it. It is an example of Christian liberty. You may, but you are not required to. There is no law that requires you to sell everything that you have.

Coming to chapter 4 you find its uniformity because Luke said, "And the multitude of them that believed were of one heart and one soul and not one of them." There is the uniformity. "Not one of them said that aught of the things which he possessed was his own, but they had all thing common." It is an Apostolic approved example, "for neither were there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid it at the apostles' feet.". Here it is laid at the apostles' feet. I have not heard of any of my brethren going out and telling people that in order to be true, and to follow the Bible example, that they have to sell everything they have. That is a Christian liberty. It illustrates a liberty but not a divine requirement. There is no law that requires a man to sell everything that he has.

In Acts 6:1, you have an illustration of taking care of the Grecian widows. Somebody says, brother Wallace, here is how they did it. Notice what they did. Because their widows were neglected in the daily ministration, the twelve called the multitude of disciples unto them and said, "It is not fit that we should forsake the word of the Lord and serve tables". I do not know any of my brethren, of the opposition, who set up a table in the church. I do not think they would have one in the church because their brethren would not let them in. But they set a table and they did it every day. I do not know if any of these brethren say that in order to take care of the widows that you have to put up a table in the meeting house and use seven men. I have a record of where it was done by the women and not by the men, and if necessary, I will produce it--where women,

not seven men, but a group of women, who are taking care of the work. Now it is perfectly all right to set up a table. That is an example of Christian liberty. There is no law that requires that a table be set up. This is an example of a Christian liberty.

In Acts 18:3, I find that Paul made tents to make a living. It is not wrong for you to support yourself while you preach, but there is no law that requires it. That is a Christian liberty. In Acts 20:34, Paul says in regard to that, "Ye yourselves know these hands ministered to my necessities, and to them that were with me. In all these I gave you an example." Here is an example of the preacher working with his hands. That is a Christian liberty. For an example to be binding, it must illustrate a requirement.

In Acts 11:27-30, here is an instance of taking care of those who were in need, and the record says they, "sent it to the Elders of the church." There is no law that says it has to be sent to the Elders of the church. That is a liberty. You may help a congregation where there are no elders. I have a record, of where a congregation here (in Tampa) has assisted members of another congregation and this congregation has no elders. It was not sent to the elders but to the family. That is an example of a Christian liberty. What we are discussing in this debate is a matter of <u>function</u> and <u>operation</u>.

Now, here is an example of sending money directly. The word directly is not here. In Philippians 4:14, where the church at Philippi sent some money to help Paul, and somebody says, "well, they sent it directly to the preacher." The word directly is not there but if you feel better about it leave it there. "I (Paul) departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only. For even in Thessolonica ye sent once again unto my needs." That is an example of Christian liberty. Where

is the law that requires that you send it directly to the preacher? You say, "well, they did it".

In Acts 20, when they had the Lord's Supper, they met in the upper story, in the third story. If you want to have the Lord's Supper in the third story, that is all right, but there is no requirement for it. Thus you see that for an example to be binding it must illustrate a requirement.

But somebody says, "preacher, if that is true," and it is, "that eliminates the Lord's Supper." Now watch an example of law. Acts 8:38, the ennuch said, "here is water, what hindereth me to be baptized?" And you see him being baptized. There is a binding example because there is a commandment to be baptized in the name of the Father, the Son, the Holy Spirit.

But you say, "if that is true, we cannot have the Lord's Supper." "Acts 20:7", you say, "is the only way we know that we can have the Lord's Supper and it is by an example." I never heard of such a doctrine until the last few years. You ought to read such debates as C. R. Nichol had with a Baptist preacher up in Kentucky to show him that there was a divine requirement to meet on the first day of the week to break bread. If there is no divine requirement to meet on the first day of the week to break bread, then he who does not come does not disobey anything. And he who comes does not obey anything.

But now look in Hebrews 10:25, an assembly is required. In I Cor. 16: 1-2, the first day is required, "as I gave order". This is a command. "As I gave order." This is not an example, this is a direction. "As I gave order to the churches of Galatia so do ye." Paul in the I Corinthian letter 16:1-2, commanded, ordered and demanded that the people meet and assemble on the

first day of the week. And he said, this is exactly what I taught to the people of Galatia. As I gave order to the churches of Galatia. He taught them to assemble on the first day of the week. He taught it was wrong to forsake the assembly. An assembly is required on the first day of the week. In our modern age, we are familiar with the count down. Let us make the count down. I Corinthians 16 is a part of a movement. It is a part of a discussion, a part of a book. Here is an order to meet on the first day of the week. You come down to chapter 15, to chapter 14, to chapter 13, to chapter 12 and in chapter 11, five times God put the Lord's Supper in the assembly. Five times He places the Lord's Supper in the assembly and thus this is a binding example. Why? Because people were ordered to meet on the first day of the week. There is a divine requirement to meet upon the first day of the week. And when we come to Acts 20:7, we can readily see that this was clearly understood. In Acts 20:7, we see from the purpose clause, why they had come, which indicates that they knew and understood. "Upon the first day of the week when we were gathered together to break bread Paul discoursed with them intending to depart on the morrow." Their purpose to meet on the first day of the week was to break bread. They were commanded to assemble on the first day of the week. In this assembly God placed the Lord's Supper. Therefore, there is a divine requirement for Christian people to meet upon the first day of the week to break bread.

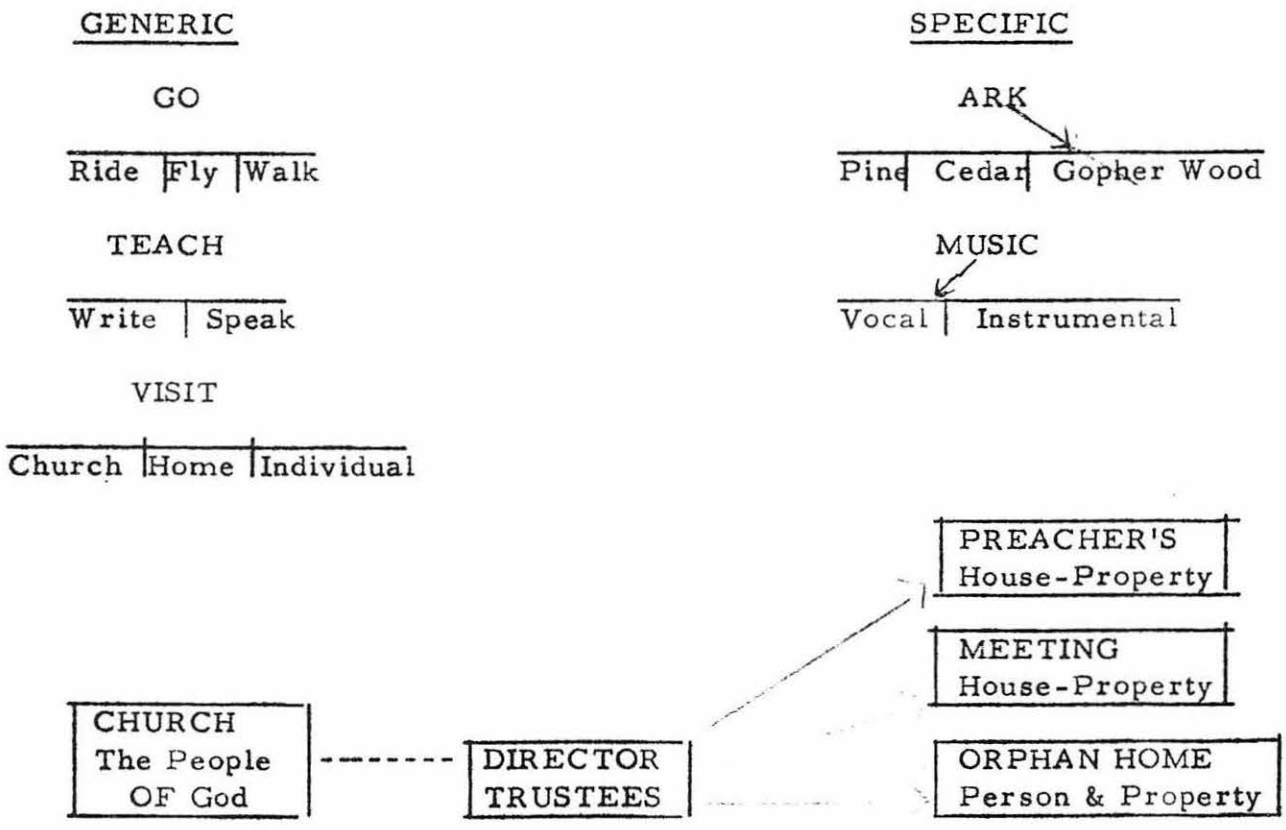
These brethren (Miller and his brethren) are fine brethren. Some of the finest gospel preachers that ever graced the pulpit have confused themselves and the brethren because they do not understand the organizations of the Christian Church. They do not understand the nature of an example. They take the examples of Christian liberty-and you watch-every chart he makes

will be a chart illustrating an example of a Christian liberty. And his whole argument will be based upon that. For an example to be binding it must illustrate a divine requirement.

Hang up my chart #3

Wallace's Chart
No. III

COMMANDS



Here are commands. There are certain kinds of commands--generic and specific. A generic command carries with it that which is general and does not specify how it is to be done. For instance, "go". You may ride, fly or walk. Or, "teach", you may write or speak. There is the law to build the ark. It could be built of pine or cedar but God required gopher wood. Here is the matter of music. God drew the line on music and that excluded instru-

mental. In regard to the matter of the care of orphans, God has said to visit the fatherless and the widows in their affliction and to keep oneself unspotted from the world. In Galatians 6:10, Paul said do good unto all men, especially to them that are of the household of faith. Now I have drawn the line here, and I would like for brother Miller to draw the line here. Whether or not he believes that visit is to the individual. Whether or not he believes the command includes the church. Whether or not he believes the command includes the home. Whether or not he believes that it is exclusive to the individual. I believe that vocal music is specified, and I draw the line, and I ask him to draw the line. The people of God may make provisions for the child here in the preacher's house which is the property. In order to have this property, there must be directors or trustees. You cannot have a piece of property without it. These trustees take the custody of the property. They are not over the preacher except in his spiritual life, but they are over the property, and the meeting house. They take custody of the property. Now let them take a person. Let them get a person as well as the property and when churches or when brethren take a person as well as the property, they have to have a decree from the court or else they are kidnappers. You cannot go out and grab up children off of the street. And when they are taken and provided for by the people of God, they have to have some organization spparate and apart from the church just as they have for their meeting house or for their preacher's house. If they took this preacher's house and took orphans and put them in it, they would have no more than such homes of my proposition.

Hang up my next chart for me please.

Wallace's Chart
No. IV

1. TEACH
   Chart
   Blackboard etc.

COMMANDED

2. GIVE
   Collection Basket

3. PRAY
   Posture

ACTS

4. LORD'S SUPPER
   Communion Set
   Table, etc.

EXPEDIENT

5. SING
   Song Book
   Tuning Fork

6. VISIT
   Natural Home
   Legal Home

There are two ways that we may know that a thing is approved by God Almighty. We may have it commanded or we may find it an expedient under the command. By an expedient I simply mean that if God tells me to do a thing, I have a right to expedite what God has said.

I want to get this in before I am through. It is just four minutes. I want us to recognize that there are some things that are commanded and there are things that are expedient. For instance, God commanded us to teach. Where is my authority for a chart? How would I prove it is scriptural to have a chart? Well, it comes as an expedient under the command. Or here is the collection basket or a tray for the Lord's Supper.

Now God has commanded the people of God to make provisions for the indigent or the fatherless and the widows. Here is the command. I have shown you that you cannot take the custody of children without a legal home. You cannot take care of children without either a natural or a legal home. There must be one or the other. It is an expedient which one you use. A church may help a child in a natural home. A church may help a child in a legal home. Now, let me read this sentence to you. "There are two ways that we may know that a thing is approved by God Almighty. We may have it commanded or we may find it in expedient under the command. By an expedient, I simply mean that if God tells me to do a thing, I have a right to expedite what God says." If God tells me to do a thing, and He does, and I am asking brother Miller in the very beginning, if he thinks it is (pointing to James 1:27 on chart) exclusive--if he thinks it is exclusive to the individual, does it apply to families, does it apply to congregations, and if you can take care of children without some kind of legal provision? And there are two ways that we may know that a thing is approved of God Almighty. We may have it commanded or we may find it

as an expedient under the command. By expedient, I simply mean that God has said to do a thing. I have a right to expedite what God has said. In this preliminary discussion, I have one minute they tell me, I have tried to show you the right place of institutions and organizations, the right use of commands, of examples and of expedients, and the homes of my proposition are homes that come within the purview of this command. I thank you.

Tape #2538 1+

First Night - First Speech

James P. Miller

Worthy opponent, gentlemen, moderaters, ladies and gentlemen, I want to say to you in the very beginning that I come, too, with mixed emotions because Brother Wallace just a decade ago stood where I do on nearly all of these issues. Before the church and on the tape out here in 1953 when he answered D. Ellis Walker and others on these very things he was almost 100 per cent right when he said that no man could subsidize everything on the face of this earth and have the church of our Lord pay the bill. Now I am going to give him credit for one great advantage tonight. I know he's away from home, and I'm sure that some of the brethren have fed him a fine dinner. It might have been a steak dinner, it might have been a chicken dinner, but I'm at home and there wasn't anybody to feed me so I'm debating on a cheese sandwich. Now I'm going to show you tonight that there is more power in a cheese sandwich when a man has the truth than there is in all the meals in this world when he doesn't have it. Now you know I'm going to say very kindly in the very beginning of this that if I hadn't known what the proposition was, I wouldn't have known what Brother Wallace was debating. And I believe I can truthfully say for every man and woman here that you wouldn't have had the slightest idea what he was talking about. He didn't preach like this fifteen years ago. He didn't have to go all around the country to find Bible authority. He didn't have to go here and there and jump here and there and run here and there trying to do away with things that we've stood for for decades [redacted] to prove what the Bible says. Let me show you what the proposition is. It just might be worthwhile tonight just to show you what we are debating. I believe that will help clarify the issue, and I believe that they might be of great benefit to everybody. Here's what we are debating tonight. That it's in harmony with the Scriptures. Now just let me say a word about this little "In harmony with the Scriptures." Why in the world just you don't say "The Scriptures teach." Just think about having to affirm "It's in harmony with the Scriptures." You think

about a gospel preacher who has to say "It's in harmony." Do you mean that it's playing a tune off here somewhere by the side and you just can't find it right in the word of God. Why don't you just say "The Scriptures teach." That's what we have been debating all these years. That's how you debated and I debated for over thirty years. Then come along and say "It's in harmony." The reason why he says "It's in harmony" is there's not a word in God's book about building a human institution to do the work of the church. He knows it and I know it, you know it and we'll all know it when this debate is over. And that's why he has to say "It's in harmony with it." He just can't come out and say "The Bible teaches it." Now here's what he's going to have to prove, and I want every man and every woman and all of you who are watching on television. You know, I knew I'd never make it on the Herald of Truth, but I've made it right here. I want you to all look here now. Let me show you what he's going to have to prove. I want you to notice this now and old friend, look good and close. Here's what you're going to have to prove. For the affirmative to be true my opponent must find three things in the New Testament. I'm talking now about the New Testament, Brother Wallace. You're going to have to find three things, first where churches of Christ ever built a human institution. That's what we are debating isn't it? That's what the Scriptures teach. It's in harmony with the Scriptures for churches of Christ to build and maintain a benevolent society. You're going to have to find where they ever built a human institution. Now I've got the place. Give me the marker, Brother Patton. I want to put the marker up here so he can't say I couldn't write anything in it because I didn't have anything to write with. Here's the marker. Where did they ever build a human institution? Where did churches of Christ ever maintain, contribute to a human institution to do the work of the church in benevolence and where did churches of Christ ever send anyone to a human institution? This is the issue. There's no use to talk about anything else. It's a question of whether the Scriptures teach or it's in harmony with the Scriptures for churches of Christ to build and maintain human institutions. That's what we are talking about and that's what we are going to be talking about until this proposition

is over and he just as well learn that we are going to debate the proposition in this debate. Here's the human institution. That's the thing we're talking about and that's the orphan. If you want to know where the orphan is, I've found him. In getting ready to debate you, I found it. Here's the orphanage, this human institution right here. It has no father in the Bible, it has no mother in the Bible, it has no uncles, aunts, grandparents, neices or even a forty-second cousin. There is not a line in God's word that has a thing in the world in it about a human institution, and that's what he has to affirm, that's what he has to prove, that it's in the word of God, that the Bible teaches that it's in harmony with the Scripture for churches of Christ to build and maintain human institutions. But now let's just think a minute. He goes on to say that this is just a debate of means and method. In other words, it's just a matter of how we are going to do it. Oh no, that's not right. Let me show you what I mean by that. It's not a matter just of how we are going to do it. It's a matter of whether or not these human institutions have a right to do the work of the church of our Lord and Savior Jesus Christ. Now you look here. Over here on this side we have what we call an arrangement or a function. You call it anything you will. An arrangement, a function, a means, or a method. It doesn't make any difference what you call it. It's exactly the same thing. You have an example of it. In Acts 6:1 through 6 the congregation was consulted. They selected men and put them over those that were widows and were neglected. The apostles appointed them. This was local business. This is a function, a means, an arrangement of a local congregation. But ah, here's what you're defending over here my opponent. Here it is over here. You're defending a human institution. You're not defending a local arrangement, you're not defending a function, you're not defending a local church doing its own work, that's not what you're defending, you're defending a human institution that has its own name, its own organization, its own treasury, its own charter, its own officers, hires its own agents, begs its own money, offers brotherhood services and makes its own arrangements or sees to its own function or

sees to its own means or method. Why if we were just debating over whether or not it's the function of the church, there wouldn't be a debate. If we were just debating over the local church seeing to its local business, there wouldn't be anything to debate. But we are debating here tonight over whether or not a man has a right to build a human institution unknown to the word of God without a bit of authority in this world, give it his own name, have his own organization, select his own treasury, write his own charter, have his own officers, hire his own agent, begs his own money, offers brotherhood service and makes his own arrangements. That's what this debate is about. It's not about what the local church can do. It's about what this human institution and its relationship to the local church. That's what we are debating. That's the thing that's the orphan. If you want an orphan, I've found it right here. It hasn't got a single kinfolk, not one in the word of God. And let me show you Brother Wallace. I'll be glad to show you why it doesn't. Because it was never in the mind of God to start with for you brethren to have these human institutions. In I Corinthians the second chapter, you will remember that in verse 7 Paul said, These things were ordained before the world began unto our glory. You will remember in verse 10 he said that God hath revealed them unto us by His spirit. For the Spirit searcheth all things, yea even the deep things of God. And then you remember he said, What man knoweth the things of a man save the spirit of a man that's in him. He said, Even so of the things of God knoweth no man but the spirit of God. I'll tell you why it's not in the Bible. Because it was never in God's mind for us to have it and the Holy Spirit revealed the mind of God. And the Holy Spirit didn't reveal it and the Apostles spoke it and they didn't speak it; and therefore, I know that God didn't intend for us to have it. Ah, you've debated the instrumental question just like I have. I remember just as well when old (Brook) asked me in Orlando in 1954, How do you know if God cares if I have a piano, how do you know if God cares if I have an instrument, and I went just as you have done time and time again to passages like this. To I Corinthians 2 where the Spirit sought out all things, yea even the deep things of God. And God's spirit

didn't reveal it. And if God's spirit didn't reveal it, then God didn't intend for me to have it, and that's why we're silent where the Bible is silent. Oh, I wish I could make you brethren see that you've given up the restoration plea. That's the one thing that made us peculiar as a peculiar people and not only did we speak where the Bible spoke, but we believed that revelation was complete and that the mind of God had been revealed and when the Bible was silent, we ought to be silent. But oh no, you've abandoned it and now you are seeing a ( ) on the very shores of all that is digressive. All right, not only is that true, but in John 16 and 13 you'll remember, Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. That's why it's not in the Bible. Because God's spirit didn't guide them into it and it wasn't in the mind of God for him to do. And in John 14 and 26, But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and he didn't teach it, and that's why I know God never intended for us to have this thing over here, but He intended for the local church to function over here. All right now boys, get busy. Get on these charts. I want to answer them now. I want to answer them just like he gave them. Give me #1 real quick now, Jump right up, get right to it. That's fine. Just lay those down. There's no use to roll them up. They're going to be frayed when we get through with them anyhow. All right now, look here. He said, Oh, here's what we were talking about all the time. We were talking about this thing in the Christian Church. That's not what I'm talking about. I never was a member of the Christian Church. I don't care anything about this, I'll tell you what's wrong with every bit of this, just the thing that's wrong over here, just exactly the same thing, it doesn't have any Bible to support it. It's not in the word of God. Why it's no use to go over here. I think the Convention was wrong, and I think the Committee on Recreation was wrong. How do you feel about that? What do you think about recreation in the meeting house? What about fun and frolic in the meeting house? What about that? How do you stand on that? Board of Directors? Oh, I'm against that, too. That doesn't have any authority in the word of God any

more than your human institution do in the word of God. This is a human arrangement just exactly like yours, and the thing they have in common is that they don't have any scripture for any of them. Then he goes down here and says, we were building colleges. What about the college question tonight. You've introduced it. I didn't mean to say a word in the world about it. Boy, you've got in a fix now. Franklin, pack your grips. You're not going to be here long. These brethren believe and you believe in church support of Bible colleges. The brethren in Florida do not believe it. Ah yea boy, you holler son. You be counted. You want to get up and testify. If you do why you just get up and testify. I know the Elders in this congregation. I've known them for many years. I've talked to nearly all of them. I know what they've told me in the past. That's the defense that these Florida brethren have had against our charges against them. Why they say, why we're not digressive. We don't believe in support of colleges. I think maybe it's hard to get an endorsement down in Lakeland some time when you believe in the support of Bible colleges. So now you've got them in a fix. You've got brethren up here that believe in the support of Bible colleges out of the treasury of the church when your own brethren don't believe in it. And that will be the end of you, old friend. You just get ready to leave now because they can't bring an endorsement to these Florida brethren that say that they believe in the support of Bible colleges. These brethren are better taught than that. They're not going to take the Lord's money and buy basketballs and basketball uniforms and football uniforms. They know better than that. The Lord died to make a Christian, but he didn't die to make a wild cat. He didn't die to make a falcon. Oh, let me tell you something. You talk about the College, you're into it now. I'll tell you what they have in common with every bit of this Brother Wallace. There's not one line in God's word that authorizes it and that's exactly what you've got wrong over here in your human institution. It doesn't make any difference whether they had the same beginning or who they were over or who they were under or who's ~~underneath~~ over who or who's under who. You've

sort of got that in a mess anyhow haven't you? I used to know Brother (Foster) and knew him just as well as you did I guess. You know he started a little orphans home and then they put that under Bolds Home. So if you just wait a little, we'll have it over and under and under and over. We're coming towards this. You just give us time. We just haven't got there yet. That's it. Give me chart #2 boys. Get with it. All right now, he said, now look here. He said, Oh, Brother Miller's got to understand the difference between liberty and law. Oh, let me tell you something. Oh, listen to me old buddy, if you want to cry, let's cry right here. You say these examples don't mean a thing. That's what you said. That's what he's saying. You analyze it any way you want to but that's what he's saying. He said these examples that we've preached all these years, how the early church took care of its needy, how they saw to their saints, how they saw to their affairs, he said, boys that doesn't mean a thing. He said that's just a matter of liberty. You can do it if you want to. So from now on you remember now you institutional young men, you've just got two ways to prove a thing true. Either by command or by necessary inference. You've lost your example. Brother Wallace just took it away from you right here. Ah, let me tell you something. You need to learn where the liberty is. me show you where the liberty is.
You've got the liberty on the wrong side of the money. In Acts 5 when Ananias and Sapphira sold the possession and when they brought the price and gave it to the Apostles, they lied about how much they gave. And Peter told him where the liberty was. He said, While it remained was it not thine own and after it was sold was it not in your own power. The liberty in these matters is before you give it to the Lord. And after you give it to the Lord, there's no liberty ~~there~~ then. See, you've just missed the top side and bottom. Why you take for instance the grape juice that's on the Lord's table. I suppose a man could be at liberty and use that any way he wanted to. I suppose he could die his hair with it if he had enough and wanted to. He could use it in any proper way, but oh, let me tell you something, when you put that on the Lord's table it's not a matter of liberty anymore, it's a matter of law then, and you can't use it anyway you want to. When you run your hand

in your pocket and you get out a dollar and when you spend that dollar as you went to that's your business. That's where your liberty is. But when you give that dollar to the Lord, it takes divine law to get it out. Oh Buddy, if you want to talk about liberty, you've got your liberty in the wrong place. And when you talk about things of that kind, you just remember that the very first sin in the Jerusalem church and the first two murders in the Jerusalem church were over the matter of mishandling the Lord's money. And if any of you brethren want to sort of turn up your nose at what we're talking about tonight, you just read the fifth chapter of Acts and remember that the very first terrible sins in the Jerusalem church were over this very matter of how they handled the Lord's money. All right, now let me hurry on here. He said, Oh no, he said, now these are just examples, they don't mean anything. He said, Now that's the way they did it. That's the history of the church on benevolence. That's the history of the church on how Paul worked with his own hands. Let me tell you what you need here where Paul worked with his own hands. You need an example where he built a human institution with his own hands. That's the thing you need, then you'll have the germane to the case. Then he comes along and he said, Why let me tell you you couldn't know that they took the Lord's Supper on the Lord's Day without having Acts 20 and 7. Well why in the world would a gospel preacher ever labor at great length to take away Acts 20 and 7 from the people of God. Why you talk about your examples here. You talk about Hebrews 10:25, I Corinthians 11 and verse 25 and so on. I Corinthians 16: 1 and 2. These passages your Corinthian history here? Don't you understand, Brother Wallace, you could read these till doomsday, and you would never find where the disciples met on the first day of the week. In one of them you get the assembly. In another you get where they gave of their means on the first day. In others you can find where they were to come together to eat the Lord's Supper, but to find when they ate the Lord's Supper, the only way in the world you can find it is in Acts 20 and 7, and there's not a requirement on the face of the earth that says eat it on the first day of the week. You just missed the boat there, old buddy. The

Lord said eat it, but He didn't say when. Isn't that right? The Lord told us to eat it, but He didn't tell us when. The only way in all this world that anybody knows when they ate of the Lord's Supper is to have Acts 20 and 7. That will tell you they ate it on the first day of the week. He has to assume something in everyone of these. In this he has the assembly, but he doesn't have the Lord's Supper. In this he has the collection, but he doesn't have the Lord's Supper and so on. The only place you get the first day and the Lord's Supper together is right here in Acts 20 and 7. Now let me tell you something young men and you listen to me brethren here in Tempe. The reason why he's done every bit of this is to get away from this history here how the early church saw to its needy. Here's the thing he needs to learn, that in these examples the church was doing its own work. And oh to get away from every bit of that, he's got to run around and say, Well after all, I can show you that Acts 20 and 7 is not important. God bless your heart, may God grant that my brethren will never be so entangled with idols of human institutionalism that they try to tear down a passage like Acts 20 and 7 that we've depended on throughout all our generations. When you think about that, man, it's terrific in its nature. All right now quickly, He says, give me my chart #3 boys while I'm talking. All right now, he said, You just can't do this. He said, You just can't go around and jerk up an orphan off the street. Well you know, that's news to me. That's the way I thought they did it. They don't have any orphans, when they start these orphans homes. They build them and then they get a station wagon and they run around all over the country trying to find some. I thought that's the way you got them. I didn't know, I'm glad to get that information. Ah, do you mean that it could be scriptural for God's people, it's not legal. Is that what your arguement meant? That if we had to do it at all that it had to be legal and it would just be scriptural because it's legal? Is that right? Can anything be legal for the people of God and not be scriptural at the same time? Can anything be legal for God's people and not first be scriptural? Why the Bible said in Matthew 19 and 9 that if a man puts away his wife for any cause save for fornication and marrieth

another, in the state of Florida you can put away for mental cruelty. And I guess before this debate is over, we could get a divorce ourselves on that. But would that make it scriptural for God's people just because it's legal? Now let me go one step further with this. When you made that argument, do you mean by this that the law says before we can see to a needy saint or one that comes under the realm of church benevolence that we have to build a human institution? Is that what you mean? If that's not what you mean, then you didn't have an argument at all and you just made it to muddy the water and that's all. You know and I know and he knows and everybody here knows that that's not the truth. And the idea that you come along and prove it by law. Well I knew he'd never prove it by the Bible, but I declare, if you're going to prove it by ( ) I've got a brother that's a lawyer. He's a judge, been a judge. Why you're debating the wrong Miller if you wanted to debate the law. Why don't you debate what the scriptures teach? Why don't you just find it in the word of God? All right, he said, There are generic commands and specific. That's right. We've always had that. All right, he says, That's ride, walk or fly. All right, fine. What about the Missionary Society, Brother Wallace? Here's your parallel. The Lord said go and teach. What about the Missionary Society? Is it so generic that it would include the Missionary Society? If it's not so generic that it would include the Missionary Society, how are you going to get visit so generic that it would include a human institution? Why don't you see that? You've got the answer to it yourself. If you can't get generic up here so inclusive that it will include the Missionary Society, then you can't get visit down here so inclusive that it will include a benevolent society. And then not only that, but he talks about the preacher's house. Now the brethren don't furnish me a house. I think they furnish Patton one, and you better jump on him. But I'll tell you how they furnish the preacher a house. We furnish it because Paul said in II Corinthians 11:8 that he robbed other churches taking wages of them. We have a meeting house because we are commanded to meet. But the orphans home, the human institution does not adhere by inference in any of these. Now let me show you

ladies and gentlemen one thing that I want you clearly to see. My opponent and those brethren that stand with him tonight have an entirely false conception of what good works are in the very beginning. They do not understand the nature of good works and they violate the very requirements of God Almighty when they come to the question of good works. You'll remember that in Ephesians the second chapter in verses 8 and 9, and of course, these are famous verses, and they've been used all these years by brethren, Paul said, you remember, that we are saved by grace through faith and that not of yourselves, it is the gift of God. The gift of God. Not of works lest any man should boast. Now what kind of works is he talking about when he said not of works lest any man should boast. Well, he's talking about the very kind that Brother Wallace preached about all of these years and that I have preached about and everybody else who has stood with us has preached about all of these years. He's talking about works of human invention. He's talking about works that are not authorized in the word of God. These are boastful works. These are the works of man's invention, these are the works of man's mind. And of course, everyone knows that's true. There's no question about that. Now you look here. Here are the works that he's talking about in condemning in Ephesians 2. And when you talk about good works, the very works you do are the works without law. They are the works without authority. Here's your Herald of Truth that preaches the gospel. The Herald of Hope at ( ) Texas that sees to the needy. The Gospel Press that does the printing. The colleges that take the money from the churches. The orphans homes, the hospitals, the sponsoring church eldership, the summer camp supported by the church. Everyone of these comes under the heading of works without divine authority. In other words, their connection with the church puts them in a position where they are without one bit of authority in the word of God. Now you want to know what verse 10 teaches. Come on. We've got Ephesians 2: 8 and 9. Now listen to verse 10. For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Why the very nature of the good works that we are to do were foreordained by God, and we have to

walk in those works. It's not left up to me to decide how I'll do a good work. It's not left up to me to decide what a good work is. These good works 50h times in their various connotation in the word of God have specified the nature of a work itself. Now let me ask you something. In I Thessalonians 1 verse 3, Paul said, Remember without ceasing your work of faith. I want to know if any work can be a/work that's not a work of faith. Can any work be a good work that's not a work of faith? Now be careful on it. Can any work be a good work that's not a work of faith? And if it has to be a work of faith, faith comes by hearing and hearing by what, by the word of God, and when you build these human institutions one after the other, you're working works of man's device, and you're not working the work of God. What's the difference in building a tower and building an institution in principle? How do you stand now on the preaching for the last twenty-five years? Why you talk about good works without divine authority, there is no such thing. You listen to Paul in Romans 10. You remember that Paul in Romans 10 said, Brethren, my heart's desire and prayer to God for Israel is, that they may be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For being ignorant of God's righteousness, and going about to establish their own righteousness. Here it is right here. They had not submitted themselves to the righteousness of God. You've missed the very character of good works themselves. You've missed the very nature of good works. Why you'll remember in Matthew 7 verses 21, 22 and 23, Jesus said, Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. And many shall come to me in that day and say, Lord, Lord, have we not prophesied in thy name? and in thy name have we not cast out devils and in thy name have we not done many wonderful works? Here it is now, but listen to what Jesus is going to tell them. And then will I profess unto them I never knew you: depart from me, ye that work iniquity. And the word iniquity here means without law. Without law, you've worked without divine authority. You've worked without law. That's what he means. And therefore, when you talk about good works, is there any good work in the sight of God unless it's a work of faith? And if it's a work of faith,

then you put your finger on the verse. Why you talk about this business of whether examples are binding or not, do you know that you have to run contrary to some of the plainess scriptures in all the word of God to prove that. You take I Peter 2:21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. Peter said just follow the example. Oh, let me tell you something, these examples illustrate the authority. These examples are divine examples, Holy Spirit guided to show us how they did it. When a fellow comes along and says, Oh, you've got to have a backup command, what you need to do is just back up and get in the book and find this proposition. What we are debating is whether or not it's within the realm of scripture for churches of Christ to build and maintain human institutions. Give me the last one boys. I don't want to get behind. Why you talk about building all these annexes on the church, Paul said in I Corinthians 3 and 10, According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. Let every man take heed how he buildeth thereon, and you know that was the Apostles building and ~~anyone~~ laying the foundation of the apostles and prophets, and I can't even add a colored man to the church. I can get him ready, but the Lord adds him. Acts 2:47. Well if I can't add an individual, how are you going to build all of these things and add them? How are you going to get them into the blue print. Oh, you help him if you can boys. Pass him some quick. All right now look here. He said, all right now look here, Here you have the command, the acts, and the expedients. Why do you mean to tell me that it's ~~anyone~~ expedient to go outside the realm of God Almighty's word and build an institution that the Bible doesn't know anything about? What would you tell a man over here on instrumental music? You would tell him ~~that~~ it wasn't in the realm of expediency. You would tell him just to sing. All right, when you see a man that's supposed to visit, why don't you just tell him to go on and visit just like the Bible says. Now you want to know whether I thought that applied to the individual, to a home, or to the church. I believe that's right. Let me show you what the Bible teaches about it. I'll be glad to do that.

I came prepared for that, too. James 1:27 is not hard to understand when you just look at and when you can understand it correctly. Why he's talking in James 1:27 about a man's religion. That's the subject of the first chapter of the book of James. He said a man's religion. Now a man can have two kinds of religion in James I. He can have vain religion, deceive himself. If a man among you seem to be religious and bridleth not his tongue, this man's religion is vain, and he can have vain religion or he can have pure religion. Under pure religion he visits the fatherless and widows in their affliction, and he keeps himself unspotted from the world. Who would you say it was to Brother Wallace? Himself unspotted. Do you think that means the church when it says himself unspotted? Let me show you something. If you can pay somebody to do this for you, to visit the fatherless and the widows, if you can delegate this out, that's a part of the verse. What about delegating this out? What about hiring somebody to keep themselves unspotted from the world? In Brother Gayle Older's Boles Home News the other day, he reproduced the article that was in the Firm Foundation several months ago where from a sampling of one hundred churches of over two hundred members each that believed in these human institutions, they were contributing an average of seven cents a week a piece. God bless your heart, they're not doing much of either one. They are not keeping themselves unspotted from the world because they have violated II John 9 and have transgressed God's law and gone beyond it. And then they are not doing much visiting of the fatherless and the widows because they've just got an average of seven cents a piece. But if he wants to know who he's talking about, he's talking about a man's religion. Now if you don't believe that, you just look at verse 24. The fellow beholds himself in the glass. Is that the church looking in the glass in 24? It's the same himself in 24 and it's the same himself in 27, and he's talking about an individual in both cases. Oh, you talk about acts, commands, and expedients. Look here now. Under teach, what about a Missionary Society. That's what we are talking about. We're talking about something not in the word of God. When you get down to visit, that's where you put

in your human institution. Why don't you put it in back here? Why don't under praying you start a national prayer band and let the whole brotherhood contribute to it? But when you get ready you slip your human institution in and say this is an expedient. Well why isn't a Missionary Society an expedient under teach? Why because none of them are found in the word of God, that's why. And you know as well as I do that if it's expedient to have a human institution, God missed it in four thousand years that He prepared the word of God and the brethren missed it for eighteen hundred and fifty years when they didn't start it. Now I thank you for your kind attention, and I want you to listen to Brother Wallace when his time comes.

Freed-Hardeman College Library 114514

G. K. Wallace

Some of this would be rather ludicrous if it were not for the tragic situation. Brother Miller said a lot of good things about standing firm for the truth and for the old paths and preaching the gospel which are fine. I was somewhat amused at his reply to my chart here of which he made such a to do.

llace's Chart
No. IV

1. TEACH
   Chart
   Blackboard, etc.

COMMANDED

2. GIVE
   Collection Basket

3. PRAY
   Posture

ACTS

4. LORD'S SUPPER
   Communion Set
   Table, etc.

EXPEDIENT

5. SING
   Song Book
   Tuning Fork

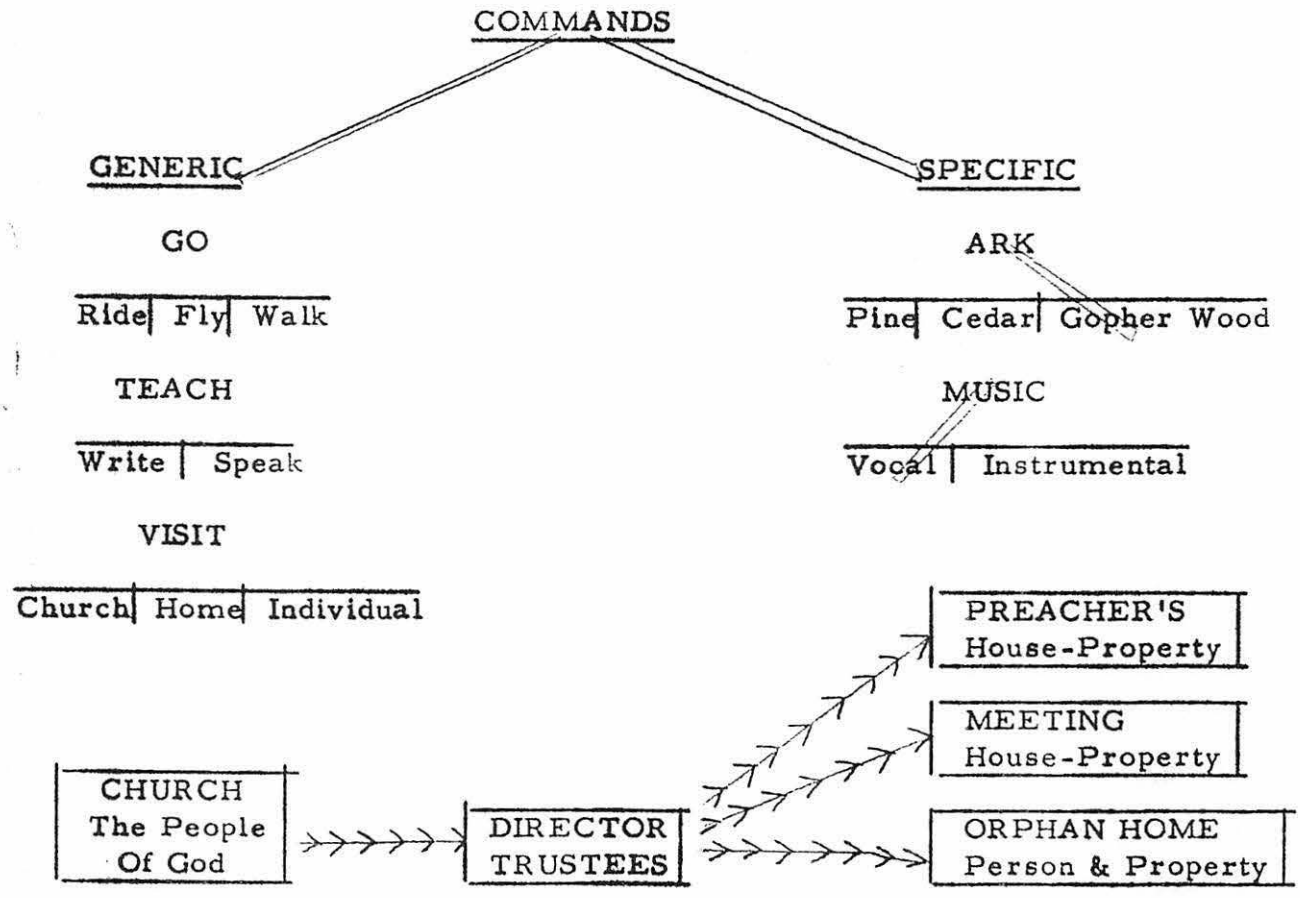
6. VISIT
   Natural Home
   Legal Home

There are two ways that we may know that a thing is approved of God Almighty. We may have it commanded or we may find it an expedient under the command. By an expedient, I simply mean that if God tells me to do a thing, I have a right to expedite what God has said.

I took that chart from his debate with a digressive preacher. A fellow by the name of (Book). With an exception of one item, and that is the question of the legal home and the natural home, this statement at the bottom is his and is found on page 88 where he was trying to prove to this digressive preacher that he could use a chart, he could use other things, then he made this very statement that I have here. Actually, brother Miller was replying to himself. I had made his speech. Thank you, brother Miller, I knew you were turned against yourself. I told you in the very beginning that he would repudiate everything he has stood for.

And now here is the question of a natural or legal home. He said, I can answer that for you in a minute. "It is individual".

Wallace's Chart
No. III



He said, as I told you and I placed this part down here to further illustrate. Now he said the thing about it is, "I think it belongs to the individual. It does not belong to the home." Is that not the import of the argument that he made here?

And I looked at this and I wondered what the particular point is about it.

Miller's Chart

JAMES 1:27 TEACHES

FORGETFUL HEARER

MAN'S RELIGION

Vain — Tongue - 3:1-10; Deceive - 1:22

Pure — HOW — Visit — Fatherless; Widows

ALSO → Sick and in Prison-Matt. 25.

DOER OF THE WORK

IF INSTITUTION IN JAMES 1:27 WHY NOT INSTRUMENT IN Eph. 5:19

In diagraming the sentence, here is actually what you find in James 1:27. James addressed this to the brethren. "My beloved brethren--if any man among you." Then he comes down to a definition. Actually, what you have is addressed to the plurality and it is emphasized with the singular. When brother Miller was having a debate with a Baptist preacher up here in Kentucky, the Baptist preacher took a position that Acts 2:38 had two different subjects because repent ye is second person plural and everyone of you is third person singular, and that they refer to two different crowds. You have an address to a plurality emphasized by the singular. And that is true gram-

mar in every language living or dead. In Winer's New Testament Greek grammar page 174, he says "A masculine noun with the article is often used to denote the whold class. Similar to this construction is the use of singular to express in reference to plurality an object which belongs to each of the individuals". All that James did was address the brethren and it is emphasized by the singular. That is a permission in all languages. There is not anything to be gained by that (Miller's chart). In the very next chapter he connects it with the church where they were working and it applies to all.

But he said if a church could hire somebody to visit for them they could hire somebody to be good for them. Do you mean to tell me that an individual could pay the hospital bill of somebody and could hire somebody to be good for him too. If then that applies to the church, it applies to the individual. There is not anything involved in that except the distribution of the plural into the singular for emphasis.

Now I am amazed and I wonder at the confusion of a person likd brother Miller. He said, "why it belongs to the individual". Here is a book, a debate on The Identity of the Church which he had, a debate with an old Hard Shell Baptist preacher and on page 62 he chided this preacher for not knowing that the home was the place to take care of children. And that is all in the world there is in these charts up here (Miller's charts).

He talked about these institutions (pointing to Miller's hharts). What I was talking about is a home, brother Miller. It is a home. Whether it be a legal home or a natural home. And there is no other way to take care of children except in a home. And the charts that he had are charts to indicate that there is no place for a home, that the church could take care of them. But when he was arguing with an old Hard Shell Baptist preacher, he chided that preacher and said to him, "we are to wash feet in the same place we are

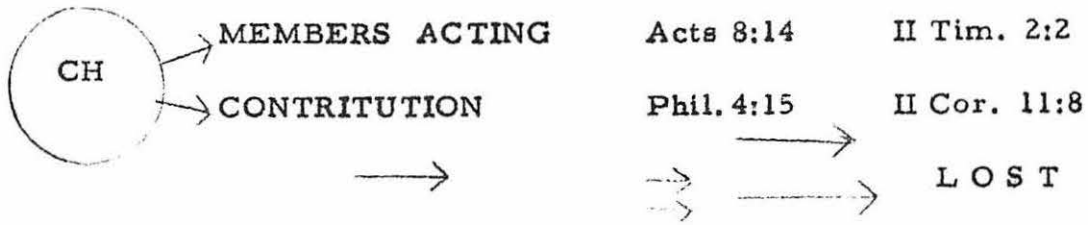
to relieve the afflicted. I cannot go into the home and take out what God relegated to the home and take it over and put it in the church." Now in one minute he will talk about the all sufficiency of the church, what the church can do, and the next minute the church cannot do anything. It is all in the individual. But when he is arguing with a Baptist, he said that child care belonged in the home. And that is all I am arguing. That is all that I am saying--that a home is a requisite and that is what I wanted to show in this connection. God commanded us to visit and that this visitation may be done in a legal home or a natural home and that congregations have a right to help people in a legal home and in a natural home.

But he would have you think that he would not help take care of children in a home. Let me read to you just a little bit here. I have a statement taken from December 2, 1962, one of his bulletins. "Brother Wilkes continues to receive encouraging reports. He is now at home and the indications are that he will be allowed to remain there!" Sister Wilkes, and she is not a widow, their children are not orphans, and they have been taken care of by the Seminole church, "have requested that the gratitude of she and her family be expressed to the Seminole church for the help and prayers that have been extended in their behalf. Let us continue to be mindful of any way in which we can assist the Wilkes family". Now how did they do it? Oh, he got over here on my chart about the matter of---

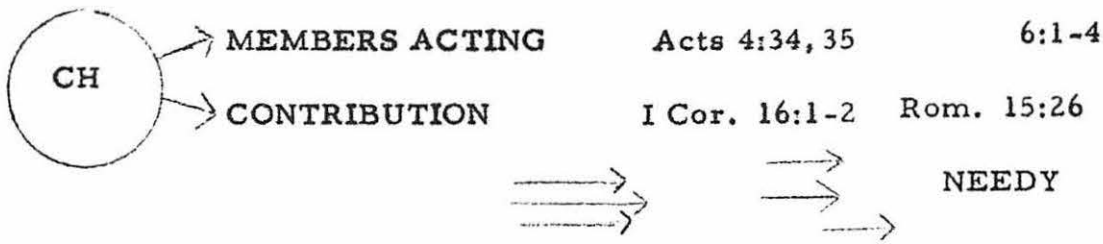
Take down this chart here now, take down brother Miller's speech, let me get down here, take down this one for a moment too,

iller's Chart

CHURCH----------PREACHING----------=its OWN M. S.



CHURCH----------BENEVOLENCE--------its OWN B. S.



He said now brother Wallace, "why the church can do it--the church can do it"--well they can, but that is what I am saying that is they have a right to participate and help the honee.

Now he says, we go exactly by this example. Let us see if they do. (Acts 6 on Miller's chart). Brother Wilkes had been receiving, been sent to him, "we have kept up with the progress of our brother Emmitt Wilkes, who suffered such a terrible accident last summer, have brought to our attention that sister Wilkes is not well also. The Hyde Park congregation and the women of the faculty of Florida Christian College have carried food to make it easier for them." Did they set up a table down there? Did they have a table where seven women served? He knows that is not a binding example but one of expediency. I am not denying these examples, I claim them. And I resent the implication, I resent a man taking an example of liberty and

and trying to make it an example of law. That is where all our trouble is. Brother Miller, why did you not set up a table and have seven men serve that family? Why did you get the women of Florida Christian College? "It has been suggested that the women of Seminole do likewise and a list is on the board." And here you have these people being taken care of and this family is not even a member of the Seminole church, they belong to the Hyde Park church and at that time they did not even have any elders. And then he will say that you have to send directly to the elders, but he did not. He will say that you have to set up tables and have several men, but he did not, he got a bunch of women. That shows you that he believes exactly like I do, and he is not trying to get the argument that I made.

