

Willis
&
Carrell
Discussion

1968



The Sponsoring Church
Question

The Willis-Carrell Discussion

CECIL WILLIS, *Marion, Indiana 46952*

In this issue appear the first installments of an exchange of articles on the sponsoring church question between Brother William Carrell of Muncie, Indiana and me. It is intended that Brother Carrell and I each shall write three articles of eight type-written pages on this subject. Later we each shall write three similar articles on church supported benevolent organizations. A little background for this discussion might be of general interest. So in this article we supply just a bit of it.

In September, 1966 Brother Clifton Inman (Editor of BIBLE HERALD, published at Parkersburg, West Virginia) and I engaged in a four night oral discussion at Parkersburg. The same propositions were discussed there which Brother Carrell and I are discussing in this written exchange. Brother Carrell attended the Parkersburg debate. During the debate, he called the motel where I was staying and asked permission to come out to talk with me. Of course he was invited to do so.

Another preacher from Muncie came with Brother Carrell. Brother Carrell stated that he felt that Brother Inman was making the right arguments in the oral debate, but that he felt these arguments needed to be expanded further. He thus proposed that he and I engage in a written discussion to be carried in TRUTH MAGAZINE.

I felt it would be a much more equitable arrangement if Brother Carrell would arrange for the written debate also to be carried in a journal that agreed with his position. Brother Carrell declined to arrange for the discussion to be carried elsewhere. I doubt that any paper agreeing with Brother Carrell would now carry such a discussion. But if it will, we would even yet be glad to see it carried in another journal.

But in order that Brother Carrell might have the opportunity to present his position and his arguments therefor, as he apparently felt we were duty-bound to provide him, I therefore agreed to conduct this discussion with him. We are glad for the readers of TRUTH MAGAZINE to read Brother Carrell's best efforts to substantiate his

position and practice. Any truth that he presents we sincerely beseech you to accept.

We covet such an opportunity and hearing in the FIRM FOUNDATION, GOSPEL ADVOCATE, or some other journal that represents Brother Carrell's position. We would be glad to have the same fairness shown toward us and a presentation of the arguments which we believe sustain our position as Brother Carrell felt us duty-bound to provide for this discussion.

Brother Carrell and I have numbered the paragraphs in our articles in order to simplify references to the other's articles. Occasionally we may have referred to the other without the usual "Brother" before the name. But this was simply to conserve space and was not intended as any disrespectful reflection.

Brother Carrell's articles are well written. He has pressed his points hard, as is right for him to do, and as we expected him to do. Little could be gained from a discussion with a man of little conviction. So we are glad to see him manifest conviction and stringently to make his arguments and to press his points. I have tried to respond in like fashion. It makes for a lively discussion, and it sincerely is hoped for a profitable discussion.

Also in this issue is a brief biographical sketch of Brother Carrell. Within a few months we intend to publish a similar three article each exchange on the orphan home-benevolent society question. Watch for it.

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Biographical Sketch of William L. Carrell

William L. Carrell is a native of Indiana. He grew up in Bloomington and was baptized into the church at 4th and Lincoln in that city. In military service he was sent to Japan in 1945 and 1946, and became interested in the evangelizing of that nation. Returning to the States he completed his college education at Abilene Christian College, and after preaching for a short while in Martinsville, Indiana, he and his wife Norma and their son, Stephen, went to Japan, in August of 1950. Except for brief visits to the U. S. A. they remained there until June of 1965. He is now preaching for the Fairlawn Church of Christ, 601 East 13th Street in Muncie, Indiana.

Besides establishing two congregations in Japan and helping with several others he wrote, had translated, and published a Bible correspondence course of 20 lessons. This course has been sent all over Japan to those requesting it, and has resulted in numerous baptisms. More than 20,000 have enrolled in it. It has also been translated into Chinese in Formosa, and into the principal language of the Philippines. One of its lessons was the first tract to be translated in the Thai language.

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Carrell's Preface to First Article

I would like to add a note of explanation concerning how these articles came to be written. Brother Willis has mentioned how we met in Parkersburg. At that time I asked if he would allow anyone to answer his charges and accusations. I said I thought they should be answered in the same place where they were made. He replied that he would do so if we would provide equal space in a publication agreeing with us. I told him that in the first place I am in no position to provide him such a hearing. And secondly I do not feel obliged to do so. It is in the paper he edits that the accusations have been made, and it is there they should be answered.

He then said he would allow no reply. But by that evening he had apparently changed his mind, for he submitted to me two signed propositions. Interestingly enough he had placed me in the affirmative, but he had signed the negative. Finding these unsatisfactory I rewrote them and sent them to him. These are the propositions we are now discussing.

Brother Willis has implied that I challenged him to this debate. Actually at the time of our meeting I had not envisioned the exchange which he proposed. I had thought only that in fairness he should allow someone to answer *in his paper* the challenge he has thrown out to all who disagree with his opinions. It was in that spirit and with that intent that I agreed to this discussion.

WILLIAM L. CARRELL
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Willis-Carrell Discussion-- First Affirmative

WILLIAM L. CARRELL, *Muncie, Indiana 47302*

PROPOSITION

RESOLVED: "That it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation, (Highland Avenue in Abilene or any other) for the purpose of supporting a nationwide radio broadcast (Herald of Truth or other) which broadcast or telecast is supervised by the congregation receiving the funds."

A Question of Bible Interpretation

1. In approaching this discussion I take it for granted that we are agreed that the Bible



Wm. L. Carrell

is our authority for all things done in the work and worship of the church. Therefore I do not consider a nationwide broadcast, such as is mentioned above as a departure from the faith, or a rejection of sound doctrine, but as one method of carrying out the command to preach the Gospel to

all creatures. That it is "in harmony with New Testament teaching" means only that we violate no New Testament teaching or principle when we engage in such a broadcast or when we support it from church treasuries. It does not mean that we *must* do it this way or that we *must* support it financially. As the method is optional, our support of such a program is also optional.

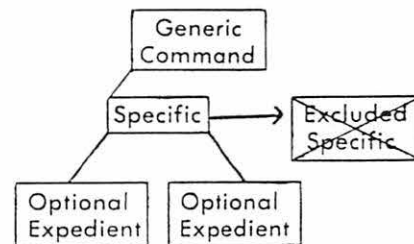
2. Also we are not set for the defense just of the Herald of Truth, but of any similar nationwide broadcast or telecast. I am not defending the *judgment* of those in charge of such a program with regard to the details of how they spend the money. I am only defending their *right* to engage in such a program, and of the *right* of sister congregations to assist. By this I do not mean that I think those in charge of the Herald of Truth are using poor judgment in the details of

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the work. But even if they were this would not prove that the principle is wrong, or that no one has a right to carry on such a program.

3. It is my conviction that most of the controversy that has arisen over this question results from a misapplication of fundamental principles of interpretation. And to get to the root of the problem I would like to consider the following diagram, for which I am indebted to Bro. J. D. Thomas of Abilene Christian College:

How Do We Understand God's Will?



4. The "Generic Command" stands for the general command God has given concerning any matter, for example, concerning baptism. The "Specific" just below it is some detail concerning the command which God has specified. For example, in studying all that God has commanded concerning baptism we find that immersion in water is a specific part of it. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:5). The church has been sanctified and cleansed "with the washing of water by the word" (Eph. 5:26). There are of course other specifications, but we will consider just this one to illustrate the principle.

5. In that God has specified immersion in water he has excluded every other application of water, such as sprinkling or pouring. (These would come under "Excluded Specifics" in the chart.) In other words, when God specifies something in a command, all other things of the same order are excluded.

6. However, where God has not specified some detail of how to carry out a command,

we are at liberty to use our own judgment in carrying it out. (See "Optional Expedient" squares in the chart.) For example one may be baptized in a river, a lake, the ocean, or a baptistry. One may be laid backward, forward, or even immersed on a cot or in a chair if necessary. As long as he is immersed, the method makes no difference. To this I think all will agree.

7. It is easy to multiply examples of the application of this principle. In the Lord's Supper bread and fruit of the vine are specified. Therefore every other food and drink are excluded, even though not specifically excluded in the Bible. On the other hand, the container is incidental, not specifically commanded, and we understand that individual communion cups are permitted, even though not specifically mentioned in the New Testament. Thus the silence of Scriptures may be taken to *exclude* some things, but *include* others as optional.

Misuse of the Principle

8. Sprinkling, as we have seen, is excluded as a mode of baptism because God specified immersion. Our denominational neighbors err therefore by taking an "Excluded Specific" (sprinkling) and making it an "Optional Expedient." Their "broadmindedness" in accepting both sprinkling and immersion does not excuse them from the charge of changing God's law.

9. But it is just as wrong to take an "Optional Expedient" and make it either a "Specific" and therefore binding on Christians, or an "Excluded Specific" and therefore prohibited, when the Bible says nothing about it. And this is exactly what Bro. Willis is doing when he attempts to bind on his brethren his opinions concerning cooperation and the handling of funds.

10. Bro. Willis recognizes that the church is commanded to preach the Gospel. He recognizes that the radio, television, or the printed page are legitimate expedients for carrying out this command, even though not specifically mentioned in the Bible. They are "Optional Expedients."

11. But if one church engages in a good work, and another church wishes to assist the first in the work, in order to enlarge and spread it, Bro. Willis objects. Why? And what is he doing? Referring back to the

chart above, he is moving an "Optional Expedient" up to make it an "Excluded Specific." And when he insists on one "pattern" for handling funds, he is making a "Specific" command out of an "Optional Expedient."

12. What he is obliged to do in order to substantiate his position is to produce not an example of how the early church did it, but a command, generic or specific, which expressly limits the church with regard to cooperating in such a work or in the handling of its funds. Or he must show that it violates some principle of the New Testament expressly stated.

An Example, Not a Command

13. Can Bro. Willis produce such a command? No. He produces *examples* and inferences which, he says, prove that in the New Testament churches always contributed according to a certain pattern, the church with ability sending directly to the church in need, through its own selected messengers, etc.

But Are Examples Binding?

14. Right here is where Bro. Willis jumps the track. Let us examine the principle by which he determines that his "pattern" is binding to the exclusion of all others. He can produce no command, stating either how funds were to be handled or prohibiting any particular pattern in handling them, other than the general principle of providing for things honorable in the sight of men, (2 Cor. 8:21) and of doing all things decently and in order. (1 Cor. 14:40).

15. Let us examine further the use of scriptural examples. We learn God's will through commands, approved examples, or necessary inferences. When are inferences necessary? And are examples, even approved examples, equal to commands? Bro. Willis seems to think so. Note the following chart:

PLEASE ALLOW SIX WEEKS TO
PROCESS CHANGE OF ADDRESS
NEW SUBSCRIPTION AND
ADVERTISING ORDER.

	Hospitality	Baptism	Lord's Supper	Supporting Evangelism
Command	Heb. 13:2 I Peter 4:9 Rom. 12:13 etc.	Mark 16:16 Acts 2:38 etc.	I Cor. 11:23ff etc.	Gal. 6:6, 10 3 John 5
Approved Example	Included foot-washing, providing food, shelter, etc.	Christ in Jordan	Acts 20:7	Acts 11:27 Rom. 15:26 II Cor. 8, 9
Necessary Inference	Is footwashing binding? No.	Running water required? No. Jordan? No.	1st Day of Week? Yes. Must be in Upper Room? No.	Rich to poor only? No. "Emergency"? No. Directly? No.

16. Let us examine each of these cases to see if examples are binding. Concerning hospitality the command is very general, and might be summarized as in I Peter 4:9. "Use hospitality one to another without grudging." But we find that Bible examples of hospitality included footwashing, besides the ordinary matters of providing food, shelter, comfort, aid, etc. (I Tim. 5:10). Are we bound therefore to practice footwashing as an act of hospitality? Of course not. Footwashing *illustrates* the command to show hospitality in terms of the society of that time. Being an approved example it could be practiced if it were the custom, or if some one needed it, as in the case of an accident. But it was never intended to be binding on the whole church in all ages.

