

Harper-Tant Debate

ABILENE, TEXAS -- NOVEMBER 27-30, 1955

BETWEEN

E. R. HARPER, ABILENE, TEXAS
AND
FANNING YATER TANT, LUFKIN, TEXAS

MODERATORS:

James W. Nichols
Thomas B. Warren
Curtis Porter

Speeches Recorded and Manuscripts Prepared by
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SUBJECTS:

The Practice of the Gospel Guardian
Congregational Cooperation

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E. R. HARPER

PREFACE

For many years brother E. R. Harper has been known throughout the brotherhood as a zealous, kind, forceful, courageous champion of truth. While having not been active on the debate platform during his thirty years of faithful ministry (three debates with the Baptists), he has always been willing, once he is convicted what is right, to stand thereon with all of his strength from pulpit, radio and printed page.

Although preaching for some thirty years his local work has been confined to three outstanding congregations—seven years in Jackson, Tennessee, twelve years with Sixth & Izard in Little Rock, Arkansas, and he is now in his eleventh year with Highland congregation in Abilene, Texas.

It has been my pleasure to work with brother Harper very closely for some five years and with the passing of time my appreciation and admiration has grown. I am sure that it was during this debate that I learned to appreciate him more than ever for what he is, for what he stands for and for his ability.

Brethren throughout the brotherhood owe him a debt of gratitude for his willingness to tackle what many times is a thankless job—an open and frank discussion of differences between brethren.

There can be no question but that much good was accomplished through this public debate between E. R. Harper and Yater Tant in Abilene, Texas, in discussing the practices of the Gospel Guardian and the right of congregations to cooperate.

It is my prayer that much future good may be accomplished through the publication of this debate.

James W. Nichols



FANNING YATER TANT

INTRODUCTION

Yater Tant has a rich heritage as a gospel preacher. His illustrious father, J. D. Tant, was as well known in his generation as any gospel preacher. He "fought the good fight of faith" in hundreds of debates throughout the country. He sacrificed much and planted many congregations. His famous words, so often found in articles of warning to the brethren, are even more needed today—"Brethren, we are drifting."

Yater's mother, still living, is from one of the best known families in the church in Texas. She was Nannie Yater of Johnson County. Her son, Fanning Yater Tant was born in Tennessee, December 30, 1908. Graduating from high school in Rio Vista, Texas, in 1926, he attended David Lipscomb College for three years and received his B.A. degree from the University of Louisville (Kentucky) in 1930. Three years later he received a B.D. degree from the Louisville Presbyterian Theological Seminary, and has done still further graduate work in the fields of psychology and journalism in Northwestern University, Colorado University, and the University of Oklahoma.

After some twenty years in local work (including work in Louisville, Kentucky; Denver, Colorado; Chicago, Illinois; and Oklahoma City, Oklahoma) Brother Tant entered into full time meeting work, and in 1949 became editor of the *Gospel Guardian*. Here his work has been particularly outstanding. Like his father before him he is vitally concerned with those present day practices and promotions among the churches which evidence that "we are drifting." It was opposition by him and by a multitude of other writers through the pages of the *Gospel Guardian* to the "sponsoring church" type of cooperation which led to the two debates between himself and Brother Harper in Lufkin and Abilene on the "Herald of Truth."

One of the outstanding things in Brother Tant's editorial policy has been his "open forum" practice in the *Gospel Guardian*. He has been completely fair in allowing both sides of any issue discussed to be heard. One instance of this is the fact that Brother Harper alone had some fourteen articles in defense of *Herald of Truth* to appear in the paper prior to the debates. Brother Tant has refused to draw the line even against brethren who wrote vicious personal criticism of him; but has steadfastly adhered to the policy of allowing any person or work under attack in the pages of the *Guardian* to be fully heard in his own defense. This attitude has won the respect of thousands and even among those who disagree with him.

In these two debates (which, incidentally, were the first he had ever had) Yater Tant distinguished himself in the minds of careful hearers for two things particularly: his constant appeal to the Scriptures as the only basis for the settlement of the question, and his outstanding personal humility. He made no appeal to prejudice whatever, and sought no advantage through anything said or done by his opponent which could have been used to put the latter in an unfavorable light or inconsistent position. He based his fight and made his appeal for truth and the unity of God's people on "The Bible says"

Brother Tant's ability to meet every situation that arose—thoroughly and capably—without allowing himself to be drawn away from the issue was reminiscent to every "old timer" who heard him of his father, J. D. Tant, and the hundreds of victories he won for truth against denominationalists, digressives, and "antis" in days gone by.

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Harper-Tant Debate

TANT'S FIRST AFFIRMATIVE--Monday Night

Brother Porter, Brother Harper, and my brethren and friends in Christ:

I think that not a one of us here tonight is unaware of the seriousness of this occasion. We recognize that within the last few years this question which we are to discuss tonight and for the next three nights is one which has been tremendously important and has carried a significance even beyond the calculation of brethren who have been aware of trends within the church for years. I think we need to understand that we have met tonight in a discussion which in some ways may affect the peace of God's church for years to come. It is, therefore, the prayer of every sincere person here tonight that this discussion will work toward peace and unity. That is my desire, and that is my constant prayer. There is only one thing worse than division among God's people, and that one thing is unity in error. That is worse. We desire unity and peace and we want to work toward it.

Some may ask, "Why a discussion at this late date over church cooperation?" May I call this to your attention: During the last twenty-five years how many sermons have you heard on instrumental music and why the churches of Christ do not use it? I will guarantee that in nearly every gospel meeting you will have heard such a sermon. If not a sermon, at least considerable teaching. And how many churches do you know now that are having trouble as to whether they will, or will not, introduce an organ into their worship. You don't know any. Now, in these last twenty-five years how many sermons have you heard on what's wrong with the Missionary Society? In all probability, you have not heard any until the last year or two. And what do we see? All over the nation, people are distressed and disturbed and apprehensive and uncertain over the question of how churches can and can not, cooperate, which is the problem of the Missionary Society. Why do we have these problems? Because the teaching has not been done that should have been done. God's Word is as specific and as definite on the one question as on the other. And so, we have met for these four nights to discuss a question which should not need to be discussed like this among brethren in Christ and which would not be discussed if the teaching had been done on this question that has been done on the question of instrumental music.

Brother Harper and I have been friends for many years. We have not met down here tonight, and for these next three nights, with any desire to gain any sort of personal victory the one over the other. If we could injure each other, we would not do so. Our desire, and certainly it is the desire of every sincere Christian here, is that the truth of God's Word may be so fully brought forth that this whole congregation and the people of the Lord throughout the world may be in full agreement on Bible teaching. Many were apprehensive over our discussion at Lufkin. Some thought that it should not be at all. But I think we demonstrated there that it is possible for brethren who differ

to discuss their differences on the level and the plane that ought always to characterize Christians.

Most of you have the little green booklet ("How New Testament Churches Can, And Can Not, Cooperate"). I ask you now to open it. This discussion has come about because of a difference in belief concerning the New Testament teaching on congregational cooperation. Now, the propositions for the debate are rather vague. They are not truly expressive of the real issue between us. The real point of difference, and the real issue, can be summed up in these three questions: (1) Does the New Testament furnish a pattern for the cooperation of congregations? Those of you who attended the discussion at Lufkin will recall that Brother Harper's conviction there was that there is no such pattern; that the congregations are authorized to cooperate, to help one another, to work together; but, that God has given no pattern for such cooperation. Other brethren, of late, are contending that there is such a pattern. Some have suggested in recent articles that what is known as the "sponsoring church" pattern is the pattern set forth in the New Testament, and that every example of cooperation between and among churches follows that specific pattern. It is going to be interesting, of course, to us tonight and throughout this discussion to see whether Brother Harper has been converted to that point of view (which has been advocated by a Bible professor in the college here in your own city, and others) or whether he will continue to insist that there is no pattern.

Obviously, he cannot take both courses. If the "sponsoring church" is the specific pattern God set forth, then there is a pattern. If there is no pattern, then the "sponsoring church" pattern is not the pattern specifically authorized by the Lord.

The second question: (2) If there is a pattern for cooperation, is the kind of cooperation in the Herald of Truth according to the pattern?

And, thirdly: (3) Is the pattern (if one is set forth) obligatory upon churches today, or do they have freedom to cooperate in ways not embraced in the pattern? Those are the questions.

1

Now, then, let us consider particularly the proposition as it was read: "The Gospel Guardian, with her associate organizations or companies, is scriptural in design (purpose), teaching, and practice." The design of the Gospel Guardian is pretty well set forth in the brief statement on the masthead: "Dedicated to the propagation and defense of New Testament Christianity." That is a scriptural purpose. That is what the paper exists for—"dedicated to the propagation and defense of New Testament Christianity." As to her "associate organizations or companies," she has none. We employ a printer to print the paper, under contract. And the United States Post Office distributes the paper. But other than that, we have no "associate companies or organizations."

The Gospel Guardian Company is a corporation, incorporated under the laws of Texas under the same kind of charter as Abilene Christian College, and operated on the same basis as any private business enterprise. If you will open your booklets to the center page (pages 24 and 25), you will see a chart which sets forth "The Church And The Individual Christian" in their relationships. A man is a Christian twenty-four hours in every day, but that does not mean that every activity of his life is to be expressed through the church. He has many relation-

ships. He has spiritual relationships, which are those involved in his being a member of the church. He has social relationships, which pertain to his associations in the community. He has business relationships, or economic relationships. He has home relationships; and he has civil, or governmental relationships. The chart indicates that nearly all the colleges and papers which are among us are in the realm of "business enterprises." I have a number of them listed here: The American Christian Review, Ancient Landmarks, The Apostolic Times, Bible Advocate, Bible Banner (when it was in publication), The Christian Chronicle, The Christian Voice, The Christian Leader, The Christian Worker, The Firm Foundation, The Gospel Advocate, The Gospel Guardian, The Gospel Light, Gospel Digest, The Preceptor, The Voice of Freedom. They are all on the basis of private business enterprises. Some of them are operated for profit, and some are non-profit. Those operated for profit are taxable. Those operated for non-profit, such as the Voice of Freedom, edited by Brother G. C. Brewer, and The Gospel Guardian, are non-taxable. They are incorporated as non-taxable corporations because they are not operated for profit. So much for the organization of the Company.

And now, the teaching. This is the real point of issue. It is not over whether or not Christians have a right to operate a gospel journal that we are divided. It is over the teaching which has appeared in the Gospel Guardian. And not over all of that teaching. Brother Harper himself has had fourteen lengthy articles in the paper setting forth "teaching." He would hardly be disposed to deny his own teaching. There are many articles in the paper on the divinity of Christ, the gospel plan of salvation, faith, repentance, baptism, the identity of the church, which all of us will accept. But the particular kind of teaching (the particular point at issue) is the teaching the paper has given concerning the cooperation of churches. That is the thing that has caused this discussion to come to this point.

Now, then, what is the teaching of the paper? Well, let us continue. I read from the Introduction of the little green booklet: This is not a new question. The matter of "congregational cooperation" has been before the church for a hundred years. The general answers have been given: (1) Pendleton, McGarvey, Campbell, and others, taught that it was right for congregations to cooperate through a Missionary Society. (2) Certain Texas brethren (following the Civil War) developed the concept of congregational cooperation which centralized the work under the eldership of one congregation to whom the other congregations contributed. This is essentially the type of cooperation involved in the Herald of Truth, or the "sponsoring church" type of cooperation. This was finally rejected by the majority of the churches of the past generation as being no different in principle from the Missionary Society. (3) The third kind of cooperation which has been advocated was that "congregations of the Lord, working in their individual, local, and independent capacities were truly cooperating in the work of the Lord." They might all contribute under certain conditions to a given work, but they did it directly, and never turned their funds over to some intermediate agency (either Society or congregation) to spend for them. Bro. David Lipscomb of Tennessee was the chief defender of this type of cooperation. Gradually, as the issues were discussed pro and con, brethren generally came to a clear, positive, and definite understanding that this was the only kind of cooperation taught in the New Testament.

I want to make it clear tonight that we are not debating the scripturalness of radio preaching. We are not debating the good accomplished by Herald of Truth. We are not debating the structure of the organization of Highland church. We are not debating the teaching and practice of Highland church in all phases of congregational cooperation. We are not debating the right of churches to cooperate with one another in the work of the Lord. The Bible teaches that they did cooperate. We are not debating the scriptural right of brethren to teach the truth through gospel papers, such as *The Gospel Guardian*. We are debating the right of congregations to cooperate in the particular kind of arrangement involved in the *Herald of Truth*. That is the teaching the *Gospel Guardian* has set forth to which Brother Harper and others have taken exception.

II

My first argument: *Herald of Truth* is wrong because it exists by a type of church cooperation which is without scriptural authority.

The Scriptures are complete for all spiritual needs. You have these references in the booklet; so I will merely cite them: II Timothy 3:16, 17; I Corinthians 4:6; II John 9; Revelation 22:18, 19; Deuteronomy 4:2; Proverbs 30:5,6.

The Scriptures authorize a pattern for church organization: Acts 14:23; Titus 1:5; I Peter 5:1-3. The Missionary Society is wrong because it exists and functions without authority. God did not authorize that kind of cooperation. It does not come within the scope of the New Testament pattern.

The Scriptures authorize a pattern for worship.

The Scriptures authorize a pattern for congregational cooperation: Acts 11:27-30; I Corinthians 16:1-4; II Corinthians 8:13-24; II Corinthians 11:8; Philippians 4:15,16.

III

Now then, turn to page 14 (of the booklet) and let me show you that Bible authority for any practice must be established (1) by precept, (2) by approved example, (3) by necessary inference. In our Lufkin discussion Brother Harper introduced a number of things for which he said we have no command, we have no approved example, and we have no necessary inference. Yet we all recognize that they are right, and they are to be justified by "principles eternal." But Bible authority must be established by these three ways—one of them.

We illustrate this in the Lord's Supper. Its observance is authorized by precept. In I Corinthians 11:25, Jesus said, "This do . . . in remembrance of me." The time of its observance is authorized by an approved example: "And upon the first day of the week, when we were gathered together to break bread . . ." Acts 20:7. By this example alone can the time of its observance be established. If we did not have this approved example, we could not know that the Lord's Supper should be observed on the first day of the week exclusively. We might observe it any day. The frequency of its observance is established, "Upon the first day of the week . . ." Acts 20:7. From this expression we necessarily infer its observance as regularly as the first day of the week arrives. Just as in Exodus 20:8, "Remember the sabbath day, to keep it holy," meant every Sabbath day

to those to whom it was given, so "the first day of the week" means every first day of the week to whom this command is given.

Bible authority is of two kinds: general, which includes; specific, which excludes. On page 15 of the booklet these types are illustrated. General authority: Noah commanded to make an ark of wood. He might have used oak, spruce, gopher, hickory, any kind of wood—if God had given him a general command. But God gave him a specific command. Gopher wood excluded every other kind of wood. Moses was given a specific command to offer a heifer, a red heifer without spot or blemish (Numbers 19:2). Jesus commanded the apostles to go into all the world, and preach the gospel to every creature. He gave here a general command as respects going. They might walk, ride, sail, or fly. He did not specify which. Therefore, human judgment is to determine which is the most expedient way of going. Are Christians commanded simply to "praise God with music?" No! They are commanded to "sing," which is a specific, and which excludes every other kind of music. Christ commanded the observance of a memorial supper. He specified the bread and the fruit of the vine, thus excluding all other emblems. He commanded that they drink of the cup. He did not specify the number of containers. Therefore, that is a matter to be determined by the rule of expediency, human judgment. Christians are commanded to assemble and to break bread. By approved example, the Lord specified the first day of the week, thus excluding every other day. He did not specify the hour of meeting. Thus, the hour is determined by the rule of expediency. God has ordained a form of government for his church. Acts 14:23, "they had appointed for them elders in every church . . ." If God had only ordained government, and had not said what kind of government, they might have had an episcopacy, an association, a congregational form of government, a convention type of government, or any kind man might devise. But God has specified the congregation, thus excluding every other form of government or organization. To attempt to do the work of the church through some other organization is not expediency; it is rebellion! That is what is wrong with the Missionary Society. The elders in the Lord's church were given certain authority. It might have been universal, diocesan, or congregational. God specified that the authority of elders is congregational (I Pet. 5:2), thus excluding every other jurisdiction for them.

IV

God has authorized the cooperation of congregations (II Corinthians 8 and 9; I Corinthians 16; Acts 11:27-30). If God did not specify how that cooperation is to take place, it might be in the form of Romanism, or the episcopacy, or a convention, or a Missionary Society, or a sponsoring church, or independent action with mutual helpfulness in time of need. My friends, God has specified! Congregational cooperation is taught, not by command, but by an approved example. And the approved examples all follow a set pattern. That pattern is independent, concurrent action toward a common objective with mutual helpfulness in time of need.

Turn to the next page, page 18 in your booklet. Here we have "Bible Authority Analyzed." General authority is inclusive; specific authority is exclusive. In the first column, we have the authorization, either by command, or example, or inference. "Go" and "teach" are both commands. We are authorized to go. When it comes to the

matter of how we shall go, the rule of expediency determines that. We are authorized to teach. How shall we teach? The rule of expediency determines that—whether it be the class system, individuals, or the entire assembly. But when it comes to the matter of “praising God with music, we have a specific command. And the rule of expediency does not operate. God said, “Sing.” That kind of authorization (specific) excludes every other type of music. When it comes to the matter of congregational cooperation, there is no general authorization; but there is a specific authorization. In II Corinthians 16 and Acts 11:27-30, by approved example, God showed this type (specific) of cooperation.

Now, turn in your booklets to pages 10 and 11. This chart shows the New Testament pattern of congregational cooperation in which many churches with a common goal, for a common cause, discharged their obligation to cooperate. Jerusalem was in distress; she was in need. Paul and others encouraged the brethren to contribute that Jerusalem's distress might be relieved. On page 11 we have the “sponsoring church” pattern. I repeatedly, in our Lufkin discussion, asked Brother Harper if he could find a verse of scripture that would set forth that kind of cooperation. It is not in the Bible. That is why that kind of cooperation is wrong.

Turn now to pages 8 and 9. The essential elements of the pattern laid down in the scriptures which I have cited (and which you have in the little booklets) are these: **The action:** Many churches (Galatia, Macedonia, Achaia, etc.) sent to one church, Jerusalem. **The reason:** To benefit the church that was in distress—Jerusalem. As Paul set it forth in II Corinthians 8:13-15: “For I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack.” The reason, then, is to benefit the receiving church. And the time: at this present time—temporary. Jerusalem was in want, in need, in distress. Other churches sent to relieve her need. You have a diagram of this at the top of page 9. Churches who had power to give (and that included the brethren in Macedonia) sent to relieve the needs of Jerusalem. Jerusalem was in poverty, in distress. Macedonia, too, was in poverty. Paul even described it as “deep poverty.” But, even so, she had the power to give. Jerusalem did not. When these churches gave to Jerusalem to supply her need, that produced equality, sufficiency, freedom from want, from distress.

Now, contrast this pattern with the “sponsoring church” pattern, as exemplified in Herald of Truth and other such projects. **The action:** Thousands of churches have a common task, a work to which each bears an identical responsibility, and for which no one of them has any special obligation above the others. Either by joint, collective action, or decision, one church is appointed (or, more likely, appoints herself) as the “sponsoring church” for the project. The thousands of churches pool their resources under the eldership of this one church, not to benefit the receiving church, but to do a general brotherhood work. Indeed, it has lately been said that any congregation has the right to assume the oversight of any work on earth to which she and other churches are equally related, and that work then becomes her specific, exclusive, particular work; and all the churches may con-

tribute to her. That simply means one church has the right to say, "We assume the oversight of preaching the gospel to every town on this earth where there is no church, and let every church under heaven send us contributions to do that work! This is now our particular, exclusive, specific work and we have the right to assume the oversight."

No church has the right to assume oversight of anything beyond her ability. A man does not have that right. Neither does a congregation. *The talents were distributed to every man "according to his several ability."* And the brethren sent relief from Antioch to Judea, "every man according to his ability." Merely saying, "This is our work," doesn't necessarily make it so.

The pattern of New Testament cooperation is set forth in these examples. My friends, it is a specific pattern. Brother Harper's argument at Lufkin was based on this syllogism (which he did not express, but which was implied):

Major premise: The New Testament authorizes all kinds of cooperation between congregations.

Minor premise: Herald of Truth is one kind of cooperation.

Conclusion: Therefore, Herald of Truth is scriptural.

Or, it might be: The Bible authorizes all kinds of cooperation *between churches which do not violate church autonomy.* Herald of Truth does not violate church autonomy. Therefore, Herald of Truth is scriptural. But, my friends, neither does the Missionary Society violate church autonomy, as it (the Society) was originally set forth. Neither does the Baptist Association or Convention violate it in their understanding of it. The Bible gives a specific pattern which is exclusive of everything save that which is specified.

This whole discussion will turn on a question of Bible authority—how it is established, and how it is applied. I want you to give particular and special attention to see whether or not Brother Harper, as he responds to this talk, will present a New Testament passage that sets forth the particular kind of cooperative work which he has set himself to defend, and which brethren for so many years have called in question. That kind of cooperation which he defends has tendencies very clearly and definitely toward the Missionary Society. I will show you before my part of the discussion has been completed that Brother Harper, having studied the question, has now very definitely come to accept as right the basis of the Missionary Society. I want you to listen very carefully to what he has to say.

HARPER'S FIRST NEGATIVE--Monday Night

Brother Tant, my brother moderators, Brother (C. R.) Nichol, my beloved friends, Brother Warren who is with us, brethren and sisters:

I assure you tonight that it's a privilege and a pleasure for me to stand before this splendid audience in defence of those things that I believe to be right. I say to you tonight that my heart aches and that my heart breaks to its very depths to think that many who have been washed in the blood of the lamb, men who are called to be saints of God, men who have worked together, labored together, toiled together, as we have in the years past, and we who have partly led the church all these many years to do the things that we at Highland are now doing, who have been bosom friends in such work, who have helped to lead the church in doing these things, find ourselves opposing one another. The church of our Lord and Saviour is made to bleed and the Lord tonight as he sits upon his throne looks down upon us with a broken heart because his people, his children, have met here in opposition to each other, and before the world we've brought shame upon the church of our Lord. But that has always been so from the very first, almost from its existence, until this good hour, that men have met in defense of the things that they believed.

It is my prayer tonight that as we enter into this discussion of this most vital issue, that we enter into it with our hearts consecrated to God, and that every one of us will pray that as a result of these meetings, that our hearts may be blended together and the great work that we have accomplished throughout the centuries by "cooperating," one with another shall not be destroyed, but we shall be able with hearts as one, blended as one soul, to continue this great work that the people that are lost tonight might hear the gospel of our Lord and Saviour Jesus Christ.

I want to begin then with Brother Tant's remarks, as best I can, when he talks about the seriousness of it. I think all of us are aware of the fact that it is a most serious affair, but the implication I do agree with him on is that this meeting as has been in the paper and on various occasions, that if it isn't settled here it bids fair to rend the church of our Lord asunder. I do not believe tonight that I occupy the place in the church, that I have such leadership among the people of God tonight that should I happen to make a mistake the great group of men who believe as I do would split the church and tear it to pieces. Maybe Brother Tant has that power among those whom he represents tonight, but I do not believe that I have that strength. Therefore, I do not anticipate that the result of this debate will either be to unite us upon the things that we discuss or to tear the church of our Lord asunder. He talks about that, he's sorry maybe that things of that kind would be injected, but in the very first of this debate, from the very first speech, that has been injected into this, and I want you to bear it in mind and keep that in your heart as this debate progresses.

Now, the idea is prevalent over this country that this debate is somehow or other going to settle something; we either get together or the church is rent asunder. I do not believe I possess that ability in the leadership of the church of our Lord, and if I did I would tremble with fear tonight because I would have too much power; I would have too much influence and the church of my Lord would stand in danger with a man with that kind of influence upon an occasion of

this kind. So, I do not dread the things that have been said along that line.

We will talk about various other things. He asked, how many sermons on music? and then explained the reason why we do not have instrumental music. Then he asked, how many sermons on "cooperation" have you heard? Ladies and gentlemen, for the past one hundred years we have been teaching and preaching and leading and directing the church of our Lord in its cooperative meetings. The great tabernacle meetings in Tennessee were "cooperative meetings" and these brethren were the brethren behind it. The great meeting in Louisville, Kentucky—Brother Foy Wallace was the preacher—was a "cooperative meeting" and these men were behind it and the various radio programs that we have had for a number of years have been "cooperative programs" and these brethren have been among the leaders that have led the church into having these programs and believing they were right. Now, they have changed in the past few years and because of that, the church of our Lord has been rent asunder and our hearts have been broken because of that division. These men, as will be shown in this debate, have been active in the practice. I am saying to you that for all these generations back we have been teaching on it and that's the reason why we had the church to go under such "cooperative efforts" as that I have just mentioned. He must repudiate every one of them and he must tell why and give the reason why.

As we come then to the next, he talked about the Gospel Guardian and its scripturalness and its purpose. He said it had a scriptural purpose, that is, to guard the gospel of our Lord and Saviour Jesus Christ. We are not just merely talking about his teaching or the purpose: We are talking about the teaching, the purpose and the practice of the Gospel Guardian. They'll be brought in.

May I say to you tonight, Brother Tant did not undertake to defend his proposition. He injected tonight the proposition I am to affirm beginning Wednesday night, but I assure him of one thing—he should defend the Gospel Guardian in its teaching and practice and we shall not divert this issue. We are going to talk about the Gospel Guardian and then Wednesday night I will talk about the Herald of Truth and we will talk about whether or not it is scriptural and whether or not we have the right to preach the gospel as we are preaching it now. He got on the wrong proposition, and he got on the wrong proposition in Lufkin. He will be on the wrong proposition when he undertakes to go ahead and change it tonight. He is defending the Gospel Guardian and we will see later on about its teaching and its practices.

He says the only thing, I believe if I understand him correctly, on which we disagree is on its teachings on congregational cooperation. No sir, there will be many other things in this debate tonight. I want to hurriedly go through it (Green Book). Beginning first on page 2, he has this to say: "Does the New Testament furnish a pattern for congregational cooperation?" He says, "Brother Harper took the position there was no pattern." Ladies and gentlemen, I took the position there is no "bound pattern." There is no "exclusive pattern," there is no "pattern exclusive," the one to everything else, by which a man is "bound" and that he has no way on earth of doing it in any other manner. Let this gentleman tonight bring one example that "binds" us in cooperation, that "excludes" every other method of cooperation. I said this: "There is no bound, exclusive method of cooperational

patterns that excludes every other method." And then we come, on this same page, to the third kind of cooperation which has been advocated, that "congregations of the Lord, working in their local and independent capacities were truly cooperating in the work of the Lord." Ladies and gentlemen, that is what's taking place at the Highland Church of Christ. You that are sending are sending individually as local congregations, and you are sending direct to Highland. That is exactly what we are doing with "our radio program."