Here is the argument that I made. For an example to be binding it must illustrate a requirement. Did you hear him say, brethren, that there is no requirement to meet on the first day of the week? That is spread across the country right now and you brethren are to blame for it. There are churches that are saying we can meet on Saturday night or Monday night, or Tuesday night, it does not make any difference because the Lord did not give any instructions. If there is no requirement to meet on the first day of the week, then he who comes does not obey anything and he who stays away does not disobey anything. Brother Miller overlooked this fact in I Corinthians 16:1-2, "as I gave order to the churches of Galatia. Upon the first day of the week". The first day of the week--the first day of the week is an ordered assembly. It is an assembly set by the Lord. That is the argument that I made, it is one set by Jehovah God. It is ordered. Then he gets up here and says, why, "there is no commandment to meet on the first day of the week". May God have mercy on us. Talk about liberalism. Here is a command to meet and I showed you that in this assembly there was the Lord's Supper and

and the purpose clause in Acts 20:7 indicates that very fact. So that pretty well covers, I think, about everything that he said.

One of the first things he wanted to do was try and make a home out of the church, and he could not make up his mind whether it was the church or the home. And then he said, well, we will get on the college question. Brother Miller, may I ask you, would it be wrong for a church to make a donation to a college? Should a church accept a donation from a college? If a college were to give a church a donation, would they accept it? Would they return it, and did you know that Freed-Hardeman College gave Henderson Blvd. about $12,000? Did you know that? If I need to bring proof, I will. But that will be sufficient for this occasion. You may wish you had not injected that into the subject at all.

He said, well I thought you juts went out and caught orphans. You try it and you will be charged with the Lingberg law of kidnapping. You do not go out and pick up children off the street like you do kittens. You either take them by law or you kidnap the. And if a congregation takes children, they have to take them by law.

Now hang up my chart, let me have chart no. 6 please.

Wallace's chart
No. VI

JAMES P. MILLER

"Many congregations have no benevolent program of any kind in the very territory that the Potter Home has to depend upon for its support. Would there ever be a better time than now to decide to make a regular contribution to this great work?....When the Budget is set for the new year make a place in your heart."
(James P. Miller, Christian Leader, p. 2 December 21, 1946)

"No one is opposed to an Orphan Home, Every one of these can be supported by individual contributions just as Florida Christian College is supported." (James P. Miller 1962)

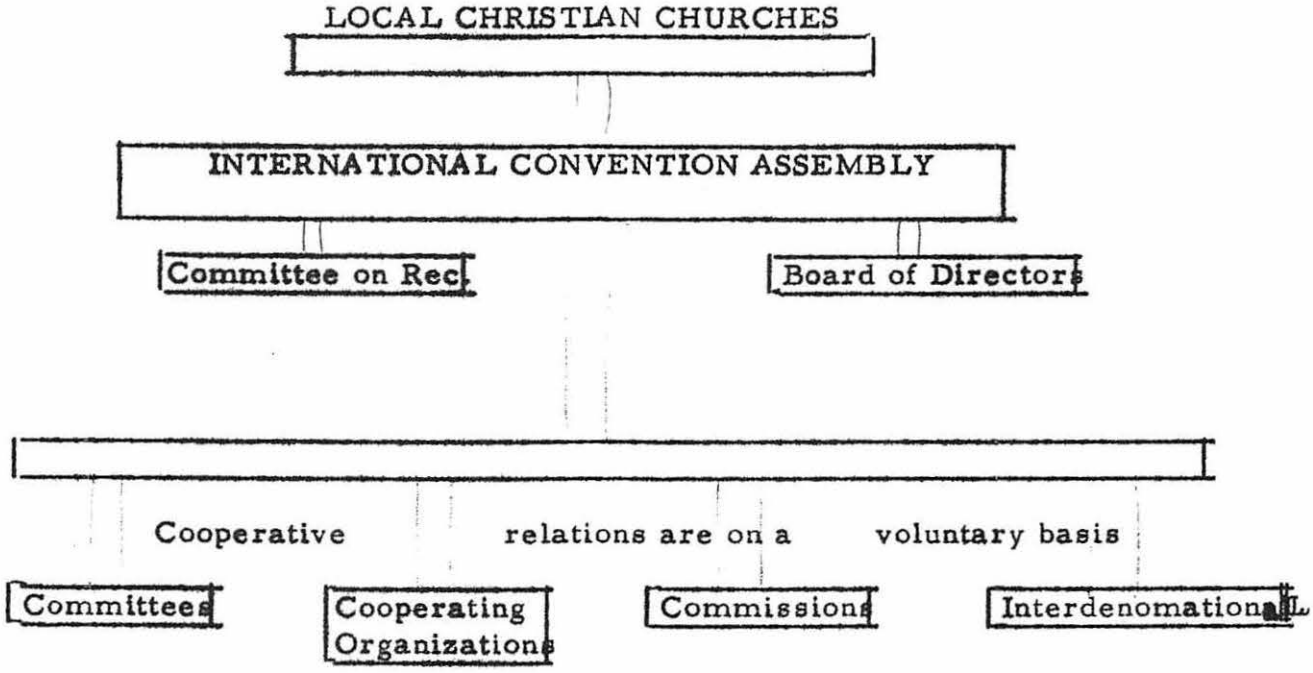
Northside Church of Christ, Mayfield, Kentucky sponsored Miller (Riley) Debate-Graves County churches paid Miller through Northside Church of Christ 1950

JAMES P. MILLER COMMENDS HOMES AND CO-OPERATION IN 1946 & 1950

JAMES P. MILLER CONDEMNS HOMES AND CO-OPERATION IN 1965

What is my time here, brother? Brother Miller said, brother Wallace, you have just gone clear off and I want to show you what is involved in this. Brother Miller is a good fellow. He used to be one of our most influential preachers and writers. Still a great man. I wish he could get back to the old paths. If I am a liberalist, he taught me that. He led me into it. Look at this. "Many congregations have no benevolent program of any kind in the very territory of the Potter Home? That is Potter Orphan Home up here in Kentucky. Has to depend on for its support. Would there ever be a better time than now to decide to make a regular contribution to this great work? When the budget--when the budget, when the budget, the budget. That is always the thing that bothers him is the budget. Who said this? James P. Miller. "When the budget is set". I told you he has changed and he will admit it. He will get up and say we have started a new church and a new

religion. And when he talked about these organizations I pointed out awhile ago, from this--



"The NBA-Headquarters in St. Louis, Missouri-Administrative body-Some members of NBA Board-approved in Int. Con." -p125 Year Book 1958

I showed him that the very organization of the Christian Church that we opposed, we opposed them then like we do now and just like he did. While he was begging churches to put the orphans' homes in the budget, he was fighting the United Christian Missionary Society and all their organizations. He knew the difference then, he knows now. (54)

"When the budget is set for this new year, make a place for sixty-four children who need a place in your heart." How do you do it? Put it in the budget. Who said that? James P. Miller. And he says I have gone liberal. I have gone digressive. Why he argued with the Baptist preacher and said the home is the place to take care of children. Now he wants to make a home out of the church. And I told him in the definition of my proposition what I meant by building institutions was for churches to take the legal custody of children. That the home is one thing and the church is another and that a home whether it be legal or natural is a thing in harmony with God's great laws.

Now you can see his evolution. That was in December 31, 1946. He is beginning to change. He said, "no one is opposed to an orphans home." That was as late as 1962, but he is tonight. "No one is opposed to an orphans home. Every one of these can be supported by individual contributions just as Florida Christian College is supported." James P. Miller in one of his encyclical letters in 1962. So you have here (chart) he is in the budget. You have here he is out. And tonight he is no home at all. I do not know where he will be by tomorrow. You cannot tell where he will go tomorrow.

I want you to hang up another chart of mine. I want my chart #7.

12

HOMER HAILEY

"The Highland congregation is now assisting Brother White as his overseer---solicit---aid of any and all congregations." (21 congregations reported sending to Highland)-HOMER HAILEY-(Bible Banner, Vol. 3, No. 8, 1941)

"---Work being done by the churches in and about Wichita in the Maude Carpenter Children's Home---thirty-four children find more than an orphanage; THEY FIND A CHRISTIAN HOME."

"G. K. Wallace, assisted by the elders of the Riverside congregation as helpers, is working day and night as superintendent of the home to keep it operating. ---He will not cry to you about it; but I am going to cry for him--cry to your very heart to help him bear the load."

"You may reason: I had nothing to do with the creation of the home, it is not my problem. But it is our problem. Every Christian is obligated to do his part in good work. "And let our people also learn to maintain good works for necessary uses, that they be not unfruitful" was Paul's admonition to Titus (3:14)

I want to show you good brethren tonight, that these congregations are standing exactly where he stood, that I am making the same arguments that he made. I am making the same speeches that he made. And you say what do you mean by building institutions. I meant what Brother Miller meant. That is what I mean by churches taking the custody of children and supporting them.

Now here is a statement from brother Homer Hailey, who is Vice-President of Florida College. I do not know whether he is Vice-President of Florida Christian College or not but Florida College anyhow. I do not know which, whether they will use him over there or not. But he is the head of the Bible department. They look upon him as a man of such Biblical ability that they beg young people to come from all over the world to study under him. "He said the work being done by the churches in and about Wichita in the Maude Carpenter Childrens Home--thirty-four children find more than an orphanage,

they find a Christian home." That is what I am pleading for - is a home for a child. And I do not know--I have a statement here where brother Grider said that if a church were to take a dime out of its treasury to feed a starving orphan child, it would go to hell. I do not believe brother Miller would endorse that. But anyway, that is a thing that is being taught. He said, "they find more than a home. G. K. Wallace, assisted by the elders of the Riverside congregation as helpers, is working day and night as superintendent of the home." I was working trying to help these children in the home. "To keep it operating. He will not cry to you about it, but I am going to cry for him. Cry to your very heart to help him bear the load. You may reason I had nothing to do with the creation of these homes. It is not my problem, but it is our problem. Every Christian is obligated to do his part in good works and let our people also learn to maintain good works." Brother Miller, you may cry when you get back upon your good works argument to brother Hailey. I will just leave that between you and brother Hailey. He is the head of the Bible Department at Florida Christian College, and I will just skip that and let you and brother Hailey have it out. "But to maintain good works for necessary use that they may not be unfruitful was Paul's admonition to Titus 3:14."

Hang up my next chart there will you please which will be part 2 of #7.

Wallace's Chart
No. VII
Part #2

HOMER HAILEY

> Reclaiming children and the souls of adults is the job for us all. Each is his brother's keeper. Or, you may say, why do not the Kansas churches do it? The churches in Kansas, in the main, have been under the influence of Sommer's teaching for generations, opposing the doing of work of this nature. The best way to convert these congregations to do good is by showing them the way; give them an example of what should be done. The churches in Kansas have come a long way during the past twenty years; and they will continue to make progress during the next twenty; but the need for help is now----How many congregations are wasting enough money on useless weekly bulletins, Sunday bouquets of flowers and other needless expenditures to make worthwhile contributions to the needs of these children? (Firm Foundation, Vol. 66', No. 43, pp/3 & 4, Oct. 25, 1949)

HOMER HAILEY COMMENDS CO-OPERATION AND HOMES IN 1941 & 1949.

HOMER HAILEY CONDEMNS CO-OPERATION AND HOMES IN 1965.

I have some of that covered up. I am not going to unveil that yet.

I am going to show you that I not only occupy the position of the New Testament in regard to this, which I do, but this church stands exactly where congregations of this community stood years ago. Hailey said, "Reclaiming sould of children and the souls of adults is the job for us all. Each is his brother's keeper. Or you may say why do not the Kansas churches." Churches! That is what I mean by churches building and maintaining. Brother Hailey defined it for me. Brother Miller defined it for me before he got off on this tangent. Brother Miller defined it for me when he debated with this foot-washing Baptist preacher. Why do not the "hhurches" do it? "The churches in Kansas in the main have been under the influence of Sommers' teaching." I have had debates with W. Carl Ketcherside who made the same arguments against the Christian College as he makes against the orphans

home and these brethren got in the bed with him and he jumped out and quit everything. He was not going to stay with them. "For generations opposing the doing of work of this nature. The best way to convert these congregations to do good is by showing them the way. Giving them an example of what should be done. The churches in Kansas have come along way here in the past twenty years and they will continue to make progress during the next twenty, but the need for help is now. How many congregations are wasting enough money on useless weekly bulletins, Sunday bouquets and flowers and needless expenditures to make a worthwhile contribution to these children?"

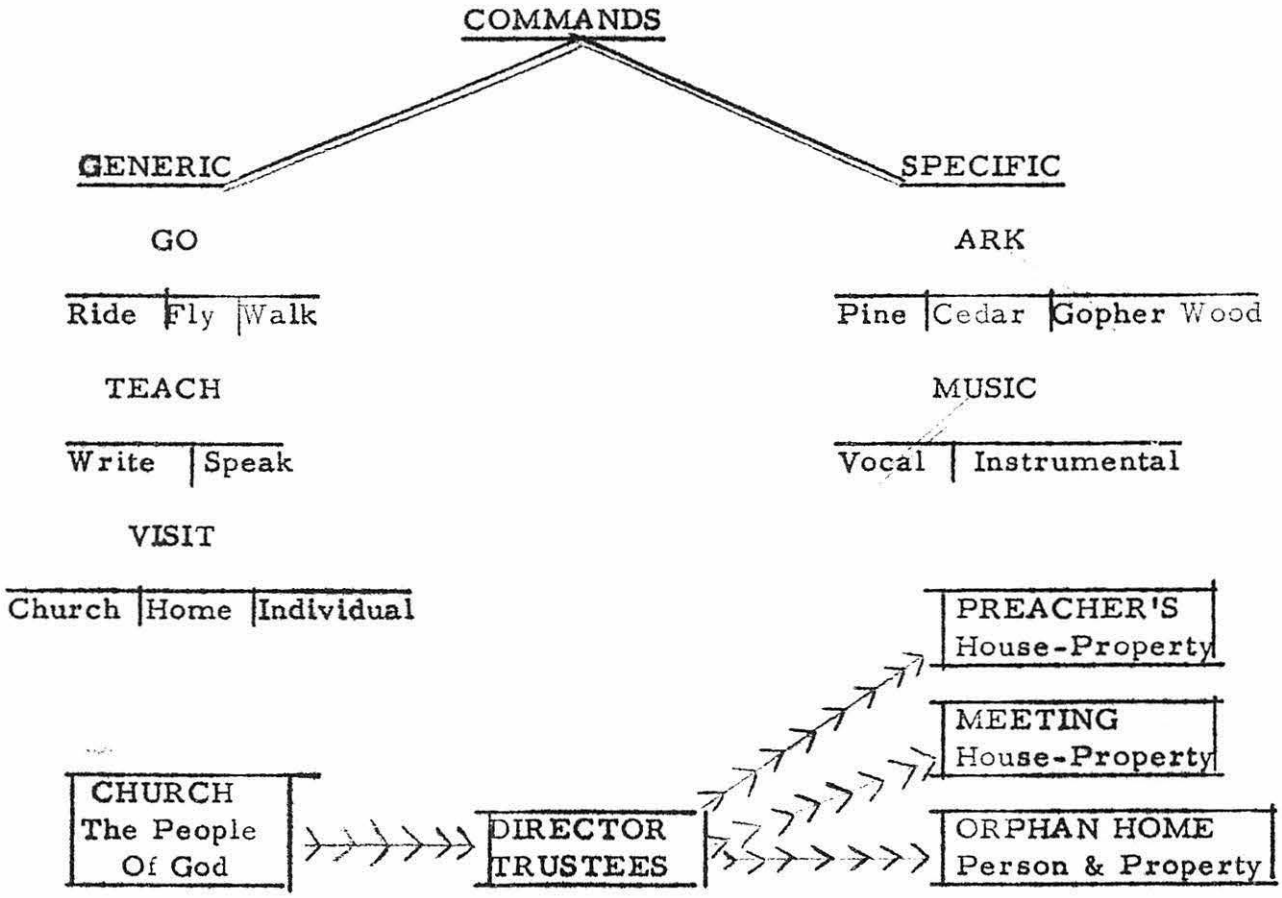
Let me tell you something. You know what the Seminole church did when they had some orphans, when a family showed up that needed some help? They sent them to Mount Dora. Put them there-the Baucom family in that home. That is what they did with them.

Let me show you something else about these churches. In Volume I, October 1952, of the Mount Dora paper, here are contributions from Waters Avenue out of the treasury, now Forrest Hills. Howard Avenue in Tampa. Fourteenth Street in Gainesville. Donations of food from the church in Clearwater where brother Hailey preaches. Diston Avenue where brother Cope preaches. Ninth Avenue, Waters Avenue where brother Phillips preaches, Nebraska Ave., Central Church which was formerly Temple Terrace, Seminole Heights Church of Christ, Belmont Heights Church of Christ. Were all these churches digressive? Have they all gone astray?

Hang up this chart there for me again, please. (Miller's charts were turned). How much time do I have here, brethren? Thank you. That is all right, just lay that down if you want to. Now I replied to this. These other charts are charts trying to transfer child care away from the home. Actually what I am maintaining is simply a matter of maintaining the home. And there

is Bible teaching for a home. That is just about as good an argument as he has up there. (Blank chart appeared). It is all a transferal. He is trying to make a home out of a church. I maintain that there is a place for a home. Now God teaches some things that He does not say in so many words. That is what he told brother Book.

Wallace's Chart
No. III



There are commands that are generic and there are specific commands. "Go"-you may go either way. "Teach"-somebody may say, well now, brother Wallace, those are not all verbs. I know that. Ark is not a verb, pine is not, cedar is not, gopher wood is not, music is not-vocal is an adjective, instrumental is an adjective, music is a noun. Now here is the point. This com-

mand to visit is not exclusive to the individual. Brother Miller is going two ways tonight. He says I will draw the line right here (Visit on chart), but when he was debating with a Baptist preacher, he drew it here (Home). When I had a debate with W. Carl Ketcherside, he said the way to do it was take them in the home. When Seminole had some orphans to take care of, they sent to them out of the treasury, and to a home. Where will you draw the line? He said brother Wallace where do you draw it? The church, the home and the individual, either is as free in benevolence as the other. Notice what I say, in benevolence as the other. The home, the church and the individual either is just as free as the other in the matter of benevolence. The church of the Lord Jesus Christ may practice benevolence. I hope he will not take a position that brother Grider takes that if a church takes a dime out of its treasury to feed a starving orphan child it will go to hell. What am I pleading for? I am pleading for a home for the children. There is no other way to take care of children. They do not try to take care of children down in their basement.

Now I was not saying that a thing was simply scriptural because it is legal. You do not need a lawyer to see that. But there are some legal things that are scriptural. And it is a scriptural thing to have trustees to hold the property to a meeting house, It is scriptural to have the trustees or the directors to hold the property to a preacher's house. Here is the person and if brethren take children they need property. If they take children, who are minors, they must have the permission of the laws of the land or they are kidnappers. They must-there must be a licensed home. And if it is, it is then exactly what we have every place. It becomes a home for children. That is all we are pleading for. That has been the teaching and practice of these brethren. That does not necessarily make it right, but it shows that I have not

gone digressive. I am standing right where they stood and right where the churches of this community stood. When the people of God want to take the person, the custody of a child, they must have some legal procedure, and that legal procedure is the thing that is involved and that constitutes the home. They have both the person and the property. In the preacher's house, the trustees have the property but not the person. In the meeting house, they have the property but not the person. In an orphans home they take both the person and the property, and that is the way that it is done.

Now remember, an orphans home is authorized but not specified. The orphans home is in harmony with the scriptures but not specified. The meeting house is authorized but not specified. The preacher's house is authorized but not specified. The orphans home is authorized but not specified- it is authorized. It is in harmony with the scriptures. When my brethren wrote and opposed all of these things (See chart on Christian Church which is not re-inserted here to save space) they were not opposing orphans homes, they were building them. And I thank God for the speeches that brother Miller used to make in behalf of Potter Home. I thank God for the writings that brother Hailey did about the Maude Carpenter Childrens Home to help those children have a home, to live in and enjoy. But I regret that my brethren have turned from these things into a way that is new, that has divided the church, caused homes to be divided and created bitterness. Eternity alone will reveal the damage that has been done by some good men who have abandoned the principles of Christ, the New Testament and of the churches as they were here. The Florida Avenue church stands tonight just exactly where all these congregations stood a few years ago and may the good Lord bless you. Listen very carefully and very patiently to brother Miller.

James P. Miller

Worthy opponent, gentlemen, moderators, ladies and gentlemen, I want to say to you now that in this last speech I hope the time passes fast for you, and I realize that we have been here a long time and that we are under crowded conditions, but I'm glad to answer all of the things that my opponent has said. Now in the first place he said these orphans homes are authorized, they're just not specified. What he means by that is, he thinks they're all right, but you can't find them. That's the only way I know to interpret that argument. In other words, they're authorized but the Bible just doesn't say anything about them. Well, how in the world could they be authorized if he can't find them in the word of God? Now you boys get up here and get these James P. Miller charts on this thing. Now he said, you know he said, one time I debated Cook, well that's right I sure did, and I debated Book, too, and when I debated these mmmm men, I had charts. Come on, give me a little. I'm so curious to know what you have pinned up there I just can't stand it. I'm waiting for that under those safety pins. It must be ( ). Oh boys, you haven't got the chart. Get the one where he, where he has the acts, commands and expedients, and to give, and teach, and to pray, and the Lord's supper. Must be down there. You all dig for it while I answer some of these things. Dig it out there. All right now, he said, well he said, over here in James 1:27, he said that himself, said that could mean the church. Why he said that's just the masculine being used sometimes. Why do you know in Williams translation and others, and I went to school with Williams and I think you knew him, translates it oneself. Not only that but think about the church in the masculine gender, got the church himself. Then the Bible said, if man looks into the mirror or in the looking glass, goes out and forgets what manner man he was. Why the same himself in verse 24 is the same himself in verse 27, and MMMM he's talking about an individual's religion all the time. Man's religion. That's the thing under consideration. That's it, put it up there. All right now, he said when I debated old Book, here's the chart that I had, and he said he didn't add much to it. No, the only thing he added to it is the thing I disagree with. (

). All right, quit right here, brother Wallace, you added to it the

proposition to make it sound like I was in favor of it. Oh man alive, my mercy me. I ( ). What do you tell when you debate a man on instrumental music? What do you tell him about why the instrument is wrong? The Bible doesn't say you shall not have it. Do you tell him it's because it's not in the word of God, and that's why it's wrong? That the Bible said sing, is that why you tell him the instrument is wrong, because the Bible says sing, and nothing else? Well then, the thing that's authorized is the thing that's specified, and everything else is wrong because the law of divine silence cuts it out. You ought to understand that. Then he said, all right, I debated a fellow named Cook one time. Well, I would really rather forget that, but since he's brought it up I guess I won't. He said that I said foot washing ought to be done at home. Well, that's right, I sure did, and boy, look what a fix he's in. He said the individual individual, and the church, and the home all have the same liberty in benevolence. Well, let's see if he wants to go on with that. What about taking this foot washing out of the home and putting it in the church. Can the individual do everything the church can do? If it can, ought to just get this foot washing out of the home, take it over here and put it in the church. Good work. Paul says it is, if she's diligently followed every good work. Why sure I said they ought to wash feet at home. What in the world has that got to do with this proposition, that the New Testament teaches or that it's in harmony with the churches of Christ, or that it's in harmony with the scriptures for churches of Christ to build and maintain human institutions. That's what we are debating. Bless your heart, you'd never know it. You couldn't tell it to save your life if I wasn't here to tell you this is what we're debating. Why I tell you right now, you think about a man who used to stand as a power among our brethren. Man who used to be able to say this is what God's word says about it and nothing else. And now can't even answer simple charts and put up scripture. Here is what he's got to prove, let the record show, and let the book show, and let the tape show for generations to come, that this is what this debate is about. Whether or not churches of Christ ever built a human institution. I left the marker and he didn't write it in. Whether or not churches of Christ ever contributed to, maintained a human

institution to do the work of benevolence. Where is it in the New Testament? That's what the debate is about. Wherein did churches of Christ ever use or send one to a human institution. Fill in the blanks or admit defeat. These human institutions have no scriptural foundation. Then he comes along and says, all right, he said, you've changed. Well I thought everybody knew that. I know an honest confession is good for the soul. But let me show you how we can get this debate into tears and paint and get down on a level that's not very nice for you or me either one. Why you've changed, too. I didn't go to the trouble of copying it on a chart, I'll just read it. I can read it from these notes better than you can off the chart. All right, now listen. In the Firm Foundation on December 13, 1959, G. K. Wallace said, There is a parallel between an orphans home that has a board of trustees other than the elders of the ~~local~~ church to do the work of the church and the United Christian Missionary Society. That's what you said in '49, now what does that prove? You've changed, I've changed, here's the difference. I've changed by practice to suit my preaching. I was preaching against human institutions when I wrote that about Potter's Orphan Home. Well, you say, how in the world did you? Just ignorance, that's all. I was ignorant. I lived in the north, I hadn't studied these issues. You came up in the west, and studied them, you knew better, and you said, there's a parallel between an orphans home under a board of trustees, and that's you, brother Boyd, he's got you right there, and the United Christian Missionary Society. That's what you said, now we've both changed, what have we proved? Have we written any scripture over here where the Bible teaches that churches of Christ are to build and maintain anything? Aren't you, I'm a little bit ashamed, and I hope you are too. Why I thought everybody knew I had changed. I didn't know any better. You built one out yonder and carried me through it, that's the only one I ever went through in my life when you carried me through it out yonder in Wichita. I didn't know any better, I had confidence in you, I thought it was in the word of God. My daddy was a black republican, he taught me all his life that this country ought to have a ~~kg~~ high tariff. I didn't know any better till I got big enough and studied it for myself. Of course, I've changed again on that, I'm a republican again tonight. What does that prove? Does that prove anything about

what the Bible says? Now let me tell you something, he talked then about brother Wilkes and how some of the women carried some food over there to brother Wilkes. Has anybody here understood what he was trying to say? Is anybody here that understood what he was trying to say? Why brother Wilkes was in need, church helped him, brother Wilkes was in need, individuals helped him. That's exactly the point. We didn't build a human institution. He was in the hospital. We didn't take the Tampa General Hospital into the budget, budget, the budget, but that's what you've got to do under your ( ). I'm sorry, brother and sister Wilkes have been through enough without dragging them through this, and I apologize to them for it. But I don't even understand what the man's talking about. He talks about a home, is he talking about these human institutions, is that what he's talking about when he talks about a home? It must be, these institutions that have their own name, own organization, own treasury, and own charter. Is this a home? Why they're not homes, they just furnish homes. Let me read a little bit to you. Here's Boles Home. The charter says, "The purpose of this corporation is to provide a home." It's not a home, it provides one. It makes its own arrangements, and in Child Haven, "The purpose of this corporation is formed to establish and provide a home for dependent children." Christian home and Bible school at Mt. Dora, "The purpose of said corporation is to establish, maintain, and operate an orphans home and elementary and secondary institution in learning." They're not homes, they provide homes, and they're without authority in the word of God. You know I wrote to everyone of these institutions, everyone of them, and brother Boyd was the only one that had the courtesy to answer my letter. He wrote me a fine letter, and I appreciate it. He said, brother Miller, the money sent to the home is not used for the school because the school does not accept or does not solicit contributions from anybody but individuals. You see, you got it in a mess, Franklin. There's no way to extradite yourself. You've brought these brethren down here, and these brethren in Floridn know more about it than they do. These brethren in Florida don't believe in sending the Lord's money to buy footballs and football uniforms, and basketballs, and teach reading, writing and arithmetic. And now you've got men

that don't represent the brethren that are going to pay them, and that's another tragic thing about this, Wallace going to get paid, and I'm just going to get my regular salary. That's the first time in my life that I've ever been in that position, and that's not much either. All right, then he said, oh, he said, why, don't you know that you can have a command in I Corinthians 16: 1 and 2, Paul said, As I have given order to the churches in Galetia, even so do ye, upon the first day of the week. Why, I didn't say that wasn't right. That shows you that you give your money on the first day of the week. That's not the point. The point is where does it say they took the Lord's Supper upon the first day of the week. What you've got to do is tie the Lord's Supper to the first day with a passage other than Acts 20:7. Then he comes along and tells us, oh, these examples don't mean a thing, these examples don't mean a thing. That's not what Paul wrote in the Hebrew letter. He said God admonished Moses to build all things according to the pattern shown him in the mount, and he said, this is an example unto us. Why you talk about things of that kind, he'd take examples, examples establish authority because they were Holy Spirit guided apostles when they did these things that gave us the examples. And in the New Testament, the early church took care of its own. The first human institution among us to do the work of the church as we know it in our brotherhood today was started in 1808 or 09 in Columbia, Tennessee, and then you think about it for 1850 years God's people got along without them, and yet he says, oh, that's the way to do it, that's the only thing, why listen. Then he said, why is it all right for the college to give to the church. Well boy, that's a new one on me. I'm glad to know they're doing that. I don't know, I guess the human can give to the divine. I don't see any law against that, but what we want is the scripture that says the divine can give to the human. I know ( ) borrowed $40,000 from ( ), Arkansas one time. These orphans homes have done it sordid ways, some of them. Now brother Boyd, I'm not going to accuse you of that because I don't think you have. But oh, some of them have got it. I don't know of a law that says the human can't give to the divine because the human institution is under human law but what I would like for you to see is that the divine institution is under divine

law. In all you do, you've got to have authority. I showed you where the liberty was in Acts 5 and you didn't say a thing in the world about it. Boy, I'm telling you, for a fellow who's been at it for forty years, your get up and go has done got up and went. Why, here the liberty is before you give it. It takes divine authority to get it out after you put it in. Bless your heart, when you put it in it becomes the Lord's money. Every day is the Lord's day in one sense, that's right, but the Lord's day the first day of the week is the Lord's day in a special sense. Every dollar is the Lord's dollar in one sense, that's right, but when you give it to the Lord, it becomes the Lord's money in a special sense, and it takes special law, divine law, to get it out, and if you don't think that's right, the first two murders in the church came about over how to handle the Lord's money. Then he goes on to say, he says, well, now I said, well I told him he better not grab up these children off the street. I'm not going to grab any up off the street. Then he said, why he said, you tell me to take these children by law. Then he came along and said, now some things are legal that are scriptural. Why, I don't deny that, but I want to get that thing in reverse so we can get this proposition in gear. I want him to prove it's scriptural first before he worries whether it's legal or not. You'll remember Peter said in Acts 4, he said, if it be right in the sight of God to harken unto men more than unto God, judge ye, but said we can only speak the things we have seen and heard, and the thing you've got to do is prove it's scriptural. You haven't found it yet. I'll show you the orphan, I've already told you where it is, it's the human institution. It has no daddy in the scriptures, no grandaddy in the scriptures, no great grandaddy in the scriptures, no sons, no daughters, no brothers, no sisters. There's not a line, not one verse, not a single phrase, that any man on God's earth tonight can find to justify it living off of the church of the Lord Jesus Christ. Then you talk to me, well I've changed. Why, I don't deny that. Now hang up that James P. Miller chart up there. Boys, get that up there. I'm getting more publicity, I'm glad my wife's here tonight. I'm getting more publicity tonight than I've had since they wrote me up in the Gospel Advocate the last time. All right, hang it up there. Now here, he said, oh Miller wrote this,

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Christian Leader on December 31, 1946. That's right, I guess I did, I don't deny that. Oh, let me tell you something. I've learned better. Potters Orphans Home by their own admission a year or two ago said they turned out 23,000 boys and girls, and they are now men and women. If these institutions are so wonderful, why didn't 23,000 of them keep the institution up. Here's a home with 23,000 sons and daughters that won't support the institution that Wallace says is the home restored. Now let me tell you something right now. Paul said if a widow had as much as a man or woman or nephew, let him relieve her that the church be not charged. Here you've got an institution that has 23,000 ( ) turned out, and they're like Little Orphan Annie, they're trying their dead level best to get out of one all the time. Now you just think a minute. Why he said, What kind of a letter did you say that I wrote? What? He said I wrote some kind of a letter. Oh, I'll let him tell me tomorrow night because we don't want to start jumping up and down. But boy, I didn't know I ever wrote one like that. He had a name for that thing that long. When you, why when you get outside the word of God and you talk the language of Ashdod, that's easy to do. He said Ketcherside made the same argument you made. What did you tell him? You didn't answer mine. What did you tell Ketcherside when he made it? What did you tell him? I'm not worried about that. God bless your heart, you and I almost sat right side by side when Ketcherside debated Brewer at Freed-Hardeman back yonder when every bit of this got started, and I remember [redacted] what you said about it then. Don't you remember? You remember how disgusted we were with G. C. Brewer that he would stand up and let Ketcherside whip him from one end of the stage to the other. And we talked about it time and time again. Oh, let me tell you something, what did you tell Ketcherside when he told you these human institutions had no right to exist? All right now, he said then now they said they had some children over at Seminole one time, and they were ( ) children, sent them to Mt. Dora. Well now in the first place I think we sent them to Tennessee Orphans Home, I believe you've got the home wrong, but that doesn't make any difference, but I've got some news for you. The brethren that sent them are sitting on your side tonight. They're not sitting on mine, that's the ones that left. The

brethren that stayed--oh no, don't tell me we've shot a fuse--the brethren that stayed--you want to hold time a minute--Now if you just think a minute, sister ( ) had some children, and these children were fatherless children, they weren't orphans though, she was alive. I wasn't here at the time, hadn't come to Seminole, but what would you have had me do with them? Would you have had me take them away from the mother or would you have me take sister ( ) in and have two wives? What about that? Would that be all right to have two instead of one or would you have me leave my wife and take sister ( ) for a wife? Oh well, these brethren didn't want to send them up there to start with, but they didn't go up there as orphans. Sister ( ) went up there to work and she worked to pay their way. You don't have a point there. Those brethren are sitting on your side tonight. If you don't like what we did back there, you blame your own brethren. Oh yes, what have I got down here? He said, no one is opposed to an orphans home. Now don't you see that he doesn't understand what we're debating. I really believe that he doesn't. It's incredible, but I think it's so. I don't believe he understands it. We are not taling about the right of these things to exist individually, that's not even what we're talking about. We're not talking about the right of these institutions to be supported individually. We're talking about whether it's right for churches of Christ to build and maintain them. That's what we're talking about. Now brother Boyd, you know as well as I do that we've said time and time again if you will go to Mt. Dora and put that thing upon an individual basis and get your hands out of the Lord's treasury, we'll support it and that's understood. Why that's not what we are talking about. No man's opposed to an orphans home ( ) why of course, that's right, but God bless your heart I'm opposed to its getting its hands into the treasury of the Lord's church and taking the Lord's money without authority. The Elders where I preach are just sort of stubborn about that, they've got to find it in the Bible or they won't give. All right now, he said the home and the individual are all equally free. Equally free in benevolence. Why he doesn't believe that hm himself. Hand me the New Testament. He knows that's not so. Why he replied to D. Ellis Walker in 1953, and I'll bring the tape tomorrow night if

you want to see it, in some of the finest ways in the world. Why you talk about how free, why listen. If a man or woman that believeth hath widows, let them relieve them. The church is not free to relieve them at all. Let them relieve them that the church be not charged that it may relieve those that are widows indeed. Then he talked about where we set the table. Did you understand what he meant by where we set the table? Where we set the Wilkes's food, I had the idea that he had the idea that we would have had to set the table in the meeting house. Well, brother Wilkes couldn't have come to the meeting house. He was terribly hurt and terribly burned so you just ~~knuldn't~~ can't tell what he was talking about. When he talks about a home you don't have an knowledge of what he's talking about. Let me tell you something ladies and gentlemen, these things were never in the mind of God to start with. God never intended for us to have them. We were guided into all truth. What did he say about I Corinthians 2: 10 and 11? That the Holy Spirit sought out the mind of God, yea even the deep things of God, and he didn't reveal it. What about it brother Wallace? Did he just miss it? Did he dig around in God's mind and meant to get it and didn't get it? Did God intend for us to have it and forgot to put it in? Then we talked about passages like John 16:13, He will guide you into all truth. If it's a part of the truth, why can't he find it in the word of God? He said it's authorized but not specified. Authorized but you can't find it. Why you talk about a thing like that, John 14:26, that the Comforter, which the Holy Spirit whom the Father will send in my name, he shall teach you all things. Where did he teach us to build and maintain a human institution out of the treasury of the Lord's church to do the work of benevolence. That's the thing that matters and that's the thing that counts. And then I showed him how his works were not even good works in the sight of God. They are not good works because they are works of human invention. They are works of human kind. They are works without law. They are lawless works because he has no scripture. Can any work be a good work that is not a work of faith? Make another note on that and come back on that tomorrow night. Can any work be a good work that is not a work of faith? Why in Matthew 7:21 and 22 and 23, Jesus told them to depart, you have worked

iniquity, or you have worked lawlessness. Now ladies and gentlemen let me show you something. This whole debate evolves around one thing, the right of the churches of Christ to build and maintain these human institutions. That's what we are debating. All of this other talk, all of this is not worth the time that it takes. I'm just going to peek. Just let me peek in there one minute. Why half of it's blank. I thought there wasn't too much under there. Half of it's blank. Now you listen to me closely now. Why there's every reason in this world, every reason in this world understand that God Almighty never intended for us to have these humnn institutions. You take for instance passage after passage that teaches that we have a pattern. Why hmt he talks about oh, these things do not constitute a pattern, it's just a matter of liberty. Well, do we have a pattern in the gospel? Do we have a pattern in the plan of salvation? Do we have a form of doctrine that we obey when we make men and women children of God? Is there a pattern for the worship? Why you've debated this instrumental question like I have time again and you know that you've affirmed it. Is there a pattern for the organization of the church? Looks like tonight there's a pattern for everything on earth except what these brethren want to build and maintain and do out of the treasury of the church. We've got a pattern brethren for everything else. Oh, you listen to me you brethren, you at Florida Avenue and Manhattan and Patterson Street and others. Do you believe that God created us under good works and then didn't give any thought about the good works themselves? Ephesians 2:10, For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. God worked out the good works that we're to do before the world began, and revealed through the Holy Spirit and then were spoken by the Apostles in the very words of inspiration. They have to be works of faith. Hebrews 11 and 6, Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. All right, let's fool around just a little bit more with James 1:27. You know, a fellow said, oh, that's the church. Himself, himself, that could mean the church. You know, that's a terrible thing to call the bride of Christ himself. I expect she's insulted about

that. You ought to do a little better than that. But now look a here. He said, all right, James 1:27 visit, that means an orphans home. Here's Boles Home, board of directors ( ) place of business and so on ( ), Texas, and I know these brethren that started these institutions. All right look, they have a benevolent and charitable and educational purpose. They provide a home, they secure children, they own and require lands and so on. All right now, let's see how good his vision is when he gets to visit on Matthew 25:36. You'll remember Jesus said, I was sick and ye visited me. Now I'm going to take time ~~tell~~ you one step beyond getting the college in this budget boys. I'll tell you right now, Kenneth, if you believe in this you better pack her tonight and just let the debate go. Can you see a hospital in the visit of Matthew 25:36? Can you see a hospital there? You know we've got some. I don't know whether you brethren know it or not, but in two or three of the foreign ~~countries~~ countries already we've got them. Now if there's an orphans home that's inherent in the visit of James 1:27 then there's a hospital inherent in visit the sick in Matthew 25:36 and the name of it would be Mercy Hospital and it would have a board of directors, superintendent, treasurer, place of business, it would be benevolent, charitable and provide medical aid and so on. It's exactly the same thing. How good can you look at Matthew 25:36, can you see it as good as you see the visit up here in James 1:27. Oh let me tell you something tonight brethren, all we know about these things is in the word of God. Why I make no apology for the fact that I've changed. I make no apology tonight for the fact that I found out I was wrong, and every sinner that ever came to Jesus Christ from the beginning of time has had to find out the same thing, and every man that ever obeyed the gospel of the son of God has had to find out the same thing. Why I don't claim any infallibility. I don't claim that I'm perfect. I don't claim that I haven't changed. My opponent says he hasn't unless he changes from his last change. He said oh no, he wasn't talking about that back there. Oh, that's what you said, and you know you've been a master all your life at saying a thing so a fellow could remember it. That's the greatest contribution you ever made to me. I can see you put up here an inspired book of an inspired man and said if we had the book, we didn't need the man, and if

we had the man, we didn't need the book. And I went out and preached those things. Now bless your heart he talks in circles and mumbles so, we don't know where he is. I'll tell you why, cause he hasn't got a verse of scripture, not one that he can write anywhere, and justify his proposition. Oh, you know you talking about me going off to debate that hard shell, I don't know whether you remember what you told me or not, but you did me some good, you said, Jim, if you're right, every scripture's yours and said if he's wrong, he hasn't got a one. Boy, that's the fix you're in tonight. If there ever was a man that didn't have a one, that's right. Why brother Wallace, nobody questions whether or not we ought to take care of widows, that's not the question. Nobody question whether or not we ought to take care of needy saints. Nobody questions the right of an orphans home to exist as an individual enterprise just exactly like Florida College, but I'm going to tell you something about Florida College that makes it different to these liberal schools that these brethren represent. When Florida College makes its mistakes, it makes them on its own money and when these boys pull their boo boos, they pull them on the Lord's money. That's the difference brethren. May God grant that this little school may always be free and independent of the church of our Lord and Saviour Jesus Christ. They're just ( ) that these human institutions can maintain in regard to the church and the church to them. One, they can be over the churches and that's exactly where you've got her in some parts of the country. The school snaps its finger and the church does the dancing. Then it can be under, under these human institutions, and you've got her in that shape too in some places. These big church that have the money tell them what they want. One of you fellows wrote not long ago in the Firm Foundation and said the churches ought to tell us what to do and then we'd get away from all of this. And then they can be so mixed with it that you can't tell one from the other, and brother Wallace, you had a part in that. You hold your alumni banquets in the meeting houses, you have the meeting houses turned over to the use of a school, you stand up and preach on so called "Christian education" instead of preaching the gospel of Christ, and you've got the church so mixed with the school that you can't tell one from the other. And then there's another position

tonight my brethren that we can have and that's to be completely independent from them. Not to chastise a single one of them, to give anyone of them a right to exist, but let it exist absolutely independent and free from the blood bought, free from sin and spirit filled church of the New Testament. You can't mix that that was bought by the blood of the Son of God with that that was built in the wisdom and sweat of man. And these human institutions, the minute they attach themselves to the church of the Lord, become works of boasting, works of pride, of human invention, of man's device. Who would ever live to thought we'd see the time when we'd turn Ephesians 2: 8 and 9 against our own brethren. We've said to the Baptist people over and over again on Ephesians 2: 8 and 9 that these works are man-made works. We've quoted John 6: 28 and 9 and you have too time and again. When they came to Jesus and said, Master, what shall we do that we might work the work of God, work of God, and Jesus said, and this is the work of God that ye believe. When you do good works in the word of God you do works that Jesus ordained and God ordained before the world began. You don't think them up, you don't decide in 1908 or 09 that we're going to do it, and we're going to start an institution. Then you boys came along and put the college question in when we weren't having any trouble over the orphans home. You remember the day the college question started just as well as I do. If I remember correctly, you got up the very next day and tore G. C. Brewer's position apart, and it needed to be done, and I gloried in the fact that you did it. But God bless your heart, when you couldn't, when you couldn't slip the college in and you helped oppose it. You are one of the very reasons why they couldn't because you fought it. You fought it with every bit of strength you had. And then they said, all right, we'll hit them on the orphans home, and we'll have the sympathy of the people with us and then we'll slide the college in after we get the orphans home in, and it will take millions and millions of dollars to see to the colleges when it was taken but a few dollars to see to the orphans home. Let me ~~xxx~~ tell you something tonight, my brethren, II John 9, the silence of God's word, I Corinthians 4 and 6 ( ) that which is written. May God forgive me where I've been wrong. May my God strengthen my hand and the

hands of my brethren of the Seminole church where we're right. May I thank you kindly because my timekeeper's already noticed that I have just one minute left. May I thank you kindly for listening to us. We want to thank brother Wallace for the fine spirit he's manifested and for the very very fine way in which we've carried on the debate tonight.

Second Night - First Speech

G. K. Wallace

Brother Miller, moderators, brethren and friends, I am glad to stand before you again this evening.

Brother Miller, before I begin my time, may I ask that you have someone show these charts in the order that you used them last night? Is this the beginning? Is this the first one that you used?

Miller's Chart
No. I

FOR THE AFFIRMATIVE TO BE TRUE MY OPPONENT MUST
FIND 3 THINGS IN THE NEW TESTAMENT

1. WHERE CHURCHES OF CHRIST EVER BUILT A HUMAN INSTITUTION

_____

_____

2. WHERE CHURCHES OF CHRIST EVER CONTRIBUTED (MAINTAINED) A HUMAN INSTITUTION

_____

_____

3. WHERE CHURCHES OF CHRIST EVER USED (SENT TO) A HUMAN INSTITUTION

_____

_____

FILL IN THE BLANKS OR ADMIT DEFEAT

THESE HUMAN INSTITUTIONS HAVE NO SCRIPTURAL FOUNDATION

I want to call your attention to them because this evening we will be closing our discussion of these matters and of course, all new materials

will be introduced in the first speeches which is customary.

First of all I want to call your attention to this statement here. "For the affirmative to be true, my opponent must find three things in the New Testament--where churches of Christ ever built a human institution." What I am affirming is the helping of a home. It is a home--a legal home. It is the only home that a child has.

"Where churches of Christ ever contributed to a human institution." You do not give to the institution, you give to the children, you give to the cause. When you gave money to build this house, you did not give it to the house or to the trustees, you gave it to the cause of Christ. You give money to the children and the trustees are the legal entity to supervise these children while they are yet in their minority.

"Where churches of Christ ever used or sent one to a human institution." You find where a church of Christ in the New Testament ever sent one child to a home of any kind and then I will write the next verse there.

Will you find your next chart for me please? Hurry brethren because it takes my time. One thing I would like to say--

Miller's Chart
No. II

ARRANGEMENT-v.s.-INSTITUTION

Acts 6:1-6	No Scripture
Cong. Consulted	Own Name
Men Selected	Own Organization
Apostles Appointed	Own Treasury
Local Business	Own Charter
	Own Offices
	Hires own Agents
	Begs Money
	Offers Brotherhood Services

MAKES OWN ARRANGEMENTS

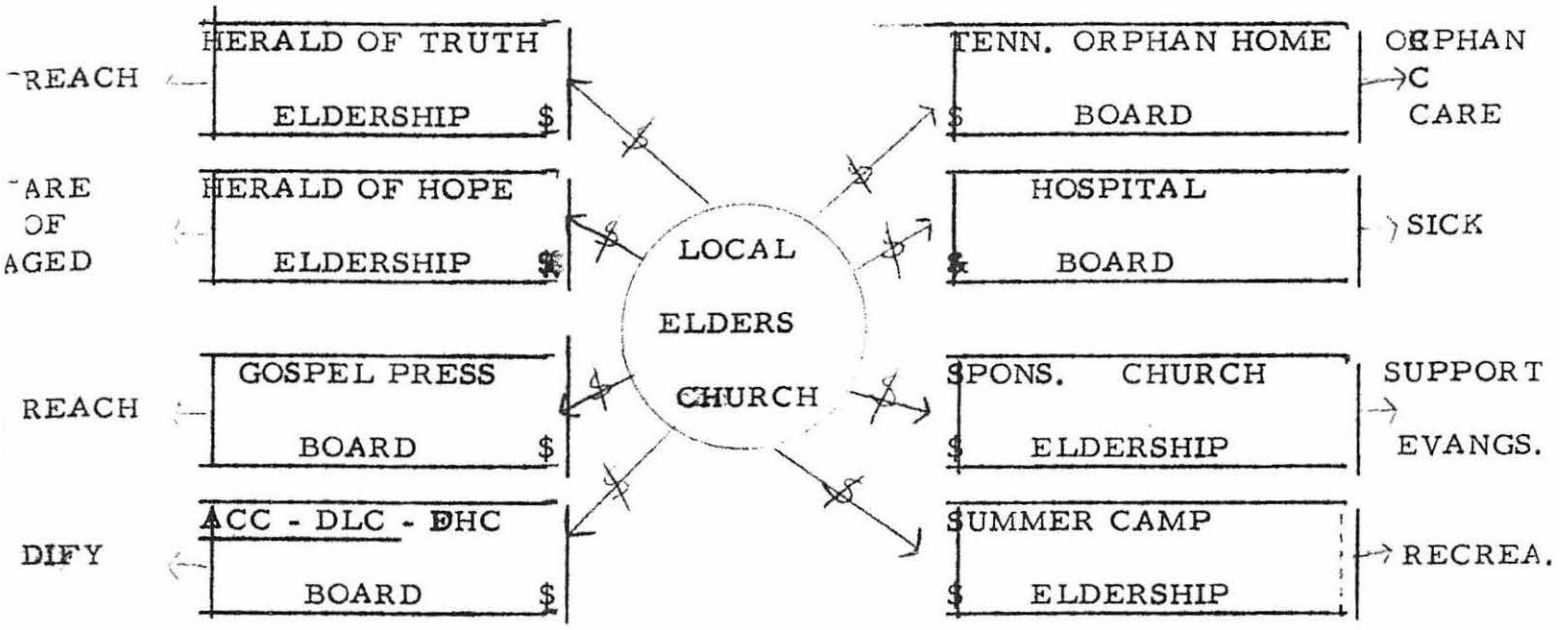
"arrangement versus the institution," and he has here these different arrangements of the organization. Brother Miller is a very accommodating fellow, last night he said brother Boyd, you have a scriptural organization--it is a scriptural institution. He lost his argument on institutionalism because he said we can donate to it, Not buy services, but We will donate to it". He endorses the institutions in my proposition, he just objects to the way you take up the collection.

