



THE BEACON



OVERSEERS:

Halrston Brantley Harold Cozad
Bill Gallaher Ray Hawk Eugene Walp

DEACONS:

Henry Born Elward Brantley Ervin Brantley Paul Brantley
Charles Garrett James Loy Richard Parker W. R. Thornhill Charles Williams
Bennie Vickers

Vol. 7

No. 33

August 17, 1978

Children's Worship Debate

The scriptures teach that it is a sin for the elders to divide the 1 Cor. 11:18-34 assembly into an adult assembly and a children's assembly.

1A1. I appreciate the editor of *The Beacon* allowing me this space to affirm the above proposition. This is an issue which needs to be debated. Either I am right and brother Negative is wrong or brother Negative is right and I am wrong. If I am right in my contentions, brother Negative is adding to the word of God and is condemned for practicing another gospel (Gal.1:6-9; Matt.18:19). If brother Negative is right and I am wrong, I am guilty of binding my opinion as God's law and stand condemned for doing as did the Pharisees (Matt.-5:9). Either brother Negative needs to stop his practice, or I need to stop my objection to his practice!

1A2. By scriptures I mean the books of the Bible. By teach I mean to instruct by command, example, or implication. By it is a sin I mean it is unlawful or without authority and therefore transgresses God's law. By the elders I mean the overseers of the local church. By divide the 1 Cor.11:18-34 assembly, I mean that assembly, usually held on Sunday morning in which we partake of the Lord's supper. By adult assembly and children's assembly, I mean the practice which is so prevalent among

us today.

1A3. My worthy opponent practices something for which he has no authority. In fact, there is just as much authority for mechanical instruments of music, the Missionary Society, or women preachers as there is for two simultaneous assemblies in which the Lord's supper is partaken in both by those who are members of the church. Although I am in the affirmative, my opponent in this discussion could end the whole matter if he would produce one passage which authorizes his practice. I am not asking for a passage that gives details, I am simply asking for a passage that authorizes his practice!

1A4. Every example in the New Testament shows one assembly for worship. Even in Jerusalem where the church numbered 3,000+ on the first day, it had but one assembly for worship. If the Jerusalem church, with its thousands could have one undivided assembly and be pleasing to the Lord I cannot understand how my opponent thinks he can divide the worship assembly with his 200 - 800 and be pleasing to God! My opponent can beg the issue, assume anything he

can have two adult assemblies, why - - - - -

wants to, but he will still have to give book, chapter, and verse for his practice. My opponent may ask

ren's assembly? In which assembly do the unlearned or unbelievers say they are mad?

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Published Weekly By The Bellview church of Christ, Pensacola, Fla. 32506 2nd Class Postage Paid

Editor's Note: At long last we have a debate ready on the Children's worship. Brother Affirmative and Negative have done a fine job. Some new light is shed on both sides. It should make all of us think. The debate will be printed anonymously because we are not interested in who did the debating but what is the issue. As in all other debates, be sure to save each issue so you can have a complete copy of the debate after it is over. If anyone wants a complete copy after the discussion is over, or wants back copies, please send us a self-addressed envelop with the appropriate stamps on it! Otherwise, we will not send out any back issues.

Responses

Audrie Smith came forward Sunday morning confessing sin and desiring the prayers of the saints. She also desires to place membership. Her address is 2355 West Michigan, Apt. 177. Zip 32506. Zone 2.

Bobi Ostrander came forward Sunday evening confessing sin in her life and seeking prayers in her behalf. She desires to place membership with the church. We welcome both of these sisters into the church at Bellview. Sister Ostrander's address is 3100 Patricia Drive. Zone 3. Telephone: 453-5668.

Tent Meeting In Cantonment

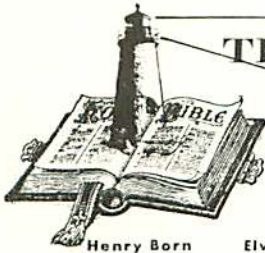
Brother John Henry Clay of Pasadena, California will be in a tent meeting at Cantonment on September 17-29th. It will be held behind the Piggly-Wiggly store at the corner of Carver and Webb Streets by the Carver Street church building. This is a mission effort to establish the Carver Street church firmly in the black neighborhood of Cantonment.

