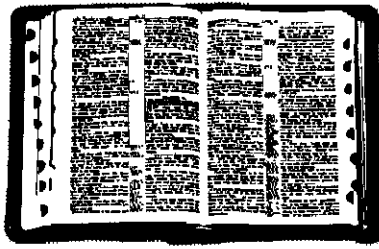


# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XXV

JANUARY 1984

NUMBER 1

## THINK ON THESE THINGS

*H. E. Phillips*

P.O. Box 1631  
Lutz, FL 33549



### EMERGENCE OF THE CROSSROADS SYSTEM

Forasmuch as many have taken in hand to write of the CROSSROADS CHURCH in Gainesville, Florida it seemed good to me also, having some understanding of these things from about the beginning, to write my conviction of the matter. Over the past few years both friend and foe have compiled letters, articles for magazines, news papers, bulletins, religious publications, and have written books to attack and/or defend the philosophy and practice of the Crossroads church of Christ. I have been impressed with the fact that many liberal, institutional churches, which have many things in common with Crossroads, will vigorously attack that church over and over with repeated charges that are designed to ridicule and condemn. These churches will do many of the same things in principle and then deny that they are guilty. So does Crossroads! An example: Crossroads solicits and obtains funds from sources other than their first day contributions and spends these funds upon unauthorized church activity. So do hundreds of liberal institutional churches!

I have no sympathy for the baneful doctrine of Crossroads, I understand that any effort to do something outside and beyond the accepted norm will usually bring an avalanche of criticism. I also believe that anyone who does something the Lord requires us to do will invite the wildest charges of radicalism. I do not believe the error of the Crossroads church lies in the amount of criticism she has received, nor those from whom it is

received, I am concerned about WHY Crossroads is being criticized and WHAT she is now doing that she should not do. In short, I am concerned about the AUTHORITY OF Christ and the OBEDIENCE (or lack of obedience) on the part of the Crossroads church. That will be what these articles are about.

I do not seek sensationalism nor fame of any kind for a Crossroads attack. I do not care about an approval or endorsement from anyone through any medium on what I conceive to be a dangerous movement in the Crossroads church of Christ. And I am not the least concerned whether Crossroads expels me and my memory from Alachua County or not. I have only one goal in mind as I write: to seek the truth about what has happened and what is now happening at Crossroads and like influences all over the nation on the one hand, and what God's word teaches on the other hand.

I will not try to assign a motive to the words and deeds of those of whom something is said or implied in these articles. I may judge the fruit of the tree (Matthew 7:16-20); I certainly can know something of a man's motives from his words and actions if I observe them long enough.

### The Beginning of Fourteenth Street Church

The Crossroads religious movement is unique in the last half of the twentieth century in that it has attracted unfavorable attention from all quarters of the nation, among religious people and non-religious. The Cross-roads church of Christ in Gainesville, Florida has been the object of media attack from all sides: the news papers and magazines, television, radio, pulpits across the land, and religious journals and magazines from the extreme liberal to the most conservative. To a great measure Crossroads church has relished in this advertisement, claiming that it was a sure sign that they were doing right because the world was against them and Jesus has said, "the world hates you."

I have some personal knowledge of the beginning of what is now Crossroads church of Christ. In October, 1948 two lots were purchased by East University Avenue church of Christ in Gainesville, Florida. At that time it was the only congregation in the city. These lots were purchased in order to build a new and larger build-

ing when East University Avenue church was financially and numerically strong enough. A year later a dwelling house was purchased on the corner of what is now NW 2nd Avenue and NW 14th Street, a short distance from the lots and across the street. A group at East University Avenue insisted upon starting a congregation at the recently acquired property, but the elders and some others thought they should wait. The controversy was rather sharp, and the very zealous group separated from the others to begin the new work.

A building fund had been started and the entire amount of this fund together with the two lots and the dwelling house were given to the group who began the new congregation. Thus began the 14th Street church of Christ in Gainesville. This information is contained in a statement made by the elders to the congregation on July 19, 1950. More than half of the members of East University Avenue went with the new group, including two of the elders. That left three elders at East University Avenue, and there were no elders appointed at 14th Street church while I was in Gainesville.

Harry W. Pickup, Sr. was in Gainesville during the summer months of 1950 and he preached for East University Avenue church. Beginning in September of 1950 Clinton Hamilton drove from Tampa to Gainesville every week and preached for East University Avenue until June, 1951. The second Sunday in June, 1951 Rex P. Kyker of Abilene Christian College moved to Gainesville and began with East University Avenue church, and continued until July 19, 1953, when he returned to Abilene Christian College.

It was at this point that I entered the picture. I began work with the East University Avenue church August 9, 1953, which was about three years after 14th Street church began. C. L. Overturf, Sr. was preaching with the 14th Street church when I moved to Gainesville and he stayed for about a year after I moved there. Brother Overturf and I had a good relationship while he was in Gainesville, and as far as I know 14th Street church was glad to have him working with them.

I became acquainted with Rogers Bartley and Richard Whitehead soon after moving to Gainesville in August, 1953. These two men are now the elders of Crossroads church. I knew Richard Whitehead's good mother who lived in Largo, Florida when I was in nearby Clearwater from 1945 to 1953. I also know John and Jack Whitehead, brothers of Richard. John Whitehead is now director of the Tape Ministry at Crossroads.

#### Charles H. "Chuck" Lucas and Crossroads

Forrest McCann and Parker Henderson worked with the 14th Street church during the last years I was in Gainesville and before "Crossroads" came into being. I did not have a close personal contact with 14th Street church from the time I moved to Tampa from Gainesville. Occasionally I returned to that city for a funeral or to visit some friends, and I did return for two or three meetings.

Charles H. "Chuck" Lucas moved from Central church of Christ in Miami, Florida to 14th Street church

(Continued on Page 4)

## Searching The Scriptures

Volume 25      JANUARY, 1984      Number 1

Published Monthly at  
BROOKS, KENTUCKY

Second Class Postage Paid at Brooks, Kentucky  
and at an Additional Mailing Office  
USPS-487-440

**CONNIE W. ADAMS, Editor**

Office of Publication  
52 Yearling Drive  
Brooks, Kentucky 40109  
Phone (502) 957-2257

#### SUBSCRIPTION RATES

\$7 per year in advance

Club rate:

\$6 per year for 4 or more

Bundles to one address:

12 for \$ 5.00

24 for \$10.00

Group subscriptions:

12 for \$ 5.00 per month

24 for \$10.00 per month

Address subscriptions and manuscripts to Connie W. Adams, P.O. Box 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

**POSTMASTER:** Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

## The Gospel Preacher

By Ben Franklin — Vol. I and II

41 sermons on basic themes by one of the truly great preachers of the last century. These are full texts of great sermons, not just outlines. The editor of this paper has preached again and again some of these sermons and yet finds it refreshing to read these books even after having read them through several times. Young preachers especially need to saturate their minds with the able lessons of this stalwart.

Vol. I 500 pages \$6.50

Vol. II 507 pages \$6.50

Order from: Religious Supply Center

1-800-626-5348

(In KY 502-366-9014)

# Editorial

Connie W. Adams

P.O. Box 69  
Brooks, Kentucky 40109



## THE WISDOM OF GOD

Nothing appears more foolish to the unbeliever than the preaching of the cross of Christ. To him it is an exercise in futility calculated only to satisfy the superstitious whims of the weak, elderly and uneducated. He sees no power whatever in the relating of the death and suffering of a descendant of Abraham centuries ago. It does not fit the vaunted views of the scholarly. Nothing about it flatters the vanity of those who appear to know everything except a right relationship with the Almighty.

"The fear of the Lord is the beginning of knowledge" and "wisdom" (Prov. 1:7; Psa. 111:10). The greatest trained thinkers are woefully uneducated when they leave God out of their calculations. Without acknowledging Him they cannot explain their origin, mission or destiny. Strike God from the picture and there is left no sane basis for moral conduct.

The Greeks of Paul's day were the self-admitted enlightened ones of all time. Both Athens and Corinth were centers where the wisest of the wise congregated and strutted their brilliance before the dazzled eyes and ears of the intellectually deprived. When Paul wrote to the Corinthian church he got to the heart of this problem when he said "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). He even went so far as to say "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (v. 21).

In the Greek philosophers, God allowed the human mind to reach as far as it could, unaided by revelation, in trying to unravel the origin, meaning and destiny of life. And they really did grapple with these issues. Yet, in the final analysis, they came up empty. Some of them recognized there had to be a power higher and greater than man. But without divine revelation they understood neither his nature nor his will. At one point they conceived the gods to be up on Mount Olympus, so far removed from man as to be uncaring as to his fate. By the time of Plato's Republic, they had brought the god's down among men where they acted capriciously and became more wicked than men. Such extremes of thought produced an increasing number of cynics and skeptics. The human intellect was bankrupt without knowledge of the true God and revelation from his

mind. Paul argued that such a development was according to the wisdom of God, himself. It showed the futility of human wisdom unaided by divine revelation and set the stage for the entrance of the gospel into the very citadels of intellectual strength.