Next chart please. It does not take long to answer these. Just stay here with us brother Miller and show me the ones that come next.

While they are trying to figure this out, may I say--just go ahead and work on it brother Miller.

Miller's Chart
No. III

WHAT IS LOCAL WORK ?



All right, here is what you have. He has, "what is local work?" He has Herald of Truth up here. We will get on that Thursday night if that is all right, brother Miller. And you have the "Gospel Press." I think you ought to put down Scripture Studies, and you have "ACC and DLC". I think you ought to have Florida College or Florida Christian College, which ever one it is. You have the "Tennessee Orphans Home"- that is a home. That is what we are talking about. He is talking about a hospital--Florida Christian College has a hospital. This home has an infirmary to take care of those that belong in that home. "Sponsoring elderships"--that is not a part of this proposition.

Turn the chart please brother Miller.

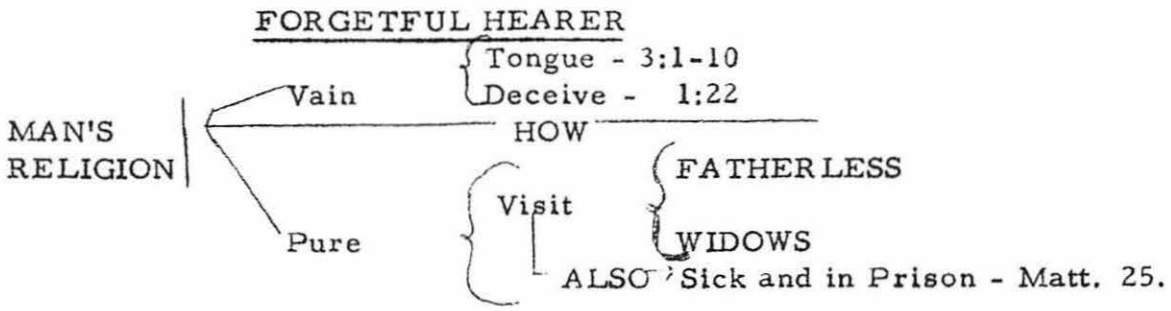
James 1:27 he has here a dia....

Listen, brethren and friends, this is not a laughing matter, when men come along with a new revelation and divide the church of the living God. He stood here and said last night that he had changed, that he has a new way, and I

marvel at the wisdom of brother Miller. Such men as A. G. Freed, N. B. Hardeman, David Lipscomb, T. B. Larimore and the Srygleys-all of these men never once ran across this. Surely wisdom will die with thee.

Miller's Chart
No.

JAMES 1:27 TEACHES



IF INSTITUTION IN JAMES 1:27 WHY NOT INSTRUMENT IN EPH. 5:19

All that is involved in this, James addressed the brethren and then the plural is distributed into the singular for emphasis. That is a law of grammar in every language both living and dead. Brethren, just as Peter said on Pentecost, "Repent ye"-plural and be baptized, "everyone of you," singular, and that was for emphasis to the same crowd.

But he worried about the point himself. Does that exclude the women, that is a generic use--it includes all the brethren. The next chapter connects this with the assembly.

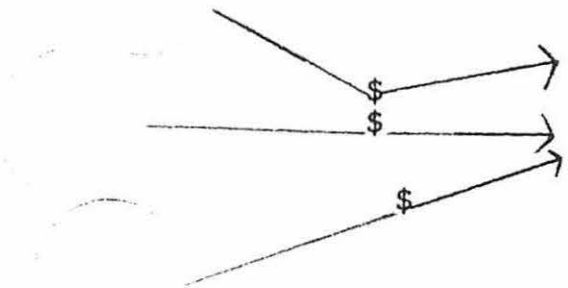
Turn the chart please. Is that all of them? Turn them all over. Let us get them all at the same time. As I said last night, he said, "we have a new revelation-we have a new doctrine, and I have learned it, it is different, the old pioneers did not preach it, the churches here did not preach it". All the trouble that has been caused in this community has been caused by men like this who

Mil[illegible]s Chart
No. IV

* WHAT OPPONENT SEES IN JAMES 1:27 "VISIT" *

(1) CHURCHES

(2)



(3) BENEVOLENT CORP.

Name: BOLES ORPHAN HOME

Bd. of Directors

Superintendent

Treasury

Place of Business

QUINLAN & STEHENVILLE

(4) DESIGN

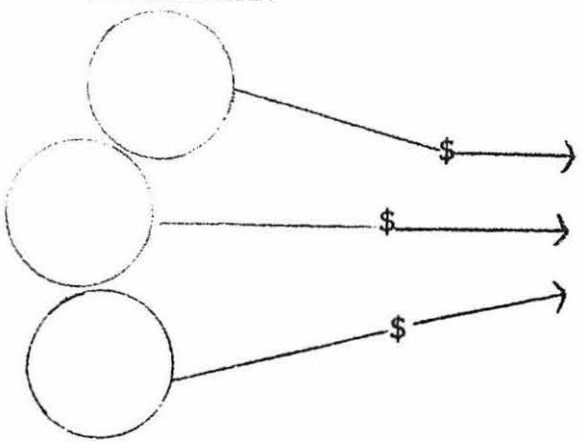
Benevolent, Charitable & Educational Purposes
Provide "HOME"
Secure Children
Own, Acquire Lands, Farms, Business & Schools
Provide Secular & Religious Education

---

* IS HIS "VISION" AS GOOD IN MATT. 25:36 "VISIT"?*

(48)

(1) CHURCHES



(3) BENEVOLENT CORP.

Name: MERCY HOSPITAL

Bd. of Directors

Superintendent

Treasury

Place of Business

ANYWHERE USA

(4) DESIGN

Benevolent & Charitable
Provide Medical Care, Nursing For Sick
Secure Patients
Own, Aquire Land, Farms,
Business

Here you have another chart on, "Benevolent corporation". Thank you brother Miller for your last speech, you said, "Brother Boyd, you have a sceiptural organization". Thank you, find your next chart. That is all of them? Is that all we had last night? Was not that a big time?

Now let me tell you something else as we go into this. In his concluding speech he got up here and argued that there is only a specific command. He argued that a thing has to be specified to be authorized. He stood here anc chided me and said brother Wallace talked about a thing that is authorized and not specified. He said whoever heard of such a thing? He denied there are two kinds of commands, one generic and one specific. He said they are all specific. I hope he never has to debate a Christian church preacher again. Here is his book, and when Mr. Book, this Christian church preacher, asked him for his authority for a chart, brother Miller said, "I have authority for my chart." Now watch him give his authority for a chart. "I will show him my authority from my chart." Is he going to give chapter and verse? Is he going to give an example? Not on your life. He gave neither example nor chapter and verse. What did he do? He said, "there are two ways that we may know when a thing is approved by God Almighty." Last night he stood here and chided me and said there is only one way--it has to be specified. If it is not specified, it is not authorized. I marvel at the wisdom of the man. I just hope he never has to debate another Christian church preacher. He said, "we have it commanded or we find it as an expedient under a command", and he argued that there are some things that are authorized that are not specified.

Next he stood here in his concluding speech and argued that all examples must be followed. When I showed you repeatedly that there are examples of

liberty, there are examples that illustrate liberty, there are examples that illustrate law, he got up here and chided me and said, brother Wallace wants to do away with all the examples.

Brother Miller affirmed that all examples must be followed. In order then for the church to be a New Testament church, it will have to sell everything it has and put it in the common treasury. In order for it to be a New Testament church it will have to meet in the third story to take the Lord's Supper. Acts 20:7 he says, "is the only example of the time", and it is also the only example of the place. Acts 20th chapter where they met in the third story is the only example of the place where my brethren met. And he stood here and chided me, but I doubt if he will accept that as the pattern of the New Testament church.

Then he made an argument about good works. He used I Thess. 1:3, "a work of faith and a labor of love." That is what we are doing at a place like mount Dora. In Ephesians 2:10, he talked about, "created unto good works", and those are good works. In I Corinthians 2:1-7, in John 16 and 13, he comes back and makes his argument that a thing is not authorized unless it is specified. That is his argument upon this. A work has to be specified. If it is not specified that it is not possible for it to be in harmony with the scriptures.

Then I asked him to draw a line on my chart.

Wait, we have one other chart up here and you did not get it. The one that you wanted somebody to write on. Was that the first one? Let us get it up here. We do not want to overlook that. No that is not it. It was another one about whereyyou wanted me to write a verse?

Miller's Chart
No. I

FOR THE AFFIRMATIVE TO BE TRUE MY OPPONENT MUST FIND 3 THINGS IN THE NEW TESTAMENT

1. WHERE CHURCHES OF CHRIST EVER BUILT A HUMAN INSTITUTION

_____

_____

2. WHERE CHURCHES OF CHRIST EVER CONTRIBUTED (MAINTAINED) A HUMAN INSTITUTION

_____

_____

3. WHERE CHURCHES OF CHRIST EVER USED (SENT TO) A HUMAN INSTITUTION

_____

_____

FILL IN THE BLANKS OR ADMIT DEFEAT

THESE HUMAN INSTITUTIONS HAVE NO SCRIPTURAL FOUNDATION

All right, I will put up here for the care of children James 1:27 and Galatians 6:10. Paul said, "do good unto all men, especially to them that are of the household of faith." But when I asked him I said how is this to be done, he said, "it has to be done individually." Remember, when I put up my chart and said draw the line, he said it is an individual responsibility and then he turned around and told brother Boyd that if you will just take the home out of the treasury, we will give to it. I congratulate these churches for contributing to help in that work. But brother Miller affirmed that, that it is individually only, and I think if it is individually only, he would not put benevolence in his budget.

No. V

TAMPA CHURCHES

Bulletin Nov. 1960

Blood Bank

GH

SEMINOLE

TREASURY

FOOD

FAMILY?

Sheep $ $ $ Goats

Cuba $

Mt. Dora (Tenn. Orphan Home
Financial Statement 10/1/52)
Houston, Miss. (R-2/19/64)

Use-money for (R-2/19/64)
New bldg. J.P.M. R
Five Congregations Meetings
Preachers

TREASURY $ $ $

Neb. Ave.
32nd Avenue
R-April 26, 1964
Palm River
R-April 26, 1964

Florida College
R-1/19/64

BUDGET		1964	
Savings & Loan	$139.00	Benevolent Work	$ 10.00
Brother Miller	112.00	Janitor	30.00
Brother Burgess	50.00	Electric	15.00
Meetings	25.50	Water	3.75
Insurance	17.50	Communion S.	.75
Bldg. Maintenance	15.00	B. Improvement F.	15.00
Office Sup. Postage	12.00	Paving	10.00
Literature & Tracts	11.00	Telephone	2.50
		Total each week	$512.50

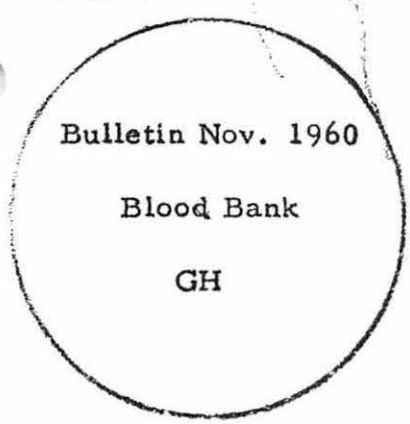
"No flowers out of treasury--individually" -R-1/19/64

"Florida College Lectures - invited - Schedule on bulletin board-ibid

WHY BENEVOLENCE IN BUDGET IF LAW IS INDIVIDUAL ONLY?

I want you to see and hear for a moment. Here is a chart that represents the thing that we are talking about tonight, and I want to talk to you a little bit about the difference between the treasury and the budget. The treasury is one thing and the budget is another. The treasury is where you keep things. In I Corinthians 16:1-2, Paul told them to, "lay by in store". In store means a common treasury. They had a common treasury like we have. Roy E. Cogdill gave this book (holding before audience the book The New Testament Church by Roy E. Cogdill) to me, "to my good friend and brother, G. K. Wallace, from Roy E. Cogdill, October 24, 1938". Down here it says, "sometimes it is argued that this is the plan for raising money only for benevolence of the Church. It remains, however, that divine wisdom led Paul to give this plan to Corinth for raising money and good reasoning will convince one that if it will work in raising money for one righteous cause, it will work for another and for all."" Now here is what I am saying. The budget is <u>functional</u> and <u>operational</u>. The common treasury is where it is kept. When Paul wrote to the church at Corinth in A.D. 58, they had an item in their budget that year that they did not have in A.D. 57. They had an item in that budget in 58 they did not have in 59. All of Miller's arguments today are built upon a special item in a general budget. They had a general budget just like we have into which they put their money. When Paul came along he told them to put in the budget this year, 58, this item for the poor saints0-only for the saints. Paul said I told the churches over in Galatia to do the same thing and I am telling you to do what I told them to do, and to do good unto all men, especially to them that are of the household of faith. Now, they put money into this treasury.

Wallace's Chart
No. V



TAMPA CHURCHES

SEMINOLE

Sheep | Goats

$
$
$

Cuba
↑
$

Mt. Dora (Tenn. Orphan Home
Financial Statement 10/1/52)
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$
$
$

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"No flowers out of treasury--individually" -R-1/19/64

"Florida College Lectures - invited - Schedule on bulletin board-ibid

WHY BENEVOLENCE IN BUDGET IF LAW IS INDIVIDUAL ONLY?

(90)

Here is the Seminole church. They drop their dollars into the treasury. I asked brother Miller last night, but he would not answer me if he accepted the position of Grider and others who say that if you take one dollar out of the treasury to feed a starving baby you will go to hell. But look what they do with their treasury. They say it is wrong to take money out of the treasury in benevolence except for saints, that it is for saints and daints only. Ninety-eight per cent of the budget of the Seminole church is for non saints. About 98 percent of it is for people who are not saints. Here it is ($) dropped in. When they pass the basket they pass it not only to the sheep but to the goats. The basket goes to the goat. The goat put in his dollar. He can give a dollar to the sheep, but the sheep would let him die before he would give him a dollar out of the treasury. He (the goat) dropped a dollar in it.

Here is the budget for 1964. "First-Federal Savings and Loan, $139" a week to build a house to shelter a goat. You do not mean to tell me that a house is essential to preaching the gospel? No New Testament church ever built one. Put the chapter and verse up here and give me an example of a New Testament church building a meeting house and a parking lot. Paul taught in his own hired house. And they use $139 a week to build a place to shelter a goat.

"$112 a week to brother Miller" to feed the goats and "$50 a week to brother Burgess" to feed the goats. "$45 a week" to convert the goats. Two meetings advertised at "$25.50 per week" in order to get the goats to come. "Insurance $18.50 a week" to keep the house from burning so the goats will have a place to assemble. "Building maintenance"-to maintain a building for the goats to come and sit down with the rest of them. Yes, let me tell you something if you do not think that is true. You say that is not benevolence. If it is not, why do you not put parking meters on your parking lots? Why

do you not charge admittance like a picture show? It is benevolence. You do not have to be sick and in a hospital to have benevolence. Why do you not put in pay toilets for the goats? Up here in my state there are some brethren that wanted to be exact about this. They put in their restrooms, and they did not put "women" on one and "men" on the other nor "ladies" or "gentlemen". They put "Brothers" or "Sisters". If you are not a brother or sister, you can go across the street to the filling station.

Here you have it, "Building and maintenance $15 a week". "Office supplies and printing", and lo and behold, he got off on the college question. If my memory serves me right, I do not think I ever advised or ever told a church to put the college in the budget. I do not think I ever did. I think the college is an adjunct to the home and that giving to a home is giving to the people to maintain their work. But look what they - he said, "Brother Wallace, why you go out and make speeches for Freed-Hardeman College, and you talk about it", and that is right. Look at the office supplies--what do you do with them? You announce about Florida Christian College. I have a bulletin here, "The Reminder," they always have a Reminder and a Meddler. The Reminder of the first of 1964, "No more flowers in the budget". Take the flowers out. How did you get them in? Was not there an element of judgment involved? Who told you to put them in to start with? "Take the flowers out of the budget". But they took their printing supplies, they took the money they dropped in, and they talked about Florida College lectures, invited, and a schedule put on the bulletin board. Everyone of these churches, all over the land, around here who associate with these brethren use their bulletins, not to advertise Maas Brothers, but to advertise Florida Christian College. And they take the saints dollars to do it.

Now, here is "benevolence $10". I thought that was individual? Lo and behold when he drew the line last night, he said it is individual. But when he made up his budget he put it in the church. Now I just want to know which way it is? Is it individual? If it is, what on earth is it doing in the budget? If it is individual only, what on earth is it doing in the budget?

Here is "janitor". Sweep the house so the goats will have a good clean place to sit down. "Tampa Electric Company", to get the electricity to cool a goat and to keep him warm. "Water $3.75" so the goat can get a drink. They will not let him have the communion service. Theirs is a closed communion-"$.75 a week". They cut him (the goat) out. "Building improvement parking $10 a week", so a goat can park his car. Write up here, brother Miller, where any New Testament church ever built a parking lot for the goats and the sheep. Write up here where they ever built a parking lot for either one of them when you go to filling in these blanks.

Now then you will recognize that some things are authorized that are not specified. But the point that I am now making is that when it comes to the budget, they use human judgment in making it up. There is an element of human judgment. You say, well, I know what to do with my money. You meaa you got more sense than three or four men? Do you have more sense to know what to do with your money thatna group of elders would know? You say, well, "they might not spend it right". Well, you are not sure that you will. Now here is the point. The budget is functional and operational. The treasury is authorized.

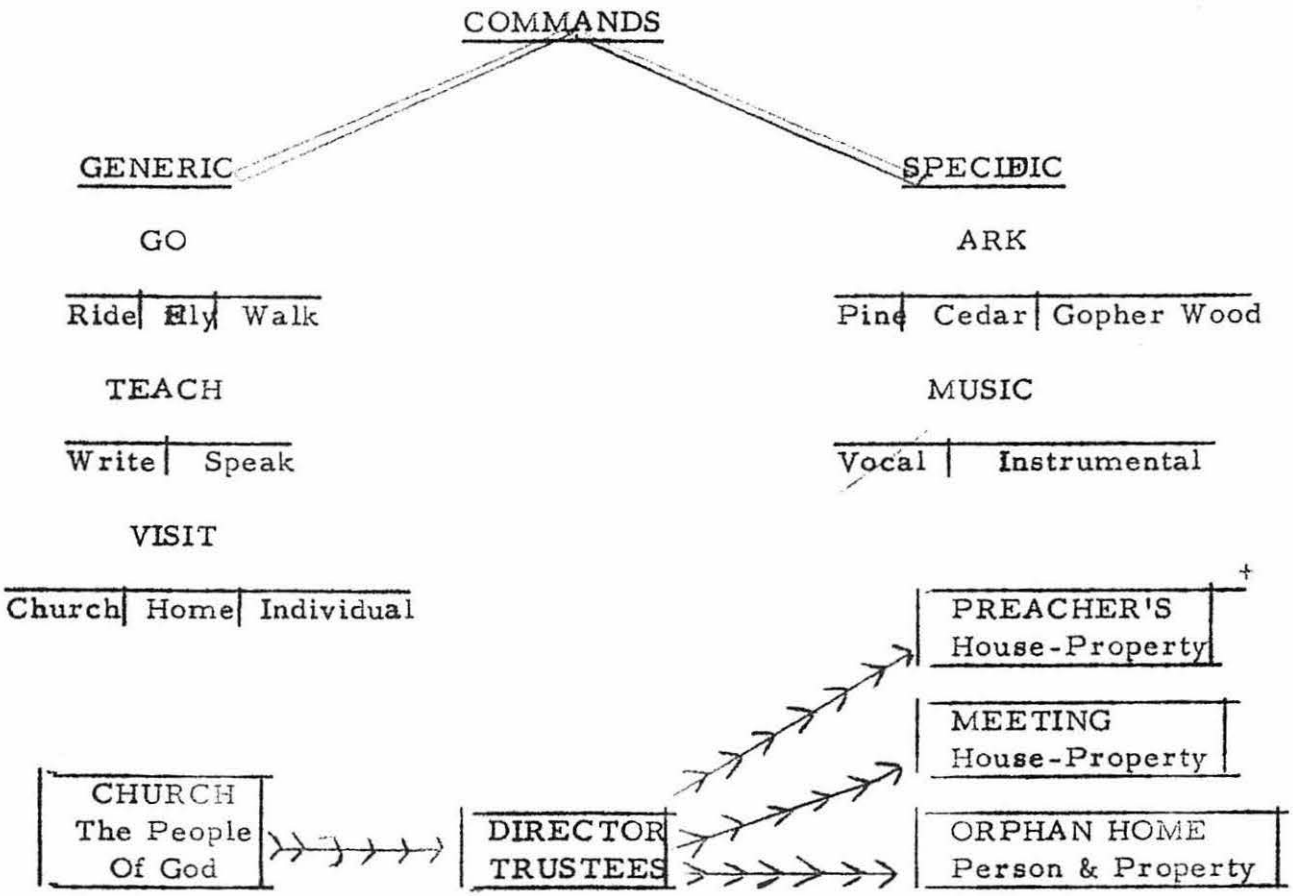
Well, they got three treasuries. They have one of groceries, and they send them out. These (pointing to chart) are sheep, but they are not in need--they were students in Florida College, brought over here from Africa to put them in school. Talk about the all sufficiency of the church. They did not

bring them over here to train them in the church. They brought them over here to train them in the school, and this church furnished some groceries and furniture.

But they have a treasury of blood. Here in the Reminder, November 20, 1960, they have a blood account in the bank. I ask you, brother Miller, if somebody had to have a blood transfusion, if he were a goat, could he get it? If a mother had a son seventeen or eighteen years old and her son not a Christian and had to have a blood transfusion, would you tell the hospital to let hime die? "Let him die? - You cannot take blood as that is for the saints." I do not know whether they let a goat blood get in there or not, but according to their doctrine they could not get a drop out unless it was injected into the vein of a sheep. That is what this is all about. It is simply, brethren, a matter of arguing about things that are functional and operational. The very things that they do or about which they quarrel, they do.

Now I ask you to think about these matters, and will you brethren hang up my chart #3. How much time do I have brethren?

Wallace's Chart
No. III



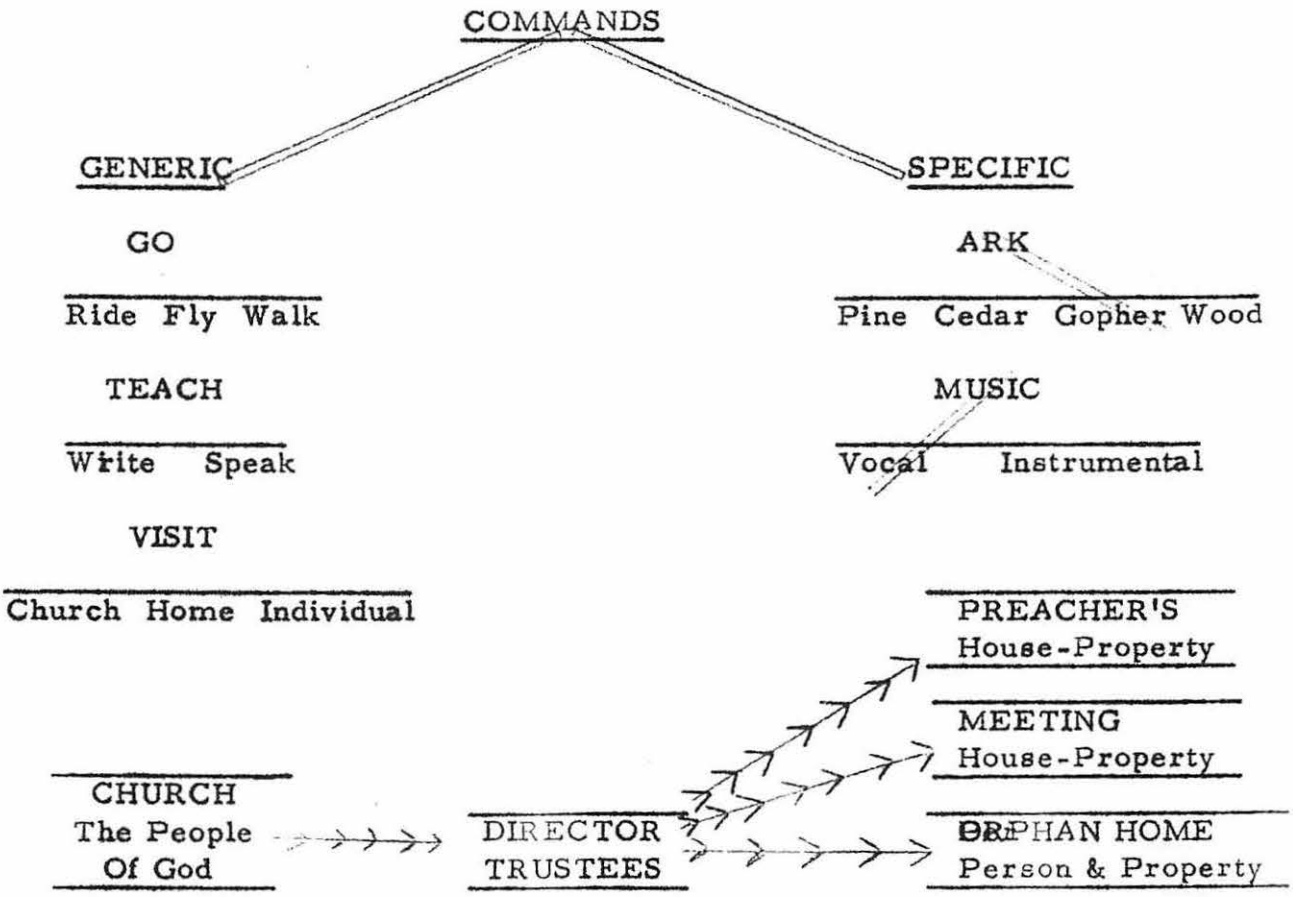
Now here is what I want you to see when I talk about things being authorized. There are two kinds of commands in the Bible-generic and specific. Brother Miller stood here, and I sat there and marveled. As I went home and I thought I would never live to see the day when a gospel preacher would deny that there are generic commands in the Bible. And he repeatedly said, "whoever heard of a thing being authorized and not specified?" He would express it by saying being taught but not specified. There are two kings of commands in the Bible. One is generic. It is a general command that carries with it that which is necessary to its execution. For instance God said "go". When a man rides in an automobile, that is authorized but not specified. When a man takes an airplane and flys, that is authorized but not specified. In the matter of teaching, I may write or I may speak. Whether

I speak or write, it is authorized but not specified. That is what he taught that Christian church preacher but he said Brother Wallace, "You are digressive for preaching it".

Now here is the matter of the specific. "Ark", God said build an ark. He could have built it out of pine or cedar, but gopher wood is specified and he could not use any other kind. When it comes to the matter of music, God did not say simply make music. He drew the line and said "sing", and that excluded mechanical. When it comes to the matter of the care of the widows and the orphans, Paul said in I Timothy, in regard to some, that the church was to be burdened. "That it may relieve them"--here is the care and I asked him to draw the line. I maintain that the church, the home and the individual, each is just as free as the other in the matter of benevolence. You notice I said Christian benevolence because it is addressed to them all. In Galatians 6 Paul wrote to the church. They will get up and take the sixth and the tenth verse and say the church practiced the top part of it but they could not practice the bottom. The church can practice the top part but not the bottom. They could not do that to save their lives.

Now, I ask him to draw the line, he drew it here. (Pointing to individual on chart) But why did he put in his budget? He put it here. (pointing to budget on chart) If I believe like he believes-Brother Miller is a man of great power, great ability, I would straighten that out before I started out all over the brotherhood to straighten out all the churches. I would get every dollar out of the budget for a goat in any sense of the word.

wallace's Chart
No. III



Now, this church, my brethren are doing as they have been doing in the past. I defined my proposition to show you that I meant what brother Miller taught back yonder, and he said, "I taught it". That is what brother Hailey taught and what others taught--that churches may have somebody to take the care of children. Here are trustees or directors, who take the property of the preacher's home. The preacher's house is authorized but not specified. The meeting house is authorized but not specified. The orphans home, the home is authorized but it is not specified. Brethren, that is what we are talking about.

But they way, well now that cannot be true; these directors or trustees are amendable and accountable to the church and the directors of the orphans

home are not accountable to any church. The directors or trustees are always accountable to those whom they serve. You get the charter of Florida Christian College and that charter, I have it here, makes every trustee amendable and accountable to a local church. Every trustee must be a member of a local church in good standing. And these local churches could take everyone of them out if they wanted to. If they were not in good standing. They serve or function for the people-this is a legal procedure. What I meant by such a home was a home to take children and that the people of God may have these men, directors or trustees to take not only the property but the person. They will agree with me that they can take the property. They can hold it for the church. They can have these legal officers (pointing to trustees on chart). I read in brother Miller's bulletin where they had a meeting and announced that, "this is a legal meeting, that it is a meeting for a legal purpose." These are men to hold the property. He says they do not have a preacher's home, but most preachers-most places od, but they have a meeting house. Now, when you take a child you have to have license to take the child. He said, I thought Orphans Homes just went out and picked them up out on the streets. Why brethren, that is kidnapping. That is the reason the Lindberg law was passed. In order to take children, there must be that due legal process. When brethren or congregations take these children, they have both the property and the person. A home such as this is a home subject to the benevolence of the saints of God. And that the people of God may take money out of their treasury to help them, to send it to them to help support them. That is what I mean by "to maintain it".

Now you remember this, he said this last night. He said, there is no

such thing as being authorized and not specified". Here is a preacher's house--that is authorized but not specified. The orphans home is authorized but not specified. These children are subject to the care that is specified in the Bible concerning the widows "in their affliction", and to "do good unto all men especially unto them that are of the household of faith". Thank you brother Miller.

Second Night - First Speech

James P. Miller

Worthy opponent, gentlemen, moderators, ladies and gentlemen, I want to say in the very beginning by way of personal report that I had two beets to go with that cheese sandwich tonight, and I believe that's all we'll have to have to take care of all matters. You know though, I knew this thing was sort of like a goat yoke, but I didn't mean for it to be too literally applied. My gracious, man alive, we didn't mean to make a goat out of anybody just because we had the yoke on. I just wonder if my opponent thinks he's going to win friends and influence people by calling everybody over at Seminole a bunch of goats. Now I'll get to that in proper time, but I just want to point out to him that that's a very poor way to win friends and influence people. If you want to carry this crowd, and if you want them to believe that you're right about this proposition, why you ought not get up and call all of us a bunch of goats, we ought to have a few saints over there. And we'll go to the charts in a little bit and take it up bit by bit and part by part and show you why there's not a thing to what he says. All right, let's get right down to work and see now how it goes. Let's look at this chart just a minute and see what he says about it. We said there are three things that he'll have to prove if he wants to sustain his proposition. He'll have to prove that in the New Testament, churches built and maintained human institutions. That's what he signed, that's what the proposition says, that's what we're debating. That it's in harmony with the scriptures. He couldn't say the scriptures teach, but it's in harmony with the scriptures for churches of Christ to build and maintain human institutions, benevolent organizations as the scripture or as the proposition states. Then he comes along and says, but oh, they're not human institutions, they're just a home. Now boy, you talk about jumping here and there and going hither and yon, you better get together with yourself. Let me show you what your proposition said. Such as Boles Home, Childhaven, and others. Let me read them to you and see if they're just a home. The charter of Boles Home says the purpose of this corporation is to provide a home for destitute children. It's to provide a home and then he comes along and says, oh no, this is just a home up ~~there~~ here, it's not a human institution. Well then, God bless your heart, if it's a home it ought to be a divine home, and if it's a divine home, where is it in the word of God? Oh, let me go on now

and I'll run back to James 1:27 and Galatians 6:10 a minute and see if we can find it. All right now, the second thing he's got to prove is that churches of Christ ever contributed, that is maintained a human institution, a benevolent organization. Here's the purpose of it. Childhaven, the purpose of this corporation is formed to establish and to provide a home for benevolent children. Not giving to the home at all, that's not what we're talking about. We're talking about giving it to a corporation, giving it to a human organization. Giving it to a chartered human organization, to provide a home, to make its own arrangements. That's what this debate is about. Don't you ever let him stand up here and tell you, oh just giving to a home. I'm going to get to that in a minute, and I want my moderator to remind me of it. I don't know where he found where they ever gave to a home to start with. I know the church can do benevolent work, and I know the individual can do it, and I'm going to take care of that in just a minute. But where did you get the home in here? Do you have another marker and another scripture you want to write in on that? All right now, let's notice again. The third thing that he has to prove is that churches of Christ ever used, sent to a human institution. Ah bless your heart, he said, oh, that's just a home. No it's not the same. Why Mt. Dora Home and Bible School, the purpose of this said corporation is to establish and maintain and operate an orphans home. You give it to the organization. The organization is a human institution, it has its own president, its own treasury, its own board of directors, it takes up its own money, it furnishes its own arrangements, hires its own agents, and that's exactly what his proposition calls for, and that's what he'll have to prove if he proves that proposition in this debate. All right now, let me go on. Let me go on now to this next chart, and I'll work them just about the way he worked with them. Now he said, oh no, why he said, this is not a matter now, this is just a matter of James 1:27 and Galatians 6:10. Why let me show you, here's the thing that there's no scripture for. Let's see if it's in Galatians 6:10 and James 1:27. You just get your Bible out now and let's read it together. And if it's there, if his proposition's there, let's see if it is now. James 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. Now he said this is his authority to build and maintain benevolent societies. All right, let's see if it proves it. Now church is not

churches of Christ is not here.

here, build is not here, maintain is not here, benevolent organization is not here. That proves it. You know what that proves. That proves that Chevrolet makes and builds and maintains better cars than Ford. You know how it does? Chevrolet's not in the verse, build's not in the verse, maintain's not in the verse, Ford's not in the verse; therefore, it proves it. Oh, you let me tell you something. Now you talk about the intelligence of this audience, do you think they've lost their minds? Do you think that they believe that that maintains your proposition? There's not a word hardly in your proposition in the verse that it's in harmony with the scripture for churches of Christ to build and maintain benevolent institutions. Church is not there, churches of Christ not there, build's not there, maintain's not there, benevolent organization is not there. That's it, that proves it. Oh, man alive, you better quit. You better run, why you can't even make your liberal brethren believe that. If you could make them believe that, you could make them believe anything in this world. All right, let's go to Galatians 6:10 and see if he can get it there. He said he would write that in too, well I'm just glad to go. In Galatians the ..x chapter and in verse ten, you'll remember that Paul said, As we therefore have opportunity or season, let us do good unto all men and especially unto them of the household of faith. All right now, that proves that this institution over here is in the word of God. Well, let's see now. Church is not in this, churches of Christ not in it, build's not in it, maintain's not in it, benevolent organization's not in it; therefore, it proves it. Man alive, how do you all ever have a bank account? How do you ever get your money in and out of the bank? How do you ever read the road signs? How do you ever get home? Are you down here in a car? You're going to see a sign and it's going to say fifty miles to Atlanta, and he's going to say to his wife that means it's twenty-five miles back to Tampa, why? Twenty-five miles is not on the sign, back's not on the sign, Tampa's not on the sign; therefore, it's twenty-five miles back to Tampa. Then you come along and tell me that James 1:27 and Galatians 6:10 justifies this thing over here. Why I say to you there's not a word of truth in it. All right, now let's hurry on to his specific and to his authorization. Let me go on just a minute now. Let me show you what he's saying, and this is what we were talking about last night. Oh, don't you ever misunderstand me. I believe and he knows that I believe that things are authorized that's not specified.

Why he knows I believe that, I preached it all these years. But look here, he says that every bit of these things come under the ~~heading~~ heading of the things that are authorized but not specified. In other words, he can't find a single one of them, not one in the word of God, not one, but he's going to get them all under the fact that they're expedient or justified even though they're not specified. Oh buddy, you're going to meet yourself coming back on that one. Why you talk about a thing of that kind, and you talk about trying to tell these people that. Let me read you what you said not long ago. You talk about my debating a digressive preacher. I'll tell you now, you ought never to have debated the first one. In the Preceptor in Volume 2, number 2 on page 15 of January 1952, he was talking about the law of expediency. He said, now does the use or non use of mechanical music rest upon a matter of expediency? For it to be expedient, it must first be lawful. All right, where's the law for any one of these, that's what I want to know. Where's the law, where's it authorized? You talk to me about it being authorized but not specified, I want to know where it's authorized. That's what the whole debate's about. You're not going to slip this thing ~~xxxxx~~ in under subjunctive of one institution is coordinate with another one, and they're equal in rank. That's what you told ( ) on page 103 of your debate with him. You said, why the very idea of saying that the instrument of music and the vocal music are anything but coordiante terms. You said by coordiante, I mean that they're equal rank. Then you go on to say a simple rule of grammar in the coordination of words will show the sophestry in comparing instrumental music to such a thing as walking canes, eye glasses and song books, and God bless your heart, he's got every institution under heaven without a word in God's word about them, and he just said they're authorized but they're not specified. In other words, God forgot to specify the whole thing according to you. Look here, he's got the Herald of Truth to do the preaching, the Herald of Hope to do the bed changing, he's got the Gospel Press to do the printing, he's got the colleges to do the edifying, he's got the orphans homes to see to the orphans he's got the hospital board to take care of the sick, the sponsoring church to sponsor the sponsors, and the summer camps to provide fun and recreation, and he can't find a one of them. And then he comes along and says, oh well, they're authorized but are not specified. What are you going to tell ~~them~~ these young preachers about how complete the word of God is? What are you going to tell them about how good a book it is? Why you're going to have to tell them that there's not much in it

actually that has to do with affairs. That's why a denomination can close up in the summer and go home, and it doesn't make any difference whether they meet or not. They got their pledge, and they're working through their institutions, and it doesn't really make any difference whether they church even meets. And that's exactly the same shape you boys are going to have it in if you keep adding one institution after another that's not found in the word of God. But all right now, let me go on with you a little bit now. You said in this article, and in this sermon, that for a thing to be expedient it must first be lawful. Then, second, it must edify, and now I want you to get this. I tell you right now, this is terrible, I just really hate to read it, and when I read it, you'll see what I mean. It must not cause division. Now boys, hang that chart up where he, number 2, got his number 2 chart up there. Where he talked about all of these examples and none of them are binding. He said, they're all just matters of liberty. That's the one I want. He said, it must not cause division. Yet he says here it's authorized but not specified. That would make it a matter of expediency, and yet he says if it causes division, we can't have it. Well, it's caused a division. Let me show you something now, you young men watch this. Here he has Acts 2, Acts 4, Acts 6, and so on that deal with benevolence, Acts 11. In Phillipians 4 where they sent directly to the apostle Paul. Now, he said, they did this all right, and this is true, and it's examples, and it's all right to do it that way. In other words, he says this is infallibly safe. This xxx is the safe way to do it. This is what my brethren are doing on the chart that you made so much fun of right here. There's not a thing on here that's not safe and sure, just exactly like you said it was back here. And yet, lo and behold, you come along and say, now this is the way to do it. This is infallibly safe, this is good, this is true, but it's just a liberty. You don't have to do it that way unless you want to. You launch out here and build all these things that the word of God doesn't say anything about and that's all right, too. Bless your heart, let me tell you something, we preach take the infallibly safe course all these years and now he comes along and says, we just build anything in the world you want to, it doesn't make a bit of difference. Let me tell you something, brother Wallace. The reason why these examples are in the word of God is because these men were guided by the Holy Spirit, and when they acted, that was to express the authority because they were so

guided. Then you come along over here and try to take Acts 20:7 out of the word of God. You come along and you get Hebrews 10 which has your assembly, but it doesn't have the Lord's Supper. You go to I Corinthians 16:1 and 2 and you have your day, but you don't have your Lord's Supper. Then you come down here and you try to find the Lord's Supper, but you don't have your day. The only way in the world that you can get the day and the only way that you can get the Lord's Supper together is in Acts 20:7. Don't you come up here and tell me it's just the place. Don't you come up here and tell me it's just the place. These brethren are going to loose every bit of confidence they ever had in you because they know, you know, I know, you preached for forty years, and I preached for thirty, that that's how we tell when to take the Lord's Supper. And he has to assume up here that he has the Lord's Supper in it, he has to assume here that he has the Lord's Supper in it, he has to assume here that he has the day, he has to assume here that he has the day, but that's the place where you don't have to assume anything. You just be like a good sheep, come right up, get ahold of that grass and eat it and look the goat right in the face and tell him you know you're right because you got it in the word of God. All right now, let me go ahead, let me hurry on now. He said, all right now, let me think a minute. Why he said, there are only two ways, there are only two ways, and he said, Miller says that it can be specified and unless it's specified, it can't be true. Why that's not true. I didn't say that. Why I never taught anything like that. I said that you said it was authorized but not specified and here's a whole system of institutionalism that you can't find in the word of God, but let me tell you who is changing on their way of teaching. Now when Harper debated brother Tant, he said there were four ways. He said there was a principle eternal, and that was his fourth. Now you boys have left that along time ago. Now you say the example doesn't count, so you've just got two. And after all this time, we've come to the point where now, no longer can we teach that it's by commandment, by approved example, and by necessary conclusion because brother Wallace said, oh, these examples they don't make a bit of difference in the world when Peter plainly said the Lord gave us an example that we should follow in his steps. And you are just trying to take Acts 20:7 out of the word of God because you know that if that's the proof that they had the Lord's Supper on the Lord's day by example, then these other passages are going to stare you in the face and they're going to be with you, and these passages

like Acts 2, Acts 4, Acts 6, and Acts 11 and so on are going to be with you because they're the passages that teach that the church of the Lord Jesus Christ took care of its own, and they never established anything but the church of the Lord Jesus Christ to do it. And so when you think about that you can see how desperate it is that he wants to get away from Acts 20:7. God bless your heart, as simple as that may be that's the key to the whole matter. Then he comes along and says good works, good works, he said this is a good work. Why didn't you come up and wrestle with the passages? Why didn't you come and show that it has to be a work of faith? And if it's a work of faith. you have to have the word of God for it. We walk by faith and not by sight. Without faith, it's impossible to please Him. Unless you can find the authority for it, it can't be a work of faith. Then I showed in Ephesians 2 that this is the very kind of works that God Almighty condems and that these works were works of man's invention. These were works of human invention. These were works that were not authorized. These were lawless works, and because they were lawless works, then they could have no part or no right in the work of God. Then he comes along and he goes to the goat and sheep chart. Give me the goat and sheep chart boys. I want to get to the goat and sheep chart just a minute. Now he comes along and says, he says, oh he said, they got a bunch in over at Seminole. Well, we don't deny that, I'm glad that he's done so much research on us. I'll tell you right now it gives me a feeling of pride. What have you got with all of these little writings in here? Got different things the brethren have told him. All right, now here's the thing I want you to ( ) J.P.M.R., what is the R. for? I guess that's going to be retired, that's the way he wants it. All right, what have we got here? On every bit of this what did he point out that was wrong? Here's the Tampa Electric Company. Here's what he would like for us to do if we're to have the institutional system. We would write the Tampa Electric Company a check and send it to them whether we used any electricity or not. That's the issue in this debate. It's not a matter of buying electricity, it's not a matter of buying water, it's not a matter of communion supplies, it's not a matter of building improvement. He doesn't deny a single bit of that to be in the word of God. But let me tell you something friends, when you wrote over here that out of the treasury we were giving to Florida Christian College, you missed the gun. You know Florida College doesn't take money from the churches, and the Seminole church doesn't give money to Florida College, and what you need to learn is the

difference in what an individual can do and what the church can do. You say they are equal in liberty. That means in benevolence, anything in the world an individual wants to do, the church can do. Paul said that's not so. I pointed that out last night and he didn't say a thing in the world about it. In I Timothy the 5th chapter, Paul said, If any man or woman have widows that believe let them relieve them that the church be not charged that it may relieve those that are widows indeed. And then you seem to labor under the general impression, and I tell you you're so mixed up you've sorta got me mixed up. I never in my life. I never in my life saw a man that used to be able to say things clearly but now can't say anything so we can understand it. You say that I said an individual's the only one who can do benevolence. Why do you believe that I said that? Why don't you know I read the verse, I've read it over and over. If any man or woman have widows that believe let them relieve them that the church be not charged, that it may relieve those who are widows indeed. I'll tell you what you need, old buddy, you need to find the verse that says this can do the work of the church, and this the work of the church, and this the work of the church, and this the work of the church. You need to find where churches of Christ built and maintained benevolent organizations, that's what this proposition is. You know, it's almost embarassing to me to keep having to remind him of that. Why I don't believe he really knows what we're debating. Talk about giving it to a home, why you're giving it to a human corporation governed by human law, regulated by human law, ~~working~~ wearing human names, under a human charter, with a human arrangement. I don't know what else he would take to make that human. He says that he can find in James 1:27 where these things are authorized and it doesn't say a thing in the world about them. Then he turns around and says human institutions are not human when everything about it is human. It just makes me wonder sometimes if it's safe for him to be running around by himself. I'll tell you right now. All right now, let's hurry on. He said, but oh, he said now, he said, you just think a minute. He said, where do you get the authority for the parking lot? Are you really serious? You want to know where I get authority for a parking lot? Well, when the Lord said assemble, before I can assemble I got to stop, and before I stop, I've got to park. So when I stop and park, then I'm ready to assemble. He knows that just as good as I do. Why man, I've heard him talk about located preachers. He can't preach

unless he's located. Well, we can assemble unless we're assembled. Well, you say I don't believe in specifics and I don't believe in things authorized and not specified. Why I certainly do, that's one of them. Preacher's home, taking wages of other churches, II Corinthians 11:8, exactly the same thing. But you don't have something under the church. You don't have a local arrangement. You have a human benevolent organization under a separate charter. Don't you tell me that comes under such things as preachers having houses and brethren having parking lots and some of the poor brethren having a water cooler. I'll tell you right now, you talk about men coming along and say, oh, these are human institutions, human institutions all right. Let me show you something my friend. You talk about whether this home is divine or human. Let me try this chart on you. Now this is going to be number 12 friend. You haven't seen it yet, so you better write it down. Here's the home that God established, right here, it's got a father and a mother and children, and this is the home God established in the Garden of Eden. All right, here's a church over here, elders, deacons and members, that's the one God established. All right, he comes along over here and he takes this home that he says is just a home. Where did the church ever get a home to start with? How did you ever get the home in this? I know where the church gave to needy saints, I can find that, I can find where the church helped its own members, but where did they give it to a home? What do you mean when you say give it to a home? You mean you go take a check and nail it upon a house? Is that what you're talking about? Or are you going to give to these board of directors in these charters? Are you going to give it to the superintendent? Who are you going to make it out to? Who will get the money? The fellow gets the money that provides the home. All right now, look here. He's got the home over here. Well, he's got father rubbed out and has a board of directors in there. He has mother out of there, and he has superintendent. Then he has the children. All right now, if you can do that and argue that that's a divine home, if you can do that and say because it's a legal home, it's on a parallel with this home right here. Then, bless your heart, come over to the church and rub out elder and put in pope and rub out deacon and put in steward and change this organization and say that's still the thing that God Almighty ~~xxxxxx~~ established. This is nothing in the world but a human arrangement, it's nothing in the world but a human institution, it's nothing in the world but an

organization completely outside of the scope of the word of God, and that's what we're debating about, and that's what we're talking about, and that's what he has to find, and he'll go down in utter and absolute defeat unless he can find it. Now if you can't find the law in God's word for this thing, you've got a work that's a boastful work, a work of human invention. Just exactly like this over here with the Roman Catholics, it's a work of human invention. Then this thing right here would be the same thing because they exist without law, and what you need to do is find some scripture instead of running around talking about first one thing and then another and calling us all a bunch of goats and criticizing us because we owe a debt and are trying to pay it. Let me tell you something this good church has never done my friend. I've never gone out and begged anybody else for one single dime, not one. We see to our own business, run our own affairs, and if you boys would do the same thing, we wouldn't have the trouble in the brotherhood that we have tonight, and yet tonight you're determined that you're going to bind these human organizations on the church of the living God. It doesn't make a bit of difference whether we want them or not. And we're going to have to bow to them, and that's exactly why we say tonight that if you can't find it in the word of God, then we'll refuse to bow to it. Now he wants to know about the trustees. Why he said the trustees hold the property. Well let me answer that too. I can answer that just as easily as not. Why when you talk about trustees, you're not talking about a thing in the world but a local human church arrangement. You're talking simply about a local congregation doing its own work right here, here it is. In the 6th chapter of Acts when the widows were neglected, they called the widows together, they selected men, they appointed them over it, and it was local business, a church function. Brother listen, this is not a church function over here. This is the function of an organization that makes its own arrangements. This is the function of an organization that provides its own home, that hires its own agents. Don't you come up here and tell us that's just giving to a home, that's just giving to a home. No, that's giving to a human corporation with a human charter and a human name and a human set of rules and a human arrangement, and it has its own name, its own organization, its own treasury, its own charter, its own offices, it hires its own agents, it begs its own money, it offers its own brotherhood service. So you see, you've got your hands full tonight. Now you're back

in rare form, and I'm glad to see that because that makes a better debate. Some thought you were sick last night, but you recovered tonight. Now, you just come on with the scripture. All this round about anti over that you're doing to try to get this proposition proved, just come on with the scripture. Do you want to take your stand and live and die that these institutions right here are in James 1:27, help him if you can, and Galatians 6:10. If you do, we'll just leave it up to every man and woman here tonight to judge for himself, quit and go home. Now if that's all you've got, and that's all that you can find, and that's all that you can write, we'll just let every man and every woman tonight decide if a verse that does not say churches, churches of Christ, build or maintain, benevolent institutions, that doesn't have a single word that's concerned primarily in principle with the proposition, if that will prove it and you want to take your stand on those two, we'll just let every man and woman go home tonight and every honest man and woman here will say that there's not a bit of authority for this human institution over here and that you're gone down in defeat and you can't prove it because your proposition says it's in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations such as a home. No, such as Boles Home, Childhaven, and other human corporations. Now, if that's the best you can do, all the goat calling, all the rare form, all the old tactics in the world friends is not going to get it done because I'm here going to hold you to the proposition. If you want to prove it by the word of God, come and do so. We don't question the fact that a parking lot is under the command all right. That it's not specific, that's right, but these things are coordinate, that's what you told them on the music question, that's what you told ( ). You said, if it's an expedient, can't divide the church over it. These other ways are safe, you say they are, they're sure, they're good examples, that's right. You say they're safe and they did it that way, and yet you preached just like I did for thirty-five years to take the infallibly safe course in everything. Never do a thing in the world that you think is the least bit in doubt. If there's a way that's infallibly right and infallibly safe, take it. Then why under the sun do you ever want to turn build the first one of these organizations unknown to the word of God and saddle them on the blood bought church of Jesus Christ and say you got to keep them up and if you don't keep them up you're an

anti, and if you're an anti, we're going to mark you, and we're not going to have anything to do with you. Now it's up to you, what we want is the Bible. That's what the proposition says. All this talk about a back up command, why what good would examples be if you had a back up command. You wouldn't need the examples if you had the command. You're not fooling anybody on that. You said if you had an inspired book, you wouldn't need an inspired man. If you had the command, you wouldn't need the example. The reason why an example teaches something is because these men were inspired of the Holy Spirit. And when they acted, they acted under the influence of the Holy Spirit. And when they acted under the influence of the Holy Spirit, they proved authority because the things that they did were authorized by the Holy Spirit ~~under~~ that directed them. Now my time is up. May you listen very patiently now to brother Wallace and to the things that he has to say, and may God bless you for listening to me.