The "A" Street church, Bellview, Cantonment, Carver Street church, and sister congregations are cooperating in this effort.

Both black and white brethren and friends are invited to attend this series of gospel meetings. Brother Clay is one of the finest preachers this editor has heard. He preaches the unsearchable riches of Jesus Christ in a simple, forthright manner that all can understand. We look forward to that effort.

Moving?

If you are moving, please remember to send us your change of address before the Post Office does. Otherwise it cost us \$.25 and we drop you from our mailing list. If you feel the Beacon is worth receiving, do us this little favor!



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Vol. 7

No. 34

August 24, 1978

Children's Worship Debate

The scriptures teach that it is a sin for the elders to divide the 1 Cor. 11:18-34 assembly into an adult assembly and a children's assembly.

2A1. It is my privilege to enter into this second series of this debate on children's worship. Again, I thank *The Beacon* for opening its pages to such a discussion.

2A2. In my brother's 1N2 he said he would not give us the one passage that authorized children's worship because he was not in the affirmative. I clearly stated that I recognized that, but to cut down on all the time we would be involved in, I asked my brother to produce the passage which authorized his practice and we could end the debate. He did not do it. Why? He doesn't have that passage!

2A3. My brother thinks he has his authorizing passage in Acts 2. 12+ assemblies! Yet, look as I might, I could not find 12+ assemblies in that chapter. My opponent thinks "together" in Acts 2:6 means 12+ assemblies! Since there are 14 places named but only 12 apostles it seems more plausible to say that each apostle took turns speaking until finally Peter addressed the entire assembly, Acts 2:14. Notice, "Peter, standing up *with* the eleven." I find one assembly in Acts 2, my op-

ponent finds 12+. I'll leave it to the reader to determine who is right about it.

2A4. My brother accuses me and the readers of *The Beacon* of following custom. No, we follow the scripture.

2A5. A nursery may have a partition between it and the auditorium, but that person(s) is still in the one undivided assembly, partaking of the Lord's supper with the rest. Those in the nursery partake together with the rest. Bible classes are not the one assembly come together. If so, does my brother have the Lord's supper in each Bible class? He argued that Acts 2 was 12+ assemblies. If so, why not do away with the auditorium and have twenty Bible classes and then remain in each Bible class room for twenty assemblies geared to that age group?

2A6. The "tarry one for another" has reference to some eating without waiting for others at the one assembly. It might interest my brother to know that 1 Corinthians was written to the church at Corinth (1 Cor. 1:2). This congregation was to assemble in one place and together eat

The Lord's supper. They did not have 100% attendance anymore than we do, but there was still one assembly of the one church for the partaking of the Lord's supper, not two assemblies with children worshipping in one of them.

2A7. In 1 Cor.14:23 we still have the whole Corinthian church assembling together in one place where the unbeliever or unlearned could come. It may not have had 100% attendance of all its members, but it still was one assembly of the one church. If my opponent can find two assemblies in 1 Cor.11:18-34 or 14:23, he is wearing different glasses than I am! To have my brother's practice, Paul should have said, "When ye come together therefore into one place for the adult assembly and into one place for the children's assembly, this is not to eat the Lord's supper." Again, "If therefore the whole children's church be come together into one place, and if therefore the whole adult's church be come together into one place. . ."

2A8. Now, to my brother's questions. Yes, an eldership could arrange an early service and a regular service on Sunday morning to handle the crowd if their auditorium was too small to accomodate the crowds. With reference to dismissing part of the Sunday night assembly to form another assembly to partake of the Lord's supper, brethren who practice this need to take a closer look at it. But, whether brethren do this or not, if it is parallel to the children's worship would not make children's worship right. *It would simply make that practice wrong!* If children's worship is right, then the practice of my brethren would be right. But, we are not trying to establish the rightness or scripturalness of this issue by what brethren may or may not practice, but *by what do the scriptures teach.* I told you my brother would try to justify his practice by what brethren do rather than by the scriptur-

es.