Then, he gives another. I want you to notice that he surrenders the whole proposition in the very first speech. The next part of it is "that they might all contribute under certain conditions to give to a given work, but they did it directly." Let me say to you, ladies and gentlemen: It is obligatory upon him to go into detail and tell what he means by that. "I want to say this to you, that is the way we are carrying it out. You are sending it directly to Highland for the need. And that establishes the very thing that we are doing at the Highland Church of Christ. Then he said, on down further in number one under "what we are not debating": he said, "We are not debating the scripturalness of radio preaching." Let him tell us what kind of radio preaching he is debating and what he is against. And then the next one, he said in number five "we are not debating the right of churches to cooperate with one another in the work of the Lord." Ladies and gentlemen, that is what we are doing at the Highland Church of Christ. He said up here: "You may give under certain conditions when you give it directly," and "we are not opposed to radio preaching," and you can do it when you are helping each other do the work of the Lord.

I say to you tonight, that is exactly what we are doing with the Highland Church of Christ. And in this very first speech, on pages 2 and 3 (Green Book) he has surrendered every opposition that he might offer to the church of Christ in a program here. Now, we are coming to the next, on page number 5. I believe the scripture cited there. He read them without any argument to it!

On page 10, that is exactly what is going on with the Highland Church of Christ. We are not doing it like page 11.

That is the thing I pointed out at the debate at Lufkin. I want you to notice this: Here you have Jerusalem. Here you have the congregations. They are all sending to Highland just like they did to Jerusalem. Highland is doing her own work. They are not sending it over here, as we have on page 11, to Antioch, then down to another church. The Highland Church of Christ is not collecting the money, then sending it to other churches for them to have radio programs. Ladies and gentlemen, the Herald of Truth is exactly like that on page 10. Thank you, Brother Tant. I appreciate that.

Now we turn here to page 14 where he talks about the "approved example" and "the pattern" and things of that kind. I want to read to you here what his illustrious moderator had to say to Mr. Waters. Buy the Porter-Waters debate. It's rich. You need to get it. You need to read it. And when you read it you will say that Brother Porter was arguing my side of the thing, and Brother Tant is arguing Brother Water's part of it. Listen to him now, on page 178, on the idea of these examples, approved examples; Waters has been pressing Brother Porter to find a "command, an example, a necessary inference or a statement of the Sunday schools" and various things of that kind. Now notice, here is what Brother Porter said to him, "I wonder where he reads about it in the Bible." That is the charts and various things.

He said, "Can he find a scripture in all of God's Book that says anything about a chart for the purpose of teaching? Or a blackboard? Well, he has been using both of them, and he insists to you now that there must be a command, an example, necessary inference or statement. I want him to find a command for the chart in the Bible. I want him to find the example for the blackboard or chart for teaching. I want him to find the necessary inference or statement in God's Book about them. Yet he uses them without any question and without any scruples of conscience whatsoever. So whether we teach by means of charts, blackboards, printing presses or radios, or by means of classrooms or whatever it might be, we are still teaching. If we teach the truth, we are doing what the Lord said. We are doing nothing but 'teach,' and the Lord said do that." Ladies and gentlemen, that is exactly what we are doing with our radio program; and therefore, his own moderator pressed with the same argument when he met the anti-Sunday school man, he sweated under that and he made the same argument here that his men are criticizing.

Let's notice another one. You need to read it. (Porter-Waters Debate). We'll have more to say from that book.

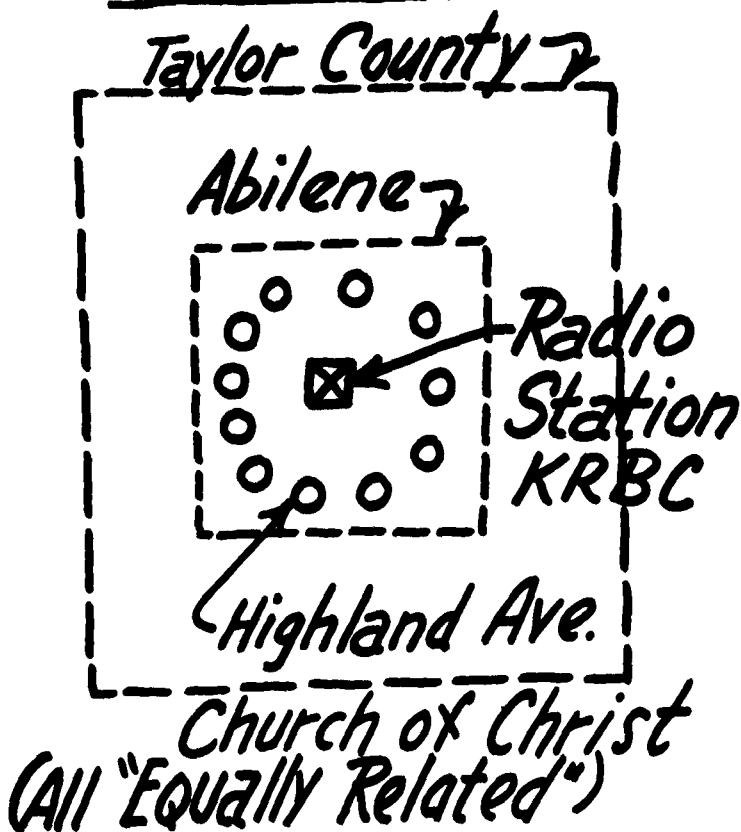
Let's turn to page 17. On page 17 under various examples and expedients and things of that kind, that's worrying him. Brother Tant, that will get under my affirmative. Now let's notice here. Let's come to number 10 on page 17. He said, "God has authorized the co-operation of congregations," and by "independent action and mutual helpfulness in time of need." Ladies and gentlemen, this is independent action by the local congregations sending to the Highland church because we have a need, as we will establish in the debate tonight, tomorrow night, and especially in our affirmative speech.

Then, let's turn on to another one. Let's turn this time to page 18 and get over into specific and exclusive under commands, examples and inference. Number 5, "independent action and mutual help in time of need." That's it exactly! It's independent; it's mutual action in time of need (referring to Herald of Truth); the very thing that Brother Tant has allowed and that he has permitted.

Now, let's turn to some things tonight I want you to see. Remember this one thing—Brother Tant is obligated to make his practice fit what he has been teaching tonight. Brother Willeford, I want you to turn to the charts A1, B1 and C of KRBC here in Abilene. I want you to project them if you can upon the screen here tonight. There are some things I want to ask Brother Tant and when Brother Tant answers these, we will be able to find out whose work it is! We will be able to find out what he objects to. I don't know whether you can see that or not where you are, but you can see it better than you could possibly, if you had it on a chart.

Out here is the city of Abilene. And here I have KRBC, and down here I have the Highland Church of Christ. Now then, before we ever had a radio program, all of these churches were equally related to KRBC. Now, he talks about his equally related argument. We want him to answer this: Here we are (Pointing to Chart). Here we have the churches in Abilene. Then here you have Taylor County. Here you have KRBC. Now, before we had a program, they were all equal, each one. Highland and all of them are equally related now to this (Pointing to KRBC).

Chart No. 1A

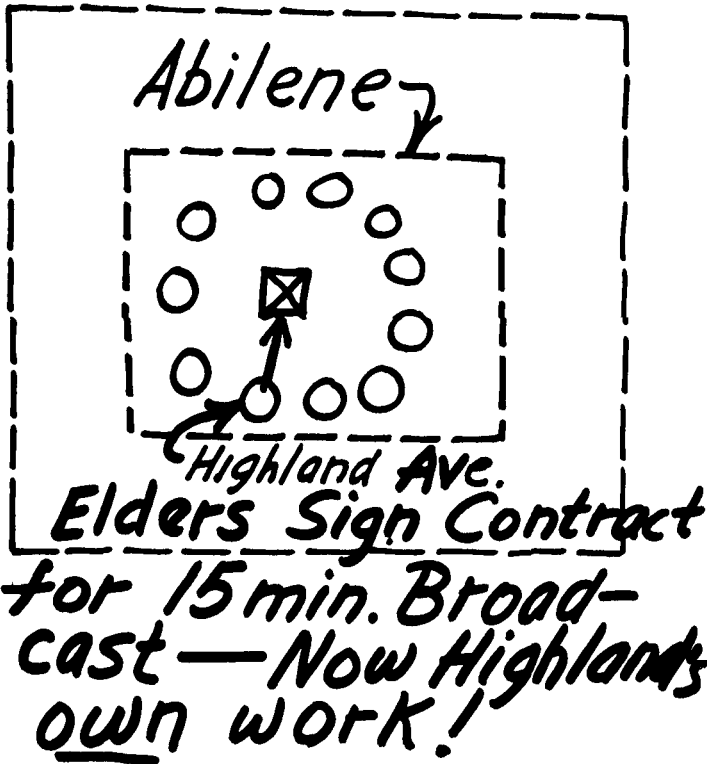


Let's have the next one, now.

And I want you to notice this. I am asking Brother Tant now to answer this question tonight: Here Highland comes and buys time on this radio station. I want to ask him tonight, is this Highland's work, exclusively, specifically and particularly? That is the thing he has been wanting us to say. I want him to answer it tonight. He is honor bound to answer it tonight. Highland has bought the time on KRBC, and so the question is, is this our work peculiarly, specifically and exclusively? And if it is not our work, whose work is it?

Chart No. 1B

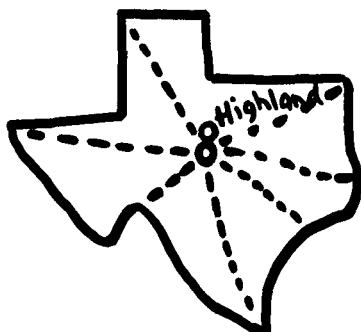
Taylor County ↘



I want the next chart on this very same thing. When he answers these, we will begin to find out about the things he has in mind.

Now, we come and they (KRBC) extend our power. And this time it not only goes into just the part of Taylor County, but this time it goes all over Texas. Now, this is still Highland's program. Highland is able to pay for that, but I want him to tell us, is this our program? Is this our work? If it is not our work; if it is not our program, let him tell us whose work it is; let him tell us whose program it is. And

Chart No. 1E



- KRBC Increases Power to cover Texas
- Highland Has Ability to pay increased rate.
- Questions: (1.) Has Sin begun? (2.) Is it still Highland's Work?

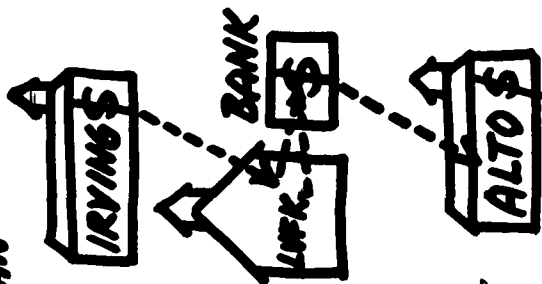
another thing, as we cross the "diocesan line," they talked about your diocese; they've introduced the idea of diocese into preaching of the gospel of Christ. Let Brother Tant come and explain to us what the "diocese" of a church is? How far it is? Is it just one mile? Is it ten miles? Is it a hundred miles? When you start here in Taylor County, does that go beyond our diocese? When you come to the state of Texas, we can pay for it; is that beyond our diocese? Is this our work? Is this peculiarly our work? I want him to answer now, is this our work? peculiarly and exclusively? And have we violated the idea of "crossing diocese," and what is the "diocese" of the local congregation? And then let him fit to this his argument that he's been talking about tonight. When he does, we'll be able to go farther.

THE GOSPEL GUARDIAN PRACTICE

Let's notice another one tonight. That's enough on that. Let's notice then the next one. I want him to come tonight, and we're going to get some practices that they are honor bound to defend and to show their practice tonight. I want them to turn and get these various charts that we have tonight and I want him to apply his arguments on "equality," on "autonomy" and on "church universal," and various things of that kind. I want him to answer every one of these now, and he is honor bound to do it. First, we are coming to chart number 10.

This is on their practice. Their practice must be in keeping with their teaching, and we are talking about the teaching and practice of the

LUFK. CO-OP CH. PLAN G.G. MEN!



1. QUESTION: WHO WAS DOING WHOSE
WORK HERE ?
2. QUESTION: WHICH CHURCH OR CHURCHES
LOST LOCAL AUTONOMY ?
3. QUESTION: WAS THIS A
MISSIONARY SOCIETY ?
4. QUESTION: WAS THE LUFKIN
CHURCH A DIGRESSIVE CHURCH ?
5. WHERE IS THE PATTERN?

Chart No. 10

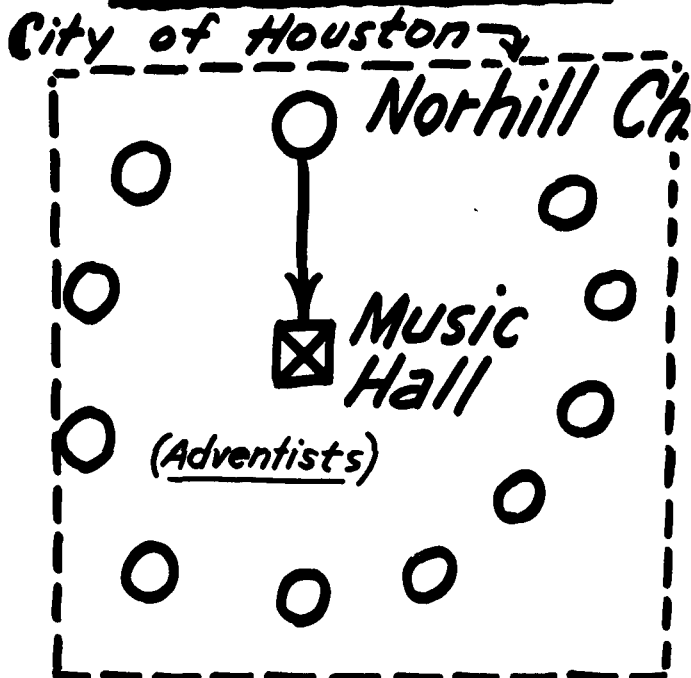
Gospel Guardian. He has tried to turn it tonight and place me in the affirmative. He is going to defend the practice, and he is going to defend the teaching of the **Gospel Guardian**, and he is going to show where these things (the charts) violate the things he is talking about. All right, now we have a chart here.

That practice never has been denied yet. It was not denied at Lufkin. I want him to come and tell us tonight just wherein, all of these—Brother Tant, when you get ready for the chart, you just call them by name. Over here, we have chart number 10. How many sermons have you heard on cooperation? Ladies and gentlemen, the very heart, the very seat, the very citadel of the **Guardian** which is Lufkin—here is their practice, here is what they taught their people. They must repudiate it, and they must tell you why it is wrong. We have the Irving church: the Irving church sent down to Lufkin and the Lufkin church took that and put it in the bank. Then the Lufkin church took a corresponding contribution and sent it down to Alto. Brother George Jones in a letter that was written to me (and I hope he does not go back on this) said this: that they supported his brother. Here you have Irving sending to Lufkin. Lufkin took the money, sent it down, Brother Jones said, to his brother. Now, ladies and gentlemen, I want him to come and show wherein that does not violate . . . Now, here it is . . . here is Irving sending here (Lufkin Church); then this church (pointing to Lufkin) sent down here (pointing to Alto). Now they say, "Brother Harper, you can't do that!" That is the very heart of the **Guardian** group and here is what they did. They must show wherein that is right. They must show where they, in their teaching and practice, violated it.

Now, let's turn to another one.

We're coming this time to the Music Hall chart. I want you to notice it tonight. All right, to the Music Hall chart—and they are going to have to apply all of their pattern, all of their teachings to these various things and show wherein their teaching and practice is right or wherein it is wrong. All right, let's turn here. We have the Music Hall (come to chart). First, I want to suggest to you, they had this to meet and to defeat the idea of Adventism. Now, here is the Norhill church and the Norhill church rents the place, the Music Hall, for the purpose of defeating the Adventists.

Chart No. 2



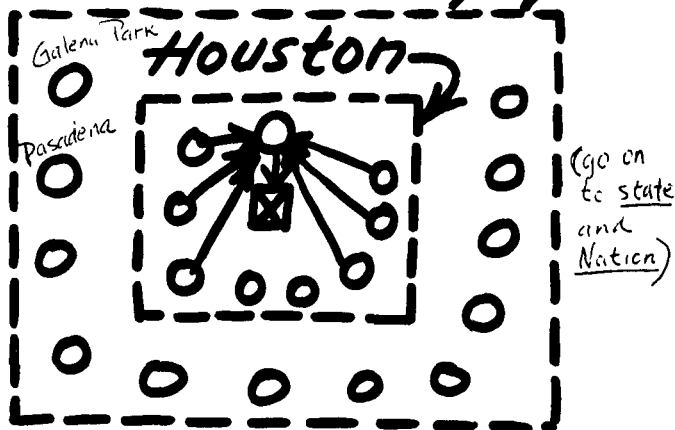
• Question: Was this the Exclusive Work of N.

Now, let's turn to the next one, and we want to get this just a moment now. We are coming to the next part of this same Music Hall.

These men are honor bound to show wherein now that these Music Hall meetings—now, here you have it, here you have Norhill; you have the Music Hall. When you come to the Music Hall, here (pointing to chart) you have it in the city limits. I'm asking you tonight, could they have extended that on out here (pointing to chart) into the county? And, not only that, when they did this they had a cooperative effort in this. Now here is what happened: the Norhill church had the money, they said, in the bank. They could have done it

Chart No. 2A

Harris County

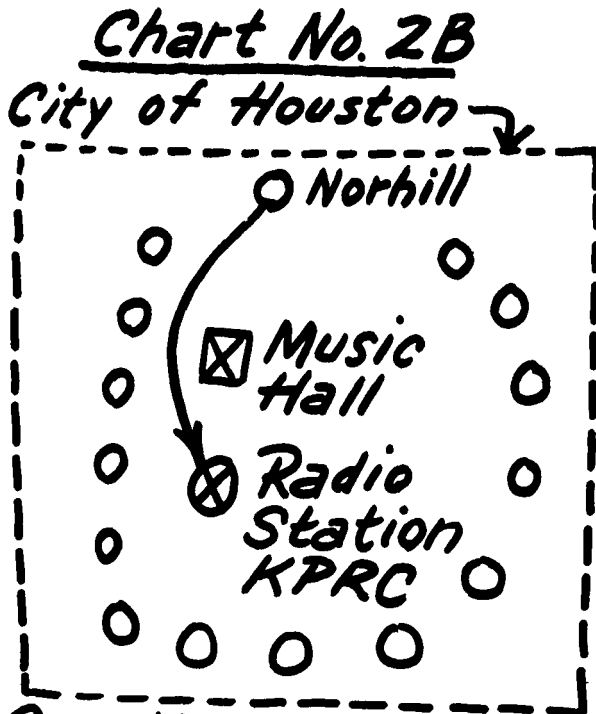


Question: Would it have been **SINFUL** for Norhill to have invited churches throughout the County to "cooperate"?

And so we have here, weak congregations sending to a strong congregation, that that strong congregation might go ahead and perfect the work. I want to know if they violated autonomy here and wherein is this wrong? Why, Brother Tant says this is wrong, but the other part of the Guardian says this is right. They are honor bound to debate that before the brotherhood! Now, Brother Cogdill says, "This is right, I can see that it's right." It is not enough to say, "I'll not do it any more." If this is right, and Brother Cogdill says it is and Brother Tant says it is not, Brother Tant and Brother Cogdill are honor bound to show to this audience or to show to the brotherhood wherein they differ and when they do, Brother Cogdill will establish it by the very things we are doing and down goes this,

(pointing to their Music Hall meeting) or down goes their position. Now, they are honor bound to do that. Here you are. Is this scriptural, and is this one? (pointing to Music Hall charts).

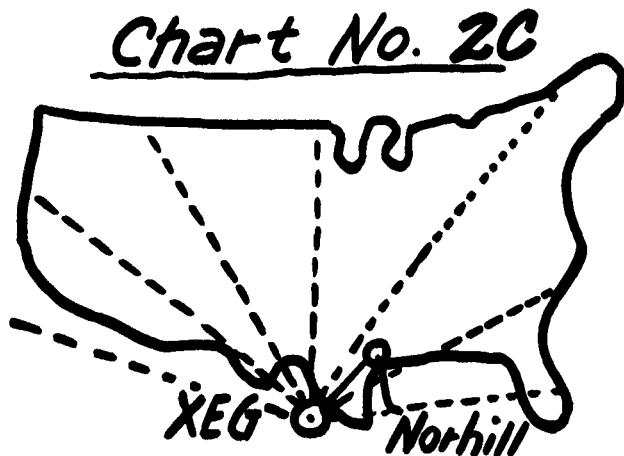
Now, let's turn to another one. Let's take the next one of these. These men differ on this. They are the owners of the Guardian. One says you can; the other says you can't. Now, let's ask this question: Here is the Music Hall (on chart). Could they have taken this (pointing to Music Hall preaching) and then radioed that and used the radio down here for it (pointing to chart)? And if they could have, I want



• Question: Would it have been sinful if the same lessons had been delivered over KPRC?

to ask, would it have been scriptural? And let him explain to us now, could they have sent these sermons at the Music Hall meeting out over the radio to the various places that are "out here"? or would they have to just use it here and limit it now to the Music Hall? (pointing to chart). The question is: Could they have radioed that, could they have broadcasted these sermons to the people? And if so, I want him to show wherein they would have violated the way of doing it in the Herald of Truth.

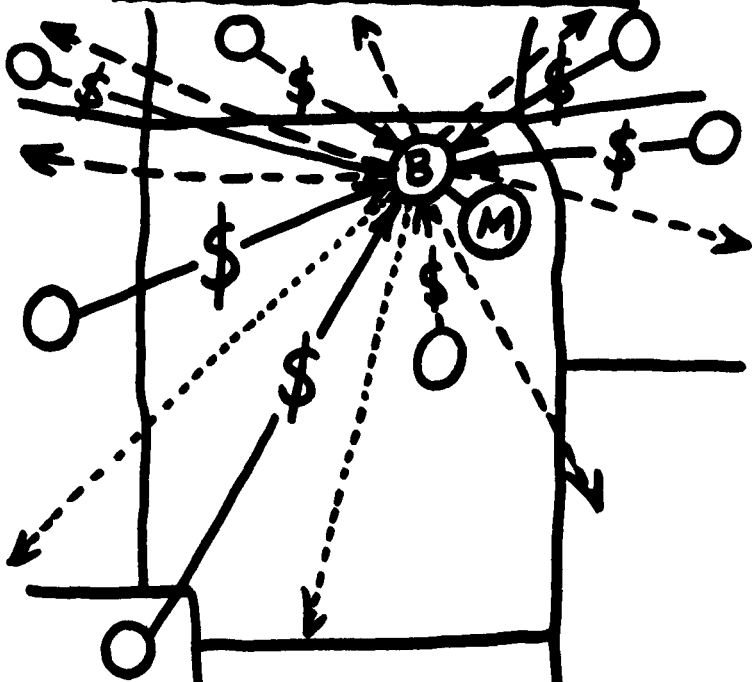
Let's have the next one here. Now, when you come to this one, we have here the Music Hall; we have XEG.



• Question: Would the Music Hall Meeting have become sinful if Norhill had engaged XEG to broadcast the messages?

I'm asking them now, could they have come and could they have bought time on XEG, for instance, if they could not have secured the Music Hall? Could they have come, and bought time on XEG or on their local station? (pointing to chart). And could they have broadcasted that to the peoples round about them? They must answer that! They must show wherein it did not violate autonomy; that it was not the "church universal concept"; that it did not cross the "diocesan line" and make it "fit their theory." Their "practice" must "fit" their "theory."

Chart No. 8



*PULPIT: Monette Ark.
SPEAKER: Curtis Porter.*

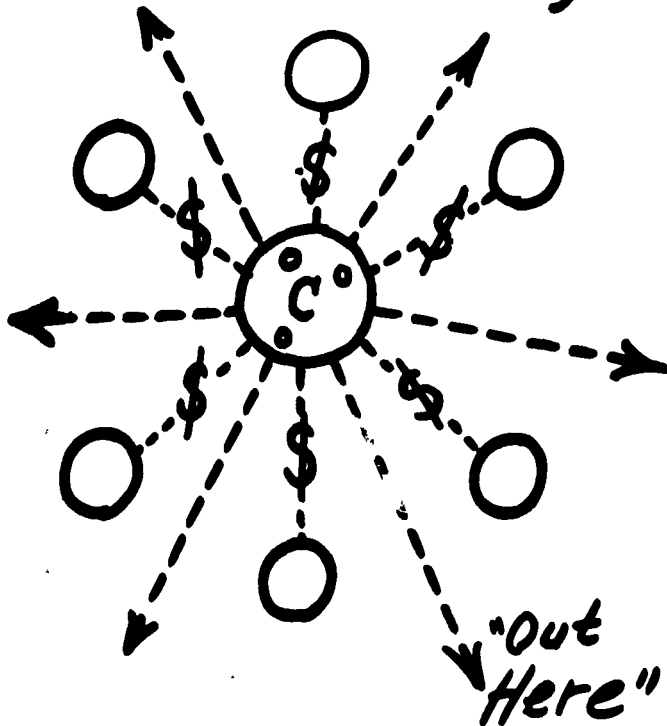
Let's turn to another one tonight. I want to come this time to Monette, Arkansas, to chart number 8.

And we are going to find it very interesting. In these they must make their arguments fit their practice. This is the practice of the Gospel Guardian group, and they are doing the very thing that they are condemning us for. This (pointing to chart) represents the state of Arkansas. Now, I want you to notice this. I have here, if anyone should call it in question, the copy. It was written by Brother Wallace and Brother Porter. Now, Brother Porter said they wanted him to preach on the radio station from Monette. Here is Monette, and here is Blytheville, Arkansas, and here is KLCN in Blytheville (on chart). Now, they wrote and wanted people to send, the churches to send, to them for this reason: They said this went into seven states, not 48 states, but 7 states, and they wanted them to send that Brother Porter, from the "pulpit in Monette," might preach on this (pointing to chart) to the people "out there" in "seven states." They are doing a work "out yonder." In Brother Tant's little green book he said that is a thing you can't do, you can't do a work "out yonder"! Here, they are preaching to 7 states. His honorable moderator is the preacher and they are asking for them to send money that he can stand in the pulpit of the church in Monette, Arkansas, and Brother Porter, his moderator, can do the preaching in 7 states! Maybe, if they were on the "Herald of Truth" they could do it to "48 states." Let him come now and take every argument that he has made tonight and make them fit. Ladies and gentlemen, they must repudiate that, for that is what the Gospel Guardian group has taught the people through the years back. Is this scriptural? Is this right? And wherein does this violate a single principle of the program that we have now. That is the practice of the Gospel Guardian?

Let's turn, then to another one. As we come to another chart, right on these various things tonight, they are honor bound to defend their own "practices." Let's turn this time to our chart on Corinth, Mississippi. As we turn to the chart at Corinth, Mississippi, we are going to find another thing tonight that is rather interesting in this. And this chart is chart number 9. Ladies and gentlemen, in May after our debate at Lufkin, here is what took place: They made the good people from Blytheville, Arkansas, repudiate that program that had been for 20 years and had made the church in Blytheville what it was as also the surrounding churches. They said, "It's unscriptural, it's a Missionary Society," and things of that kind, because contributions are made to it that they could preach the gospel "out here."