17. Consider then baptism. Most of the readers will not need to be informed that this is commanded (Mark 16:16, Acts 2:38, etc.). Turning to examples of baptism we find among others that Jesus was baptized in the Jordan. Must we conclude that baptism must be in the Jordan? Or in a river? Or in running water? There have been those who turned the faucet on in the baptistry in order to be baptized in "running water." Again, however, the example of Jesus only illustrates the importance of baptism. We are bound by the commandment, not the examples, when we obey the Gospel today.

The Lord's Supper

18. Now we come to a slightly different case. The command to take the Lord's Supper is found in I Cor. 11:23ff, with the parallel accounts in the Gospels. However the command lacks in one important detail — it does not tell how often it is to be done. If

we had no way of knowing the frequency we might take it once a week, once a month, or even once in a lifetime.

19. We find, however, from Acts 20:7 that the church at Troas took it on the first day of the week. Does their example bind us? Admittedly the case is unique, but what this example actually does is to supply us with a part of the command which is incomplete. And when we consider that I Cor. 16:2 commands that we assemble on the first day of the week, and that Heb. 10:26 warns us not to forsake the assembly, and that according to all historical records the church did universally observe the Lord's Supper every first day of the week, we *infer that a command was given to do so*. The command is nowhere written out, but Acts 20:7 unmistakably implies that the church at Troas was following apostolic command, and we are therefore also obliged to follow this implied command. But it is the command, by necessary inference, not the example, which is binding.

20. If Bro. Willis rejects this explanation, let him explain why he accepts the duty of taking the Lord's Supper each first day of the week from Acts 20:7 but rejects the taking of the Supper in an upper room, from the same passage. How does he bind one example, but leave another in the same place unbound?

21. I conclude therefore that examples illustrate or clarify commands, and in this case, perhaps in a few others, lead us to infer a command. But no example is itself binding.

22. Now let us apply the same reasoning to the support of evangelism, with reference of course to the Herald of Truth and similar

programs. The Lord's command is to go preach the Gospel (Matt. 28:18f; Mark 16:15f). As for helping those who preach, the command is general. "Let him that is taught in the word communicate unto (or share with) him that teacheth in all good things" (Gal. 6:6). And "Beloved, thou doest a faithful work in *whatsoever* thou doest to the brethren, and to strangers; which have borne witness of thy love before the church, whom if thou bring forward on their journey after a godly sort, thou shalt do well" (III John 5f).

23. As far as commands concerning the handling of funds are concerned, God has left us free of any detailed pattern. Obviously circumstances will differ, the needs and opportunities in different places and times will vary, and the ability of brethren to, for example, provide their own messenger in every case may be limited. As long as the funds are used for the purpose for which the church was established, therefore, the scriptures impose no rigid pattern as to the mere details of handling money.

24. But Bro. Willis claims there is a pattern, to the effect that "A church with 'power' (ability) gave to a church in 'want' in order to produce mutual freedom from want." In the first place this is just an assumption. He assumes that if a church gave it must have had ability, and if it received it must have been in want. This is gratuitous, and establishes no pattern. But further than that, his assumption is contrary to fact, for Paul said of the Macedonian churches that they gave "beyond their power." Quite likely many who contributed money in Macedonia were worse off financially than those they helped in Jerusalem. There was no way for them to know exact conditions, and their giving was based on love, not on a cold-blooded comparison of economic conditions.

25. But even if it were true that in every example a "rich" church gave to a "poor" church it would prove nothing. It would merely be so many examples of how the brethren gave. And it is commands, not examples that are binding.

26. The same reasoning applies to his argument that churches helped only in time of "emergency." Again his point is gratuitous, for he can always assume an emergency where one church sent to another. But the fact is that the word "emergency" is not in the Bible. The word "need" is there. Bro.

Willis, in order to support his proposition, has changed the word from "need" (a broad term) to "emergency" (a narrower word, and one which he assumes the prerogative of interpreting.) And he has changed Christian giving from the free-hearted generous act of love it was supposed to be into a parsimonious penny-pinching pattern of necessity, to be done only in time of "emergency."

27. Bro. Willis also claims that the "pattern" of churches selecting their own "messengers" to carry their "bounty" directly to the church in need is binding. Even if such examples do exist, as we have pointed out, they only illustrate God's commands. They do not exhaust them. But actually the command of Paul concerning this is much broader than Bro. Willis will allow. "And when I come, *whomsoever* ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem" (I Cor. 16:3). WHOMSOEVER! Suppose the Corinthian church had decided to ask the Macedonian churches to carry the bounty together with theirs. Would this have been in accord with Paul's command? Certainly! He said only, "Whomsoever ye shall approve." Any sensible arrangement was implied.

28. And so I think the conclusion is inescapable, that when brethren recognize the NEED to preach the Gospel, whether by radio or television or any other means, and they find the opportunities greater than they can meet with their own finances, they are at liberty to invite their brethren to help them do it. And if other churches see fit to fulfill a part of their duty to preach the Gospel by helping such a church, then they are at liberty to do so.

29. The examples of giving and sharing in the New Testament were given to inspire us to higher effort, not to restrict us to a penny-pinching pattern of do-nothingness. When other churches have opportunities for good which are great, and when they show a talent and zeal for good sufficient for such opportunities, lacking only the resources, we should be glad to share with them in the great work of getting the Gospel preached to all the world.

Questions:

1. What command (not example) authorizes the preaching of the Gospel? The sending

of missionaries abroad to preach beyond the area of a local congregation?

2. What specification in that command prohibits two or more churches pooling their resources to carry on such a work?
3. Do you consider all approved examples binding on Christians? If so, on what principles do you decide this?

—224 E. 13th St.

Willis-Carrell Discussion-- First Negative

CECIL WILLIS, *Marion, Indiana 46952*

1. It is refreshing again to find a liberal preacher who will affirm his practice "is in harmony with New Testament teaching." Such liberal preachers have become few and far between in recent years. Brother Carrell has been in Japan for several years and apparently has not yet learned that liberal brethren here know now it is not good for their cause for them to attempt to find



Cecil Willis

New Testament authority for their practice, since they rather obviously have none. Most of the liberals seem to be determined to have what they want, whether scriptural authority can be found for it or not. So we are glad Brother Carrell is committed to presenting scriptural authority for his preaching and practice.

2. Keep in mind what Brother Carrell's obligation is. He is in the affirmative in this debate. It is his responsibility to present *Bible* authority for sponsoring church programs, such as the Herald of Truth. It is my obligation, in this discussion, to review, analyze and to criticize what he presents as scriptural authority. The Herald of Truth operation is typical of the sponsoring church type of congregational cooperation. Approximately 2,000 churches and 10,000 individuals are to send \$2,239,250.00 annually to the Highland church in Abilene, Texas that

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the Highland elders might put on a radio and TV program for the brotherhood. Brother Carrell believes this to be scriptural. I believe, instead, that each church ought to handle its *own* resources and do its *own* work (Acts 20:28; 1 Pet. 5:2).

3. The only way that scriptural authority can be presented for anything is to cite for it a command, an approved apostolic example, or a necessary inference. This authority may be either general or specific. So you look carefully through Brother Carrell's article to see what passage he cited, if any, that authorizes 2,000 churches to *pool their resources* and to *centralize the control* of these pooled resources in the hands of a sponsoring eldership.

4. Brother Carrell *assumed* in p. 1 that the Herald of Truth does not entail a "departure from the faith" or a "rejection of sound doctrine." But it does, *unless* he can cite scriptural authority for it. The Christian Church does not think missionary societies and instrumental music necessitate a "departure from the faith" or a "rejecting of sound doctrine," but they do, their protests notwithstanding. And so does sponsoring churchism involve a "departure from the faith" and a "rejection of sound doctrine."

5. Brother Carrell would have you believe that whether you support the Herald of Truth or not is "optional." This is what they *preach*; their *practice* is considerably different. *Would Brother Carrell and the Fairlawn church permit a man who objects to the Herald of Truth to preach there? Would they even call on him to lead a prayer?* These brethren bind that which they admit is only their opinion. The liberal brethren have made the acceptance of that which they call an "optional expedient" mandatory.

6. Brother Carrell, in p. 2, says he is not defending the judgment of the elders of the Highland church. These brethren sometimes talk about the "total situation" of the Herald of Truth. The mis-management and sinful waste of the Lord's money are a part of the "total situation" Brother Carrell is defending. More than 11 cents out of every dollar that has ever been sent to Highland has been used to beg more money. \$770,000, or enough money to support a gospel preacher 128 years, have been spent by them to beg more money. I do not blame Brother Carrell

for being unwilling to defend their judgment. Do you? However, Brother Carrell, do not try to tell us this is an expedient way to preach the gospel unless you are willing to defend the practices involved in your so-called expediency.

Bible Interpretation

7. In the first 7 paragraphs Brother Carrell discusses general and specific authority. However, he chooses to use Brother J. D. Thomas' "wavy lines," "optional expedient" and "excluded specific" terminology that is about as clear as a sea of mud to most brethren. What Brother Carrell needs to do is to show us how he *proves* it is an "optional expedient" for 2,000 churches to function through one eldership. He has merely assumed what he must prove in this discussion.

8. But since Brother Carrell freely uses Brother Thomas' book, WE BE BROTHERS, a book on Bible Interpretation, let us see how far he will follow Brother Thomas' principles. If Thomas could so clearly set forth his rules of Bible interpretation, he should know how to apply these rules. *How many of the things Brother Thomas calls "optional expedients" will you accept?*

9. Brother Thomas says church purchased "lemonade" is an "optional expedient" (p. 200). He says that "outfitting a church 'kitchen' is an optional expedient" (p. 200). He says that "fellowship meals," "coffee and doughnuts," or "social gatherings" sponsored by and paid for by the church are "optional expedients." Are you brethren with Brother Carrell ready for this? If not, you had better get ready for it, for this is where Carrell's and Thomas' argument leads. Brother Thomas argues that a church-sponsored Boy Scout Troop "could be an excellent expedient opportunity . . ." (p. 213). *Will you accept this "optional expedient," Brother Carrell?*

10. Brother Thomas further states: "It is the thesis of the present author that churches can scripturally make gifts to the support of Christian schools The aim here is to apply the principles set forth in this volume to the relation of churches and schools so far as the scripturalness of financial contributions is concerned" (pp. 186, 187). *Are you ready for this "optional expedient," Brother Carrell? Are you brethren connected with Brother Carrell ready for the church support of colleges? The man from whom*

Brother Carrell got his principal argument says that church support of colleges is an "optional expedient" just like Carrell argued that the Herald of Truth is an "optional expedient." *How far are you ready to follow Brother Thomas in defense of institutionalism?*

11. Brother Batsell Barrett Baxter, the chief speaker on the Herald of Truth program, has said: "Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. THE ORPHANS' HOME AND THE CHRISTIAN SCHOOL MUST STAND OR FALL TOGETHER." (QUESTIONS AND ISSUES OF THE DAY, p. 29). *Is the main "Star" on the Herald of Truth a false teacher, Brother Carrell? Brother Baxter and Brother Thomas, from whom you got your argument, say the principles you use also will justify the church support of colleges. Do you believe the principles will permit the church support of colleges? If not, show us where Brother Thomas misapplied his "optional expedient" argument when he applied it to colleges.*

12. God *did* specify the independence and autonomy of churches when he organized each congregation separately with its own elders and deacons (Acts 14:23; Phil. 1:1; Titus 1:5). The elders of each congregation should "tend the flock of God" which is among them (1 Pet. 5:2; Acts 20:28), and thus should oversee the members, resources, discipline and work of just one church. This specification of God *excludes* every combination of churches, whether this combination be in a human institution (whether benevolent or evangelistic), a one-man-missionary society, or a sponsoring church. These all become, to use Brother Thomas' terminology, "excluded specifics." Each church must do its own work, and by no stretch of one's imagination can one conclude it is the work of the Highland church to gather, direct, and spend the funds of 2,000 churches. And this precisely is the objectionable feature of the sponsoring church system.