G K Wallace — 2nd night 2nd afternoon 1

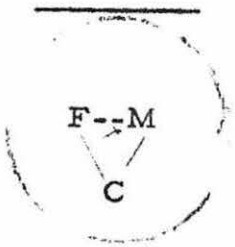
Brother Miller, may I ask that of you? The last chart that you used, will you get it ready for me so I can see it? I want to notice the chart.

All right, here is the chart that he used.

Miller's Chart

ORPHAN HOME

"FROM Heaven"



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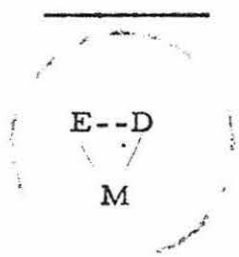
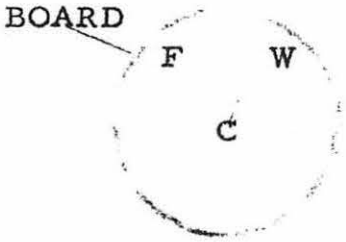
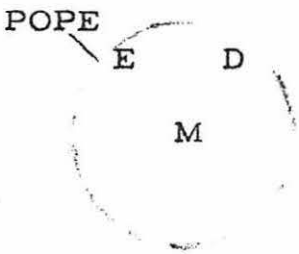


"OR Men"



RESTORED?



If I made an argument that this was the home restored, I do not remember it. I do not remember making an argument like that. He has made it for me. I do not believe the church has ever been lost and the pope restored it. But I do know that James said there were some fatherless and widows that needed to be taken care of, but I do not think he ever wrote anybody and told them to throw out the elders and set up a pope. That is all that is involved in that.

Now, I come to the conclusion of what I have to say tonight. Brother Miller said, "I got him confused." Well that was very evident. And yet, he is a good polemic, he is a good debater and he is a good speaker. I think he did exceptionally well with a lame cause like he has. Especially to have a new revelation that such men as A. G. Freed, David Lipscomb, N. B. Hardeman, and all of these great preachers of the past never heard of. Again I say,

"surely wisdom will die with thee".

And, he said that I called, "the people over at Seminole goats". Brethren I did not call you goats. In Matthew the 25th chapter, Jesus called them the sheep and the goats. He called these on the right hand sheep, those on the left goats. Jeses called the sinner a goat. I did not call them goats, Jesus did. I called you sheep and some of you are fine sheep. Some of the best friends that I have ever had are sheep in that congregation. I did not call you a goat. I used an expression from the Bible where Jesus talked about, "the sheep and the goats."

Then he talked about, "giving to a corporation." May I suggest to you again, brethren, that you give to a cause. You do not give to the institution, you give to a cause. When you give to brother Miller to preach the gospel, you give to a cause. Old Sam Jones used to say it was always strange to him, "as they are talking about giving to the preacher, to the Lord, that the Lord's pockets were always in the preacher's britches". But they were giving to the Lord, you are giving to a cause. When you brethren over at Seminole give money into the treasury, you do not give it to the trustees of that building. You give it to the cause of Christ, and when you send money to one of these homes, you send it to the children. These men (pointing to chart) are the legal entity to see after the affairs of these children until they reach their majority. When people give to Florida Christian College, they give to the cause for which it stands. They do not give to the Board of Directors or the institution, they give to the cause. It is the cause to which they give and that cause to which we give is a righteous and a holy cause.

Well, we are making progress. He got up and said, "Brother Wallace, I do agree that there are some things that are authorized that are not specified." Thank you, brother Miller. We are getting along fine. Then you can

see how that such an organization as that (pointing to home on chart) is necessary to maintain a home for children who are left alone, neglected and dependent, is a part of the method, or means bf expediting, the cause that the Bible sets forth.

He said,"he worried about me driving down the road that I would not know which way to go." I know which way I am going now. I am going right down on the New Testament way. I am going right where he stood in times past.

Then he read some statements from the Hunt debate-that I had with Julian Hunt, a Christian Church preacher. And they are correct, they are good and I wish you would get the debate and read it. For a thing to be expedient, it must be lawful. It is lawful to provide for children. It is lawful to provide for them, to take care of them. It is lawful for the church to relieve them as Paul said in I Timothy 5, but there is no specific way set out. Thus, it is an expedient. It is lawful because it comes within the law.

He said, "Well, it must not cause division." It did not cause any division.. They caused the divisiom We did not have any trouble until they started this. He got up last night and said, "I got a new revelation, and that I preached just like you preached a few years ago and we practiced just like you practiced". The trouble was caused not by my brethren, but by these brethren.

And, he got off on what, "brother Harper taught". Brother Harper is able to take care of himself. And I think that is about all that needs to be said about that.

Now let me call your attention again to this chart.

BULLETIN
Nov. 1960

Blood Bank

GH

TAMPA CHURCHES

SEMINOLE

TREASURY

FOOD

FAMILY

Sheep $

$

$

Goats

Cuba

$

Mt. Dora (Tenn. Orphan Home
Financial Statement 10/1/52)
Houston, Miss. (R-2/19/64

Neb. Ave.
32nd Avenue
R-April 26, 1964

Palm River
R-April 26, 1964

TREASURY

Use-money for (R-2/19/64) $
New bldg. J.P.M. R
Five Congregations Meetings $
Preachers

Florida College
R-1/19/64

$

BUDGET		1964	
Savings & Loan----------	$139.00	Benevolent Work----------	$ 10.00
Brother Miller----------	112.00	Janitor----------	30.00
Brother Burgess--------	50.00	Electric----------	15.00
Meetings----------	25.50	Water----------	3.75
Insurance----------	17.50	Communion S.----------	.75
Bldg. Maintenance------	15.00	B. Improvement F.-----	15.00
Office Sup. Postage-----	12.00	Paving----------0	10.00
Literature & Tracts-----	11.00	Telephone----------	2.50
		Total each week	$512.50

"No flowers out of treasury--individually" -R-1/19/64

"Florida College Lectures - invited - Schedule on bulletin board-ibid

WHY BENEVOLENCE IN BUDGET IF LAW IS INDIVIDUAL ONLY?

Here is the point that I made that brother Miller did not seem to get. Of course, he worries about what I have written up here. He said that "the brethren have told me". Brother Miller, the brethren did not tell me anything. There are some things up there all right, but that is what you wrote. That is what you said, not what your brethren said, but what you said, and I will read them in time if it becomes necessary. They did not tell me. That is what you said.

Now, here is the point I am making. They say that the dollar that goes into the treasury becomes a "kosher dollar". And it is a "sanctified dollar". That, "when you drop it in the basket, it is a kosher". And when it drops into the treasury, "it cannot be brought out except for a saint, and that if you use one dollar out of the treasury to help one who is not a saint, you will go to hell". At least that is what most of them teach. They are debating it all over the country, that this dollar that goes into the treasury is, "a kosher dollar and that benevolence is limited simply to saints". And yet he said, when I asked him to mark on my chart, is it individual? He said, "yes", and yet when he put it here--he put it in the budget.

He said, "Well where did they give to a home?" You give to a cause. You give to the cause and this home is the means of executing or expediting the cause.

Brutal the argument that there is a common treasury. That in I Corinthians 16, "lay by in store"--in store means a common treasury. That in A. D. 57 they did not have the poor saints at Jerusalem in the budget. In A. D. 58 they did. In A. D. 59 they did not. I made the argument that the treasury is a common treasuyy and that the budget is a thing that is <u>functional</u> and <u>operational</u>. And I showed you that it is, because, they make

it up. I have seen different budgets and not one of them are alike. You can go across the country, among my brethren, and you will not find any two budgets that are alike. I challenge him to hang up a budget that was made by Paul, that was made by Peter, that was made by apostolic preachers and let us see it. Here is a common treasury into which they put funds.

Now, you are going to take the dollar out? For what are you going to take it out? Houw are you going to determine? One day they took it out for flowers. They got together and said, "no, let us take that out." Take it out of the budget.

He said, "Brother Wallace, Florida Christian College does not get a dime out of the treasury." They get it in services. He said, "Brother Wallace, you go out here and make speeches on Christian education." I make them all the time. I believe that it is one of the finest ways to maintain families, to sustain them, and to keep young people together, in a good environment, where they can be taught the Bible. But, here (pointing to chart) he takes the money to buy the material, to advertise Florida College. He takes that dollar to publish in his bulletin, and this is taken from his bulletin, The Reminder, of January 19, 1964, "Florida College Lectures, all are invited". And he took that sanctified dollar to buy a bulletin board, that sanctified dollar to print it and to put it on the bulletin board. This is a direct subsidizing of Florida College, and every one of these congregations that affiliate with that cause are using their means, their houses and their pulpits to advertise it. They do not advertise Maas Brothers. They do not advertise Freed-Hardeman College. At least it is not good if they advertise it. They advertise it (pointing to Florida College on Chart) and it is paid for, all of this advertisement, out of the treasury with the "sanctified dollar".

That is the point I made.

And another point I made was this. They say that, "in benevolence, it is saints only, for saints only." I showed you that 98 per cent of this budget was not for saints only. He said, "Oh, I will show you how to get a parking lot. You have to assemble, and to assemble you have to stop". But you do not have to take the "sanctified dollar" to buy him a lot to park on. Let him park on the street. Let the city pay for it. Let him park in a cow pasture. Where do you get the right to take the sanctified dollar to build a parking lot for a goat? And I am using the statement of the Lord. I will tell you right now-if I were not a member of the church and attending a place like that, and they come along and say to me, "give your dollar, but if you are bleeding to death, you can just bleed, as we could not give you a dollar out of the sanctified treasury to help you, if you are starving, if you are not a saint". That is the kind of a doctrine that we have. That is what is causing division. That is what has caused all of our trouble today. We could stand together as we once stood together and I would to God that the time would come, that brother Miller, with his ability and power would again be standing up and proclaiming the gospel like he did in times past. That the churches of this community would clasp hands and march together and work together as they did in yester year. They were not digressive then but this doctrine of taking one item out of a budget and building a whole theory about it is the thing that has caused division. They take their funds and use them to help the man out here who is not a sheep-he is a goat as Jesus would call him.

But I want now to come back to my chart. If you brethren will, hang it up for me please. How much time do I have, brethren? Thank you.

Wallace's

Wallace's Chart
No. II

LIBERTY		LAW
Acts 2:43-46; 4:32-34; 6:1 Acts 18:3; 20:34, 35 Acts 11:27-30 Phil. 4:14-20	E X Z A M P L E S	Acts 8:38 Acts 20:7 1. Heb. 10:25 ASSEMBLY REQUIRED 2. I Cor. 16:1, 2 FIRST DAY 15 REQUIRED 14 13 12 11:17-32 PURPOSE 3. Acts 20:7 CLAUSE

For An Example To Be Binding It MUST ILLUSTRATE A REQUIREMENT

Now here is what I want to call to your attention. I believe in Bible examples. I have always taught that, I accept them. There are two kinds of examples in the Bible. There is an example of liberty and one of law. I have always preached that and brother Miller has preached it. An example is an illustration. The pioneers never taught that examples authorize, they illustrate. And by necessary inference they would arrive at whether or not there was a direct command. For an example to be binding it must illustrate a requirement. If there is a necessary inference that it is absolutely required, then it would be a binding example.

Now look at these examples, Acts 2:43-46. Brother Miller admits that you are not required to sell everything you have. You can do it if you want to, and I do not think you would tear up the church by doing it. You are at liberty to do it. But you are not required to do it. Here is the example of where they sold everything and had all things in common.

In Acts 6:1, here, they say is, "the way to do it". Well, the churdh

did and here is the example of how they did it. They put a kitchen in the church. They put up a table to serve dinner every day. If you want to do that, it is perfectly all right. But, they do not do it that way at Seminole and I do not know of a church among my brethren that has a "daily ministration". That is a liberty, but not a requirement.

Acts 18:3, I find that Paul made tents. That is a liberty not a requirement. He said, "I left you an example to do as I did", and that is an example of a Christian liberty.

Here is where they sent money directly to the elders in benevolence. That is a Christian liberty, but where is the passage that says that you have to send it to the elders? I showed you the other evening that the brethren over at Seminole practiced just like we practice. God bless them, they know better. They are just caught in a tight on a matter like this. Here was a good brother and I meant no reflections upon him, who was a member of the Hyde Park congregation, and they sent repeatedly to his needs. They did not send it to the elders. The church had no elders. They sent it to their home which was perfectly all right.

Now, here is the passage where they make their law about thier pattern. And the reason I put these things up here--they have a "pattern in benevolence". In benevolence, "you have to send it directly to the elders". In evangelism you have to send "it directly to the preacher". Here is an example of sending to the preacher, but where is the requirement that says it must be done?

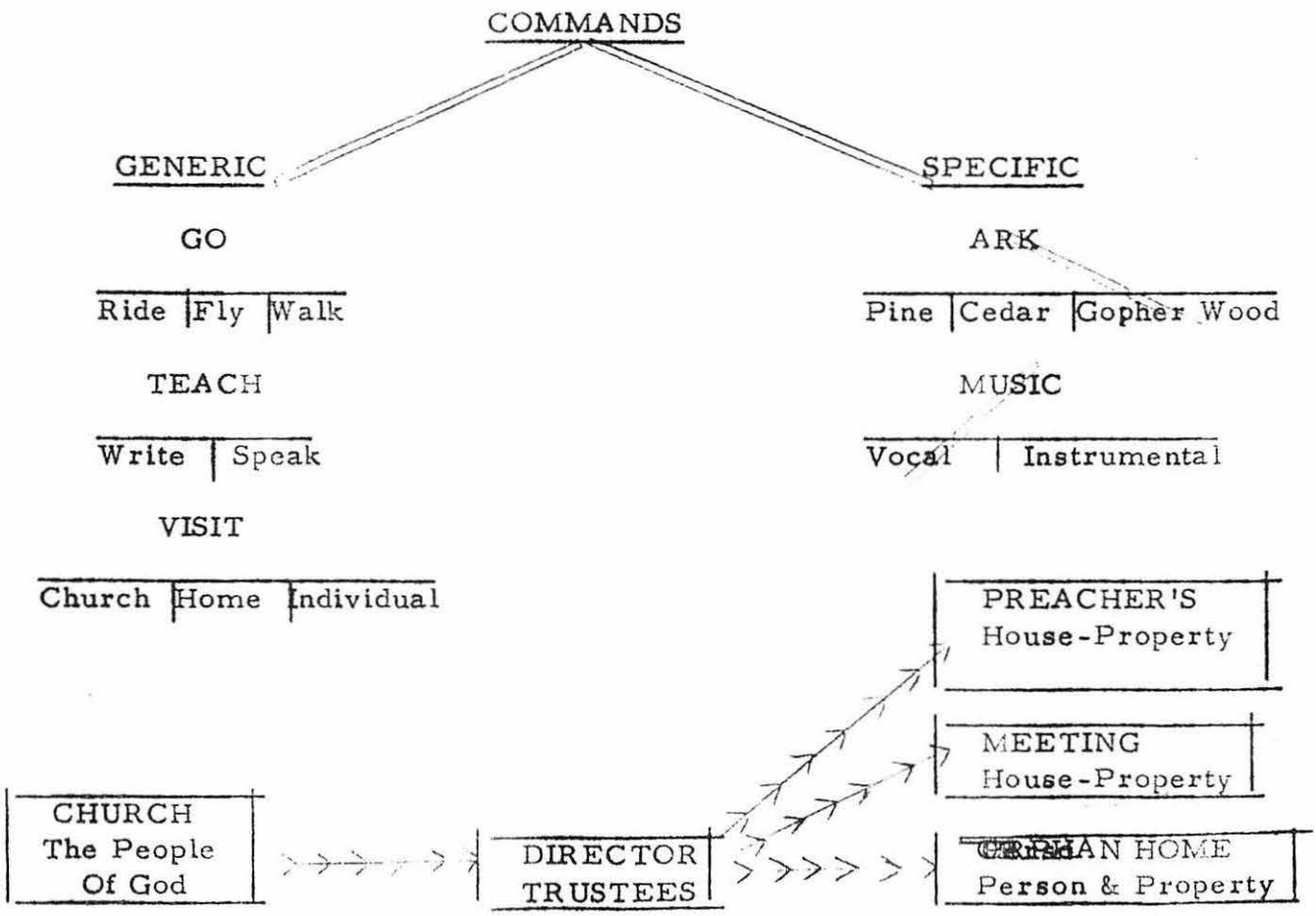
But they say, "Brother Wallace, if that is true, and it is, you will have to give up the Lord's Supper". Oh no, brethren, let me show you something. Here is an example and this example illustrates a law. Here is the baptizing of the Eunuch and that is a binding example because there is a command requir-

ing baptism. John 3:5 requires water and when I see this man being baptized in water, there is an example that is a binding example--it is carrying out a requirement.

But you said, "You will have to give up the Lord's Supper because that is the only way that you know when to take it." May God have mercy on you. I noticed when brother Miller came to this, he said, "that is the only time". But you know, he did not take the example of the "only place". The only example of the "only place" that the children of God met to take the Lord's Supper was in the third story. He does not take that, I am not accusing him of not accepting examples. He knows that is an example of liberty. But how do I know that Acts 20:7, meeting on the first day of the week is not an illustration of liberty. In Hebrews 10:25, an assembly is required. Forsake no the assembly, the assembly is required. I Corinthians 16:1-2, the first day of the week is ordered. That is not an example. Paul said, "Asi I gave order", "as I gave order". He commanded, demanded the people of God to meet upon the first day of the week. Where is the command to meet in the third story? The Bible demands, commands, and requires that the people of God meet upon the first day of the week. That is an order. It is required. Now, here is a movement in this chapter, when he starts writing here, he talks about the Lord's Supper, "in the assembly", "you come together"--five times he puts the Lord's Supper in the assembly. We are told not to forsake the assembly. The first day of the week is required. Here is your count down. Here is the first day required. You come down to chapter 11 and five times he puts the Lord's Supper in the assembly. They they will say, "Well, no requirement". Let me tell you something, across the country, today, there is a bunch of brethren that are saying, "You can have the Lord's Supper any time you get ready." That is the in-

fluence of these fellows. They will say, "there is no command". If there is no requirement to meet upon the first day of the week, then the man who does not come does not disobey anything. If there is no requirement to meet upon the first day of the week, the man who comes does not obey anything. It makes it a matter of liberty. How then do I further arrive at this? From the purpose clause of Acts 20:7--"On the first day of the week, they came together to break bread"--that is the purpose of it. That shows you that they understood why they met on the first day of the week. God ordered them to meet upon the first day of the week. The purpose clause shows that they knew what the order involved. And may God have mercy on preachers that say that they do not know that is how to take the Lord's Supper, whether or not it is required on the first day of the week. Let me have my chart, please.

Wallace's Chart
No. III



I want to call to your attention now, in my concluding remarks, as to why it is scriptural and right for brethren to build and maintain homes like we have built and maintained over the years.

First, there are two kinds of commands in the Bible. One is a generic command and one is specific. Brother Miller is coming along fine. He said, "Oh, brother Wallace, I believe that is true." I have hopes of him returning and preaching the gospel like he once did. Maybe after a session like this, and he gets home and thinks about it, and prays about it, that he will go back and try to patch up all the churches that he has divided and the homes that have been broken--fathers against sons, and sons against mothers, and the tears that have been shed, because brethren have gone over the country preaching something they say they have learned in the last few years.

But he gets up and says, "Brother Wallace, I know you are right." I know I was but I did not think I would have that admission this early but for it I am glad. Here is a generic command. Here is a specific command. I have not affirmed that there is a specific command to build a home. Children may be taken care of by the church. They may place them in a natural home. A natural home may take children and the church could give to the support of those children. An individual may support one, may take a child and support it. That is within the purview of the command of God.

And a command, when it is given, and the specifications for its execution are not given, they are left for us to determine what would expedite it. Now he said, "Brother Wallace, when you were arguing with Julian Hunt on instrumental music, you argued for a thing to be expedient it must be lawful". Here is the argument that I made with Julian Hunt. "Music", is not the thing that God authorized, but "visit" is. If he had said just make music, you could make any kind

you want to make. But He said, "sing", and when he said, "sing", he excluded the instrument. That becomes exclusive. When God said gopher wook, that excluded the other. When God told the people of God to take care of the fatherless and the widows in their affliction, he did not draw the line. Brother Miller drew it. He is quite confused about where to draw it. He drew it here (pointing to individual on chart). Then he said, "I do not mean it there, I will put it over here." Then he said, "Brother Wallace, you get me confused and I do not know what to do about it". Leave it like God put it and you will not have any trouble. Here (pointing to Visit on chart) is a generic command to the people of God to take care of those who are in need, and a home is a means of expediting it.

Now, you cannot take the person, or children, without due process of law. You cannot take property without--

Give me about four minutes will you please?

--You cannot take property without due process of law. You cannot deed property to a church. You have to deed it to directors or trustees. Directors direct if a corporation--Trustees if otherwise and these men hold the property. Now, they can take the preacher's house and they can take the meeting house and hold it. When you give, you do not give to this board of directors, you give to the cause of Christ. You can see that and you can understand it. But if some directors take the person as well as the property, they must do it by due process of law. That is what is involved in expediting and carrying out the command of Christ because you cannot take children without due process of law. They know how to take the property.

The say, "Well, we do not like the way you manage it". They have never built one to manage it. Let them take some property, let them take some children, by due process of law, and let them support it and show us how. Let them

build them! Where is the home they have built?

But he gets up and says, "Well, here is a home with all of this organization." Well, brother Miller said the other night, why, "I accept all that and I think that is perfectly all right." Thank you very much. I am proud for that. He complimented brother Boyd for the good work at Mt. Dora, and said, "We will give to you, not buy services, if you just will not take money out of the treasury." But you found out that he can take that "sanctified dollar" for a lot of things when he decides to. Now, you can take that "sanctified dollar" to take care of those who are in need.

When I talk about an orphans home, I am talking about taking the person and property and the people of God helping children--to help those who are in need and those who suffer and to provide for them a home. And this group ((pointing to chart) of men are trustees or men who serve, work, and supervise the person and the property. You give to the children, your donation is made to them, to the children.

And now in conclusion, I want to say to you that we are brethren. It makes my heart sad to see the cause of Christ especially in Florida bleeding, when once we walked heart in heart, hand in hand and brother Miller walked with us. We walked together as gospel preachers. He went out and begged churches to put Potter's Home in the budget. He visited Mt. Dora and made speeches and encouraged the home. Brethren were walking together, doing the will of God as outlined here and then someone came along with a supposedly new revelation. I do not mean that it is new. If you will get the debate of ~~Curtis~~ Russell Porter and W. Carl Ketcherside held in Ozark, Missouri, on the orphans home question, you will have brother Miller's speeches word for word. I knew what he was going to say. I have read those Sommerite speeches. Brother Hailey

said, and I read the statement to you the other night, "that to oppose churches supporting orphans homes and putting them in the budget is rank Sommerism." That is what he called it and he is the Vice-President of Florida College and a great Bible teacher. And he says that such as brother Miller is teaching today is, "rank Sommerism". It has crept into the South, and I am hoping and praying that you good people will listen earnestly, carefully and prayerfully and that one day we can again join hands and walk together. We sang a moment ago about "meeting over there." If the attitude of some does not change, I am worried about us.

Remember this, I am standing where brother Miller stood. Florida Avenue Church stands where the churches in this community stood. This church practices just exactly like the church where he preached a generation or so ago and the congregations of this vicinity so taught and preached. There was peace in the land but today homes are broken and families are separated because somebody came along-and I marvel at their wisdom. The giants of the past did not know this. These men came upon the seene to teach us and to lead us out of the wilderness. They change so fast that I am afraid to follow beeause they would be changed again before I catch up. Brethren, do not be moved. Stand ye in the old paths-in the way, ask "for the old paths wherein is the good way and walk therein". May the good Lord bless you real good.

Second Night - Second Speech

James P. Miller

Thank you brother Wallace, gentlemen, moderators, ladies and gentlemen, I'm happy now to come in this last speech and answer these things that brother Wallace has said and answer all of them. I trust that I'll not miss a one because I want to expose the error that he has taught just in the very clearest and finest way that I can. Now let me just say a little word about the last four minute speech that you just heard where he plead for me to come back to the old paths and to walk in the old way and for us to stand together. The truth of the matter tonight ladies and gentlemen is that every gospel preacher in the brotherhood preached against institutionalism for many many years. Brother Wallace preached against it just exactly like I did and just exactly like I do tonight. Let me read a little bit to you that you may understand that this is right. In the Firm Foundation, and I've already referred to this, on December 13, 1949, he said there is a parallel between an orphans home that has a board of trustees other than the elders of the church to do the work of the church and the United Christian Missionary Society. Now that's where we stood together in 1949. He said in 1951 in the Firm Foundation ~~in 1951~~ on July 24, I hope and do wish that brethren would not set up some organization that God did not provide to do the work of the church. So now the truth of the matter is that we preached against human institutions and institutionalism all these years. During that time we were practicing the support of the orphans home. ( ) opposed the college in the budget, brother Wallace stood up with me and with these other brethren here and fought like a lion to keep the college from being placed in the budget of the churches. And we stood together, but when the time came that they made the fact to place the orphans home on the same level as the college and to make the emotional plea for the orphan child that it might be supported in a human institution, then they said we'll slip the college in also. And those that caused the division tonight are those that have gone beyond the word of God. The ones that have caused the division tonight are the ones that have violated II John 9. The ones that have gone beyond the word of God tonight are the ones that have split the log. In I Corinthians 4 and verse 6, Paul said, Follow no man above that which is written. And yet when the time comes for him to produce the scriptures that will justify these human organizations and human institutions, he gives

us James 1:27, Galatians 6:10 and then won't say another word in the world about it when I show him that not a single germane term or principle is found in either one of them. So now, brother Wallace, we've all changed and you need to be honest enough to admit it. My brethren have changed our practice to suit our preaching. When we preached against institutionalism with every bit of the power that we had just like you were doing in '51 when you said you hoped brethren wouldn't build organizations to do the work of the church, we stood together. But you've changed your preaching to suit your practice. Tied to your human institution, you left the all sufficiency of God's word, you've left the all sufficiency of a thus saith the Lord. ( ) and you said, all right, we'll come and we'll violate II John 9, I Corinthians 4:6 and so on. And now you let me tell you something ( ) audience here in Florida. We may not be the ~~biggest~~ liveliest brethren in the world, you can't get us to do a whole lot of work maybe, but we've heard the Bible and we've heard these issues discussed, and we've learned a lot of truth from you. Now you talk about us going back and standing together, you just need to get back with it when you were teaching all these brethren. Let me say something else about this college in the budget. Franklin, I told you to pack your grips, they'll tell you anything about it today. Why you've got men here that don't a bit more represent these Florida brethren than a thing in the world. He comes along and says he doesn't ever remember asking the college or church to give a donation to a college. Why he's out working for one all the time, and he'll go right in their buildings and he'll spend the time in the pulpit to preach on Christian education. He wrote a little booklet where he said the local preacher didn't want him to say anything about it, he went on and said it anyhow, and the elders fired the preacher, and he said that's exactly what they ought to do. I can produce the booklet if he needs it. Now you want us to go back and stand together, what we need to do is to go back and preach against institutionalism. That's what we need to do. We need to go back and stand just where you stood when you said you hoped the church didn't build or the brethren didn't build anything or these human institutions for the church to support. Now the only way in the world we're ever going to get back is to ~~be~~ go back to the word of God. To be able to put our finger on the verse, to say this is it. Now you're

going to make your stand on James, well you've already made it on James 1:27, Galatians 6:10, that that justifies your proposition, that churches of Christ can build and maintain benevolent organizations, and the authority that he has for it tonight, you Brethren here at Florida Avenue, is James 1:27, Galatians 6:10. Now you go back to your home tonight and you get down on your knees and you shed a few tears and you say a few prayers, and you see if these benevolent, man-made ( ). That's what his scripture says. His scripture says that it's entirely, his proposition says it's in harmony with the word of God. Now what we need to do is just come back to the Bible and speak where it speaks and be silent where it's silent. Now he says I'm a little bit confused. Yes I am. I admit it. He said first in his proposition that these were benevolent organizations. Then he came along and said they were a home. Bless your heart, I drove him off of that ( ) said it was a cause. Now I just wonder how you're going to make a check out to a cause and how a cause is going to cash the check and how a cause is going to spend the money. I'll tell you right now, and then he came along and said you're giving it to the children. ( ) or what a benevolent institution is and haven't found a verse in God Almighty's word that justifies it. Why you talk about giving it to children, you said you couldn't give it to children. You said that yourself. You said you had to give it to somebody else to see to them. Now he says you give it to children, then he says you give it to a cause, then he said you give it to the home, then he said it wasn't the home restored. You hadn't made that argument, well that made it a human institution then didn't it? Now come on, you see that, why talk about debating, we need to get back together. We need to get back together ( ) James 1:27, Galatians 6:10, why let me tell you something right now, if James 1:27 and Galatians 6:10 ( ) the same verse will prove that Barry Goldwater beat Lyndon Johnson for president in the next election because it doesn't say a thing in the world about either one. Then he talks about me being worried about him finding his way home. Well I've got every reason to worry about that. Because a man doesn't have a verse that hasn't got a thing in the world about your proposition in it, that he hasn't anything kin to it, looks like it, smells like it, tastes like it,

( ) the professor and representative of the human institution stand up here and says that proves it, that's enough to make us worry, and I'll tell you right now ( ) to a home, you give it to a cause. Then you talk about what the old preachers teach. I've already taken care of that. Everyone of us preached against institutionalism. Everyone of us preached against human institutions. Everyone of us, with just the difference in how we applied it. We changed what we practiced to suit what God's word said, and you boys changed the word of God to suit your human institutions. That's the difference. All right, now let's hurry on. He said, why listen, he said, these things are necessary to expedite. Well, I've already read to you where he said if it was an expedient and caused division, you couldn't use it. Well that cuts it out, it caused division, it's a thing not found in the word of God; therefore, it's not expedient. Isn't that what Paul's teaching. Well bless your heart, you talk about missing the scripture, I never saw anybody miss a scripture as bad in my life top side and bottom. Paul said if eating meat makes my brother offend, I'll eat no meat as long as the world stands. That's the very argument that he made. And yet let me tell you what these institutional brethren will do, they'll put these institutions in the budget over the objection of sound ( ) members of the congregation, some of the oldest and godliest saints the church has, and they'll tell them if you don't like it, get out. Oh, that's it. Brother, let me tell you something, in my home town of Hazel, Kentucky, and the preachers here, they canceled my meeting and they told my own daddy and mother, you say a word about it, we'll withdraw from you. And yet you say it's an expedient. ( ) old elders, godly men, the ones that know the Bible, and you know when you have these divisions on these things lots of times they don't have enough to teach the Bible classes when the liberals get back because everybody that knows the Bible knows it's not there and they've already left them. You talk to me about oh well, it's just an expedient, and then you say if it divides the church, it's not an expedient. Well, it's divided her. Why don't you just give them up and come back to the word of God and say the church is the bride of Christ and that it's all sufficient and that's all we need and that God didn't miss it for four thousand years in preparation and the brethren haven't missed it for eighteen hundred and fifty years and practiced and just come back to God's word and let's let the church be the church and let the human

institution be a human institution, and we'll support them. Why certainly that's right. We're not talking about what an individual can do, that's not what's in your proposition. If you wanted to debate that, why didn't you say so. Your proposition says that churches of Christ can build and maintain these benevolent organizations. I showed you where the liberty was, and I told you where Peter told Ananias and Sapphire the liberty was in Acts 5, while it remained, was it not thine own? That's where the liberty is, and you can make all manner of fun of that sanctified dollar you want to and call it a kosher dollar, but I've got news for you, the law has been nailed to the cross. He doesn't really think that dollar's kosher. Didn't you know the law was nailed, are you so confused ( ) Colossians 2:14, Blotting out the handwriting of ordinances that was against us, which was contrary to us, Paul said he took it out of the way, nailing it, kosher dollar. Boy he doesn't even know which covenant he's in. All right now look here, he said, oh, you've got the generic and you've got the specific. He said under this generic now, we are told to go. We can ride, walk or fly. All right now, what if we stayed at home under this generic. That would be a co-ordinate, go or stay. That would be co-ordinate, wouldn't it? But if he said go, we've got to go, haven't we? So you can't get the stay in there because it's a co-ordinate with go. All right, teach, you can teach, that's right, but when you get the Missionary Society in over here, you've got the church over here doing the teaching and you've got your co-ordinate over here and that's the Missionary Society. What I'm telling, if you can't find it in the word visit, if he's got to get a human institution in visit, he can get the Missionary Society under teach. And he can get Pan American Air Lines under go cause it's just as broad as it is long. And that's all in the world that it has to do with it. Now he says we advertised the College in the Reminder. Well I'll tell you what else we do sometimes. A policeman came to us not long ago and said you brethren just running out of here, and I guess that was the goats and sheep too, I don't know which was doing the most, but he said you brethren are running around out here into this street without stopping. We put that in the bulletin, too. So we advertised the city at the same time. Oh, that's just a lot of camouflage about nothing. All of that's just a lot of talk to try to prejudice men and women. I'll tell you, when this Seminole church takes the money out

of its treasury without God's authority and turns it over to a human institution, if you can't read a word about it in the word of God, then you have a parallel. And until we do that, you have no parallel and you're just wasting your time. All right now, let's hurry on quickly now. He said, oh he said, you wouldn't take a dime out of the treasury of the church to help a starving child if it wasn't one that ( ). Now let me expose the sophistry of that, ladies and gentlemen. Here on my table for all to see is a letter from Tennessee Orphans Home where they tell about their new hospital, and in this letter they say no child but a child of this home will ever be the benefactors of this hospital, they are the only ones that can get in. So now all that I'd have to do is just stand up here and say, here's a hospital at Tennessee Orphans Home that would let a child die laying out on the doorstep and wouldn't take it in. And I'd have the same kind of a plea that you make. Aren't you ashamed? You talk about who'd let them starve, I'll tell you who'd let them starve. You'd have this human arrangement here and it would be a benevolent organization and all of the brethren would have to support it and everybody would have to send the money in and if you had a starving child, you'd have to write up here to your headquarters to see if they had a sandwich they could let him have and if they did and you'd line up and write your confession in the Advocate, they might send it back to get it to the child. Let me tell you something, brother Wallace, and you listen to me tonight, you're the one that's left the direct way of doing things. You're the one that putting the ( ). You're the one that's inserted the human institution. Don't you come up here and talk about to my brethren, insult our intelligence telling us that we'd let a child starve if it was out on the street in front of our [redacted] building. Bless your heart, you say, well it might need a drink of water, you'd have a brotherhood water works, you've got everything else. I've already showed you over here on this chart that you've got everything else under the sun. You'd have a brotherhood water works, and if they needed a drink, why you'd write up to Nashville, and if they liked it and thought it was all right, they might send you a little back. ( ) and if they thought it was all right, they're too heavy for you, too heavy for me ( ) Oh man, you did a job answering them didn't you? Why if they thought it was all right, they might send him back a cup. Keep your parallels straight.

Don't be running off here talking about how we'd let them starve. Do you think that's the kind of Christians we have in Tampa. That's evidently what our brethren thinks about you. And that's evidently what he thinks about the kind of people you are. Oh, you talk to me about what we'd do about a fellow across the street, let me show you one more time tonight what he'd have to do. Let me show you how he'd work it out and exactly how he'd take care of the matter. He's got every kind of institution and organization under the stars of heaven to do the work. Bless your heart, he's got some way to get around direct action every where you turn. If you want to preach the gospel, you can send it to the Herald of Truth. If you want to take care of old folk, you can send it to the Herald of Hope, that's how you do it, you don't get out across the street and get ( ). ( ) you send it to the Herald of Hope, if you want to preach, you send it to the Gospel Press; if you want edifying, you let the church furnish the money, and send him to the college and give the college the money; then if you have an orphan, you send him to the orphans home; if he's sick, you can send him to your hospital; if he needs a sponsor, you can send him to the sponsors that sponsor the sponsor; and if he needs a little fun and frolic, the church can pay for that too, that don't make any difference. If he needs a swimming pool, we'll build him one. Let the blood bought church of the Son of God pay for it. If he needs this kind of camp gear, we'll buy that, if he needs a snorkle, we'll get that too for him. Let the church of the Lord Jesus Christ pay the bill. Don't you talk to me about that child across the street. You're the man that's got the machinery set up world wide, brotherhood wide, thousands of miles from its base of operation, and you don't have any local work left when you get through with all of this. And there's not a line in God's word, not one single verse of God's word that justifies a single one of these institutions. And I say to you tonight, my friend, that there's no use to come to me and cry and say let's all get back where we were. Well, you would have all of this back there. Why they start these things so fast and they pass me these notes so fast I can't keep up ~~with~~ with them. They've started two or three things since we've started this debate. There's no telling what we're going to start next. Did you brethren know that you're going to have a super duper stepped up campaign here before long in Tampa. Has anybody told you? If they haven't, it's in the literature.

The campaign campaigners. They're going to put one on. Well Franklin, have you told your brethren about it yet. It's in a bulletin down here, if anyone wants to see it. They start these things so fast you can't even keep up with them. And then they talk about that child that ( ). God bless your heart, their organization's got their kind of operation hundreds of miles from the meeting. And then they talk about it, then they say oh, there's no pattern. Get me back to this chart that he spent all his time on. Let me get back to Act 20:7. Boy, he's dying on Acts 20:7, and it's a good time, this last speech, to bury him. We'll just let him be buried. All right now listen, he's not through here yet. You know who's practicing eating the Lord's Supper on Thursday and Friday and Wednesday, you know who's doing that? That's your brethren, old buddy. It's not mine. Our brethren haven't had a bit of trouble about that. I remember when all of that started and you do too, and I remember who started it just like you do. When you boys got away from the example of Acts 20:7, you threw the gate wide open. You began to teach Pat Hardeman and others, and the result of your teaching is one of the things that led him astray tonight. He began to teach that Acts 20:7 wasn't a binding example. And the boys began to say, all right, you can eat the Lord's Supper anytime you want to because Acts 20:7 doesn't tell you when. Now just let me show you, old buddy, how foolish this thing is, and I want to apologize in a way for doing this, but I'm going to show you that by your kind of logic right here I can put the ( ) in the church on the first day of the week only. You'd have in Hebrews 10:25, the assembly, right? You'd have in I Corinthians 16:1 and 2, the first day when you start the count down. Boy, he's about to launch something into space here. Accusing me of having a new doctrine. I'm not the one making this count down. He's the one on the count down, and I'm going to get you on count two. You had to get all the way down here to day. Now in the 16th chapter you have the day, then you go by the 15th down to the 14th and Paul's regulating spiritual gifts in the assembly and said let the women keep silent in the churches. Therefore, if that proves anything in the world but his doctrine, that proves that the spiritual gifts were in the assembly and only in the assembly. Now don't you see how ridiculous that is. He has the assembly here but he doesn't have the day, and he doesn't have the Lord's Supper. He has the day here in I Corinthians 16:1 and 2, but he only has it connected with the ( ). That what that teaches.

You give your money on the first day of the week. That's all that teaches. (
). He's got the day, but you don't have the Lord's Supper. You've got your assembly, but you don't have the Lord's Supper. Now you make your count down and you finally find the Lord's Supper, but you've got to connect the Lord's Supper to the day. That's what we're telling you, and the only way on God's earth you'll ever do that is Acts 20:7 and when you said, God help a man that doesn't know any better, I say to you God help a preacher of the gospel of Jesus Christ that to get away from these examples over here will deny the plainest, simpliest, understandable example of the Holy Spirit that binds the Lord's Supper to the first ~~day~~ day of the week. Now not only is that true, but let me tell you something else tonight. He admits there's a pattern ~~xxxxxxxxx~~ for every thing in the word of God except the things that he wants to do. He preaches exactly like I do that in Romans 6, we obey from the heart that form of doctrine delivered, and that gives the gospel a pattern. He knows that it's there. He knows it's there. When he comes to the worship, he affirms with these digressive preachers that there's a pattern and that we sing and pray and contribute and commune and so on. When it comes to the organization of the church, he says there's a pattern and there's elders and deacons and members and evangelists and etc. But when it comes to his human institutions, when it comes to the things that he wants and can't find, he said, there is no pattern. Oh, may God help a man who has reached the point that he's so tied to his idols, that he wants to bleed the church of the living God dry of every drop of blood it has to support these things that are not found in the word of God. And oh yes, I've changed. Certainly I have. I've changed my practice to suit my preaching. Then you say that well, we're all( ) together. Yes, we need to come back to the local church, God's unit, we need to come back to the local church as that unit for God the work God intends for it to do and say let the church be the church ( ), that's what we need. Now you didn't do very well in this the book I showed on Ephesians 2: 8 and 9. You hadn't run into that before. The thing that made that boastful work was it was works without law, and no work could be a work acceptable to God unless it's a work of faith. And in Matthew the 7th chapter, Jesus said, ~~xxxxxx~~ depart from me ye that work lawlessness, ye that work iniquity, and everyone of these human institutions

are institutions without law in the word of God. And the only law they have is their human charter, and the only law they have is their human arrangement, the only law they have is the law they made for themselves, because they are not in ~~the word of God~~ God's word. Oh let me tell you something, my brethren, we are divided and bleeding at the pores tonight not over what's in the Bible, that's the local church with its elders, that's what's in the word of God, but it's the same old digressive story all over again that the church of our Lord is bleeding from every pore because of these things that are not even mentioned in God Almighty's word. That's what's separating us. That's what's breaking the back and heart of the people of God. All over again, just as you stood yourself and said time and time that we have our trouble not over what's in the Bible, but what's out of it. That's exactly where we stand again tonight. No man denies the fact that it's scriptural for the local church to preach the gospel, everybody admits that to be right. Nobody denies that the local church can care for its aged if there are no individuals that are related to them or able to care for them. Nobody denies that a local church can print a bulletin. Nobody denies that the local church can edify its members in love. Nobody denies that the local church can see to its needy and visit its sick and support its evangelist. But oh, bless your heart, the trouble tonight, friend, is that these things are without law in the word of God. When the time comes for you to write them in, you haven't got anything to write. When the time comes to put them in, you don't know where it is. You said, oh, James 1:27 and Galatians 6:10 and yet every person here tonight knows that there's not a word, not one word in there that has anything to do with anything that even sounds like the proposition that you have. Now ladies and gentlemen, here it is, and I want to give it to you in this last minute or two of my time. I asked him to write it in. Would you ever dream that the time would come when a man of G. K. Wallace's ability wouldn't have written in the verse. Would you ever have believed that the time would come when our brethren would say, oh yes, we'll affirm it but we don't know where it is in God's word, and the blank pieces here represents the failure of my opponent to sustain his proposition. Oh he said, James 1:27 and Galatians 6:10. There's not a thing in either one of them that even begins to look like it. This local church, the bride of Jesus Christ is able to do all that God ever intended for it to, and God just made one church just like he made old Adam one wife, and you remember when they had the first

trouble, you remember when Sarah gave Hagar to Abraham to help subsidize the bride. Somebody said that was the first Ladies Aid Society. That was right, and it got the family into trouble. Then you boys come along later with the bride all sufficient, able to do all that God ever in meant for her to do, and you subsidize her and you give her all of these institutions, and they live as concubines on the blood of Jesus, and then you say we're the ones that made the trouble. Oh, may God forgive and may brethren understand that the man who's gone beyond what's written in this black backed book is responsible for the division that exists among us tonight. On the instrumental music question, it wasn't the man who opposed the instrument that split the log, it was the man that put it in. On the Missionary Society question, it wasn't the man who opposed the Missionary Society and said just let the church be the church. He wasn't the one that caused the trouble, it was the man that put it in, organized it and then forced it on churches of the Lord. And the man tonight who causes the trouble and who's responsible for the division and who makes us differ as Paul said in I Corinthians 4:7, when he said, who made you to differ one from another. The man who makes us differ tonight is the man who preaches something that he can't find written in this book. If we could find it written in this book, we'd all be just alike, we'd all stand on the same ground, we'd all preach the same truth, we'd be of one mind and one heart and one soul, but when you introduced these human organizations, and one after one you've introduced them, until now it's the college and every other type of human institution on earth. When you did that, you drove the wedge because you violated II John 9, and John said, whosoever transgresseth and abideth not in the doctrine of Christ hath not God. The mind of God never provided it, the Holy Spirit of God never revealed it, the apostles never spake it, no inspired scribe ever wrote it, and the man who starts them perpetuates them and forced them on God's people tonight, in the day of judgement shall stand and hear that they are responsible for the division that exists among the people of God. May I thank you, and I want to commend brother Wallace for the fine way in which he carried on his part of the discussion.