The true God was not so remote from the human predicament as to ignore the plight of mankind. While he is just, he is also gracious and merciful. "For God so loved the world that he gave his only begotten Son..." (Jno. 3:16). Yet, when his Son left heaven to dwell among men, he (unlike the gods of Greek mythology) manifested all the attributes of deity and resisted every human temptation. In his virgin birth he satisfied what was missing in the wisdom of the ancients. He was divinely conceived but was born to an earthly mother. He was at once both God and man. This admirably suited him to become mediator between God and man (1 Tim. 2:5).

In his death he satisfied all the needs of both God and man for sacrifice. Until that time, even divinely required sacrifice could only foreshadow what was to be offered by Christ and served but to underline the insufficiency of such sacrifices to take away sin. When Jesus died on the cross, he ended there the need for all blood sacrifice. But he also satisfied the laws demand. Sin is the severing of spiritual life from God. In order to bridge the chasm between God and man, God required that physical life be given to expiate for the spiritual life forfeited. Since the life of a thing was in its blood, then God ordained bloody offerings. But Jesus was sinless. He was the true lamb without spot and blemish which the flocks of offered victims up until then could only typify. He was wounded for our transgressions. Our sins were laid upon him. No wonder John said once when Jesus approached, "Behold the lamb of God that taketh away the sin of the world" (Jno. 1:29). While the cross depicts human vice at its lowest ebb, paradoxically it was here that mercy and justice embraced each other. Christ lifted up on the cross presented vividly the desperation to which sin leads men. But that event also was the proffered hand of the Almighty giving the best he had to offer to tell us of his great love for us, even when we were sinners.

In spite of all the scorn the unenlightened intelligentsia heaps upon that awful scene centuries ago, it remains that the simple telling of it with all it truly means has evoked from the human family its finest response. It has made men ashamed of sin. It has evoked wonder at the depth of such love. It has produced soul searching and prompted resolution to change for the better. It has replaced the bitter in life with the sweet. It has prompted the great deeds of love which welled up from the admonition to "do good unto all men, especially to them who are of the household of faith" (Gal. 6:10). It has produced and refined the spirit of the martyr who reasons that "to live is Christ and to die is gain." It has tamed and gentled the tongues of the coarse and profane. It has brought out the noblest sentiments and responses of which the human spirit is capable. It has given the Christian a reason for living and a hope in dying.

Our best attempts at eloquence are puny when placed beside the sweeping statement of the Holy Spirit as Paul penned these words:

"For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:22-31).

My brethren, this is the message that turned the Roman Empire upside down. It is the message that saves the lost. The gospel of Christ, with all that properly includes, is what it took to save my soul. It is what my children had to hear, believe and act upon. It is what my grandchildren will have to learn if they obey the Lord. If this is not central to our preaching, then all had better beware lest we be found preaching "another gospel, which is not another" but a perversion of what inspired men taught. The wisdom of God is known by what God said. It is only when we preach his word that we instruct men in divine wisdom. May the preaching of the cross never become foolishness to us.

*(Continued from Page 2)*

of Christ in Gainesville, Florida in the fall of 1967 to serve as "campus minister" at the University of Florida. According to An Open Letter to the Brotherhood, which appeared in Firm Foundation, November 17, 1981, he said he was 28 years of age when he moved to Gainesville.

Lucas directed the Daytona Advance during spring break in 1969-1970. This was in the second year after moving to serve the 14th Street church in Gainesville. If they wanted a fireball to put them into orbit, he was the man. Glowing reports of his work had popped up everywhere. An example is found in April 7, 1969 issue of Christian Chronicle, the first paragraph of an article entitled "Living in Acts 2"

"Instead of Peter the fisherman, there was a UCLA speech professor named Prentice Medor, he served as master of ceremonies.

Rather than speak in tongues, the disciples who astonished the crowds used their talents as singers (Pat Boone and Ray Walker), saxophone player (a David Lipscomb College Bible major named Ken Wyatt), and composers-performers (The Blue Sky Investment, a singing group from Abilene, Texas). The scene was Daytona, 1969, instead of Jerusalem 33 A.D. But as Chuck Lucas, a sure standin for Timothy, said—"Man, we are living in Acts 2."

A movement began in 1967 after Chuck Lucas moved to Gainesville. By 1978 14th Street church had grown to one thousand members and a new building was constructed for the growing and changing system. It was called "the Crossroads Philosophy," "Crossroads Movement" and "Crossroads Ministry." 14th Street church changed its name to CROSSROADS CHURCH OF CHRIST. It emerged a self made denomination. It is named for its philosophy, not the Lord. "Crossroads" and such names like it do not identify the location of the meeting place, or the city, or the state, but an idea. Every term used to identify the church in the New Testament, more than to indicate a people belonging to the Lord, always indicated location, such as: Jerusalem, Corinth, Ephesus, churches of Galatia, Laodicea, Philippi, Antioch, etc. But the term "Crossroads" refers to philosophy, a decision to be made, a time of choice. When I first heard the word used of the church formerly known as 14th Street, I thought they had located the building at cross streets generally known as "crossroads," but I soon learned I was wrong. The word had reference to a verse in Jeremiah 6:16 which is wholly unrelated to the church. "Thus says the Lord: Stand at the CROSSROADS and look; ask for the ancient paths, where is the good way; then walk in it, and find rest for your souls." This is taken from the masterhead of the CROSSROAD bulletin.

The religious section of the St. Petersburg Times Newspaper is called "Crossroads." There is a Baptist Church in north St. Petersburg with a big sign on the building: "CROSSROADS BAPTIST CHURCH." Since these do not refer to cross streets, there must be some psychological, philosophical or theological principle in common with these and the Gainesville "CROSSROADS Church of Christ.

*(More to Come)*

### Porter Sermon Outlines

*By W. Curtis Porter*

These sermon outlines by the late brother Porter reflect some of the preaching he did throughout our country which caused him to be so highly respected. The volume includes sermons for the saint and the alien sinners.

Price . . . . . \$6.95

Order From: RELIGIOUS SUPPLY CENTER

## *The Mystery of Iniquity*

*Eugene Britnell*

P.O. Box 5624  
Little Rock, Arkansas 72215



### "POPE SAYS RELICS ARE ST. PETER'S"

When the apostle Paul wrote of the apostasy from the truth which would turn people from the faith, he said they would be deceived by "signs and lying wonders" (2 Thess. 2:9). The majority of the "lying wonders" have been within the Catholic Church. Under the above heading, an article was printed in the newspapers several years ago, datelined Vatican City, by the Associated Press. The article follows:

"Pope Paul VI announced Wednesday that the Vatican has conclusively determined that remains found under St. Peter's Basilica are those of the apostle revered by the Roman Catholic Church as its first Pope.

"The relics of St. Peter have been identified in a convincing manner,' the 70-year-old pontiff told his weekly general audience.

"The tomb of St. Peter was located in 1950 under the Altar of Confession of the basilica. Pope Plus XII announced then that bones had been found in it but that it was not proven they were St. Peter's. Some archaeologists claimed they belonged to an old woman.

"Later, in a nearby niche, fragments of a skull and other parts of bones weighing about 4 pounds were discovered. Italian archaeologist Margarita Guarducci claimed in a recent book that the bones belonged to St. Peter, who reputedly was a man of a large frame. But until Wednesday, the Vatican had remained silent.

"Very patient and accurate investigations were made... with results which we believe positive...' Pope Paul said.

"The Pope said he felt it his duty at the present stage of the scientific and archaeological investigations to make the 'happy announcement.'

Of all the "signs and lying wonders" ever to come out of Rome (and sometime we will give you a list of all the things they claim to possess of this nature), this surely takes first prize. What an appropriate place for them to find Peter's bones!

Assuming that they found some bones under St. Peter's Basilica, how on earth can they prove whose they were? They avoided revealing the method by which this identification was so "convincing." Do you suppose they will claim that they have Peter's dental records? We would not be surprised if they did.

We recognize that scientists can examine and determine approximately when the person lived, whether man or woman, etc., but to identify 1900-year-old bones

personally, —well, that's another matter entirely. Authorities found the bones of a person here in Arkansas recently, and have not been able to identify them, even with modern methods and a relatively short time since death. Maybe they should send all bones to Rome for identification from now on. The FBI can't begin to match the record of the RCC.

Suppose they did find the bones and could prove beyond doubt that they were Peter's, what would that prove? Only that they found Peter's bones! That would not prove that he was the first pope. The Catholic Church can come as near proving that those are Peter's bones as they can that he was ever in Rome, or bishop of Rome, or a pope.