2A9. My brother failed to notice several things I had in my first affirmative. (1) He gave no authority for his practice although he assumed Acts 2 proved it. (2) He did not show from the book of Acts one clear case of two or more simultaneous assemblies where the communion was eaten. (3) He failed to show where there was a children's assembly in 1 Cor.11:18-34. (4) He failed to show where Paul spoke to two assemblies when he visited Corinth to set in order other things. (5) He failed to count up to two for us when it came to numbering the assemblies in 1 Cor.14:23.

SECOND NEGATIVE

2N1. My brother accuses me of charging the readers of *The Beacon* with following custom. He knows I did no such thing. I said the readers are accustomed to one assembly, therefore it is easier to appeal to prejudice on his part more so than on mine.

2N2. He is still trying to get me to give one passage authorizing a children's assembly. Actually, if I can prove two assemblies, whether children or adult, I have won my case. But, I am not in the affirmative, yet. Please have patience my brother and let me negate while you affirm!

2N3. On Acts 2, my brother assumes that they spoke one at a time. Is he willing to make a law based upon his "plausible" assumption? Surely not.

2N4. My brother, in his 2A5 admits that "one place" does not mean "one place" by admitting you can have a nursery and the auditorium. One + one = two! Two places. Well, if one place can mean two, why can't one place also mean two assemblies?

2N4. He did not answer my question about the Bible classes. I asked is the church together when it has Bible classes? He answered, "Bible classes are not the one assembly come together." Is it the one church come together in one place for Bible classes? Is it? Just answer yes or no. Let's see if he does.

2N5. He admits that "the whole church" does not mean 100% perfect attendance. Then "the whole church" does not mean the whole church. He admits he believes what he charged me with! Thank you, brother.

2N6. He rewrites 1 Cor.11:20 and 14:23 to make it appear that my practice is unknown in scripture. It was a good try, but not good enough. He admits that 100% of the church was never present for the Lord's supper. Would he say 85% were present? If so, where was the 15%? He doesn't really know, does he? They could have been at home, at work, or in a special assembly for children! He doesn't know where they were, but he is willing to make a law based upon his interpretation of 1 Cor.11 and 14 and assumptions based upon that interpretation!

2N7. He admits that an eldership may have two assemblies on Sunday morning to handle an overcrowded auditorium by having an early morning and regular assemblies. Thank you, brother Affirmative. You have just admitted that "the whole church" may come together *at two different times!* It would not, therefore, be the "whole church" together, would it? You see, brother, if your two adult assemblies fulfill 1 Cor.11:18-34 and 14:23, yet it is not the whole church together in one place, then our adult assembly and children's assembly can fill the bill in the same way! If not, please explain.

2N8. Our brother admits that the practice where brethren dismiss some on Sunday night from the assembly so

they can go to another room and partake of the communion does not make children's worship right, but if it is parallel to children's worship (which it is), that it is wrong. Of course he means *it is sinful*, for that is the word used in his proposition! My question is, *Why have you not condemned this action which has been in progress for years and years before children's worship ever came along?* To be consistent, you must now condemn this action on the part of any congregation since it is parallel to children's worship. You have two simultaneous worship services! In fact, it is this writer's curiosity as to when brother Affirmative will also condemn other practices which are parallel to children's worship? What about churches which have regular services upstairs and deaf services downstairs? What about English services in one part of the building and Spanish services in another part at the same time? Each of these examples, which have been practiced for years, are simultaneous worship services which partake of the Lord's supper. Will our brother be consistent and condemn as sin these examples? We shall see.

2N9. I have answered each of my brother's statements, listed in his 2A9, within the text of this negative speech.