13. Brother Carrell argues in paragraphs 8-12 that my cardinal error is that I make an "optional expedient" an "excluded specific." Brother Carrell has "proved" that the operation of 2,000 churches through one eldership is an "optional expedient" in the easiest possible way — *he has told you that*

it is so, and you are supposed to accept it! He has assumed it. We now demand that he prove it to be so. He has not done it, nor can he do so. You watch him carefully while he tries to prove it.

14. Instead, Brother Carrell takes an "excluded specific" (as he would call it) and tries, like the sectarians, to make it an "optional expedient." The denominationalists tell us that instrumental music and sprinkling are "optional expedients." How do they prove this? They do so in the same way that Brother Carrell proves that the sponsoring church is an "optional expedient." They merely assert it to be so, again, and *again*, and *AGAIN!* This he also has done. These sectarians (and now Brother Carrell) then charge us with making an "optional expedient" (i.e. instrumental music, sprinkling, and sponsoring churches) an "excluded specific" when the truth of the matter is that they have taken an "excluded specific" and tried to make it an "optional expedient" merely by calling it such. Instrumental music, sprinkling, sponsoring churches, and human institutions supported by the church are not in the same class as baptistries, table cloths, blackboards and tracts. Brother Carrell talks about the "broadmindedness" of the sectarians, but in this regard he is as "broadminded" as they.

15. In p. 12 Brother Carrell demands that I show the passage which "expressly limits the church with regard to cooperating in such a work or in the handling of its funds." The Christian Church preacher demands that we cite the passage that "expressly" forbids the use of the piano. Brother Carrell should remember that he is in the affirmative in this discussion. He is obligated to present authority for 2,000 churches to work through one eldership. Either general or specific authority will do, Brother Carrell.

16. However, I think even Brother Carrell will say that the Bible limits the ways that churches may cooperate in a work or in the handling of their funds. *Wouldn't you, Brother Carrell?* The Christian Church cooperates in works and handles its funds through a missionary society. *Would this be wrong?* If so, then God must have limited the church in how it may cooperate in a given work and in how it may handle its funds. If there is no divine order, there can be no disorder of any kind.

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Examples

17. We come now to the crux of the "proof" presented by Brother Carrell for 2,000 churches to work through one church. His argument is that examples are not binding. He says "no example is itself binding." For years brethren have taught, and correctly so, that man's spiritual obligations are taught by command, example, and necessary inference. Brother Carrell has now set himself to revolutionize your thinking in this regard. His argument, simply stated, is that there is no binding power in examples.

18. Remember, Brother Carrell is to present scriptural authority for 2,000 churches to work through one eldership. How does he "prove" this? His major effort is to show that apostolic examples do not bind. Now what has he done? He has hurt himself rather than helped. There are but three ways to prove anything to be scriptural, including his proposition. He now has thrown out examples. He now is limited to command and necessary inference. Upon which will he rely for Bible authority for 2,000 churches to work through one eldership? Neither will help him, for he has a defenseless proposition.

19. Brethren should wonder why a brother would be so set to destroy apostolic examples. Reflective brethren already know. The apostolic examples in the New Testament are in diametric opposition to Brother Carrell's proposition, and he knows it. So he is determined to throw out all apostolic examples. Martin Luther found that James 2:24 contradicted his doctrine of salvation by "faith only." So he denied the inspiration of James 2:24. Those who deny the essentiality of baptism frequently do so by denying the inspiration of Mark 16:16. Now Brother Carrell must avoid the teaching of New Testament examples, and his method of doing so is to deny the binding power of all examples. If he is not careful, the baby is going to go down the drain with the bath water.

20. There are only two examples in the New Testament of churches sending money to other churches. In the first instance, Acts 11:27-30, the brethren in Antioch sent "relief" unto the brethren which dwelt in Judea. On another occasion (2 Cor. 8:9; Rom. 15:25-31; 1 Cor. 16:1-4) the churches in Galatia, Macedonia, and Achaia sent to

the poor saints in Jerusalem because they were in "want." Brother Carrell would have you believe that I teach that a "rich" church sent to a poor church. This is not what I teach. Instead, I teach that churches *with ability to give* sent to relieve the wants of poor saints. The giving churches had enough to send to those who were in "want." Brother Carrell knows that this is not the case when churches send to Highland in Abilene.

21. Highland church is the third largest Church in the world, with more than 1700 members. Its local congregational budget in 1966 was \$427,691.00, which entailed a weekly contribution of \$8,228.00. By no stretch of one's imagination could this be called a needy church. Yet the two instances of church to church sending in the Bible both involved receiving churches that were needy. Since Brother Carrell knows that Highland does not fit these approved apostolic examples, he feels very strongly the necessity to throw out *all examples*.

22. We might also point out that the two instances in the Bible where churches received funds from other churches both involved *benevolence*. Yet Brother Carrell would take this and try to establish a plan for brotherhood evangelism. Furthermore, he cited passages showing *individual* responsibility (Gal. 6:6, 10) as authority for *congregational* action. Yet he is going to set us all straight on Bible interpretation!

Binding Examples

23. Brother Carrell thinks that I face a terrific problem. How does one know when an apostolic example is binding and when it is not? I would be ashamed, Brother Carrell, to admit that I have been preaching as long as you have been, and have chided sectarians as many times as you must have for not following the apostolic example regarding the Lord's Supper, now to say that you do not know how to tell when one example is binding and another is not. The solution of Brother Carrell's admitted deficit of knowledge regarding examples is not easily supplied in an article of this length. It is like someone asking you to tell them how to interpret the Bible *in two minutes!*

24. It is plainly taught in the scripture that some examples are binding, Brother Carrell to the contrary notwithstanding. Paul said: "The things which you both

learned and received and heard and saw in me, *these things do*" (Phil. 4:9). See also 1 Cor. 11:1 and Phil. 3:17 on this point. The statement, "*these things do*," binds us to follow apostolic example. We even have a direct command that says to follow apostolic examples! But Brother Carrell still tries to figure out a way to get around following the examples set in Acts 11:27-30 and 2 Cor. 8 and 9.

25. Brother Carrell, let me suggest that you study any one of several good books on Bible interpretation and you can learn how to tell when an apostolic example is binding. Such books suggest "the law of unity," "the law of uniformity," "the law of universal application," "the law of materiality," "the law of competence," "the law of limited application," and "the law of exclusion." Some other suggested rules to consider are that examples are not binding when the examples are disapproved (Gal. 2:11-14), or when the example related to the old Testament (such as keeping the Passover), or when the matters were incidentals, or temporary, or a social custom. But some examples *are* binding, and you had better find out which ones are, Brother Carrell.

26. In fact, Brother Carrell does not even believe all commands are binding. For example, he does not believe the command to "do" what was heard and seen in Paul is binding (Phil. 4:9). Brother Carrell, *stipulate the rules by which you determine whether a command is binding or not*. I have done so for you on examples; now would you please do the same on commands, since you obviously do not believe that all New Testament commands are binding. You blatantly throw out the command that says to follow apostolic example.

The Lord's Supper

27. Brother Carrell's position on examples made him quite obviously uncomfortable when he came to talk about the Lord's Supper. He pretends to be able to show that we are bound to take the Lord's Supper on the first day of every week, and that he can show us this without the example of Acts 20:7. *Please show us just how you do this, Brother Carrell*. Acts 20:7 is an approved apostolic example. Since you throw out examples, give us the benefit of your wisdom on how to know we *must* take the Lord's Supper on every first day of the week.

Others of your liberal brethren have sought to do this and they all have failed. But perhaps you can succeed. We shall see. Do not let the baby go down the drain with the bath water.

28. Notice that regarding the Lord's Supper Brother Carrell said "we come to a slightly different case" (p. 18). Further he said, "Admittedly this case is unique" (p. 19). "Unique" means one of a kind. Yet he said that "this case, *perhaps in a few others*, lead (s) us to infer a command." If Acts 20:7 is "admittedly unique," there are not a "few other" cases like it. *Please tell us what these "few others" are*, or was this statement merely an escape hatch. Also, Brother Carrell, *please cite the rules by which you learned that Acts 20:7 is "different" and "unique."* There must be some rules of Bible interpretation by which you learned this. Please list these rules. Also please give us the rules of Bible interpretation by which you learned that the example of Acts 20:7 is backed by an "implied" or "inferred" command (p. 19), but also learned that the examples of Acts 11:27-30 and 2 Cor. 8 and 9 *are not* backed by similar "implied" and "inferred" commands. You have a good bit of work to do in your second paper.

29. The fact is the "difference" and the "uniqueness" of Acts 20:7 is that you want to follow this apostolic example, and to badger sectarians also to follow it, but you do not want to follow the examples on congregational cooperation. In this regard Acts 20:7 indeed is "different" and "unique" with you. You simply have followed the pattern of blatant modernists who throw out the Bible examples as to how churches are to be governed and how they are to worship. You have not *yet* gone quite as far as they have, but you have laid down the premises that will send you well on your way.

30. Now to your questions: *Question 1* — I do not believe that responsibility is established only by command or necessary inference. Apostolic examples (such as Acts 11:22 and Phil. 4:10-18) are sufficient to show me that the church is responsible to preach the gospel. Too, a direct statement says that the church is the pillar and ground of the truth (1 Tim. 3:15). *Question 2* — The specification that each church is to have its own elders and deacons, and thus is to be independent, equal and autonomous (See Acts 14:23; Titus 1:5; Acts 20:28; 1 Pet.

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5:1-4) precludes the elders of one church overseeing the work of even two churches. Certainly they cannot oversee the work of 2,000 churches as you have rather carelessly set your hand to defend in this discussion. *Question 3* — I do not consider all examples binding and have shown the rules by which one tells when an approved example is binding and when it is not. Please notice that I have posed several questions in the above text for your consideration. Please give these questions attention in your next paper.

—*Rt. 2, Box 149*

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Willis-Carrell Discussion, Second Affirmative

WILLIAM L. CARRELL, *Muncie, Indiana 43704*

PROPOSITION: "Resolved: That it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation, (Highland Avenue in Abilene or any other) for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other) which broadcast or telecast is supervised by the congregation receiving the funds."

30. Brother Willis has just given us a demonstration of his skill in demolishing straw



Wm. L. Carrell

men of his own construction. If he could just be persuaded to deal adequately with the arguments I have presented, we might yet see some good results from this exchange. It is regrettable that from his opening paragraph he has chosen to take a contemptuous and abusive attitude toward all who disagree with him. Such an approach is not designed to persuade. Rather it appeals to minds already fixed and closed, to confirm them in the supposed invincibility of the position he represents. It suggests that all which can ever be known about God's will has been discovered and neatly codified by him, so that it need never be reconsidered. It has the odor of sectarian prejudice rather than of mature and objective conviction.

But value can be had, even from such a discussion, if only to use it to point out his tactics and false reasoning. Therefore in answering what arguments he does present I would like to note the following:

32. *Brother Willis accuses others of doing what he himself does.* He accuses me of assuming in my opening paragraph what I set out to prove. Yet in his opening paragraph, after branding all who disagree with him as liberal, he not only assumes he is right and we are wrong, but that we *know* we are wrong, and are afraid to defend our position.

33. It is my understanding that the affirmative in a debate has the responsibility of

defining the terms of the proposition under discussion. In other words, it is my job to state what the proposition means to me. Therefore I was not *assuming* but *stating* what I set out to prove. Had not Brother Willis been so eager to discover the "error" he assumed lurked in every page of my manuscript, he might have remembered that and not accused me falsely.

34. A second example is found in his p. 26, where he asks that I stipulate the rules by which I determine whether a command is binding or not. "I have done so for examples," he says. "now would you please do the same on commands . . ." Yet when I check back up through his manuscript to find where he has done so, I find that to the contrary he has refused to do so. "It is like someone asking you to tell them how to interpret the Bible in two minutes!" he complains. In paragraph 25 he suggests that I study several good books on the subject, and makes vague reference to certain "laws" of interpretation. Then in p. 26 he claims to have answered me on this, when in fact he has not done so at all. His misuse of apostolic examples is the crux of our whole disagreement, and I am not about to leave this out of the discussion.