If the Catholic Church thought as much of Christ as it does Mary and Peter, it would be closer to the truth. Christ is the only head of the church. It was built by and upon him (Matt. 16:18; I Cor. 3:11) and that happened long before the world ever heard of a pope or the Catholic Church.

It is pathetic that millions of Catholics now believe that they have Peter's bones, and that without any proof whatsoever. They will believe anything the popes say, even though they have contradicted and reversed themselves many times.

● \* \* \* \* \*

### ANOTHER EXAMPLE OF CATHOLIC PRESSURE

A brief news item in the newspapers a few weeks ago read as follows:

"Jimmy Swaggart, an ordained Assembly of God minister who began his television ministry 10 years ago, confirmed in Baton Rouge that two Atlanta television stations have decided to drop his popular show after the Roman Catholic archdiocese complained that he made anti-Catholic statements on the air."

We do not agree with much of what Swaggart does and teaches, but we defend his right as a free American to teach what he believes — any time and any place. When he loses his religious freedom, ours may be next!

If we have been informed correctly, the "anti-Catholic" statements by Swaggart were his teaching that all Christians are priests and can pray to God through Jesus Christ. That is certainly "anti-Catholic" for they pray through Mary and many so-called saints. Swaggart was right, for there is "one mediator between God and men, the man Jesus Christ" (I Tim. 2:5).

One disgusting thing about this is that the Catholics would oppose a man saying what he believed while paying for the time, when they get millions of dollars in free time and space in the news media each week.

When the Catholic Church speaks of religious freedom, it means only the right of Catholics to do and teach what they please! They will silence all others whenever and wherever they have the power and influence to do so. History proves that.

## Building Better Families

James R. Cope

301 Green Castle  
Temple Terrace, FL 33617



### PARENTHOOD A SACRED TRUST

In our last installment we pointed out from a Biblical viewpoint that parental responsibility is two-fold (1) to God because he commands parents and (2) duties to children because children are the objects of parental care. We further showed that **parental duties** are to one's own, not the child or children of others. We also pointed out that God did not authorize a local church to become involved in a recreational activities program as a substitute for parents not performing their God-assigned duties as **parents**.

The Old Testament presents the idea of children being "gifts" from God. This occurs twice in connection with the life of Jacob—once in regard to all of his own children and again with reference to Joseph's sons.

Having determined to return to his father's house after many years with his uncle Laban, along with his wives, their handmaids, his children, servants, and livestock, Jacob came into the presence of his longestranged brother Esau who, upon seeing the women and children, asked, "Who are those with thee?" Jacob replied, "The children which God hath graciously given thy servant." (Gen. 33:5). Many years later when Joseph, with his two sons, appeared before his aged and about-blind father, Jacob asked, "Who are these?" Joseph replied to his father, "They are my sons, whom God hath given me in this place" (Gen 48:8, 9). The reader will observe that the reply which Jacob gave Esau and the reply Joseph gave Jacob were identical as related to the source of their sons. Both father and son said God had given them their children. We only repeat revealed truth, then when we affirm that the ancient patriarchs looked upon their children as "gifts"—gifts from God! And I ask why should any parents consider their children with less than that esteem which Jacob and Joseph bestowed upon theirs?

In this connection I submit that all of us look with a favor upon a material gift as something to be honored more than if we purchased it with our own money. It is not the great price paid for the gift which counts so highly with us as it is the sentiment of good will by the giver behind the giving of that gift. How carefully we respect and handle the gift itself, usually placing it in a place to be often seen and as a reminder of the kind feeling of the donor toward us! We treasure such remembrances, looking upon and handling them with care. A gift may be a silent expression but it always

carries a meaningful message of appreciation, of love, of good will. How shall any thoughtful parents look upon their children as less than a great blessing from the Lord?

How expressive of such sentiment is Psalm 127:3-5:

"Lo, children are a heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth.

Happy is the man that hath his quiver full of them: They shall not be ashamed, but they shall speak with the enemies in the gate."

Children are to be welcomed joyfully and affectionately, not regarded as burdens grievous to be borne or encumbrances to happiness and prosperity. Someone has observed, "It is a most unenviable home, if home it can be called, where a child is unwelcome. They are a sacred trust and solemn responsibility not to be weakly fondled or foolishly spoilt; but to be wisely, kindly, and strictly disciplined to obedience and duty." Another unknown wrote: "Parents must not trifle with their children, like idiots playing with sharp tools; but as the bowman straightens and polishes his arrow, gives it a solid point and wings it with proper feathers, they must educate their sons and daughters in the name, and with the help of the 'rewarder of them that diligently seek Him.' The arrows that are not prepared and directed when in the hand, may, when they are gone abroad into the world, and all parental training is too late, prove arrows in the heart."

Beloved, how can any two Christians expect to meet their parental responsibilities without seeing their children as the Lord's special entrustment to them? If a parent cares not enough for their "gifts from God" to care for and nurture them while they are impressionable and moldable, why should that same parent be disappointed in his old age when these same children care not for them but neglect, avoid, and look upon their parents as burdensome and hindrances to their would-be freedom? Shall we not reap what we sow in this field of life as in all others?

### CLAUDE WORLEY

With sadness of heart we report the death of another faithful preacher of the gospel. Claude Worley, longtime and beloved California preacher, passed away in late October according to information relayed to us by Roy E. Cogdill. He was a man of great ability and exerted stable influence among the brethren where he lived and labored. He did much work among the Mexicans and was fluent in Spanish. His kind will be greatly missed. Our sympathies are extended to all the family.



## Restoration Footnotes

*Earl Kimbrough*

2212 Malibu Dr.  
Brandon, Florida 33511



### "DEBATE THY CAUSE"

Religious debating in the nineteenth century became what one historian calls a "serious American indoor sport". Many at the time certainly practiced this method of defending and spreading their beliefs. But no people used it more effectively than the restorers of New Testament Christianity. Most of the outstanding preachers among "the disciples of Christ" before 1900 engaged in debating. The questions discussed cover a wide range of differences between them and the various religions popular in pioneer society, not excluding rising cults and "free-thinkers".

The restorers became so skilled in using the Scriptures to establish basic Bible truth that by the end of the century few opponents of ability and influence were willing to debate them. This, together with a growing liberalism among the Restoration leaders themselves and a lessening of denominational zeal among others, led to a general disinterest in debating in the early years of the present century. Polemic warfare largely became a thing of the past, with some notable exceptions.

However, the more conservative brethren in the churches of Christ continued the practice wherever willing antagonists could be found. Debating had become so engrained in them that no "sound" preacher would refuse to debate his cause, nor speak out against debating. Some very able brethren debated so often that they came to be known as "debaters", or "debating brethren". But the more liberal brethren tended to regard debating as foreign to "Christ-like behavior". No doubt their acceptance of unscriptural innovations contributed to their loss of interest. Conservative brethren may have been about right in concluding that those who did not believe in debating did so for the same reason that "the old muley cow doesn't believe in hooking".

The prominent "debaters" in the Restoration movement differed widely in their ideas and methods of debating. Alexander Campbell thought that only the most talented brethren should represent the truth in debate, and that only the ablest men of the opposition should be met. He also seemed to believe that once an issue had been thrashed out in debate by the best men on both sides, there was little need to continue debating that issue. His was an idealistic concept that fit very well into the post-millennial drama he espoused, but time and circumstances proved it impractical. Nevertheless, Campbell set a standard of excellence in debating that probably remains unsurpassed.

Tolbert Fanning, like Campbell, felt that only the highest order of conduct should characterize opponents in discussing differences. With this in mind, he agreed on one occasion to debate a Methodist preacher named Chapman at Lebanon, Tennessee; but the man turned out to be less than honorable. Fanning made his opening speech in his customary dignified manner. His points were assertive rather than argumentative, and he expressed them in clear and forceful language, confirming each with appropriate Scripture.

When Chapman arose to speak, he began with a bombastic quotation from Alexander Seikirk:

I am monarch of all I survey. My right  
there is none to dispute,  
From the center, all round to the sea, I  
am lord of the fowl and the brute.

He bore down on the last word with oratorical force, pointing significantly to Fanning, lest any dimwit miss his haughty application. The uncultured portion of the audience roared with laughter. As T. B. Larimore tells it, "Brother Fanning, without uttering a word or seeming to recognize even the existence of his discourteous adversary, quietly, but quickly, picked up his hat and his book and went home" (**Franklin College and Its Influence**, p. 414.)

While the nobility of Campbell and Fanning is admirable, the approach of C. R. Nichol was far more practical. Asked if he would debate a man whom he knew to be "ungentlemanly in deportment and unchaste in language", Nichol replied:

Yes if the church he proposed to represent endorsed him, for it is not the man I am proposing to meet, but the doctrine he has espoused and of which he is an exponent; and bearing the endorsement of his brethren, if such he has where the debate is had, he becomes their representative, and his conduct reflects on them, not on me. (**Gospel Advocate**, February 22, 1934.)