Chart No. 9

Corinth Radio Program



In May, following that, Brother Roy Cogdill went to Corinth, Mississippi. Hear it now, I have here the carbon copy of the letter and it names the churches and tells how much they gave. In Corinth, Mississippi, they have three churches: the Foote Street church, I believe it is East Side and West Side. They have a radio program. It is called the "Church of Christ Radio Program." They said (referring to Herald of Truth) that is unscriptural. They refused, and they fought it because they thought we might do that (pointing Corinth program). They said you can't speak for the church. Here they have it: Brother Roy Cogdill, the owner, the other part, the other half of the Guardian. And Brother Tant is defending the Guardian. Now then, let Brother Tant and these men meet this. Brother Cogdill had that meeting.

Brother Cogdill spoke on this radio. Now, in this carbon copy I have, 11 churches "out here" sent the money "in here" and then this radio program went right back into the territory of the contributing churches, and there were "weak churches" sending to the "strong churches" in the city that the gospel might be preached "out here" to these weak churches.

Ladies and gentlemen, if you can do this, you can preach on the Herald of Truth to the lost of this earth. They are honor bound to show wherein this is right (pointing to the chart) and the Herald of Truth is wrong, and they are honor bound to show by their arguments where their arguments do not violate everything they have said. Let them defend the Corinth, Mississippi, radio program and the 42 congregations in the surrounding territory. But in this one I have, I have a letter, a carbon copy, mailed out to these (pointing to churches on chart) and saying this to them, when we all "cooperate" it "makes it easier." Who did the preaching? The other half of the Gospel Guardian! Let their practice be as their teaching. And let him come, take his little green book, let him come get that little green book busy, now. Let him turn and show how that you have here (on chart) "autonomy violated." And another thing, what about your "diocese" and all that kind of work, Brother Tant?

"Di-oc-e-san," that is a big word, and when you use it, you are getting somewhere you know. And so you have di-oc-e-san! Here Brother Roy Cogdill, the "other half" of the Gospel Guardian, crossed over the "dioc-e-san area." Let him tell us where the "di-oc-e-san area" is. Let him measure it. As Brother Porter said to Brother Waters, can you do it over here in this block, and have a class here in this block? Do you measure it out here by the measuring reed? Let them begin to measure here tonight as the anti-Sunday school group, and tell us where the di-oc-e-san is! If I had false teeth I could whistle that thing to a tune. All right, here is the "di-oc-e-san idea." Ladies and gentlemen, let him take his green book; he is honor bound; he is honor bound to take that (holding up green book); Brother Roy Cogdill owns one half, he owns the other half, but he (referring to Brother Tant) is the spokesman for them, and he is honor bound to show wherein that it is not right (pointing to Corinth radio chart). I believe that is enough on that.

Let's have the lights here. Let him get their practice in keeping with their teaching. I want him to come with the little green book and go over here now, with all this equality—that you have to be churches, "one in want" and "one in abundance"; but in Corinth, Mississippi, those "in want" were sending to "those in abundance," and "those in abundance" doing the preaching, sending it right back. And his moderator, Brother Porter, was going to stand in the "pulpit in Monette," and they were going to just "send it in to him." And he was going out into 7 states! But we can't do that on this (referring to Herald of Truth). Maybe if we would let them preach, they would be glad to: Does it depend upon who does the preaching?

Ladies and gentlemen, I want to take up tonight another thing. I want to show you the design of the Gospel Guardian. I want to talk to you plainly tonight. I do not want to talk, if I can help it, in a way that you would misunderstand what I have in mind, but the design of the Gospel Guardian is a thing, I think, that is wrong, as also the way it is being used and the purpose of it. I am beginning tonight, as I have time, to read the design of it. I have here an editorial that

was given by Brother Tant back in his paper on May 24, 1954, I believe it was. He said in short, "We need your help in building our subscription list. There are thousands of you who will read this who love the church as much as I do. You will want to see the church move forward into greater, more glorious days, the same as I do. You are as willing as I am to sacrifice everything you have or have ever had that heaven may be gained and that truth may be proclaimed. But perhaps you have not known exactly how to take hold."

Of course, they have had the church for 2,000 years, but they had not learned up until 1954, over here, just how to take hold of the thing. And, "perhaps you hadn't known exactly how to take hold. You would hesitate because you did not know precisely how you could best serve our Lord in promoting the cause and defending his church. I am suggesting a plan. I am asking each of you who will do so to adopt this simple and effective means of enabling us to reach a far greater audience with the Truth." What is the plan? They have had the Firm Foundation; they have had the Gospel Advocate, with men like Brother (C. R.) Nichol writing to it, and others. They have had the church of our Lord; they have had the local congregations; and yet they had not learned in 2,000 years the "best way" to do that! Now, he is offering them a plan. How is it? "Through institutionalism," that he is talking about. "I" have an "institution"; "we" have a "corporation"; and by that you can best serve the church of our Lord!

Let's turn to another one. As we come tonight to the idea on the the "design" of it, here are some letters that I have. I want you to get these now. I have one written to Brother Lucian Farrar of Conway, Arkansas. He said this, "Under separate cover I am sending you a bundle of 10 copies of Gospel Guardian. I will appreciate it greatly if you would lay this letter before the brethren in Conway and see if they might be interested in listing that congregation on this page. For the next few months we are also making a special offer on bundle subscriptions to Gospel Guardian. We like to send a bundle of about 20 papers to each congregation for distribution at the church building, through tract racks or by other means. We find it better not to send enough papers . . ." (listen to him now, they don't want to send them that way) ". . . we find it better not to send enough papers to supply everybody who wants one." They didn't want the church to buy the paper to give to every man who wanted it. Here is what they wanted: ". . . for when a person has been picking up the paper each Sunday for a few months happens to miss a paper for a Sunday or two, he will be more likely to subscribe individually. Of course, that is what we want." What do you want? We don't want the church especially to have it. We want the subscription! Ladies and gentlemen they were trying to use the good church of Conway, Arkansas, as an "advertising agency" of the Gospel Guardian. I object to that! They are taking advantage of the church of our Lord. He said another thing: "It represents a genuine service to the churches, and the Gospel Guardian being read each week by 20 families in the church will do much to strengthen, encourage . . ." etc. It is a "service station" for the church of our Lord.

I want you to listen to this one. Now, here is a thing that I want you brethren to get I want the elders to see. I want it to go home to you tonight. He said here, (holding letter to B. B. Harding) "Indeed, many thoughtful brethren are already gravely concerned lest a real apostasy be in the making. They are not lacking signs that such may be closer than many of us may think. To do what we can to help meet

this situation, the men who write for the Gospel Guardian"—not the church of our Lord, the Gospel Guardian—"have determined to go among the churches this summer and speak individually to as many of the elderships as we can reach and lay this idea before them"—listen now, he said to this preacher, "select about 15 men in the congregation who are now, or may be in the years to come, in position of influence and leadership in the church, and put each of these men on the mailing list of the Gospel Guardian."

Ladies and gentlemen, the Communist party has never laid a more well developed plan to seize the church of our Lord and Saviour Jesus Christ than this plan here by the Gospel Guardian. Do what? You select men now that are leaders; and you select men who will be the leaders 15 or 20 years from now. You send their names and then we will send them (Gospel Guardian) to these men. Why? That the Gospel Guardian may get hold of them! I want to say to you, that is an abuse of the privilege of a corporation! I care not what kind of corporation it is. And that well laid plan is by an "institution," and he said, "I'm saving the church from institutionalism!" How are you doing it Brother Tant? By an "institution," by a "corporation" that is headed by two men and their wives. "We have built us an institution and we are going to save the church?" How are you going to do that? I want the "leaders" and the "men who shall be leaders"! I want them! We are going to send this (Gospel Guardian) to them.

I only have two minutes. I want to say in closing this part of the speech, my good people, when our Lord and Saviour hung upon Calvary and looked out upon the world and bowed his head upon a broken heart, shed his blood for the sins of mankind; when he built the church of our Lord and Saviour and said about that church that the "gates of hell shall not prevail against it," then he bound upon that church the Great Commission to "go into all the world and preach the gospel to every creature." May I say to you, there are no "diocesan lines" when it comes to preaching the gospel of the Son of God. And when he wrote, the apostle Paul in I Timothy 3:15 said, "The church . . ." not the Gospel Guardian ". . . the church is the pillar and the support of the truth." And the church can do that. These men said, "No, sir!" The church cannot do that, but the Gospel Guardian can! The church cannot go out and reach every individual. They are "crossing diocesan lines." But, we have an organization: We have the Gospel Guardian: if you will send us the money we can go out and do what the church of our Lord is not able to do!

I stand tonight, not a member of a thing on earth but the body of Christ, the church of our Lord. I stand tonight as a member of the local congregation of the Highland Church of Christ. I am a member of the only institution God ever did build by Jesus Christ, and the only institution ever commissioned to send the gospel to the ends of the world. I am going to say to you tonight that the church of our Lord is able by "mutual cooperation," as he laid down here on page 10, (Holding Tant's green book) that we are able by helping each other to send the gospel of our Lord to the ends of the world. You are doing it by the church and the church can do it! And he has given the organization by which it can be done, so long as it is kept within the framework of the local congregation of our Lord, and no societies and no conventions and things of that kind to be organized to interfere with the internal rights of the church of our Lord and Savior Jesus Christ.

TANT'S SECOND AFFIRMATIVE--Monday Night

Brother Harper, brethren, moderators, and friends:

I wonder if you caught the significance of what happened just a few moments ago? Brother Harper spoke for forty minutes. He did not quote one verse of Scripture; he did not refer one time to a single Bible quotation. Furthermore, as to all these things that he produced on the charts, I wonder if this occurred to him: that he is denying tonight that the Gospel Guardian's practice is scriptural. And yet, every single chart he introduced which sets forth the Gospel Guardian's practice shows a practice that he says is scriptural. I wonder if he realized that, every single one of them? He is denying that the Gospel Guardian's practice is scriptural and every chart he used to describe Gospel Guardian's practice is something that he says is scriptural.

I'll not ask you to look again at the charts. I want to sum up the whole thing with this statement: regardless of who did it, or where, or under what circumstances, if the activities that he sets forth in those charts violate the scriptural teaching that I set forth in my first affirmative, they are wrong! It does not bother me a bit in the world as to who did it. But, incidentally, I have a note handed to me since Brother Harper's speech was completed concerning the radio program at Corinth, Mississippi, I'll just read it to you. This is dated November 15, 1955, written by Lindsay A. Allen, who was for many years preacher for the Foote Street church in Corinth. Here is what he says:

"This is to certify to any concerned that the report being circulated to the effect that Roy E. Cogdill preached over a radio program in Corinth, Mississippi, operated like the Herald of Truth, is completely false. I lived in Corinth during both of Brother Cogdill's meetings with the Foote Street church. I preached there locally for that congregation for a number of years. I am, therefore, in a position to know that no congregation handled the money of any other church at any time in connection with this program. Several churches helped to pay the radio bill; but they were equally related to the work, and their funds were at no time combined and handled by any other church at all. Neither was the control of the program centralized in any eldership, but it was used from time to time by the churches helping to pay for it as they saw fit. I will say further, that when Brother Cogdill came for his meeting and was requested to preach over the program during the meeting, he inquired as to how the program was handled, and was assured that under no circumstances did any church handle, or become the agent for, receiving and disbursing funds contributed by any other church."

Signed: Lindsay A. Allen

I

In my first affirmative I stated that the principle advocated by Brother Harper was definitely headed toward the Missionary Society, and that Brother Harper and those who participate with him and accept that type of cooperation, without realizing it perhaps still have very definitely accepted the basis for the Society. And it is only a

question of time (and maybe not as long a time as you think) until the Society itself will be accepted in some form or other. Let me show you. I have in my hand a little booklet called "Misapplied Patterns," a speech delivered by Brother Harper over WLAC in Nashville, October 3, 1955. On page 3 Brother Harper makes this comment:

"The above is not the only field in which ambitious men have dared to make laws where God did not. In our anxiety to have the world bow to our particular ideas we have sought at times to bind laws of God in our cooperating with each other where God did not. The field of congregational cooperation has been one of the ripest of all for men to make such laws, and to mistake God's examples, his incidentals, as binding patterns. Nearly a hundred and fifty years ago this subject was discussed thoroughly, and every objection brought forth in succeeding generations was brought forth then and answered to the satisfaction of those striving to bring the world back to the Bible. In the Millennial Harbinger when this was discussed, many objections were filed."

Then he enumerates seven things, objections that have been filed against the kind of cooperation being promoted, which was the cooperative work of Brother Campbell and others who were laying the foundation for the Missionary Society. And here were the objections:

"The apostles did not authorize such. It endangers the peace and independence of the particular congregation,' or what we call local church autonomy. 'There was neither precept nor example for such cooperation; that the reformation progressed without it.' This was refuted by Campbell and the others. It was charged that such cooperation would be abused and could run to unscriptural practices and would become a bad example for others. Those opposing cooperation among congregations of the Lord were forcing the issue to the dividing of the followers of Christ, even though they were begged not to press these issues to such drastic extremes. Last, they charged that such cooperation led to the organization of councils, synods, creeds, and intolerant religious tyrannies and ecclesiastical hierarchies.

"Only a few so believed and taught at this meeting. These grave and vital issues were discussed and the great restoration of pure Christianity was built on the foundation that such external cooperations could not bring about any of these conditions pointed out. Mr. Campbell, one of America's most able religious scholars and one who had met more great men on the religious platform of this country than any other living man, said of such cooperation that the external cooperations did not lead to such organizations, and only when the internal affairs of the congregation were invaded did such lead to the formation of such councils and ecclesiastical tyrannies. He should know, for he was one of the world's greatest scholars in this field of research, as you, my brethren, know."

Did you catch the significance of that? Brother Harper in this passage, if I understand it, is saying that Brother Campbell and those who were promoting the Missionary Societies answered all the objections brethren made against such cooperation. Does he believe that?

I thought he was on the other side! I thought Brother Harper was among those who opposed and objected to that kind of cooperation Brother Campbell was promoting—the Missionary Society. There is more in this book, to which I will come later.

II

In his comments on the little green book, I ask you to turn to the charts on pages 10 and 11. Brother Harper contends that the chart on page 10 represents exactly what the Highland church is doing. Well, let us see if it does. The church in Jerusalem was in want. The churches in Macedonia and Galatia, and the church in Corinth sent to relieve the distress of the Jerusalem church. My friends, the churches of America, 1,080 of them, are not sending to relieve the distress of Highland church. They are sending to enable Highland church to do a work of which she has "assumed the oversight," of which she says, "This is our work." She was under no greater obligation to do that work than any other church. Every man is obligated to do the full work to the extent of his ability. Every congregation is obligated to do her work to the extent of her ability. If a man has a million dollars the Lord expects him to do a million dollars worth of work with it. If he has only ten dollars, he cannot say to his friends, "Friends, I assume the oversight of a million dollars worth of work. Give me your money and I'll do the work." He has no responsibility; he has no obligation; he has no work beyond that which he is able. We have always taught that. The Bible teaches that. And the work of a congregation is co-extensive with her ability.

Does that mean that other congregations cannot help a sister congregation? Not at all. The Bible teaches that they did help her. But under what conditions and circumstances? I have it very clearly set forth on page 9. The Jerusalem church was in want. Other churches sent to relieve her want. They supplied her need. They cooperated in relieving the need of that church. And the very moment "equality" was reached, their supplies would cease. If the need was not there, the supplies were not in order.

II

I want you to turn now to page 21 of the debate notes. For years gospel preachers have recognized that in the matter of gospel obedience there is a certain, definite pattern. There must be the right action. There must be the right subject. And there must be the right design. (Writes these three words on blackboard.) I don't know whether you can see that or not. I won't put much on the board. Now, it matters not how often a man may be sprinkled, he has never been baptized until he has been immersed. The Bible teaches that. It matters not how many times a man may be immersed, he has never been baptized until he has been immersed as a penitent believer. An infant could never be baptized. He is not the right subject. But a penitent believer might be immersed for the wrong design—to get into some denomination. He has not been scripturally baptized. The Bible sets forth the design "for the remission of sins" That is the right reason; that is the purpose. Now there are many blessings that go along with that. But that is the reason; that is the design of baptism. Gospel preachers have been preaching that for longer than anybody here can remember. There must be the right action, on the right subject, for the right purpose.

Here is what the Bible teaches on congregational cooperation.

Paul sets it forth in three verses, II Corinthians 8:13-15, "For I say not this that others may be eased and ye be distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality; as it is written, He that gathered much had nothing over; and he that gathered little had no lack." Let Brother Harper say what he will about the contributions to Highland church. My friends, they are not made to produce equality. That is not the design; that is not the purpose. They are made, as he would say, "to enable Highland to do her work." They are not made to produce equality. They are therefore, made for the wrong purpose.

Somebody asks, "Cannot churches help one another?" Certainly so; but under certain conditions. And what are the conditions? The conditions are: when a church is in want, another church or churches with abundance, may send to supply her need. That is the cooperation taught in the New Testament; and that is the only kind of cooperation taught there. That is the purpose of it; that is the design. There is no other reason set forth, so far as I know. The Bible teaches congregational cooperation by example; and every example we have of a church receiving funds from another church is a case in which the receiving church is an object of charity. Is that the case with Highland church? With a thousand members, and a hundred thousand dollars a year in collections, is she a case of "charity"? If so, there are some of us who would like to be objects of charity like that for a while!

IV

Here is the Bible pattern. And again I repeat, the authority of the New Testament is either general or it is specific. General authority is inclusive. He talked about Brother Porter's discussion with Brother Waters. Brother Waters was trying to demand a specific authorization for everything, for the classes. Brother Porter said, "Not so; the classes are authorized by general authority, and not by specific. We don't have to have specific authority for them; we have general authority under the word 'teach.' And when we have general authority, we do not need specific authority."

But, my friends, we have specific authority for the kind of cooperation set forth in the New Testament. It is not general authority; it is specific; it is particular; and it is exclusive. All specific authority is exclusive. When the Lord specified "sing," he excluded all instrumental music. When he specified "the first day of the week," he excluded every thing else in that category, every other day of the week for the observance of the Lord's Supper. When the Lord specified "the elders" to rule over a congregation, he excluded any kind of authority in that category other than that. When the Lord specified, by example, the kind of cooperation pleasing in his sight, he excluded every other kind of cooperation.

Brother Harper needs to answer the first question in this little book, "Does the New Testament furnish a pattern for the cooperation of congregations?" He made a play on the word "bound," and said the New Testament does not furnish a "bound" pattern. Let me ask him: Does it furnish a specific pattern? I presume his idea is that the New Testament does indeed set forth this pattern: mutual assistance in time of need. I think he would not deny that. He would say, "That is a pattern, all right, but it is not a 'bound' pattern. It is not exclusive. There can be other patterns." I was in

a friendly little discussion over at Mount Pleasant a few weeks ago with a gospel preacher who is known to many of you, head of a great institution in our state (and I don't mean Abilene Christian College). And he argued with me that no example can ever be exclusive. When I asked him to apply that to the example of the first day observance of the Lord's Supper, he said we could not say it would be wrong to take the Lord's Supper on Thursday or Friday; we can only say that it is right to take it on Sunday. We know that's right; we do not know the other is wrong. And so I will say to Brother Harper, as I said to him, that when God gives specific authorization, either by command, or by example, or by necessary inference, that specific pattern is exclusive! If we have no "bound" patterns, we have no pattern. And I want to ask him, what would be his objection to the association or the convention type of congregational cooperation which did not violate church autonomy? Or would he say, like some of his brethren say, that even the Missionary Society would be all right if it were put under an eldership? If the Missionary Society should be under an eldership, would it be all right?

V

My friends, I plead with you that we all have a genuine respect for God's Word. All of these arguments about the Music Hall meeting, the Ryman Auditorium meeting, the Blytheville radio program, Corinth, Mississippi, Monette, Arkansas, (incidentally, the one in Monette was never activated; that program never took place. And in Brother Wallace's letter which he sent out soliciting the interest of brethren in it, he did not hint or intimate that any church would become the "sponsoring church" for the handling of all funds, so Brother Porter tells me. I knew nothing of it; and, frankly didn't care too much)—I'm not concerned in the violations that brethren have made of these patterns. I'm not going to try to establish the scripturalness of a thing by citing a number of things that brethren have done. That is not the way I try to establish what the Bible teaches. I want to come to the Bible, and ask, What does the Bible teach? If any of us have been guilty, in any degree, of violating these things, then let us quit such! Let us quit them, and come right back to a "thus saith the Lord." My brethren, that is safe; that is right.

As to these great "promotions" being the cause for the great growth of the church, it simply is not so. The church made her greatest progress in the first century when there were no "sponsoring churches." The second greatest period of growth in the church was 125 years ago when the Restoration Movement began, with no kind of centralized, cooperative endeavors, but with every church doing her own work, and with mutual helpfulness to one another in time of need or distress. The church as she is growing today may be making great "progress," but if she is progressing toward error, what have we gained by the great numbers? When it comes to the place that gospel preachers try to establish the scripturalness of a practice, not by what the Bible teaches, but by what the brethren have done, we've come to a sad state of affairs. I am interested in setting forth the teaching of God's Word. I am not particularly concerned about what the brethren do down at Lufkin, in their support of the man up at Alto, to which Irving church sent a contribution. That happened ten or twelve years ago. I have not even taken the trouble to investigate as to the particulars of it. If it violated the teaching of the Scripture as to the reason for one church contributing to another, it was wrong. I don't care who did it.

Brother Harper read from some of the letters that I have written, and which many of you brethren have received. Incidentally, my mother who was baptized by C. R. Nichol a long time ago (he was just a boy, much younger than she when he baptized her) writes those letters for me. She is 84 years old, and she still wields a pretty good typewriter! Brother Harper read one of the letters in which I was seeking to enlist the interest of brethren in circulating the Gospel Gardian among those who were interested, and who would read it—men who have the sincerity, and the intelligence, and the integrity to study these things through. I'm still interested in doing that. I'd like to see it done. I am much more interested in that than I am in building a huge circulation of papers that will never be read. All over the country there are churches that are "on the march" in which the whole congregation receives the Gospel Advocate, and probably 90 percent of them never even open it, nor read. Well, we are not interested in making a big name like that. The things in the Gospel Gardian are worthy of your reading, and I commend it to you. These questions are vital, my friends. The peace of the church is at stake. I earnestly plead with you to give careful study, in the light of God's Word, not in the light of what brethren may have done back at Nashville, or down in Houston, or anywhere else. But come to the Bible and say, "What does the Bible teach?"

HARPER'S SECOND NEGATIVE--Monday Night

Brother Tant, brethren moderators, brothers and sisters:

It's always good that in the providence of God we are able to come together as friends and neighbors, brethren and sisters in the body of Christ, and discuss these issues that are vital to each one of us. I was rather amused at Brother Tant. He didn't call for a single one of these charts! I think you know why. When he takes up these charts and goes through them one by one, we will shake hands on this platform and we will go off united. So, he is obligated; he is in the affirmative, and therefore he is wanting to know why I didn't bring about scriptures to prove my proposition. My proposition comes Wednesday night, Brother Tant.

Your proposition is the one to be defended tonight. His proposition is, lest you might have forgotten, that the "Gospel Guardian with her associate organizations and companies is scriptural in design, purpose, teaching and practice." But, in this, as he did at Lufkin, he has tried all the way through to get out of defending the Gospel Guardian and her practice and tried to stay on our radio program. I am determined that tonight and tomorrow night we are going to talk about the Gospel Guardian. I will be in the affirmative Wednesday night. I will take up the things he has been talking about in my affirmation, but I am not going to be led into the affirmation of my proposition tonight and tomorrow night and then again Wednesday night and Thursday night. That is the reason why I insisted that he defend his proposition the first two nights.

Well, he said, "Brother Harper didn't offer or refer to a single scripture in proof of his proposition." I think when you listen to it you'll find out different, but here is the thing about it—he is in the affirmative. I went ahead and took up his little green book—it's a beautiful little book—and went ahead with the scriptures he quoted and suggested. I believe every one of them, but I do not believe his application of them. And because I did not introduce something different from that, but just simply took his own scriptures with his own book on his own page and showed how they violated the things he had to say, he said, "Brother Harper didn't use any scripture." Well, I used the ones he used, and I suppose they are scripture.

Now, another thing, he said "every chart that he described with them is scriptural." I want us to go back to these charts in a moment. I want us to notice now, he said, "Brother Harper, every one of these charts that you have given about the Gospel Guardian, you admit that they are scriptural."

Well, ladies and gentlemen, here is the thing that Brother Tant wants to remember, that in these charts there are two things, number 1 and number 2. In these charts out here, they are the Guardian's practice! Now, Brother Tant, I want to ask you, you are here to defend the Guardian's practice and these charts were the practice of the Gospel Guardian men. Now, I want to ask you, are they right or are they wrong? You are here to defend their practice. You said, "If they violated a scripture, they are wrong." I want him to show where these charts I brought, where they violate any scripture. He is going to have to defend his practice, and he is honor bound to show wherein they violate the scripture. It isn't enough just to say "if

they do." He is honor bound, since they are the practice of the Gospel Guardian, he is honor bound either to defend them or to surrender his proposition tonight, and we will get on mine tomorrow night. Brother Tant, you are to defend the practice of the Gospel Guardian. This is the practice of the Gospel Guardian. He said if they violate any scripture, they are wrong. You tell us if they do, and then you show where they do, and you show how they do. You defend the practice of the Guardian, or you surrender the debate tonight, and I will begin mine tomorrow night. Are you ready to shake hands that the practice of the Guardian is wrong? Are these right or wrong, Brother Tant? It isn't enough to say, "if" they are wrong. Are they wrong? You men practice them!

Of course, he said that his moderator's program never got off the ground. But suppose it had gotten off the ground and he had been preaching to seven states, just preaching up a storm to Oklahoma and to West Tennessee and on down into Mississippi and Arkansas and Texas? Suppose it had gotten going? I want to ask you, then, would it be right, and would it be scriptural? And he said it wasn't done by any church. All right, are these brethren eliminating the church? I want that thing to go home tonight. Are these brethren eliminating the church? Is it a form of preacher control? Is it evangelistic authority? Where is the church? The Lord built the church; the Lord gave the church the right, the Lord gave the church the obligation to preach the gospel of our Lord and Saviour, but in Monette it wasn't "any church." Who was it? And if it were not the church have they usurped the authority and the right and the privilege that God Almighty gave unto the church of our Lord? Have they assumed that and usurped that and taken over by evangelistic control? Have they organized individuals?

And you take the Corinth radio program. Let him show what that is if it isn't what I have said it was. Let him show how they get the money! Let him show who is obligated! Let him show who makes the contract! Let him show all of that if this is not the way. I am asking you . . . have they eliminated the church? And do they have a young Missionary Society in embryo down there? And if nobody has any authority over it, let him come and explain. The letter I have shows the churches that did that. I have a letter from another preacher down there explaining it also. Let them show the trouble. Let them show where it violates the very thing they are talking about. Now, let's turn to another one.