35. *Brother Willis teaches that if a man is wrong in anything he is wrong in everything.* In my first affirmative I used a chart from Brother J. D. Thomas' book, "We Be Brethren." Instead of dealing with this chart, Brother Willis plows into the book to find any errors, supposed or real, which Brother Thomas might have made. And I find that in order to use this chart I must defend lemonade in Vacation Bible School, and coffee and donuts in the church basement.

36. Now if all these things are a direct and necessary consequence of the argument presented by this chart, then I would be bound to answer him. But I do not think that they are, nor has Brother Willis proven that they are. Therefore I am not obliged either to defend or oppose any of these things, because they have nothing to do with what we are talking about. But it seems

that Brother Willis cannot discuss this subject without bringing in missionary societies, college in the church budget, social gatherings in the basement, and just about every other issue that has ever troubled our brotherhood.

37. A second example of his "wrong-in-everything-wrong-in-everything" approach is found in his p. 6, where he condemns the Herald of Truth for supposed mismanagement of funds. Let me point out first of all that those endorsing the Herald of Truth are just as concerned about the proper management of the funds as he and his friends are. So what do his figures prove? And where did he get his information about mismanagement? Was it not from reports published by the brethren in Abilene? It does not make sense that they would waste money and then send a financial report of this waste to those from whom they hoped to receive more money for future needs.

38. But what is this waste? He says that more than 11 cents out of every dollar is used to "beg for more money." If they used only 5 cents, or 1 cent, would it be scriptural? Or if they used nothing at all for fund raising, would you approve of it then? Go over any program with a fine-tooth comb, trying to find fault, and something can be found, real or imaginary, to criticize and condemn. Even the Lord did not escape the unjust criticism of being a glutton. The question is, is this type of program itself scriptural. Fund raising is a necessary part of such a program, and is not a waste. Your charges of mismanagement are beside the point.

39. But let me ask, is your little bulletin, "The Enlightener," sent free of charge to about 7,000 brethren and churches, most of whom have not requested it, in which you castigate churches and brethren, a sinful waste of the Lord's money? Why don't the elders of the church which publishes this oversee the flock that is among them, and quit trying to interfere in the work of other churches all over the country by attempting to undermine (and therefore usurp) the authority of elders they know disagree with them?

40. Or is it a sinful waste of the Lord's money to enter into a community where a church of Christ is already meeting, and at considerable expense construct another

church building and hire another preacher for this "mission point"?

41. *Brother Willis belittles arguments he cannot or does not choose to answer.* I presented two charts in my first affirmative. The first, from Brother Thomas, he dismisses as being "about as clear as a sea of mud." I doubt that he has checked with "most brethren" to know that this is true. But he then proceeds to "answer" it by digging into Brother Thomas' book to uncover all the "errors" which I must then defend because I presumed to use one point which he made. I wonder, Brother Willis, if you would permit me to accept the principle of the Protestant Reformation, that the Bible is our sole guide in all matters of faith and practice, without requiring me to accept also the infant baptism and "faith only" doctrine of the Lutheran Church?

42. When he comes to deal with my argument that "no example is itself binding," he answers not with reason, logic, or scripture, but merely states what he understands that brethren have been teaching for years, and castigates me sharply for presuming to go against this sacred tradition. Actually I don't believe Brother Willis really understands what the brethren have been teaching about commands, examples and inferences, else he would not teach as he does.

43. And here he resorts to still another fruitful technique, that of misrepresenting the argument of his opponent. I have not set out to "destroy apostolic examples," as he indicates. I simply do not believe they were ever intended to have the limiting power which he assumes they have. His argument against me on this is the same one which the Roman Catholics use about Mary. They say we are belittling and dishonoring Mary when we refuse to pay her the homage they think she should have, actually the worship which belongs to God and His Son.

44. In the same way, Brother Willis accuses me of destroying apostolic example when I state that reasonably and logically such examples can only clarify, illustrate, or emphasize the commandments of Christ and his apostles. The apostolic *command* concerning giving, for example, is "as God hath prospered." The apostolic *example* includes the selling of houses and property and giving the proceeds to the church. This illustrates the fact that giving was intended to be more than a token. But it does not mean we must

necessarily sell our property (although of course we could.) If we tried to bind this example on those brethren who for years have considered their 50 cents and a dollar contribution as "God hath prospered," we might run into a great deal of objection!

45. *Another example of how Brother Willis misrepresents an opponent* is found in his p. 15, in which he quotes me as demanding the passage which "expressly limits the church with regard to cooperating in such a work or in the handling of its funds." He says that the Christian Church preacher demands the passage which "expressly" forbids the use of the piano, and indicates that my argument is the same.

46. Now he would be right if I had been talking about something in which a command of the Lord restricts us. We cannot use the piano because the scriptures command us to sing in our worship, and playing is not singing. This command therefore excludes playing, even though it does not "expressly" mention it.

47. But I was talking about optional matters, those things in which the Lord has left us free to decide how we will carry them out. The commandments concerning giving do not specify the details of sending or handling the money. "Let him that is taught in the word share in all good things with him that teacheth." (Gal. 6:6) Verse 10 says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." III John 5 says, "Beloved, thou doest a faithful work in whatsoever thou doest to the brethren and to strangers." The only restrictions are common sense ones, such as that we avoid the appearance of evil, do things decently and in order, and provide for things honorable in the sight of God and of men.

48. Brother Willis says that these passages show individual responsibility, and do not apply to congregational action. But notice that the examples he says are binding on the church in its congregational activity also apply only to *individual* benevolence. "Then the *disciples*, every man according to his ability, determined to send relief . . ." (Acts 11:29) "Upon the first day of the week let *every one* of you lay by him in store" (I Cor. 16:2). If the command in Gal. 6:6 cannot be applied to congregational giving, how can the example in Acts 11:29 apply so as to limit one church from sending funds to as-

sist another church in a worthwhile project? When Paul speaks of the administration of the funds he speaks in the broadest terms: "*Whomsoever ye shall approve* by your letters, them will I send to bring your liberality unto Jerusalem" (I Cor. 16:3). Thus the Lord has left us free in such matters, and it is correct to say that unless Brother Willis can produce a "Thou shalt not" in express terms from the scripture, he has not established his case.

49. Brother Willis in paragraph 5 accuses us of preaching one thing and practicing another when we say that support of the Herald of Truth is optional. "Would Brother Carrell and the Fairlawn church permit a man who objects to the Herald of Truth to preach there? Would they even call on him to lead a prayer?"

50. Brother Willis, contrary to what the commercials say, popularity is not assured by using the right deodorant and mouth wash. And there just might be other reasons why brethren do not welcome you. If I understand you, a church which supports the Herald of Truth is not considered as being a true church at all. You feel free to go in where such congregations already exist and establish "mission points," drawing away members and sowing discord among brethren who were at peace.

51. Mature elders recognize that the peace and stability of the congregation cannot be maintained by giving a hearing to every wind of doctrine that blows. Refusal to knock the chip off the shoulder of every belligerent preacher who comes along by giving him a hearing before the whole church and accepting his challenge to debate is not a sign of weakness or fear. I know of no church that withholds fellowship from a person who does not endorse the Herald of Truth. But they would oppose anyone who tries to divide the church over matters of opinion.

Are Examples Binding?

52. Brother Willis insists that examples are binding because Paul said, "The things which you both learned and received and heard and saw in me, these things do" (Phil. 4:9) I Cor. 11:1 clarifies what he meant, however, "Be ye followers of me, *even as I also am of Christ*." It is the *teaching* we are to follow, not every incidental thing Paul

did. He is not commanding us to play a game of follow-the-leader!

53. But does Brother Willis himself bind Paul's examples? In p. 25 he says, "some examples are binding." Only some? If these verses mean what you say, how explain that you reject some approved examples?

54. *Brother Willis says he has proven something when in fact he has not.* In his p. 26 he solemnly assures us he has stipulated the rules by which examples are to be bound. But when checking back through his letter seeking for his rules I find that he has only suggested that I get several good books on Bible interpretation! "The solution," he says, "of Brother Carrell's admitted deficit of knowledge regarding examples is not easily supplied in an article of this length." Maybe so! But let's not be saying then that you have supplied it.

55. In p. 26 he refers vaguely to certain "laws," the "law of unity," "the law of uniformity," etc. I have not been able to find these laws in the books I have. In personal discussion with you, you mentioned D. R. Dungan's "Hermeneutics." Please tell me the page where he explains these.

56. The only place I have run across these so-called "laws" before was in a discussion with another man who believes as Brother Willis does. So I know what they are, and I also know that if Brother Willis can ever be persuaded to discuss them he will get himself into quite a bind. For they would "prove" that Brother Willis ought to do a number of things which I know he does not want to accept.

Lord's Supper in Upper Room

57. Let us examine these "laws" and see if they do bind us to observe the Lord's Supper in an "upper room." If I misapply them I am sure Brother Willis will correct me. Remember that Christ instituted the supper in an upper room (Mark 14:15). And the church at Troas met in an upper room to observe it (Acts 20:8).

58. 1. *Law of Uniformity:* "When all examples of a New Testament practice are uniform the example is binding." (In all examples of taking the Lord's Supper in the New Testament it was in an upper room.

Therefore by this "law" we must meet for the Supper in an "upper room" today.)

59. 2. *Law of Unity.* Also called the law of harmony. "Each example, to be binding, must be in harmony with all that the Scriptures teach on the same subject. Truth must be in harmony with truth." (Taking the Lord's Supper in an upper room is certainly in harmony with all that is taught about it. No passage condemns it.)

60. 3. *Law of Universal Application:* "For an example to be binding it must be within the realm of possibility for all people in all ages and countries." (If we can provide water for baptism, and bread and fruit of the vine for the Supper, why not an upper room of some sort? No serious problem here!

61. 4. *Law of Materiality:* "Is a thing relevant, material, essential to the practice of God's will?" (Here is where Brother Willis will likely struggle the hardest to get off the hook. But if the "upper room" is immaterial, why is not the mere handling of money also immaterial, as long as it is done in a responsible way? It is scriptural he says, for a church to send money directly to a missionary. But it is wrong to send the same money to a church which then sends it on to the missionary, even though they keep none of it for themselves.

62. Note also that while he binds the example of sending money directly, he does not bind the example of always sending it by Christian messenger. In no case in the New Testament was money ever sent by any but a Christian. But this is immaterial, he says, and we can use the U. S. Mail. The fact is that if we are to have peace we must all agree to let Brother Willis and his friends tell us what is material and what is not. "No doubt but ye are the people, and wisdom shall die with you" (Job 12:2).

63. 5. *Law of Competence:* "We cannot base a doctrine on a supposition or a probability." (We're not just supposing they took it in an upper room. According to the examples they always did.)

64. 6. *Law of Limited Application:* "Every New Testament example applies only to the circumstances or set of facts similar to those to which it applies in the New Testament." (The "upper room" applies only to taking the Lord's Supper. You can come down.

Brother Willis, for the rest of the service.)

65. 7. *Law of Exclusion*: "When there is no precept, approved example, or necessary inference for practice, then it is without scriptural authority." This is a good rule when properly applied. But when Brother Willis tries to use it to *exclude* the Herald of Truth he finds himself obliged to *include* the "upper room." I think we can see why he only mentioned these laws in passing. Applied as he applies them they prove more than he wants to accept. And he knows he cannot come down out of the "upper room" until he is ready to give up his hobby.

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Willis-Carrell Discussion- Second Negative-

CECIL WILLIS, *Marion, Indiana 46952*

31. Please take another look at the proposition. From Brother Carrell's first two articles you could never tell that he is trying to present scriptural authority for 2000 churches to spend \$2,239,250.00 annually through one *eldership*. From his articles you would think the proposition reads, "Resolved, apostolic examples are not binding."



Cecil Willis

32. But if Brother Carrell ever should succeed in proving that apostolic examples are not binding, he will have *hindered* rather than *helped* his cause. There are three ways he now can prove it is scriptural for 2000 churches to *pool their resources* and to *centralize the control* of their work through one *eldership*. He can cite scriptural command, necessary inference, or apostolic example. If he eliminates examples as binding, he must then cite either command or necessary inference for his practice.