Third Night - First Speech

James P. Miller

The proposition for discussion tonight is as follows: That the arrangement and cooperation efforts on the part of churches of Christ for the preaching of the gospel as the Herald of Truth is without scriptural authority. Brother James P. Miller will affirm this proposition, brother G. K. Wallace will deny. Brother Miller will now speak to you in the first affirmative.

Thank you brother Patton, worthy opponent, gentlemen, moderators, ladies and gentlemen, in the very beginning let me just take a moment to thank you for coming and on behalf of the Seminole congregation, too, where I'm one of the preachers, to tell you that we're mighty happy that you're here tonight. This is the kind of audience we'd like to see every Wednesday night when we assemble for our Wednesday night Bible study. We're glad to be here now in the affirmative, and the proposition has been read, and we want to teach the truth with all the power in our being and yet at the same time we want to always remember that we're Christians in the sight of God and in the sight of men. Now I'm here to affirm for the next thirty minutes that such an arrangement and cooperated efforts on the part of churches of Christ, and I want to make it very clear that that part of the proposition is very important and germane on to our discussion tonight. I believe this speaking system is going to be just a little loud for me (

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What about it brother Newman. I'm afraid that we've got too much power, we've got too much power, the speaking system, not the speaker. (

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Well, let's just wait a moment. All of this has just been put in, it's not our own system, and let's see what we can do about it. Are you able to regulate it back there brother Craven? All right. All right now, let's try it again. Is that better? Can you hear me all right now? Brother Conley's nodding and he's the hardest hearing man we have so if he can hear me, I think it ought to be working all right. All right, now let me begin again so the tapes and so on can show. I want to say in the very beginning that on the part of the Seminole church of Christ because I am one of the preachers, I want to

welcome all of you. Can't hear it yet? (

) Now we don't have a trap door where we drop it. (

) Let me say again now in the very beginning on the part of the Seminole church of Christ that we're glad to welcome you to these services. As one of the preachers, I just want to add my personal word of appreciation to you for coming. I don't know how brother Wallace feels about it, but I'm glad to get rid of these things around my neck as far as I'm concerned, and I just hope that everybody can hear without having to have it around your necks. Now you'll remember the proposition and let me read, now, begin the time so we can get right into the debate. Our proposition is that such an arrangement and cooperative effort on the part of churches of Christ. Now I want to stop right here and I want to drive the point home just as much as its - I'm able to do that we're disqussing an arrangement and cooperative effort on the part of churches of Christ. That makes all the difference in the world in the proposition. We're not talking about a local effort. There won't be any use for my opponent to come up here and say that the Highland - that the Herald of Truth is Highland's work, we're talking about a cooperative effort, an arrangement, a joint participation between churches of Christ and them for preaching of the gospel as the Herald of Truth is without scriptural authority. Now you let me tell you something ladies and gentlemen, and you listen to me well, we've been disqussing this proposition fifteen years ago. Brother Wallace or I either one would have come to this stand and said there's nothing like it in the word of God; therefore, it's without scriptural authority and we'd sit down and every brother that believed the truth would say amen. Why in the world tonight is the Missionary Baptist Church without scriptural authority because it's not in the word of God. Why is anything without scriptural authority, because it's not in the word of God. And there never was and never has been in God's sight ~~any building of~~ and never will be an approved arrangement or cooperative effort on the part of churches of Christ like the Herald of Truth, and it's without scriptural authority because ~~it's not~~ there's nothing like it in the word of God. And that's all we ought to have to say about it. If we want to serve God and if we want to hear him and do what he says and speak where the Bible speaks and be silent where it is silent, when we come to such an ~~xxxx~~ arrangement, we would just say there's nothing like it in the word of God and we would quit ~~xxxx~~ right there, and we would say it's without scriptural authority. (139)

But all right now, once again I want to call your attention to some of the things that this debate is not about. We're not here to debate about whether it's right to preach the gospel on the radio. I remember very well one of the first volumes of sermons I ever had preached was a series of radio sermons. That's not the debate. There's not a child of God here that doesn't believe it's all right to preach the gospel on the radio. We're talking about a cooperative effort, an arrangement between churches of Christ that's unknown to the word of God. That's what the discussion is about tonight. We're not here to say that it's wrong to preach the gospel on television. Why every child of God knows this is a legitimate means of communication for the preaching of the gospel of Jesus Christ. It's not what our debate is about tonight. We're here tonight to discuss a cooperative arrangement on the part of churches of Christ, and that's the debate. We're not here to say it's wrong to preach on television, we believe it's right, and we believe that any of these legitimate means of communication or media of vast communication are all right within themselves. But we're talking about an arrangement and a cooperative effort of joint participation on the part of churches of Christ unknown to the word of God. Then to be so imputant, and we're not here to debate tonight on whether one church can send to another church in need. That's not what we're here to discuss. We believe that with all our hearts. We're not here to discuss whether or not it's right for churches to cooperate. We believe that congregations can cooperate. Why the very exchange of these chairs you have the very thing that I'm talking about. We didn't send these chairs up to Nashville and get them stamped and have them send them back to us. You needed to borrow some we'd let you have them. If we needed to borrow some you'd let us have them. We didn't have a brotherhood chair lending agency in which all the churches sent in a contribution and then in turn get them back from some central headquarters. We believe in cooperation. In my efforts as a young preacher, I preached my first sermon in Murray, Kentucky, on a Lord's day, and I walked down the street, and I met an old man who was a member of a digressive church. And I remember what he said to me. He said, oh young man, he said, I'm so sorry to hear that you're preaching for a church that doesn't believe in mission work and doesn't have any music. Now you know what he's talking about, I didn't believe in his kind of mission work. I didn't believe in the

United Christian Missionary Society, and that's what he was talking about. And he said, therefore, you don't believe in mission work. Oh, he just meant I didn't believe in his unscriptural kind. And when he said you don't believe in music, he just simply meant by that you don't believe in our kind of music. Now when they come and say you don't believe in cooperation, you don't believe in helping each other, you don't believe in giving to churches in need, you don't believe in churches sending off a preacher, there's not a word of truth in that. We'll affirm every bit of that and sustain it by the word of God. All right now, let's hurry on. Let me show you what I mean when I say that we're opposed to the sponsoring ~~xxxx~~ church type of centralized cooperation. Webster defines the sponser as one who binds himself to answer for another's default, a surety, a business firm, or another agency that pays the cost of radio or television programs. In our present case the other agency which pays the cost for a radio or television program being the Herald of Truth program which is assigned radio and ~~television compact~~ I.V. contract beyond the ability of the Highland church at Abilene, Texas, to pay and is calling upon churches all over the land to send them the money. This is a sponsoring church, and here we have a centralization of power that is vested by the contributing churches in the hands of the elders of the sponsoring church. Now that's the kind of cooperation I'm against tonight. That's the kind of cooperation this congregation stands against. We're not willing to set up any sponsoring church, turn over to it thousands and hundreds of thousands of dollars to do the work of other churches and to have them obligate themselves in contracts beyond their ability to pay and in turn then call upon other churches to have to pay the bill for them. All right now, let me hurry on. Argument number 1, I'm going to give them to you, old buddy, one by one, then when you don't answer one I'm going to say now you haven't answered one. ~~go up and answer another~~. When you don't answer 2, I'm going to say you haven't answered 2. In that way we'll keep up with them a little bit better. I haven't done a very good jub of getting you to answer my arguments. When are you going to come back on whether a work of faith is so ( ) that it's acceptable to God. When are you going to get back to Ephesians 2:8 and 9 and show that these human institutions are not works of man's device and works without law. When are you going to come to these issues and grapple with them. Let me tell you, you've already got all the organizations and we have

already whipped you on that and you know it as well as I do because you've had too much experience. Oh let me tell you, you get rid of argument number 1 that when the Herald of Truth type of cooperation was started among churches of Christ without authority, action without authority, opened the flood gates to liberalism of every kind exactly as it started with the United Christian Missionary Society and acted without authority opened the flood gate to the Christian Church just over a century ago. In other words, what I'm saying now ladies and gentlemen is this, that when the Missionary Society began, when Alexander Campbell came to its defense, when they said we don't have to have authority, they opened the flood gate for every type of liberalism that pervaded the Christian Church and brought it into one of the biggest human denominations of our generation, of our time. Institutio were regional and geographical, and as a result it's possible for brethren to live in an entire state and never come under the digressive influences of an institution. But when the Herald of Truth was started on a world-wide, brotherhood-wide, national-wide basis, activating the church universal, a thing that God never intended. The universal church only has one officer and that's Jesus Christ, and he's in heaven. And all you know about what he wants done is in this book. And when the Herald of Truth began on a world-wide, national-wide, brotherhood-wide basis and took the position that they could cooperate without authority, that opened up the flood gates of every kind of liberal digression that it's possible to conceive of. Now if you don't believe that's true, just let me call you attention to three or four things. Brother Floyd Decker several years ago, who's now dead and gone to glory, left the ( ) Christian Church in Paducah, Kentucky, just within forty-three miles of where I was born, and in 1944 in the Unity Forum, he wrote an article in which he gave thirteen reasons for leaving the Christian Church. I want you to listen to them tonight, and I'm charging first that the Herald of Truth when they said we do not have to have specific authority for it opened the flood gate and brought every bit of this down upon us. He said first, the Christian Church has women counselors, directors and lecturers, but the Church of Christ has none. What do you say about it tonight. What do you say about flying women from one state to the other and United States and putting them in the pulpit and building them a box to stand on. He said in the second place, the Christian Church has educational directors, assistant ministers and youth directors, but the Church of Christ has elders, deacons and members. (142)

Oh bless your heart, I saw a little bulletin sent out the other day, they sent it to me from the Harding College, where they had five different offices to check and the first one was Minister of Education and then Minister of Music and then I believe it was Minister of Youth Activities, and they finally got down to just a common preacher. Floyd Decker said in 1944, the Church of Christ has none. God bless your heart, the Missionary Society brought this on the Christian Church, the Herald of Truth is bringing exactly the same thing on the Church of Christ just because they tell us we can act without the authority of God Almighty's word. Number 3, the Christian Church has missionary benevolence and educational organizations to do the work of the church, the Church of Christ has none. What about it tonight ladies and gentlemen? That's the very thing he's affirming. Then let me tell you something, old buddy, you come up here and say, I don't ever remember asking a church for contributions to the college. Do you believe in it, brother Wallace? Do you think it's all right. You're working for one, you're working for one that takes it. You're working for one that says it's all right. You're working for one that bleeds the churches. Do you believe it's all right? We could get in a big debate over whether or not you've ever asked them or not, but we'll just give you credit for that. I don't know what you had ( ) about. Brother ( ) thinks it's all right. Brother Toddy thinks it's all right, what do you think abou it? Your brethren in Florida don't think it's all right. Floyd Decker said in 1944 that the Christian Church has its educational and benevolent institutions that are supported out of the treasury, he said the Church of Christ has none. Bless your heart, we've got them tonight, and when you come up here and you say, well, I don't remember, that's just sort of straddling the fence, isn't it, old buddy? Let's just tell the truth about it. Do you believe it's right? If you say what you said when you debated Ketcherside here and said it's wrong, they'll fire just as sure as you live at Freed-Hardeman. And not only is that true, but let me tell you something else. When this Herald of Truth led the church in every kind of digression, they reached the point where a man couldn't oppose anything without being marked an anti. It was exactly the same way with the United Christian Missionary Society back yonder over a hundred years ago. Why you can't come up here and say, well I don't believe in supporting the school. ( )

You'll be an anti. Now you just tell them, these Florida brethren don't believe it. (143)

Then you come and say, I don't remember. Well, you quit working for one that does ask them then. You either quit working and taking your salary from one that does ask them or say well I believe it or I don't believe it. You just say I don't believe it and maybe we'll find you a job somewhere. All right now, look here at number 4. He said the Christian Church celebrates days of heathen worship such as Easter, Mothers Day, Christmas, the Church of Christ does not. What about it tonight. You know Tom O'Neal gave me a book in which they have photostated on one side of the page what the Church of Christ is doing and on the other side what the Christian Church is doing. There's not a line of their own writing except ( ). You know what they're doing together? They're celebrating Easter and Christmas and so are we. They've got their workshops and so have we. They've got their seminaries and so have we. They've got their educational buildings and so have your brethren. They've got their boy scouts. What about a boy scout troop, brother Wallace? You tell us. Is it all right? You can't oppose anything since the start of the Herald of Truth because it set a standard where if a man opposes anything he becomes an anti and it takes away every bit of the liberty he ever had. What about your fellowship hall? What about your titles for your preacher? Why you can buy this book from Tom O'Neal ~~for~~ for a half dollar if you want to. If you haven't got a half dollar, I'll loan you one and get you one. Why you talk about titles, here they are. Here's Christian Church on one side, Church of Christ on the other. Calling themselves doctor this and doctor that. Man alive, you've got more doctors today than the Christian Church has. I went out to Harding College not long ago to speak before the doctors, little girl came running, prettiest kind of a little girl, said oh brother Miller, said doctor ( ) sick, sorry he can't be here, said doctor ( ) going to be your host. Said doctor so and so's going to keep you and doctor so and so's going to feed you. Paul said, How beautiful are the feet of them which preach the gospel. If you boys have got to get some titles, you ought to get you some scriptural titles.

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Oh let me tell you something. You talk about the Christian Church fellowship with various denominations, the Church of Christ does not. Here it is photostated. You can get it and

see where we're meeting with denominations and hobnobbing with them on every side. Then not only is that true, but he goes on to say that the Christian Church seeks to get crowds through youth meetings, campaigns for Christ, rallies, drives and promotions, but the Church of Christ does not. That was in 1944, what about a youth rally? They have them up here at Riverside in Jacksonville. That's one of the biggest youth rally places in the country and when they can get Pat to come, oh they really have a time. Oh, you talk about things of that kind, you can't afford to oppose anything tonight. But if you oppose any of it, the national Herald of Truth radio program will mark you as an anti. All right, once again, he said, the Church of Christ emphasizes societies and the physical things by appealing to the carnal nature. Church carnivals, bands, chorus's, dramatics, church kitchens, church camps, but the Church of Christ does not. Bless your hearts, here's an epistle from Ira North, the wonderful promoter of Madison, in which he makes the claim for Shilo that more Roman Catholics have been baptized we believe by Camp Shilo than by every church of Christ congregation in the United States. (

) isn't that tragic that the Lord didn't go to set up a bunch of camps and human institutions instead of giving his blood bought church. The church - Christian Church elevates the preacher above the rest of the members, but the Church of Christ does not. The Christian Church misuses the name Christian as a noun and speaks of a Christian nation, Christian schools, and the Christian Church, but the Church of Christ does not. You stick the name Christian on anything tonight and everything under the shinning sun that suits you and then blame us when we take the name of Christ out of the title of Florida College. I'm going to tell you something, and you listen to me ladies and gentlemen and you remember, if you can't baptize it you can't call it a Christian. And the only thing in God's word that anybody ever called a Christian is what they could baptize. Now number 10, The Church of Christ - Christian Church owns and operates publishing houses, radio stations, hospitals, and other benevolent institutions, the Church of Christ does not. What about the hospital, you never did tell me what you could see in Matthew 25, you could see everything in James 1:27, you could even get the brethren in business back in chapter 4 if you just tried your logic a little bit. You could have the church running every kind of business. Now you tell

me what you can see in - he said the Christian Church takes up collections at services other than the first day of the week, but the Church of Christ does not. Well, but the Herald of Truth does. Bless your heart, they took $900 up out at Haywood, California, on a Friday night and bragged about it, not only that but other things as well. And just another minute now and I'll have to hurry on. The Christian Church owns and supports and operates schools for secular education. Begin with kindergarten and end with theological school, but the Church of Christ does not. The Christian Church has a compromising spirit, but the Church of Christ does not. The reason why we followed step by step the path of digression is because when the United Christian Missionary Society led the way and said we don't have to have the authority, then the Christian Church ~~is left to~~ said we can do anything. The reason tonight we have the exact pattern to follow is that the Herald of Truth said we don't have to have specific authority, we'll get it under expedient. And old buddy, you can't get it under expedient. You've already said, you said in the Precepter in 1952, if it divides the church it's not an expedient. I'm not going to let you forget it. Now you're either going to have to change or you're either going to have to take it back or you're going to admit defeat on it, one or the other. It's divided us, if it's an expedient, you said in '52 that if it was an expedient it couldn't divide and if it did, it wasn't an expedient, and that's exactly what Paul said, and you're right about it. He said if eating meat would make my brother offend, I'll eat no more as long as the world stands. Now you know I've got you. You've debated enough to know it. If it's an expedient, you said you can't cause division with it. That's what Paul said. Now where are you going to classify it when your time comes? You're going out and look for a new category? Bless your heart, get you a new label? You're going to have to have something you haven't found yet. You're not going to get it under that generic command that you were talking about. All right now quickly, let me go on. I want to show you now ladies and gentlemen two principles that are always present before one group can give to another. And I'm showing you now that the Herald of Truth violates both of these. Now I want him to come, and I want him to meet these two just as squarely and just as fairly as it's possible for him to do so. In the New Testament, before any group of brethren ever sent anything to anybody else there

had to be two principles or conditions that were found. Now you watch them here. First the brethren who received the assistance must be in need and this not of their own making. Now what I mean by that is that you can't burn down your house and collect insurance. I went up to Ocalla sometime ago to preach and the ( ) began to tell me. They told me to preach on marriage and divorce. Well, I didn't know the fellow was sitting right there so I preached on it and when I got ready to go out the - when I was going out the door, a big fellow came and sort of got me by the shirt and shook it and said, when are you coming out? I said, if you're as mad as I think you are, I'm not coming out. He said, well, he said I guess I could kill my wife and marry somebody else according to you. And that's when I was talking when I ought to have kept my mouth shut. I said, no, you can't burn your house down and collect insurance. Boy, when I said that, he reached back to get me and you know I had to beg the brethren to stay in there with me. They said, oh, he won't hurt you, come on. Man alive, there was a time you remember when old Elijah fought every prophet Baal had, then run the next day from old Jezebel just as hard as he could go. All right now, you look here. It's not of their own making. In the 11th chapter of the book of Acts, verses 27 and through 30, the Jerusalem church was in need. There was a ( ). The Antioch church sent to them. It was a need not of their own making. They didn't take all the stuff and go out and bury it somewhere and say, now look brethren, we're hungry. Bless your heart, whenever one group of brethren give anything to another, the group that receives it has to be in need. You can't hatch you up a program. This is not a gospel hatchery. You haven't got any gospel hatchery in the book. You can't set forty eggs under an old gospel hen and have ( ) and then tell the brotherhood we're in need, you've got to support it. We're in need. No, this is not of your own making. This is not like the Herald of Truth. They got that thing up themselves. It started out of the church, the church didn't start it. It started with two preachers out in the western part of the country preaching, and they adopted it after the College church in Abilene had tried to put it ( ) and the Highland church adopted it and it wasn't a need of their own making, I mean it wasn't a natural need, it was a need of their own making. It was their own device, and that violates the first principle

of all giving and receiving as taught in Romans 15:25 through 29, II Corinthians 8:9. These conditions always have to be present before one group of brethren can give to the other. Now notice the second condition that always has to be present. In the second place the brethren who do the sending must send the assistance that there may be equality. II Corinthians 8:14. Let me read this wonderful section of scripture to you as the apostle Paul gave it to the Corinthian brethren back yonder in the long ago. He tells them exactly what has to be done in this connection. You'll remember that he says this. He said, For ~~But~~ there must first be a willing mind, I'm reading in II Corinthians 8:12, so there must first be a willing mind, it's accepted according to what a man hath and not according to what he hath not. I need for - I mean in that others should be eased and ye burdened but by an equality that now at this time your abundance may be a supply for their want that there may be a supply for your want that there may be equality. You listen to me, brother Wallace. God made every creature just alike just exactly like he made every Christian, and the minute one church differs from another in its general category and ( ) as a result of his own act or his own action. Then it's not in a need of their own making, and you can't send to it and say it's equality. Because what Paul said is this. He said, they're in need now, and you brethren help them. And then the time may come when you'll be in need and they in turn can help you. And the Herald of Truth supported by churches of Christ violates both divine requirements. That's why it's not in it and without scriptural ~~authority~~ foundation in the word of God, and that's why you can look for and you can think about it, and you can never find it. But now let me say something to you about these human institutions just a minute. You know you told that Freed-Hardeman College gave the Henderson Blvd. church $12,000. Now if that is so all in the world that ~~xkk~~ that would prove would be that these institutions are as well off as we say they are. And that's right. Oh, they've got the money. The orphans home at Morrilton, Arkansas, ( ) has $40,000. And you have about the situation you have right here with Childhaven. If that is true, in one year from April '62 to April '63, they had a surplus of $86,154.41. But now listen friends, they didn't give them a penny. They made money on it. They didn't give them any $12,000. Freed-Hardeman bought $12,000 ~~xxkk~~ worth of bonds at 5 per cent

interest. They paid every penny of it back and Freed-Hardeman took the interest. I believe there's a passage maybe in the Bible that talks about taking interest from your brethren. Oh, bless your heart, let's get the record straight on that. All right now, let me go on quickly now to my argument number 3. Why there are three ways that we establish Bible authority. We establish it either by command, by example or by necessary inference. I never met a man in my life that Holy Spirit filled examples meant as little to as my ( ). Why you talk about a back up command, let me try you on unleaven bread. You're going to get some corn bread on the Lord's Supper according to your doctrine. Where is the back up command for unleaven bread. Why you talk about yourself who's taking on Monday, Tuesday, Wednesday, Thursday, Friday night and Saturday, too, that's your brethren. You're the one trying to get away from Acts 20:7. I whipped you last night on Acts 20:7 and everybody knows it just like everybody here at the debate knows it. The tapes will sound it and the debate will read it in the book. Then you come along and you talk about we have to have a back up command, why you're fixing to have corn bread instead of unleaven bread. All right now, it violates the - every way you establish Bible authority. There's no command for it, no example, and no necessary inference. Now number 4, it's a violation of the autonomy and limits of authority of the elders in a local congregation. In other words, God made every congregation autonomus. He made every congregation just exactly alike, and when you give to it, you have elders of one congregation and their resources rule over another, and when you do that you're violating the law of the equal autonomy of the churches of the Lord and Saviour Jesus Christ. Now I want to show you in the closing minute the parallel between the Herald of Truth and the Missionary Society. Bobbie, if we ever quit debating, we've got all the cover we'll ever need. Never have to buy anymore cover. And here I am on 21, look here. Here's the parallel. Why you talk about whether it's parallel with the Missionary Society, there's not a thing about it that's not parallel with one exception. Look over here, here's the Herald of Truth under a sponsoring churches arrangement where you have thousand of congregations pouring their money into Highland to do work larger than its ability to do. They say it's an expedient. Now, I'm going to leave this chart up here, when you come you get it, old buddy. If it's an expedient

you can't divide the church over it. That's what you said in '52 in the Preceptor. They have many churches. The gospel - the Missionary Society said it was an expedient, that they had many churches. It's exactly the same. KMMK The purpose was to preach the gospel, the purpose over here is to preach the gospel. They did it by - the Herald of Truth does it by radio, the Missionary Society sent the preachers themselves. There's a little dab of difference right there, not much. Over here the Herald of Truth is to the world, over kmmk here it's to the world. Over here they said it was in the church, the Missionary Society said exactly the same thing, but neither one of them started in the church, neither one of them had a beginning in the church. They began out of the church in a preacher's meeting. Then they both have mass meetings. (

). Old brother ( ) said it wasn't parallel. ( ), old buddy. ( ) starts before they get through and then they've sent to preachers and it's the same ( ) the churches, and it's the same ( ) right here. We had a Christian Church that tried to ve to bow to the Missionary Society just the other day without Bible proof. They're both identical. Is the Missionary Society wrong? Now you listen very carefully to what brother Wallace has to say ( ).

Third Night - First Speech

G. K. Wallace

Brother Miller, moderators, brethren and friends. I am glad to represent the Florida Avenue church tonight because the Florida Avenue church stands exactly where the Seminole church stood just a few years ago. Yet, I regret that I have to stand here because division has been brought. I believe, before this session is over, that brother Miller will frankly admit that he has completely changed from the positions that he occupied and that the problem has been created. I am just as opposed to the adtivities of the Christian church as is he. I allow no man to be more firm than I for the old paths. I have fought against those things, and I still do.

I might say, brother Miller, just now, Freed-Hardeman College did not buy any bonds from the Henderson Blvd. Church. The property of the old Howard Avenue church reverted to Freed-Hardeman College, when that property ceased to be a church. The man who deeded it, said, "it belongs to Freed-Hardeman". The board of directors said, "well, we will let those people have it." It became an outright donation and no bonds were bought. I do not think that he meant to misrepresent that.

Then he said, "We are discussing a human institution". No we are talking tonight about the church. I am perfectly satisfied with the debate we had on the orphans home. You can get the book and read it. If you wanted to go back and patch us for it tonight, you cannot do much better patching than you did the first time. (The patch will look worse) when you read the book.

The next thing that he said was that the position on the Herald of Truth opened the, "flood gates" and quoted some things about brother Decker, and about flying women around. Somehow, I remember, brother Miller, you

brought sister Oscar Foy here to conduct a class. I read in these bulletins about it. You good brethren remember it because you were here. She did exactly what these women were doing.

Then he talked about, "Minister of Music". That is just what you call a song leader, just a little difference in terms. They talk about Minister of Music.

You talk about working with young people, talked about "young peoples meetings", and what they are doing in their young peoples' meetings. I have here a statement, somewhere in this book of mine, if I can find it, where the Seminole church made an announcement about "sponsoring" a young peoples' meeting. In the Reminder, "Youth Meeting"--Young people--"Dear brethren, teenagers of the church are meeting at the Howard Street Church, in Clearwater on Tuesday, September 24, for their monthly get together. We invite all the teenagers to come to be with us and join in a few hours of fellowship." --The Seminole Reminder. Why brother Miller, you opened the flood gate and you are doing exactly the thing you are fussing about. That is all in the world that these brethren are doing.

He wanted to get off on the "college question". I do not mind discussing that with him. I stopped Carl Ketcherside on it. But I say this, that my position, I do not intend to debate it, is exactly like my practice but not quite as strong as the position of James R. Cope. In the Gospel Advocate in 1947, James Cope argued that the church of Jesus Christ was obligated and responsible and ought to support colleges. He wrote an article in which he said that the, "church is the pillar and ground of the truth. If it is necessary that the gospel be preached in the Japanese language to the Japanese, does it not come under the nature of the situation that demands the church equip the preacher with the Japanese language." Then he went on and said, "logic, Greek, Hebrew,

English grammar, mathematics, reading, history, political science, geography and archaeology ought to be taught." and he then further said on page 771 in 1947, "I merely took the position in the form of a question that a church has a right to supply the essential to carrying out the commands of God." Did you know that James Cope changed on that? He actually argued that the church has a right to do what is functional and operational, and that you brethren have a right to help some boy go to school. Brother Miller, Freed-Hardeman College does not ask anybody to put the college in the budget.

Now another thing he talks about--about the "fellowship hall". That is what you brethren call the vestibule. That is about what it is.

He talked about the kitchen. I went around to the kitches just a moment ago. Go back of the stage and you will find a kitchen in this meeting house. Instead of heating the water on the stove, they heat it in a hot water heater. Up above there is a five room apartment--a five-room apartment with a bath tub. You opened the flood gate, brother Miller--you got them in yourself.

He said, well, you believe in putting the church in business. Let me give you a little information right here. He said in one of his bulletins on January 5, 1964, "tribute should be paid, however, to the Lakewire congregation that loaned this church $15,000, we needed it so badly--this does not include the interest." Fifteen thousand dollars ($15,000) out of the treasury of the Lakewire church went into this building. If they loaned it to you, you have the church in business at Lakewire. If they gave it to you, you violated your doctrine. If you did not pay interest--the interest on $15,000 at 6 per cent is $75.00 a month that that church contributed to this church. You opened the flood gate, brother Miller, and it is a flood gate that you can not close. I think about everything has been covered in regard to these things.

His second point was with chart number 1, but since he has it in order, I will just look at itas he has it here.

I do not have a pointer. Some of you boys, Thank you very much.

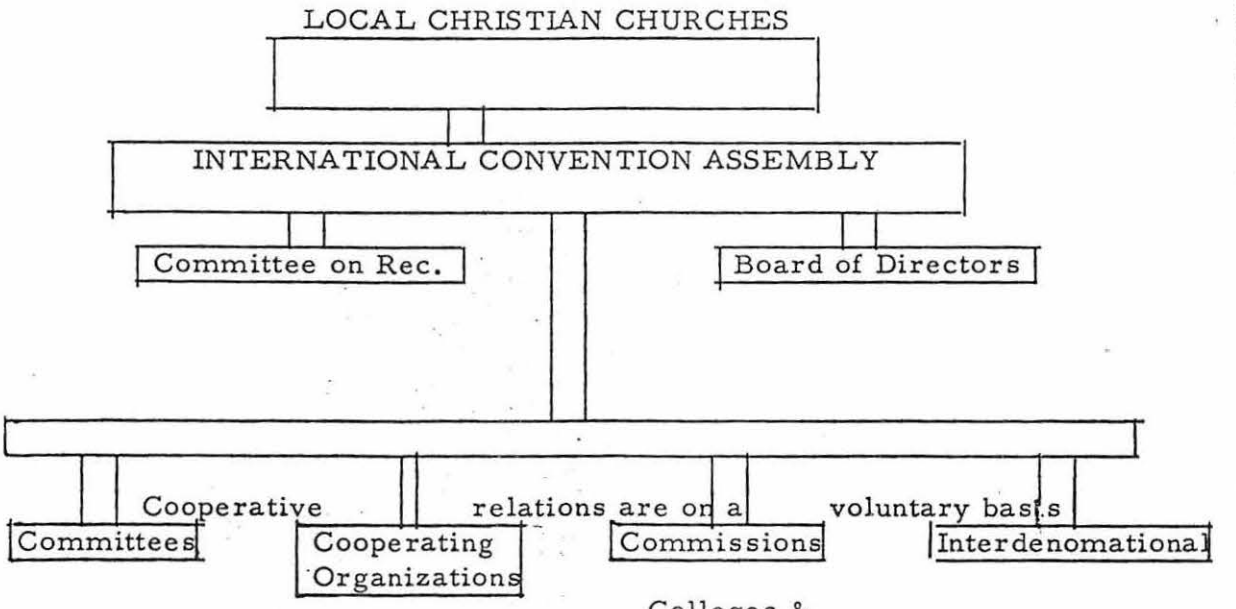
The Herald of Truth and the Missionary Society". (See Millers chart) There are two things wrong with this. He does not know what the Missionary Society is. Now I will tell you, this chart illustrates what he teaches. It does not illustrate the Missionary Society. It mispepresents the Christian Church, it misrepresents the Bible but it does represent what he wants to say. It misrepresents the Highland Church, it misrepresents the Christian Church, it misrepresents the New Testament.

Hang up my chart number 1, will you please, and let me show you some things about this, and then I shall call your attention to these passages so grossly misused.

Wallace's

Chart

No. 1



Board of Higher Education

Board of Publication

Benevolent Association (Board) 1887

Missionary Society July 22, 1920 (Board of Trustees)

Colleges & Bible Chairs Board

17 Homes
7 Children-each with a local Board
10 Aged

"The NBA-Headquarters in St. Louis, Missouri-Administrative body-Some members of NBA Board-approved in Int. Con."-p 125 Year Book 1958

Why last night he said, "for fifteen years I preached against institutionalism, but I did not know what I was talking about". He still has not caught on. He still has not caught on. Local Christian Churches joined the Association. We have no association and no church has joined any association. They (pointing to Wallace's chart) become members of the Association. They have a board of directors, and there are twenty-seven cooperative organizations. When men like A. G. Freed, N. B. Hardeman, and when he reads statements from me opposing the Missionary Society, while we were opposing their "Board"

of higher education we were building Florida Christian College--now Florida College. I do not know which one, they have two now, one in Lakeland and one over here. I cannot keep it straight, but I will let you worry about that. They have a "Board of Publication". While my brethren opposed this, they built such papers as the Gospel Advocate, the Firm Foundation, Scripture Studies and the Gospel Guardian. While they opposed this Benevolent Associations, which is made up of the board, under the board, and only these churches that are in the convention are the ones that participate in it, they built children's homes. While my brethren opposed that, and while they opposed the Missionary Society, they cooperated in gospel work such as the great tabernacle meetings of N. B. Hardeman in Nashville, Tennessee, Foy E. Wallace, Jr. in Houston, Texas, and the Seminole Avenue church in 1946 put on such a campaign right here. E. R. Harper was the preacher and all the churches, or a big part, of this community pooled their funds in the treasury of the Seminole church and conducted that gospel meeting. And all the time they were opposing that. (pointing to chart) If the flood gates were opened by that you opened them.

Now let me notice these things here. (See Miller's Chart elsewhere) This is a misrepresentation of this. If he understood the function of the Christian Church, he would have never put up such a chart as that.

Will you get me your next charts please so I can look at them before I pass on to some other things. I would like to look at chart number--where he asked something about, "Childhaven and about the expenditures of it." Brethren, I am perfectly satisfied with the debate on the orphans home. I do not intend to reopen it tonight. There is a difference between its management and its right

to exist. If he does not think a home like Childhaven is properly managed, let him build one and manage it. He got up and commended brother Boyd and said brother Boyd, "I believe your institution is right. I believe it is correct. I believe it is proper. I believe it is scriptural." Why does he not build one and show us how to run it? He does not think that it is.

I wanted the one he used on Childhaven. All right, you told me to look at them the way you used them so I will now look at them the way you used them.

Now back to Childhaven. What has that got to do with congregations cooperating in preaching the gospel? If you can explain that, then we will have something else to say.

Now, the next thing he talked about was, "commands, examples and i inferences". And regarding that, I think he is a little bit disturbed over the question of the examples because every argument that he makes is on this.

I want that chart where you have those passages in Romans and etc.

All right, He is worried about that, he cannot get over it. He knows that not every example that is in the Bible is binding. I asked him, if every example is a binding example, why do you not meet in the upper story, the third story, because it is the only example of the place? I asked him this.

Now, (see Miller's Chart) he said,"on the New Testament teaching of giving and receiving there are two principles or conditions." "The brethren who receive the assistance must be in need and this not of their own making." He takes,aand that I showed you last night, an example of a Christian liberty and makes of it a divine pattern. And they do not practice it. When there was a member of the Hyde Park church , a fine family, neither widows nor orphans that needed help, they did not send it to Hyde Park. They had no elders, they sent it to the family.

"In Romans 15:25-29", there was a contribution for the poor "among the saints." "Yea it hath been their good pleasure and their debtors they are. For if the Gentiles have been made "partakers of their spiritual things, they owe it to them aslo to minister unto them in carnal things." By his chart you can only administer to the physical. You do not want that verse up there, brother. You better let Bobbie have that for a sheet to cover up instead of trying to use it.

"II Corinthians 8 and 9". I want to show you one of the most absudd interpretations of a passage that ever fell from the lips of a man. This passage does not teach the manner of regulating the, "equality of congregations". Here you have the matter of the relation of the brethren who give. In I Corinthians 16, you have a passage measuring the ability and, "as you have prospered" and in this it is "acceptable" according to your ability. It is acceptable according, "as a man hath and not as he hath not." If you have in the congregation a man that is able to give a hundred dollars and one able to give a dollar, there is equality in their giving. That is all that is taught in that passage. It is a question of the golden rule, "Do unto others as you would have them do unto you." The reciprocity of the passages is found in chapter 9, verse 12, "for the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgiving unto God". According to his interpretation of this passage, and of this one, (Pointing to chart) he would have to go out here and measure all the churches to make them exactly equal. But he wants Seminole to do the biggest.

"The support of the Herald of Truth by churches of Christ vidlates both of these requirements." The requirement he has made and his interpretations are absolutely absurd, and have nothing to do with what we are saying here tonight.

Now, I want you to hang up my chart.

...ce"s Chart
o. VII

HOMER HAILEY

"The Highland congregation is now assisting Brother White as his overseer---solicit---aid of any and all congregations." (21 congregations reported sending to Highland)-HOMER HAILEY-(Bible Banner, Vol. 3, No. 8, 1941)

"---Work being done by the churches in and about Wichita in the Maude Carpenter Children's Home---thirty-four children find more than an orphanage; THEY FIND A CHRISTIAN HOME."

"G. K. Wallace, assisted by the elders of the Riverside congregation as helpers, is working day and night as superintendent of the home to keep it operating. ---He will not cry to you about it; but I am going to cry for him--- cry to your very heart to help him bear the load."

"You may reason: I had nothing to do with the creation of the home, it is not my problem. But it is our problem. Every Christian is obligated to do his part in good work. "And let our people also learn to maintain good works for necessary uses, that they be not unfruitful" was Paul's admonition to Titus (3:14). Reclaiming children and the souls of adults is the job for us all. Each is his brother's keeper. Or, you may say, why do not the Kansas churches do it? The churches in Kansas, in the main, have been under the influence of Sommer's teaching for generations, opposing the doing of work of this nature. The best way to convert these congregations to do good is by showing them the way; give them an example of what should be done. The churches in Kansas have come a long way during the past twenty years; and they will continue to make progress during the next twenty; but the need for help is now----How many congregations are wasting enough money on useless' weekly bulletins, Sunday bouquets of flowers and other needless expenditures to make worthwhile contritubions to the needs of these children? (Firm Foundation, Vol. 66', No. 43, pages 3 and 4, Oct. 25, 1949)

HOMER HAILEY COMMENDS CO-OPERATION AND HOMES IN 1941 AND 1949.

HOMER HAILEY CONDEMNS CO-OPERATION AND HOMES IN 1965.

He bagan to talk about the, "Flood Gates." I want to say this now, brethren, I love my beethren and what I am saying tonight is no personal reference. This co-operation business started largely with brother Homer Hailey. When Don Carlos Jones was out over the country soliciting funds, brother Hailey and others

started out to correct him. I find in the Bible Banner, Volume 3, No. 8, 1941, "The Highland congregation is now assisting Boother White as his overseer. The Highland congregation solicits aid from any and all congregations." The Highland congregation with Homer Hailey, the head of the Bible department at Florida College, asked churches, and I have a list here of about seventten or eighteen congregations sending direct to Highland to preach the gospel up in the Dakotas. Was that a digressive movement?

I have here a statement from brother James R. Cope

ace's Chart
No. VI

JAMES R. COPE

"G. K. Wallace, will join the faculty of Florida Christian College... as a teacher of Bible... Wallace has served as Supervisor of Maude Carpenter Children's Home.... and is presently serving with the Herald of Truth, nationwide broadcast... to help answer questions coming in from all parts of the country as a result of this broadcast. He will continue this connection with Highland Avenue and the Herald of Truth."
(James R. Cope, Firm Foundation, Vol. 69, No. 25, June 17, 1952, p. 4&5)

JAMES R. COPE COMMENDS HOMES AND HERALD OF T. IN 1952

JAMES R. COPE CONDEMNS HOMES AND HERALD OF T. IN 1965

These men are men of ability. They are not ignorant. Taken from the Firm Foundation, Volume 69, No. 25, June 17, 1952, pages 4 and 5. Here is what he said. "G. K. Wallace will join the faculty at Florida Christian College as a teacher of the Bible." He is asking young people to come to Florida Christian College to study under brother Wallace. What are his prime qualifications? He is presently servine--"Wallace has served as superintendent of the Maude Carpenter Children's Home and is presently serving with the Herald of Truth, nation-wide broadcast, to help answer questions coming in from all parts of

the country, as a result of the broadcast, he will continue with the Highland Avenue and the Herald of Truth." Come to Florida and study under G. K. Wallace with his "experience with the orphans home and his association with the Herald of Truth." I was not digressive then. That was not digression then. That was in 1952.

I have a letter here that brother E. R. Harper sent me that brother James R. Cope wrote him and Cope says, "It seems that the Herald of Truth is doing good, I have not heard every broadcast but have listened to several. I think the general opinion is favorable and the only adult criticism that I have heard is that the present speakers voice is immature." That is all he could find wrong with it then. He thought the fellow's voice was a little weak. Not a word of criticism of the general quality of the program nor of the preaching itself. No criticism then. It all started later just a few years ago by brother Hailey and brother Cope.

I have a letter here from the Northside Church of Christ in Mayfield, Kentucky. It says that James P. Miller and a man by the name of Riley conducted a debate.

Wallace's

Price's Chart
VI, Part 2

No. VI, Part 2

JAMES P. MILLER

"Many congregations have no benevolent program of any kind in the very territory that the Potter Home has to depend upon for its support. Would there ever be a better time than now to decide to make a regular contribution to this great work?...When the Budget is set for the new year make a place in your heart."
(James P. Miller, Christian Leader, p. 2, December 31, 1946)

"No one is opposed to an Orphan Home. Every one of these can be supported by individual contributions just as Florida Christian College is supported." (James P. Miller 1962)

Northside Church of Christ, Mayfield, Kentucky, sponsored Miller (Riley) Debate-Graves County churches paid Miller through Northside Church of Christ 1950

JAMES P. MILLER COMMENDS HOMES AND CO-OPERATION IN 1946 &1950

JAMES P. MILLER CONDEMNS HOMES AND CO-OPERATION IN 1965

That debate was sponsored by the Northside Church of Christ, and all the churches in the area were solicited to aid in supporting brother Miller financially in the effort. They also noted that they responded readily to the request and cooperated in the support, sending their money to the Northside sponsorship for this cause. All arrangements and payments were made through the Northside congregation in this debate and paid to brother Miller. There is the fellow that led us into digression. Who started all this? Homer Hailey, James Cope and James P. Miller. Let me tell you something and I do not mean anything unkind. There was not any trouble till they came to town. Churches worked together. There was no division. Today hearts are broken, families are disturbed. Look up here at this chart.

allace's Chart
No. V

Bulletin Nov. 1960

Blood Bank

GH

TAMPA CHURCHES

SEMINOLE

TREASURY

FOOD

FAMILY

Sheep | Goats

$

$

$

Mt. Dora (Tenn. Orphan Home
Financial Statement 10/1/52)
Houston, Miss. (R-2/19/64)

Use-money for (R-2/19/64)
New bldg. J.P.M.R
Five Congregations Meetings
Preachers

Neb. Ave.
32nd Avenue
R-April 26, 1964
Palm River
R-April 26, 1964

TREASURY

$
$
$

Florida College
R-1/19/64

BUDGET		1964	
Savings & Loan---------	$139.00	Benevolent Work----------$	10.00
Brother Miller---------	112.00	Janitor----------	30.00
Brother Burgess-------	50.00	Electric----------	15.00
Meetings----------	25.50	Water----------	3.75
Insurance----------	17.50	Communion S.----------	.75
Bldg. Maintenance-----	15.00	B. Improvement F.--------	15.00
Office Sup. Postage----	12.00	Paving----------	10.00
Literature & Tracts---	11.00	Telephone----------	2.50
			$512.50

"No flowers out of treasury--individually"-R-1/19/64

"Florida College Lectures - invited - Schedule on bulletin board-ib

WHY BENEVOLENCE IN BUDGET IF LAW IS INDIVIDUAL ONLY?

(163)

Back here in about 1946, the congregations of Tampa, some of you can remember it, worked together and had a meeting with E. R. Harper. Ross Spears was the song leader, and they put the money in to the Seminole treasury to conduct the meeting. That was done by you good brethren at Seminole. Who has gone digressive? I have fought digression and I know what it is. And when I preached against institutionalism, I knew what I was preaching about. I have checks here, signed and canceled checks, where the Seminole church, or rather where money, was dropped into the treasury, and then not only this, you took money out and sent it to the Nebraska Avenue, as Nebraska Avenue "sponsored" the work in Cuba. And that was supported by the Seminole church up until about 1950-51, and now I am all digressive--I have gone wrong. And when brother Decker was opposing these things, he was not talking about this kind of a co-operation. Not at all.

Furthermore, I have here a statement where brother Miller has just concluded a meeting in Kentucky and they solicited funds from churches and individuals all over the country. "Six churches and individuals"--here is one from the Weekly Reminder, a paper in Louisville, "the greatest need presently facing the new church is securing a full-time preachers wages, a minimum of $125.00 a week for him. All of this is needed as soon as possible. Surely that there are fellow Christians and churches that can help supply this temporary need." "From all over the brotherhood, gather here, send your money! Now, they either sent it to the church or brother Miller or one of the brethren or some preacher. If they sent it to the church according to brother Miller they will go to torment. If they sent it to the preacher, they do not believe in the all sufficiency of the church but the all supremacy of the preacher. This doctrine they are preaching, today, has in it the seeds of Catholicism. They are magnifying preachers all over the country. Let some little preacher go out

here who has shaved a couple of times and cut off both whiskers each time, and he will say, "you cannot send the money to the church to help the church-you got to send it to me." He can look back at the elders and say, "Now I have got the money, you do as I say." It is the all supremacy of the preacher. They by-pass the church. Talk about respecting the autonomy of the church, that is the way they do it. They co-operate just like we do except they by-pass the church and send it to the preacher. That is the same old doctrine of evangelistic authority by W. Carl Ketcherside. They make the preacher supreme. Can you imagine sending the money to some little boy just barely out of an orange grove or a cotton patch and turning the money over to him, and ignoring the church? That is what it is all about. They started all this. We did not have it fifteen years ago. This church then, was doing just exactly like we are doing now. This church then was practicing, just like we practice today. It was all started by somebody with a revelation that is different.

The Seminole church received the money and conducted this meeting. (See Wallace's chart on Tampa Church Budget) They took money out of their treasury and sent it to the Nebraska Avenue congregation that sponsored the work in Cuba. And just recently they sent song books to the 32nd Avenue Church. Could you send them cash? You cannot say you sent that to the preacher. I do not think the preacher would need a hundred song books. They sent song books to Palm Avenue. But over here, (pointing to Miller's chart) he says, "It had to relieve their physical needs." I did not know you could get much of a diet out of a song book. I do not think you can.

Over here is Houston, Mississippi, and they are sending, today, a hundred dollars a month--if it is still going. He said, "Well not brother Wallace, we are sending that over there to preach the gospel." I did not think you could co-operate? "Yes, but we are sending it to the preacher." Listen to this. In the

month of February, 1964, this report that was sent out by brother Miller, "It will be noted that by helping brother Bland.

How much time do I have?

By helping brother Bland, we have made it possible for the church there to use $186.58 for other purposes. What is the other pprpose? "This will make it possible for them to go ahead with their plans for a new building. They would not have been able to do this without this support." James P. Miller opened the flood gate.

Now here is what is involved. They practice co-operation just like we practice it. They preach it, except, they preach the all supremacy of the preacher and not the all sufficiency of the church. They have destroyed, are destroying, gradually destroying the elders of the church, the leadership of the church and the men that make it up because they have by-passed them and sent it to the preacher. That is what is involved.

I am pleading for the all sufficiency of the church. Let me tell you this tonight. Brethren, once you walked together here and practiced just like Seminole. That is all Highland is doing. There is nothing there but church co-operation. Instead of just being ten churches, there may be a hundred. Instead of preaching the gospel under a tent or in the auditorium out at Florida Christian College as brother Harper did, on one occasion, or on the radio or T. V. There is nothing there but a church. You say, "you have a convention". The same kind of convention you have that you call lecture week, or a preacher's meeting. Just some brethren meeting. There is not a convention as there are no churches seated there. They do not send representatives. Just people who go there who are interested in working. Just like the convention you have here every morning, down here, during this debate. You have had a convention here every morning and invited every-

body to come to the convention. I do not know how many of you came. That is all that is involved in that.