2A10. In the next speech of the next issue of *The Beacon* I will be in the affirmative and our brother will be in the negative as we change propositions. I trust he will notice my negative speech in his next speech and give attention to these important matters. He owes it to himself and to the reader to do so. I believe I have adequately negated all that he has affirmed, thereby proving that his proposition is false and that it is not a sin for elders to arrange two simultaneous assemblies wherein the Lord's supper is eaten by members.

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Editor's Note: The proposition which will be discussed in the next two issues is: The scriptures teach that elders may arrange for two simultaneous assemblies on Sunday morning where adults worship in one and children, supervised by adults, worship in the other. As before, we hope you are keeping your copies so you will have the complete debate once it is finished. If anyone wants back copies or desires the entire discussion, please send a self-addressed, stamped envelope. Otherwise we will not send out back copies.

Our Record

	8/6	8/13	8/20
Bible classes:	158	157	163
Worship:	182	197	179
Evening:	153	151	174
Wednesday:	NC	160	167
Contribution:	\$2247	1350	1561

Responses

Dot Lambert came Sunday, August 13th, and was restored.

Mrs. Dennis (Monte) Lightner wishes to place membership with us and work under the oversight of the

elders. Her address is 4655 Poinciana Drive, Zone 3. She is the daughter of sister Lindesmith.

Debate

There will be a debate in Andalusia, Alabama between Jim Deason, gospel preacher, and Richard Reynolds, Church of God preacher, on August 28-31. The discussion will center on Holy Ghost baptism and water baptism. I guess the time is 7:00 p.m.

Tent Meeting In Cantonment

Brother John Henry Clay of Pasadena, California will be in a tent meeting at Cantonment on September 17-29th. It will be held behind the Piggly-Wiggly store at the corner of Carver and Webb Streets by the Carver Street church building. This is a mission effort to establish the Carver Street church firmly in the black neighborhood of Cantonment.

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August 31, 1978

Children's Worship Debate

The scriptures teach that elders may arrange for two simultaneous assemblies on Sunday morning where adults worship in one and children, supervised by adults, worship in the other.

FIRST AFFIRMATIVE

1A1. By scriptures I mean the 27 books of the New Testament. By elders I mean the overseers of a local congregation (Acts 20:28). By may arrange I mean they have the right to plan such (Heb.13:7,17). By two simultaneous assemblies on Sunday morning I mean two assemblies at the same time in the same building on the Lord's day. By the rest of my proposition I think it is self explanatory. If not, my brother may point out where it is not and I will try to shed more light on it.

1A2. When an assembly meets and where is within the judgment of the elders who have the rule over the local congregation (Heb.13:7,17). If they decide to meet at 8 a.m. on Sunday that is their right to so schedule such a service to meet the requirements of Acts 20:7; 1 Cor.11:18-34. If they decide to arrange for a second or third service to give brethren an opportunity to worship who cannot attend the 8 a.m. service due to work or other valid reasons, this is their right. If elders have a right to schedule dif-

ferent services at different times so people can have an opportunity to worship God, they can arrange a time for children to worship. Arranging a service to accomodate one thing is no different than arranging a service to accomodate another.

1A3. If the elders may arrange a Sunday morning service which includes the Lord's supper and also arrange a Sunday night service which includes the Lord's supper; they can arrange an adult worship where the Lord's supper is served and a children's worship where the Lord's supper is served to the adults who supervise those children. If not, by what logic will my brother use to draw another conclusion? If he says the a.m. and p.m. services are right because they are not simultaneous, then he would not object if we had a children's worship Sunday afternoon? Would you object, brother Affirmative? Don't forget to answer this important question.

1A4. So my brother will not forget, let me remind him that he needs to tell us if the English and Spanish services are sinful. He needs to inform us whether the deaf services

held at the same time as the regular services are sinful. He needs to start condemning as sinful those brethren who dismiss some on Sunday night to partake of the Lord's supper wherein two simultaneous worship services are being conducted. In fact, he needs to call upon those who conduct such services to repent publicly!