Nichol went on to say:

Debates properly conducted are productive of much good. I know of hundreds who have been convinced of the truth in debates I have engaged in, when possibly they would never been led from the false teaching of denominationalism but for the debate; but I will never knowingly engage in a debate where the opposition does not have a following, nor will I engage in a debate where there is faithful congregation of Christians over their protest. (Ibid.)

Clark Braden of Illinois, who preached the gospel for more than fifty years before 1915, held about 130 debates with all sorts of opponents, eighteen of whom were Mormons. His 1884 debate with the Mormon in Ohio "virtually exterminated Mormonism in that state", according to one historian. During the last twenty years of his life "every prominent champion of infidelity" backed out of debating with Braden. He had little respect for his brethren who belittle debating, and once said, "When you get so very good and so very

refined and cultured that you are unwilling to debate, you will know more than God Almighty, you are better than Jesus Christ, and you are purer than the Holy Spirit". (**The Disciples of Christ in Ohio**, p. 72.)

Within a month after Joe S. Warlick met F. L. DuPont, then the leading Texas debater for the Baptists, the Baptist church at Bedford where the debate was held moved "lock, stock, and barrel" to a neighboring town. More than fifty people obeyed the gospel after a debate at Lockney, Texas, and one Baptist moderator, pastor of the endorsing church, quit preaching and moved to New Mexico to farm, as did the Baptist moderator in Warlick's debate with J. M. Brandy.

Few would seriously deny that debating as a method of teaching has fallen on hard times. Well-meaning brethren have contributed to this by "mounting the polemic platform" without sufficient preparation and knowledge to successfully carry the issue. Others have failed to conduct themselves in a manner becoming of Christian soldiers on service. And some debates have been carried out in a circus atmosphere, or more like a spiritual wrestling match, leading one good brother to express the view that on such an occasion, "They ought to sell tickets".

No doubt the days of great debates are gone forever, but there is no reason to abandon the practice. Jesus, the apostles, and other first-century preachers debated their cause successfully. They did so because: (1) their cause was right; (2) they were prepared to meet the opposition; and (3) they conducted themselves as godly men. Debates still do good and accomplish what preaching and writing cannot accomplish. It will be a sad day in the history of the Lord's people if we become "so very good and so very refined and cultured" that honorable debating is no longer held in honor. But that day very well may come.

Half a century ago, Cled E. Wallace said, "Brethren who think debating never did any good missed something by being born too late". But one does not need to be an octogenarian to know that debates have, and still do, accomplish good. Aside from what history and experience tell us about debating, the word of God also testifies in its favor. Could it be that those who see no good in debating have missed something because they have quit reading their Bible too soon?

**RELIGIOUS SUPPLY CENTER**  
**WATS LINE**

**1-800-626-5348**

Please Use *ONLY* For Orders From  
Book Store

(All States *EXCEPT* Kentucky, Alaska & Hawaii)

## THE CULTS

**Don Givens**  
**13000 N.E. 84th St.**  
**Kirkland, WA 98033**

**"Damnable  
Heresies" Second  
Peter 2:1-3**

CULTISM ... Could it arise in the church?

It is a REAL DANGER: "Exploding like atomic bombs the CULTS have mushroomed on the American religious horizon." ". . . continue to attract admirers with increasing success." ". . . millions of Americans involved..."

### Definition:

#### CULTISM—ITS DEFINITION:

"An organized heresy: a religious group not in the mainstream; a fanatical group that demands blind faith and unquestioning obedience; groups which concentrate on one belief or custom out of proportion to everything else; usually crystallized around a charismatic personality."

#### Seven Danger Signs of a Cult:

1. "FOLLOW ONE HUMAN LEADER."
2. "DILUTE THE BIBLE."
3. "DESERT YOUR FAMILY."
4. "FORGET THE CHURCH."
5. "BELIEVE NEW REVELATIONS."
6. "Park" YOUR MIND.
7. "KEEP OUR SECRET."

#### Watch Out... If ...

any religious teacher or organization ASKS YOU TO...

1. Add to or subtract from the Scriptures.
2. Accept the word of any man as final.
3. Accept "new" truth in addition to what is in the Bible.
4. Believe that "God leads us" CONTRARY to our MINDS.
5. Believe that God's truth is "secret," and "for a few clever people to find and hoard!"

#### CULTISM Its Characteristics:

1. Usually: A "LEADER" who is thought to possess "unique powers," special abilities, etc.
2. Strict, arbitrary rules and regulations.
3. Slavery of the mind.
4. A powerful "father figure" or modern Messiah.
5. An attempt to use scripture to bolster the movement, which ends in perversion of Bible texts.
6. Total CONTROL and cohesion by human leaders.
7. NO independence of thought and study.
8. One must give to the "leader(s)" an account of every secret or private detail of his/her individual



life.

9. Must withdraw from normal involvements: especially one's family, and sometimes one's job.
10. Thorough regimentation: no private life of your own.
11. The cult leaders do all the "thinking" for the members who are to "believe only what they are told."
12. In order to discourage leaving the cult, some "systematically maintain conditions designed to weaken resistance" and "induce a state of physical and mental EXHAUSTION."
13. To BIND members tighter in the cult, its leaders create the image of an "evil outgroup" that is supposedly trying to destroy them:
14. IF you reject the cult, "God will punish you . . ." or your friends or relatives . . . with illness . . . disease... tragedy ... death... etc.

#### **CULTISM Its Causes:**

1. Changes in social and value systems in America have brought about a "ROOTLESS SOCIETY."
2. The decline of strong family units.
3. Churches have failed to meet the SPIRITUAL needs of people.
4. "Religion" has been looked on as a "leisure time" activity.
5. Modern day churches lack "solid convictions."
6. Children are raised WITHOUT instilling within them aims, goals, and purpose in life.
7. Secular skepticism leaves the field wide-open to QUACKS, religious RACKETEERS, and rascals.

#### **CULTISM Its Method of Recruiting:**

1. All methods of recruiting are based on DECEPTION, (not all cults use the same type methods.)
2. The victims are mainly the young (college age and 20s.)
3. TIMING is important—  
those suffering broken romances  
crisis in family  
failures at school  
those unsuccessful in dealing with problems in life

#### **Step No. 1 "Love Bombing"**

(Hugged by members, fed, everything is pleasurable; endless initiation discussions and constant attention; called "heavenly deception.")

#### **Step No. 2 Victim is Bombed With "Guilt, Little Sleep, and Isolation."**

(NOT allowed to ask probing questions, or to investigate open-mindedly, or to argue with the "authority" or Messiah figure.)

#### **Step No. 3 The "Brainwashing" Stage**

(Techniques of persuasion by means of tight information control. "Believe" and "do as you are programmed." Accept blindly the word of your superiors.)

#### **Step No. 4 The Development of a "New Personality"**

(Made to feel a tremendous GUILT about their PAST ... Undergo "re-birth" of their fellow cult members ...

"new name..." "new family..." Compelled to sever all other attachments.) (Some of these are a horrible CORRUPTION of Christianity.)

#### **Step No. 5 The Final Stage often includes classic Mental and Neurotic Symptoms:**

Schizophrenia  
Suicide (for some)  
Loss of ego boundaries (person identity)  
INABILITY to distinguish between **REALITY** and **FANTASY**. Described as:  
Zombie—like  
Programmed  
Glass-eyed stare  
Fixed facial smile  
Robot-like responses

#### **Why are people drawn to false religions, including the cults?**

"Some shall depart . . . giving heed to seducing spirits, and doctrines of demons ..." (1 Timothy 4:1).

#### **1. Love of Darkness:**

A person determined to live an immoral life, or even a self-centered one, will flee from the truth of the gospel which shows his life for what it is: AN OFFENSE TO GOD (John 3:19-21).

#### **2. Spiritual Immaturity:**

Spiritual babes are most "VULNERABLE." A time of great danger! "Childhood diseases" are common spiritually as well as physically.

The KEY to spiritual GROWTH is a STUDY of God's Word (2 Peter 3:18).

#### **3. Spiritual Subversion:**

"Perversions" of the genuine gospel (Galatians 1:6-9). See also Gal. 4:17; 5:1.

WEAK and SPINELESS, they allow themselves to be "knocked around," and EXPLOITED (2 Corinthians 11:19, 20).

The Colossians had to be warned of those "who would SPOIL YOU..." (Col. 2:8).

#### **4. Intellectual Pride:**

Their minds are CORRUPTED from the SIMPLICITY that is in Christ (2 Cor. 11:3, 4).

Intellectual pride and arrogance has led many to feel that Christianity is "not sophisticated enough" or "too simple" for their perceptive intellects!

See I Corinthians 1:19-21.