He said it will just only be a time when we will be a Missionary Society; well, it will just only be a time when they will have to repudiate like the anti-Sunday school. They will have to repudiate every form of cooperation known. Let me ask him tonight, Brother Tant, in all of the brotherhood, over here, you take all of our cooperative programs, like radio and our . . . oh, let's just go back and suppose we take tonight the Hardeman tabernacle meetings, a cooperative group of meetings. Let him tell us tonight, are you repudiating them? Can we have any more of these great programs, cooperative programs like Brother Hardeman had in Nashville, Tennessee? Are they wrong? Are they sinful? Were they digressive? Are they the "church universal"? Have they crossed the "diocesan lines"? Have they violated these things? Our Brother C. R. Nichol is here and, Brother Nichol, back yonder all of us held up their hands. At least I suppose he did. Let him (pointing to Brother Tant) come and tell us now whether

we can have that. Back here in Louisville, Kentucky, when Brother Wallace held the union meeting, the cooperative meeting in Louisville; let him tell us, are we going to cut out those meetings? And the meeting at Houston, are we going to cut out these meetings when we did some of the greatest work the church has ever known? Let him tell us! Are they going to have to quit every such kind of meeting, or are they going to have the right still to hold such meetings as in Nashville, as in Houston and Louisville?

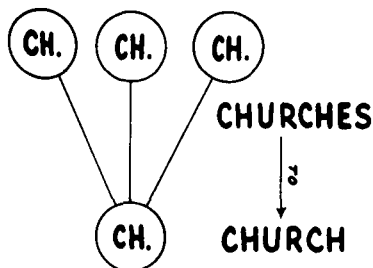
And, another thing, when you had the great debate, when Foy Wallace, Jr., stood to meet and defend the truth of God Almighty in Fort Worth against Norris, it was a cooperative affair. Let him say tonight, let the Guardian say tonight, was that sinful? Was that digressive? Was that a Missionary Society? Did they cross "diocesan lines"? And let him come and repudiate it tonight. I want to ask you, would you have another debate like that? Could it be carried on like that? The thing the Guardian has to do is to show whether or not we can do these works. The church of our Lord has grown, it has been built, it has been established, by these "cooperative" affairs. And yet, they bothered not with the "internal affairs" of the church of our Lord. They were left free and independent, every one there. Let him tell us if we are going to have to stop it. You take your men out here (pointing to the audience) that are on your radio programs and are being carried on like I have been talking about, shall we stop them. Let him tell us where we are going to stop it. Let him tell how you are going to have these meetings. He is honor bound to come tonight and show whether or not you can have them or you can't have them. Let him show where the "diocesan line"! You know what that means? That a church can't cross its diocese! Let him place the diocese. Let him tell where it is. Let him get his little green book and show his equality.

Now, let's turn to the next one. Want to get our chart. He talks about the idea of charity. It had to be a charity. I want to ask Brother Tant, do you cut out all of the "evangelistic" ideas, and all of the things of that kind, or does it also include the charity and the need in "evangelism," in preaching the gospel of the Son of the living God? Let him tell us, are these examples only to benevolence or do they likewise go to the preaching of the gospel? These brethren are divided.

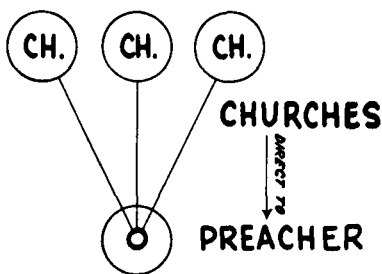
Before I forget it, let me say this to you: there are two ideas among them, two schools of thought.

GUARDIAN-DIVIDED

Pattern No.1



Pattern No. 2



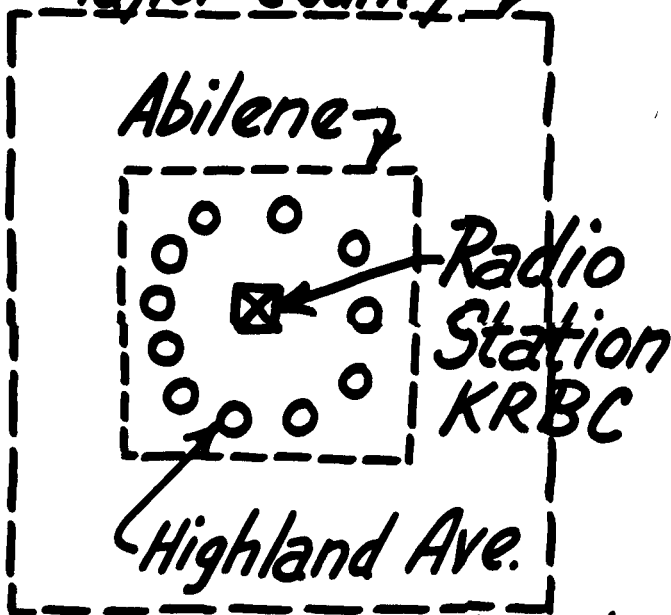
One is that a church "out here" can send to another only if it is weak and needy. But there is another group, and they sit in this audience tonight, hear me now—there is another group and these groups if they deny, we have their writings. Here another group said, "You can send to the preacher, but you can't send to the church—one church to another." They say this (Blackboard Chart) is the pattern. I am going to ask you tonight, which one of these Guardian groups is right?—the group that says you can send from "church to church" to preach the gospel, or the group that says you can't?—that the only way you can do it, and the "only pattern" is that the church has to send it "directly to the preacher" who is on the field?—that you can't send it to a church for that church to use in preaching the gospel? That is the Gospel Guardian's division on it. They are honor bound to debate it among themselves. They are honor bound to find the "pattern" by which it is to be done. Let me say this to you, is this the pattern? Number one? Or is this the pattern? (Pointing to Chart number 2). They are divided on it. They don't know what the pattern is, and yet they fight us. They say, bring us a pattern! Let them find their own pattern.

Let's turn now to these charts. I want to come to the Abilene chart tonight, but I want you to see one thing, that at Monette they were going to set aside the church... The church could not do it! And at Corinth, they are setting aside the church. They have a radio program. Let me explain that: Are we setting aside the church and taking over the things in committees, or do we have the right in the church that was built by the Lord? He said, "Brother Harper didn't give us scripture." Why, I turned to I Timothy 3:15. I ask you to testify tonight. Didn't I do it? I turned to Mark 16:18, and to these scriptures showing that the church is the pillar and the support of the truth. They have taken the Gospel Guardian. They say, "We can do what the church of our Lord can't do."

Let's turn now to the chart of Abilene. All right, Brother Tant did not answer this. When Brother Tant answers this we will be able to find out about his work and whether we are in need or not. And we come tonight to number 1A. Now, ladies and gentlemen, here is a thing that you need to get. Here is a thing I want you to see. The whole thing is: Whose work is this? If I can establish tonight that this is Highland's work, then this debate ought to cease tonight. Brother Tant dares not answer these charts, because when he answers these charts and tells what Highland's work is, then this debate will cease. Let's turn tonight: Here you have the city of Abilene. We have these churches in Abilene. Here you have Taylor County. I

Chart No. 1A

Taylor County ↗



Church of Christ
(All "Equally Related")

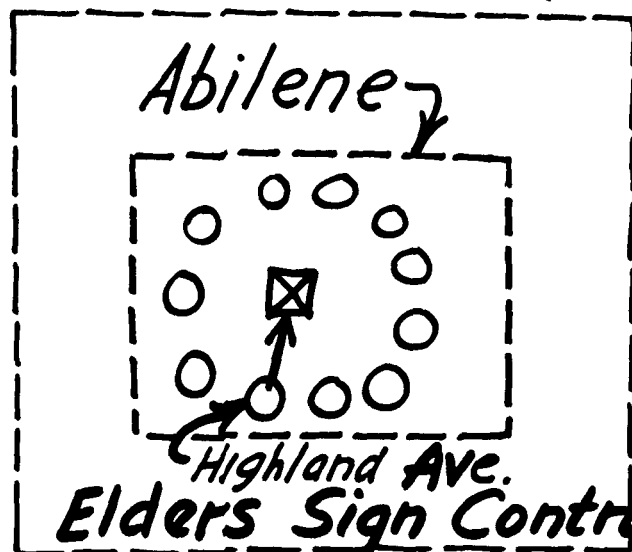
ask him this. In the beginning, here is the radio station. All of these churches are now equally related to this radio station. All right, listen now, that is your "equally related."

All right, let's turn to chart number 1B on this.

Now, I want him to answer it. I want you to see why he didn't answer it; why he didn't call for this chart. Now, here you have KRBC. Highland church of Christ goes and buys time on KRBC.

Chart No. 1B

Taylor County ↘



**Elders Sign Contract
for 15 min. Broad-
cast — Now Highland's
OWN WORK!**

Are all of these churches equally related to that program? Let him answer it. He is honor bound to answer it. Whose program is this? Is it Highland's program? He said that you can help Highland do her work if it is her program peculiarly, exclusively and solely. I'm asking him tonight, whose work is this? Whose program is this Highland bought? Are these churches equally related to this program? Now, whose work is this? It is Highland's work! Let him deny it! Right here the whole thing hinges. And when he answers this, his little green book will fly out the window, for he won't have any need for it. Whose work is that, Brother Tant? He didn't answer it. I predict he won't answer it, for when he answers that, then we are going to find out what right you have to help Highland.

Let's turn to the next one.

Chart No. 1E



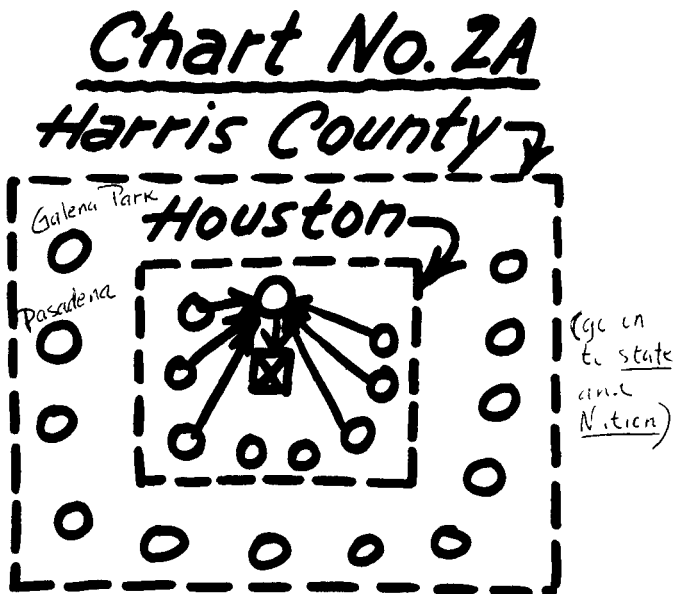
- KRBC Increases Power to cover Texas
- Highland Has Ability to pay increased rate.
- Questions: (1) Has Sin begun? (2) Is it still Highland's Work?

This must be answered. Here you have it. It's increased. I ask you now, when you come to increase it, whose work is this? It covers now the state of Texas. All right, I ask him then, did we violate anything when we crossed the line, the "diocesan line"? Brother Tant, is this still Highland's work? If not, whose is it? It was Highland's work in the beginning. It isn't the College Church of Christ's work. It isn't 12th and Chestnut's work. It isn't 16th and Vine's work. It was the Highland Church of Christ program. It was ours! And I want to ask you another thing, how do you get any work without "assuming that work"? And if you can't "assume a work" somewhere, tell me how you reach the lost of the earth with any program of our Lord and Saviour? How did they get the work of the Guardian if they

didn't "assume it"? Brother Tant, how did you get the Guardian work? Let him answer that. Whose work is this, Brother Tant? (Pointing to the chart).

When Brother Tant tells us whose work this is, then I want to say to you we will be able to get going. He didn't answer it. There is a reason why. Let him tell us. Is this our peculiar work? Is it ours exclusively? If it is, he knows where I am driving, and he knows what the answer will have to be, and he dares not, I predict, say that this is our work peculiarly, exclusively and solely. And, if it is not ours, let him tell us whose work it is!

All right, let's turn to another one We are coming this time right on back to the practice. I am coming to the Music Hall.

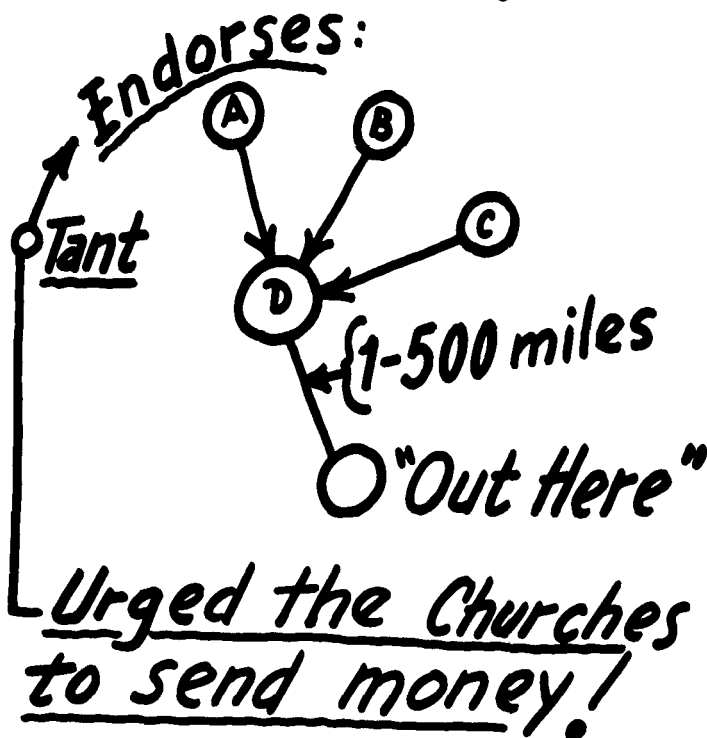


• Question: Would it have been SINFUL for Northhill to have invited churches throughout the County to "cooperate"?

I want to turn to it tonight. I want us to get into these. He is honor bound to defend the practice of the Music Hall.

Well, now, let's get number 7. We will have some good times. We will relax you on number 7. That is right; I want the Montana Work.

Chart No. 7 Tant's Montana Program



That is exactly what I want, because that is the one that Brother Tant says is scriptural. But, he goes "our here." You know, there are ideas that you can't give to a church, for that church to have a radio program that "crosses" its "diocesan line." Here is the chart. Brother Tant says, "If it violates the scriptures, it's wrong." Tell us if it violates them! That is the thing about it. Here we have Montana. I have the sweetest little book from Montana that a man ever

read in a debate like this. I tell you, the providence of God just brought it in last week, and I will be able to use it tonight, and Brother Tant is honor bound to answer it.

Brother Tant said this, "There was a church in Montana." He says, "Where I went I encouraged churches to send to the church in Montana." Now, here they are: churches A and B and C can send to church D; now to do what? To do a radio work. He said, "Yes, but that's a little, small congregation, and it's in need, and it needs help." But, the point was, it went "out yonder." It did a work "out here." That is on page 11 in his little green book. It (pointing to Montana) did a work "out here." You just think about it. A church can't do any work "out here" if anybody sends any money to it. All right, here is Brother Tant. Brother Tant did what? Brother Tant endorsed this. Brother Tant went out and urged people to send money to this. Then, when I faced him with it at Lufkin, he said, "Yes," but Brother Harper, it is "kinda" like holding a meeting. "When you hold a meeting, here comes a man from Los Angeles; here comes a man from Chicago; they sit down in your auditorium. They happen to hear your sermon and obey the gospel. That's fine." In other words, I couldn't preach in a gospel meeting purposely to help those people. They just happened to hear it. That's the anti-Sunday school. They say this: If you happen to get in a meeting, you can talk about the Bible, but you can not have a meeting for that purpose. It's accidental. All right, notice now: Then he was driven to this, hear me now, he was driven to this. They can't send the money down here for this little church to preach to anybody except those "in their diocese." Ladies and gentlemen, that is not compatible with the great heart and soul of the Christ that died upon Calvary's cross that the world might be saved. He says: "There isn't any scripture in your argument."

Ladies and gentlemen, let me tell you something. When the Lord said, "Go teach all nations . . ." when he said, "Go into all the world and preach the gospel to every creature . . ." he did not have in mind the "diocesan idea" of the Gospel Guardian. Here it is, I am asking Brother Tant, could these churches send to this church, and when they preach could they have any idea, could they pray, could they hope that "out here" somebody would hear the gospel of Christ? If so, they have done a work "out here."

Let me show you something. Let him get his little green book and put it to work. Here is a time for that green book, now, to go to work. I have here a little bulletin and it comes from Montana. Montana did not believe what he said. Montana did not agree with him. I have here where they are asking for help. This is Montana, Montana, Brother Tant! Remember you said that you encouraged them to send, but you said they needed it only to build up their little local congregation. I am asking you tonight, could that little Montana church, could it preach the gospel when that radio went out a hundred miles; five hundred miles? Could they use that money in that destitute place? Could they preach the gospel to the lost of the earth who will stand at the judgment bar of God and go to hell if they don't hear the gospel? He said they can't do it for the purpose of doing a "work out here." That, ladies and gentlemen, is the extreme to which the Guardian is forced.

Listen to him (the Montana man), he said this: "The brethren of Mona, assisted by a brother in Wills Point who desires greatly to see the church meeting there, have extended the daily radio program to October 20." Now, note: He goes on to say this, that they go

into "14 towns out here"! Brother Tant said, "I'll tell you what I did." I went over the country! I begged the churches to "send money to the little Montana church." Here is a church in Montana. I want this to go back to Montana. I want this to go to every mission field that is represented here. I want you to know the Gospel Guardian has taken the position that the churches can't send to you that you may preach the gospel in these "14 towns," for that is doing a work that "crosses the diocesan line." That is a "universal concept," and that is a "digressive movement," and things of that kind.

Ladies and gentlemen, if you can't do that, May God help us when we stand before the day of judgement because they are going to be lost and go to torment! That isn't in harmony with the principles of Christianity! It violates the very heart and the very core of Christ's death upon the cross of Calvary for the sins of mankind. That is what I am against. I oppose the Guardian on such grounds as that. Let him bring his green book and get to work.

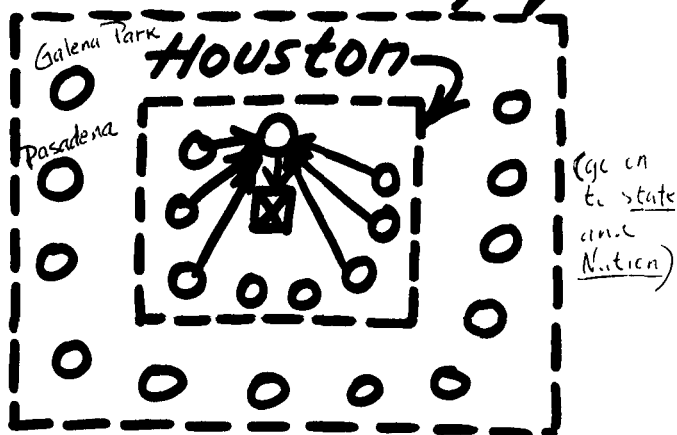
All right, now, here they are! I want him to come back; I want him to get busy; I want him to tell us; here are these good men; here are Brother Nichol and all these men; they can come and tell him (Bro. Tant) whether or not you can do this, whether you can go "out here" to "14 towns"; they are lost "out here"! The gospel is the only power to save their souls! And out here, they are begging for churches to come and send us money. Now, why? We want to go "out here" to "14 towns," but they say: you can't do that; you are crossing "diocesan lines." Let them tell us what they mean by "diocesan lines," and let the Guardian representatives here in this audience, let them say to these people in the mission field, let them write back to Montana, tell Montana to stop asking for that work.

I am asking another thing: if they can come and send the money here and go to 14 towns "out here"; if they can do that, let him show how, if they can do that, that we can't preach on the radio program, the Herald of Truth, of the Highland Church of Christ. It's time to get busy. It's time to tell these people that are lost in the mission fields that you can't have a program.

Let me ask him this, is there any way to preach in New York City to the people, and there are nine million of them? It costs \$1200 for thirty minutes for a TV program. Not a church there can do it! Is there any way that you can go and not eliminate the church, and do it by the church, and through the church, and give God the glory in the church? Is there any way to do it? Do you have to set the church aside and put the evangelist in there, and have "evangelistic control"? I am a member of the church. I am defending the right of the church against encroachments of institutionalism, one of which is the Gospel Guardian, abusing her rights. Oh, you come back and say, "If it violates any scriptures on it!" Let him tell where it violates any tonight. Let him show its violation. And, just remember, if they can't do a work "out here," then you can't do this mission work (pointing to those 14 towns). Brother Willeford, let's get the next one on the idea of the Music Hall meeting.

Chart No. 2A

Harris County



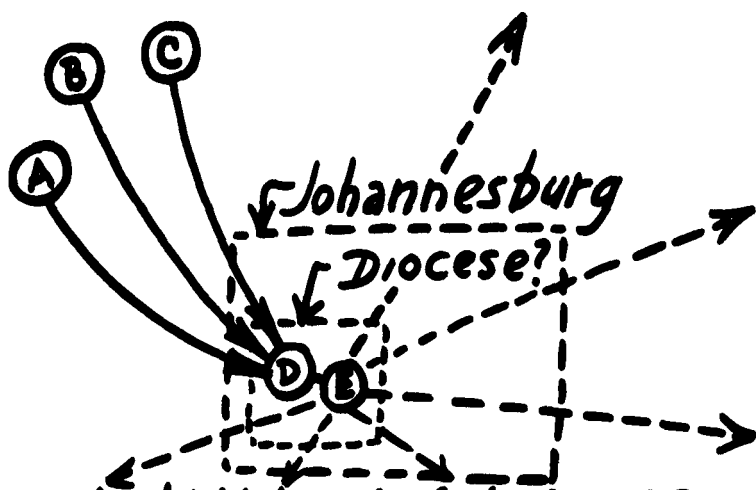
• Question: Would it have been SINFUL for Norhill to have invited churches throughout the County to "cooperate"?

I want these brethren to defend their Music Hall meetings. Ladies and gentlemen, these are the practices of the Gospel Guardian, in the Montana work—is it right or wrong? Can they send "out yonder" to preach the gospel to those "14 churches," or must they die and go to hell? Where is the diocesan line in the preaching of the gospel? Brother Porter, when you wanted to go into seven states, you wanted to go there because the gospel is the only power to save. I want to ask you, did you mean to eliminate the church at Monette and take it yourself when you stood in the pulpit, or are you going to do it through the church? I want to tell you, my friends, it is time the preachers of the church of our Lord learn where they belong and that God built the church and they are amenable to it.

When he (Brother Tant) comes back tomorrow night with his little green book, he is obligated to talk to these mission fields. There is one more that I would like for you to have, and that is the African work. Let's put it on there, please. I believe I will have time for it. I want to show you as I come to talk now about the great heart and soul of Christianity. I am going to ask this. I want him to answer it. As we come to Africa: yonder they are in Africa and they are lost in the great continent of that place; they have to have the gospel of our Lord. Our Lord and Savior Jesus Christ said, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Now, I want you to see what is wrong with the position these men take. Then, I want you to go home tonight and ask yourself the question, are we forced to that? Here is what I am asking them.

Chart No. 11



- Would it be sinful for A, B, C (churches in U.S.A.) to send to church D to preach over Radio Sta. E (which covers Africa)
- If so, why?

Here you have the great heart of this great country, Africa. Here you have Johannesburg, and the people there are going to be lost without the gospel of our Lord. And Paul said, "It is the power of God unto salvation." And the Lord said: Go and preach the gospel to every creature. He that believeth and is baptized shall be saved. And, our Lord said through Paul that the "church is the pillar and the support of the truth," and I am asking you tonight: here they are, the churches in America: church A, church B, and church C. Here is church D in Johannesburg. Here is a radio station in Johannesburg. Out here the great continent of Africa. I am asking you tonight: Is it possible for America to send the money to the church here in Johannesburg, and for Johannesburg to have a radio program and go out into the dark continent of Africa and reach the souls that are lost and preach the gospel to them? Or must these individuals "out here" die and stand at the judgment bar of God lost, eternally lost, because you can't "cross the diocesan line" of the Gospel Guardian's argument? I am saying to you tonight, ladies and gentlemen, the very heart, the very soul of Christianity is the fact these churches may send here and they can have a radio program.

I am maintaining tonight, you can send it there; they can get on the radio; they can preach it to Africa; and they are not violating the commands of the Lord. I press tonight for an answer. I beg tonight for an answer. Can they send, and can they use it to preach the gospel, or, I am asking this, must they have it confined to "their diocese"? And if so, let him tell us what their "diocese" is. That is the Gospel Guardian's argument; they can't "cross the diocese." Let him come; he won't take this up; he won't call for this chart. When he calls for this chart, he has got to say this: They can't preach it out here. They can only preach it to build up this little "local congregation." Then, when he comes, and if he ever admits that you can send it to Montana to reach those 14 towns; if he ever admits that you can send it to the dark continent of Africa for them to preach "out here"; the very moment that he admits that, that very moment he has surrendered, not only his proposition tonight, he has surrendered the one that he is going to deny tomorrow night.

As we come to close in the last minute I have: one of these days you and I are going to have to stand before the judgment bar of God and the teeming millions of this earth are going to stand before us: out yonder the beauties of heaven, down yonder the horrors of a hell. There is only one thing that can reach their hearts and save their souls: That is the gospel of our Lord and Savior Jesus Christ. We have been commanded to go and preach it to every creature upon the face of the earth, and only the men who obey the gospel of Christ shall be saved. And the men who do not obey it, they are going to be lost. I press the question tonight: Is it wrong for the church of our Lord to go "out here" in their contributions one with the other, with the right, not the obligation, to help this program or that, but with the right or privilege of helping one another as we are doing now, and reach the people in Montana; and reach the people in Africa; and reach the people in New York City? Or shall we stop that, and shall we forever say to them: "You'll only be lost" because we can't find the way to reach them?

TANT'S FIRST AFFIRMATIVE--Tuesday Night

Brother Porter, Brother Harper, brethren and friends:

We are here tonight to resume the discussion we were engaged in last evening, resolved that: "The Gospel Guardian Company, or the Gospel Guardian, with her affiliate associations or organizations is scriptural in design (purpose), teaching, and practice."

Before I begin the discussion of this proposition tonight, I want to say just a word of appreciation to the many of you who have offered assistance, arguments, questions, on both sides of this issue. I am particularly indebted for any truth I may be teaching to Brother C. R. Nichol and Brother W. Curtis Porter, who, between them, represent, I presume, the greatest debating force within the churches of our Lord today. My experience in debating of this sort is limited to two—the one at Lufkin and the one here. But Brother Nichol, who will have to leave us after this session, has engaged in more religious discussions, I suppose, than any man living in the church of the Lord today. And Brother Porter, if he lives long enough, will probably equal his record or come close to it. I am particularly grateful to them; and I want to express publicly to Brother Nichol my gratitude to him for his assistance and the help he has given, and to tell him before he leaves of the appreciation that I feel personally for his help.