1A5. Our brother needs to recognize that if an eldership may schedule early services for Sunday morning and also regular Sunday morning services to ease a crowded condition in the auditorium, that this is not in harmony with his ideas of 1 Cor. 11: 18-34 and 14:23 which he tries to bind on me. If he thinks there is a difference, he needs to show it! If he now believes this action is sinful, he needs to say so and condemn any and all congregations that have practiced it, are now practicing it, or who plan to practice it! In fact all those who have and are now practicing it should be called upon by him to repent and make a public confession of error! Will our brother be consistent and do so? We shall see.

1A6. Actually, if our brother would just look around at his own accepted practices, he would see there is no difference, in principle, in what he practices and what I practice. He will see that what he practices and what I practice are scriptural. He will see that he has been inconsistent in condemning in us what he himself, in principle, practices! I am not saying my brother is hypocritical in his actions. A person may see what he considers a danger and attack it without realizing that he practices the very thing he condemns. The purpose of this debate is to get my brother to realize that there is no danger in a children's worship anymore so than there is danger in an early and regular service on Sunday morning! One is just as scriptural as the other. It is

my conviction that both are scriptural. I will leave it up to my brother as to his convictions on the matter. All I am asking is that he quit sitting in judgment of me by making his conscience my guide. His conscience and conviction are not my guide, but rather the scriptures. The scriptures give us the right to have more than one assembly. The scriptures give us the right to have several assemblies on Sunday. The scriptures give us the right to have simultaneous assemblies on Sunday or any day. The scriptures give us the right to have children in one assembly and adults in another. I trust that my opponent will see these principles and cease his objections.

FIRST NEGATIVE

1N1. My brother had an excellent speech that tugs at the heart strings. If an emotional appeal will prove a proposition, he has accomplished his task and I must retire from the field. However, his proposition reads, "The scriptures teach. . ." not "An emotional appeal teaches. . ."

1N2. In my brother's negative, 2N3, he touched Acts 2 in 4 lines and then dropped it. Why? He could not find 12+ assemblies much less 2! In fact, he cannot find two simultaneous assemblies in any book of the New Testament. Yet, his proposition reads, "The scriptures teach." He claims I assume some things in Acts 2. No, brother, I proved by Acts 2 that there was only one assembly. Why won't you admit it?

1N3. A partition does not make two places. You still have one assembly not two. My brother needs to show a passage authorizing two simultaneous assemblies to win his case.

1N4. Yes, the Bible classes are together in the same building, but

they are not together in the one assembly of 1 Cor.11:18-34 or 14:23.

LN5. Our brother assumes 15% not in the assembly of 1 Cor.11:18-34 were in another assembly supervising the children in their services! If the reader can read that into 1 Cor.11:18-34 he is a better reader than I. My brother unknowingly admits that 85% are where the Lord commanded them to be in 1 Cor.11:18-34 and 14:23! They were together in the one assembly in one place. Now, in his 1A2, 1A3 that the elders can arrange this and that. Well brother, they can arrange only what is authorized!

LN6. If it is the case that an eldership may divide the whole church into an adult and a children's assemblies, then it is the case that the elders can divide the church into three assemblies. If it is the case that the elders may divide the whole church into three assemblies, it is the case that they may divide the church into forty assemblies. If it is the case that the elders may divide the whole church into forty assemblies, it is the case that the elders may divide the whole church into one assembly for each person! If not, why not? This is the conclusion of our brother's argumentation on his children's worship. If a doctrine teaches a false conclusion; it is a false doctrine!

LN7. Why haven't we condemned practices among us today that have been practiced for years which are parallel to the children's worship? I guess because we never noticed it was not in harmony with the scriptures. However, a restudy of the precious word shows us that any practice not in harmony with the word is unscriptural.

LN8. In my brother's 1A2 he says the elders may schedule services which will give brethren an opportunity to eat the Lord's supper at other times than the regular meeting time since they have valid reasons for not being able to attend the regular a.m.

worship on Sundays. Yes, this is their right. But, where has God given them the right to dismiss some from the assembly to partake in a second assembly set up for children? I fail to find that in my Bible!