#### **The Contrast between "Cultism" and N.T. Christianity:**

1. The church of Christ has ONE HEAD, the TRUE MESSIAH, not an impostor (I Cor. 3:11; Eph. 1:22,23).
2. Jesus urges us to count the cost of following Him. **NO DECEPTION** is utilized (Luke 14:27-30).
3. NO COERCION is used in attempts to convert lost souls. (POWER is in the GOSPEL—Romans 1:16).

4. In Christianity there is no concentrating on a certain AGE group or on the WEAK and VULNERABLE. (The gospel is for ALL—Mark 16:15).
5. NO attempt is made to cause a person to develop simply a "GUILT COMPLEX."  
(Man has sinned... God so loves us... Christ died for our sins . . . abundant pardon and peace—for the obedient!) Romans 3:23; John 3:16; I Cor. 15:3; Eph. 2:1-6.
6. Genuine Christianity does NOT make people PECULIAR in "dress," "lack of manners in public places," or general **OBNOXIOUSNESS**.  
The New Testament does not teach us to be bizarre, or grotesque.
7. Nor does Jesus teach us to WITHDRAW from society (John 17:15; I Cor. 5:10; Matthew 5:14-16).
8. Nor does the Bible demand that one ABANDON his "job" or family! (Unless it involves one IN SIN.) I Timothy 5:8; Mark 7:10-13.

**BEWARE! Be on Guard:**

CHRISTIANS MUST BE CONTINUALLY VIGILANT (Acts 20:28-31; I John 4:1).

- 1) BEWARE of groups who work in ISOLATION, not within the framework of the congregation under the oversight of the elders.
- 2) BEWARE of those who talk about everybody else being "dead" or "cold" or "unspiritual" EXCEPT their initiated group. (Their group is the only one really carrying out God's commands!)
- 3) BEWARE of those who seek to UNDERMINE the Eldership, and set up "leaders" and organizations not authorized by the Scriptures.
- 4) BEWARE of people who come with sectarian (non-Biblical) terminology, doctrines, and methods.
- 5) BEWARE of those who dictate that one who spends time with parents, friends, leisure, etc., is "neglecting the truth, etc."
- 6) BEWARE of indoctrination through psychological pressure, harassment, and intimidation.

**CULTISM is a blight on our society ...**

and it can infiltrate the church of Christ:

Let no congregation, eldership, parent, or youth think the problem is non-existent!

"BE SOBER, BE VIGILANT, your adversary the devil, AS A ROARING LION, walketh about, seeking whom he may DEVOUR" (I Peter 5:8).



**GODLINESS  
AND WORLDLINESS**



*Frank Himmel*

134 Janet Dr.  
St. Rose, LA 70087

"Godliness" is frequently defined as God-like-ness. Similarly, worldliness is defined as being like the world. While these expressions certainly describe the godly or worldly individual, they are not really accurate as definitions.

Vine says godliness "denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him" (**Expository Dictionary of New Testament Words**, p. 502). A Godward attitude. The English suffix "ward" means "that moves, tends, faces, or is directed towards" (**Webster's New Collegiate Dictionary**, 8th edition). Hence we are talking about a disposition inclined toward God. Or conversely, a disposition inclined toward the world.

Of course, there is a type of conduct that is appropriate to godliness. "Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; but rather by means of good works, as befits women making a claim to godliness" (1 Tim. 2:9, 10). A certain type of clothing "befits godliness." Godliness will result in our behaving and being "God-like," just as worldliness will surely result in our misbehaving like the world. But the point is these things are more than conduct or actions—they are dispositions of heart. One might even have a God-like quality (e.g. be charitable) without being at all Godward in attitude.

David described himself as a godly man in Ps. 86:2. Besides righteous conduct, three things in his life demonstrated that Godward disposition: (1) **Confidence in God**. When the boast of the mighty Goliath melted the hearts of the defenders of Israel, godly David said, "The Lord who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine" (1 Sam. 17:37). David rejected conventional weapons and won the battle of faith. (2) **Concern for the things of God** (2 Sam. 7:1,2). It bothered David that he lived in a splendid house while the ark of God dwelt in tent curtains. He was concerned that the things of God be given the proper regard. (3) **Capitulation to God's will**. David had a lot of family trouble as the result of and in punishment for his sin with Bathsheba. When his son Absalom rebelled and forced him to flee Jerusalem, some Levites brought the ark to stay with David. But he told them, "Return the ark of God to the city. If I find favor in the sight of the Lord, then He will bring me back again, and show me

both it and His habitation. But if He should say thus, "I have no delight in you," behold, here I am, let Him do to me as seems good to Him" (2 Sam. 15:25,26). What an excellent exemplification of the Godward disposition!

Worldliness is the opposite of godliness. We are using the term "world" in the sense of men's alienation from and opposition to God, the world as "the sum of all influences emanating from men and things around us, which draw us away from God" (Findlay). Satan is at the helm (1 Jn. 5:19). Worldliness, like godliness, is not mere conduct, but a disposition of heart; a leaning toward the world. Most of our preaching on worldliness deals with its symptoms. That is needed. But we must be careful not to treat the symptoms and leave the disease.

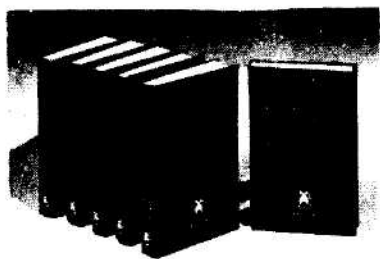
Worldliness is demonstrated in the same areas in which David exhibited godliness: putting our trust in the things of the world to provide happiness, answers to our problems, etc.; being concerned about the things of the world; capitulating to the will of the world. Why do you want that, wear that, drink that, say that, watch that, do that, etc.? Is it because you are directed toward the world or toward God?

The Bible gives us several reasons for rejecting worldliness. Loving and serving the world, and loving and serving the Lord, are mutually exclusive. No man can serve two masters (1 Jn. 2:15; Mt. 6:24). The world and its lusts are passing away (1 Jn. 2:17).

The challenge to the Christian is to be in the world but not of the world (Jn. 17:14-16); to maintain, and even add to, the Godward disposition (2 Pet. 1:6).

## Enrich Your Bible Study

With the Popular Commentary  
on the Whole Bible  
By E. M. Zerr



\$56.25—Set  
\$9.95—Each

**Six volumes**

Order From:  
Religious Supply Center

**When you renew, why not subscribe for a friend? All new subscriptions are \$7.**

ARROWS of  
TRUTH for  
denominational  
error

*Ward Hogland*

Post Office Box 166  
Greenville, Texas 75402



### GOOD AND BAD COGNOMENS

According to the dictionary a nickname may be given a person in fun, affection or derision. I suspect most people have enough acumen to know the difference. I recall, as a lad students in school were given names based on their appearance, habits, size and even their intelligence. One lad small in stature was known as "runt" Sorrels. Then, there was that boy who lived east of town known for his excessive height, he was called "slats" Kramer. The obese boy down the street was known as "fatso." One boy in school had a long nose and won the name "moose." This nickname business finds its way into professional football because we hear of "whiteshoes" Johnson, "bum" Phillips "too tall" Jones and "crazy legs" Hurst! Oh yes, I was about to forget I was known in some quarters as "chief" (and a few names I won't mention at this time). This was due to my Indian ancestry. However, like Will Rogers, I did not resent this cognomen in that I have always been happy with my American Indian heritage.

When I became a member of the church of the Lord I found that this cognomen business had infiltrated this divine institution. About thirty years ago when the division exploded like an atom bomb, it left shock waves down to the present. One of the ways the division was expressed was by the giving of appellations on both sides. One group was known as "liberals" and the other as "conservations." These two names were not considered ignominious but rather descriptive of the two positions espoused. Liberal brethren felt the name "conservative" did not carry the stigma they sought to impose so they came up with the cognomen "anti." They did an excellent job in "brain washing" their people and stigmatizing this name. You have heard the old cliché "I had rather be dead than red." Well, the liberals said, "I had rather be anarchic than anti." One man went far enough to say he had rather join the Baptist church than worship with the brethren who opposed his innovations.