I

Now then, in defense of this proposition, may I make it perfectly clear that I do not defend the practices of individuals—nor does my proposition require that I should. Tomorrow night when Brother Harper defends the Highland church as being scriptural in her organization, and in her practice and teaching, I will not expect him to defend the practice of every member of that congregation. I know he does not defend the practices of those who do wrong or make mistakes. His proposition does not require that he should. The major portion of Brother Harper's speech last night was devoted to pointing out some of the practices of individuals who have written for the Gospel Guardian, or who are, or have been, connected with it editorially or otherwise. And he charged, "this is the Gospel Guardian; this is that which Brother Tant is obligated to defend." This is not what the proposition says. I am not required to defend the individual practices of any man. I would not even defend all of mine. And when Brother Harper can point out to me where I personally have erred, if I am convinced of such, I'll correct it. I am not here to defend the practices of any congregation, or of individuals. The proposition does not call for that. So when he talks about the Music Hall meeting or the Ryman Auditorium meeting or anything of the sort, such talk is completely beside the point and is not a discussion of the issue. (That is not even a discussion of the proposition. The proposition, as worded, is not really a discussion of the issue.) But that (Music Hall and Ryman Auditorium) is not even a discussion of the proposition. His effort to load upon me the defense of individual practices is completely beside the point. I will not do it. I made it perfectly clear to him at Lufkin that I am not obligated to defend the practices of any individual.

Now, what is the practice of the Gospel Guardian? That is what the proposition calls for me to defend. What is the practice of the Gospel Guardian with her affiliate or associate companies and or-

ganizations? Very well. Our practice is the production and selling of religious literature. That is what the Gospel Guardian's practice is—the production and selling of religious literature. I am willing to defend that. That is a private business enterprise, and it is my scriptural right as a Christian to participate in such. The practice of the Gospel Guardian is the production and selling of a product—religious literature, gospel papers, books, tracts, pamphlets.

II

Brother Harper said last night he was a member of the church of Christ, and that he was a member of no other organization on this earth. He was a member of nothing but the church. Now, if I am not mistaken, Brother Harper is also a member of the Harper family. He is also a member of our government. He might even be a member of a corporation. His moderator is even the president of a corporation. He said he is a member of the church of the Lord, and nothing else. Is there anything wrong with being a member of a corporation? Well, I am not the president of one, and I am not the vice-president of one; but I am the secretary and treasurer of one. And I do not think there is a thing in the world wrong with being a member of a corporation. I am a Christian as a member of that corporation; as I am a Christian in my family, in my governmental relationships, in the community, in society. I am a Christian, and I am a member of various associations. I have various relationships. As a Christian I do the work of a Christian in all of them.

In this matter of "by-passing the church," Brother Harper thanked God that he was a member of nothing but the church. It was his understanding that one is attempting to by-pass the church when one sends a contribution to an individual gospel preacher on the field and not to the church. Brother Harper, did Philippi by-pass the church when they sent contributions to Paul? They sent him several contributions. Were they by-passing the church to do it? Paul said, "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need" (Phil. 4:15,16). Not only there, they sent to him also at Rome. As a matter of fact, it was in acknowledgement of their gift that Paul wrote the Philippian letter. He says, "I have received from Epaphroditus the things that came from you"—paid in full. Your account is settled. Did they by-pass the church when they sent to Paul? No. It was the church sending.

III

In the little green booklet which you have, pages 10 and 11, I called Brother Harper's attention to this: the New Testament pattern of congregational cooperation is represented by the figure on page 10, in which many churches with a common goal discharged their obligation to cooperate by sending directly to relieve the need of a church that was in distress. Brother Harper made quite a play on that. He said, "Why, Brother Tant, that is what we are doing. That represents us, on page 10." He said the Highland church is in the position of Jerusalem (on the chart). "We are receiving contributions from many churches; that is our picture."

But Brother Harper knows that he endorses the figure on page 11. That is the "sponsoring church" idea. What was his purpose in trying to leave the impression last night, or in leaving it whether

he tried to or not, that he endorsed the figure on page 10, and did not endorse the one on page 11? He actually does endorse the one on page 11, the "sponsoring church" pattern. That is what the brethren out in Lubbock are doing. The Broadway church is following the pattern on page 11. And one of the professors of Bible at Abilene Christian College (who has a doctor's degree with a major in Greek from the University of Texas) has written a series of articles contending, if I understand him correctly, that the figure on page 11 is the only kind of cooperative work which is set forth among congregations in the New Testament. That is the pattern; and there is no cooperative work set forth in New Testament examples save that as pictured on page 11! Brother Roy Lanier wrote a series of five articles in the *Gospel Advocate* in defense of that kind of cooperation. As a matter of fact, he said that is the only kind there is—"collective joint action." Anything else is not cooperation. Brother Harper endorses that.

Furthermore, look back at page 10. He says, "This figure on page 10 represents what we are doing." Now then, it does not represent what is being done; because the church in Jerusalem was a church in need, or in distress, in want. The Highland church is not a church in need or in distress. That is quite evident from the fact that at the very time she is receiving contributions from 1080 other churches, she is sending contributions to other places and to institutions all over the country! Now, let him find where the Jerusalem church (as set forth on page 10) sent contributions to anybody at any time while she was receiving contributions from Macedonia and Galatia and Achaia. The figure on page 10 is not what Highland church is doing.

Talk about "disagreements" between the *Gospel Guardian* men, and that "they ought to debate one another"—let Brother Harper debate with Brother Roberts, and Brother Lanier, and Brother Norvel Young, all of whom are committed to the idea that the figure on page 11 is the pattern set forth in the New Testament. Brother Harper says, "That (page 11) is not what we are doing. Here is what we are doing (page 10)." But so much for that.

IV

I said last night that Brother Harper would soon come to an acceptance of the Missionary Society. I want to read his own statement to that effect. He said,

"Nearly 150 years ago, this subject (that is, cooperation between congregations) was discussed thoroughly, and every objection brought forth in succeeding generations was brought forth then and answered to the satisfaction of those striving to bring the world back to the Bible."

Brother Harper, do you honestly believe that the arguments made by Tolbert Fanning and Jacob Creath and David Lipscomb and A. McGary and J. D. Tant and C. R. Nichol against the Missionary Society have been answered? Do you honestly believe that? That is what you say here—"every argument brought forth" against this kind of cooperation advocated by Alexander Campbell "was answered." Does he actually believe that all the arguments against the Missionary Society have been answered? Well—it may be; it may be! Because I heard only today that Brother Thomas Warren, who is assisting him, has told a bunch of students of Abilene Christian College that the Missionary Society would be perfectly all right if placed under an

eldership. That may be a misrepresentation of him; it is only a report to me. But I will say this: the arguments which I have seen from Brother Warren very definitely commit him to the idea that it is right for one church to employ 10,000 gospel preachers (and I believe that is the very figure he used) to preach throughout the world if that church assumed the oversight of evangelizing the world. And that is the Missionary Society! Brother Harper says that "all objections" to it "have been answered." Well, we shall see.

V

Now, let me turn to the charts. He asked me last night why I did not answer his charts. Brother Harper showed a number of charts and asked, "What's wrong here?" If Brother Stevens will flash the charts on the screen now, and we can have the lights, we will pay just a little attention to those charts. Let us have the lights please. (Several minutes delay due to trouble with the electric lights.) All right, let us hold the time; the recorders are off; the projection machine is off. These arguments that I've been attempting to answer aren't the only things that are "off." Now, we are ready to go. Start the time again.

Brother Harper wanted to know if the church in Abilene, the Highland church, started a radio program, when it would become a sin? First of all, they could start a program right on their own station, right here in Abilene, and the Highland church could pay for it. She has a right to do it. That is her program; that is her work.

Let us have the next chart. (It is flashed on the screen.) If she went into Taylor County, and could pay for it, would that be her work? Is that a sin? No, sir. Her obligation, her responsibility, her work is to the extent of her ability.

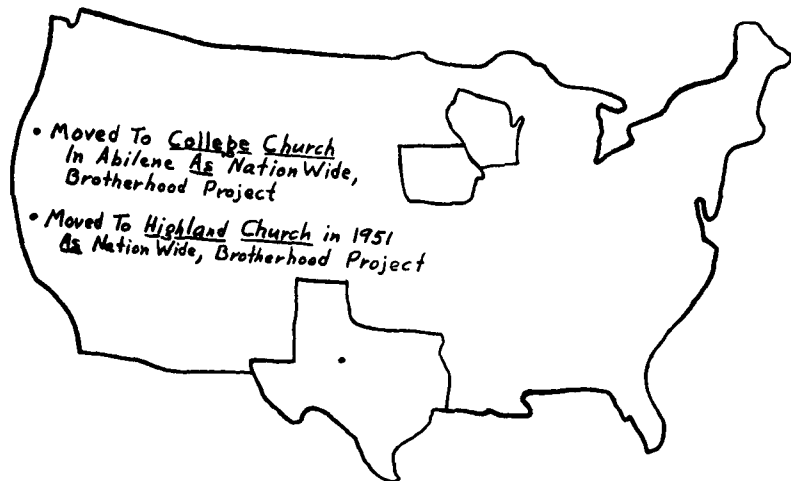
Let us have the next chart. (It is flashed on the screen.) If she goes over the state of Texas, is that her work? It surely is. When, then, does it cease to become her work? The very moment she receives money from others to do that work, it is no longer her work. That is where the sin starts. Individuals in a congregation are obligated to do the work which they are able to do. That is what God expects of every one of us, and demands of us. A church's responsibility is co-extensive with her ability. Her responsibility does not extend beyond her ability; when she "assumes the oversight" of that which is beyond her ability, she over-steps the bounds of that which God permits or allows. As a matter of fact, an individual is likely to get himself behind the jail bars if he tries to do that. When a man signs his name to a note which he cannot pay, and knows he cannot pay, and never has any intention of paying, he is liable to find himself in trouble. And that is exactly what Brother Harper says the Highland church has a right to do. It is morally and legally and spiritually wrong! He wants to know, what is the sin? Where do I draw the line? The sin is when a church "assumes the oversight" of that which is beyond her ability. She has no right to do it.

Let us have the next chart—the one on Montana. He wanted to know what was wrong with preaching the gospel in Montana (which I defended) over a radio program? I have urged brethren to send money to Montana to preach the gospel there. Let us have the next chart, the one on Africa. These two go together; they are to the same point. (It is flashed on the screen.) All right; we are

ready to go. What about sending money to Montana and to Africa to preach the gospel over radio stations that reach out beyond the area which we are trying to support? I have urged churches to send money to Montana to put on a radio program to build up the cause of Christ in Montana. I have not urged them to send money to Montana that Montana (any church or any number of churches there) could become the "sponsoring church" to preach the gospel in Little Rock, or in California, or in Houston, Texas. That is, the design, or purpose of the contributions was to preach the gospel and to build up the receiving church in Montana to the point where she could become self-sustaining and self-supporting. The same thing is true in Africa. It is the design of the contribution to the work there to enable that congregation by means of a radio program to become self-sustaining and self-supporting. If, perchance, a man 500 miles away hears the program and is converted, that is wonderful; but the purpose for which the money is sent is not to convert the man 500 or 1,000 miles away. It is to build up the church there. The purpose for which money was sent to Montana was not to convert a man in Miami, Florida. Well, someone may say, a man from Miami is visiting in Montana; he hears the gospel and is converted. That would be wonderful; we would thank God for it. But the purpose of the contribution is to build up that particular church—the church receiving the help! So much for that.

HERALD OF TRUTH - WHOSE WORK IS IT ?

- Birthplace - Cedar Rapids, Iowa
- Started as Local Program
- Enlarged To General Work in Iowa and Wisconsin



WHEN DID IT BECOME HIGHLAND'S WORK ?!

VI

Now, let us come on to the matter of what Herald of Truth actually is. Let us take a look at the chart:

Brother Harper presented some charts on the Herald of Truth last night; now I want to show you what the Herald of Truth actually is. The thing he presented, about Abilene's having a program and that expanding and expanding and expanding—that is not the Herald of Truth! Here (indicating the chart) is the Herald of Truth:

Whose work is it? All right, the birthplace of the Herald of Truth was Cedar Rapids, Iowa. It started as a local program. It was enlarged to a general work in Iowa and Wisconsin. It was moved then to the College church in Abilene as a nation-wide project.

Now, its management and what it does: James W. Nichols and James D. Willeford are the originators. It started in Iowa and Wisconsin. This was the birthplace of the Herald of Truth radio effort. The idea was submitted to the Highland elders later; but before it came to the Highland elders it went somewhere else. Let us take a look at that. It was moved to the College church in Abilene as a nation-wide "brotherhood" project. I do not know whether you can see this (printed matter on the screen) or not, but I will read it to you. This is a quotation from a brochure put out by the promoters of Herald of Truth when they presented the program to the College church here in Abilene:

"It is believed that the College church should sponsor this radio program for nation-wide coverage over one of the networks. . . ."

That is, those who originated this nation-wide program believed that it should be sponsored by the College church. They emphasized "churches of Christ." Notice:

"No emphasis should be given to the College church in the broadcast. In fact, its name could be eliminated; but it should be emphasized that all the congregations of the church extend a welcome, and that many have a part in this network program. Notice that the College church is not mentioned."

Now, I am talking about the Herald of Truth, as you see, in its origin. It originated in Wisconsin and Iowa, moved to the College church, and after a little while they did not want to have anything to do with it. The demands were too great. They wanted office space and a battery of secretaries and one thing and another; so College church, for one reason or another, did not want it. Then it came to Highland church, moving to Highland in 1951 as a nation-wide "brotherhood" project.

"This plan was submitted to the Highland elders in the autumn of 1951 with the request that they supervise and direct the program. Some asked, "Why did the Highland elders pick Nichols and Willeford instead of other preachers to do the speaking? The elders were on the wrong side of the table to pick. The whole idea was a brain-child born out of the minds of Nichols and Willeford. The elders accepted the responsibility of having the oversight of it. . . ."

And here are some of the statements (reading from the chart and from brochure put out by Highland church) about it: "One thousand eighty-eight churches and numerous individuals comprise the

Herald of Truth." "The Churches of Christ salute you with the Herald of Truth." "Briefly, we shall give you some idea of the inner workings of this your national broadcast." "It (Herald of Truth) will reveal to hostile elements that they cannot with ease ignore the voice of the churches of Christ." That is what Herald of Truth is! Brother Harper has insisted that it was only Highland church's radio program. My friends, talk about a "brotherhood" activity, this is it. This is the basis for a Missionary Society.

VII

In the little booklet you have, my second major argument is that it (Herald of Truth) is built on the concept of the church universal in action. It is the old missionary society idea revived and brought to life under a new guise—the idea of the "sponsoring church" or the church universal acting.

Here is the New Testament pattern for church activity: churches in Galatia, Macedonia, and Achaia sent to the church in Jerusalem, which was in need. Galatia, Macedonia, Achaia and no doubt many others sent to Jerusalem where the need was. Now, that is what I believe and practice. It is in I Corinthians 16:1-4; II Corinthians chapters 8 and 9; and particularly II Corinthians 8:14. (Reproduces on blackboard the chart on page 10 of the debate notes.)

Here is the sponsoring church plan: (Reproduces on blackboard the chart on page 11 of the debate notes.) Many churches send to one church to do a work to which they are all equally related. That is Brother Harper's plan. For four days at Lufkin I put a great big question mark up here. (Places question mark on board beside the "sponsoring church" chart.) He did not erase it. I asked him, Where is the passage of scripture that justifies this? Here is what I practice (indicating chart on page 10) and this is what the gospel preachers have defended and practiced through all the years. Here (indicating chart on page 11) is the basis, the idea, of a Missionary Society—many congregations working through a centralized agency. It may be a society, or an association, or a congregation to do a work to which all of them bear an equal responsibility. That is the "sponsoring church" idea. And (make no mistake about it!) that idea, if it be followed to its legitimate and inevitable conclusion, will justify the Missionary Society.

I said to you last night that Brother Harper did not, I think, realize that he was justifying a Missionary Society. But others recognized it. I have in my hand a quotation from Dr. A. T. DeGroot, who is connected with Texas Christian University, and who is an outstanding leader in the digressive church. Not long ago he wrote an article in one of the Christian Church papers about the conservative element within the Christian Church. He was talking about the possibility of unity between the conservative Christian Church and the liberal element within the church of Christ. Now listen. He says that the conservative element in the Christian Church, "if they leave us" (the liberal element), may be able to unite with the liberal element in the Church of Christ.

They might not be obliged to renounce missionary societies, for the Church of Christ is developing the first forms of these very rapidly, one of which spends over a million dollars annually on broadcasting sermons. But fellowship with the Church of Christ would not mean unity, for that body is actual-

ly in many disfellowshipped fragments. In April and June, 1955 (Mr. DeGroot wrote this last spring), one Church of Christ preacher is going to debate another one at Lufkin and at Abilene on the subject of Missionary Societies, which have emerged within the Church of Christ."

HARPER'S FIRST NEGATIVE--Tuesday Night

Brethren moderators, Brother Tant, Brother Nichol, Brother Warren, ladies and gentlemen:

In the providence of God it's good for us to be back tonight and enter into the discussion of these things that are vital, things that have to do with the church of our Lord and Saviour Jesus Christ, and I am happy to be back tonight to do the best I can in the defense of those things I believe to be true.

I would like to begin first by saying that I have been happy to have Brother Nichol with us. I have known Brother Charlie Nichol many, many years, to love him and to respect him; sorry that he has to go home, that he can't be with us throughout the remaining part of the services here.

Now, when we come to the first part, Brother Tant said that his proposition is not to defend all of the positions of the various individuals. I recognize that very definitely. Brother Tant is here to defend the Gospel Guardian, her practice and her teaching. The things that I have been presenting are not just the things of every individual. They are the writings and the positions of the men who make up the "inner circle" of the Gospel Guardian. The things I presented last night about the Corinth radio program, about the Music Hall program, about the Montana program, and various things of that nature were the programs put on by the men who actually "own" the Gospel Guardian, and if those men who "actually own the Gospel Guardian," if they do not make up the Guardian, I am frank to tell you I don't know what the Guardian is. I have been in the dark a long time. And then, not only that, the associate editors selected by these men, the writings of those men that they have selected to write and they have not criticized or taken issue with them; if these are not the practices and teachings of the Guardian, I would love to know how the Guardian can have any teachings and how the Guardian can have any practices?

One thing was rather amusing to me. He said that he was here to defend the "production and selling of religious literature" by the Guardian. No, Sir! He's here to defend the "teaching and practice" of the Gospel Guardian, and that has to be made up of the men who own it and the men who are associate editors, and these men who are the "inner circle" of the Gospel Guardian. All over this country there are men who are representing their positions and they are speaking on these things. Their writings are in the Guardian, endorsed by the Guardian. I am not asking the Gospel Guardian to defend the things that I might have written in it, because they do not set forth the position of the Guardian. But, the men who write for it are the men whose positions are the positions that are trying to form the ideas and the thinking of men and women. Those things must be defended and those things must be upheld by the editor of that paper or repudiated. And hence, tonight he is honor bound to do one of the two.

Now, he talks about Brother Harper as a member of the "church only," as though, of course, I am not a citizen of our government and a member of my family. I think he recognized what I had in mind, and the thing I said was this, and the thing I want you to see is this: I am a member of anything else when it comes to human organizations, in the respect that we talked about last night. He is a member of an "institution," and he is claiming to save the church from "insti-

tutionalism," and my point was that he is trying to save the church from "institutionalism" by an "institution" itself. And hence, tonight, I am defending the church against encroachments of "institutionalism," the kind practiced by the Gospel Guardian. I think they have abused their rights as an institution. That's the thing I had in mind!

Now, another thing, he asked me, "Brother Harper, do you object to men sending money to a preacher direct, and because they do that do you think they are bypassing the church?" That isn't it. The thing I talked about last night was this, about the Monette radio program: Somebody said, "Brother Harper, we didn't understand what you meant." Monette is a town in Arkansas. Brother Porter lives at Monette, Arkansas. They were trying to get a radio program to be broadcast from the "pulpit" of the church in Monette, Arkansas. And, in the suggestion last night, it was that "no church was to supervise it." I asked the question, are you setting aside the church because the church can't do it, and putting it in the hands of a man because that's the only way you can do it? I maintain they could have sent it to the church and the church could have used Brother Porter to preach the gospel. Their contention on that argument was; no, sir! It was sent to Brother Porter, No church had charge of it. I was emphasizing the fact that they had "set aside the church" and put it in the hands of a "preacher," and it is another form of "evangelistic control." And, that's the thing we need to learn, and elders need to get in mind.

I am asking them this question: Could they have sent the money to the church at Monette? Could the church at Monette put Brother Porter on? And could Brother Porter, from the church at Monette, preach to the "seven states" that is surrounding them? That is a thing he needs to answer, because Brother Porter is his moderator and a part of the Guardian; and if he isn't a part of the Gospel Guardian, I want you to tell me then what it takes to constitute that. Let me ask him now to answer that question, and when he does, every criticism he has offered tonight will have been set aside. Could they send the money to the church at Monette, Arkansas, and could the church at Monette, Arkansas, have used that money with Brother Porter to preach to the "seven states"?

He said it never got off the ground. It didn't start. Suppose it had gotten started, and suppose they could have done it, and suppose they had done it; would it have violated the things that we are doing tonight over our radio program, the "Herald of Truth"? That's the point he overlooked. That's the point he didn't answer.

Let's notice another one. As we come tonight, I want to go back; the things I am revealing will take in the things that he talked about at the close of his lesson. He talked about Campbell and the conventions and the societies. I am saying to you tonight, I am standing on the things that appear in the little tract he talked about on the principles set down by these men, that the "cooperation" could not interfere with the "internal" rights and privileges of the church of our Lord. Now, everybody knows that Alexander Campbell and Pendleton and these men violated their own principles set down in that article that he wrote. Now they went off; they violated that. We stand today upon the principles that they left and from which they went; and you and I tonight, we oppose the Missionary Society on that same ground. They violate the "internal rights" of the church of our Lord. That is the very thing that the article in this tract sets forth and shows. They stood upon the ground, "you should not" and you "could not do it."

But, they went on in a few years and violated the very thing that they opposed at that meeting and in that article. That's the point I make, and I stand upon that article tonight that you can't "interfere" with the "internal affairs" of the church of our Lord. And, when you do, you then organize a convention, a society, or something of that nature that interferes with the "internal rights" of the church of our Lord and Saviour.

The Church of Christ at Highland, the Highland radio program, does not interfere, nor does it seek to control any church or any set of elders. Everything you do is voluntary on your part.

Let's notice another one. He said, now, that some of our brethren advocated putting the "Missionary Society under the supervision of elders." He said Brother Warren said that. Brother Warren, I ask you, did you say that? (Warren said "No!") You did not say that? Brother Warren said he did not say that! Brother Tant owes to Brother Warren an apology, and the young students that accused him of that, they owe to Brother Warren an apology. They need to meet him face to face, and they need to correct it. Brother Warren does not believe any such thing. And yet, that is the kind of propaganda put out to hurt Brother Warren. You know why? Brother Warren, just a few weeks ago was one of the leaders among these men, but he has talked with them and others, and they have (Warren and Deavers) surrendered because it is going right down where the anti-Sunday school group went. It is going to kill every activity of the church of our Lord. And so I stand tonight to exonerate Brother Warren from such an accusation as that.

He amused me the other night when he said that these letters I read, that he didn't write them; they were written by his mother. I know his mother. She is a wonderful woman. But, I am going to say if, when I reach 40 years of age, I sign my name to a letter, I am not going to lay the mistakes off on my mother. Brother Tant's grown. He is a man. Let him stand up and say, "I did it. I signed my name." I wonder, Brother Tant, if your mother wrote the letter that advised me to have an "ambulance" out here ready, in the event I took sick and had a "nervous breakdown"? They had been advised I would have that before I would defend the Herald of Truth. I wonder if his mother wrote that? I wonder if his mother wrote me the letter that said to me: "Brother Harper, you know that this means the end of your program, that you dare not, you can't afford to meet it publicly before the Highland Church of Christ." I wonder if his mother wrote that? If he will lay that off on his mother? That is the part he didn't print in his letter that he said, "This is a letter I have written to Brother Harper." He deleted that. He didn't have that in. I am asking, did his mother write that? She is a precious lady. I respect her and I love her, but he is a man that is grown and let him get away from the apron string!

Another thing that amused him the other night: He said the Gospel Guardian is not trying to make a name for itself like the Gospel Advocate, and that was so amusing that he had to laugh at it himself. I wonder now if the Gospel Guardian would accept a hundred thousand subscriptions if it could get them?

Let's turn tonight to his little green book on page 17. When we come to page 17 in this little book, I want us to notice some things that you have here. And at the bottom of page 16 he said, "God has ordained a form of government for his church." Then he names, of

course, the episcopacy and association. We are not that. He doesn't accuse us of that.

Then, number 8, "God has specified congregations, thus excluding every other form of government or organization. To attempt to do the work of the church through some other organization is not expedient. It is rebellion. That is what is wrong with the Missionary Society." Now, then, he has the Gospel Guardian, and he is undertaking to do a work that God gave the church to do; and yet, he said: If you do it through any other organization it is rebellion! He has an "institution," the Gospel Guardian, and it is doing the work that he says even the church of our Lord can't do because it "crosses the diocesan line."

On page 17, he says, "The elders in Christ's church have authority, either universal, diocesan, or congregational." Brother Tant, with the Gospel Guardian, has in this debate and the one at Lufkin set up a "diocesan idea" of the eldership of the church of our Lord, that they can't go "beyond their diocese," which is the very essence of Catholicism. That is his position as certainly as we stand here tonight!

Let's notice the next one, now. At the bottom of 17, number 10, he said, "It is by independent action with mutual helpfulness in time of need." That is the way the Highland Church of Christ is operating her "Herald of Truth radio program." Notice number 10: "God has specified by approved example that the cooperation is to be independent action with mutual helpfulness in time of need, thus excluding any other kind of cooperation." That is exactly the kind of cooperation that makes possible our radio program. It is the kind that would make possible the program of Brother Porter, had he gotten off the ground. Hence, by his own admission, he condemns the very thing that he supposes here he might uphold. I want us to turn now to another thing.

You know, he talked about, that I upheld the kind of work at Lubbock, Texas. I hold in my hand tonight the debate between Porter and Tingley. And Tingley was pressing Brother Porter, his (Bro. Tant's) moderator, for some missionary work that the Church of Christ did. Here is what he said on page 121: "Then, he (Tingley) was speaking about missionary work and talking about the Church of Christ being the most lax in missionary work, which is required in Mark 16:15. Well, the fact is we do not advertise our missionary work, and friend Tingley knows nothing about it. We have one church today, the Broadway church in Lubbock, Texas, that is sponsoring 40 missionaries to Europe and \$160,000 is being sent in the effort. What do you know what the Church of Christ is doing? Nothing! Just as you know nothing about what the Bible teaches on the plan of salvation." That is his moderator and here is the debate, and he used the Lubbock church as the church in its missionary work, and yet they stand now and condemn that as a digressive church. But, his own moderator, in desperation, ran to that which they are condemning tonight. Maybe one day they will get in another debate and need some missionary work and they will be kind enough to talk about the "Herald of Truth."