Why brethren, it makes my heart bleed to see good people and many of you I know, and many of you whom I have known and loved. You are fine people, and these are powerful men. And I will say this, you could not select a more powerful representative than brother Miller. And he made a good speech in the defense of his cause as a man can make. The weakness is not in the man, the weakness is the cause. He said, "I did not even know what I was talking about when I talked about the Christian Church set up, I did not even understand it." He still has not caught on. And everything that he fusses about he practices. That is about all that is involved in the whole situation. There is nothing at Highland but a church, a congregation with a radio program just like you are here. These tapes will be sent out and people can hear them. I wish they would put them on every radio in the land, and I wish churches would send the money. If they sent it to brother Miller, they could not send it to the elders. I wish they would send the money to put these tapes on every radio in the land. I believe Highland might use them if you would let them have them. I am not sure they would because it would be the, "Herald of Half Truth," because the only truth is what I preach and the other half they might not like. So he has had the, "Herald of Half Truth" right here at Seminole. He is fighting a church, and in all your talking about "sending it to the preacher," you are by-passing the church. You are talking about the all supremacy of the preacher. Thank you brother Miller.

Third Night - Second Speech

James P. Miller

Worthy opponent, gentlemen, moderators, ladies and gentlemen, I'm very happy now to come again in defense of the truth of the Lord Jesus Christ, and I'm just so glad that I can speak and stand before you at this time. I want to say to you though in the very beginning that it's a pitiful thing to see a man come that doesn't have a thing but a lot of letters written by men. I want to tell you, old buddy, the Lord wrote some letters. Paul wrote a few, James a few and Peter a few. Why don't you try some of these letters written by God Almighty. You stand up here and you talk about coat changing. Everybody knows that. ( ) changing. Everybody knows that. Me changing. Everybody knows that. But I'll tell you right now, here sets a man with his face hanging right out of his shirt that won't admit he's ever changed. You think about that a minute and let me read what he told Ketcherside. Back here a little bit ago, you talked about this Ketcherside debate. You gave us a lot of these books yourself. Now listen a minute. He said on page 203, ( ) oppose some things my brethren do. Why some of my brethren taught in the management, we'll just bind the school on the church. Old brother ( ) opposed it and so do I. Where do you stand tonight, old friend? You said you wouldn't want to debate the college question, said you could debate me on it, well I'm going to let that go down on record that you're in favor of the blood bought church of Jesus Christ supporting human colleges. And that means basketball uniforms and football gear ( ). Oh bless your heart, you just think about it. He comes, well I don't remember ever asking one. I want to know what you think about it, where you stand. Do you stand where your brethren at Freed-Hardeman stand? Do you stand where brother Franklin stands? Franklin, you that gripped up to go, you're going to have to go. Why these brethren in Florida are not going to support these colleges. That's their defense. They say, why we're not digressive, we don't believe in supporting the college. You've got your own brethren divided. You bring these boys in and they don't even represent your brethren here in Florida. These Florida brethren don't believe in supporting the college out of the treasury of the church. Now you just ( ), we're going to have them with us on the orphans home. We're not going to have any trouble having unity. If you can't find any more scripture than he did in the last thirty minutes

we're not going to have - now I'm going to answer him backward. In other words, I'm going to take his last argument and answer it first, and we'll just get along that way. And I'll try and not to miss a one. Now he said the Herald of Truth is just a radio program. Then he looked at my chart and he said, you don't understand it. He said, if you understand it you'd know that 's not it. Well why don't you take it up point by point and show me where I'm wrong. Why you talk about it being just a radio program, I've got right here on my desk a photostatic copy of a check made out to the Herald of Truth for five dollars that they took and cashed. Now if it's just a radio program, when did a radio program ever endorse a check? How did a radio program take funds and receive ( ). Why you talk about a thing of that kind, why didn't you come up to the chart and show why it wasn't parallel to the Missionary Society. Why do you want to come up here and say, well he just doesn't know what he's talking about. If he knew what he was talking about he wouldn't say that. That's what we've got you here for professor, this is what we've been teaching. Why don't you teach just a little bit. If you can't teach us, maybe you can learn something. Come back to that chart and take it up bit by bit. They have exactly the same thing that the Missionary Society had. Then boy he goes to this one. I'm telling you right now, I want the brethren to buy this ~~xxx~~ from him when this is over. What will you sell this for? We've looked at this thing so long and you've ~~xxxxx~~ advertised it so good that we'd just like to hang it up. Hang it up back in our kitchen. Hang it up back in our five room apartment. Let me tell you what you'll do. We'll give you a thousand dollars for this check if you'll find that bath tub in that apartment. I want the elders to go an unlock the doors back there and put up the ladder, we haven't even got a way to get up to a room, and if you can find it in the house, why we'll give you a thousand dollars for the check if I have to borrow the money myself. Then he said, all right, he said, they cannot cooperate but they sent a hundred dollars a month to Houston, Mississippi. You listen to me ladies and gentlemen, we send Charles Bland a hundred dollars a month to preach the gospel of Jesus Christ, and that's exactly what churches did in Phillipians 4:15. Paul said, you sent once again unto my necessity. That's exactly what they did in II Corinthians 11:9. Let me tell you something, you talk about sending it to the preacher, he hadn't ~~xxx~~ shaved but twice ~~xxxx~~ and cut off whiskers on both sides .

No, I'll tell you another boo boo we've pulled. If you want to know what we've done here, some of our liberal brethren back four or five years ago wanted us to support a work in North Carolina, and we wanted to send it to the preacher and to compromise, we compromised and sent it to the church to pay the preacher. Well, I went out to Arkansas to hold a meeting, the preacher was talking to me and he said, are you sending that money over there to pay for preaching, and I said, yes, then he said, they fired that preacher seven months ago. And I said, lawsy mercy, what are we spending our money for, and the brethren got together and they went over there, and they said, we're putting a roof on the house. Now don't you say that was my brethren here, that was the ones sitting on your side of the table tonight that made those decisions. Then he talks about the all supremacy of the preacher. God bless your heart, in the 4th chapter of the book of Phillippians, Paul gives the example of how this is done. There's no use to come up here and show how many letters you've got in your files. You're not going to convince anybody on that. We're honest enough to admit we've changed and you sit there and play like you've never changed in your life. Why listen, we don't claim to be infallible. We're supposed to grow in the truth and knowledge of our Lord Jesus Christ. Listen Philippians 4 verse 15. Paul said, Now ye Philippians know also that in the beginning of the gospel when I departed from Macedonia, no church communicated with me as giving, concerning giving and receiving, but ye only. And even in Thessalonica ye sent once and again unto my necessity. God bless your heart tonight, my brethren, there's the scripture for sending it to the preacher. Just let's find the verse that says you send it somewhere else. Don't you come up here and talk about how many times a boy's shaved. Don't come up here and talk about a young preacher. What do you think of brother ( ) who's one of the most steadfast preachers on the face of the earth. All I know about is what's in the word of God. You talk about ( ) perishing with her children. You just come up here and read a lot of letters about things said and gone and say that's it. Come up here and tell us why Philippians 4:15 and 16 is not the way to do it when they sent it directly to the preacher. Then he talks about the Murray meeting. Well bless your heart, they sent that to the preacher, and I'm glad for it because here's the example right here. And then he said now, he said, why we

used to send to Cuba. Yeah, we used to go and come from there too. But old Castro cut that off, he's got about as much respect for the Bible as a fellow that says it doesn't make any difference about any of this. So we don't go and come from Cuba any more, we learned better. Thank God we did. Now he said, why in these the Herald of Truth doesn't regulate the congregations. That's exactly what they said when they started the Missionary Society. When they called the first meeting in 1849 in Cincinnati, they said boys, it's a voluntary propcsition, but before old ( ) and some ~~xxxx~~ of them got home, the word went ahead of them, mark them boys, they are against cooperation. Why we're just against your unscriptural kind of it, brother, that's all. We're not opposed to cooperation at all. We believe in it. Here it is right here where churches in Acts 11: 29 and 30 and Romans 15:26 sent to a church in need and church, ~~xxx~~ that those churches in turn that sent to the church in need fulfilled the scriptural pattern of cooperation. Do you know where there's a verse to find that they did it any other way? Do you want to come up here and put your finger on the verse where they did it any other way? Oh, he wants to get away from Bible examples. I've never seen a man in my life as anxious to get away from Bible examples. He can't stand Acts 20:7. What about the corn bread on the Lord's table? What about your backup command that you had to have the unleaven bread? What about the fellows that's going ~~xxxxxxxxxxxxx~~ all over the country ~~xxxxx~~ taking it on Monday, Tuesday, Wednesday, and Thursday night and Friday at high noon. Bless your heart, it's the men that try to get away from God Almighty's divine example. Then he comes along and says, why his position on the college and Jim Cope's position on the College at one time was the same. Well, they're not now, and I'll tell you the difference Cope can turn in the word of God and find exactly what the Bible teaches just exactly what I'm talking about right here, and here you are over here on the Roman Catholic pattern where churches pour the money into a separate treasury and take it out to do benevolence and to preach and to edify just exactly like they did under the Missionary Society, where many churches contributed to the Missionary Society and they in turn preached the gospel. In the New Testament churches saw to their benevolence, they saw to their preaching, they say to their edifying. There's a difference between Cope and you now, old buddy. He can find what he teaches in the word of God, and G. K. Wallace can't. Now if you know where

the verses are, when your time comes, you put them up in there. If you don't know, then say so. If these are not examples, show why they're not examples. Don't come along here and read a letter and say that brother Miller at one time made a mistake. Brother Miller has made lots of mistakes and there's not any question about that. Then he talks about how at one time we advertised for the young people to all gather over at Clearwater. If we did, we wouldn't do it anymore because we don't believe ~~knock~~ you can use the church. We don't believe in ~~ex~~ playing church. We don't believe in youth rallies, but you do, and you haven't got the courage to come up here and oppose a single thing that I've introduced that's being practiced ~~by~~ today by the liberal brethren that was also practiced by the Christian Church. You can't oppose anything. If you just as much as sneeze, they'll jerk the kleenex out from under you. The only way in all this world that you're ever going to be able to oppose anything is just quit your job. You talk about well, you didn't know if you ever did ask anybody for any money from any of the congregations, bless your heart, a school where you work takes it, and the 7th & Poplar Street church in Murray, Kentucky, has them in the budget for $300 a year. Do you believe it? What do you say if you ( ) oppose your own brethren here in Florida. Then he said, no bonds were bought over yonder at Henderson Blvd. Well now all in the world I know about that is what the brethren tell me about it. They said they'll bring me the serial number of everyone of them that was paid. And if I do that, will that satisfy you? All of the information that you have sometimes is a little more misinformative than it is informative. Then he talks about, oh he said, Lakewire lent us $15,000.00 when we were in debt. Well, that's the very thing we're ~~ex~~ trying to tell you. They didn't go down there and start a benevolent lending association for the churches of Christ all over the world and every congregation in the state of Florida put money in it, and when we needed a little bit take it up and say, if you'll line up, we'll let you have it. That's just a case of one congregation coming to the need of another, and that's all that was involved in it. Then he said you don't join the Herald of Truth. Bless your heart, if you don't join ~~it~~ it, the Herald of Truth doesn't know it. They think you join it, and when I gave you the chart and showed you exactly how it was, you just come up here and you say, oh, that's not it, that's not the way it is. Why listen, look here. They have their own treasury, it has its own name, it has its own mail permit, it has its own offices, it has its own payroll, mail is

sent to it, it makes its own contracts, it hires its own agents, it can be joined. Why they say that themselves that this is the Highland Avenue Church of Christ joined by sister congregations. You know they can't really get together on who has this thing. One time they'll say one thing and then another. Let me read it to you. Who's work is the Herald of Truth anyhow? They don't know. Let me tell you something, if there's as much as a lead pencil laying in those offices on ( ) Avenue in Abilene, Texas, that they do not know who owns it, you've got something that's unscriptural. Why they don't know who owns the Herald of Truth or who runs it. Listen to it. They say in their brochure one time, we believe the Herald of Truth ( )to be the most fruitful effort of our great brotherhood. That sounds like you can join it, you've got a brotherhood churches something going. Then again they said in the format the ~~church~~ of Christ salute you with the Herald of Truth. If it's just a radio program, pray tell me how the churches of Christ salute them with the Herald of Truth. Then they said again in the light of opportunity has never before offered churches of Christ, it would be a dreadful disappointment to ( ) this ( ). And then again, James Nichols said in Preachers of ~~Today~~ Today, on page 251, this is the largest radio ~~effort~~ effort ever attempted by churches of Christ. And you know, let me tell you something, the Broadway elders at Lubbock, Texas, thought they were joining into the work. They said, that we feel that this is a part of our work. And then you come along and tell me, well they can't even join it, they can't join it, it's not an association of churches. Oh, they're having workshops all over the United States and they're calling representatives from the churches in just exactly like they did with the United Christian Missionary Society. They're holding preacher's meetings which are unlawful. They've got exactly the same kind of arrangement that the Missionary Society had, there's just one difference, the Missionary Society was under an institutional board, and this thing called the Herald of Truth is under a set of elders at Abilene, Texas, who ~~didn't~~ couldn't stop it, who didn't start it, who do not pay for it, who in turn did not even hire the preachers to preach on it, but just ( ). They couldn't stop it if they're life depended on it. All in the world these boys at the Herald of Truth have to do is just walk across the street and say to somebody else, will you sponsor us, and if they wouldn't

sponsor them, they could just launch out on their own, what would keep them from it. They've got their own treasury, their own name, their own mail permit, their own office, their own payroll, they get their mail, they make their own contracts, hire their own agents, can be joined, checks are made out to it, it's not local in function. Now you pray tell me how a congregation could stop a thing like that. It's got every ( ) that it takes to function as a separate organization ( ). You know that just as well as I do and you know just as well as I do that it didn't start in the church, Highland didn't start it, they didn't have a thing in the world to do with starting it and they couldn't stop it. Why the preachers were already picked, it started out of the church just exactly like the Missionary Society started ~~mxxxf~~ out of the church. But all right, let's hurry on now. Let me get on a little bit now. He comes to this one and he looks at it, and he said it's absurd. That's debating old buddy. That's really debating. Just look at it and say it's absurd and walk off. That's the way to give it to us. Talk about a professor of hermeneutics. What about a man that claims to lead his people. ~~Xxxxxx~~ This is absurd. Well I'll just leave it to ~~xx~~ you whether it's absurd or not. I'd just as soon stake a case on this as anything I know. You've got your Bible, you just open it with me, and we'll read it together, and when we get through reading it together, if it doesn't say exactly what I've said here, why we'll agree with you that it's absurd, but if it says just exactly what I'm saying, then there won't be anything to do but agree it's right. You said James 1:27, Galatians 6:10 was the authority for building human institutions unknown to the word of God, now he comes to this and says, well, it's absurd. All right, now you turn with me first to Acts the 11th chapter and verse 27, and you'll remember the reading is like this. Now I'm beginning to read at verse 27, And in these days came prpphets from Jerusalem unto Antioch. And there stood up one of them named Agabus and signified by the spirit that there should be great dearth throughout the world: which came to pass in the days of Claudius Caesar. The the disciples every man ~~xxxxxxxx~~ according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now that's exactly, they had a need and it wasn't of their own making. They didn't go out here trying to evangelize the whole world and we're going to send a hundred men out and they're going to trouble the churches. I remember just like yesterday,

and brother Neuman and some of these old brethren do to, when brother ( ) wrote to us he said he wanted to come and speak on the Herald of Truth, and we wrote him back and said no, we have our own program that came on just the same and said while I'm here, I'd like to speak. Bless your heart, let me tell you something. This is a need not of their own making. They didn't shoot their wives and then claim then claim they were a widower. They didn't burn their house down and then claim they didn't have anywhere to live. The Highland church in Abilene, Texas, made us its own need and not only is that true, but it reached this year two million dollars. Not only is that true, but listen to me ladies and gentlemen, they spend over sixty thousand dollars a year just begging for money and now fifty-seven cents out of every dollar goes to oil the machinery. I remember Bob Shelton telling us when these issues came up here about the woman that came to the old man to get a donation for the Missionary Society, and he gave her a dime. She thanked him and started off, and he called her back and gave her a dollar, she said what are you giving me the dollar for, I'm giving you a dollar to get that dime where I want it to go. Why you boys haven't had any experience in running the thing. Help him some, whisper to him, maybe you know something he doesn't know. All right look again now. Why in the 15th chapter of the Roman letter and in verse 25, we have these words as they are written and recorded by the writer of the Roman letter. He tells us that the church was in need and that's why they were sent to. He said, but now I go to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints in Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them of the carnal things. Why brother Wallace, you can send the preacher, I already showed you that in Acts 15, Acts 11, they sent him, you can send to a preacher, you can send from one church to another if it's in need, but what you need is a scripture where any New Testament church ever got up one of these million dollar campaigns and hired a lot of fellows to run all over the brotherhood and solicit the brotherhood. There's not an example where the New Testament church ever asked for a penny, not a single penny, they didn't do their soliciting, they didn't say ( )

and now we're poor. The Highland church in Abilene, Texas, has a budget of its own nearly half a million dollars a year and yet it doesn't even pay the full salary of the members of the Highland church that work for the Herald of Truth. And you know that just as well as I do. Ah bless your heart, why didn't you come and wrestle with it? They had a need, brethren sent to the need, the need wasn't of their own making, that's what the word of God teaches. And then again in II Corinthians 8 and in II Corinthians 9, you have exactly the very same thing. You'll remember that in II Corinthians the 13th verse, the 8th chapter, 13th verse, Paul said, For I mean not that the other man be eased, and ye burdened. You just say it's ridiculous that they're talking about equality. Now you ought not to talk about brother Paul that way. Why don't you get a letter up here from brother Paul that says some of these things is all right. Why don't you get one from brother Luke or some of the others. There's no use to prove anything by Homer Hailey. I heard him say one time that everybody's wrong some time. Said he thought he was wrong one time when he wasn't. Now you're not going to get anywhere with this intelligent group trying to prove somthing by Homer Hailey, Jim Cope and Jim Miller. This church can speak for itself. What are you going to take - put a price tag on this before the dabate is over. All right now, listen to this here. He said that by equality, now here's what he said, that now at this time, your abundance may also supply their want that their abundance may also be a supply for your want that there may be equality. Oh, what equality is there with Highland , brother Wallace, they go in for ten million dollars a year now. It's beyond their ability to pay. They are signing contracts and radio and television contracts that they couldn't pay for to save their life of their own power. Not only is this true, but they've got something larger than the local church at work. They have an entire set of offices and arrangements that's unknown to the word of God. Then again in the 9th chapter, you'll remember that he said this, he said in the beginning of verse 13 that while the experiment of this ministration they may glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; that by their prayers for you, which long after you for the exceeding grace of God which is in you. Thanks be to God for his unspeakable gift. Here is what these scriptures teach and if a church is in need and not of it's own making, another congregation can send to it that there may be equality . God intended for

every church to be alike just as he does every Christian. Bless your heart, when you line up these churches, you send two million dollars a year to Highland, why couldn't we send every dime we've got to Highland for evangelism. If one church can take up two million dollars, why couldn't it take up two hundred million. The only difference in the world is, you've just got a one brotherhood ecumenical - ~~xx~~ you've got a brotherhood ecumenical movement under a set of brotherhood ecumenical elders. ~~xxxbx~~ And yet did you know that John wrote or Jesus wrote and John recorded it in John 10 that my sheep hear my voice, and I know them and they follow me. Yes, bless your heart, and you've got elders over sheep they've never seen. You've got the Broadway church out there overseeing the German work and they can't even speak the German sheep language. You know how they get sheep separated when they are all mixed up together? I remember Cliff Sanford called me over here to Oak Grove Senior High one time. Said Jim, we're going to have a shepherd over here and it will just cost you a dime to come over here and listen to him. Said you might get a sermon, so I went over there, and he told about how the shepherd gets all these sheep up at dinner. Now he said, I'll give anybody a quarter that will tell me how to get them separated. Well when he said that, I saw a chance to make fifteen cents so I said to Rod, get them, get them, and Rod said, oh ( ) He finally got up said I know how, the shepherd said, how? Said he called them. That shepherd said, your daddy must be a preacher. Jesus said, my sheep hear my voice, and I know them, and they follow me. Then in I Peter 5, Peter said these elders are ( ). Oh, bless your heart, you've got a set of elders over sheep they've never seen, can't even speak their language, wouldn't know them if they met them on the street, wouldn't know when to follow ~~xxxxxxx~~ him, wouldn't know what to call him, if they got ~~xxxxxx~~ together they wouldn't even know each other. That's why the Bible said, feed the flock which is among you, and yet you've got a brotherhood system set up here with everything in the world other than the requirements of these two things. And I'm saying to you tonight that you can have a need that's not of your own making and not only is that true, but the sending church or the sending brethren have to send it that there may be equality. Not only is that true, but ladies and gentlemen, let me show you something else. Let me go back to this parallel

between the church and the Missionary - or the Herald of Truth and the Missionary Society. Now I'd like for you to just come up here and say ~~mmm~~ something more other than just the fact ~~they~~ that I don't understand it. You ought to be my teacher, you're older than I am. Don't ever think you're not, old buddy. You're not old enough to be my daddy, but ~~you~~ you'fe old enough to be my younger brother. Now if I've missed it, you come up here and show us why. You're old enough to be my older brother. Now where did I miss it? On chart 21, I pointed out just as clearly as I could that the similarity between these things are identical. You have over here the Herald of Truth. They say it's just an expediency, you say you can't divide the church over it. And yet you just ignore it. You play like you're going to write something there, and when the time comes you can't read a thing you've writ. Do you want to take it back that you can't divide the church over an expediency? If you do, give her up and we'll all stand together on the word of God. But bless your heart, they say it's an expedient, that's exactly what the Missionary Society said. They got their money from many churches. That's exactly how the Missionary Society gets it. They got it to preach the gospel, that's exactly what the Missionary Society got it for. They got it to preach it on the radio, and the Missionary Society got it to give to the preacher, but that point's very minor, it's almost identical. They received it for the world, it's going to be a world-wide thing. Bless your heart, they can't even talk unless ~~they~~ they talk in world-wide language. I have here a statement from them that they're converting hundreds of thousands a week, and then they'll come ~~on~~ along and talk about how millions can hear the program. Well you know that ABC and Mutual never had that size listening audience. Now brother and sister ( ) sits out here and their son's a head crewman for CBS and you better not tell them that in the United States everybody listens to Mutual and ABC ~~broadcast~~ because they'll straighten you out real quick. There never has ~~been~~ been but a minority of people that ever listened to Mutual and ABC. I'm not trying to run down the networks, now if you work for them, forgive me, you'll have more listeners after this is ~~me~~ over. Why don't you just show me why I didn't know what I was talking about. They said it started in the church, but it started you know just as well as I do by Nichols and ( ) and you got all kinds of history to show it. They said the Missionary Society started in the church,

but it didn't, it started in Cincinnati, Ohio, in a denominational meeting house. They started the mass meetings. That's exactly the same way they started the Missionary Society. It began out of the church with the preachers, and the Herald of Truth did exactly the same thing. They deny that it controls the churches, the Missionary Society denies the same thing. What's wrong with the Missionary Society? Now don't come up here and say you don't understand it. Well bless your heart, I'll tell you something tonight, I'm, I may not be ignorant but I'm not stupid, and I believe if you'll just point it out to me I can understand it. If you'll just take it up one by one and show me where I'm wrong, I think I can understand it. Let me tell you something ladies and gentlemen, this centralization of power can only lead to one thing and that's straight to Rome. This idea of one church bowing its head in front of another church simply because the other church is bigger and stronger, and telling this little congregation that you send it into us, and we'll spend it for you. You send it in to us and we'll see to it for you. There's not a line in God's word that says anything like it. There's not a line in God's word where any elder ever turned any of his work over to another elder. You can come and you can talk about the lost, and that's what the Missionary Society did. You can come and you can talk about how the world needs the gospel, but brethren, you remember one thing, we've got big enough to do every bit of this without a bit of it. We've got large enough and strong enough through the simple preaching of the gospel of Christ before we ever heard of a campaign for Jesus. Just back when brother ( ) was holding gospel meetings and baptizing forty and fifty and sixty and seventy here in Sulphur Springs, we got big enough without any of this to do it all, but the minute we got it all, it divided the church of the Lord Jesus Christ. Now you listen to what brother Wallace has to say, and I realize that it's awfully hot. These doors are open and that means that this air condition system isn't working. Do you mean to have them open ? Okay, come on G. K., I'll let you have it.

Third Night - Second Speech

G. K. Wallace

Brother Miller, moderators, brethren and friends, I come here at the conclusion of the service this evening to talk to you again about the work of the church.

One of the first things that I want to mention is, brother Miller said, "Brother Wallace, do you still hold to your position on expediency?" That I do. I have never felt it was right for people to take that which is an expedient and make it a requirement. I do not believe brother Miller would give up individual communion sets to the one cuppers. He would argue with them. If they want to drink out of one cup, that is their privilege, but he would not let them make it a law. I believe that he would argue with the people who oppose the local preacher. I have had several debates on the located preacher, and I c can cite him men who will be glad to come here and stand in this pulpit and affirm that, "It is sinful for a congregation to maintain a local preacher," and support him as you do here and ask you for a New Testament example of it. I do not believe that he would say that a church had to have a local preacher to be a New Testament church. If so, the one up in Murray that he is talking about, at the last report I had they were trying to get one. They were without one. The gospel ought to be preached but whether or not you keep a man in the pulpit and support him as you do here on a regular salary basis is a matter of expediency. That is your privilege. But I do not think that you ought to take your notion and make it a law.

If some of you brethren do not want to help the brethren at Highland preach the gospel on the radio, that is your privilege. I do not know that they have ever anathematized anybody for so doing. It is purely on a voluntary basis.

ller's Chart on
tonomy

A U T O N O M Y
"SELF-GOVERN"

	LAW	WILL
	Eph. 1:22, 23	Col. 2:23
J	Jas. 1:25	II Pet. 2:10
	Jas. 2:12	
	Jas. 4:12	

ONLY ORGANIZATION

E	EXECUTE	Acts 14:23	LEGISLATE
	Acts 20:28	Titus 1:5	I Cor. 4:6
	I Pet. 5:2	ELDERS	II John 9, 10
			Matt. 15:9
		LOCAL CHURCH	
		PREACH	
"FUNCTION BY LAW"		EDIFY	"WITHOUT OUTSIDE
		BENEVOLENCE	CONTROL"

You say, "Will the contributing church lose its autonomy?" If there is any autonomy lost it would be in the receiving church. In our Federal Government, you business men know this, that our states are rapidly losing their autonomy because when they are dependent upon the Federal treasury for money. This pressure is brought to bear in our school systems today and the schools are worried because, the Federal Government says, "If you do not do what we want you to do, we will cut off the money." There is where autonomy is lost. If there is any autonomy being lost it would be lost by the receiving church and not the giving church. The receiving church would be the one that would lose the autonomy and not the giving church. They are the ones that would lose it.

Brother Miller, I want to thank you, and I appreciate that frank bold confession. You brethren, maybe not all of you, have repeatedly said, "the churches have gone digressive, that the congregations have become liberal,

that we have left the old paths, that we are teaching a new and strange doctrine." We have been called, "the liberal brethren", who have left the old ways. He said, "Brother Wallace, we are the ones who changed." Thank you, brother Miller. Thank you, brother Miller. We knew it all the time. That was a noble confession. And I do not mean to be unkind, but you know that the Florida Avenue church, not only stands on the New Testament teaching, it stands exactly where the Seminole Avenue church stood, where all the churches in Florida stood, till these three men, James R. Cope, Homer Hailey and Jamps P. Miller moved to town, and they are the cause of your trouble. Homes have been divided, families, today, where sons and daughters, mothers and fathers who cannot fellowship and work together, nor sit down in the same house of God. Brother Miller says, "We changed". We knew it.

When I was a teacher at Florida Christian College, the Herald of Truth was endorsed by brother James R. Cope. He said-"It does not matter what he said"-but anyway, that shows you where the change is and about. James Nichols was invited to come to Florida Christian College and make a talk on behalf of the Herald of Truth.

Let me notice this chart that he has got here. I want to notice them in the way, as he talked about them. This here (see Miller's chart) and about, "its authority", and what I am telling you is that he still does not understand the operation and function of the United Christian Missionary Society. The United Christian Missionary Society is not a church. Highland Avenue is a church. If you do not know the difference between a church and a Missionary Society, you would never get the meaning. That is the church. This illustrates what he is saying (Pointing to Miller's chart) that (Pointing to Miller's chart) does not illustrate the Herald of Truth. It does not represent the Christian Church. You

know you can put anything on a board that you want to put on there, but that does not represent what Highland is doing. It does not represent the United Christian Missionary Society.

And then he said, "Well, you can prove anything by letters." Brother Miller, I did not introduce all of that. I think you got up here and began to read from brother Decker about something he said, That is thereason I brought these things up. Maybe, if you had not brought them up, I would not have said those things. Then he said, "Oh, about the budget." He said, "Why, you talk about having a kitchen." He said, "We have no kitchen, and we do not have a bathtub." Well, I apologize. I tried to get up there, today and it was locked. They locked it up. I have been told by members of the Seminole church that there was such, and I wanted to see. I just took their word for it, and if there is not, they still have an apartment in the church. He said, "We have the apartment, but do not have a bathtub." I would hate to live in one without a bathtub.

Now he said, "We sent the money over here to Houston, Mississippi, but we sent it to Charles Bland." Did I not tell you that they by-pass the church and that they make the preacher all supreme? He took that passage in Philippians where Paul is talking about the church at Philippi sending him funds. Brother Miller, Paul was an apostle, he was over churches, churches were under the apostles. They are trying to make a boy equal to an apostle. This doctrine has in it the seeds of Catholicism that created the pope. They do not believe in the all suffieiency of the church. It is the all supremacy of the preacher.

He said in this co-operative meeting-"to preach the gospel," not physical but to "preach the gospel." Up in Murray, Kentucky, "Send the money, individuals and churches." What are young to do? "Preach the gospel."

Did you preach on the radio while you were up there? You did, I thought you did. Then you had a Herald of Truth. Thank you, brother Miller, Thank

you, brother Miller.

But here is the thing--they by-pass the church and made an apostle out of a preacher. That is exactly what Sommerism did. These brethren, they admit on the orphans home they have gone Sommerite. Brother Hailey said, "It is rank Sommerism." And recently they have taken up the old doctrine of the evangelist authority. You will find that the elders of the church are being by-passed in the church of God, for the exaltation of the preacher. Brother Miller's argument is this, that, "If the brethren would send the money to the preacher at Highland it would be all right. Just by-pass the church and send the money to the preacher."

Then he began talking about the expenditures of it." I do not care to debate the operation of it, they are not spending any of your money. If they spent 95 per cent of it for promotion, it would not cost you anything, and all of those who are interested in it are satisfied. But it happened to be nine per cent, instead of the figure that he quoted. But, still, it is not any of his money. But it is perfectly all right for you to put out your advertising, through your treasuries, to get people to send the money to Murray, Kentucky, to put him on the radio, just so you by-pass the church. Just ignore the church of God. Just skip the church of God, and let the church go, and magnify the preacher and make of him an apostle.

Now, he said, "I do not like the sound of this." Well, he gave you a copy of it. All of you at the Seminole church, all of you good brethren, I have one of your bulletins and I just copied it out of the bulletin. Here is the budget and he said, "We sent the money over here."

Where is your equality chart, brother Miller? (See Miller's chart elsewhere) He said, "We have to make these churches equal." Well, you have an awfully

long ways to go in making Houston equal to Seminole. Their building is not equal to yours and their income is not equal to yours. Now, look what they did. By his argument he says, "that you can send to a church to relieve thier physical needs if they are hungry, but not to preach the gospel." But you have to, "send it to the preacher, you, cannot send it to the church." Right here in this, "it will be noted that by helping brother Bland we have made it possible for the church to use $186.50 last month for other purposes. This will make it possible for them to go ahead with their plans. They would not have been able to do this without this support." And so they are helping that church to build a meeting house.

And then he talked about the "convention". He still does not understand what that is. I wish he would let brother Hailey teach him.. Here is brother Hailey's book on Attitude and Consequences and whereih he discusses this matter of these conventions and the Association.

When this little congregation at Brush Run, a little church--you know, you have heard it said, "that Alexander Campbell was in the Baptist church and they turned out"--what they did, they took the Brush Rus church into the Association-the Baptist Association of Churches. They took this little congregation into the Baptist Association of Churches. And they were not satisfied in this--In the Redstone Association of Baptist Churches. "The Campbells' were never expelled from any Baptist Church nor from any Association of Baptist Churches. In the course of time life in the Redstone Association became so unpleasant they voluntarily entered the Mahoning Association." You could not get a Church of Christ today in a Baptist Association. But the church--this church joined the Association.

Now, when this Association of churches was founded, Alexander Campbell said, "I am of the opinion that a convention, or general meeting of the churches

of the reformation is a very great desideratum. Nay, I will further say, that is is all important to the cause of reformation. I am also of the opinion that Cincinnati is a proper place for holding such a convention. +++ But the questions are-How shall such convention be obtained, when shall it be held and for what purpose? These I cannot more than moot or propound. --It is not to be composed of a few self-appointed messengers, or messengers from one, two or three districts, or States, but a general convention. I know that neither wisdom nor piety are rated by numbers; still in the multitude of counsellors there is a more general safety; and more confidence than in a few." These churches joined this Association. They got out of the Baptist Association of Churches. They joined an Association and a hundred and twenty churches went into it, and that is what they called their Missionary Society. The Herald of Truth is nothing but a congregation preaching the gospel.

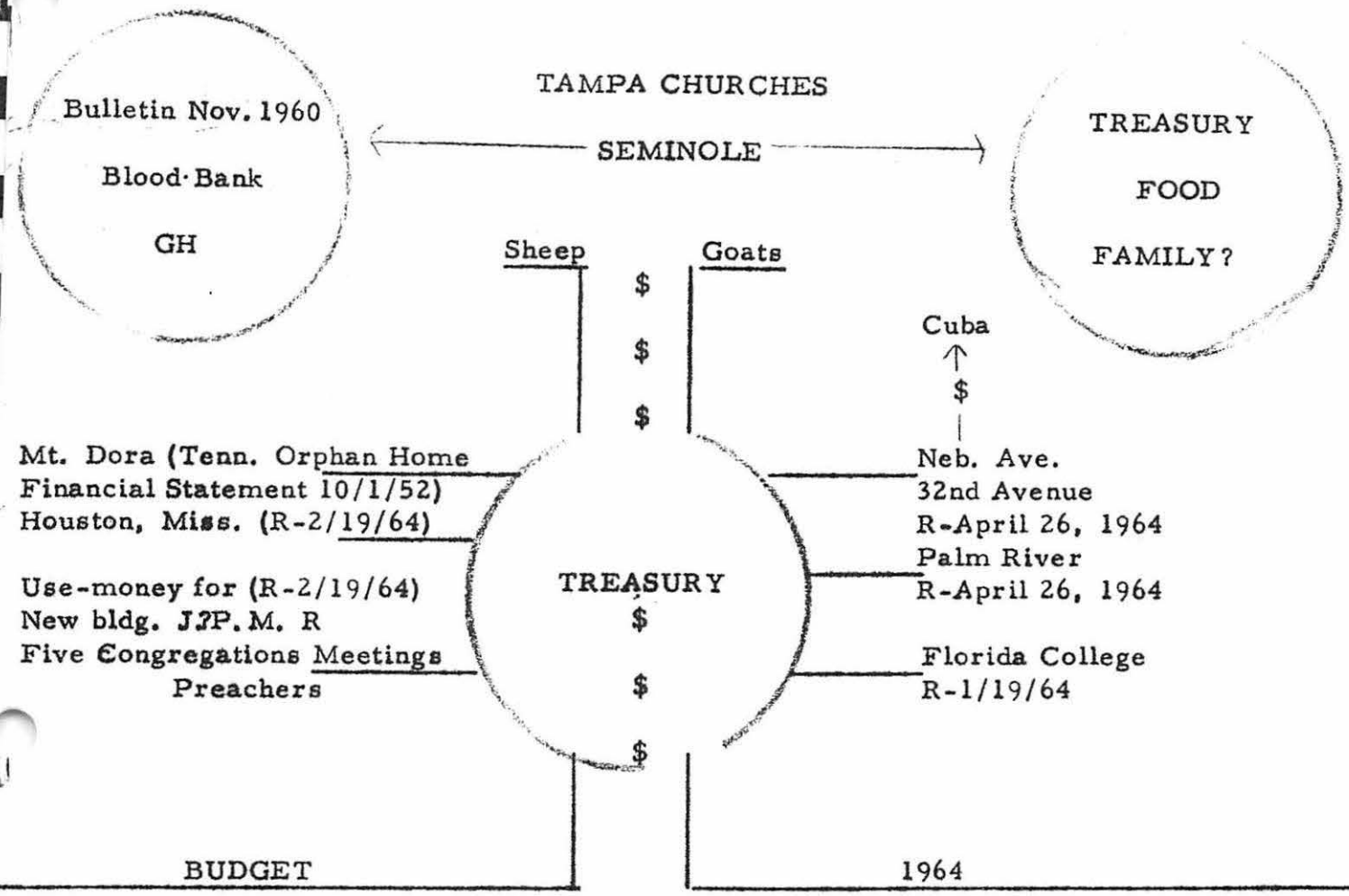
I do not know where your chart is, I want the one where you had about the treasury. The different treasuries-you know where that they had all this money in a different treasury. About making out a check to the Herald of Truth. All right.

No, that is not it. Just let it go. I know what I am referring to.

He said, "Well, they have two treasuries." Well, there is nothing wrong with having two treasuries. You have three here at Seminole.

Wallace's

llace's Chart
No. V



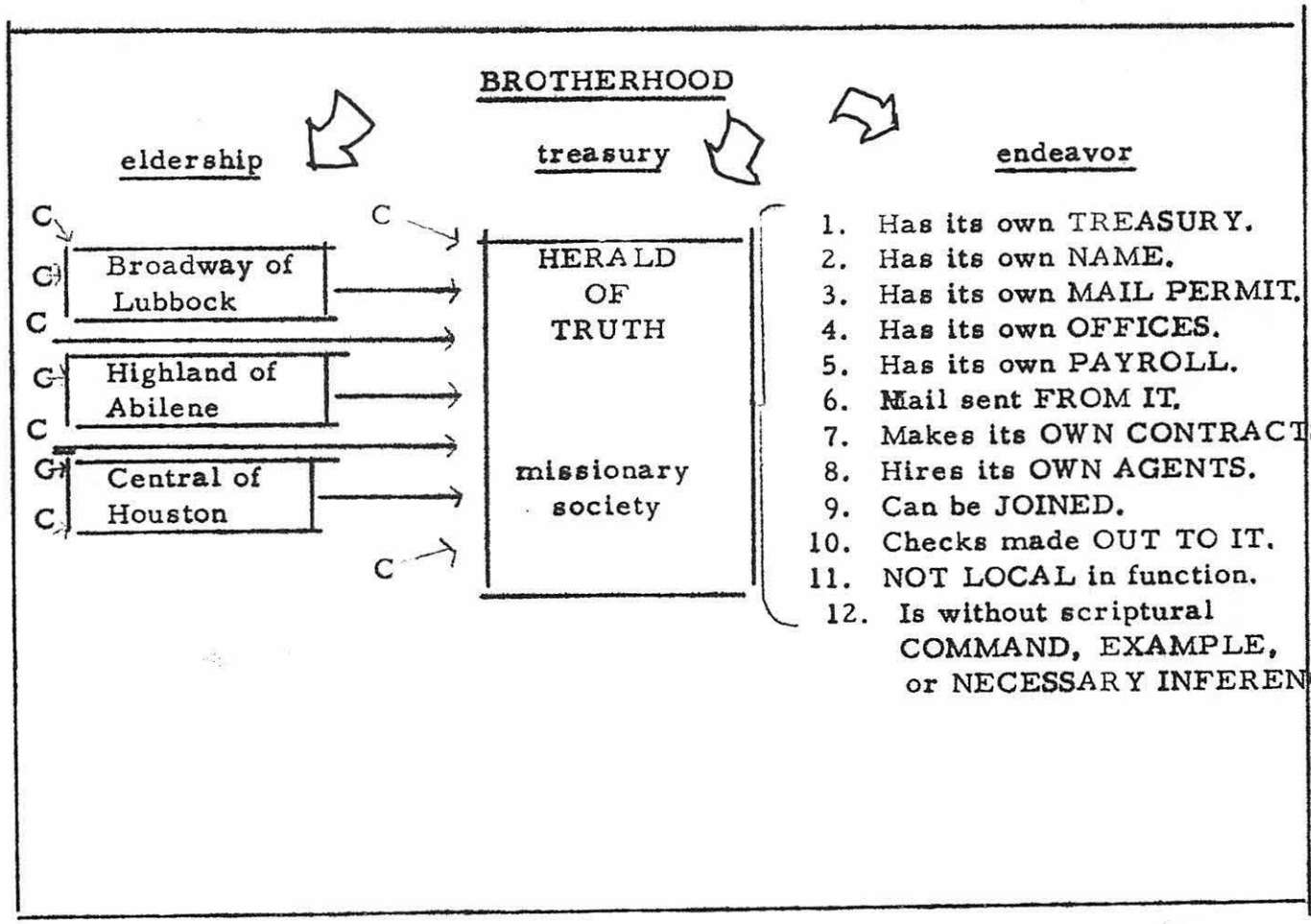
BUDGET		1964	
Savings & Loan	$139.00	Benevolent Work	$ 10.00
Brother Miller	112.00	Janitor	30.00
Brother Burgess	50.00	Electric	15.00
Meetings	25.50	Water	3.75
Insurance	17.50	Communion S.	.75
Bldg. Maintenance	15.00	B. Improvement F.	15.00
Office Sup. Postage	12.00	Paving	10.00
Literature & Tracts	11.00	Telephone	2.50
		Total each week	$512.50

"No flowers out of treasury--individually" -R-1/19/64
"Flori
"Florida College Lectures - invited - Schedule on bulletin board-ibid

WHY BENEVOLENCE IN BUDGET IF LAW IS INDIVIDUAL ONLY?

No wond No wonder you want to buy this. I am not going to sell it until this is over. Look here at the Seminole church. They have a treasury in which they put their dollars. They have a treasury in which they put their blood. They have a treasury in which they put their groceries. They have three greasuries. Why could Highland not have two? Nothing wrong with that. That is just a treasury for that work, like you might have a building fund. Is that not something to argue about?

iller's Chart
No. 32



In the first place he does not know what the Missionary Society is. What I am saying is, that every chart that he makes is a misrepresentation of the Highland church and the Missionary Society. He says, "For fifteen years I preached against institutionalism and did not know what I was talking about," and he still does not know--still does not know.

Now, he talked about "Florida College and Cope in the budget." Brother Cope said, "I think that a church has the right if it wants to, to help a boy go to shcool." That is all in the world we say at Freed-Hardeman College, If the church wants to help some young person get an education.

He said, "Well, we will get for you the serial number of the bonds," bought from over here at Henderson Blvd. Well, I would rather have the bonds. I am head of the financial department at Freed-Hardeman College, and we have never seen them, much less the serial numbers. If you have that many bonds for us, please get them around, we want them. Give me the bonds, I will check the serial numbers.

Then he said, "Well, Lakewire gave us some money." Now here is what you are arguing. He believes in putting the church in business. They borrowed money from the First Federal Savings and Loan. They borrowed money from the church. They have that church in business. If that church chagged them interest, then it is one for profit. If they did, 6 per cent interest on $15,000, is a donation of $75 a month. No wonder you wanted to buy this chart. It is not for sale yet. Come here tomorrow night, and I will give it to you.

He talked about, "the workshops." He did not say anything about Bible chairs, like the church has over here in Nacagdoches. Yater Tant runs a Bible chair over there in a college. I told you that they do everything we do.

Now here is a passage. I want that charg again where you have Romans 15 and so forth on it I want to show you something about these passages.

Brethren, I have shown you repeatedly that they take an example of Christian liberty and make it into a law. His argument was, "in the case of physical necessities, you have to sedd it to the elders." His practice is, they send it to the family. A family has been in the budget of this church, not even members of this church, but members of the Hyde Park church. You did not send it to the elders, did not even send it to the church. I think that is all right, and I am glad they helped that family. I think you ought to get your preaching in harmony with your practice. He admits that we did not have any trouble like this until they got these new revelations.

ller's Chart

NEW TESTAMENT TEACHING ON GIVING AND RECEIVING

TWO PRINCIPLES OR CONDITIONS

1. THE BRETHREN WHO RECEIVE THE ASSISTANCE MUST BE IN NEED AND THIS NOT OF THEIR OWN MAKING.
   ACTS 11:27-30 Rom. 15:25-29 II Cor. 8 & 9

2. THE BRETHREN WHO DO THE SENDING MUST SEND THE ASSISTANCE THAT THERE MAY BE EQUALITY II Cor. 8 & 9

THE SUPPORT OF THE HERALD OF TRUTH BY CHURCHES OF CHRIST VIOLATE BOTH REQUIREMENTS

Note the practice that we have here in Romans 15. He argued that, "the only design and purpose of this was to relieve physical necessities," but that is not what Paul said. Why what Paul said is different from what he said. He said, "it has been the good pleasure of Macedonia and Achaia to make a certain contribution to the poor among the saints that are in Jerusalem. Yea, it has been their good pleasure and their debtors they are, for it if the Gentiles are made partakers of their spiritual." They ministered spiritual. He said you could not do that as it has to be physical. Brother Miller, do not ever put that on another chart of these charts, that will ruin you. That is just not up

there for you. You look at that passage. That chart does not represent the New Testament. It misrepresents the New Testament.

Let me turn to II Corinthians. Here is a wonderful passage. This passage teaches the matter of equality. I Corinthians 16 saysthat we give as we are prospere prospered. That is measured by our prosperity. When we give there is the question of equality. He was not discussing the equality of churches, giving one to another, but to the ability of your giving to the cause of Christ. When you come here on Sunday morning, when you make your contribution, whether it be a dollar or a hundred dollars, if it is related to your propperity, there is equality. And to take a passage like this out of its setting to substantiate such a theory, that he claims is a new revelation! We did not know, we preached and we did not understand it, we worked together, we were all the same, until he got a new insight. That sounds like Mary Baker Eddie with a key to the scripture. Why, that passage no more teaches that you are to go around measuring each congregation, and if it does, why have you not got these over here equal? Why did you just send a bunch of songbooks out here? Why did you not go over there and build them a house like this if that is what you believe? That shows you that that is an argument of convenience and not conviction.

Look down in II Cor. 8:14, "But by equality your abundance being a supplyh at the present time for their want that their abundance also may become a supply for your want, that there may be equality." He is teaching the golden rule. And he actually quotes from Exodus 16:18 where they gathered every man according to his need. He just got enough for himself and that is what he means. And thus you give when you meet on the first day of the week. Each of you give, as you are able, as you have prospered, and that is equality. Such a doctrine as going around measuring all the churches trying to make them all equal in their contribution is as foreign to this as anything in the world. (191)

How much time do I have brethren?

Wallace's

...ce's Chart
No. V

Bulletin Nov. 1960
Blood Bank
GH

TAMPA CHURCHES

SEMINOLE

TREASURY
FOOD
FAMILY ?

Sheeps | Goats

$
$
$

Mt. Dora (Tenn. Orphan Home
Financial Statement 10/1/52)
Houston, Miss. (R-2/19/64

Use Money for (R-2/19/64)
New bldg. J.P.M. R
Five Congregations Meetings
Preachers

TREASURY

$
$
$

Neb. Ave.
32nd Avenue
R-April 26, 1964
Palm River
R-April 26, 1964

c Florida College
R-1/19/64

BUDGET		1964	
Savings & Loan	$139.00	Benevolent Work	$ 10.00
Brother Miller	112.00	Janitor	30.00
Brother Burgess	50.00	Electric	15.00
Meetings	25.50	Water	3.75
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		Total each week	$512.50

"NO flowers out of treasury--individually" -R-1/19/64
"Florida College Lectures - invited - Schedule on bulletingboard-ibid

(192)

WHY BENEVOLENCE IN BUDGET IF LAW IS INDIVIDUAL ONLY? (192)

I want to call your attention further to this chart. In 1946, these brethren led us astray. They conducted a meeting and all the churches co-operated. He says,now, "we are all wrong." We were all right until they got here. And, out of their treasuries,t they sent to Mt. Dora but said "we learned better." "We sent to Houston and we are sending preachers, five preachers to a congregations." There is your ministry in spiritual things. Are they under that congregation or are you putting the preacher over them? And out of their treasury they subsidized Florida College. You talk about the college in the budget, here it is. In the building and maintenance and advertisement and all that they print in their bulletins they advertise Florida College. Some of these young preachers greeted me last night and said, "Brother Wallace, you ought to apologize because we do not do that where we preach. We do not say Florida Christian College in the church house, and we will not put it in the bulletin." But they got it in the budget at Seminole. Take the money out of the treasury to print it. And right here at the bottom, you will find here in the Reminder on January 1, 1964, "No flowers in the budget--Florida College lectures invited, the schedules on the bulletin board," paid for with dollars out of the treasury, and that is the Seminole church.