Well, it seems that time and tide change almost everything. Sometime the very things we use to stigmatize one person boomerangs and we get hung as high as Haman. I was reading an article the other day by my friend Roy Deaver titled, "Who split the log?" In this article Roy was crying crocodile tears because someone had branded him as an "anti." By the way, this name is not so bad because obviously a fine man in the Bible was called by this nickname. In Rev. 2:13 the Lord said, "I

know thy works and where thou dwellest even where Satan's seat is; and thou holdest fast my name, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." The word "Antipas" means "anti all" or "against all." Many commentators feel this nickname was given Antipas because he was AGAINST all their innovations. Therefore they called him "ANTI" in derision because he opposed those things which were wrong. The Lord said this "anti all" man was a faithful man and I would think this approbation from God is the greatest. In this article published in a paper called Biblical Notes, August issue, Roy says, "I say this because liberals try to make it appear we are antis." So there you have it. He has been labeled with the same appellation he gave to us thirty years ago. He bemoans the fact that anyone would dare call him an anti. Well, his chickens have come home to roost and he is suffering the same stigma he sought to place on us. Actually, what has happened is that the liberals we knew some twenty five years ago have divided into two groups and are locked in a bitter conflict. Every week scores of articles cross my desk in which the "conservative" liberals are calling the "classical" liberals all kinds of names. You see, kind friend the "classical" liberals believe the church can from its treasury build gymnasiums, hospitals and even contribute to colleges etc. However, some of the more "conservative" or as Roy mentioned the "anti" liberals oppose these encroachments. This is why the two groups are engaged in this forensic fray. You can rest assured that this will lead to another cleavage within the confines of the church. When Roy wrote his article on "Who split the Log?" I got the impression he was pleading innocent to the charge. He made it quite clear that others had "split" the log but he was still in the "rocking chair" where he had always been. He was not nebulous when he charged all who opposed his sponsoring church with log splitting. From reading his article one would get the idea that one could find a sponsoring church on almost every page of the Bible. However, upon investigation one will find it on only one page and that is the BLANK page. Kind friend, if you will read 2 Cor. 11:8 and Phil 4:15, 16 you will find that churches in Bible times sent directly to their evangelists and not through a sponsoring church arrangement. Not one dime was ever sent from one church to another for EVANGELISM. Think it over before you decide who really split the log.

READY APRIL 1

**BOUND VOLUMES—STS**

Vol. 23-24—\$12.00

(Plus postage)

Order From—STS

P.O. Box 69

Brooks, KY 40109

**CALVINISM AND THE SOVEREIGNTY  
OF GOD**

**Martin Pickup  
4102 Young No. 1023  
Pasadena, TX 77504**

Throughout the centuries Calvinism has proved itself to be one of the most influential of religious philosophies. Stoutly defended by John Calvin, the 16th century reformer, the system received its most organized and concise statement in 1646 with the Westminster Confession, the traditional creed of the Reformed and Presbyterian churches. Today, Calvinistic principles in modified form can be found in numerous denominational creeds and lie behind much of modern man's religious thinking.

Calvinism did not originate with John Calvin. By his time the basic philosophy had been in existence for centuries. The doctrine of election, for example, is at least as old as Augustine of the 4th century. Martin Luther, Hulerreich Zwingli, and other of Calvin's reformation contemporaries upheld the basic system as strongly as did Calvin himself. But John Calvin's special contribution was that of synthesizing and systematizing these prevalent religious beliefs of the day. In his work **Institutes of the Christian Religion**, first published in 1536, he molded these beliefs into an apologetic form that was appealing and very persuasive. Ever since, these doctrines have been Calvin's namesake and he has been regarded as their chief defender.

The modifications which Calvinism has undergone through the years will not be dealt with here. This study will focus upon traditional Calvinism and its foundation principle divine sovereignty. It is Calvinism's misconceptions regarding sovereignty that have precipitated its peculiar errors, particularly the doctrine of unconditional particular election and the denial of human free will.

Mention Calvinism to most people and they will immediately think of the five tenets signified by the acronym "Tulip."

1. **Total depravity**, due to the fall of Adam all men have inherited a thoroughly sinful nature.
2. **Unconditional election**, God in eternity selected particular individuals whom He would unconditionally save, leaving the rest to be condemned for their sin.
3. **Limited atonement**, the benefit of Christ's sacrificial death is offered only to the elect.
4. **Irresistible grace**, the Holy Spirit regenerates the elect so that their hearts are opened to accept the gospel.
5. **Perseverance of the saints**, once saved an elect individual can never be lost.

But these "Five Pillars of Calvinism," as they are com-

monly called, do not form the real basis of the system. Even unconditional election, the crux of the other four, is not Calvinism's foundation principle. Election is not even discussed in the **Institutes** until well into the second half of the work, and then only as a corollary derived from what had already been asserted about the nature of God. Calvinism is a theology, not simply a compilation of religious doctrines. It is the Calvinistic view of God which spawns its various doctrines. Specifically, the basic principle upon which the entire Tulip superstructure is built is the Calvinistic conception of the sovereignty of God.

"The Reformed Theology." explains James Orr, "comprehensively considered, affirms the entire dependence of all things in nature and grace, in their being, ordering, and capacity for good, on God" ("Calvinism," **Encyclopedia of Religion and Ethics**, p. 148). These words describe what Calvinism means by divine sovereignty, and they need to be taken in an absolute sense if one is to understand Calvinism. God is the creator and ruler of the universe. He is the omnipotent sovereign, and as such, He is the absolute cause and controller of all things. In eternity God foreordained what should occur in time, and by His infinite providence history unfolds precisely as He has decreed. Thus, with Calvinism sovereignty necessitates divine determinism. The theology can conceive of no other way for an infinite, omnipotent sovereign to rule. As Calvin says, it would be irreverent to believe in a "(divine) government which consists in giving an impulse and general movement to the machine of the globe and each of its parts, but does not specifically direct the action" (**Institutes**, 1:16:4).

To illustrate the point further, when Calvinism speaks of God's foreknowledge, it does not refer simply to His cognizance of historical events prior to their coming to pass. Rather, God foreknows what will occur because He foreordained that it occur. Natural events as well are under the complete control of God's omnipotent hand. Each drop of rain that falls does so in accordance with His command. The length of a man's life is determined and set by God. The traditional Calvinist would not view Jesus' statement about the very hairs of a man's head being numbered (Matthew 10:30) as an affirmation of divine omniscience, but as an affirmation of divine decree.

Chance, therefore, has no place in Calvinistic theology. Fortuitous occurrences would contradict sovereign control. Calvin says,

If one falls among robbers or ravenous beasts; if a sudden gust of wind at sea causes shipwreck; if one is struck down by the fall of a house or a tree; if another when wandering through desert paths meets with deliverance; or after being tossed by the waves arrives in port, and makes some hairbreadth escape from death—all these occurrences, prosperous as well as adverse, carnal sense will attribute to fortune. But whoso has learned from the mouth of Christ that all the hairs of his head are numbered . . . will look farther for the cause, and hold that all events whatsoever are governed

by the secret counsel of God.

(**Institutes**, 1:16:2)

According to Calvinistic theology God's rule necessarily extends beyond those things that happen to a man, even to the very actions of a man. God does not govern beings possessing the power of independent choice as to whether they will or will not submit to the divine will. Such human prerogative would negate sovereignty as Calvinism conceives of it. Men have no choice but to do what God directs. It is not that they are compelled by brute force, but rather that God determines irresistibly what men will do. "Men do nothing save at the secret instigation of God, and do not discuss or deliberate on anything but what he has previously decreed with himself, and brings to pass by his secret direction" (**Institutes**, 1:18:1). Calvinism's understanding of divine sovereignty denies human free will.

Is even man's sinfulness attributable to God? Calvinism repeatedly answers, "No." God is holy and cannot be the author of sin. In this regard Calvinism does speak in a sense of human volition whereby all men, viewed corporately in Adam, freely chose to violate God's law and thus brought themselves under bondage to a sinful nature. The Westminster Confession is very explicit about this point, stating, "God... did... freely and unchangeably ordain whatever come to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures" (III:1). Just how a God who determines all that occurs can still not violate this "free will" of man in the matter of sin, Calvinism does not explain (though appeal is usually made to the unfathomable wisdom of God, Romans 11:33). Yet, in the final analysis, Calvinistic theology cannot allow any facet of God's rule to be abrogated, even in regard to the occurrence of sin. When pressed on this point Calvinism must speak even of the fall of man as occurring ultimately by the divine decree. "I admit," says Calvin, "that by the will of God all the sons of Adam fell into that state of wretchedness in which they are now involved" (**Institutes**, III:23:4). Nor can Calvinism say that God merely permitted the fall to occur, for deterministic sovereignty disallows mere permission. Calvin concedes the logical conclusion and remarks, "If this frigid fiction is received (that God only allowed man to fall—M.P.), where will be the omnipotence of God, by which, according to his secret counsel on which everything depends, he rules over all?... The decree, I admit, is dreadful; and yet it is impossible to deny that God foreknew what the end of man was to be before he made him, and foreknew because he had so ordained by his decree" (**Institutes**, III:23:7). Here is Calvinism's concept of sovereignty—the absolute, all-encompassing control of all things—taken to its logical end.

The Calvinistic system, however, concerns itself primarily with the matter of man's salvation from sin and reconciliation to God. But Calvinism's perception of the salvation process is rooted in its doctrine of sovereignty. Calvinism reasons in this way: since all men are not saved, it must be that God does not desire the salvation of all. For God could not be truly sovereign if

what He desired to occur failed to come about. It is here that the doctrine of unconditional election is introduced. Calvin calls it

the eternal decree of God by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or to death.