LN9. A Sunday afternoon assembly for children would be nothing more than a Bible class. Why would they have a right to be absent from the Sunday morning assembly? If the adults attended the Sunday a.m. assembly as commanded by the Bible, they would not partake on Sunday afternoon!

LN10. What about the deaf services and the English and Spanish services? Why don't brethren follow the scriptures and have one assembly with an interpreter present for the Spanish and the deaf? That's what 1 Cor.14 teaches!

LN11. In Acts 2 there was one assembly. In Acts 3 there is one. In Acts 4 there is one. In Acts 5 there is one. In Acts 6 there is one. In Acts 7 there is one. In Acts 8 there is one. In Acts 10 and 11 there is one. In Acts 12 there is one. In Acts 13 there is one. In Acts 14 there is one. In Acts 15 there is one. In Acts 16 there is one. In Acts 17 there is one. In Acts 18 there is one. In Acts 19 there is one. In Acts 20 there is one. In Acts 21 there is one. In Acts 22 there is one. In Acts 23 there is one. In Acts 24 there is one. In Acts 25 there is one. In Acts 26 there is one. In Acts 28 there is one. In 1 Cor.11:18-34 and 14:23 there is one. If my worthy opponent would just find one passage that shows two simultaneous worship assemblies, he wins his case. He cannot do so, for if he could, he would have done so long, long ago when I first asked him to produce one. This debate will end and my brother will still be without one passage that either commands his proposition, gives an example of it, or gives an implication of it. To fail to do so wins my case and defeats his!

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Our Record

Bible classes: 176; Worship: 206;
Evening: 169; Wednesday: 160; Con-
tribution: \$1,888.

Responses

Billy Cline was baptized into Christ last Wednesday evening by his father, Bill. We congratulate Billy upon his new birth and wish him many years of service in the Lord's kingdom.

Ray Dodd asked for the prayers of the church in his behalf. Ray felt he has not been putting Christ first in his life as he should.

Shelly Dukes came forward Sunday night asking for the prayers of the church in her behalf. She feels she has not always acted as she should and desires to live a better life for Christ.

Activities

The young people went to Jay last Saturday night for the youth meeting. About 100 young people were present at Jay. Around 15 attended

from Bellview. Our young people won the Bible Banner again. In September, the youth meeting will be here at Bellview.

Tent Meeting In Cantonment

The tent meeting at Cantonment with brother John Henry Clay will begin on September 18-29th. It will begin at 7:30 p.m. The location is behind the Piggly-Wiggly store on the corners of Carver and Webb Sts.

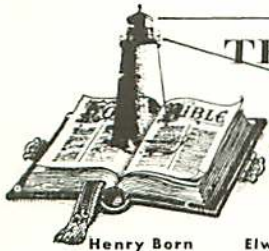
Debate

The Bellview School of Preaching will be attending the debate in Tampa, Florida between brother Thomas Warren and Dr. Matson. This debate is over the existence of God.

I will have to miss that debate because I will be in a meeting with the Berclair church in Memphis. However, let us all remember brother Warren in our prayers.

Notice

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The scriptures teach that elders may arrange for two simultaneous assemblies on Sunday morning where adults worship in one and children, supervised by adults, worship in the other.

SECOND AFFIRMATIVE

2A1. Before I go any further I want to concede a point to my brother. I want to be honest in this debate. I believe I was wrong on Acts 2. After reading my brother's statements I do not find 12+ assemblies in that passage. He was right; I was wrong.

2A2. My brother believes "together" means in "one place" where "the whole church" meets. Yet, he admits that "together" does not mean together since you may have an auditorium (1) + the nursery (1)! 1+1=2 places where they are together in! So, together may mean in two places, not one. One place may mean two rooms, although my brother keeps saying "a partition does not mean two places. If it were removed two partitions away, would it still be the assembly in one place? I think he will say, Yes. Therefore, he reinterprets 1 Cor. 11:18-34 and 14:23 to suit his practices, but he will not allow me the same freedom! Brother, that's antism!