33. SOME THINGS BROTHER CARRELL HAS NOT DONE: He has not shown us where Brother Thomas erred when he applied his argument to church support of colleges. He has not proved that the sponsoring church is an expedient. He has not proved that we *must* take the Lord's Supper every Sunday *without using the example of Acts 20:7*. He has not cited the hermeneutical rules by which he learned that the example of Acts 20:7 is "unique." He has not shown us how he learned that the example of Acts 20:7 is backed by an inferred command, but that the examples on cooperation *are not* backed by similar background commands. He has not shown the hermeneutical rules by which he learned that the command to follow apostolic examples in Phil. 4:9 is not binding. In his final article on this subject we insist that he give these vital points ample consideration.

34. HE SAYS WILLIS DOES WHAT HE ACCUSES OTHERS OF DOING. I merely said he *assumes* what he should prove. He has *said* again and again that the sponsoring church type of cooperation, by which 2000 churches function through one eldership, is expedient. I demand that he *prove* such a practice to be lawful and expedient. A thing may be lawful without being expedient (1 Cor. 6:12; 10:23), but the Herald of Truth is neither lawful nor expedient. He said he was not assuming; he was just *stating* it. Well, you have stated it several times now, and still have not proved it. We are now calling for the PROOF of your statement. Two of your three articles have now been used, and you are still only *stating* what you signed your name to *prove* by scripture.

35. He also said that I did not show how to tell when an apostolic example is binding, but then takes several paragraphs to reply to the rules of interpretation that I *had* laid down in p. 25. So he admits thereby that I did cite the rules on examples. I now ask him to tell us how he learned the command in Phil. 4:9 to follow examples is not binding. In what paragraph are his rules stated? See if you can find them.

36. HE SAYS WILLIS MAINTAINS THAT IF A MAN IS WRONG ON ANYTHING, HE IS WRONG ON EVERYTHING. I did not say that. But I do sincerely believe Brother Thomas to be wrong when he uses the *same argument* that Brother Carrell uses to try to justify church support of colleges, recreation and boy scout troops. His is an invalid argument, and is also invalid when Brother Carrell uses it. Brother Carrell introduced J. D. Thomas into this discussion. I asked him to show us how Thomas' argument *would fit* the sponsoring church, but *would not fit* and justify church supported colleges. Brethren Thomas and Batsell Barrett Baxter think these items stand or fall together. Brother Carrell *inconsistently* wants to use the argument to justify one unscriptural practice, but will not use it on the college issue. Brother Thomas is *consistently* wrong in defending both sponsoring churches and church supported colleges. Brother Carrell is wrong on sponsoring churches and *inconsistent* on church supported colleges, IF he opposes them.

37. If he ever says Thomas is wrong on church supported colleges, an interesting situation will have developed. Brother Carrell will then be in the unenviable position of

teaching Batsell Barrett Baxter is a false teacher on the church supported college question, but yet wants you brethren to help him to support and promote this false teacher. This is why he has not said plainly that Thomas is wrong and a false teacher on the college issue. One nearly always finds those who defend sponsoring churches also willing to try to make some feeble defense of church sponsored recreation and church donations to human institutions, such as Bible colleges and benevolent societies.

38. Brother Carrell does not think it makes good sense for the Highland elders to be so wasteful of money, and yet to report this waste. I do not think it makes good sense either, *but they do it anyway!* A lot of things these brethren do does not make good sense. They report \$85,000 yearly for research, \$66,500 for postage, \$12,000 for telephone, \$77,000 for travel, \$219,400 for salaries, \$203,500 for printing and supplies, and \$196,000 to beg money. Now Brother Carrell, if you are going to call this an "expedient," do not be so squeamish in defending these figures. I maintain that the "sponsoring church-Herald of Truth" type of congregational cooperation not only is unscriptural, but it entails a sinful waste of the Lord's money. Just the money they spent on money begging alone in the last 14 years would have paid for 128 years of gospel preaching. And then they want us to believe this is an expedient way to spend the Lord's money! It is no wonder that Brother Carrell does not now want to defend the practices of his "expedient."

39. But he wants to know if they just used 5% or 1% to beg more money, would that make it scriptural? No! Only a *scripture* can make it scriptural for 2000 churches to work through one eldership, and so far you have not presented one. God limited the work of elders (including the Highland Ave. elders) to the "flock of God which is among you" (1 Pet. 5:2), and your *stating* that 2000 flocks can work through one eldership is not quite good enough for me — until you cite the scripture for your *statement*, and this you have not done yet.

40. And he wants to know about the ENLIGHTENER. The ENLIGHTENER is the bulletin published by the Brown St. church in Akron, Ohio. It is mailed free of charge to persons who request it, and to persons for whom it is requested. Anyone who does not wish to receive this bulletin

can have his name removed immediately simply by requesting that such be done. Brown St. pays for this bulletin as a part of its teaching program, but Highland begs 2000 churches to help her that she might spend \$203,500 yearly on printing supplies in flooding the country with her Herald of Truth propaganda. If Brown St. sends her bulletin to someone who is not a member at Brown St., they are charged with violating autonomy. But Highland sends about 50,000 copies of its expensively printed 24 page HERALD OF TRUTH MAGAZINE, which is paid for by 2000 other churches, and all is well according to Brother Carrell. If Brown St. were begging the brotherhood for money to mail materials to the brotherhood to beg more money, you then would have a parallel to Highland's practice.

41. He wants to know if it is a sinful waste to start a church in a community where there already is a church. I guess you mean like you brethren did in Lexington, Kentucky or half a hundred other places. The church in Lexington did not believe in supporting the Herald of Truth. So you brethren moved in, brought support for a preacher from outside, and started a "Herald of Truth Church of Christ." When you do things like this over an "expediency," it is wrong. You also thereby show that you do not really believe it is "optional" whether a church contributes to the Herald of Truth or not.

42. HE SAYS WILLIS BELITTLES ARGUMENTS. I admit I become a little impatient with a gospel preacher who sarcastically refers to the divine authority of examples as a "sacred tradition" (p. 42). Whether Brother Carrell likes this "sacred tradition" or not, the apostle Paul said, "The things which ye both learned and received and heard and *saw* in me, *these things do*" (Phil. 4:9). Again Paul said to Timothy, "But thou didst follow my teaching, *conduct*, purpose, faith, longsuffering, love, patience, persecutions, sufferings" (2 Tim. 3:10). In p. 52 Brother Carrell says, "It is the *teaching* we are to follow." But the teaching said to "do" what you "heard *and SAW* in me." Paul commands that his example be followed; Carrell says you only have to follow the teaching. You must decide whether you will follow Paul or Carrell, and I hope you do not have too much trouble making up your mind which it will be.

43. Brother Carrell says he is not trying to "destroy apostolic examples." But he says

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they were just never intended to have "limiting power." In p. 43 he likens following apostolic examples to paying homage to Mary, as the Catholics do. But Paul *still* said, "The things which you both learned and received and heard *and SAW* in me, these things do" (Phil. 4:9). Liken it to what you will, Brother Carrell. But Paul still said to "do" it. And when you quit following apostolic examples, I promise you will be in plenty of trouble on Acts 20:7. Maybe you realize that, and that is the reason why you are leaving that passage alone now. And please do not refer again jestingly to doing what Paul commanded as "a game of follow-the-leader!" Such language reflects on you as a gospel preacher.

44. Brother Carrell likened his using part of J. D. Thomas' argument and not using his conclusions to one who accepts "the Bible is our sole guide" principle, but does not accept the Lutheran doctrines of infant baptism and "faith only." Now are you saying that J. D. Thomas' position (and Baxter's) on church supported colleges and church supported recreation is like infant baptism and faith only? If not, would you please explain your analogy? I think the analogy is quite good. Infant baptism and faith only are precisely like church supported colleges and recreation (and sponsoring churches) in that all are without divine authority, and depend upon human *statements* for their authority rather than upon scriptural *proof*.

45. Brother Carrell declares, "I don't believe Brother Willis understands what the brethren have been teaching about commands, examples and inferences . . ." After being so sure that he *does* understand what he is equally sure that I *do not* understand, he then applies *to me* the statement in Job, "No doubt but ye are the people, and wisdom shall die with you" (Job. 12:2). With Brother Carrell's wisdom, we now learn that Paul meant for us only to follow what he *taught*; we can disregard what he *did*. Somehow I am a little suspicious of your wisdom, Brother Carrell. Especially after observing that it regularly diametrically opposes that wisdom which is from above (Jas. 3:17).

46. I might just add, in passing, that the examples of Acts 2 and 4, *under like circumstances*, would demand of us the same things they demanded of them.

HE SAYS WILLIS MISREPRESENTS AN OPPONENT. He says that I misrepresented him when I said that he demanded that I present a passage "which expressly limits the church with regard to cooperating in such a work or in the handling of its funds" (p. 45). But I quoted this verbatim out of p. 12 of your first article. And then in p. 48 he states, "Thus the Lord has left us free in such matters, and it is correct to say that UNLESS BROTHER WILLIS CAN PRODUCE A "THOU SHALT NOT" IN EXPRESS TERMS FROM THE SCRIPTURES, he has not established his case." If he has not now twice done exactly what I said he did, I confess I do not know how to understand what he says. His argument is identical to the Christian Church preacher's, "Where is the passage that says 'Thou shalt not have a piano in worship'?" Brother Carrell, I now would drive quite a long way to hear you and a Christian Church preacher in debate. He could use your arguments in this debate for his speeches.

47. Brother Carrell argues that specific authority does not *exclude* the sponsoring church type of cooperation because the sponsoring church is an "optional" matter (p. 47). There you go just *stating* again! What you need to do is to *prove* it is lawful and expedient for 2000 churches to work through one eldership. Brother Carrell: PLEASE PROVE WHAT YOU HAVE STATED REPEATEDLY FOR US. Prove that the sponsoring church arrangement is an "optional" matter. You cannot prove it by denying the binding power of examples. Cite either general or specific authority for the sponsoring church by giving for it a command, example, or necessary inference. Until you do this, please quit *stating* it is an "optional" matter. You have *stated* long enough: we are now ready for your *proof*!

48. In p. 47 Brother Carrell said, "the only restrictions are common sense ones." The Christian Church says that "common sense" is their authority for a missionary society, and they *state* it is only an "expedient" matter. Brother Carrell, show us how "common sense" authorizes the sponsoring church, but "common sense" does not authorize the missionary society. The missionary society and the sponsoring church are both wrong, and for the same reason. They both depend upon human wisdom (man's "common sense") for their authority, but the "way of man is not in himself" (Jer. 10:23). Remember, your proposition does not obligate you

to authorize the sponsoring church by "common sense," but to authorize it by the scriptures. And your "common sense" is not quite equal to scripture with some of us. We might also add that "common sense" is not as common as it ought to be these days. It is not good "common sense" to substitute human wisdom for divine wisdom.

49. Brother Carrell seems to have difficulty differentiating between the congregation and the individual (p. 48). 1 Tim. 5:16 clearly distinguishes between the two. There the individual is commanded to do something the congregation is forbidden to do. And I suspect that if we could get Brother Carrell to say anything at all on the church supported college issue that he would show us that on some matters he too can distinguish clearly between individual action and congregational action.

50. ARE EXAMPLES BINDING? I did not state that I had supplied everything Brother Carrell needed to be taught about the binding power of examples in the preceding article. That would require a much longer article. Our proposition does not pertain explicitly to the binding power of examples, but to whether scriptural authority can be presented for 2000 churches to work through one eldership.

51. Much has been written throughout the years on how to determine when an apostolic example is binding. I have never maintained that *all* apostolic examples are binding. This is why I cited several rules by which one can ascertain when an apostolic example is binding, and when it is not. Similar hermeneutical principles will show which apostolic commands are binding on us and which are not. I asked Brother Carrell to cite his hermeneutical rules by which he learned the command to follow Paul's example is not binding, but so far he has ignored that request.