Now let's notice another one. I want us to come this time to chart number 16. You have that with you here tonight.

Chart No. 16

Tant's Dilemma:

• He must either:

(1) Admit he signed a
False Proposition, or

(2) Defend both the Teaching
and Practices of the
GOSPEL GUARDIAN!

• Which will he do?

• He MUST do one or the
other!

In this we have Tant's dilemma. I want you to notice it and I want you to see this. Wonder if we have this pointer? The first is that he will either admit that he "signed a false proposition," or he is to "defend" both the teaching and the practice of the Gospel Guardian. Now, which will he do? He must do one or the other. But, he just stood before you and said, "I am not obligated to defend anything but the fact that we put out and publish literature." Ladies and gentlemen, he is obligated to defend the very things that these men have written. They are the Gospel Guardian. They have written for the Guardian.

It is the position of the Guardian, and yet he said tonight, "I don't have to defend that." I want to ask you, when I come to my proposition, suppose I say to you: I don't have to defend my proposition. He, here, is to defend the Gospel Guardian. Brother Tant, you have refused to defend the practice and teaching of the Gospel Guardian, as appears in your paper.

Now let's turn to the next one, and that is chart number 17 on his hopeless contradiction. Now, I want us to get this tonight.

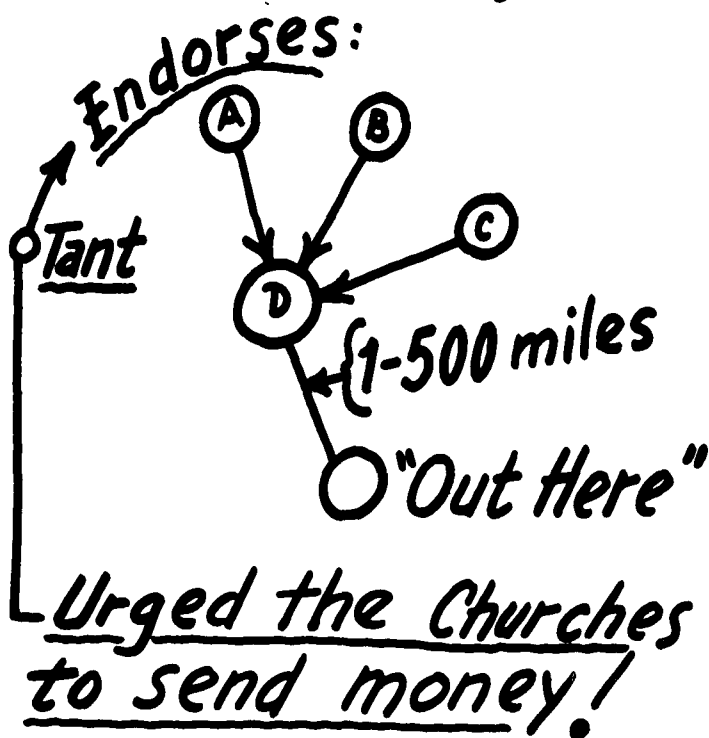
Chart No. 17

Tant's Hopeless Contradiction

- G. G. Teaching: Congregation "A" can help congregation "B" to do "B's" own work when "B" is unable to do its own work!
- 1st Night of Debate: A congregation's own work can never exceed her ability. (co-extensive with her ability")
- So—a congregation can never be unable to do its own work! Yet, Tant makes this the ONLY Design of Cooperation!

The Gospel Guardian, he said this: "Congregation A," now notice, "Congregation A can help Congregation B to do B's own work when B is unable to do its work." All right, but notice the next part of it, now. Last night he said, "a congregation's own work can never exceed her ability." I want you to get this. You can help her do her work that she is not able to do, but Congregation A can never exceed her own ability. Now, here is a thing I want you to see. If a congregation's own work can never exceed her ability, then it is co-extensive with her ability. And so, a congregation can never be "unable to do its own work." Yet, Brother Tant makes this the only design of congregational cooperation. Now, I want you to get this. They can do what? Well, sir, "Congregation A can help Congregation B to do B's own work when B is unable to do it," but B's work is only

Chart No. 7 Tant's Montana Program

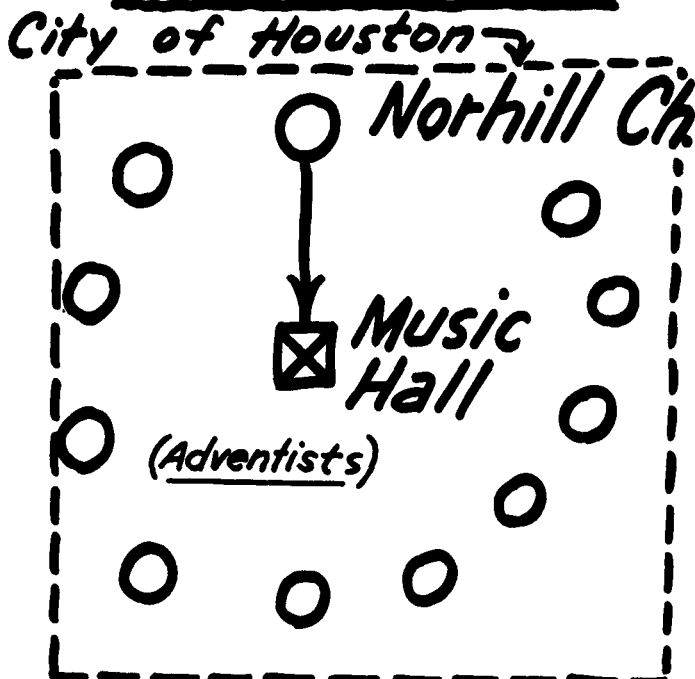


commensurate with her ability. If there is no ability, there is no work. Therefore, you can never help Congregation B, down here, do her work, because when her ability ends, when her ability ceases, then her work ceases and there will never be any way to help her do her work, for she never has any work.

Now, let's notice the next one. We come to the Montana chart, chart number 7.

And, as we come to chart number 7, I want you to notice Brother Tant, when he came to the Montana work. Well, here is a thing I said last night: Congregation A, Congregation B and Congregation C, they send down here to Congregation D. Now, hear it! You people in Montana, he said you could send it just to "build up this one," (pointing to D) but he said it is all right if you happen to hear it

Chart No. 2



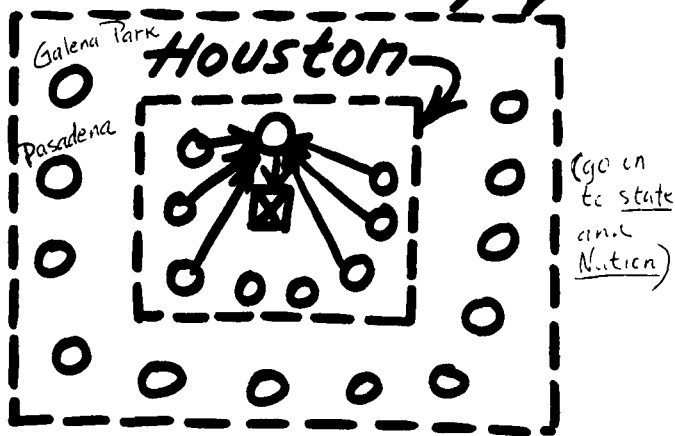
• Question: Was this the Exclusive Work of N.

"out here." But, he said, "there is one thing about it, you can't send to Congregation D that Congregation D may preach out there." Now, that is the point I want you to see tonight. When you do that, when you do that, you have violated this (pointing to "out here"). Now, why? Because you have crossed the "diocesan line." I want to ask him, I asked him last night: can they send to Congregation D that they may reach the "14 congregations" that are "out yonder" away from Congregation D, that they might have the gospel of our Lord? He said, "You can't do that." It is not according to the "pattern." That would be a "sponsoring church cooperation plan."

Let's turn to the next one, the Music Hall meeting. That's charts numbers 2, 2A, 2B and 2C. I want you to see this chart tonight. In our Music Hall meeting, and in this it is the practice and I want

Chart No. 2A

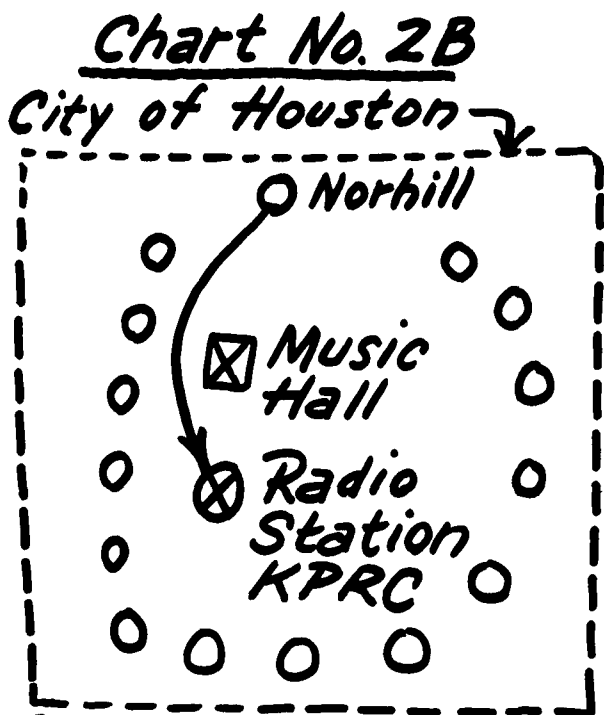
Harris County



• Question: Would it have been SINFUL for Northhill to have invited churches throughout the County to "cooperate"?

to ask him tonight: Is this the practice of the Guardian? The man who had this (pointing to meeting on the chart) is the man who owns part of the Guardian? Here is your Music Hall. Now, at the Music Hall a meeting was set about to meet the Adventists. Let's notice, now, the next part of it, as we come to number 2A.

When you come to number 2A and all these congregations here, here is Norhill. All of these congregations sent to Norhill. Norhill goes out and rents the Music Hall. All of these churches enter. Norhill had the money. Norhill was able to do it. Now, Brother Cogdill said that this is scriptural. Brother Tant says that it isn't. Now, here is my point tonight: Brother Tant is part owner of the Guardian. Brother Cogdill is part owner of the Guardian. Now, one part of the Guardian

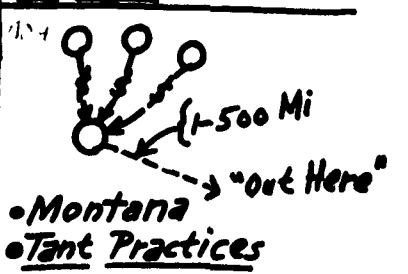
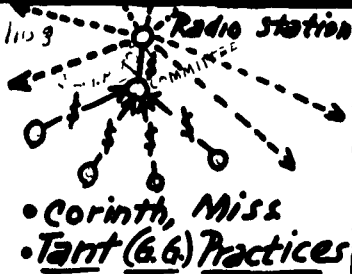
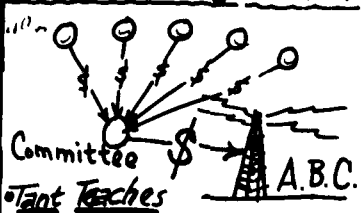
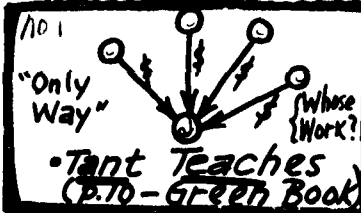


• Question: Would it have been sinful if the same lessons had been delivered over KPRC?

says that this is scriptural. Another part of the Guardian says this isn't scriptural. And if this is scriptural, then the program that we have is identical with it "in principle." Now, the point I want you to see tonight is this: that if these men—one of them says that it is right, the other one says that it isn't right. They make up the Guardian; they are honor bound to discuss that and to show wherein the other one is wrong. I will be glad to have them stand tomorrow night. Brother Roy can't be here, though; he is sick. But, when they can, they need to come before the public. One of them needs to defend this as right. The other needs to oppose and say, that it's wrong. And when they do, then, ladies and gentlemen, you are going to see the thing that we are talking about tonight, that it is established

Chart No. 15

Tant vs. Tant vs. Tant! vs. G.G.



beyond a doubt. The question is: Is this right? (pointing to Music Hall Chart)

Let's notice the next one in this, and that is 2B.

When we come then to the Music Hall, I asked last night: Would it have been possible to have broadcast this "Music Hall" over the local station here to the "regions round about"? They never did answer that. I am pressing that tonight. Well, let's turn then to another one as we come tonight to discuss some other things.

I want us to turn to chart number 15.

As we come to chart number 15, I want the practices of the Gospel Guardian as they come before us. I want you to see it in chart 15. Here is what he said is the pattern; (pointing to No. 1) that that is the pattern, where you have all these churches sending down here to one, and that is Jerusalem. Now, Brother Tant said, "This is the pattern."

Now, if that's the pattern, I want you to notice something else. I have a letter with me tonight. That letter is written by a man who is in the audience tonight. This man asked Brother Tant, "Brother Tant, could you have a radio program that would reach the nation? And if so, how could you do it?" Brother Tant said, "you could have a committee" and then they could send the money to that committee. He said, "Could that committee be the elders of a church?" He (Tant) said, "It could be, but it would be better for them not to be." Hence, you have here (chart No. 2), you have a committee and you have the churches sending to this committee, and this committee now is preaching the gospel all over the section. You have there the very essence of the "Missionary Society"! That's not according to his pattern. Here you have a committee, and this committee can receive the money from all these churches, and this committee then, can do the preaching. There's the embryo of the "Missionary Society."

Let's turn over here. We come this time to your radio station in Corinth, Mississippi. Now, they said last night, "Brother Harper, that isn't like you said." All right, I have a letter saying this, concerning this Corinth, Mississippi, work. Here's what they said: now you have here a "Church of Christ radio program." I have a letter with me tonight that said this is called the "Church of Christ radio program," and this "Church of Christ radio program" has a "treasurer." Now, I want to ask: What Church of Christ? What "Church of Christ radio program"? Is that the "church universal"? It wasn't the Foote Street church. It wasn't the East Side church. It wasn't the West Side church. It isn't any of the churches "out here." They have a "Church of Christ radio program." They have a "treasurer" for that "Church of Christ radio program" and they said the churches are sending to this "Church of Christ radio program." Ladies and gentlemen, there you have the "church universal" activated; you have the very beginning of the "Missionary Society." And that was endorsed, and the co-owner of the Gospel Guardian did the preaching on it. I want to ask you tonight, is that the pattern (pointing to the Corinth chart)? That isn't the pattern here (pointing to Tant's chart No. 1). That differs from this pattern. If this is the pattern (No. 1), then this is wrong (pointing to the Corinth program). And the owner of the Gospel Guardian, a part of it, preached on this one (Corinth chart) and it contradicted that one.

Then you come to the next one! (No. 4). Here's his Montana program. His Montana program isn't like this, for his Montana program goes "out here" 500 miles. It covers the state. And, he said, "Brother Harper, they can do that if they will just send it to a preacher." But this one isn't like that one.

Let us come down to the next one. Now, with this chart; and as you come, here's the Music Hall (No. 5). And, as we come to the Music Hall pattern, Brother Tant says that this is wrong. Now, Brother Roy said this is right. But the point we wanted to know is, which one of them is right?

Now, let's notice over here: Here's what Highland is doing. Highland (No. 6) has churches sending to them direct. Over here is the pattern that he says is right (No. 1). It is identical with the pattern here (No. 6). They are sending to Highland, just like they sent up here (No. 1). They are sending to Highland just like in his illustration (No. 1). Now, here's the thing about it: He said, now this (No. 1) is the "bound pattern." But, this (No. 2) that he endorsed is different from that (No. 1); and this (No. 3) that he endorsed is different from that (No. 1); and the one that he says is wrong over here (No. 6) is the one that's identical with the one he said up here (No. 1) is right, and is the pattern.

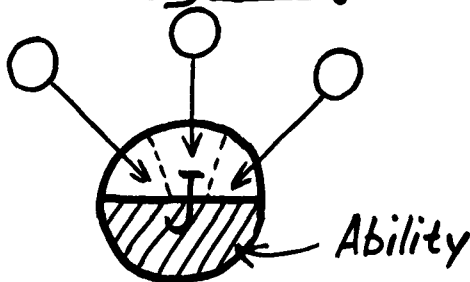
Ladies and gentlemen, when he comes back tonight, he is honor bound to take these charts and show wherein they do not violate the set bound pattern that he had here (No. 1) as the way that it can be done and the only way.

Well, let's notice the next chart I want. It's charts numbers 20 and 20A.

Now in this, is this Jerusalem's work (pointing to the upper part of the chart)? Is this the work of the contributing churches? Is this the work of the messengers? Now, here's what I want you to notice. Down here, you remember he said just a while ago, that it ceased to be your work when somebody else had to help you, when you could not do it yourself. Well, all right, here is Jerusalem. Jerusalem was able to help up to this point, but beyond that point Jerusalem was not able to do this. Then it ceased to be the "work of Jerusalem." When does it cease to be your work? It ceases to be your work when "somebody else has to help you." Therefore, the Montana work ceased to be their work when "you had to have help" to do it. Now, the point is, they had to have help to do this (pointing to Montana). If they had to have help to do it, it "ceased to be their work." Then, whose work is it? Whose work is it at Jerusalem? It can't be their work, because their work is commensurate only with their "ability." Then, is it the work of the messengers? Or is it the work of these churches (pointing to Galatia, Macedonia, and Corinth)? If it is the work of the messengers, then the messengers are doing the work of these churches here for Jerusalem. I want Brother Tant to answer when he comes back, whose work is this? It isn't the work of Jerusalem, because Jerusalem's work is only "commensurate with her

Chart No. 20 WHOSE WORK?

1. Is this Jerusalem's Work?
2. Is this the work of the Contributing Churches.
3. Is this the work of the Messengers?



ability," but Jerusalem didn't have the ability to do this. And, the very moment that you have to send money to help do their work, that moment it ceases to be their work!

Now, let's notice another one, as we come here. We have here: "A church's own work" is "co-extensive with her ability," and a church has no work "beyond that which she is able." Now, get that: "A church has no work beyond that which she is able." It is "Jerusalem's work." Notice, now, it is "Jerusalem's work." Then if it is, Brother Tant's statement here is wrong because a "church's work cannot exceed its

CHART No. 20A

TANT SAYS:

(1) "A church's own work is co-extensive with her ability."

(2) "A church has no work beyond that which she is able."

IF —

(1) It is Jerusalem's work, then:

- Tant's statements are wrong!
- A church's work can exceed its ability!

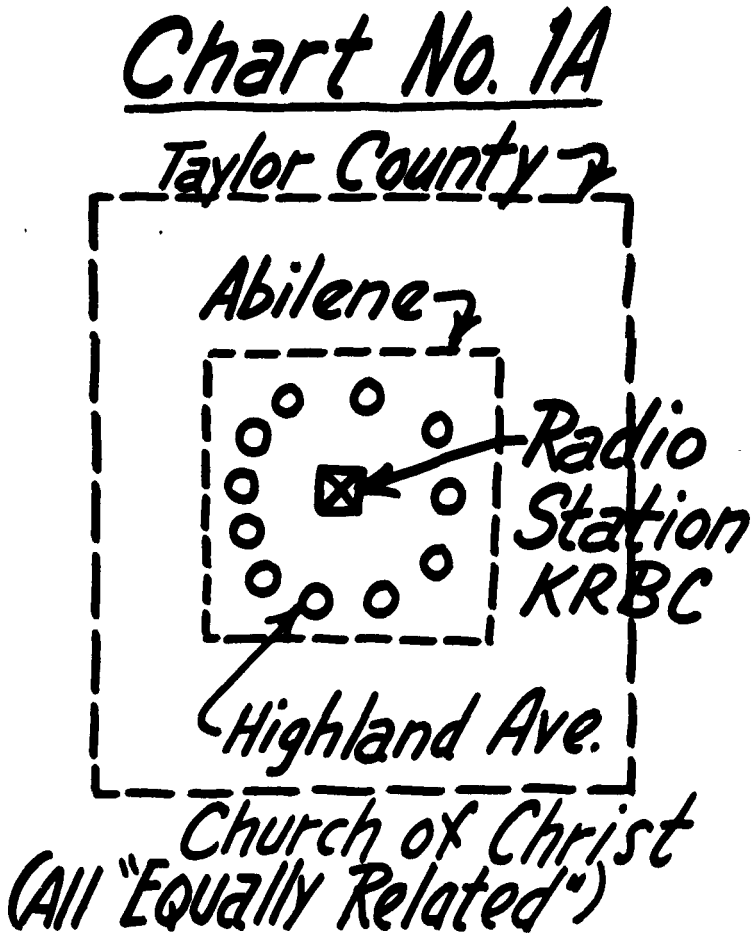
(2) It is not Jerusalem's work, then:

- Whose work is it?
- Jerusalem was overseeing someone else's work.

own ability." Now, if it is not Jerusalem's work, whose work is it? I want you to notice that. It can't be that because it "exceeds Jerusalem's ability." Now, if it exceeds Jerusalem's ability and ceases to be Jerusalem's work, then whose work is it? Is it the work of the churches in Galatia and these places? Is it the work of the messengers? And so tonight Brother Tant is honor bound to tell us whose work this is in Jerusalem. She is not bound to do anything more than she is able to do, but she is able to do that (pointing to lower half of the

chart). And so tonight, that's "his work."

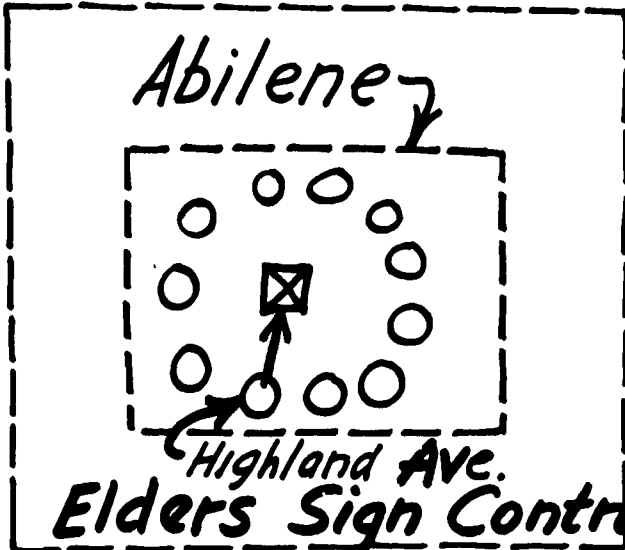
Let's turn to the Abilene work just a moment.



I asked him the other night; here we are equally related. Now let's turn to number 2 on that.

Chart No. 1B

Taylor County ↘

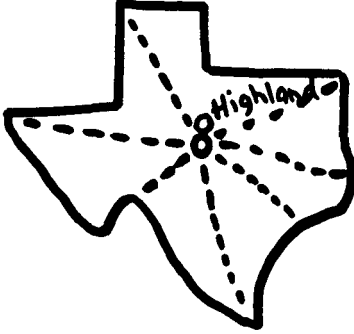


**Elders Sign Contract
for 15 min. Broad-
cast — Now Highland's
OWN work!**

He said, "Brother Harper, now this is Highland's work." This is Highland's work because she can "pay for it." This work goes out here 200 miles and it covers all this area, but this is Highland's work "because she can pay for it."

Now, let's turn to the next one.

Chart No. 11

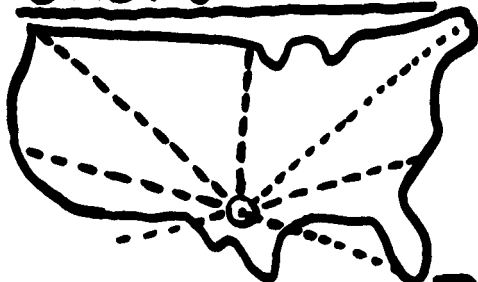


- KRBC Increases Power to cover Texas
- Highland Has Ability to pay increased rate.
- Questions: (1) Has Sin begun? (2) Is it still Highland's Work?

Let's come to the next part of it, and I want you to see this as he graduates. As he comes here, he said, "This is still Highland's work." All right, now, when does it cease to be Highland's work? and when is it a sin? Here it covers the state.

Let's turn to the next one, now, tonight.

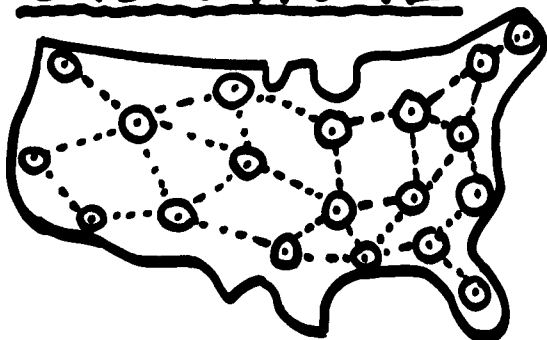
Chart No. 1D



- KRBC Increases Power to Cover U.S.A.
- Highland does not have Ability to Pay Inc. Rate.
- Questions: (1) Can High. ask others for help?
(2) Is it still High's work?

Over here as we come this time, KRBC increases its power to cover the whole United States. We asked him: When did it become a sin? He said it became a sin when you had to receive contributions to help you do your own work. Now, my brtthren, you know what that does? That stops every contribution to all the work throughout the country!

Chart No. 1E



- KRBC Covers Nation by Means of Network.
- Question: Would it be sinful because it is on a network?
- Compare XEG program.

TANT'S SECOND AFFIRMATIVE--Tuesday Night

Brother Harper, my friends and brethren in Christ:

As I come to resume this discussion with you, I have a card which was handed to me:

"To Whom It May Concern: During the week of November 14-20, Brother Thomas Warren stated to me in the presence of Brother Harold Fite and others that the American Christian Missionary Society would be scriptural if placed under an eldership. Brother Fite is present and will testify to the above fact."

(Signed) Earl Dale

I will leave that as a matter of veracity between Brother Warren, Brother Dale, Brother Fite, and the twenty or more students of Abilene Christian College who are reported to have heard him make that statement last night.

I

As Brother Harper spoke, I could not help wondering what has happened to the "principle eternal." It has not been introduced in this debate. Also, as he spoke, I wondered what has happened to the traditional practice of gospel preachers of appealing to the Bible to settle all points of controversy. Once again tonight, this audience had the . . . (I started to say rare spectacle, but I must say usual) spectacle of seeing a man speak for 30 minutes trying to establish a thing by the Bible, and not one time refer to the Bible, or quote one single verse, or make one single citation to a reference! If he made one single reference to the Bible, I missed it.

Brother Harper seeks to establish the rightfulness of his cooperative arrangement by the practices of individuals and congregations in the past. May I say to him, and to you, that it is my earnest desire to establish every activity in which I engage as a Christian by "thus saith the Lord." And if every person on this earth has been guilty of any number of things in violation of, or contrary to, what the Lord says, I want to stand, if need be, alone on "thus saith the Lord." I thought gospel preachers always held to that position. What does the Bible say? That's what we want to know.