2A3. He uses 1 Cor. 14:23 to prove the whole church must be present in

one place. Yet, he has already admitted that the whole church is never present at any assembly. So, that passage does not mean what he has interpreted it to mean. Why may my brother interpret these passages to suit his practices, but he will not allow me the same freedom?

2A4. He admits Bible classes are together in the same building. Then the church is together in one building (place) for classes. Therefore, the church could still be together in one building (place) for worship and still have two assemblies! My brother believes the whole church may come together in one place and have two assemblies and still comply with 1 Cor. 11:18-34 and 14:23 by having an early and regular morning services. This arrangement goes against the very interpretation he binds on me and would make that arrangement sinful along with other practices we have mentioned which he thinks are scriptural! Yet, he will not condemn those practices, but does condemn mine. Ah, consistency, thou art truly a jewel!

2A5. Brother, if it is the case that an eldership may divide the whole church into an early and regular

morning services, then it is the case that they could divide the whole church into ten morning services, or twenty, or fifty, etc. Do you see how your logic defeats you? You see this is the conclusion of our brother's argumentation on his two Sunday morning services! If a doctrine teaches a false conclusion, it is a false doctrine!

2A6. If the Sunday afternoon children's worship would only be a Bible class, why wouldn't your early a.m. services be worship and your late a.m. service only be a Bible class? According to your logic, which ever was first, that would have to be the whole church come together in one room to partake of the Lord's supper. That would make the late a.m. service sinful as well as the Sunday night partaking of the Lord's supper! Brother, can't you see what you are arguing yourself into? One service for the Lord's supper! That is what it boils down to. If your interpretation of 1 Cor.11:18-34 and 14:23, which you are trying to bind on me, is followed, then it would outlaw as sin a nursery, a baptismal service where several go into another room to prepare for the baptism while the rest of the church sings, a Sunday night service for the Lord's supper, an English-Spanish service, and a deaf service and regular service in separate rooms. Are you going to allow your objections to lead you into these extremes? To be consistent, this is what you must do! This will be antism gone to seed. The anti-Bible class brethren will just be a drop in the bucket as compared to this new antism.

2A7. From Acts 2-28; 1 Cor.11:18-34; and 14:23 I cannot find an early morning and regular morning service, a nursery, a Sunday evening service where the assembly is divided so some may partake of the Lord's supper in another room, and so many other practices which my brother has accepted without question for many years. Will my brother now, in con-

sistency, condemn all these practices and become a fanatic, taking his place with others who have gone down that same trail in the past? We hope not.

2A8. Our thanks to *The Beacon* for opening its pages to this discussion. My prayer is that brethren will not make their conscience into a law and bind their judgments as the law of God upon their brethren. Let us work together (2 Cor.6:1) instead of biting and devouring one another (Gal.5:15).

SECOND NEGATIVE

2N1. My brother has been honest and admitted he was wrong on Acts 2. I would hope that he would be just as honest and admit the rest of his position is without scripture. In fact, this is the only real scripture he advanced to prove his position. So, down goes his position with his admission of error on that passage!

2N2. Now, let me review what we have discovered from scripture. Remember, we are to be guided by scripture and not past practices of brethren.

A. In the Lord's supper the membership is to come together "When ye come together in the church (assembly)." The "ye" is the membership of the Corinthian church. What is the "ye" instructed to do? Come "together." Were they commanded to come together in two assemblies? No not two, but "in the church (assembly)." My brother has the church in two assemblies.

B. In 1 Cor.14:23 we have "the whole church" be come together "into one place." Now, whatever Paul meant by the "whole church" it did not include two assemblies. It did not include two assemblies in two places.

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2N3. At the very beginning of this debate I asked my brother for one, just one passage which commanded his children's worship, gave an example of one, or implied one and this debate would be over. Not only has he not given one, but the one he tried to give, Acts 2, he took back and said it didn't! Not only that, but do you remember he said he would give us a passage when he started affirming? Where is it? I have looked and looked, but I cannot find one passage in spite of my thorough search!