52. In p. 55 Brother Carrell asked specifically about D. R. Dungan's book on HERMENEUTICS. I remind him that Dungan has not written the only book on hermeneutics. But you will find a discussion of these rules in Dungan's book on pp. 95-97. There are several other books that deal with apostolic examples that are not completely devoted to hermeneutics, and many periodical articles have been written on this subject. It would do Brother Carrell good to read several of these. However, I

suspect that one could find rather extensive treatment of this point in Brother Carrell's old sermons in which he sought to show sectarians that Acts 20:7 is binding, if his sermons had been printed. And if he has not dealt with apostolic examples in more than a decade of preaching, he has neglected a subject upon which he should have been teaching.

53. Brother Carrell tries to make something of the fact that the rules I cited were stated by one that agrees with me. So what? Does this make him wrong on these rules? Are you about to become one who says that if a person is wrong on one point, he is wrong on all? J. D. Thomas even taught that some examples are binding. He said that if the apostolic examples were binding on New Testament people, they are binding on us — though I have never understood why it took him half a book to state this profundity.

54. Brother Carrell indicates that he has some understanding of the rules to be applied in determining when an apostolic example is binding when he predicted I would apply the "law of universal application" and the "law of materiality" to observing the Lord's Supper in an upper room. Sectarians who were trying to justify instrumental music in worship have for years thrown this "upper room" dodge at us. John 4:20-24 shows that the physical location is *immaterial* to acceptable *worship*. Jesus settled this matter when he said, "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father." He asked this woman to "believe me" when he taught that the physical location was immaterial, and when he stated that what really mattered was whether one worshipped "in spirit and in truth." Do you believe him, Brother Carrell? I do, and thus I do not believe that whether one worships in an upper room, or in Mt. Gerizim is material. The "law of materiality" therefore shows that whether the Lord's Supper be observed in an upper room or not is irrelevant.

55. This pretty well covers what you said in your two articles. I am wondering when you are going to get around to proving what you signed your name to prove. If you think you have proven that 2000 churches can work through one eldership, you would do me a signal favor if, in your closing article on this proposition, you would tell me again which passages you think prove your proposition. Your entire effort thus far has been

to discredit and destroy examples as binding authority. This is to admit that the New Testament examples on cooperation are contrary to your practice, and that you therefore feel the urgency to get them out of the way. In the New Testament churches never sent to a church unless the receiving church was destitute. Highland church, with 1700 members and a \$427,000 annual local contribution, does not fit the pattern. So you attempt to dispose of the examples as binding rather than to conform to apostolic example.

56. Though Brother Carrell complained about how I treated him in the first paragraph of his article, he did not want to close without labeling me as a hobbyist (p. 65). But I think one can see who is the hobbyist by the fact that those brethren say that the sponsoring church is an "optional" matter, but they will not call on you for prayer and will start a new church in your community unless you parrot their party-line, "The Herald of Truth is an expedient." They admit they will split the church over what they also admit is only an "optional" matter, and are thus self-condemned.

57. But call me what you will, Brother Carrell. I yet sincerely believe that the sponsoring church arrangement is both inexpedient and unscriptural. The trouble it already has caused in the church should be sufficient evidence of its inexpediency, even if Brother Carrell were to quit merely *stating* and in his final article were to present scriptural *proof* for it. We hope he will at least try to do so, and thus shall await eagerly his next article.

—Rt. 2, Box 149

Are there others who should read the Willis-Carrell Discussion? We have printed a few hundred extra copies and will mail them to your friends if you will supply the addresses. Until the supply is depleted we will send these without charge.

Willis-Carrell Discussion, Third Affirmative

WILLIAM L. CARRELL, *Muncie, Indiana 43704*

RESOLVED: "That it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation, (Highland Avenue in Abilene or any other) for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other) which broadcast or telecast is supervised by the congregation receiving the funds."

66. In this final article of this series I would like to express appreciation to Brother



Wm. L. Carrell

consider the time well spent.

67. Brother Willis has repeatedly accused me of assuming what I have pledged myself to prove. "Brother Carrell: PLEASE PROVE WHAT YOU HAVE STATED REPEATEDLY FOR US." etc. After reading such statements so often, I began to wonder if somehow I had inadvertently failed to present scriptures for my position. So I checked back thru my initial article, and sure enough, I did present scriptures. But though Brother Willis says he will accept general authority for an optional expedient, in actuality he is insisting on specific authority. Thus, although we have shown that cooperative efforts such as the Herald of Truth are *in harmony* with scriptures, he will not accept this because the proof does not fit the narrow pattern he has arbitrarily established.

68. The Lord has commanded us to go preach the gospel (Matthew 28:18f; Mark 16:15f). Such scriptures tell us *WHAT* we are to do, but they do not tell us in detail

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HOW we are to do it. Therefore unless in some other scripture we find that God has spelled out the *HOW*, or has specifically forbidden a certain *HOW*, we are at liberty to choose how we will carry it out. Others are equally at liberty not to choose our way.

69. On this same principle we understand that those things necessary to carry out the *HOW* we have chosen are also authorized. If the *HOW* is legitimate, *even though optional*, the things necessary to accomplish it are also legitimate.

70. Brother Willis understands this well enough with regard to a church building. We recognize expenditures for heat, light, water, seed for the lawn, janitor service, etc., as legitimate, even though we find no command, example, or even a *necessary* inference for them.

71. But the problem with the Herald of Truth, he says, is that "2,000 churches *pool their resources* and *centralize the control* of these pooled resources in the hands of a sponsoring eldership." Now the issue here is not cooperation. In the "Enlightener" of January, 1966, Connie Adams wrote: "In the problem over such things as the Herald of Truth, the issue is NOT: . . . over whether churches can cooperate . . . This is not the issue." But any time that two or more churches cooperate in a project of mutual interest, they may be said to "pool their resources," even if it be only that one agrees to pay the electric bill while another pays for bus transportation or the like. So I take it that you do not object to some sort of "pooling of resources." If I misunderstand you, why don't you give a concrete example of how two churches can cooperate scripturally.

72. So the big question seems to be over "centralized control." Centralized control of what, Brother Willis? The Highland Avenue brethren control the Herald of Truth program, its content, production, and distribution. But they do not control the contributing churches. Brother Willis and his friends seem to imagine the structure of the Herald of Truth to be as follows:

Herald of Truth

0 0 0 0 0 0 0 0 0 (Contributing churches)

73. They refer to it as a "federation of churches." Now a "federation" implies a head of some sort, with recognized power and authority. The Abilene brethren simply do not have such power. They neither claim it nor exercise it. When a program is put on a local station, the brethren in that area arrange for the time. The Abilene brethren send the film or tape, even including the return postage, either to the local sponsoring church or to the station, as the local brethren direct. No compensation to Highland Avenue is required. Contributions are strictly on a voluntary basis. I suggest that the following view is therefore more in accord with facts:

0 0 0 0 0 0 0 0 0 (Contributing churches)

Herald of Truth

74. For some reason which I cannot fathom, Brother Willis believes that if a church gives funds to another church, it somehow loses some of its autonomy to the other church. This happens only in the case of churches giving to churches. We never lose autonomy to the electric company or gas company when we pay them! Nor does he say that the Corinthian church, or all the other churches who gave to help the needy, "lost autonomy to" or "functioned through" the Jerusalem church. But if helping another church in any way, involves a sinful surrender of autonomy, then Corinth and all the churches in Asia sinned in "pooling their resources" and "centralizing the control" of these pooled resources in the hands of the elders at Jerusalem, or anywhere else.

75. Financial resources have meaning only in terms of the goods and services they obtain. When a congregation pays out money for lights and gas, they do not lose control of anything, for they get what they pay for. And when they give money to support the Herald of Truth, they do not lose control of anything, for the funds accomplish that which they desire, the preaching of the Gospel.

76. Now please don't come back with this "missionary society" bugaboo. You win arguments with loaded words and save yourself the trouble of offering reasoned argu-

ment. If the Herald of Truth is unscriptural you surely can prove it without reference to the missionary society.

77. But Brother Willis sees a pattern for giving between churches in the Bible. Following are some of the main points of this pattern, taken from the September, 1966 "Enlightener," and abbreviated to save space:

1. Churches helped each other in time of emergency by contributing directly to the needy church.

2. A church with "power" (ability) gave to a church in "want" in order to produce mutual freedom from want

3. Individuals, not churches, served as messengers (I Cor. 16:1-4).

4. Messengers served only in the capacity of delivering the contribution from the contributing church to the intended recipient. There are subordinate points, but these represent his views, and in his own words.

78. Now all this seems very sound and scriptural, except that when we examine the basis of his assertions we find they are completely ungrounded assumptions. Brother Willis says there was an "emergency" in Jerusalem. Prove it, Brother Willis. The "emergency" in Jerusalem in Acts 11:27-30 existed also in Antioch, for the predicted famine was to be world-wide. (v. 28). The significance was that the brethren gave liberally in spite of their own need. And Paul's greatest benevolent program was undertaken on his third missionary tour, when he gathered funds from all over Asia. But he remained for two years in Ephesus (Acts 19:10) and for three months in Greece (Acts 20:3). The church at Corinth was a year in raising their promised donation (2 Cor. 8:10). Besides this there was all the time in journeying and working with other churches. What kind of an "emergency" waits all these years?

79. You merely assume that there was an emergency because Paul took funds back to Jerusalem. You can't prove it. A need, yes. But then there is always a need in benevolent work and in preaching the Gospel. Any time there is opportunity there is a need. But the word "emergency" is not even in the Bible.

Besides that, Paul did not gather these funds only to help the needy. A split was developing between the Jews and Gentiles within the church. Paul hoped that the generosity of the Gentiles might pacify the divisive element among the Jewish Christians. And he was in some doubt that the gift would be received, for he asked the Romans to pray "that my service which I have for Jerusalem may be accepted of the saints" (Romans 15:30f). So the assumption that they gave only in case of emergency, is not established by scriptures.

81. Secondly he says that a church with "power" gave to a church in "want." I'm glad he put those words in quotation marks! For the Bible says that the Macedonian churches gave "*beyond their power*" (2 Cor. 8:3). History records that this area was in such deep poverty due to war that the Roman government itself did not exact tribute money from them for a time. Their poverty was so great that Paul apparently attempted to refuse their gift at first, for they had to urge him "with much entreaty" to receive the gift (vs. 4). Apparently he thought they needed it more than Jerusalem did! But they wanted to have a part.

82. Brother Willis merely assumes that if a church gave, it had "power" or ability above the church receiving help. And if it received, it had to be an "emergency." How do you calculate this "power?" And who made you a judge of these things in other men's affairs?

83. Thirdly he says that individuals, not churches, served as messengers. And he refers to 1 Cor. 16:1-4. But here Paul wrote, "*Whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.*" Brother Willis, *do you know whom they chose?* Naturally they didn't send the whole congregation, but can you prove that they didn't choose the elders of another church to carry their bounty, or those chosen by the elders of another church? Paul's command could include the elders of another congregation, for "whomsoever" is not specific and the scriptures do not say whom they chose. Now will you be man enough to admit you've been binding a law concerning "messengers" for which you have neither command, examples, nor necessary inference?

84. Fourthly he says that the messengers served only in the capacity of delivering the
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contribution to the intended recipient. But in 2 Cor. 8:19f Paul says that he and those with him "administered" the bounty. Certainly an apostle might feel free to act as something more than a messenger boy. And so we see that Brother Willis' "pattern" is built largely on assumption, and not on sound interpretation.

85. And how thankful we should be for that! For according to this "pattern" one church can help another church with its *physical* needs, but not its *spiritual*. And it can help with the physical only if there is an emergency. (whatever that is.) Can you brethren with Brother Willis seriously mean what you are saying?

86. As for what the Bible says about supporting evangelistic work, I have already quoted Gal. 6:6: "Let him that is taught in the word communicate unto (share with, be partaker with) him that teacheth in all good things." Brother Willis says this applies only to the individual, not to the congregation. But it is worth pointing out that those scriptures which justify a church treasury in the first place speak to individuals: (1 Cor. 16:2; 2 Cor. 9:7). And the early churches did not understand Paul to mean that each individual should personally hand his contribution to the preacher, for the churches of Macedonia made up a donation and sent it to Paul (2 Cor. 11:9). What each man could do concerning the advancement of the kingdom, the collective body, or the church, could do, for so they understood it and did it.