Right here Florida College is being subsidized. Most all of these churches around here, today, are employing young preachers to help the college. I do not know whether to say Florida College or Florida Christian College because I have a charter here that says there is a new Florida Christian College in Lakeland. It is sinful to say Florida Christian College in Temple Terrace but it is scriptural in Lakeland. The charter was asked for in January 1965, and issued June 14, 1965, and those who asked for it were James R. Cope, Lee Boswell, W. O. Ward and Bill Hammontree. Incorporated Florida Christian College--Florida Christian College--Christian College. Whether it is Florida Christian or which ever it is in the budget. That is what you have. (193)

Brother Miller, let me say this in conclusion. Brother Miller is an able man, he makes as good a defense, maybe better than most of them. He is a find fellow. He once was so useful in the church and could be today if he would but return to the old paths. Thank about the homes that have been broken. Think about the families that are divided. Think about Christian people who will not work together and worship together. Once we stood as Florida Avenue stands now. But brother Miller says, "yes, we used to be that way but we changed." There is the problem, and I regret it. And I ask you to pray God for him. It is not a laughing matter. Good men, if they would return to the old paths. If they would come back and say we will work and worship as we did. When the pioneers, the old preachers, built orphans homes and schools they fought all these organizations in the Christian Church. And when they opposed these things, they conducted such meetings as you conducted, as N. B. Hardeman conducted in Nashville, Tennessee, and as Jampe P. Miller conducted in his debate in Kentucky. As Foy E. Wallace conducted down in Houston, Texas. Is it not strange that two or three men [illegible]wise and all the great preachers did not understand the institutionalism of the Christian Church. His whole argument is made upon a misrepresentation of the functions of the Christian Church. They do not understand them. They admit they preached, "for fifteen years", and they did not know what they were talking about. It is evident they do not now. They misuse examples of liberty and are destroying the church. This doctrine has in it the seeds of Catholicism. They do not believe in the all sufficiency of the church but the all supremacy of the preacher. They by-pass the church and exalt the preacher, even if he has not shaved. I did not mean anything unkind [illegible] by bypass just meant to emphasize it. You go out here, as a young man, to work and they say by-pass the saints of God, and the elders of the church, and the

brethren, send it to young preachers." That grieves my heart. I beg ~~you~~ you, tonight, when you go to your homes to think about this and go to these men and say, brethren return like you were. Let us get these churches together. Is my time out? I am sorry if I talked a minute longer. May the good Lord bless you real good and I bid you a pleasant good night.

Fourth Night - First Speech

James P. Miller

Thank you brother Patton, worthy opponent, gentlemen, moderaters, ladies and gentlemen, let me say again tonight that I'm happy to come in defense of what I believe to be the truth of God and talk to you again about the proposition under discussion tonight. It's this, that such arrangements and cooperative efforts on the part of churches of Christ. Now let me emphasize that with all the power in my being. We're not talking about an arrangement of any local church of Christ on earth. We're talking tonight about the cooperative arrangements and cooperative effort on the part of churches of Christ; and that of course, immediately activates the church universal, a thing unknown and unheard in the word of God. There's not a line in God's word that gives the church universal any right to act. There's only one officer of the universal church and that's Jesus Christ the son of God, he's in heaven and all that he's left us is his word, to be activated by local congregations. So in the very beginning now, our proposition deals with what churches of Christ can do. Then, of course, we're talking about the kind of cooperative effort, the kind of arrangement where churches join together in the preaching of the gospel of Jesus Christ. Now let me just go into the work and answer some of the things that was said in my - by my opponent in his last speech last night. You know I told you in the very beginning that if I were to affirm this proposition fifteen years ago that these things without scriptural authority, all in the world that I would do and all in the world that brother Wallace would do would just be to say they're not in the word of God and sit down. And that's all we'd have to do and you know, brother Wallace, let me tell you something, oh, I hope you hang your head in shame. A little girl about thirteen years old came up to me last night, and she said, brother Miller, she said, I've been keeping the scriptures on both sides of my note book, and she said brother Wallace didn't have a single scripture, didn't introduce a single scripture in two speeches last night. Oh, let me tell you something. I'm affirming a negative, ladies and gentlemen. Let me explain that to you. In order to have an affirmative and negative preposition, I'm affirming a negative that they're without scriptural authority. It's my opponent's job to establish the scriptural authority, and he came and spoke for a solid hour and didn't introduce a

single passage out of the word of God. Let me tell you something, G. K., we'll stand side by side in judgment one of these days, and I never thought that I'd ever live to hear a Wallace that could make two speeches in a debate and not have a single scripture out of God's word, not one. And when you think about that tonight, ladies and gentlemen, that's just almost overwhelming. If you want to cry, it's enough to cry. If you want to laugh, it's enough to laugh almost at the opposition because there is no scripture in the word of God. I told you all I would have to do is just stand here and say it's not in the word of God, and sit down, it's without scriptural authority. And I believe that all can understand it then. All right, now you'll remember about argument number 1. You'll remember that we said when they started the Missionary Society they opened the flood gates to every kind of innovation and digression, and that they did exactly the same thing with the Herald of Truth. And here's the reason why. Neither one of these things has any Bible authority in the word of God and when you establish a national policy that it's no longer necessary to have scriptural authority, you open the flood gates for every kind of innovation and digression. I hold in my hand tonight a book published by brother Tom O'Neal and brother Belue where they have photostated the copies of every kind of innovation that is known almost upon the earth today to the Christian Church with its counter part in the church of Christ. Benevolent institutions, church camps, workshops, church supported hospitals, youth rallies, banquets, educational buildings, educational directors, Easter, ball teams, Christmas, Boy Scouts, anti, callin us anti exactly as the Christian church did a few years ago. Fellowship halls, kitchens, titles, and yet, brother Wallace, the position in which you're in tonight won't let you oppose anything but your brethren that want to stand for the truth. I never thought I'd live to hear you come up here and say, oh well, a song leader is just a Minister of Musi Well that's the language of Ashdod, the very least it could be. If we were to grant that that was true, you're speaking Nehemiah's language of Ashdod. You have a Minister of Music and a Minister of Education and a Minister of Youth Activity and a Minister of - a Superintendent of Sunday School, and you create office after office unknown to the word of God and then say well, you've got the same thing, you just call them something else. Why it would be the language of Ashdod at the very least possible excuse. You know when

you think about it, ladies and gentlemen, they've introduced all of these tonight. Now he said, Seminole in the past practiced some of these things. Well, we don't deny that. The church at Corinth made some mistakes. But you'll remember that Paul when he wrote in the second letter, the 7th chapter, when they had repented and done what they could to make it right, he said, oh, what a clearing of yourselves. MEX So it's not a question of whether this church has practiced things which were wrong in the past, we freely admit that, but I'll tell you, old buddy, we've got the scripture for what we do. And when you come along and make two thirty minute speeches and don't introduce a single passage of scripture, not one line, out of the word of God, I would have rather changed a thousand times and be right tonight than to be found where I couldn't introduce one single passage from God Almighty's word. But now you let me talk to you just a minute. You know he talks about, oh, how we used to stand together, how we used to work together, to hear him tell it mix almost for centuries we've been side by side. Bobbie, here goes your last sheet, I'm going to make me a chart right here tonight. This is the last one you're going to have to give up. Why you talk about long these old paths last, mmmmm how long we've been walking in these old paths, let me show you something, buddy. I'm not much of a chart maker, but let me show you something. In 1951, the Herald of Truth began. We haven't been walking down that old path too long old friend, you didn't start it until just fourteen years ago. Mm You never did walk down it with me. You never have read a word where I've xxxxx ever written and said it was all right. But oh, to hear you tell it, you'd think we've just been walking down these old paths from the days of the Apostles Let me tell you something now, this old path runs out, you can't even find it, the weeds and bushes, in xx just fourteen years, and you haven't even got as much as a foot path, you haven't even got as much a xxxxx path that a redbone hound could find his way on because there's not a thing in God's word that even looks like it, and yet to hear you tell it, we've been walking down it all these years together. When the trouble start, brother Wallace? Did we have any trouble over the Herald of Truth before it started? Or did the trouble start after it was started? Who caused the trouble, xxxxx the man who xxxxxxxxx started it or the man who opposed it? What do you tell the digressives when you preach to them? Who caused the trouble over the Missionary Society, the man who xxxxxx started it or the man who said he didn't believe it was in the word of God?

Who caused the trouble over the instrument of music, the man that put it in or the man who said let's just sing like the word of God. No we haven't been going down that path so long, as a matter of fact some of us never have been on that path. There's no use to come up here and say, oh, we've been walking down this road together. This church as far as I know never did give a nickle to it and if we did, we're sorry and apologize and ask for forgiveness. I don't think we ever did walk down that path, not far as I know. All right now, look here, oh, he said, we've been walking down this path ( ) well, let's just put another little path up here. In 1908 or 09, ~~XXX~~ I'll give him credit for either one, they started the first benevolent society, the first orphans home started, right here in 1908. Oh, we've been walking together all these years. Well you know that's not so long, that's 1850 years too late to be in the New Testament. That lacks 185(years too late to be in the New Testament, it lacks nearly six thousand years being too l to be in the mind of God, so when you hear people talk about, oh, we've been doing these things all these years and we've been walking along together, no, we haven't been walking long enough for this thing to even get full grown and it took these modern promoters to even get these things off the ground, and there wasn't enough orphans homes in the brothe hood, and they didn't ask for enough money that it even became an issue, and you promotional boys ~~xxx~~ began to dream these big dreams and plan these big schemes and begar to use the language of Ashdod and say that doctor so and so is going to go over to so an so and hold a campaign for Christ. Let me tell you something, when a physician calls himself doctor, that's his occupation. When a gospel preacher calls himself doctor, the his rank. Jesus said, it shall not be so with you, he that be the greatest ~~xxxxx~~ among you, let him be your servant. So we haven't been on this old path so long together. This is every bit new, you're dividing the church over ~~something~~ something that didn't start until 1908 as far as the institution was ~~xxxxxxxx~~ concerned, that didn't start until 1951 as far as history is concerned. Then he talked about who's changed and made changes, why ~~xxxx~~ brother Wallace has changed on everything germane ~~xxx~~ to this debate. Why you'll remember that in the Firm Foundation on December 13, 1949, he said there is a parallel between the orphans home which is under a board of trustees other than the elders of the church to do the work of the church and the United Christian

Missionary Society. Which one were you talking about, brother Wallace? Will you tell us if I leave the card right out here which ones were like the United Christian Missionary Society? You said some were like it. Do you want to tell us which ones you had in mind or are you going to tell us we don't understand about it and it's all ridiculous and just let it go at that? Which way do you want to go on it? There's no use to read what Jim Cope said about it. I want to know what G. K. Wallace says about it. Which ones were parallel to the Missionary Society then and if they were parallel to the Missionary Society then, why aren't they parallel to it now? That's the question. All right, now he changed on the Missionary Society. That don't prove a thing in the world. I'm ashamed to introduce it, but if he's going to speak another hour and not have a verse of scripture, not one, why I'll just meet him on his own ground. All right now listen, in the Firm Foundation on January 24, 1950, he said, it is a fact generally known that I'm not in favor of supporting a college out of the church treasury. It is my opinion that the work of a church should be done by the church and if the church work is done, it is not the work of a church then the church should stay out of it. Now that's what you said on the college question. Have you changed on that? Do you think these people are complete ignoramuses? Do you believe these people have got little enough sense that I can read that and you come up here and play like it's the same position? What if Jim Cope has changed? What if Homer Hailey has changed? You do us too much credit, old friend. From the tip of Norway to the very end of South Africa where five sound missionaries work today upon the continents of the earth and islands of the sea, there are hundreds of congregations standing for the truth and he said it's every bit my fault and Homer Hailey's and Jim Cope's, and Tom Butler's so mad that you left him but that he's going to whip you when this is over. Boy, we're stretching ourselves. Five men today working in South Africa but believing in the all sufficiency of the church, just something we started. You're going to have to beat that. You're going to have to do better than that. Do you believe a man of the caliber of C. L. Overturf who led this prayer would believe anything that Jim Cope or Homer Hailey or James P. Miller said if we couldn't find it in the word of God. What do you say? Do you believe a man like Marshall Patton

and H. E. Phillips here would just follow us because we say it. Where do you stand on the college question now, brother Wallace? These Florida brethren do not believe in putting the college in the budget, and God bless you brethren. You stand there, we'll get you all the way home one of these days. We're not so far apart. You don't want anything to do with these banquet halls, there are just a few of the Liberal churches in Florida that are leading the movement in this. They had a church of Christ track meet down in Miami, Central and Hialeah. Churches like that are leading the way. But you get out here in these old orange groves and on the side roads and in these little towns, these brethren don't believe in supporting the college. Oh, you've got San Jose in Jacksonville and that will do anything and Riverside that will hold big youth rallies, it's all documented in here. Do you want to give brother O'Neal fifty cents? Where do you stand tonight on the college question? You see, Kenneth, you've got things in a mess and I hope by now you really realize what a fix you've got it in. All right now, let me go ahead. He's even changed on how he proves whether a thing is right or not. He's not only changed on the orphans home question and on the college question, but he's changed on how he proves it and then that's everything that's germane to this debate. I'm reading now from the Gospel Guardian of May 24th, 1951, on the front page he said, a great deal's been written these days about the orphans home, how they should operate, the appeal has largely been to tradition . Catholic priests say that tradition is equal in authority to the word of God. Why many of my brethren are today are much like the Catholic priests. The priest tries to prove his point by tradition and without reference to the word of God. It sounds like you've joined him boy. If you haven't joined him, you've changed to everything that's germane under this whole proposition. All right now quickly, let's get down to the work. He says that on my chart where I gave two conditions that's necessary to giving and receiving. I want to call your attention to them now. He said, this hasn't got a thing to do with it, it's just ridiculous. Oh, there's something ridiculous all right. But it's not this chart. Bless your heart, there are two conditions or requirements that always has to be present always has to be met, before one group of brethren can send to another, and that is that the brethren who receive assistance, they must be in need and this not of

their own making. And then he comes up to Romans 15 and says, well that says that if you've been partakers of their spiritual things, well then, you ought to share with them your physical things, and he said, don't use that, don't ever use that. Why I believe they can send a preacher. Acts 15. You little girl, write it down on my side of the notebook, will you. I believe that they can send to a preacher. Philippians 4:15 and 16. I believe that one congregation can send to another that's in need. Acts 11, II Corinthians 8, II Corinthians 9. Now have you got any scripture to offer or are you going to get up here and read where somebody said something away back yonder when they made a mistake. Now look at the second reason. He said the brethren who do the sending, who send the assistance , where that there may be equality. In other words, the brethren can do the sending must send it that there may be equality. Oh, did you hear what he said about that last night? I tell you, G. K., I don't believe you want that to go in the book. Surely you don't. He said that equality is between the ones who do the taking it out. You know he couldn't find, he could find the church in everything the first two night, and now he can't find the church at all. It's all individual now. Well now, let's just read it and see, not only do you go against the scholarship of the world. I could bring every scholar on the face of the earth here, but I don't have to do that, I've got Paul, and I've got my own good voice so we'll just read it now. Paul said in the second chapter, II Corinthians 8, beginning with verse 13, But I mean not that others should be eased and ye burdened, but by an equality, that now at this time your abundance, now that's Corinth, may be a supply to their, the poor saints at Jerusalem's, wants. That their abundance may also be a supply for your want, that there may be equality. Now here's the thing. Just look now. He said by equality I mean not at this time that your abundance may be a supply for their want. Your abundance for their want, but that their abundance also may be a supply for your want that there may be equality. Now you come on back and say that's just the fellow that's taking it up. One fellow's a millionaire, he gives a half a million, well, I'm sitting there with just thirty-five cents in my pocket and I give a quarter, and we still haven't got any equality. Now you talk about having to measure all of this thing, the Bible says you can't measure these individuals Let each man give as he's purposed in his heart, but you can measure a congregation when it has people in it who are in need. That's why you couldn't give a nickle to you boys in

Highland to save your life, you've got a budget ~~myself~~ of your own, between a quarter and a half a million dollars, you're not in need. Suppose you don't do much paying for the Herald of Truth, but you've got it going in every direction underneath the shinning sun of heaven, going here and going there, and coming here and coming there, and the dollars meeting each other going and coming. One dollar say to the other dollar, you're on your way to Breadway today? Yeah, well I met you didn't I going on your way back up to Houston there, yeah, but I'm going the other way today, we're swapping out. Highland's not in need. The only thing Highland needs to do is come back to the word of God and take its stand on it and say ~~here~~ here it is. Here's the verse that proves it. That's what Highland needs to do. God bless your heart, the very minute you come back and the very minute you give these things up, we'd have unity, and there wouldn't be anything to fight over. Paul said in I Corinthians 4 and 6, who makes you to differ from another. Why of course, they had spiritual blessings received, and they sent physical blessings back because the Jews had given them the gospel, the Gentiles sent back that there may be equality. Then he wanted to know why we didn't build Charles Bland ~~exquisite~~ as good a house as we've got here. We didn't build him anything. We sent the money to him just like Paul said in Philippians 4:15 and 16. Then he said, but oh, he said, if you send it like that, you're going to make an apostle out of him. Boy I'm telling you something right now. That takes the cake. When you follow an apostolic example, you become an apostle. Well if that's so, G. K., you're the wrong kind because the church in Revelation 2 ~~2~~ ~~practiced~~ at Ephesus tried them that were apostles and said they were apostles and were not, and you know what it proved? Did you know the Lord took care of that. Look at the 4th chapter of Philippians with me a minute. Talk about if a man follows an example of an apostle he becomes an apostle. Make an apostle out of these little boys all over the country. I'm ~~gon~~ going to tell you little boys what you'd better do, you'd better follow the example of the apostles. If you never do anything else in your life, you'd better follow just exactly the example and the patter set for you by the apostles because in so doing, you'll be on safe ground. You look at Philippians 4 and verse 9, the Lord put it there, maybe just for this debate, I don't know. Paul said in these things which you have both learned and received and heard and seen in me, do that you'll all be apostles.

Is that the way it reads? Is that the way it reads? Oh, let me tell you something. He said, the things which ye have learned and have received and have heard and have seen, in me do and the God of peace shall be with you. Then he said, oh, well, now you send this money to this little boy over here and you make him an apostle. No you just get the money where you want it to go, that's all. The church can still hire him, the church can still fire him, the brethren can still tell him when to preach. They can't tell him what, that's something else you boys need to learn down at Highland. Paul said to Timothy, I charge you before ~~thexLxxxd~~ God and the Lord Jesus Christ who will judge the quick and the dead ~~and~~ at his coming in his kingdom, preach the word. There's not anybody that can tell a preacher what to preach. Now you can tell him whether to preach or not but you can't do that because your preachers on the Herald of Truth were there before you ever got the program. You didn't hire them, it started out of the church, it didn't start in the church. Because the Lord wanted to send the money directly to the fellow who's going to get it, and you say that makes him an apostle. I'll tell you what, if I were you, if I was as confused as you are and the shape you're in, ~~XX~~ I'd just come up here and say, brethren, I've made a mess of this whole thing, and I want to stand up and admit it. Paul said, what you've seen and heard in me, do. Wallace said, that'll make you an apostle. No the Lord always works to the shortest point. He never takes rounds. You remember when the ( ) G. K.? We used to take rounds, remember? No the Lord never takes rounders. If ~~When~~ he wants the money to go to the preacher, he said send it to the preacher. If there's a girl in the congregation who needs some dental work, fill her teeth. There's no use to start a dental college. If there's somebody ~~k~~ in the congregation that needs a hospital bill paid, pay it. There's no use to start all the brethren going to medical school. What ~~about~~ about these hospitals you've got in operation all over the country? ~~XXXXXXXX~~ ~~XXXXXXXXXXXX~~ What about that? All right, now he said, you have to measure them. Well, we can measure Highland, all right. We can tell that Highland is not in need. No difficulty about that. Then he said, oh, you announce about Florida Christian, Florida College in the Reminder. Well you know we don't mail that ~~XXXX~~ Reminder out but just a few copies that some individuals may mail, we haven't even got a mailing post permit. You call it a medler, I think you're medling with it, if you want to know the truth. We announced this

debate in the Reminder. Does that mean we endorse Kenneth Franklin and Florida Avenue church, are we advertising them? We do that for the benefit of our own members. Then he said, oh, he said, you've got a kitchen. Why he knew that wasn't so. He just must have been desperate. We've got a sink back here where Gus, the janitor, sometimes rinses out the baptismal clothes. We've got a place where we wash out the mop. Would that be mop stew? We haven't got any dishes, we don't have any stove, we don't have any refrigerater, haven't got any bathtub. No you missed it on the bathtub and I missed it on those bonds. It was David Lipscomb that bought those bonds. So you go back and tell your brethren at Freed-Hardeman that there's no money coming, Lipscomb's the one that bought them. So we're even on that, you missed it on the bathtub, and I missed it on the bonds. All right now, he said, oh but he said, when you give this money if anybody loses the autonomy, it's the church that receives it. Then he likens that to the Federal Government. Boy you ought to tell that to Johnson. Man alive, let me tell you something, you've found out something nobody ever knew before, that the fellow who gets the money loses his autonomy. I'm willing to lose a little bit of mine to anybody who wants to try it along that line. Why bless your heart, these states pour into the Federal Government dollar after dollar after dollar after dollar, and the Federal Government gets the money just exactly as you say it exercises jurisdiction over the states. States rights are almost a thing of the past and congregational right is going to be a thing of the past unless you brethren stand up for what you know is right and take the sword in your hand and tell this centralized cooperation and these mighty movements among us and these human institutions that are going to bow the neck of the church of the living God bought by the blood of the son of God till it drains every drop of blood and makes us exactly like the Christian Church. Don't you come around and whine about the government to me then go along with these boys on this centralization authority which is exactly parallel to that we have in our government now. All right now, quick, let me hurry on. Why you talk about things of this kind and how it's done. Let me show you now tonight just exact what is wrong with all these things. On chart number 13, I want to draw for you a parall between the Missionary Society and centralized cooperation. I want to show you tonight exactly why they stand or fall together. In the very beginning of the chart here, you see how the church can act and it acted in the days of the New Testament.

Here you have members acting. They went everywhere preaching the word. In the 8th chapter of Acts verses 1 through 4. In II Timothy 2:2, Paul said, the things you have heard of me among many witnesses, the same commit unto faithful men who shall be able to preach mm to others also. Then you have thmm the entire congregation acting. They sent directly to the preacher. You know how they did it any other way? Don't you worry about making him an apostle, just find where they ever did it any other way. What you need to do. Then, of course, they sent directly to the brethren in need. But look at his system here tonight, ladies and gentlemen. His system tonight calls for the church to make contributions into the Missionary Society. Up here is the parallel and then send it the preachers to the lost. Now it's exactly the same thing with your benevolent society. You could put the Herald of Truth in here and you'd have exactly the same thing. You have many churches mmmtx contributing to one church. Why I know the Highland Church is not a Missionary Society. It's just a one congregation that's organized and doing the work of a Missionary Society. Now you say and keep saying that I don't understand it. Well suppose you change it from United Christian Missionary Society with all of these different functions today and just make it the American Christian Missionary Society like it was started. Why don't you see here, ladies and gentlemen, many churches contributed to the one form of the Missionary Society and they in turn preached to the world. That's exactly what's done with the Herald of Truth. Many churches contribute to the one church, that's the Highland church, and they in turn preach to the lost. While under the New Testament mmmmd members acted and churches acted and they acted directly in their action. In exactly the same way members acted and the brethren acted in benevolence and the mmmtrihmmd contribution was made directly to the program while here you have many churches giving to the human institution and it in turn doing the work of the church. All right now quickly in the very last minute. Let me show you tonight why the church of - why the Missionary Society and why the church of Jesus Christ cannot operate in that way. You'll remember that mm we pointed out on this chart the similarity between the Missionary Society ( )

the similarity between the Missionary Society as it is established at Highland and the difference in a local church function and arrangement. And then again, you'll remember

that we showed that if the Highland church had every qualification for the full and free exercise of what is called a Missionary Society. And today with the Broadway church at Lubbock, Texas, ( ) for example, then the Highland church at Abilene, and the Central church in Houston, they are sending the money here and there and yonder, the money meets itself going and coming, you can't tell when the dollar leaves which way it's going. The congregations are making contributions to each other and as a result of that one is receiving, one is giving, one is giving, and one is receiving. It's just like a whole bunch of women when they go out and eat lunch together. Have you ever seen a bunch of women try to decide who owes what on the bill after about six of them have eaten lunch together. Right here's you a penny, no honey you take it back, no honey now here's you a dime, now I owe you another dime, well I can't see that, and they don't know themselves which way their money is going. They have every type and every kind of effort in which they have no direction. Now you listen very kindly to what my opponent has to say. We're so many happy tonight that the building is cool and that you're more comfortable.

Fourth Night - First Speech

G. K. Wallace

Brother Miller, moderators, brethren and friends. I appear before you to make a response to the speech that you have heard. I want to say this that I regard brother Miller as a very able polemic. I think you have heard as good a speech as could have been made in defense of what he believes and I doubt if anybody could do any better. So when you heard it, you have heard about the best that could be produced.

His first argument was the assumption that the, "Herald of Truth," that type of coOoperation, "Opened the flood gates." He put some dates up there, 1950, I believe it was. Brother Miller, the Seminole church started that, that very co-operation in 1946. If the flood gates were opened, they were opened by the Seminole Avanue Church in the E. R. Harper meeting. That is when the "flood gates were opened", and you opened them. Now, that does not mean that you brethren endorse a lot of the things that he talked about and he knows that, He knows that and that is making an assumption.

This type of co-operation was practiced by brother Miller, himself in 1950, I believe was the date of his debate with Riley in Mayfield, Kentucky. But in 1946, he opened the flood gates by writing and begging the churches to put the "orphans home in the Budget.

Wallace's
Wallace's Chart
No. VI, Part II

JAMES P. MILLER

"Many congregations have no benevolent program of any kind in the very territory that the Potter Home has to depend upon for its support. Would there ever be a better time than now to decide to make a regular contribution to this great work?... When the Budget is set for the new year make a place in your heart."
(James P. Miller, Christian Leader, p. 2, December 31, 1946)

"No one is opposed to an Orphan Home. Every one of these can be supported by individual contributions just as Florida Christian College is supported." (James P. Miller 1962)

Northside Church of Christ, Mayfield, Kentucky, sponsored Miller (Riley) Debate-Graves County churches paid Miller through Northside Church of Christ 1950

JAMES P. MILLER COMMENDS HOMES AND CO-OPERATION IN 1946 & 1950

JAMES P. MILLER OONDEMNS HOMES AND CO-OPERATION IN 1965

That was his very plea and if the flood gates were opened, brother Miller, you opened them.

If the flood gates were opened by this type of co-operation, it was opened by brother Homer Hailey when he was minister of the Highland church because that was the type of co-operation they set up to support this Indian preacher and asked all the congregations to send money to it.

Wallace's Chart
No. VII

HOMER HAILEY

"The Highland congregation is now assisting Brother White as his overseer---solicit---aid of any and all congregations." (21 congregations reported sending to Highland)-HOMER HAILEY-(Bible Banner. Vol. 3, No. 8, 1941)

"---Work being done by the churches in and about Wichita in the Maude Cappenter Children's Home---thirty-four children find more than an orphanage; THEY FIND A CHRISTIAN HOME."

"G. K. Wallace, assisted by the elders of the Riverside Congregation as helpers, is working day and night as superintendent of the home to keep it operating. ---He will not cry to you about it; but I am going to cry for him--cry to your very heart to help him bear the load."

"You may reason: I had nothing to do with the creation of the home, it is not my problem. But it is our problem. Every Christian is obligated to do his part in good work. "And let our people also learn to maintain good works for necessary uses, that they be not unfruitful" was Paul's admonition to Titus (3:14). Reclaiming children and the souls of adults is the job for us all. Each is his brother's keeper. Or, you may say, why do not the Kansas churches do it? The churches in Kansas, in the main, have been under the influence of Sommer's teaching for generations, opposing the doing of work of this nature. The best way to convert these congregations to do good is by showing them the way; give them an example of what should be done. The churches in Kansas have come a long way during the past twenty years; and they will continue to make progress during the next twenty; but the need for help is now---How many congregations are wasting enough money on useless weekly bulletins, Sunday bouquets of flowers and other needless expenditures to make worthwhile contributions to the needs of these children? (Firm Foundation, Vol. 66', No. 43, pages 3 and 4, Oct. 25, 1949)

HOMER HAILEY COMMENDS CO-OPERATION AND HOMES IN 1941 AND 1949.

HOMER HAILEY CONDEMNS CO-OPERATION AND HOMES IN 1965.

I documented these last night and named many of the congregations that supported it.

If this type of co-operation is opening the flood gates, it was opened by men like N. B. Hardeman in the meeting back in 1934 in Nashville, Tennessee, If this is opening the flood goates, this type of co-operation, Nebraska Avenue

set the pattern, because Nebraska Avenue for a long time sponsored the work in Cuba, and up to just a few ~~months~~ years ago the Seminole Church sent regularly to the Nebraska Avenue Church and the Nebraska Avenue Church sent the money to Cuba. That is what we have in the Herald of Truth.

Why he said, "Brother Wallace, you did not produce any scripture." I did not know you had to cite scripture for preaching the gospel, and I thought brother Miller knew that. Young people, the great commission is my authority to preach the gospel. There is not anything at the Highland Church but a church preaching the gospel of Christ on the radio and on T. V. That is what is involved- a matter of preaching the gospel.

He said, "Well, we did it and we are sorry for it," but you opened the flood gates.

Then he said, "We do not have a kitchen back here." Well, you have some sinks and you have a place to clean up things, and do things. You go back there and look at it, and see what you think it is, you can call it what you want to. But when you look at it, ask yourself where any New Testament church had any arrangement like that? Where Paul ever fixed one, or Peter ever prepared one? Where is a New Tesrament passage that authorizes it and an example for it? That is the point that is involved.

Then he keeps worrying about, "the college question," which is notaa part of this question. He quotes from me in the Firm Foundation. Brother Miller, I have never gone out and asked congregations to put the college in the budget. I know that there are congregations that send to Freed-Hardeman College for foreign students. They send to the student, the money is held for the student, to help him go to school and it is for that special purpose and helfi for it. Just exactly like Florida Christian College ~~and~~ has done from time to time. (211)

(211) Well, the next thing he mentioned is about brother, "Tom O'Neal's book."

I looked it over. I wish you would get it and look at it. And, some things about it makes me wonder what brother O'Neal had really been thinking about, because of the fact that he did not put Seminole Avenue Church right along beside it, and what Seminole is doing. And I noticed some of them are Christian Churches, and some of the other churches are those Ketcherside churches, who used to have the position that brother Miller has, and completely quit it and took up with something else. But, why did he not put these things here in that, too?

Out of the treasury the Seminole church uses money to sponsor church picnics ~~they~~ put that in. In the Seminole Church of Christ bulletin, September 30, 1960, this statement is found, "over one hundred gathered in Lowery Park for a wonderful time. We want our teachers to know that we appreciate all that they do to make the church the pillar and ground of the truth. Hush, hushpuppies, hush your mouth, that is sort of a way to describe the wonderful time and food at the fish fry of the teachers night, Saturday, October 3rd. That is the Seminole Avenue Church. Put that in your bulletin.

Out of the treasury, they take money ~~to spend~~ to advertise weddings. They take sanctified dollars for secular purpose. On November 2, 1963, they were advertising a shower and this was published with their church money-wherever they mailed it or carried it and ~~give~~ gave it to you, they paid for the publication out of their treasury.

And then he worries a great deal about the statement I made about "Florida Christian College Lectures." And he said, "Well, because we announced the debate that does not mean we approve Kenneth Franklin." Does that mean you disapprove Florida College or do you approve it? Tell us which you do?

Now, out of the budget of the Seminole church they make contributions directly to other congregations in spite of the fact that he affirms it has to be done to the preacher. In the Reminder, January 10, 1964, brother Miller said,

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"That the church here will provide four more congregations with meetings the coming year." They are doing this through the church.

The Seminole Avenue church out of its treasury makes direct contributions to the church in Houston, Mississippi. "It will be noted," brother Miller says, "that by helping brother Bland, we have made it possible for the church there to use $186.58 last month for other purposes. This will make it possible for them to go ahead with their plans for a new building. They would not have been able to do this without our support."

The Seminole Avenue congregation made contributions directly to the Tennessee Orphans Home. On October 1, 1952, brother L. C. Gilemer, treasurer, reported $38.17 had been sent to the Tennessee Orphans Home. Several years ago this congregation took a lady, a Mary Baucom, and her children and put them in the orphans home at Mt. Dora.

The Seminole Avenue church practices the doctrine of eating in the church while they condemn others for eating in the church. In advertising their vacation Bible school, brother Miller said, "Since some of the children are small, however, and will have to stay two hours, we will need to have something by way of refreshment. This will be kept at a minimum but will call for several helpers." You can sin a little, just do not sin much.

The Seminole church along with brother Miller teaches that benevolence is the work of the individual but, he says the church here carries on a program of benevolence for the needy brethren all of the time.

The Seminole church believes in putting the church in business. "Tribute should be paid, however, to the Lakewire congregation that loaned the church $15,000 when we needed it badly."--The Reminder, January 5, 1964. He believes in putting the church in business.

The Seminole church planned a picnic for an ungodly children's home. The

Seminole bulletin, the Reminder, says, "By the time this is read, the picnic for the childran at the home will be history. Sister Buddy Myers, together with Buddy and a host of others shared in the working of the fun. Brother and Sister Garrett were among those present. It was Lois's birthday. We are thankful for the families like Buddy and Lorraine and their children." Here we see him taking money from the treasury to advertise a picnic and to have one for an ungodly children's home.

The Seminole church believes in sending directly to other congregations not just to the preacher. As announced, "seventy-five copies of the song books we are using has been sent to brother Bland and the church. "And the church." Now, this is brother Miller talking. This is what he said. In the Reminder, April 26, 1964, they were "sent to the church" in Houston, Mississippi. "One hundred also has been given to the church at Palm River and the rest will be offered to the brethren at 32nd Avenue."

Now, let me look at these charts that he has here.

One other thing that I want to mention and I think that covers about everything that he said. He talked about, "Doctor, doctor, doctor so and so." I do not care to argue that with him. We do not carry on with that kind of business among us, maybe there are some who do, but I can hardly pick up the papers in Tampa that it is not "Dr. Cope," "Dr. Cope". You just look at them and see. Let them straighten that out.

Let me have your charts in the order that you used them please, if you will. But I have already answered this. (See Miller's chart) Before this date, 1950, the Seminole church opened the flood gates. In 1946, they were the ones who opened it. I think before this you opened them in Mayfield, Kentucky. And in 1946, brother Miller, you begged churches to put the Orphan Homes in the budget.

Let me have the next chart that you used, please. Somdbody stay up here and help him, do not waste my time. Get the charts here as they were presented.

And you will see what we have in regard to this. Now, we are right back where we started. I told you that he takes an example of a Christian liberty and makes it a binding example, but he does not practice it. When they did benevolence, instead of sending it to the elders of the church, they sent it to a family. To the Wilkes family, I believe, instead of sending it to the elders of the Hyde Park Church. In Romans 15:25-29, the passage to which I called your attention last night is a passage that says, "For it hath been the good pleasure of the Macedonians, and of Achaia to make a certain contribution to the poor among the saints that are in Jerusalem." Now here is the design. Here it is, it has been ~~thatngchd phdasure~~, and their debtors they are." ~~"They would not simply,~~ or the design was not simply to feed their hungry bodies but they were debtors. Why? Because, "If the Gentiles have been made partakers of their spiritual things, they owe it to them to minister carnal things." Here is both the physical and the spiritual, and he says the church can help the church only in physical.

Now, in II Corinthians 8:11.

Just wait a minute here with the chart.

This wonderful passage teaches that "As there was the readiness to will so also that there may be the completion also out of your ability." I did not say it was between the people that took it up, but between the people who gave it. The equality was between the givers, that there may be equality. "It is acceptable according as a man hath and not according as he hath not. For I say not this not others may be eased and ye distressed; but by equality: your abundance bring a supply at the present time for their want, that their abundance also may be and become a supply for your want; that there may be equality." The reciprocity of this is found down in verse 12 of chapter 9. "For the

ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also to many thanksgiving unto God." There is the reciprocity. Paul was not teaching that you give to a church to make that church equal to another big church. If so, why on earth did the Lakeland church lend this church money? Why did it not give it enough money to make it equal to the Lakeland church? Why did this church not give Houston, Mississippi, enough money to make it equal to the Seminole church? You have equality when each one has given as he is able.

Let me hurry to your next chart, will you please.

Here is (See Miller's Chart) a chart about Broadway in Lubbock and about contributions. He says, "They are going every direction." Well, I'll understand a meeting that you held over in Murray, they came from every direction. He went over here (Murray, Kentucky) and he begged brethren from every direction. But bless your heart, they did not send it to the church. They by-passed the church and he feels the force of it. This doctrine destroys the church. He does not believe in the all sufficiency of the church, but the all supremacy of the preacher. They take the preacher and say that, "You are over this one."

Here is the argument that I made about Paul as an apostle. Paul was over churches. He had authority--authority from God to Christ to the apostle, and then he transferred authority to the elders but these brethren cut out the elders. They exalt the preacher. That is all that is involved in that.

Let us have your next chart, please.

Now, here is, "a church preaching." Well, that is all the Highland church does is preach. He said, "Well, the Highland church is a Missionary Society." Well, the church is a Missionary Society. That is what it is. But it is not like the Association of Churches of the Christian Church. I told you he did not understand that. He said, "I preached fifteen years and have not caught on." He still

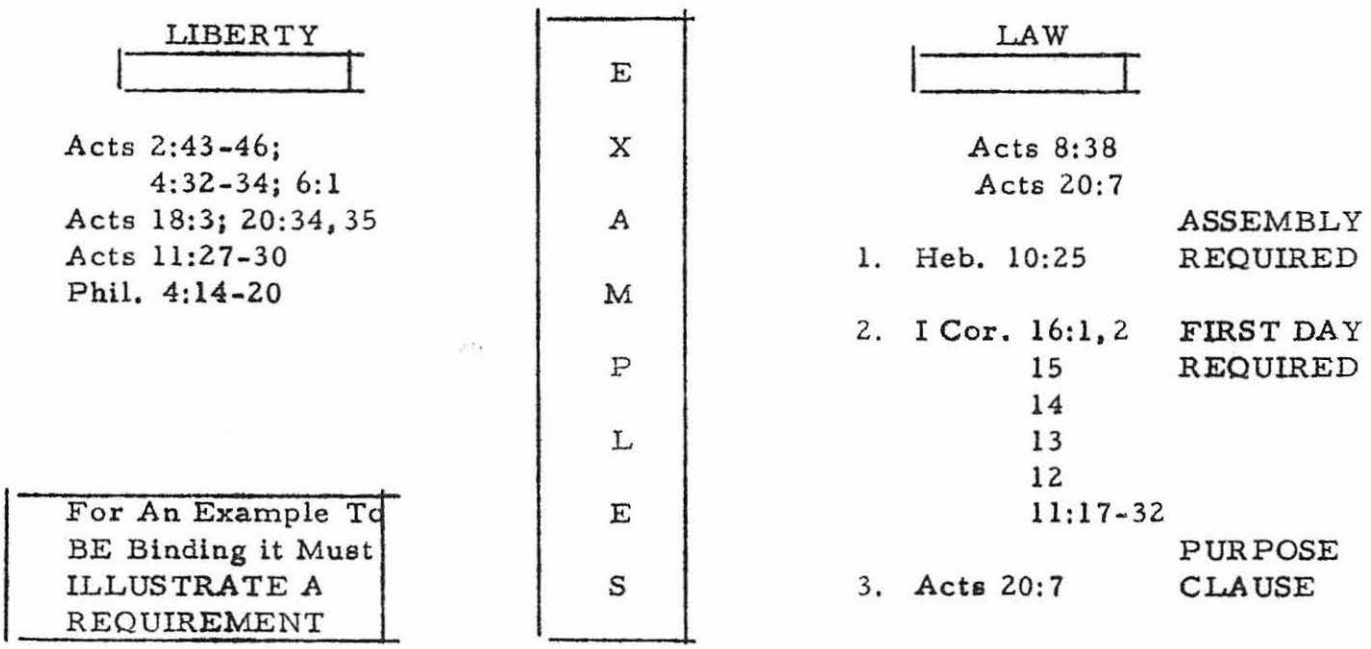
has not caught on. There is not anything there but a church. I preached for the Highland church when they met in a basement. I was the first guest speaker on the Herald of Truth and there is no difference between that church now and then, except in size, and brethren are just helping them preach the gospel of Christ. That is all in the world that is involved in it.

And then he got back off on the "benevolent question." I have never seen a man as dissatisfied with his work. For two nights we debated the benevolent question. But it haunts him, eternally and everlasting. That is about all that I need to say about that.

Is that all the charts that you used?

Hang up please, my chart number 2. I want to show you something about what these brethren are doing.

Wallace's
ace's Chart
lo. II
No.



Brethren and friends, in every argument that he makes, he takes an example of a Christian liberty and makes it into a divine law. There are two kinds of examples, but to him there is just one kind. Just one kind. They are all binding examples regardless of what they are. Now, look at this. There are examples that illustrate liberty. There are examples that illustrate law. And I showed you over and over that for an example to be binding it must illustrate a requirement. Acts 20:7 is a binding example because it illustrates a requirement. He said last night, "Brother Wallace, you are a professor of harmeneutics, what about your unleavedned bread?" Well, unleavened bread is ordered. Here is the requirement. At the feast of unleaven bread it was unlawful for them to even to have leaven in the place, or the house. And Jesus took bread, the bread like he had in his hand and said "eat it." And Paul said, "I received of the Lord that which I gave to you." You have an order for unleaven bread. You do not know--you cannot tell what the disciples ate, when they had the Lord's Supper, from the example it just says they ate. And you would not know what kind of bread they had except Jesus ordered that they eat that kind of bread. It was the only kind they had. And just like he did with the juice, the grape juice, "this is the fruit of the vine." The fruit of the vine is required, the unleaven bread is a requirement.

Now look brethren. These brethren are fine brethren, but they take examples of Christian liberty and make them into divine law. There is no requirement that says you have to send the money directly to the preacher. I have not said it would be wrong. You do not have to send money over to Highland, that is your liberty. You do not even have to have a local preacher, that is your liberty. You have to have the Lord's Supper, and you have to use the bread that Christ ordained and the fruit of the vine.

Every argument that he makes in regard to his so called pattern is to take

examples of Christian liberty and make them examples of divine law. Now, where is the law? Brother Miller, where is the law that says, "you send it directly?" You have made it a law. If the church does not do it, you say it is not a New Testament Church. And you said, "They must send it to the preacher." That is the reason I say that you are exalting the preacher. You do not teach the all sufficiency of the church but the all supremacy of the preacher. The all supremacy of the preacher. Acts 20:7 is an illustration of a divine requirement. The only reason Acts 8:38, the baptism of the eunuch is a binding example, when you see Phillip baptizing the eunuch, because there is a law that requires baptism. John 3:5 requires water. When I see that I know that is an example of law. There is no law that requires sending it to the preacher. There is not law which requires sending it directly to the elders. If so you will have to make another apology. Everytime you get up you make one. Make another one, because that is not the way you practice it.

Neither do you sell everything that you have. This early church sold all their possessions and laid them at the apostles' feet. The Seminole church does not do that. That does not mean that you are not a New Testament Church. The only example you find of the place where the disciples met to break bread was in the upper story, the third story. Why is that not a binding example? There is no law requiring you to meet up in the upper story or third story. It would be all right if you want to, but there is no law requiring it. There is a law requiring us to meet upon the first day of the week. I told you that an assembly is required and that the first day of the week is required. Paul said, "I gave order", order for you to meet upon the first day of the week. God's people are ordered, demanded and required to meet on the first day of the week. In this assembly, five times he placed the Lord's Supper. But he said, "Brother Wallace. I find they had spiritual gifts in that assembly." but brother Miller.

Paul taught that they ceased. He taught that the super-natural gift ceased at the close of the apostolic aget He did not teach the Lord's Supper ceased. It is still here, and may God have mercy on us today when we go out and tell people there is no law requiring people to meet upon the first day of the week. In Acts 20:7, the purpose clause shows that these brethren understood that they were required to meet upon the first day of the week to break bread. "When we come together upon the first day of the week to break bread," That was the purpose of their coming. They had been ordered to meet on the first day of the week. If there is no requirement to meetoon the first day of the week, then the man who stays away does not disobey anything. If there is no requirement to meet on the first day of the week, then the man who comes does not obey anything. There is a bunch of brethren over the country, today, who say you can have the Lord's Supper anytime you want to, and this doctrine caused it. That is why it started. We did not have it until the brethren began to preach that there is no regulation concerning the meeting of saints of God to worship on the first day of the week.

Now, what do they ~~do~~ do? Brother Miller's first mistake is, and he makes it every time, he takes examples of Christian liberty and makes them into divine requirements.

He does not understand the functions of the United Christian Missionary Society. That is an organization, the convention meets. They have a convention and they join it--churches join the Association. They lose their autonomy by going into this Asaociation. It is comparable to the Federal Government. When you elect a senator from the state of Florida and a representative or a congressman, you send them to Washington and they are seated. Then they are empowered to act for you and when they act they bind you. Christian Churches do not have elected delegates like the Baptists, but when they are seated, they say, "You are seated with that same moral obligation." But when a church sends

a delegate there, the administrative body, --that association of churches--becomes the governing body of the people. All in the world you have at Highladd is a church. What he is fighting is the church. He is fighting a New Testament church. He is fighting a church that is preaching the gospel on the radio. He is fighting a church that is prdaching the gospel by T. V. He is fighting a church for making tapes, like you are making them here tonight and sending them to radio stations all over the country. He is fighting other churches that are helping congregations get these tapes on the air, and to preach. There has never been anything out there but a church, and it is authority is the great commission to go preach the gospel to every creature. "Go preach the gospel to every creature."

Brother Miller makes these egregious errors. He does not understand, he admits that he does not understand, the nature and the functions of the Christian Church. He tries to wish that off on congregations that are working together just like you worked together here in 1946. Just like he worked together in Mayfield, Kentucky, with the churches over there. He does not understand the difference between an example that illustrates a law and one that illustrates a liberty. Every argument he makes is a misuse of these things. It grieves my heart, as we once stood together and ~~we once~~ walked together. He preached like I am preaching now. The flood gates were not opened when he preached that way. This church stood just exactly like the Florida Avenue Church stands today. The flood gates were not open back then. In other words, the Florida Avenue Church stands exactly now like this church stood a few years ago. This church was not opening the flood gates. That is an assumption, and I marvel at the type of an argument of that kind. And now may the good Lord bless you. Listen very patiently, this will be brother Miller's last speech, and then I shall have a few words to say to you and then we will go our way.