2N4. At the very beginning of this discussion I said my brother would prove his proposition by begging the issue, assuming anything he wants to, or using the brethren's practices. Do you remember what he said? "I will appeal to the scriptures" (1N4). Did he? If so, will someone please show me what scripture that was? I can't find it! All he did was show what brethren are practicing. I don't remember our propositions reading "The practice of brethren teaches. . ." Do you?

2N5. Brethren, we must never lose sight of the Restoration Principle. 1 Pet.4:11 says, "If any man speak, let him speak as 'the oracles of God.'" The Restoration plea has been and I hope will always be, "Where the Bible speaks, we speak; where the Bible is silent; we are silent." In the past, we have tried to give book, chapter, and verse for everything we practice. Is that exercise a passing thing? I hope not. Let us be careful that we do not begin practicing things we do not have authority for and once they have become an established practice, use them as our authority rather than the scriptures. This is what the Catholic and Protestant world does. We must not, if we desire to preach simple New Testament Christianity.

2N6. I gave Acts 2-28 as well as 1 Cor.11:18-34 and 14:23 to show that the New Testament teaches the church in each locality came together in

one assembly, not two. For those who want the truth, I think you can see that these passages nor any other teaches a children's assembly and an adult's assembly running simultaneously on Sunday morning.

2N7. Surely anyone can see that our brother could not find his practice in the scriptures. If he had, he most certainly would have produced it. Since he did not, it is an admission on his part that no such passage existed; therefore no such practice existed. His failure is my proof. His proposition fails, mine is sustained.

2N8. I too thank *The Beacon* for allowing this issue to be discussed. I trust it will cause brethren to think and do what is right. I hope it will bring only good and not harm to our brotherhood.

COMMENTS?

The debate is over. Many questions were raised. Perhaps you feel something was not said that needs to be said. Or perhaps you feel a good argument was not advanced that should have been. If so, please submit a paper that is no longer than one of the speeches given. The best will be printed from both sides of the issue.

I will wait for about three weeks for these replies to come in and then print the ones which I feel express the best statements. I hope to hear from quite a few of you on this debate.

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A debate will soon appear on Acts 2:38 concerning the gift of the Holy Ghost. This will be an anonymous discussion between two brethren to determine whether the gift is miraculous or the ordinary, non-miraculous gift of the Holy Spirit given to every believer at baptism.

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Another discussion will appear in the pages of *The Beacon* between this editor and Joe Harrod, United Pentecostal preacher. It will center around what must be said when one is being immersed. Look for these discussions in the next few weeks!

California will be the evangelist. The time is 7:30 nightly. The tent will be on the corner of Carver and Webb Streets just behind the Piggly-Wiggly Store. Everyone is invited to attend.

Our Record

Bible classes: 167; Worship: 171; Evening: 138; Wednesday: 162; Contribution: \$1,928.

Responses



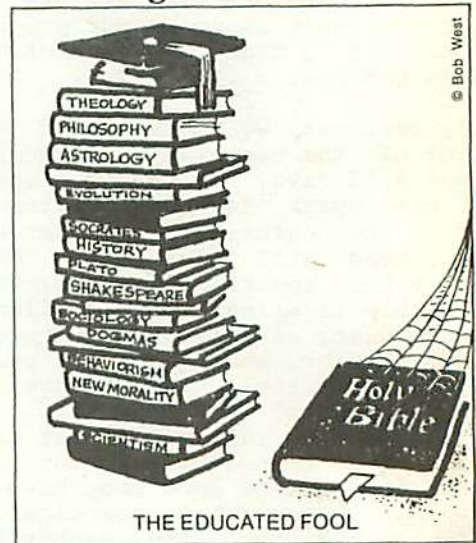
Stan Golden placed membership this week. He is one of our new students. His address is Route 7, Box 282, Apt. 1, Pensacola, Fla. 32506. No telephone. He will be in the Young People's Zone.

We welcome him into the Bellview family.

Tent Meeting In Cantonment

Don't forget the tent meeting in Cantonment on September 18-29th. Brother John Henry Clay of Pasadena,

Our Religious World



Study your Bible daily.