Use of Examples

87. Brother Willis knows that God's commands concerning the administration of funds are very broad. For the most part he has simply left it up to our common sense and good judgment. So to establish his case Brother Willis must resort to a highly questionable set of "laws" of hermeneutics by which he decides which examples in the New Testament are binding and which are not. You will remember that he did not explain these. He only mentioned them in a sentence or two. I explained them for him, and he apparently found nothing to condemn in my understanding of these so-called "laws."

88. In my last article I demonstrated that these laws can be used to prove about any-

thing, even that the Lord's Supper should be taken in an "upper room." As I predicted, Brother Willis tried to squirm off the hook of that argument first by belittling it, then referring to the "law of materiality." He says that John 4:20-24 shows that the location is not important. The question in this passage, however, concerned the *geographical* location, not what was to be done in that location. The words of Jesus were in a different context, and would not negate the force of an apostolic example. The *geographical* location is immaterial, but in that location, *IF* we follow the rules of interpretation which Brother Willis endorses, we must arrange to take the Lord's Supper in an upper room. No, Brother Willis, I'm afraid you're still stuck in that upper room until you are willing to admit that examples merely clarify, illustrate, or support commands. They are not in themselves binding.

89. I checked the pages 95-97 in D. R. Dungan's book, HERMENEUTICS, as you suggested, but they offered small comfort to your position. No mention was made of the set of laws you advanced. "If we can first be assured that what is done is approved," "we can know certainly what we are *at liberty* to do under similar circumstances." Far from "binding" us, as Brother Willis says, Mr. Dungan teaches that examples give us liberty! If new Testament Christians were free to do something with apostolic approval, we are also free.

90. Mr. Dungan says further, "If we shall find the whole church engaged in a common custom *in religious service*, no matter how we may come to that intelligence, if we can know certainly that such was the custom everywhere among the disciples in the days of the apostles, such practice will show certainly what was the will of God."

Now regarding the Lord's Supper, we know from profane history as well as from the reference in Acts 20:7 that it was the universal practice of the early church *in their religious service* to meet on the Lord's Day to take the Lord's Supper. Therefore according to Mr. Dungan we can take this as the will of God. Incidental patterns in *non-religious* matters, such as the handling of funds, do not necessarily establish a precedent. The writing of a check is not a part of our religious service. As Brother Willis accepts the rules of interpretation given by Mr. Dungan, I am sure we should have no

further question regarding the Lord's Supper.

Apostolic Teaching About Examples

92. We do learn God's will by command, example, and necessary inference. I have never denied this principle, although I unhesitatingly reject Brother Willis' peculiar method of interpreting it. But I can prove from the words of Peter himself that approved apostolic example is not in and of itself binding. Brother Willis says that the examples in Acts 2:45 and 4:34ff, in which the early Christians sold their possessions to provide for the needy, would be binding on us under like circumstances.

93. However, when Ananias and Sapphira lied to Peter about how much they had received for the sale of a piece of land, Peter said, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" In other words Peter is saying, "You didn't have to lie, for you didn't have to give as the others have been giving" (See Acts 5:3f).

94. Peter's words show clearly that the early disciples were under no obligation to sell their property and give it to the church. And if they were not bound by approved apostolic examples, certainly we are not! The commands and principles concerning giving are binding, but the examples merely illustrate the commands, and so to speak, give life to them. And I am sure Brother Willis would agree to this in almost any other connection except this one.

95. Space does not permit a full examination of all the distortions you have made of what I have written. Suffice it to say that I have not set out to "destroy apostolic examples," nor to "cast them out." I feel no pressure to discredit them because supposedly they oppose what I stand for. They do not. I have not jested about holy things. Rather it is you who turn a simple command into a travesty by insisting that Paul teaches in Phil 4:9 that we are called to do everything he did, just as he did it. It is this interpretation which makes it a game of follow-the-leader. And yet you retain the good sense not to follow even your own teaching when common sense tells you to reject what a strict application of your rules of interpretation requires.

96. In brief I contend that the Great Commission (Matt. 28:18ff, Mark 16:15ff) gives general authority for a program such as the Herald of Truth. Churches do not lose autonomy when they give, for New Testament churches gave to the Jerusalem church and did not lose autonomy. True this was in benevolence, not in evangelism, but the principle is the same. Scriptures concerning giving and receiving are very broad and general, in order to cover the many possibilities than can arise.

There was a much closer fellowship among New Testament churches than we have often imagined. May we in our own age do all we can to restore this wonderful spirit of love, and trust, and fellowship which existed then.
—224 E. 13th St.

SEND YOUR FRIEND
A SUBSCRIPTION
WHEN YOU RENEW

LINDA JO COOPER PASSES AWAY

After a nine month's battle with cancer, Linda Jo Cooper, the 16 year old daughter of brother and sister Robert P. Cooper, departed this life. The Coopers had been in their new home in Grafton, W. Va. slightly less than two weeks when this occurred. She was taken by emergency car to Fairmont General Hospital, a distance of 18 miles away at 1:30 a. m. Sunday, July 8. She died shortly after arrival at the hospital at about 2:30 a. m. Four preachers took part in the services at Ford Funeral Home in Fairmont. They were: Clarence Rice, Reid Robinson, David Powers and Wiley Adams. She was laid to rest Tuesday in Woodsdale Memorial Park, Grafton, W. Va. Had she lived until September 21st she would have been 17. She was born in Hopewell, Va. on that date in 1950.

Our hearts go out to the Coopers and their two daughters, Pamela and Rebecca, at this great loss. Should you wish to contact these people, their new address is: Robert P. Cooper, Route 5, Box 181, Grafton, W. Va. Brother Cooper is a well-known preacher throughout the Ohio Valley.

— J. WILEY ADAMS
Waynesburg, Pa.

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Willis-Carrell Discussion, Third Negative

CECIL WILLIS, *Marion, Indiana 46952*

58. Please keep in mind the relative responsibilities of the participants in this discussion. It is the duty of Brother Carrell to present scriptural authority for 2000 churches to function through one eldership. Yet in p. 83 he asked me to prove the sending churches *did not* send through the elders of another church. This sounds like the Christian Church argument,



Cecil Willis

"You prove they did not use a piano in worship." He wants me to do his affirmative work for him. Being in the negative on this proposition, it was my responsibility to be critical of Brother Carrell's presentation.

Violates New Testament Pattern

59. Basically Brother Carrell has made but one argument in favor of the sponsoring church type of congregational cooperation in this debate. His argument has been that the Lord told us what to do, but did not tell us how to do it (See p. 67, 68, 96, 97). It was precisely with this argument that the brethren who went out from us to form the Christian Church sought to justify the missionary society. J. B. Briney, in the OTEY-BRINEY DEBATE, said: "When a thing is commanded to be done, and the method of doing it is not prescribed, those commanded are at liberty to use their best judgment in devising ways and means to carry out the command . . ." (p. 162). Brother Carrell has used this same argument to try to justify the sponsoring church. But if the argument is a valid argument when used by Brother Carrell, it was a valid argument when used by Brother Briney. If it will justify the sponsoring church, it will also justify the missionary society.

60. Keep in mind that Brother Carrell has been searching diligently for authority for 2000 churches to pool \$2,239,250.00 a year

in the treasury of the Highland church in Abilene in order that the Highland elders might then direct a program of work for the brotherhood. His "proof" is that God told us to preach, but did not tell us how to do it. But the truth is that the Herald of Truth violates the New Testament PATTERN of congregational cooperation. There are but two instances in the New Testament where a church sent funds to another church for any purpose. In Acts 11:27-30 we read about the brethren in Antioch sending "relief" unto the brethren in Judea who had been adversely affected by a famine. About thirteen years later we read of Galatia, Macedonia and Achaia sending funds to the "poor saints" in Jerusalem, as they were in "want" (1 Cor. 16:1-4; Rom. 15:25-31; 2 Cor. 8,9). And Brother Carrell, here are the examples of scriptural cooperation you requested in p. 71. Now brethren, this matter of congregational cooperation is just that simple. In the Bible when one church sent to another church, the receiving church was in want; it was destitute. Brother Carrell cannot find a single exception to this fact.

61. But the Highland church does not fit the pattern. The Highland church probably is the wealthiest church in the world, but is yet the beggingest church in the world. The Highland church, with 1700 members, is the third largest church in the world. Their 1966 budget was \$427,691.00, or a weekly average of \$8,228.00. These figures do not involve the \$2,239,250.00 they sought to beg from other churches. Their own local contributions were about half a million dollars. So they are not a needy church. Their members are not in need of "relief." They are not in "want." Highland wants a lot, but they are not in "want." Thus the Highland church does not fit the pattern of congregational cooperation found in your New Testament.

62. Brother Carrell asserts in p. 67 that "we have shown that cooperative efforts such as the Herald of Truth are *in harmony* with scriptures" He complains about me getting on him so often and so hard for *asserting* things he should prove. When he quits doing it, I will quit getting on him for it. He very definitely *has not* shown that the Herald of Truth is "in harmony" with scriptures. You rest assured that if Brother Carrell should ever succeed in showing the Herald of Truth to be "in harmony" with scriptures he will be moved to the head of the class — way ahead of Guy N. Woods, G. K. Wallace, and others who have tried and failed

to show the Herald of Truth to be in harmony with scriptures.

Brotherhood Elders

63. The fact is that the Herald of Truth is in diametric opposition to New Testament teaching. Elders, in your Bible, are told to "Tend the flock of God which is among you" (1 Pet. 5:2). The scope of elders' authority is limited to "*the* flock, over which the Holy Ghost hath made you overseers" (Acts 20:28). But the Herald of Truth admittedly is a work of the brotherhood. Writing in a report to the brotherhood, the Highland elders said: "Briefly we shall give you some idea of this YOUR national broadcast." (LOOKING AHEAD, p. 2). Speaking of contributing churches, a Highland elder said, "However, we are humbly certain that they will be rewarded in knowing that THEIR mission work is increased at least tenfold by their decision." (John F. Reese, Letter to Lawrenceburg, Tenn. church). Again Highland said, "We believe the new Herald of Truth series will be the most fruitful effort of OUR GREAT BROTHERHOOD" (Brochure).

64. So you can see that the Highland elders state that the Herald of Truth is a work of the brotherhood. This is a fact. It could not be the work of the Highland church since Highland did not start the program, does not pay for the program, did not select the preachers, and could not stop it. It is indeed a program of "our great brotherhood." Now unless the Highland elders were appointed by the Holy Spirit to oversee "our great brotherhood" or the work of "our great brotherhood," they have perverted their office as elders and have gone beyond the limitation of oversight assigned them by the Holy Spirit.

65. Basically there are two major things wrong with the Herald of Truth: (1) It exists as a type of congregational cooperation that is without scriptural precedent and that even is in contradiction to the New Testament pattern; (2) and it makes brotherhood elders out of the Highland elders. Now if Brother Carrell has shown such an effort to be "in harmony" with scriptures, he deserves to be moved to the head of the class. But he will have to be in the class with Mormon Joseph Smith and others who have written their own book of scriptures, for he cannot use the New Testament scriptures and show such an activity to be "in har-

mony" with scriptures. I repeatedly have told him that I would accept either general or specific authority for such a practice, but he has given neither. He merely has assumed that the program is an "optional expedient."

Voluntary Contributions

66. In p. 73 Brother Carrell seems to think that it helps the situation if the contributing churches act voluntarily. I happen to know that a considerable amount of pressure is put on the churches to contribute. Brother Reuel Lemmons, Editor of the FIRM FOUNDATION, said: "Lately whole congregations are subjected to pressure groups. If a congregation doesn't support this project or that, someone is ready to blacklist it. We recently saw a letter in which a promoter of a certain project wrote the elders of another church and said, 'We would like to know why it is that your congregation has never "supported" this project.' Really, it wasn't any of that elder's business why . . . Efforts to line up congregations is (sic) charging the air with an unholy tension." (FIRM FOUNDATION, Nov. 22, 1960). Brother Lemmons could write even stronger of the pressure tactics of 1967.