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Fourth Night - Second Speech

James P. Miller

Now I know again as I come to this very last speech that there are a great many things that I'd like to say if I had time to say them all, but since this will be my last opportunity to speak, I want you to bear with me just a moment. I want to thank some of these that have been so much help to me in this discussion. I want to thank brother Patten for moderating for me, and I want to thank this bald headed fellow sitting down here in front of these tapes for all the great good that he's done to me in the years tha have gone by. Elwood Phillips and I have worked side by side, I'm closer to him ~~thank~~ than anybody on earth except my wife, and I just love him and I want you to know how much good he's been to me. I want to thank the Seminole church for standing by me, and I want to thank the elders and brother Walker and all others connected with it. I want to thank you for coming, and I want to thank brother Wallace for conducting the discussion on the plane he's conducted this one on. Now I want to make just two or three other remarks, and we'll get right into the debate. Brother Wallace, since we've opened the doors here at Tampa where Florida College is located to this discussion, I'm going to ask you to use your influence, and I'm not going to make a big holler about this and do a lot of challenging, but I'm just going to ask you to use your influence to open the doors in one of the cities where there's a liberal college so we can have it there. I have signe propositions from Montgomery, Alabama; Nashville, Tennessee; Abilene, Texas and Jackson or Henderson, Tennessee, and I'm not going to holler and challenge now, but I want you t be fair, and I want you if you will to open the door to discussion in one of the cities where there is a liberal school. ~~Now~~ Time about is fair play, there are twenty-seven conservative congregations ~~in~~ here in Tampa. There are only three that see the matters as you do, and they have less than four hundred members. Now I want to be fair about it and for that reason, I'm just ~~kidding~~ asking you to use your influence. I'm not going to hand the propositions to you and say you're a coward, I don't think you're a coward, anybody that would come up here and debate like you without any scripture couldn't be a coward. Honey, I'll tell you where the great commission is found after it's over tonight. He didn't ~~kick~~ tell you, you just wait, I'll tell you where to write ~~in~~ it do

That's the only one he had, and he just said, oh, it's in the great commission. He said, I'm fighting the church in Texas. You're doing a pretty good job of fighting one in Tampa. Well that's sort of a common proposition, isn't it? Now let me tell you something, if you were as good at finding scripture as you are at finding fault, you'd be a walking Bible. I'll tell you boy, you talk about finding fault ( ) somebody to Lowrey Park to eat, and he don't like that, and we've got a sink, that makes it a kitchen. Sister Wallace, when he gets home you sit on your stove, he's liable to throw it out the back door. He may think all you need is just a sink. You watch your refrigerator, if I were you I'd get in it and sit there because he thinks a kitchen is just a sink. Why you don't know any more about domestic science than you do the word of God, and you don't have much knowledge of what it takes to go in either one. All right, and then he said, oh, he said, Florida Avenue stands just like we stood back yonder. How does it stand on the college question, brother Wallace, I've been trying to find out all this time, you want to commit them? Now when you commit them, you elders at Florida Avenue, you better be careful you're liable to have an exodus. When you know that the brethren in Florida do not believe in supporting the college, you want to go on record for them. I'll tell you the truth, you've dodged this question of where you stand on these things with every art and skill in the world never to have come out. Are you for the college in the budget, if you are, why don't you say so? Come up here and say, well, I never have asked - that's not what I'm asking you. What did you tell Ketcherside on the college question? What about it? What about your way to prove a thing? Let me look at this chart, and I'm going to destroy this chart for ever. I'm tired of looking at it, I'm going to fix it for ever. He said, oh, Philippians 4:13, he said you can send it that way if you want to. You said last night that would make him an apostle if we sent it that way. Huh? Why you said you send it to these little boys get one whisker on one side and one whisker on the other, I'd rather have one whisker on one side and one whisker on the other and one verse of scripture to stand on than to have all the beard in the world and can't find a one. Now let me show you about your chart. You just listen to your chart now a minute. I'm going to show you just how foolish your chart is. Why I recognize that not all examples are binding, he knows that.

just as well as I do. If I had an hour I'd preach on when is an apostolic example binding. I knew the difference in an upper room and the Lord's supper connected to the Lord's day. Don't you know that brethren? Don't you brethren at Florida Avenue know the difference in an upper room and the third loft and a boy sitting in the window? I know you don't have to sit in a window. Brother Wallace, my brethren never taught that. How childish can you get? But when the Lord in Act 20:7 put the Lord's day to the Lord's supper, he did it with authority and an apostolic command. In your coming generation tradition may hold you fellows on this, but you're fixing to reap in the next generation the folly of what you've sown. And when you come along and your brethren and your children and your children's children eat it on Monday night and Tuesday night and Wednesday at high noon, don't you blame that on poor old brother Miller, that's one thing I didn't start. Oh let me tell you now, to hear him tell it, I started everything and every digression in the brotherhood. Let me show you how foolish it is. In the fourth chapter of Philippians and in verse 9, you've got a commandment to follow an example. That destroys it forever. You've got a commandment to follow an example. That just makes an x across the whole thing. Let me read it to you again. (

) you can't read it so good, you can't find it professor. Listen, these things which you have both learned and received and heard and seen in me do. Wait for the back up command. No that's just something you back into. There isn't a line in God's word about waiting for a back up command. Now I'm going to tell you something right now, you've still got corn bread on the Lord's table, cause you've gone back to the law of Moses. Why you talk about a thing of that kind, the things that you've learned and heard and seen in me do, but wait until you find another verse that commands it. Is that what he said? Why you're caught right in it - you said, oh, but you send it to the preacher directly, that Paul received it in Philippians 4, you make an apostle out of him. You're ashamed of that, you couldn't open your mouth about it when you came back. You talk about scholarship perishing with our children. You talk about teaching hermeneutics. Why you talk about following the apostolic example to make us all apostles. Do you believe that at Florida Avenue brethren? Now you better think about that when you go out of here. Here's a man that said if you follow an

apostolic example it makes you an apostle. Paul said that that you've seen and heard in me do. There's a command to follow an example whether you've got it back up, go forward, automatic transmission or four on the floor. That's all in the world all of this business on liberty and law has been worth this whole debate. Why of course there are circumstances sitting in that window wasn't necessary, but oh, brother Wallace listen, for thirty-five years you preached and I preached and every sound gospel preacher in this country preached that Acts 20:7 tied the Lord's supper to the Lord's day, and you're destroying the faith of every boy and girl here tonight who takes up with this doctrine that you've started, that says you can take it anytime you want to and doesn't make any difference. All right now, he said, oh but listen, he said, you've got to have a command. Well now just suppose that the gospels were lost. Let's suppose that, and all that we had tonight was the 8th chapter of Acts where we have an example where Phillip baptized the eunuch in water, that would be one example, and then turn over to first Peter said, the like figure where unto even baptism doth now save us. Do you think you could work that out without having the great commission. Then he said, oh well, spiritual gifts ceased. Yes, but by your logic I could put them in your count down, right here in the 14th chapter in the assembly only in the church, that's what I'm telling you about. You've got a count down about like they had one yesterday, you meant to launch it but a storm intervene. All right now, he comes along and he talks again, he said, well, do you mean when you put it in the bulletin you don't endorse Florida College? Well now Florida College doesn't run Seminole Church of Christ, and Seminole Church of Christ doesn't run Florida College. They can make some mistakes, but I'll tell you what I do endorse, I endorse their keeping a human institution completely separate from the blood bought church of Jesus Christ. That's what I endorse. Oh, they make mistakes, they might be making whisky out there, I don't know, I'm not out there. Cope might be the chief brewer, Bailey the sugar buyer, Hamilton the taster, but I'll tell you what they're doing, they're making it on their own money. They're not making in on the blood bought money of the Son of God, no sir. But when you boys pull your bee bees, you're making them on the Lord's money. Now I know what the policy of Freed-Hardeman is just as well as you do. You're right about it, they never have gone out and twisted the arm of brethren, but they've alway

said it was all right to give it, now do you believe it? Hardeman said years ago that they stand or fall together. You and I sat together when Brewer took his licking from Ketcherside, and you get up the next day and straightened it out. Where do you stand now? Oh, let me tell you, hadn't changed though. He's changed on the orphans home, he's changed on the cooperative, and he's changed on how you prove it, but he's infaliable. He's about as stubborn as the fellow that started down the steps and fell head over heels all the way down to the living room when his wife had the bridge club and get up and dusted himself off and said, I always come down that way. Then he said Tom's book left some things to be desired. Well knowing Tom, I'm sure that's so, but the question is, is it true? Is it true that the Christian Church and the Church of Christ liberal today are doing the same thing? What about this kitchen, the banquet hall, the boy scouts, he said they didn't particularly call each other doctor around Freed-Hardeman, but he said we call Cope, Dr. Cope. Well I've got news for you, he ain't no doctor. He knows it and I know it and all the brethren know it. As a matter of ~~x~~ fact, he's just got a master's ~~degree~~ degree, and that's just a little bit more than I've got, but we've got enough sense to find where the scripture is. We can find proof for what we do. There's no use to throw off on Jim Cope and say he wants to be called doctor. You know as well as I do that's not true but you boys have got the doctors. Oh let me tell you something, every time you call one of them doctor, you're not only talking the language of Ashdod but it's a very result of this idea that we don't have to have authority for what we do. If Simon Peter was good enough for Peter, Jim Cope ~~and~~ ought to be good enough for Jim Cope. And everybody that knows him knows that's so. Then he said, well, we had a picnic at Lowry Park. Well what's wrong with that, brother Wallace? We got it out of the meeting house, we didn't meet for fun and frolic, why I think it ought to go on record that it's ~~why~~ you eat in the meeting house that makes it wrong. Do you think that my people are so ignorant that if there was a storm, a hurricane or a national disaster, we couldn't sit down to eat a sandwich in the meeting house? We are talking about every time you think of fellowship, smelling doughnuts and coffee. That's what we're talking ~~about~~ about. We're talking about building the church up through the kitchen instead of through the baptistry. We're talking about trying to build the church of our

Lord up through the kitchen and men's stomachs instead of men's hearts. That's what we're opposed to. Why you needn't get so excited about that apartment back there in the back. We haven't even got the floor in it yet, but if you'd just get right, admit you're wrong and stand where you ought to stand, we might let you move in that thing if you'd just understand the difference in your ~~for~~ living quarters and the living quarters of the church. Why there wouldn't be any trouble. Then he comes along, he says, oh, but he said, you don't understand the Missionary Society. Well God bless ~~you~~ your heart, I've been up here for two nights and he hasn't helped me any. If my brethren don't understand it why in the world don't you help us, we're trying to understand it. Hang up that chart on the Missonary Society, the United Christian Missionary Society, while I look for one of mine. Turn back for me, if you will. Hang the one up on the United Christian Missionary Society. Now his whole argument all along has been that the Highland broadcast, the Herald of Truth, couldn't be like this because this is so complimated. It has all of these different societies. All right now, I want to substitute the American Christian Missionary Society when it was first started before it got all this. You'll get all this in time. You m just stay with it like you're ~~going~~ going now and it won't be long until you have it all, but let's just substitute the Missionary Society in its original form in the very earliest part of its origination. ~~Now~~ Now what do you say? All right now, let me ~~show~~ show you why it's parallel, let me show you exactly why it's parallel. You look here now just a minute. Why you take the Herald of Truth Missionary Society here with all of these churches pouring their money into it and the Highland church not in ~~need~~ need. The Highland church here with a budget of almost a half a million dollars a year telling brethren everywhere, send us the money, and we'll spend it for you. Isn't that exactly what the Missionary Society does? They beg the money from many churches exactly like the Missionary Society begged it, the only difference in the world is you've got it under ~~an~~ an eldership here and you've get it under a board here, and I recognize that difference and everybody here knows I recognize that difference. One's under a board, but you couldn't object to that. You said one time an orphans home under a board is parallel to a missionary society, which orphans home was you talking about, brother Wallace. Which one did you have

reference to. When you tell me, I'll know that the board part of it's not so hot. Don't you see that? Don't you see if you tell me that the one under the board is parallel to the Missionary Society we'll have that point made? Then they have their own treasury. If it was just the work of the Highland church, why xx wouldn't they just have the money - wait a minute, I want that one back - why wouldn't they just have the money themselves? Why would they have a separate treasury? He said, oh, you've got a separate treasury here, you've got a blood bank. Well you know really, that's not a bank, that's just a place where you put the blood, that's all, and you're surely not opposed to that, are you? But they've got their own treasury, they've got their own name. I've got a photostatic copy of a check made out to the Herald of Truth for $5.00, it's not made out to the Highland church in Abilene, but made out to the Herald of Truth. If it's just a radio program, how does the a radio program can cash a check? It has its own mail xxxx permit. Why you boys don't even mail it under the Highland Avenue Church of Christ. You've got your own mail permit for it. It has its own office, it has its own payroll, mail is sent from it, it makes its own contracts, it hires its own agents, it can be joined. I told you that because the church at Broadway and Houston said we consider it our work, so they joined it all right. Yes sir, checks are made out to it, it's not local in function, it's without scriptural authority, where does it differ from to the Missionary Society? You xxxx said, oh, you don't understand this. It doesn't have a committee on recreation. Give me chart number 2 10, I'll show him we've got committees on recreation, we just don't happen to have them all in the same category. Look here, you've got them on recreation all right, we just don't have them under the Herald of Truth. Here's the committee on recreation right here. Summer camps like Shilo where I read to you last night, brother Ira North said we've baptized more Roman Catholics in Camp Shilo than every church of Christ in the United States. Isn't it a shame xxxxxx the Lord didn't die for a camp. Why Kenneth, if you loved the truth at all, you'd see that. Going out and establish a camp with swimming and pocket book making and whittling and hickory whistle making, and say we baptized more Roman Catholics than every church of Christ. You ought to be ashamed if you have because you've usurped the work of the church and put the blood bought xxxxx church of the Son of God down below the level of

a human, recreational camp. It's a shame the Lord didn't know to die for Camp Shilo instead of the church of Jesus Christ. Why brethren, can't you see that? It doesn't make any difference how many boo boos I've pulled. I've made mistakes all my life, all of my brethren that stand with me have, but we've got scripture for what we're doing. And when you give the blood bought money of the Son of God to buy a bunch of water wings and a bunch of snorkles and things of that kind, don't you know that's not what the Lord - yes, they've got a committee on recreation, we've got her right her, we just don't have it under the same head - we'll get it together. You keep centralizing it, we'll get it together, it won't be too long before it's done. You have the Herald of Hope to see to the aged, the Gospel Press which is exactly parallel to the Missionnary Society. Here you've got a human board, here you've got a human board to do it, and it's doing the work of the church exactly like the Missionnary Society. Then you have the colleges and the hospitals and the orphans homes and everything else, yet he says oh, it's not like this because this is a complicated arrangement. Well, this thing is full grown, this thing is just getting started. You give it time, it'll put a few frills on. You've already started Boles Homes as head of the one that Sherwood Foster gave the money for out there at Stephenville, Texas, so you've got an institution over an institution. Then you've got world-wide radio and if they don't do too good, I guess before you know it the Herald of Truth will be over world-wide radio, we'll get them together. They're all birds of a feather. It won't be too long when it'll be like this, but there's one thing in common with them both, they exist without an ounce of authority in the word of God, not one ounce of authority. And listen brother, don't grin, every time anybody in human history in the church has ever started a departure, they didn't mean to do it. Why I'm not ( ) motives. There would be no use for me to stand up here and say that men like brother Reese and brother Patterson that I've known in ages past meant to take the church in digression. I don't believe they did, but I'll tell you what they did do, they were worried about it when they started it. And you know it and I do too, they were concerned about it and turned it down several meetings that they had before they ever accepted it because they were afraid it would split the church. And that's exactly what it did. When you talk about how we stand

tonight and how we're going to get back together, we're just going to get back ~~together~~ together one way and that's to stand on God's word, and we're never going to get back there by teaching that the ones that - you know, he said on equality, he said, he didn't mean, he said he didn't mean the ones who took it up but the ones who gave it. Boy, I'm telling you, you've got me confused ~~sure~~ sure enough, who are you talking about, the ones who took it up was the ones that gave it, and the church in Jerusalem was the ones that got it. Why you talk about equality and you talk about what equality teaches in these passages, why brethren you just listen to me a minute. Every scholarship on earth understands what these passages teach. These brethren sent the money or sent the relief to Jerusalem that there might be equality and the equality is freedom from want. That's the thing that they want equality in. You just listen to the verse again. For the ministration of this service not only supplies the wants of the saints, but it is abundant also by many with thanksgiving unto God that while the ministration, while the experiment of this ministration may glorify God for your professed objection unto the gospel of Christ and for your liberal distribution. Now I'm reading out of the 9th chapter to get the background. Under them and under all men that by their prayers for you, which long after you, for the exceeding gift of God's grace. All right now, if supply the wants of the saints, the thing they're seeking equality in is freedom from want, freedom from hunger. All right now, go back to the 8th chapter. He said, but by a - but by an equality, that now at this time your abundance may be a supply for their want, and their abundance also may be a supply for your want that there may be equality, and the reference, of course, was to the ( ) which was gathered up back yonder in the Old Testament. In other words, they're hungry now, you send to them, you relieve them from this hunger, from this want they have, and then perhaps the time will come when they in turn shall relieve you. Now what do you mean when you said it wasn't the ones that took it up but the ones that gave it? Brother Wallace, I believe you're confused. Freedom from want is the thing that he's talking about. Then he said, oh but he said, at Murray, Kentucky, they sent it to the preacher. Sure did. Right here it is in Philippians 4, right here behind this one, and it didn't make me an apostle. If it did, you're in a fix sure enough. If it made me an apostle

when they sent it to me, you're debating with an apostle. It might sound that way to you, but that's not the way it is. It's just get the written word of God. Then he said, this church one time did this and this church one time did that and this and that and this and that and that and this and this and that, and I'm fighting the church. Well, you don't seem to be in love with this one. All you've done is find fault. Can't you find something good to say about us before you quit? Quit on a good note, just say something good about us. You say every bit of this, every bit of it, is an expedient and you can't divide the church over an expedient. You see, that's the debate right there, if anybody knows debating. Anybody in the world that knows anything about debating knows that's it. Now I remember when I debated Garner down in Miami, I asked him if there was anything that a man could commit that would cause a child of God to fall from grace, and he said if he denies the virgin birth, I said the debate's over. I'm not arguing that every one of them is going to fail, if I can just prove one, I've won the case. Now you know that, and you knew as well as I do that I've got you caught. You've made more gross blunders in this debate. You didn't use to do this when you had the truth. You say it's every bit an expedient under a general comman, that's what he says, isn't it? All right, if it's an expedient under a general command, he's dividing the church tonight over an expedient. He said in the Gospel, or in the Preceptor in 1952 that you couldn't do that. You can't divide the church over an expedient, and that's right, brethren, anybody that knows anything in the world knows that's right. Why you take very example that he has - take this down for me just a minute - you take every example that he has back here, and he said every one of them are safe and sure, and you can do it that way, and it's all right. Paul said, the things that you've seen and heard in me do. This is the infalliably safe way. The is the sure course. This is the way that all men agree is right. Now this old path business, and how we used to walk in the old paths, ladies and gentlemen, we've divided the church of the Lord in this generation, since 1908, again by the things that are not in the word of God. We're not arguing tonight about what's in the word of God, it's the old digressive story all over again, we're divided over what the Bible doesn't say. And anybody that can read history at all, anybody that can read any of the things that were said back yonder at all, ought to know that that's true, and the church of our Lord and Saviour (231)

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Jesus Christ bleeds tonight because once again God's people have gone beyond what is written. If we've made any other mistakes, I want you to point them out too. We'll be just like the church at Corinth, we'll repent of every one of them and cleanse ourselves that we may stand pure and holy in the sight of God. And now, brother Wallace, don't get up here and make that same speech over again. We've heard it now three times, even the children know it by memory. Try to find a little scripture. Kenneth write him some. Scratch him off a note. Why ladies and gentlemen tonight there's just one way to have unity and that's on this book, and that's on what it says. There's not anybody that wants to see a child starve, there's not anybody that wants to see a needy saint go hungry, there's not any child of God that's not going to do every thing he can to help everybody he can, that's what the Bible teaches. This Bible teaches that all we do in word or deed, do all in the name of the Lord. And it's the only torch, it's the only ( ), it's the only hope of this world for Jesus said in John 17 when he prayed for unity, said sanctify them through thy truth, for thy word is truth. I beg of you brethren from Highland, go back and say brethren, let's give it up. It's not worth what it's cost the church of the Lord. It's not worth the tears, it's not worth the division, it's not worth the heartache, it's not worth breaking a brotherhood assunder that stood together, it's not worth it. Go back and tell the brethren that hearts are heavy and hearts are sad and churches are broken and brethren are crying because you started something fourteen years ago that you can't find in the word of God and began a program where everybody was equally related and took the responsibility and said, we'll lead the way. Oh, if you'd just do that and if you'd go back and close it down, we wouldn't have this debate tonight. Where every church could do its own work and we could cooperate along scriptural lines, we would be able to do the thing that God wants us to do, but the man that introduced it divided us. Now brother Wallace is an experienced debater, I know that he will not introduce any new material, we haven't had a single point of order in this debate, and I think that's a credit both to you and me. I don't expect any in this last speech but my prayer and ( ) before my God is this, that we speak where the Bible speaks and be silent where it is silent and go to heaven when we die. Listen now to the last speech of the debate.

Fourth Night - Second Speech

G. K. Wallace

Brother Miller, moderators, brethren and friends. In my concluding remarks tonight, I want to express my appreciation for the courtesy of each and every one of you and for the good way in which brother Miller has conducted himself and his attitude toward me. In my debates with brethren, I have always requested that we have no rules because I think a Christian ought to know how to conduct himself. There will not be any need for a point of order as I shall respect the general procedure. If I should introduce, new materials- it might be I will make a reference to something which is new material and reply, but I shall not introduce any new material.

I want to say again that I do not believe that you could have found a man more representative, I think is fine, on your part.

He mentioned something about a challenge, or to use my "influence to get churches", and I think that is what he means, the congregations in these places, "to have a similar debate." I will do what I can. I am favorable to such discussions anywhere there is a demand for them. As to what those congregations will do, I do not know. But they are autonomus, and I respect their judgment. I shall relay to them what he has said about this.

He constantly complained and said, "Brother Wallace has not introduced scriptures. I thought I was in the negative. What he was trying to do, he was trying to prove that what the Highland Church is doing is wrong. I have always thought it was the work of the negative to examine what the affirmative said and did. If I used no scriptures, he gave me none to examine. If there is any fault, brother Miller, you failed. I took up every passage that you used and examined it and showed how that you did not teach what the Bible teaches, and suggested to you that the great commission is the basis for our preaching the gospel, which

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you admitted.

He says that this, "chart here on examples has worried him."

Let me have this pointer, please.

I think it well worried him continually. He kept repeating that Paul said that "what you have seen and heard in me do." Brother Miller, did you not see that Paul said in Actos 20"34 that "I have left you an example." Here is the way he supported himself. He made tents while he was preaching there. "Ye yourselves know," that is on this chart that has been introduced, "that these hands ministered unto my necessities and to them that are with me. In all things, I give you an example, that in so laboring you ought to help the weak." Here is an apostolic example that he does not follow. He does not follow it, because this example is an example of-

That is all right, just leave it down, I do not need that anyhow.

He does not make an effort to follow this example. His argument is that, "all examples must be followed." I maintain that examples have a place, but there are examples of Christian liberty. His argument is that, "all examples are examples of divine law." I do not thing he has ever preached that the church, in order to be a New Testament church will have to sell everything that it has and put it into a common treasury. I do not think that he has ever preached that in Acts 6:1, where a church would provide for the necessities of the saints, it would have to set up a table and serve meals every day. I do not believe that he teaches that this is something that is required. He said, "Why of course, I do not believe that you have to meet in the upper story." Brother Miller, that is the only example of the place. He said, the only way that we could know when to take the Lord's Supper was because Acts 20:7 is the only illustration of the time. Acts 20:13 is the only example of the place. He said since that is the only example of the time, that is the only way we know the time, and it is a

binding example, but Acts 20:13 is the only example of the place. If he follows his rule of interpretation, he could not scripturally take the Lord's Supper except in the third story. Now that is the use that he makes of that. And this has worried him a great deal.

He said, why up at Murray, Kentucky, "Why sure they sent the money to me." Brother Miller, I have observed some things that you have written, and you write some good things, you write aboutthe all sufficiency of the church, but you practice the all supremacy of the preacher. There was a church in Murray. A church already established when you went there, but you by-passed the church. You do not practice the all sufficiency of the church. That is what I am saying. These brethren today are going out across the country, by-passing elders and by-passing churches. And they will tell you that you are a digressive church if you send the money to the church and do not send it to the preacher." That is the doctrine that contains the seed of Catholicism and evengelist authority. Why do you by-pass the church for which Jesus died? Talk about leaving the church. You would not have made a plea like that years ago. You would have plead for the church of Jesus Christ, but now it is "by-pass the church." To the boys out yonder on the mission field and them that come and go, five congregations could not send to a congregation over in Africa but would have to send it to a preacher. That is what he is doing.

Now brother Miller, that is what has caused the brouble. You talk about the division. The division is over making laws where God did not make them. An anti Sunday school preacher will get up and say, "show me a New Testament example of a Sunday school, and when you have the Sunday school, it divides the church." And maybe I should not say anti-Sunday school brethren, but brethren that oppose classes, brethren who oppose more than one container in the communion service, and who say, "if you have individual cups, you are liberal and

digressive." Why do you not take out the cups for unity? Brother Miller does not take them out for unity. He holds meetings, I have known places where he has held meetings, in LaGrange, Georgia, just a few yards from where he preached, a group of sincere brethren who say, that, "it is sinful to have more than one container in the Lord's Supper." And brother Miller, why do you not take them out for unity? He says, "No because you are making a human law." That is what is the matter, brother Miller. It is these human laws you make.

I am not quarreling at you brethren here at Seminole. There are here some of the finest people in the world and this could be one of the greatest churches in America if you would just keep Brother Miller from trying to saddle upon you some laws that God did not make. That is where the trouble is. That is where the division is and that is what it is about.

And then of all things, he said, "Brother Wallace," he said, when I showed him that unleaven bread was required, he said, "Why that was the law of Moses." That is the first time I ever knew that the Lord's Supper belonged to the law of Moses. It was instituted by Christ. Jesus said, "Do not eat and drink until you drink it anew in my kingdom." In I Corinthians 11, Paul said, "I received from the Lord that which I delivered unto you." He got up and said he thought the "Lord's Supper" was a part of the law of Moses. Of all things, brother Miller. That shows you how confused he is. He got up over here the other night and said, "I am confused." And never have I ever seen a man so confused that he thought the ordinance of the Lord's Supper came from the law of Moses. I want you and I am not scolding you, brother Miller. I am trying to help you. God bless you. You could be a great gospel preacher, but to get out here and try to make these people think that the ordinance of the Lord's Supper is a part of the law of Moses! Hang

Hang up my chart number 1 on this Missionary Society. (236)

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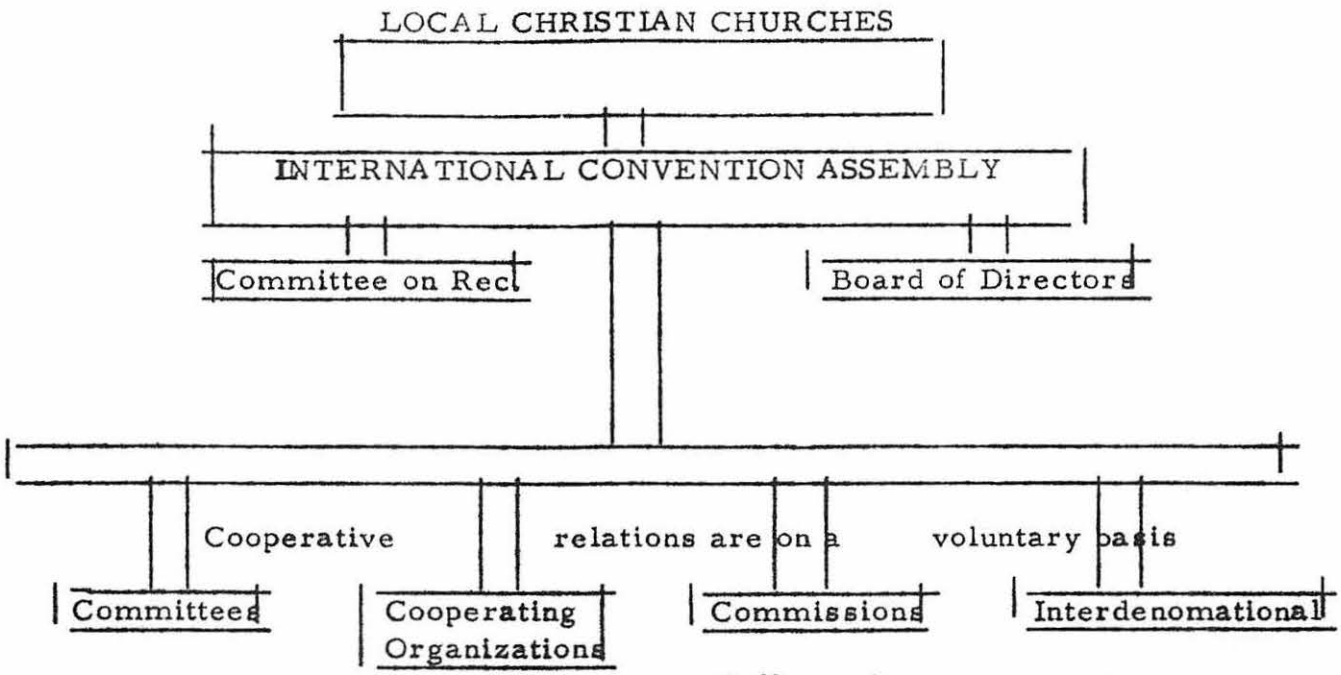
Wallace's 2

llace's Chart
No. I



"The NBA-Headquarters in St. Louis, Missouri-Administrative body-Some members of NBA Board-approved in INT. CON." -p 125 Year Book 1958

He said, "Brother Wallace, you say I do not understand it." He does not, and here is what I explained when I read this last night. I have this very book, I brought it here and read it and showed you that the International Convention as assembly, he said, "like it was in the beginning." Here is how it was in the beginning. Brother Hailey says that the question of union with the Baptists was laid before the Brush Run church. It was agreed that petition should be made to the Redstone Association of Baptist Churches." The Camp-

bells' took this little congregation into an Association of Churches. They stayed in this for awhile and they got out and went into the Mahoning Association of Churches. And then here is what you have. Campbell says, "that it ought to be made up of delegates from the churches," and this convention met in Cincinnati, October 24, 1849. This is the thing at that time that they called their Missionary Society. At the first meeting, there were 155 delegates representing 121 churches from 10 states. This organization of the Christian Church is comparable to the Federal Government. In the Baptist Association, the Baptist people elect their delegates. They send them there and they represent them just as your senator represents you in Washington and what they do binds the state of Florida. The Christian Church has voluntary delegates but when they are seated, that binds that church, and it becomes a law of the governing body. Now, this governing body has 27 co-operative organizations. They have a Board of Higher Education and when G. K. Wallace, A. G. Freed, N. B. Hardeman opposed these things, they helped to build colleges. When brethren opposed this, they were building Florida Christian College and Freed-Hardeman College. They have a Board of Publications to function, a thing like the Federal Government, and while they opposed that, they built The Gospel Advocate and the Firm Foundation. They opposed the Benevolent Association. He said, "Brother Wallace, what were you writing about?" I was opposing this. Brother Miller, when I wrote that I was the superintendent of an Orphans Home, begging churches to put it in the budget, and Homer Hailey cried for it and he said, "put the home in the budget," and they try to make it appear as if I were opposing orphans homes. I was building an opphans home. That is the thing that he does not understand. (See Miller's Charts)

Now, he said, "Where is the local work?" Why we believe in the work of

the local churches. The Herald of Truth is a radio program. He said, "Well I made out a check to it," the name of the program. They have a treasury, like you may have for a building fund and you make it out to the building fund.

"The Gospel Press." That ought to be the Scripture Studies, the Gospel Guardian and that ought to be Florida Christian College. See what they have.

"Tennessee Orphans Home." Why he got up over here and said, "I think it is a scriptural organization." He told brother Boyd, "God bless you, it is a good scriptural organization."

And SSummer Camps". If I remember correctly, you had such a camp out at Florida Christian College whether you should have had it or not. But it did not destroy the local church.

Now, he said, "Brother Wallace," let me have your other chart. I believe you had one other chart here, please.

He said, "Brother Wallace, speak where the Bible speaks," and that is what we do, but why do you not be silent where it is silent? That is where the trbuble is. You start speaking where it does not speak.

That is not the one is it? Is it number 10? That is not the one that he had.

Brethren hang up my chart.

Do you see what I want? No that is not it.

Hang up mine until you find it.

While they are looking for it, he comes back to this passage over here in II Corinthians, which is a great passage, and a passage that teaches that there ought to be--Here it is, (See Miller's Chart) the "Herald of Truth and the Missionary Society." That is what I told you. In every chart they draw- they represent what they say, but that does not represent the Christian Church.

That misrepresents the Christian Church. It misrepresents the Herald of Truth. It misrepresents the New Testament and it represents only what they would like for you to believe.

Now he begins to worry about the "spending of the Lord's money."

Wallace's

allace's Chart
No. V

Bulletin Nov. 1960

Blood Bank

GH

TAMPA CHURCHES

SEMINOLE

TREASURY

FOOD

FAMILY

Sheep | Goats

$

$

$

Cuba

$

Mt. Dora (Tenn. Orphan Home
Financial Statement 10/1/52)
Houston, Miss. (R-2/19/64)

Use-money for (R-2/19/64)
New bldg. J.P.M. R
Five congregations Meetings
Preachers

TREASURY

Neb. Ave.
32nd Avenue
R-April 26, 1964
Palm River
R-April 26, 1964

Florida College
R-1/19/64

BUDGET		1964	
Savings & Loan	$139.00	Benevolent Work	$ 10.00
Brother Miller	112.00	Janitor	30.00
Brother Burgess	50.00	Electric	15.00
Meetings	25.50	Water	3.75
Insurance	17.50	Communion S.	.7
Bldg. Maintenance	15.00	B. Improvement F.	15.00
Office Sup. Postage	12.00	Paving	10.00
Literature & Tracts	11.00	Telephone	2.50
		Total each week	$512.50

"No flowers out of treasury--individually" -R-1/19/64
"Florida College Lectures - invited - Schedule on bulletin board-ibid
WHY BENEVOLENCE IN BUDGET IF LAW IS INDIVIDUAL ONLY?

(240)

Let me call your attention to this, and I am not fighting this church. This is a record of this church. It is not a laughing matter as these facts from the records of this congregation. Here is where the flood gate was opened in 1946. Churches of this community pooled their funds in the Seminole Avenue Church just like they are sent over to Highland except it was not on the radio. Does that make Seminole a Missionary Society? Did that make the Seminole church a Missionary Society? He said up in Murray, Kentucky, "they sent it to me." All you have to do to make the Herald of Truth scriptural is just send the money to brother Harper or send brother Miller over there and send it to him. Just so you ignore the church. Just by-pass the church. That is all he asks, just skip the blood bought church of the living God. In 1946, they pooled their funds, here is the treasury, and I showed you that the treasury is set. Paul said, "As I gave order to the churches of Galatia so do ye."

What is my time here, please?

"So do ye/" "Upon the first day of the week, let each one of you lay by in store." "In store" is the common treasury. The budget is functional and operational. They build all their argument in benevolence on one special item in a general collection. Now look how they make up a budget. The money is dropped in and they took it out, according to a letter 5/27/62, and sent it to Nebraska Avenue. They did that for years--$20 a month.

They took money out of the treasury and bought songbooks or sent them second-hand books. That is not quite equality. His argument is that, "if you give to another church you have to make them equal." They did not buy new songbooks. They sent some old second-hand songbooks. That is their practice. It is not a laughing matter. They sent a bunch of second-hand songbooks to Palm River. They sent their orphan children to Mt. Dora. They sent money to Houston, Mississippi, to build the church. They are sending a preacher to

five congregations, not to a preacher, but to congregations, to preach the gospel for them. But, "you cannot do it unless you feed their hungry bodies." If I believed like that, I would practice like that.

Now, here is Florida College. He said, "Well, we did not have that in the budget." Let me tell you, you took your office supplies and you did not put Maas Brothers in it, you would not advertise their things, but you took the money out of the treasury to advertise it, and if somebody were to advertised Freed-Hardeman College, you would not like it.

They teach that the money out of the treasury can be "for saints only," but they take up the money from both the sheep and the goats. I am not calling you Christians goats. Jesus said-He separates sheep and goats. Whey they pass the basket, they pass it to the goats. Let me tell you goats--you are subsidizing a fellow that says, "he would not let you have a dime if you were starving to death," out of the treasury.

They have a blood bank for "saints only." If a fellow needed a blood transfusion according to the doctrine of brother Miller and these brethren, he could lie there and die before he could get a drop of blood from a saint. You take a goats blood and put it in there, but he would not let a goat have it back-just let him,die. Now if that is Christianity, I have never heard of it.

That is what we are opposing. We are opposing these human laws. Ninety per cent, or more, of this budget is for non-saints.

They take the money out of "the treasury" to build a house to shelter a goat. They pay brother Miller $112.00 a week to feed the goats. They hire an assistant to help feed the goats. They do this mission work to feed the goats. They have two meetings a year advertising to get the goats in the house. They pay the insurance to keep the building from burning down so the goats will have a place to stay.

There is "maintenance". They took the Lord's sanctified dollar to keep you goats cool during this meeting. That is what they did.

And "office supplies and printing" and etc, they used to advertise their picnics and their weddings and the college. "Literature and teacts" for the benefit of goats.

"Benevolent work-$10", but you goats are out of that. You could not get a dime out of that if you were starving to death. Now if that is Christianity, I have never known it. It is closer to heathenism. I do not mean to be unkind about this, but that, my friends, is as foreign to the truth as anything on earth.

Now, they pay a "janitor" to keep the house clean for a goat, and the "Tampa Electric Company" to keep him warm, keep him cool, and they have a water fountain where you as a goat can go get a drink. But when it comes to the communion, he cannot have that. The goat is out. He said, well, "it is in benevolence." That is a benevolent act. You do not have to be sick or on charity to have benevolence. It is a benevolent act when you show a kind disposition. And they take the Lord's money to do it.

"Ten dollars a week for paving". Why do they not put in parking meters for you goats? They take the money to build a restroom. Why do they not put in pay toilets for you goats? Why not? That is what we are talking about. That is the thing that we are facing. These men stand up here and tell you that the dollar in the treasury can be used in benevolence "only for saints." And these are benevolent acts for you. Up in Tennessee, the brethren wanted to be exactly safe about this thing, so they fixed their toilets and they did not put "men", "women", or "ladies" or "gentlemen", they put "brother" or "sister." If you are not a brother or sister, you can go across the street to the filling station. "Brother" or "sister", "saints only"! That is the thing we are opposing here. That is what has caused all this trouble. (243)

"Telephone $2.50." I do not know whether they would let a goat use the telephone--

How much time do I have, brother? Thank you.

Brethren and friends, as I come to the conclusion of this service, what I am pleading for, is speaking where the Bible speaks. The Bible teaches us to co-operate, to have fellowship, to work together, and as churches, we may help each other preach the gospel of Christ. The great commission authorizes us to go into all the world and preach the gospel to every creature, and a church may help another church in preaching the gospel of Christ. We ought to join hands in preaching it. There has not been anything over at Abilene except a radio program and a T. V. program. And all the efforts to try and prove otherwise are manufactured of "whole cloth," and a misrepresentation of the United Christian Missionary Society, a misrepresentation of the Herald of Truth and distortions of passages in the New Testament. Let us speak where the Bible speaks and quit making laws, brother Miller. That is what has divided the church down here. You admitted repeatedly that the brethren down here never heard of these laws until a few years ago. Surely wisdom will die with thee.

When men like A. G. Freed, N. B. Hardeman, T. B. Larimore, the McQuidlys; all of these old brethren were fighting these institutions, (Pointing to chart) they were building orphans homes and colleges and joining hands in preaching the gospel of Christ. That is all in the world that I am pleading for.

And I beg you tonight to quit following men. They claim it is a new revelation, "for we never heard of it." He said, "I preached for a long time, and I did not know what it was about, but after I got down here I caught on." Surely wisdom will die with thee. Surely wisdom will die with thee.

Think of it. All the great gospel preachers of ages past, none of them had the brains of these three men. I am reminded of the proverbal intrepre-

tation of the "wise men," so they say, "Cope, Hailey and Miller" "these three Kings" with their new revelation, with their new doctrine, with their new plan, have divided the church. That is the reason we have today, boys and girls, homes that are astranged. Fathers and sons that cannot sit down in the same house together to worship. Why? Because men like brother Miller, and brother Miller, you could still be a great power if you would just come back to the truth. I will be praying for you that you will return to preahh the gospel like you used to preach it. The greatest crime ever perpetuated upon the church of Jesus Christ is to divide it. He admits that we walked together, but they got a new revelation, a new doctrine and they have divided church af after church. I would much rather be the man that walked up to the body of Jesus, on the cross, and drove the speak into his side, that parted his body, than to be these men who claim they have a new revelation, a new doctrine, and say, "we have changed," and are dividing and tearing up churches all over the land, and leaving behing them a trail of tears and heartaches. Brethren like you, used to work and worship together, but men came along with a doctrine, strange and new, and some of it soffar from the truth that even heathenism would exceed it. The doctrine of benevolence for saints only is a doctrine dtrange and new. The doctrine that congregations cannot help one another is new. Their doctrine is "by-pass the church." Talk about the "all sufficiency of the church", but in everything you by-pass the church--you do not send the money to the church, you by-pass the church-by-pass the church. It is not the all sufficiency of the church, it is the all supremacy of the preacher. May the good Lord bless you and I bid you a pleasant good night. Thank you very much.

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State of Florida

Office of Secretary of State

I, Tom Adams, Secretary of State of the State of Florida, do hereby certify that the above and foregoing is a true and correct copy of

CERTIFICATE OF INCORPORATION

OF

FLORIDA CHRISTIAN COLLEGE, INC.,

a corporation not for profit organized and existing under the Laws of the State of Florida, filed on the 1st day of February, A. D., 1965 as shown by the records of this office.

Given under my hand and the Great Seal of the State of Florida at Tallahassee, the Capital, this the 14th day of June, A. D. 19 65.

Tom Adams

Secretary of State

RECEIVED
FEB - 2 PM 7:57
SECRETARY OF STATE
TALLAHASSEE, FLORIDA

C H A R T E R

of

FLORIDA CHRISTIAN COLLEGE, INC.

We, the undersigned, all of whom are residents and citizens of the State of Florida, do hereby voluntarily associate ourselves together for the purpose of forming and incorporating under the laws of the State of Florida a non-profit corporation for the objects and with the powers as hereinafter set forth, do hereby subscribe this charter, to wit:

ARTICLE I. NAME.

The name of this corporation shall be:

FLORIDA CHRISTIAN COLLEGE, INC.

The address shall be %Mr. S. O. Ward, 802 Lexington Avenue, Lakeland Florida.

ARTICLE II. LOCATION AND OFFICES.

The principal office of this corporation and the educational institution provided for herein shall be located in Polk County, Florida, but the corporation shall have power to establish branch offices in such other place or places, within or without the State of Florida, as may be determined and deemed expedient.

ARTICLE III. OBJECTS.

The object of this corporation and the general nature of the purposes for its creation are as follows: To establish and maintain an educational institution wherein the arts, sciences, and languages shall be taught in a complete academic program sufficient to prepare the students for a useful place in society, and wherein the Holy Scriptures shall be taught as the revealed will of God to man and as the only and sufficient rule of faith and practice; to select a faculty capable of giving instruction in such courses as shall be deemed advisable by its Board of Directors; to confer academic and professional degrees, diplomas

(1)

a New College — With Signature no
located in Lakeland, Polk County, Florida —

and certificates to men and women successfully completing the several courses of instruction offered by said college and complying with its rules; to make such regulations and rules, subject to this charter and its by-laws to be adopted, for its government as may be deemed advisable by its Board of Directors; and for the purposes hereinabove set forth, this corporation shall be authorized to solicit and receive donations, to own, acquire, sell, convey and mortgage all kinds and classes of property, subject to the provisions of this charter and in accordance with the rules, regulations and by-laws to be adopted by its Board of Directors.

ARTICLE IV. MEMBERSHIP, QUALIFICATION AND MANNER OF ADMISSION.

(2) Membership in this corporation shall be limited to persons in good standing in a church of Christ, and to be qualified as a subscriber here-to or as a director, such member must maintain his standing as a member of a church of Christ.

ARTICLE V. TERM OF EXISTENCE.

This corporation shall have perpetual existence.

ARTICLE VI. NAMES AND RESIDENCES OF SUBSCRIBERS.

The names and residences of the subscribers to this charter are as follows:

Mr. S. O. Ward
302 Lexington Avenue
Lakeland, Florida

Mr. James R. Cope
215 Willowick Avenue
Temple Terrace, Florida

Mr. Lee W. Boswell
309 N. Iowa Avenue
Lakeland, Florida

Mr. W. C. Hammontree
301 Midlothian Avenue
Temple Terrace, Florida

ARTICLE VII. BOARD OF DIRECTORS AND MANAGEMENT.

Section 1. The affairs of this corporation are to be managed and controlled by a Board of Directors consisting of not less than four nor more than twenty members, the number to be fixed by the Board of Directors or by the by-laws of the corporation when adopted. The Board of Directors shall have the power to elect the officers of the corporation, consisting of a Chairman, a Vice-Chairman, a Secretary, and a Treasurer, and such other officers and assistants as may be deemed necessary or proper for the management of the

affairs of the corporation, and as set forth in and permitted by its by-laws. The Board of Directors shall have all powers set forth in this charter, and generally all the powers usually conferred upon boards of directors of corporations.

Section 2. One member of the first Board of Directors named hereafter in this charter shall serve for one year or until the first annual meeting of the corporation, whichever period shall be the shorter time. One of said directors shall serve for two years or until the second annual meeting, whichever period shall be the shorter time; and two of said directors shall serve for three years or until the third annual meeting, whichever shall be the shorter period of time. The Board of Directors shall have the right and power of filling all vacancies on said Board for the unexpired term or terms of any of the original directors, and at any annual meeting shall elect directors to take the place of those whose terms have expired, but any director may be re-elected for an additional term. When a new director is selected to increase the number of directors, his term shall be made to expire at the annual meeting at which the fewest number of director's terms expire.

Section 3. The regular term of a director shall be for three years. Any director who is convicted by any court of law for any immoral act shall automatically cease to be a member of the Board. Any director who shall for any reason cease to work and worship as a faithful Christian in a local church of Christ shall automatically cease to be a member of the Board.

Section 4. Without in any way limiting the generality of the powers granted herein to the Board of Directors of this corporation by the mention of specific powers hereinbelow, said Board of Directors shall have power to -

(1) Elect by ballot annually, at the annual meeting of the corporation, the officers of the corporation, including those named above;

(2) Fill all vacancies in all offices of the corporation;

(3) Appoint a President of the ~~College~~ school, who shall hold his office during the pleasure of the Board of Directors;

(4) Veto the appointment of any professor, instructor, officer or employee made by the President of the college when such appointment is not satisfactory to the Board of Directors;

(5) Fix the salaries of the President, professors, instructors, officers and employees, and to set the annual budget for general and special operations;

(6) Direct all activities of the ~~college~~ School;

(7) Authorize the officers of the corporation, in the name of the corporation, to receive and hold by purchase, gift, devise, bequest or grant, real or personal property for educational purposes connected with the corporation, or for the benefit of the corporation, and to purchase, sell, mortgage, lease, and otherwise use and dispose of the property of the corporation in such manner as shall be deemed for the best interest thereof; to borrow money, give promissory notes or bonds thereof, and secure the payment thereof by mortgage or deed of trust upon the property of the corporation, real or personal;

(8) Direct and prescribe the courses of study and discipline to be observed in the ~~college~~ school;

(9) Make all by-laws, rules and ordinances necessary and proper to carry into effect the powers granted to said corporation and to the Board of Directors therefor and for the advancement of the interest of the college, but no by-laws, ordinances or rules shall conflict with the constitution or laws of the United States or the State of Florida or with this charter;

(10) Determine when the annual meeting of said corporation shall be held, either in the by-laws to be adopted or by resolution and when regular and special meetings of the Board of Directors shall be held.

(add item 11)

ARTICLE VIII. OFFICERS UNTIL FIRST ELECTION.

Until the first election by the Board of Directors, the following persons are to manage all the affairs of this corporation, to wit:

S O Ward Chairman of the Board of Directors

Lee W. Boswell Vice-Chairman of the Board of Directors

_____ Secretary

W C Hammontree Treasurer

ARTICLE IX. DIRECTORS UNTIL FIRST ELECTION.

The names of the directors who are to serve until the first election or appointment under this charter are as follows:

S. O. Ward	Lakeland, Florida
Lee W. Boswell	Lakeland, Florida
James R. Cope	Temple Terrace, Florida
W. C. Hammontree	Temple Terrace, Florida

ARTICLE X. By-laws and Articles of Incorporation.

By-laws and articles of incorporation of the corporation, as hereinabove set forth, may be made, altered or rescinded by the Board of Directors as provided for in Article VII, Section 4, of this charter.

IN WITNESS WHEREOF, we have hereunto set our hands and seals this 21st day of December, 1964.

S O Ward (SEAL)

Address 802 Lexington Avenue
Lakeland, Florida

Lee W. Boswell (SEAL)

Address 309 N. Iowa Avenue
Lakeland, Florida

James R Cope (SEAL)

Address 215 Willowick Ave, Temple Terrace, Fla.

W C Hammontree (SEAL)

Address 301 Midlothian Ave.
Temple Terrace, Fla.