II

I have set before you the Bible pattern of cooperation. Here it is: Churches with ability to give send to a church that is in distress, to relieve the need, the want, the distress of the church which is receiving, that there may be equality (II Corinthians 8:14). That is what the Bible says. I want to establish my practice by the Bible. I want to appeal to God's Word. I am not concerned too much about the Music Hall meeting. As a matter of fact, the elders down at North Hill have long since repudiated that kind of arrangement themselves. Brother Cogdill, who is not present tonight, in the interest of unity said this:

"I have thought and still think that there is a vast deal of difference between a congregation undertaking in its own city a work for which it feels responsible and obligated and allowing others to help it do that work and that same congregation promoting a program for the whole brotherhood for

which it is no more responsible than any other congregation and expecting all the churches to finance that work for it, a work that it could not bear and would not undertake of itself alone, and then electing themselves to oversee such a 'brotherhood program' for the church universal. If there were no more difference than the size of the thing, it would be more dangerous because of its size. It has proven so difficult though to show the difference that I think I see in that to some of the brethren who seem determined to justify themselves in forgetting the New Testament pattern of the independence and equality of New Testament congregations that I have long ago surrendered the ground, and will henceforth hold no more such meetings lest I lead my brethren into sin."

Brother Harper, Brother Cogdill for the sake of unity was perfectly willing to surrender that which he thought was right. Are you willing for the sake of unity to surrender an arrangement that you think is right, and yet which is almost certain eventually to divide the church of our Lord? Are you willing to do it? Roy Cogdill was. Are you? For the sake of the peace of God's people, for the unity for which our Savior prayed. Roy Cogdill said, "I have long since surrendered that, even though I think it to be right. I will not engage in it again." That has not stopped him from preaching the gospel. He has been preaching all over the nation since then; he has been preaching on a radio program since then; he has preached in Canada; he has gone into far fields and has held meetings in places where there are no churches. But for the sake of the peace of God's people, he says, "I will not do that (the Music Hall meeting arrangement) again." Brother Harper, are you willing to do that? For the sake of unity for which Christ prayed, would you? Roy Cogdill did.

III

Again, Brother Harper said, "I stand upon the things that Campbell wrote" in defense of the cooperation which he was advocating. Campbell, when he wrote, was convinced and declared that these "external cooperations" (that is, their association meetings) could never lead to anything that was wrong. Brother Campbell's foresight was sadly mistaken. Brother Harper's hindsight is not any better than Brother Campbell's foresight. Brother Campbell said, "It can never happen." Brother Harper says, "It did not happen."

But we all know that it did happen!

The American Christian Missionary Society grew out of the very thing Campbell defended—the "external cooperations." We all know that initially the churches retained their autonomy and voluntarily went into that thing. There was no interference in the "internal affairs" of the churches. And Moses E. Lard, one of the great defenders of the Society, said, "If there should ever be even a hint of any interference in the autonomy of the internal affairs of a local church. I would be the first to raise my voice against the Society." It was the "external cooperations" through brought the Society then. Brother Campbell said, "They won't do it"; Brother Harper says, "They didn't do it." But we all know they did do it! And he wants to follow the same course, step by step, that the brethren followed who brought the Missionary Society upon us and divided the Lord's church.

IV

Now then, for the charts. Chart Number 16, entitled, "Tant's

Dilemma" "He must either admit he signed a false proposition, or defend both the teaching and the practices of the **Gospel Guardian**. Which will he do? He must do one or the other "

Now, follow me closely That same proposition obligates Brother Harper to deny that the practices of the **Gospel Guardian** are scriptural Yet every single instance that he brought forth (the Music Hall meeting, the Corinth radio program, the proposed Monette program) in illustration of what he termed "**Gospel Guardian practices**" was a thing that he, himself, says is scriptural! His proposition obligates him to deny that those things are scriptural Did you catch that? His proposition obligates him to deny these things as scriptural (the Music Hall meeting and all the rest of them), yet he says they are scriptural!

Just whose "dilemma" are we talking about?

Again, Chart Number 17 Congregation "A" can help Congregation "B" to do "B's" own work when "B" is unable to do its own work. It may be that some of us have been careless in our statement of facts. The facts are that Congregation "A" can help Congregation "B" to do a work to which "B" is exclusively, particularly, and specifically related, when "B" is unable to do that work For example Jerusalem had a need in that some of her members were suffering, distressed—perhaps hungry to the point of starvation, Josephus says Jerusalem had done what she could to supply their needs She had reached the limit of her ability, she had reached the limit of her obligation God will not hold her responsible for that which she can not do Whose "work" is it then to send to Jerusalem to feed those hungry? It is the work of Corinth and Galatia and Macedonia to send to feed the hungry in the Jerusalem church That is their obligation It is Jerusalem's obligation to see to the proper distribution of those funds when they come

There is a play on the word "work" here which contains a major fallacy, which literally, or actually, is the basis for the complete change that Brother Warren has made There are two or three major fallacies in the propositions which he has set forth, both in his major and his minor premises But we will get to that tomorrow night when Brother Harper introduces Brother Warren's arguments in defense of Herald of Truth

V

I want to come now to a further discussion of Bible Authority.

I ask you to open the little green book (debate notes) to page 18. And as I start, I ask you to remember that the question mark is still on the board Brother Harper did not put the scripture there. If he had known one, he would have put it there That question mark remained on the board four days down at Lufkin He never put the scripture there He wanted it He would have been happy to have received it But he couldn't find it It does not exist Apparently, he has even quit looking for it now under "principle eternal" The scripture just is not there!

All right, Bible Authority Analyzed: The authority in God's word is either general which is inclusive, or it is specific which is exclusive. General authorization (general authority) includes everything needful, or expedient, to carry out the thing authorized For example, the Lord authorized going into all the world to preach the gospel He did not say "how" to go He has left that to the realm of human judgment; man is free to select that which is most expedient—walk, ride, fly.

sail, or however he may go. The Lord has authorized the teaching of his word (Matt. 28:20). He has not specified "how" it shall be done. We have examples of individual teaching; we have examples of the entire assembly being taught; we have examples of a particular group being taught. The Lord has left it free for us to use whatever seems expedient.

But when it comes to the matter of the praise we offer God, he has not given general authority; he has given specific. He has not left us free to decide whether we will, or will not, use instrumental music, whether we will choose vocal or instrumental praise. He has told us specifically to sing: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16). God specified that.

Again, in Hebrews 10:25, we have the general command to "assemble." He has not told us where or under what circumstances. We may meet in a private home. Many of the early churches did. We may meet in a public hall, such as this. We may actually build a meeting house. We may meet out under the open skies by the seashore. The Lord has not specified! In our Lufkin debate, Brother Harper pressed me to find the Bible authority to build a meeting house. Here it is: it is included in the command to "assemble." There must be a place to assemble; you cannot assemble without a place. And within the realm of expediency we determine what that place may be.

In the matter of congregational cooperation, there is no general authorization for such. There is not a command, or an example, or a necessary inference, or a "principle eternal" that will authorize a general type of cooperation. If there is such, and we do not have a specific pattern (a "bound" pattern) for cooperation, then any and every kind of cooperation is permissible. It is a permissible expedient. If God has not shown us specifically "how" to cooperate, then any and every kind of cooperation that may seem good to us is permissible. It may be in the form of a Missionary Society; it may be in the form of an association which will respect the autonomy of the local church. It may be in the form of a "sponsoring church." Or it may be independent action with mutual helpfulness in time of need, if God has not said. But, my friends, (and you get this!) if God has said, we have no more right to change God's pattern than Noah had to make the ark of a different kind of wood, or than Moses had to offer up something other than the red heifer at the time when God specified the red heifer. We have no more right to change God's pattern which is specific on one point than we would have on any other.

VI

Has God given a specific pattern for the cooperation of churches? Yes, he has. The essential elements of the pattern remain the same. There are two or three examples, and God has specified by example. An example can be specific and exclusive. I was in a meeting over in Mount Pleasant a few weeks ago and made this sort of speech, showing how churches can cooperate. I made the statement that an example can be specific and exclude. Brother Gayle Oler was present. As has been my custom for some time, I gave opportunity for anyone who might desire to make a comment or raise a question. Brother Oler took the floor and agreed that I had set forth the New Testament example of how churches can cooperate. But, he said, "the fallacy is this: he attempts to make an example exclusive. An example can never be

exclusive." Well, I jumped up like I'd been sitting on a hot stove and asked him to please apply that to Acts 20:7. There we have the specific example of partaking of the Lord's Supper on the first day of the week. And that excludes every other day. That is specific; it excludes every day, save the first day of the week.

So, in the matter of congregational cooperation, here is the specific pattern: I Corinthians 16:1-4; II Corinthians, chapters 8 and 9, with a particular reference to II Corinthians 8:14. This gives the design, the reason for one church's sending to another. This is the only design or reason that is given for contributions going from one church to another: "that there may be equality."

VII

Well, there it is, my friends; that is the teaching. That is the Bible. That is what God's Word says. I am not trying to establish this by what somebody else has done or has not done, or by the mistakes that anybody has made. I am sure I have made my share of them. I am not trying to pick out the weaknesses or the contradictions of anything of the sort. I am trying to set forth Bible teaching on this question. If my practice has not been in harmony with that teaching, my practice has been wrong. I won't try to defend it. Why should I? Here is what the Bible teaches (indicating the blackboard chart—page 10 in the debate notes). This seems mighty simple and clear to me. Frankly, it astounds me that a man of Brother Harper's acknowledged great ability has not been able to see the clear, simple, obvious, evident Bible teaching. It is my earnest plea, my prayer, my hope that this discussion will make a real contribution toward helping him see that, and helping you see it.

Every one of us shall stand one day in the presence of God. When I stand there, I do not want to say to my God, "Lord, I did this because Brother Hardeman did it and because Brother Cogdill did it and because some other brother did it. They are all good men, and therefore I thought I was right." But I want to say, "Lord, here is my record. I tried to follow what the Bible teaches. I wanted to justify my life, my actions, by Bible teaching, and not by the practices of somebody else." That just makes plain sense to me; and I plead with you, my friends, that it may make sense to you too.

Make no mistake about this: the type of congregational cooperation which has become so popular within late years is very positively and definitely built on the concept of the church universal centralizing her work under a single agency—be that agency either a Society or a "sponsoring" eldership. But Bible authority is such that if we follow God's Word, we follow the pattern. Here is what God's Word says (indicating the blackboard diagram—page 10 of the debate notes) and the example is specific and exclusive. This is the only kind of cooperation set forth in God's Word. Just as the example of the Lord's Day's partaking of the Lord's Supper excludes every other day, so the example of congregations with ability to give sending to those who are in distress, to produce equality, is the example that is particular and specific. The greatest work the church has ever known was when that kind of work and cooperation were practiced.

It is my firm conviction that the greatest work the church of our Lord will ever do will be in following God's plan. When every individual does what he can, to the limit of his ability, and when every church is working to the limit of her ability, we shall see God's work

go forward. But when one church becomes the centralized "sponsoring agency" through which the other churches work, that is a perversion of God's plan. It can bring nothing but disaster to God's people. In all kindness toward Brother Harper, I plead with him to give careful and earnest thought here, and to have the same spirit that Roy Cogdill manifested when he said, "I will henceforth no more participate in this, which I believe to be right, if my participation in it may lead my brethren into sin." Brother Harper, will you have that spirit! Do you desire the unity of God's people as much as Roy Cogdill? That does not mean that you will have to quit preaching. It does not even mean that you will have to quit preaching on the radio. It does not mean that you will have to quit preaching on a radio network that Highland church can pay for. You can preach to the full extent that the church can support. And every other church now sending to Highland church at the same time can preach the gospel to the full extent of their ability; and God's work will go forward in God's way.

HARPER'S SECOND NEGATIVE--Tuesday Night

It seems we have lost a lot of time tonight, (had trouble with lights) but I guess we can't help it. About all we have got is time anyhow, so we'll just live it on out.

Brother Tant, brethren moderators, ladies and gentlemen, we come to the close of another night, and I am happy that in the providence of God we can all come in a good humor, smiling, happy, and glad that we have been washed in the blood of the Lord. As Brother Tant said, one of these days we shall all stand before the great judge and as we stand there we shall have to give an account for everything that we do and everything which we say; and that which we do that is wrong will have to be corrected. That which, of course, we do right the Lord will bless us for that. If the contention tonight that churches of Christ can't cooperate in having radio programs, the kind that we have at Highland, if we can't have those programs, I am frank to say to you that it is going to stop much of the work of the church of our Lord throughout the nation. All over this land and country there are radio programs that are being carried on in this "state of cooperation," without which those programs would have to stop.

Brother Tant's position will ultimately lead to the cancellation of all cooperative programs because he has just admitted that a work belongs to you or is yours exclusively until somebody else has to help you pay the bill. When we asked him about our radio program at Highland, he said it was our radio program as long as we could pay it, but the moment we reach the place where we can't pay the thing ourselves it ceases to be our program. It ceases to be our work. If that be true, then the moment that the Jerusalem church reached the point that it could not pay for the thing that was done there, it ceased to be their work. I am pressing the question again tonight: Whose work was it? If a thing ceases to be your work when somebody else has to help you pay for it, then how can any church on earth help any other church in the world without taking over the work of that church and invading their autonomy?

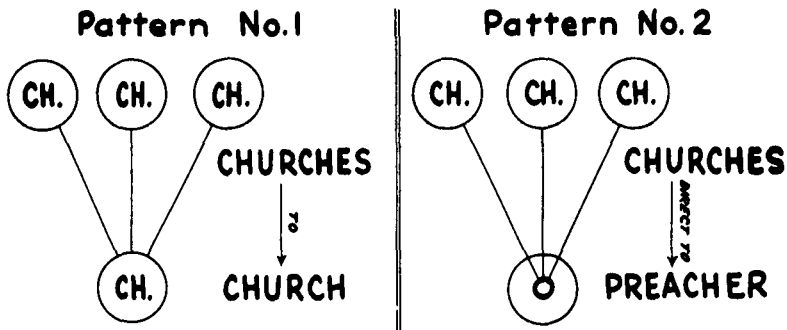
As we come tonight, he said, regarding the Gospel Guardian, that I was unfair in demanding that he come and defend all of these teachings. The thing I am trying to get you to see tonight that he is honor bound to practice what he preaches and to preach what he practices. I have endeavored to show last night and this night likewise that they preached one thing and practiced another. And, therefore, he is honor bound to show wherein that they can preach one thing and practice another, and if they can't find the pattern, then they need to go home and get together and find the pattern themselves before they come and bind it upon somebody else.

I want to write over here a little on his board. I'm sorry, I forgot about that being here. Do you have an eraser? He has here I Corinthians 16:1-4, II Corinthians chapters 8 and 9, II Corinthians 8:14. Well, I want to add two to that. I want to add Acts 11. Then I want to add over here II Corinthians 11:8.

Now, I want to erase this just a moment because I want to show you about these patterns. You know a pattern, to be a bound pattern, it can't change. When God gave Noah the pattern for the ark he couldn't change it in one particular. When God gave Moses the plan for the tabernacle, he couldn't change it in one particular. When God

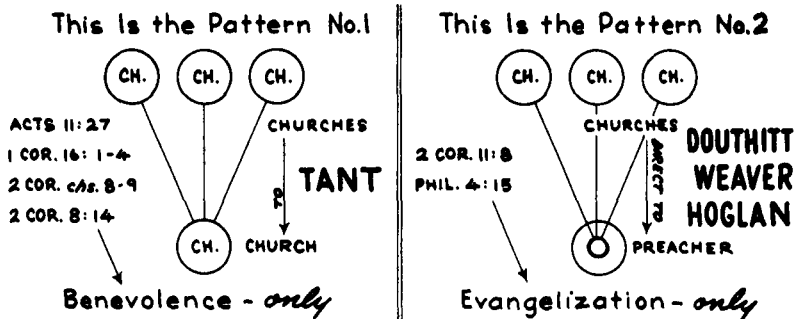
gave the pattern for the church and its organization, you couldn't change it in one particular. When God gave the plan of salvation, you couldn't change it in one particular. God did not give four or five ways of building an ark and then say, you take the part you like out of each of these and then form you a pattern. When He laid down the pattern, it was bound and no one could change it.

GUARDIAN-DIVIDED



Now, I am asking him tonight for this one thing:

GUARDIAN-GROUP-DIVIDED



In II Corinthians 11 you have here these churches, and these churches sent down here to the man. Now, that isn't like you have over here (No. 1). Here you have II Corinthians 11:8 Now, the point I want you to see is if this is the pattern (No. 2), then the one he has here can't be (No. 1). for they are opposite to one another. Here (No. 1) churches sent to a church and if that is the "bound pattern," you can't change that pattern and you can't substitute that pattern for something else And, another thing that I would have him to understand and you, that the things he put here (No. 1) is for benevolence, and you can't take a bound pattern for benevolence and transfer it over here in evangelization. Let him bring the pattern in evangelization.

Everything he has is in benevolence! Now, we are talking about "preaching the gospel." Over here (No. 2) you have the church and the church sent to the preacher. Now, when they sent to the preacher, this is the pattern in II Corinthians 11. I want to ask you, is this the pattern (No. 2) or is this the pattern (No. 1)? They are not alike! They are basically different, but if this one is bound, then this one isn't bound. And he, tonight, must take the stand whether or not "this is the pattern" or whether "this is the pattern."

In this audience tonight we have Osby Weaver, we have Ward Hogland, we have Cecil Douthitt, and others who take the position that "this is the pattern," and these men are Guardian men. But, Brother Tant says, "I don't have to Defend that!" I know you don't have to, but it looks "sort of bad" if he doesn't get this thing together. Now, over here, you have Brother Tant. Brother Tant and others say that his church may send to this church to preach the gospel. Well, what do you have for the pattern? The benevolent pattern! But, these men over here say that isn't the pattern. They say you can't find anywhere in the Bible where any church ever sent to another church for that church to use that money in preaching the gospel, and therefore, "this is the pattern" (No. 2) and "this isn't the pattern (No. 1), and that is the Guardian group. Now, here is the point I want you to see: If the pattern is so plain, if the pattern is so outstanding that even old "psychosomatic Ernie" ? ? ? ? can understand it, I wonder why these boys can't find that pattern?

Now, ladies and gentlemen, that is basic, that is fundamental, and these men, they need to come and get their patterns together. And these are the Guardian men; they are the writers of the Guardian. Cecil Douthitt is the associate editor. Cecil Douthitt says that "this is the pattern." Ward Holgand is an outstanding defender of these here (pointing to II Cor. 11:8). Osby Weaver has an article out, and I have it here in my briefcase. Osby Weaver says, "This is the pattern. This is the way for preaching; and this is the way for benevolence." These men can't even find their own pattern! Well, maybe — no, I won't say what I started to say. I love his Mother. She is a wonderful woman, but maybe she needs to write another letter. and let her son sign it, "sight unseen."

Now, brethren, I want to know: Which is the pattern? These men say, Brother Curtis, this is it. These other men say, well, this is it. But they are different, and they are basically different, and these men say that it can't be done any other way. Where is the pattern boys? I am looking cross-eyed, but I can't see both of them. One of them has to be wrong. Now, let these men mark out which one it is. Is it "this one," or is it "this one"? I want to say to you: I believe that churches may send to churches; I believe that. And listen, Brother Tant, I wrote these scriptures at Lufkin. I put these on the board and you erased them and said I didn't put any there. They were there!

All right, let's notice another. He said, "Brother Harper, the church with ability is to send to those that are in distress." I call your attention now without the charts here, because you have seen them before . . . I call your attention in this illustration to the Music Hall here (On the board). Oh, he doesn't like that Music Hall meeting, and he said Brother Roy said that "for the sake of unity, I'll give it up. Brother Harper, will you?" Are there any what we call, and I say this humbly now, are there any anti-Sunday school boys here? I ought to turn him over to you. I want to get the church united. The anti-

Sunday school boys come and say: "Well, boys — isn't that what Waters said to you?" (to Porter). What answer did you give him, Brother Curtis? Did you say, "I'll give up the Sunday school for unity, because we can worship without it." — when I was a boy, we didn't have it. All this unity, they want to get together. It's a wonder . . . If there is an anti-Sunday school boy here, I want you to take them. We are going to unite the church. You know how we are going to unite it? Is Brother Garrett here? Or Ketcherside, either one? Either one of you boys here? Come and get these boys. They are headed for the "antis." Talk about our joining Campbell in the Missionary Society! I'd just as soon be with the Missionary Society as with the "antis." They are both wrong.

All right, now we are going to get together. Here is the located preacher. Well, Brother Garrett objects to that. But he says, "can't you worship without it?" Yes. So, we are going to mark it out. (Marks it out) That will get rid of all of us, Brother Nichol (C. R.) that will play havoc with all of us preachers, won't it? I tell you, let's all get together. We are going to have unity. We are going to get peace here. We are going to love each other there. We are going to have a good old Methodist "shouting meeting" around here. We are getting together now, boys. We are joining the rest of these "antis."

All right, here is your Sunday school. Well, Brother Porter said to Waters, "I didn't even offer any scripture for it. I just showed it was parallel to what you are doing." That is why I showed the Music Hall is parallel to what we are doing, and the Corinth program parallel to our cooperation. And, if I proved that what I am doing is parallel to what they are doing, then since they say that is right, I have proved I am right. But now, these boys are going to get together. What are you going to do? We are going to do away now with our located preacher. We are going to do away with our Sunday school. (marks them out.) And then you have these individual communion cups. Going to do away with them (marks them out) and get our lips down in the cup where they have their chewing tobacco and smoking and everything else. And, back yonder when I was a boy, they dipped their snuff; and we will all drink out of the same thing. Why? Well, we could do it again. Are you willing, boys, for unity, are you willing to give it all up? (laughs here and audience does, too) It's great to be alive, isn't it, Brother Nichol? (Brother Nichol shakes with laughter, more laughing) You know, Brother Nichol is with us. From now on, Brother Nichol (C. R.) is going to give it all up and join the "antis" to have peace and harmony together. We can all go to heaven with the "antis." There won't many go there, because they won't get anybody. But those that are there, we can get there. I would just plain be ashamed of such baby arguments! That is begging the question. Why not stand up like a man and quit laying it onto your mother?

Do you want to have unity in the church? Do you really want it? I want to say that I want unity, but not "unity at any price." I don't want unity at the price of the souls that are lost, and that is why I am not going to join the "antis." Let me tell you something: Brother Roy Cogdill is honor bound, if he thinks the Music Hall meeting is scriptural, he is honor bound to stop fighting our radio program, for they are "identical in principle." That is the point, not that "I'll give it up." He says it is right. If it is right, these men say it is wrong, they need to get their pattern. I am pressing the question, where is their

pattern for the Music Hall meeting? Where is the pattern for the Corinth meeting? Where is the pattern for the Montana meeting and their radio programs?

We are going to unite now. We are not going to have any cups, and listen, I am going to put the Gospel Guardian out. You know why? Going to put it out of business. Because we have the "anti literature group," (marks out literature) can't even publish literature (audience roars). And so, I have found a way to get rid of the Guardian. Just unite. Oh, well, it is good to have a little fun and stay in a good humor as you go along.

Now, I want to turn tonight to some charts, and as we come to these charts I don't know whether we will have time to get through with many of them or not but I want, this time, chart 18.

CHART NO. 18 - Nature of God's Commands.

| Command | Exclusive El. (Not Auth.) | Inclusive Element (Authorized) | Liberty |
|---------------------|--|---|---|
| 1. Ark (general) | 1. Failure to Build Ark 2. Any other kind of wood except gopher | 1. Ample amount of Gopher wood. 2. Everything without which an ark could not have been built of gopher wood accord. to God's spec. | 1. Length - long, short. 2. Condition - Green, dry. 3. How to cut timber. 4. How to get it together. |
| 2. Sing (Specific) | 1. Failure to Sing 2. Mech. Insts. | 1. Song. 2. Pitch. 3. Truth - & with Sp. and Understanding. | 1. With or without Song 2. One's own song - someone else's Song 3. Bass, Tenor, Alto, Soprano |
| 3. Teach (Specific) | 1. Failure to Teach 2. Teach. Error. | 1. Teacher - Pupil - Lesson - Impact - Inst. 2. Truth | 1. Oral - or written 2. Blackboard - Charts - 3. Classes - one group. 4. Radio - Television |

This is Authority for:
 • Church Bldg. • Song Book
 • Song Leader • Invitation
 • Song • Baptistry • Bible
 • Classes • Individual Cups
 • Contribution Baskets

Jesus 11:15-14 C. 1944

9 Feb 18-5
 7 Apr - 7-15

Now, as we come to this chart 18, it is the one he had in mind just a moment ago on the idea of a command and example and so on. As we come to this, I hope you can see that. It is a little hard for me, standing over here with bifocals, to see that right good and clearly. Now, here is what you have. You have first, a "command." Ladies and gentlemen, a command is both "exclusive and inclusive." Now, what I mean by the exclusive, it excludes everything that God has not specified (pointing to the Ark). Notice, they are commanded. (Pointing to Ark, singing teaching, etc.) Now, you have here the Ark; the "failure to build the Ark." Now, that is "excluded in this command." They could not fail to build it." They had to build it. And they could not use any "other kind of wood."

And when you come to singing down here, now that excludes the "failure to sing." That's the command: to sing. You are to do that. And another thing, it excludes "instrumental music" because this is "exclusive" as well as "inclusive."

Then, when you come to the command to teach, now that is exclusive. All right, why? Because it excludes the "failure to teach" and it excludes your "teaching error"—it forbids that. Now this command, it has also an inclusive element. Now, this inclusive element is necessary, and also it has liberty.

And when you come here to the Ark, you have the "necessary things." You have to have the "ample amount of gopher wood"; have to have everything now which an Ark "should be built of." That included everything, but now notice another thing. When you come to the singing, it includes the "correct pitch," it includes "singing with the spirit and the understanding" and things of that kind. And when you come to the teaching, it includes a "teacher," it includes a "pupil and the lesson," and it includes the "truth." Now, these are inclusive elements. Now, you watch over here. In every command there is the "element of liberty."

Ladies and gentlemen, I want to show, liberty in what? Well, in the building of this (pointing to Ark) we had the liberty to make that. The length of it (pointing to boards on chart)? There is no command about it; long or short. When you come to the Ark, the conditions, it could be "green wood" or it might be "dry wood," and then how to cut it . . . with a "saw" or maybe an "axe." That is liberty! And then how to get it there, that's liberty!