67. The Highland elders have even told the "Key Workers" they send out how to use these pressure tactics on churches. Here is what they said in a handbook handed out to "Key Workers": "I know from experience what you will be facing. Let me tell you in part what you can expect. Steaming hot or bitter cold telephone booths, trying to set up an appointment *that no one wants to give*. Truculent elderships ("truculent" means "fierce, savage, ferocious, barbarous, ruthless,, destructive"—CW) that can't understand why Highland must continually have more money to carry on this program of preaching and teaching . . . The preacher with a program of his own and he can't understand why anyone else would want to put another program in his town. (*He might want to be the only preacher in the world TOO.*) . . . Don't ask if he wants to hear it, or don't ask if it will be alright *if* I come to speak. Emphasize the necessity of your speaking." (THE HERALD OF TRUTH STORY, pp. 130-135). Brother Carrell, this sounds like the exertion of pressure to me. Furthermore, some of us who have received intimidating letters concerning our opposition to these projects know something of the pressure they employ. Brother W. F. Caw-

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yer, Highland elder who travels over the world at the expense of the churches who contribute to the Herald of Truth, even feels it is his prerogative and duty to warn brethren about private business enterprises that are what he calls "anti-institutions" in order to prevent churches from doing business with them. So do not talk to us about "voluntary contributions." Highland uses every pressure tactic available to them, and there is plenty of evidence to prove that she does.

68. But even if the contributions were voluntary, does that make it right? Can a church voluntarily relinquish its God-given responsibility to oversee its resources and work? Contributions are also "voluntarily" made to a missionary society, but that does not make a missionary society scriptural. In fact, the missionary society and the Herald of Truth use the same kinds of coercion.

Buying Services

69. Brother Carrell tries about every gimmick that any other defender of institutionalism has tried. In p. 74 he attempts to liken contributing to the Herald of Truth to buying services from the electric or gas company. You note that he takes great offense when I liken the Herald of Truth to the missionary society, but he thinks it perfectly alright for him to liken it to purchasing services from a utility company.

70. But if Brother Carrell's comparison is a valid one at all, then he is affirming that the Herald of Truth is a business enterprise like the utility company, and the contributing churches are merely buying services from the Highland church. Somehow Brother Carrell cannot see the difference between buying services from a business enterprise and donating to a business enterprise. A church may purchase services from a hotel, but the church could not donate to a hotel. Now if Brother Carrell really wanted a parallel to the Herald of Truth, he could let all the churches in the brotherhood send donations to the Highland church in order that the Highland church might become a provider of utilities for all the churches. Wonder if he would endorse and defend that too?

The Missionary Society

71. In p. 76 he virtually begs me not to "come back with this 'missionary society' bugaboo." It seems to me that the mission-

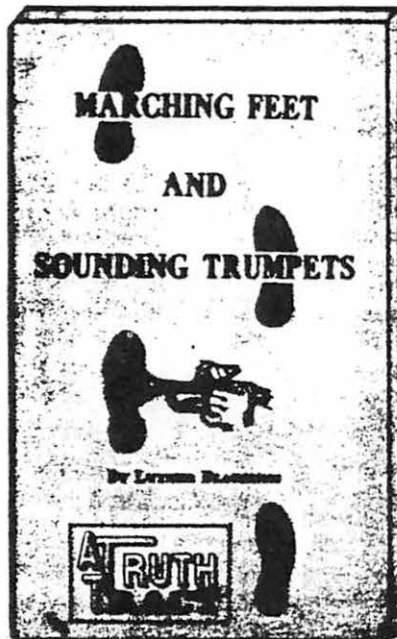
ary society is "bugging" him alright. On this point I feel sincere sympathy for Brother Carrell. If I were defending an unscriptural cooperative arrangement that now handles more money a year than the missionary society did in several decades, I too might beg my opponent not to mention the missionary society.

72. The missionary society started in 1849. One hundred years later its "Unified Promotions" budget was \$2,069,686.00. The Herald of Truth started as a national network program on February 3, 1952. Its budget now is \$2,239,250.00 per year. The Herald of Truth has a larger budget 15 years after it started than the missionary society did 100 years after it started. And this "Unified Promotions" budget was for 7 National Boards, 23 State Societies, 5 colleges and represented the "major portion of the money obtained by Disciple of Christ causes." (Garrison-DeGroot, *THE DISCIPLES OF CHRIST*, p. 507). The missionary society, when it was about the age of the Herald of Truth, had a budget of \$5,966.00; the Herald of Truth's

budget is \$2,239,250.00. If I knew these things about the missionary society and the Herald of Truth, I might beg my opponent not to bring up the missionary society "bugaboo."

73. It took the Catholic church over 500 years to get all the churches to function through one church (the church in Rome), and it has taken our Highland brethren only 15 years to get 20% or 25% of all the churches to function through one church. It took the Christian Church 100 years to promote their cooperative arrangement into a \$2,000,000 a year "bugaboo," but it has only taken Highland 15 years to promote its concoction into a \$2,000,000 a year enterprise. But since Highland spends much more money on promotion than does the missionary society, its rapid growth is understandable. Highland is bound to be setting some sort of record as to rapidity of digression, and Brother Carrell apparently wants to have a little bit of the credit for this dubious honor, as he comes to its defense.

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New Testament Cooperation

74. Some time ago I gave the following synopsis of New Testament teaching on congregational cooperation, to which Brother Carrell made reference in p. 77. I suggest that you study the listed Bible references to see if they teach what I said they teach. Following is a summary of what I said:

1. CHURCHES HELPED EACH OTHER IN TIME OF EMERGENCY BY CONTRIBUTING DIRECTLY TO THE NEEDY CHURCH. (Rom. 15:26; 1 Cor. 16:1-4). There were needy saints in Jerusalem, and churches in Galatia, Macedonia, and Achaia sent to their relief.

2. MANY CHURCHES CONTRIBUTED TO ONE CHURCH IN TIME OF NEED. (2 Cor. 8, 9). Galatia, Macedonia, and Achaia were provinces, and the churches of these provinces sent to Jerusalem to relieve the need of the destitute saints there.

3. EACH CHURCH MADE UP ITS OWN "BOUNTY," SELECTED ITS OWN "MESSENGERS," AND SENT ITS "BOUNTY" BY ITS "MESSENGERS" DIRECTLY TO THE CHURCH IN NEED. (2 Cor. 8, 9; 1 Cor. 16:1-4; Rom. 15:26). Paul mentioned that "whomsoever ye shall approve" should "carry your bounty unto Jerusalem."

4. A CHURCH WITH "POWER" (ABILITY) GAVE TO A CHURCH IN "WANT" IN ORDER TO PRODUCE MUTUAL FREEDOM FROM WANT, OR AS PAUL PUT IT, "EQUALITY." (2 Cor. 8:13, 14). The only time one can read about one church sending to another church for any purpose at all was to relieve the physical needs of the church to whom the funds were sent.

5. INDIVIDUALS, NOT CHURCHES, SERVED AS MESSENGERS. (1 Cor. 16:1-4).

6. MESSENGERS SERVED ONLY IN THE CAPACITY OF DELIVERING THE CONTRIBUTION FROM THE CONTRIBUTING CHURCHES TO THE INTENDED RECIPIENT. (Acts 11:27-30; 1 Cor. 16:1-4; Phil. 4:10-18).

7. SEVERAL CHURCHES ASSISTED IN SUPPORTING AN EVANGELIST,

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EACH COMMUNICATING DIRECTLY WITH HIM. (Phil. 4:15, 16; 2 Cor. 11:8).

So far as I am able to ascertain, anything more than this taught on the subject of cooperation emanates from the wisdom of man rather than from the wisdom from above." (Quoted from the ENLIGHTENER, Sept., 1966).

75. Now what did Brother Carrell do with this summary of New Testament teaching on cooperation? He merely sought to show that there was no real "emergency" in the areas to which the funds were sent. But note that the scriptures state that "relief" was sent (Acts 11:27-30), and that Jerusalem was in "want" (2 Cor. 8:13, 14). Brother Carrell can quibble about this point all he wants, but the Bible plainly says they were in "want." Brother Carrell says there was "A need, yes . . ." but no real emergency. Had it been Brother Carrell and his family who were in need of "relief" and who were in "want," I dare say that even he might have considered the situation an emergency. But remember that only when such a "need" existed did churches send money to another church, and at Highland there is neither emergency nor need. In fact, Highland is the wealthiest church in the world, but they are chronic and perpetual beggars. So they do not fit the pattern of congregational cooperation which you find in your Bible.

Examples

76. Brother Carrell would like to get away from the binding power of examples. He knows that the only time one church sent to another church in the Bible was when the receiving church was in need, and he knows that the Herald of Truth practice is contrary to these examples. Oh, how he would like to convince you that following Biblical examples is not mandatory. But remember that when the examples on congregational cooperation are waved good-bye by Brother Carrell, the example of *when* to take the Lord's Supper (Acts 20:7) also is waved good-bye. He told us he could prove when to take the Lord's Supper without using the example of Acts 20:7, but somehow he never quite got around to showing us how he does this. He sought to prove it by secular history, rather than by the Bible. He simply says of examples that "They are not in themselves binding" (p. 88).

77. Brother Carrell did not handle the quotation from D. R. Dungan any more correctly than he does those from the Bible. Dungan said, "Indeed, if the *conduct* has been directed by men under the guidance of the Holy Spirit, we learn from the example what we *ought* to do." (p. 95). He did not say that we learn what we "may do." It was Brother Carrell who said "may do." Now the man directing the conduct in Acts 20:7 and in the cases of cooperation was Paul, and he was under the guidance of the Holy Spirit (Gal. 1:11, 12; 1 Cor. 2:13). So we "*ought*" to follow the examples (Phil. 4:9). Dungan, on p. 97, tells the rules to follow in order to tell when an apostolic example is binding.

Conclusion

78. Brother Carrell concludes by *assuming* that "Incidental patterns in non-religious matters, such as the handling of funds, do not necessarily establish a precedent." (p. 91). This is purely a gratuitous assumption. He told us that handling funds are left, "for the most part," to "common sense and good judgment" (p. 87), but now we are told that there are "incidental patterns." But he hastens to assure us that these "incidental *patterns*" are not binding. Some brethren, like Herald of Truth speaker Batsell Barrett Baxter, think it is according to "common sense and good judgment" to use church funds to support colleges. What did Brother Carrell say on this point? Absolutely nothing!

79. It would have been helpful if Brother Carrell had told us how he determines when a "pattern" is "incidental" and when it is not. How do you determine when a "pattern" is binding and when it is not? How did you learn that the "patterns" on handling money are "non-religious" patterns? Brother Carrell can *assume* more in one sentence than nearly any man I know. I would diagnose his trouble as an overactive assumptive gland!

80. Let us note in closing this discussion some things that Brother Carrell has not done. He has not shown us where Brother J. D. Thomas erred when he applied his (i. e. Thomas' and Carrell's) argument to church support of colleges. He has not proved that the sponsoring church is an expedient. He has not proved that we *must* take the Lord's Supper every Sunday *with-*

out using the example of Acts 20:7. He has not cited the hermeneutical rules by which he learned that the example of Acts 20:7 is unique. He has not shown us how he learned that the example of Acts 20:7 *is* backed by an inferred command, but that the examples on cooperation *are not* backed by similar background commands. He has not shown the hermeneutical rules by which he learned that the command to follow apostolic examples in Phil. 4:9 is not binding. He has not cited either general or specific authority for a sponsoring church. He has not shown even one instance of a church sending funds to another church when the receiving church was not in "want." He has not cited Bible authority for 2000 churches to work through one eldership. He has not cited a passage authorizing elders to oversee a work for "our great brotherhood." He has not read from the Bible of any brotherhood elders.

81. He has proved that he has an overactive assumptive gland, which we hope he can get regulated before we begin our next discussion. It has been enjoyable, Brother Carrell, and we hope profitable to our readers. We shall look forward to participating in a similar discussion in a few months on church supported benevolent societies. Meanwhile, let us all be sure that we "make all things according to the pattern" (Heb. 8:5).

—Rt. 2, Box 177

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