**(Institutes, III:21:5)**

This election unto salvation is necessarily unconditional, and the salvation process is monergistic. That is, God alone effects redemption apart from any cooperation of the human will. Man's cooperation would imply self-determination, and Calvinistic theology cannot allow man to possess this. God is the one who directs human agency. The man whom God graciously desires to save, He saves; and He does so absolutely and irresistibly. This is Calvinism's understanding of the salvation process, a view derived from the Calvinistic perception of sovereignty.

*(To be Continued)*

## THE ROMAN CATHOLIC "RACCOLTA"

**Luther W. Martin**  
707 Salem Ave.  
Rolla, MO 65401

The "Raccolta" is a book containing prayers and pious exercises to which the various popes have attached indulgences. The word is an Italian word, and simply means "a collection". It was first published at Rome in the year 1807. It is forbidden to publish a translation of the entire Raccolta without the approval of the Roman congregation. All the indulgences contained in the Raccolta are applicable to the souls in Purgatory. (According to Roman Catholic doctrine... NOT according to Holy Scripture.)

From the Raccolta—"What, then, is an Indulgence? An Indulgence is the remission by the Church, (Roman Catholic. LWM.) on specified conditions, of the whole or a part of the debt of satisfaction remaining due to sin. The Church has power to absolve from guilt; she has also power to remit the punishment." (Page ix.)

From the foregoing, it can be readily determined that the Roman church claims the authority to remit both the punishment and guilt of sin. This is a bare assertion that has no basis in Holy Scripture. In fact, the whole system of "indulgences" is completely foreign to the Bible.

The sale of indulgences was an abusive practice that prevailed in Catholicism that contributed to Martin Luther's break with the Papal Church. As a result of the

efforts of the European Reformers, subsequent popes forbade the further sale of indulgences.

### Specifics On Indulgences

It is amazing how particular and technical the Roman Church becomes in laying down rules to be followed by the faithful, if they are to acquire the benefits of these indulgenced prayers. Let us look now at some specific regulations:

"One Communion satisfies for all the Indulgences of the day." (May 29, 1841.)

"Indulgenced prayers may be said in any language, provided that the version in the vernacular is a faithful rendition of the original.. ." (Dec. 20, 1884.)

"Unless specially required, indulgenced prayers need not be said kneeling." (Sept. 18, 1862.)

"Devotions which admit of being said alternately, such as the Angelus or Rosary, may be said by several persons together." (Feb. 29, 1820.)

"Blessed objects can only be used by the person for whom they were originally blessed, or if blessed for distribution, can be passed on by that person to others; but they can go no further. They cannot be given away, or lent with the intention of transferring the indulgences attached to them. If they be so dealt with, the indulgences are lost, and the objects return of their original unblessed condition..." (Feb. 6, 1657; Jan. 10, 1839; July 16, 1887; July 10, 1896.)

From the foregoing quotations, we can easily see that to faithfully practice the Roman Catholic religion, it is far more complex and complicated, than just being a New Testament Christian.

### "Prayers For The Dead"!

In the sixty-six books of the non-Roman-Catholic-Bible, there is not even so much as a "hint" of such a practice as "praying in behalf of those who are dead". There is a reference to such an idea in a legendary book, one of the apocryphal books, that the Roman Catholic Council of Trent decreed should be accepted as canonical. (1546 A.D.—1564 A.D.)

Allow me to briefly relate the story: About 165 B.C., a military leader named Judas Machabeus, was leading a revolt of the Jews against the King of Syria. Judas M. was a very successful warrior and military tactician. Being the son of a Jewish priest, this Judas was reasonably faithful to his Jewish religion. In one of his skirmishes, a number of Jewish warriors were slain. So the story goes, Judas M. decided to return the bodies of the slain soldiers to their families. And in checking the corpses, he found that each of the slain had an amulet of the idols of Jamnia, under their tunics. Judas therefore concluded that the reason for the deaths of these soldiers was that they had sinned in wearing these charms or talismen under their garments . . . these "charms" would probably protect them from harm... (Much like a Roman Catholic's use of a St. Christopher Medal. LWM.) Anyway, to get back to our story, Judas took up a collection, amounting to several thousand "drachmas of silver" to be offered in sacrifice "for the sins of the dead". In 2nd Maccabees 12:44, (For if he had not hoped



that they<sup>1</sup> that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) Then, in verse 46: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins,"

The foregoing constitutes the entire "scriptural" basis for Catholics to pray for the departed dead.

It is this false practice that has contributed to the abuse of indulgences, the idea of purgatory out of which indulgences release the suffering soul, the idea of the infestation by evil spirits in material things, along with the Catholic Church's supposed ability to engage in exorcisms — the driving out of evil spirits from those persons or things which have housed the "demon".

### Conclusion

"And when you are praying, do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words" (Matt. 6:7).

"For there is one God, and one mediator also between God and men, the man Christ Jesus" (1 Tim. 2:5).

## A GIFT THAT LASTS

Have you considered a gift subscription to:

- (1) Some member of the church you want to encourage and strengthen?
- (2) A son or daughter in the armed forces?
- (3) A son or daughter away from home in a college or university?
- (4) A married son or daughter?

SEARCHING THE SCRIPTURES contains 288 pages a year with material from writers who are true to God's book and who have been tested in life. The Newsletter Reports brings word from near and far concerning the work of the gospel. The church ads are used often by brethren who travel and provide a contact in places where you may have a loved one. Think about it —then write us.

P.O. Box 69, Brooks, KY 40109  
\$7 Per Year For All New Subscriptions.

# THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them . . ."—Acts 14:27

*Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737*

### FROM THE FIELD

**JAMES BAKER**, 759 NE 128th St., Apt. 4, N. Miami, FL 33161. I am interested in moving to the Philadelphia, Pennsylvania area. I am seeking information concerning Christians who may live in town and if there are any faithful churches within the city. Anyone who could fill me in on the situation in that area should drop me a line. I would appreciate it.

**HOYT H. HOUCHE**N, 1838 S. Fairplay St., Aurora, CO 80012. This year I have preached in the following meetings: Augusta, Georgia (Feb. 1-7); Longmont, Colorado (Feb. 18-19); Honolulu, Hawaii (Feb. 23-27); Grand Junction, Colorado (April 3-8); Westside, Fort Worth, Texas (April 17-22); Pine Mountain Valley, Georgia (June 26-July 1); Camden, Arkansas (Aug. 14-19); Beatrice, Nebraska (Sept. 4-9); Richardson, Texas (Sept. 18-23); Highland Blvd., San Antonio, Texas (Oct. 9-14); and Brea, California (Oct. 30-Nov. 4). Our work here at Boston Street in Aurora is most encouraging. On October 13th I began my 16th year of work with the congregation. Sunday morning attendance has been close to the 200 mark and over, contributions are good and enthusiasm prevails. Larry, our son, recently did the preaching in a gospel meeting here (Oct. 2-7). Some time ago, the church in Montbello (northeast Denver) disbanded and nearly all the members merged with us here at Boston Street. They are an asset to our work. In addition to my work as an evangelist, Joe C. Moody and I serve as elders in the congregation. When visiting in our area, we shall be happy for you to worship with us.

**JIMMY TUTEN**, 7911 Country Dr., Mobile, AL 36609. Our fourth year with the Tillman's Comer church has been a good one. We have lost some but we have gained some, too. Our average contribution has increased and more involvement has been witnessed overall. There have been several baptisms, the gaining of some from liberal churches, and the restoration of several who have been delinquent. In addition to our Spring meeting with John Welch, we had an outstanding Summer

meeting with Mike Willis who dealt with the current "Grace-Unity" issue. Brother Willis did an excellent job. Our Fall meeting with Leo Rogol was cancelled due to an auto accident that Leo was involved in prior to our meeting date. In his place two speakers came over for one Sunday each (Owen Calvert and Jerry Henderson). In 1984 we have Ron Halbrook and O.C. Birdwell scheduled. Come by Mobile and visit with us. We are one-quarter mile from I-10, west of Mobile at Tillman's Corner (5700 Old Pascagoula Rd.) Phone (205) 633-6769 for instructions.

### SOUTH AMERICA WORK

**FERNANDO VENEGAS**, Casilla No. 122 C.C., 5500 Mendoza, Argentina, South America. During September 9-11 we had a gospel meeting here at Mendoza with brother Efrain Perez from Chile. He presented many good lessons and several visitors came. One was baptized as a result of the meeting. Later in September I made a trip to Buenos Aires (the largest city in Argentina, population 11,700,000) which is over 600 miles from my home. There are five faithful churches there and I had the privilege to preach in the area for 14 days. There was one baptism at the Jose C. Paz congregation where Carlos Capelli preaches. Four of the churches in Buenos Aires are relatively new and small. However, each of them is working to grow spiritually and numerically. Also I received an invitation to preach in the neighboring country of Chile during October. First, I was in Olmue (Oct. 17-19) where brother Perez preaches. Also, I preached in Quillota on the 20th and Quilpe on the 21st-23rd. It was a pleasure to be in Chile again. The work here at home in Mendoza continues well. I am teaching two new families at this time. Pray for us and our work.

**CARLOS CAPELLI**, Casilla No. 83, 1665 Jose C. Paz, Buenos Aires, Argentina. Recently in the Boulogne congregation three persons were baptized into Christ. They all had been Catholic. At this time there are four other persons studying the Bible in Boulogne who show an interest in the gospel. Boulogne is 40 kilometers from Jose C. Paz where we

live. I have traveled there to preach for the past two years. Since that time, 12 have been baptized. The work here at Jose C. Paz continues well. A recent meeting with Fernando Venegas did us much good with one baptized. Our Spanish radio program "LA BIBLE NOS HABLA" (The Bible Speaks To Us) continues well. It is a five minute program on Monday through Friday at 1 p.m. This radio station is heard for 100 miles which represents millions of potential listeners. Continue to remember us.

#### PREACHERS NEEDED

**PASO, CALIFORNIA**—The church of Christ meeting in Paso Robles is looking for a sound gospel preacher. The church is presently meeting in the Parks and Recreation building but has purchased property in Templeton, California (four miles south) for a future building site. Outside support would be needed. Please contact Jack Howell at (805) 233-0173 or John Kennedy at 466-8633.

**MARYVILLE, TENNESSEE**—The church in Maryville, located in the heart of the Smoky Mountains is in need of a full-time preacher beginning the first of the year. The church consists of about 35-40 members who are to provide about a third of the financial support needed. Referrals to other churches interested in helping support a man working here are available. If interested please write the church at 717 Cates St., Maryville, TN 37801. Or contact Gene Bobbitt at (615) 982-8536 or R. L. May at 856-3192.

#### PREACHER NEEDS SUPPORT

**MICHAEL DIVIS**, 2412 E. 11th St., Sioux City, IO 51105. I am fixing to move to begin work with the LeHeights church of Christ in Grand Island, Nebraska. This congregation was formed only four years ago and is not yet a self-supporting work. They can provide \$400 a month towards support. If any congregation or individual can help please contact me at the above address or phone (712) 255-2391.

#### HELP NEEDED IN BROOKLYN NEW YORK

**SAMUEL L. TURRENTINE**, 68 Martin Ave., Hempstead, NY 11550—The lease on the premises in which the Prospect Heights church in Brooklyn meets will expire and we have been asked to vacate the premises by December 31, 1983. The church here is yet small with about 20 souls. We have some funds of our own but they fall far short of what is needed to supply a meeting place of our own. We believe this work needs to be continued. Many have visited with us in the past and can attest to our need. We would be glad to hear from any individuals who might be interested in helping. (Editor's note: Sam Turrentine is a personal friend of the editor and a faithful preacher of the gospel. He is working where much needs to be done and where few are even willing to try.)

#### NEW PAPER ON CATHOLICISM

**CATHOLICISM EXAMINED** is an 8-page bulletin-size monthly publication edited by GREG LITMER. Greg Litmer spent 12 years in the parochial school systems in Cincinnati, Ohio. In high school, he was a member of the Gregorians, a seminary-preparation program. After graduation, the inconsistencies he witnessed between doctrine, dogma, and practice in the Roman Catholic Church, when compared with the Bible, caused him to leave the church of his childhood. He was baptized in 1975 by Wayne Chappel. He has since worked with churches in Kentucky, Ohio and Indiana. Concern for lack of materials suitable to hand Catholics has prompted him to publish this paper. Single subscriptions are \$3.50. Bundles will be mailed to one address at \$5 for 25, \$8.50 for 50 and \$15 for 100. Address: CATHOLICISM EXAMINED, P.O. Box 237, Bowling Green, KY 42102)237.

#### IN THE NEWS THIS MONTH

BAPTISMS 317  
RESTORATIONS 104  
(Taken from bulletins and papers received by the editor)

#### REVIEW OF THE MOODY— FIELDS DEBATE

**JERRY PARKS**, 1400 Hobart Dr., Louisville, KY 40216.

Honorable debates are not a thing of the past. As a matter of fact, there seems to be renewed interest in debating, even among atheists.

Such interest was demonstrated by the overflowing crowds that filled the auditorium of the Louisville First Unitarian Church on the evenings of November 14th and 15th. Atheists, denominational people, as well as members of the church gathered to hear Tom Moody, preacher from the South End church of Christ and Emmett Field, of the Louisville Free Thought Society discuss the issue "Is The Bible The Word Of God?"

The much publicized debate came about as a result of several "letters to the editor" written by Fields and appearing in the Louisville Times. The letters not only chided President Reagan for declaring this the "Year of the Bible", but also asserted that it was foolish to believe the Bible to be inspired. Moody responded to Fields' letters and challenged him to a public discussion on the issue. The challenge was finally accepted and the issue was simply stated: "Is the Bible the inspired Word of God?" Moody affirmed and Fields denied.

Moody began the discussion by identifying the issue as well as showing what the issue was not. He then proceeded to zero in on one form of evidence to support his affirmation. That evidence was "ful-filled prophecy." He called attention to several clear examples, such as Ezekiel 26 and 28 regarding Tyre and Sidon, as well as prophecies regarding Babylon in Isaiah 13 and the Jews in Jeremiah 5 and 30.

Fields, in every speech, simply read from a prepared text and never deviated from that method of presentation. Thus, the affirmative arguments made by Moody were totally ignored and remained unanswered throughout the debate. It was also interesting to note that in several speeches Fields finished early and could have addressed the arguments being made. He chose, however, to speak out from his table on several occasions; and rising from his seat checking his books on another occasion, as if he was getting ready to reply to Moody's arguments. But when Fields would return to the podium for his next speech, he continued to ignore the arguments presented by Moody.

Fields presented reference after reference concerning what he viewed to be immoral stories and Bible contradictions. He called attention to Judges 11:29-40 and asserted that Jephthah offered his daughter as a human sacrifice, and that Jephthah did so with God's approval. He contrasted passages such as Jeremiah 4:10 and 15:18 with Numbers 23:19 and Hebrews 6:18 as he tried to show that God lies, yet reminding the audience that the Bible says that God cannot lie. Moody pointed out that passages such as Jeremiah 4:10 involve idioms of the Hebrew language. Moody then called attention to Bullinger's book on figures of speech and explained that such passages simply mean that God permitted people to be deceived.

Throughout the debate, Fields continued his assault on the Bible and those who would believe it. He referred to the Bible as blasphemy, a myth and a lie. He said that those who produced it were primitive priests claiming to speak for God.

During Fields' presentation the first night, he stated and inferred that Christians were superstitious, afraid to think, afraid to investigate, closed minded, unreasonable, dangerous, insane, dishonest, ignorant, and on and on he went. Moody presented a chart the second night listing 21 of these unkind statements and asking Fields if this was a sample of "Free Thought"?

Moody dealt with the arguments with excellent stage presence as well as being aided by the use of approximately 50 overhead charts. He quoted from archaeologists such as Nelson Gluek and William Albright. He also quoted such textual scholars as Gleason Archer, Frederic Kenyon and Bruce Metzger. Anticipating that Fields would assert that Christianity was a form of organized insanity, Moody had a chart prepared listing a number of psychiatrists such as Karl Menninger and Alan Stone and others who had written to Moody stating that such a charge was not so. Fields was challenged to produce some evidence to support his assertion. He failed to do so.

Fields made many bold assertions but gave absolutely no proof. He stated that the Dead Sea Scrolls prove that the Bible is a myth. He stated that honest historians reject the historicity of Jesus. He asserted that the Bible is responsible for wars, hate, persecution and misery; but he offered no proof.

The general presentation given by Fields portrayed God as being a very immoral God. Moody answered this objection with a series of charts showing that Fields had no basis for knowing what is moral or immoral, because he has no standard to measure morality by.

Moody's final question to Fields simply asked if Fields would be willing to have another discussion on "The Existence of God?" Fields declined, even though he had just finished saying "I deny that a vengeful God exists." Earlier he had stated that religious leaders were constantly monopolizing the media. It would appear that one who believed that to be the case, would be anxious to take advantage of another opportunity to deny that God exists.

#### **PREACHER IN URGENT NEED**

**THOMAS G. O'NEAL**, P.O. Box 723, Bessemer, AL 35021—Gospel preacher David Fraser of Savannah, Georgia is in a critical condition in the hospital as a result of brain surgery for a malignant tumor with no hope for recovery. What insurance there is, is in litigation. Medical bills have been heavy. The Fifth Avenue church here in Bessemer where I preach raised over \$1,100 last Sunday to send to them. Think-ing that other brethren and churches would want to do the same I am making this information available and know they will respond to his need. His wife is having to attend to all business, so make checks payable to: Judy Fraser, 933 Black Weiner Rd., Savannah, GA 31406.

---