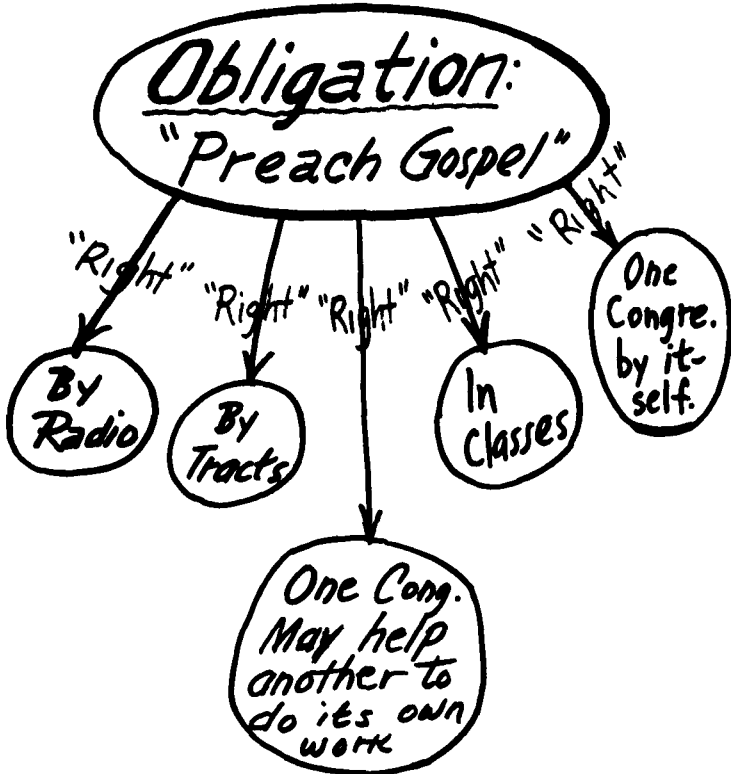
When you come to sing, you can either sing with song books or you can sing bass or tenor. That's in the realm of liberty.

Then, when you come on down a little bit further—you can see that better than I can where I'm standing—you have here, you have your "blackboards" and "charts" and your "classes" and your "radio" and your "television." Yes, isn't that the thing you (speaking to Porter) met with Waters when you came with your principle and you said, "I haven't found a command"? You know, Brother Waters pressed his (Tant's) moderator for a "command, for an example, for a necessary inference" and for a "statement" concerning Sunday school; and Brother Porter used this very argument. (Pointing to liberty part on chart.) So, in your liberty, now, you have here the authority for church buildings and song books and song leaders and things of that kind. That all comes in the realm of liberty, and that is the thing I explained at Lufkin that I meant by the "principle that permits a man to do the things God has commanded."

Ladies and gentlemen, he said back here, "A specific command did not have the element of liberty." Every specific command has to have an element of liberty in order to carry it out. Every command has this element of liberty. Ladies and gentlemen, listen: in this realm of liberty, there are no bound commands; there are no bound patterns; there are no bound necessary inferences; because this is in the realm of liberty, and here is where you have the right to execute the commands of God, and without it you could not execute it. But, there are no bound patterns and commands and things of that kind in the realm of liberty. There cannot be. There is your principle eternal!

All right, let's notice the next one. I want to come this time to chart number 18A and note the following:

CHART No. 18A



Here we have the obligation to preach the gospel. Now, you have this obligation, but you have the right to preach it by radio; you have the right to preach it by tract; you have the right to preach it in the class, and listen: you have the right for "one congregation to do it itself." And ladies and gentlemen, you have the right for "one congregation" to help "another congregation" do its own work; and the radio program of the Highland Church of Christ is Highland's own work. Let me show you how I can show that group! Suppose we get to where we need to pay the bill and we don't have the money, and I send it down to the congregation where Brother Tant is to pay the bill. You know what I would get? I would get a letter right back, "that's not our radio program." Let me send you the bill for you to pay the bill, and you will find out "whose program it is." And everyone of you would say right back, you would say, "That's not our program."

Ladies and gentlemen, it's Highland's program and Highland has the right to receive help from sister congregations in doing it. You have the right. It is not an obligation on your part to do it, but you have the right to send it. We have the right to receive it because it's our work! And if you don't think it is our work, let us bill you for the amount to be paid next week and see how soon you will learn whose work it is. Listen, I want that to sink in. Whose work is this? It doesn't belong to the College church. Oh, he said it was the College's . . . no, sir, the work we have was never the College church's work. The work we have was never in Cedar Rapids. The work we have—there never has been a national radio program. And the Highland church took the national radio program; that's our program. The College (referring to the church) never did have it. Cedar Rapids never did have it. It is ours. It belongs to us and we thank God that a number of you that see that we need the help and without it we can't do that work, that in your heart you have seen fit to help Highland do her own work. And Brother Tant said this, he said, as long as you can pay for it, it is your work, but the very moment somebody has to help you it ceases to be your work. That kills every cooperative movement in the church today! You can't have one if that is so.

Now, let's turn to chart number 16. Do you folks know whose work it is? If you don't let me send you the bill.

Now, we come to the next one . . . Brother Tant's dilemma. Oh, he made a lot of fun of that, but let me say this to you. He has now to admit that he signed a false proposition or Brother Tant is obligated

Chart No. 16

Tant's Dilemma:

• He must either:

(1) Admit he signed a
False Proposition, or

(2) Defend both the Teaching
and Practices of the
GOSPEL GUARDIAN!

• Which will he do?

• He MUST do one or the
other!

to defend not only his teaching but to defend his practice and to show that they are in harmony. He has failed to do it.

Look here. In the illustration I had just a moment ago, the one I had over here, (Blackboard chart No. 3) these churches sending down here to the preacher: that's one way; and one of his group says "this is the pattern," and the other says "this is the pattern." They are divided on it. Ladies and gentlemen, they are so divided they don't even know what the pattern is themselves!

It should have been, he is just defending half of it, Brother Tant's half. But, he signed it. He signed to defend the Gospel Guardian, in her teaching and in her practice! What is the teaching, what is the practice of the Gospel Guardian? His own men, his own

associate editors, together with the editor and the owner, they are "crosswise" with each other. What is the teaching and the practice of the Gospel Guardian? Do they have one?

All right, let's turn to chart number 17. In chart number 17 we have the "hopeless contradiction."

Chart No. 17

Tant's Hopeless Contradiction

- G. G. Teaching: Congregation "A" can help congregation "B" to do "B's" own work when "B" is unable to do its own work!
- 1st Night of Debate: A congregation's own work can never exceed her ability. (co-extensive with her ability")
- So—a congregation can never be unable to do its own work! Yet, Tant makes this the ONLY Design of Cooperation!

Here, ladies and gentlemen, I want you to see this. He said Congregation A can help Congregation B do Congregation B's work if it is unable to do its own work. And, in the very same speech and tonight, he said a congregation's own work can never, can never, can never exceed its ability! Ladies and gentlemen, if a congregation's work can never exceed its own ability, then a congregation can never receive help, and it can never have a work beyond its ability. I press

this question: What about the one at Jerusalem, and I want that chart next? Chart number 20, I want you to see this.

Its work is commensurate with its own ability. Now, here you have Jerusalem—get it, now, this surrenders everything Brother Tant has argued in this whole debate. Now, here we have Jerusalem; it has ability. How much ability? Just to do this much (pointing to the center line) of the work in feeding. Now, here is a part that it can't do (pointing to the above line). It doesn't have the ability to do that. Therefore, "this isn't the work of the church in Jerusalem." Whose work is it? And when these other churches sent money that they might support it, and sent it down here by this committee, did the committee do Jerusalem's work? Did they do the work of these churches here (pointing to Galatia, Macedonia and Corinth). Whose work is that? It isn't the "work of Jerusalem." Listen now, since it isn't the work of Jerusalem because their work "cannot exceed their ability," then I am asking you, who did that work? When the churches up here sent the money down here, were these churches doing the work of Jerusalem? Were they doing it through Jerusalem? Or was Jerusalem doing their work? Did they invade the autonomy of Jerusalem? This isn't Jerusalem's work, according to his argument, and if it isn't, down goes everything for which he has ever stood. Remember your ability; at the limit of your ability your work ceases, and "beyond that ability you have no work" (Tant). There can be no cooperation!

I want to turn to the last one tonight; and this time, chart number 15.

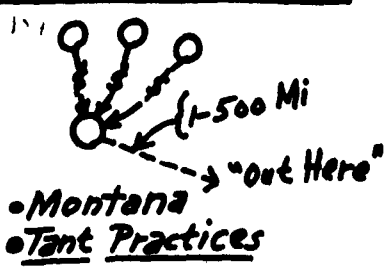
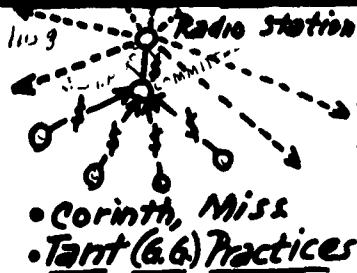
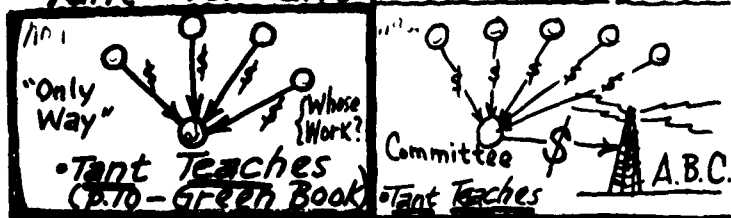
As we come to chart number 15, here we have the inconsistencies of it. Ladies and gentlemen, he said this is the pattern! (No. 1) This is the pattern! What is the pattern?—Where this church sent to this one to help them in their need. That is the pattern. Then we came over here. Brother Tant, I have the letter (holds up letter); here is the way to have a national program: "Select a committee and then let these churches send to that committee." He asked, "Can that committee be the elders of a church?" He (Tant) said, "It might be, but it would be best for it not to be." So, you set up a committee and the "church universal" can thus act through that committee. Ladies and gentlemen, as I will show you tomorrow night, they have changed the meaning and the definition of the word, "church universal." I will show you that tomorrow night.

Then you have over here the Corinth radio program. What do you have in Corinth? You have a "Church of Christ radio program," and that with a "treasurer." What church is it? It isn't the Foote Street church, it isn't the East Side church, it isn't the West Side church. He never answered that. Here you have a "Church of Christ radio program." What church is it? That's the "church universal," the Church of Christ. They object to that with us. Let me tell you, Phil Kendrick is in the audience tonight, Phil Kendrick, Sr. And when Phil Kendrick acted as the treasurer to help us out when we didn't have any bookkeeper, they said the "brains in Rome" and the "treasurer at Philippi." Now here you have it. You have a "treasurer" of a "Church of Christ radio program." What church? It is the "church universal." Here is the beginning of a "Missionary Society." It isn't like his pattern. Where is his pattern? No wonder he refuses to defend his practice!

Come to the next one. Well, let's go on down here. This time to the Music Hall meeting. The Music Hall meeting is contrary to

Chart No. 15

Tant vs. Tant vs. Tant! vs. G.G.



what he said his pattern is. Here is the pattern (No. 1). This (No. 5) is contrary to that (No. 1). This (No. 1) is contrary to that (No. 2). This one (No. 2) is contrary to that (No. 4). And this, ladies and gentlemen, is the Gospel Guardian by its owners. If Roy Cogdill and Yater Tant, if they are not the Gospel Guardian, who on earth is?

Now, he said, "Brother Harper, here is the pattern (No. 1)." Now, the very thing he condemns in us is the very thing he says is the pattern here. The Highland Church of Christ: you send money to us, we receive the money, we do our own work, we do not send it to some other congregation. Hence, this (No. 6) is just like that (No. 1). And this he said is right and if it is, then what we are doing is right. Ladies and gentlemen, his pattern does not fit his action. That is the reason why I said he is honor bound to defend both his practice and

his teaching, but he can't do that because they are just like that (crosses his fingers).

But I tell you what we are going to do we are going to get together tonight! We are going to join the "antis," and for the sake of unity we are going to do away with the local preacher; we are going to do away with the Sunday school; we are going to do away with the communion cups; we are going to do away with everything.

Now, ladies and gentlemen, as we come to the close, remember the Lord said, "I will build my church," and the Lord said that that "church is the pillar and the support of the truth" In Revelation 22 he says the "spirit and the bride say come"; and hence, tonight it is the church of our Lord that has the right to go "out here" and reach the lost of this earth. The Lord built the church! The Lord put the obligation on the church! It is the church's right, and this idea of "diocesan lines" is unknown in Matthew 28 and Mark 16.

May God bless you and may he keep you is our prayer tonight.

HARPER'S FIRST AFFIRMATIVE--Wednesday Night

Brother Tant, brethren moderators, brethren and friends:

Now, a fellow said to me today, "Harper, I came down here without a coat," I think he said, a topcoat. He said, "They told me it never rains in Texas." I said, well it doesn't unless they tell you it won't. Of course, then it will. Our audience is not quite so large tonight, not much off, but prayer meeting affects it some. We are glad to have all of you present, happy to see all of you in a good humor. I think you will find that when tomorrow night comes, Brother Tant and I will still be pleasant toward each other, as we are tonight.

When we stop to think about the Bible and the great teachings of God's Word, we must not fail to understand that the Bible says, "We are members one of another," and being members one of another, then we ought to "love one another." We must remember that we are God's family. We are God's children. We are bought with the blood of Christ. We are washed in the blood of the Lamb. And, being saints of God, we need to conduct ourselves in such a manner as becometh the saints of God.

One of these days, when life is over and death has kissed our eyes to sleep and we go out into the great beyond and stand in the presence of God, in the presence of Christ, there to be judged by the manner in which we have lived, it is going to be a serious matter then, because somebody is going to be lost at the judgment, and you and I do not want that to be us. And so, as brethren in the body of Christ, members one of the other, the family of God, the saints of God, sanctified, cleansed and set apart for the service of God, let us pray tonight that in the investigation of such subjects that the providence of God will overrule in such a manner that his people who have been together throughout the years, for so many years, who have fought so many battles together, won so many victories together, and because of that the church of our Lord has been able to grow as maybe in no other age since the apostolic age, that that same spirit will one day characterize this fine group of men and women.

As we come tonight to our proposition, I want to notice with you the wording of it. I shall do my best, the best I know how, to enter into the affirmation of my proposition. I shall do the best that I am able to do, not the best that can be done, for neither Brother Tant nor I are accomplished debaters. I am the first man Brother Tant ever met, he is the fourth man I ever met. The first one I met was something like 25 years ago, and the last one besides Brother Tant was something like 15 years ago. Therefore, neither of us would be what you would call accomplished debaters. We are doing the best we can to defend that which we believe to be right. There are those in our audience tonight, no doubt, who can do better than we can. We are doing the best we can, and I shall do the best I know how in the support and affirmation of this proposition tonight that's just been read: namely, "The Church of Christ, South Fifth and Highland, in Abilene, Texas, is scriptural in organization, and in her teaching and practice in congregational church cooperation."

I think that most of us are acquainted enough with the subject. I will not have to spend too much time in the definition of these terms. Of course, the Church of Christ, South Fifth and Highland,

is God's local congregation that meets and worships God here in Abilene at that location. That it is scriptural; I believe that it's in harmony with the teachings of the Bible with reference to its organization. We have at Highland nothing but the elders of the church, eight of them, one moved away, which makes seven. And then, we have our deacons. We have our membership, out of which and from which we have our various workers and those that assist and help to carry on the church of our Lord and its work here. When I mentioned here its teaching and practice in its congregational cooperation. I simply meant that it was limited in this discussion to what the Highland church is doing with reference to its cooperation with sister congregations. I think we have talked enough about cooperation that you understand what we mean, that you understand that it is between congregations.

Now, as we come to notice it, I would love for you to turn—I believe it's about the second or third page in Brother Tant's little green book in which he said we are not discussing the idea of radio . . . is that it?—radio preaching? I am going to say to you tonight that we are discussing the right of these various things, and our right to "preach the gospel on the radio" is the thing that's under discussion tonight. But, in the affirmation of that and the purpose for that, I want to call attention to, "why this debate?" I want to do it kindly, but I want to do it plainly.

The reason why we're having this discussion is not because we want to have it, or because we want to cause destruction of the church or confusion. It isn't because of anything of that nature. We are having this debate because the work at Highland has been referred to as a "machine over the churches"; it has been called a "United Missionary Society"; it has been called "Romish" and various things of that nature. Now, we do not believe it's a "Missionary Society"; we do not believe that it is "Romish"; and, we do not believe that it's a "machine over the churches." Therefore, we have decided to come to the defense of what we are doing, as best we can, to show that it is not in violation to the things taught in the Bible.

Now, the first thing that I am going to do is to introduce a chart, chart number 22, showing you what our program "is not" and what our program "is." I believe we can do that and clarify the situation tonight. As we come to talk about what our program "is" and what our program "is not," I don't know whether you will be able to see, maybe as clearly as you would like to, but I will do my best to explain it to you.

CHART No. 22

DEFINITION OF TERMS

I. Def. Terms

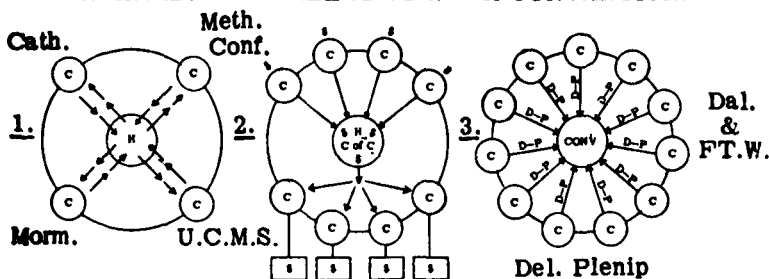
- | | | |
|--|-----------------|-------------------|
| 1. Scriptural | 2. Organization | |
| 3. Teaching | 4. Practice | 5. Congregational |
| 6. <u>WHAT</u> our program <u>IS NOT</u> : | | |
- } Church Cooper-

AN ECC. UNV.

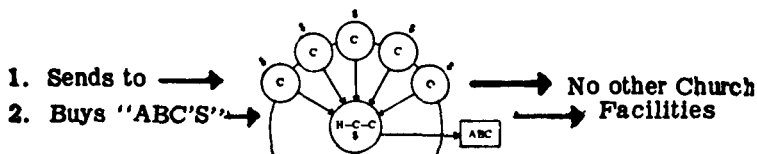
CH. HEAD.

A RELAY STA.

A CONVENTION.



7. What our program IS: A Radio Program ONLY:



3. Does Own Work.

4. Accepts Contributions.

WE DO NOT ASSUME TO DO ALL THE RADIO OR TV WORK OF THE CHURCH.

*What Our Program
IS NOT—And IS.*

In the first circle here I have the arrows running to and from the center part of it. In the center part of it here, I have the letter H, signifying the head, and the source from which the commands shall go and back to whom these various churches will have to report. For instance, we have here this statement: "It is not an ecclesiastical universal church head." Our radio program is not any such thing as that. Now, we have as illustration of that the Catholic Church. The Catholic Church has an "ecclesiastical universal church head." Therefore, it is what we call the "church universal." May I stop to say this tonight: in order to try to destroy our program, these brethren of ours have been forced to change the meaning of the "church universal." When we had these meetings in the Rhyman Auditorium in Nashville, Tennessee, when all the congregations in Nashville cooperated, they never one time dreamed that that was the "church universal activated." They understood that that was the cooperation among the congregations in a "local capacity," and "within the framework" of the local congregations. And when Brother Wallace met J. Frank Norris at Fort Worth, Texas, when all the congregations in Dallas and Fort Worth cooperated, they never dreamed that was the "church universal." And hence, they went ahead and cooperated; and they understood that they were operating "within the framework" of the local congregation, as given by the Lord. When they had the meeting at Houston, they never dreamed or had the idea that it was the "church universal," even though all the churches in that area but one, participated and cooperated, because they kept it "within the framework" of the local congregation. When we had our radio program at Little Rock, when various states, the churches in five states, when they cooperated in helping us have that, and when my worthy opponent was a very bosom friend of mine in that work, they never thought about that; we never dreamed that that was the "church universal," functioning as the "church universal." We never dreamed of that as they are trying to make it now. We understood that every church functioned in its local capacity, and within the "framework" that God had given. Now, in order to defeat a program that's similar to such programs, they have changed the meaning of the "church universal" to make it mean now, just such work and cooperation as the church has been built upon in the past 35 years.

Now, the Catholic Church is a "church universal." Our program is not like that. You take the Methodist Conference. It has absolute power to make the laws and regulate the affairs of the church. Hence, it sends out orders. They send back their reports. You take over here the Mormon Church: it has a head, and from that head emanates the orders, and they go back to that head to receive their orders, and things of that kind. Then, when you come to the United Christian Missionary Society, that Christian Missionary Society has its own organization. It functions within its own organization. Therefore, it has a head. Now, we have always considered that as a means of "church universal." Now, the Highland Church of Christ is not like that! Our program is not like that! We have no authority over anybody on earth! We have no say so over any congregation! We have no demands to make upon them, and everything is in the "local framework" of the congregation as God Almighty has given it.

Now, over here another thing, our radio program is not this: It is not a "relay station." Now, I want you to get this tonight. We are not gathering money from these churches (pointing to chart) to send to Highland for Highland to send to these churches for these

churches to use that money in order to do their work. Now, whether that be right or wrong, that is not our proposition and that is not the radio program of the Highland Church of Christ.

And, then, we are not this:

For instance, we are not a convention where various churches are selecting their representatives and sending them in convention form that they by their actions may bind these churches to that certain work. Nobody is bound to the work of the Highland Church of Christ. It is voluntary on your part, just like it is if you send to a church to erect a meetinghouse, or send to a church to have a preacher. And hence, we are not like that.

Now, here is what we are:

Here is what our program is: it is just a radio program. And, not only that, we send to no other church. And then, we buy or purchase ABC's facilities, and we do our own work, and we accept contributions, and we do not assume to do all the radio work for all the churches. Now, I want to emphasize that tonight: we are not demanding that all of you that have any radio work, that we take it over and that we do it. We have no right to interfere with a single program that any church has, and if the Highland Church of Christ were to say to the brotherhood, "you turn your radio work over to us, and before you can have a radio program, you have to come to us; we will take the money, and then we will put it on for you," we would have abused the right that God has given us to function as we are functioning tonight. We are not that! We are not asking for that! To do that would be a sin against God Almighty and against the church. Highland is not that! Highland does not desire that! And Highland would not do that if the churches tried to get us to do it, because that is wrong! That is unscriptural! Highland never has desired any such power and influence in the church of our Lord.

Now, let's notice another thing. As we come to our next part, we want to leave that (pointing to the chart) just like it is. Let's have our lights now, please. I want then to come to our next; I want to introduce then for the next argument an argument that I want you to notice very carefully. I will take my time as we introduce it. This argument that I have, or rather the proposition that I have is going to be established by three major arguments, if I have time to get through with them, in the first of the proposition. And the first one is on the fact of the elements of the proposition. I am presenting six of these elements in this proposition. And, if these elements are right, and you have them out there (referring to a printed outline), if I can establish these, then remember, our radio program is after this fashion.

Now, the first of these is this: Number 1, and that is the "existence of a need or a work, whether it is benevolence or evangelization, in a field to which the two churches or various churches sustain the same relationship."

The second part (number 2) of the proposition, "Congregation A undertaking the accomplishment of this work. Now, this involves the right of Congregation A to act in such fashion."

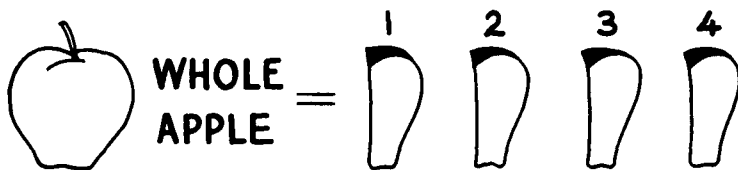
Number 3, "this work then, becomes peculiarly and exclusively the work of Congregation A; Congregation A's own work."

And then number 4, "the total accomplishing of this work exceeds the ability of Congregation A. Congregation A is unable to do its own work." This proposition, then, will bring in number 5.

"Congregation B may contribute to and send funds to Congregation A. Congregation A is unable to do its own work." I think we will agree to that, the major part of it, at least.

And then number 6, "a congregation has the right to select various ways in meeting its obligation to teach." I want now to come and notice the next part of it.

You have it there before you. As we come then, to establish these things, I have the "argument" and the "component parts" of this argument. And, I think it's axomatic that the "whole of anything is equal to the sum total of its parts." Now, let's notice what I mean by that. For instance, here we have what we will represent as an apple.



Now, to show you that the "whole" of that is "equal to the parts of it," I'm going to divide this. In dividing that, you have four parts. Now the whole of this is equal to the sum of its various parts. My proposition tonight is going to have to be disproven or our program stands upon the grounds of this argument. Now, when you come to that, I have this syllogism. Now, these various things I want you to notice. First, the major premise: "if the component parts of a whole work are scriptural, the whole work is scriptural."

Now, let me illustrate to you what I mean by that. I am taking the plan of salvation.

BELIEVE - MARK 16:16

REPENT - LUKE 13:3

CONFESS - MATT. 10:32

BAPTISM - MARK 16:16

**SALVATION
the WORK**

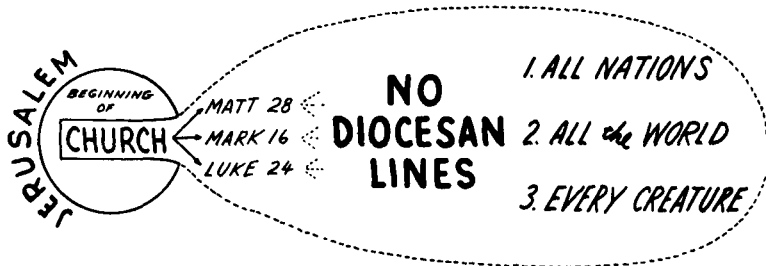
In the plan of salvation I am undertaking to show you what I mean by this proposition. First, we have out here the work; that's salvation. Now, the various parts that go to make up the total of that: I'm going to begin with faith, or to believe. The Lord said in Mark 16:16, "He that believeth not shall be damned," and Paul said that "they that come unto him must believe that he is, and that he is a rewarder of them that diligently seek him." Now, that is one of the component parts of salvation. Now, that isn't the only one. When you come next, repentance is another component part of the plan of sal-

vation. And the Lord said, "Nay, but I tell you except you repent you shall all likewise perish," Luke 13:3. That is a component part. Confession is a component part of that entire plan, and so the Lord said in Matthew 10:32, if "you confess me before men I will confess you before my Father." That is repeated in Romans 10:9, 10. But, it doesn't stop there. Baptism, likewise, is a component part of salvation. And, as the Lord said, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved," Mark 16:16. Now, these are the component parts of the plan of salvation. And hence, when you take all of these together, they establish this work.

Now, you must not confuse these. Let me show you what our Baptist friends do. They must take these up one at a time, and establish, one at a time, that these component parts are not so. Now, here's the way they try to confuse you. They come and say, "Well, but faith and repentance, they come together." And as they confuse the audience, they dare not take up faith by itself; they dare not take up repentance by itself, because they are different acts. They must confuse them and discuss them both together. They dare not discuss them separately.

Now, in these things that I'm going to present tonight, they must take them up one at a time and discuss them in their rightful order. Now the minor premise is this: the "component parts of the whole work described in my proposition just read is scriptural." And then the conclusion is: "therefore, the whole work described in my proposition is scriptural." Now, the major premise cannot be denied. I think there is not a man in this audience that will deny the major premise, that is: "If the component parts of a whole work are scriptural, the whole work is scriptural." To do that, you would have to deny this (pointing to chart on salvation) and those of us in the church would not dare deny it. Therefore, this discussion in this one argument will revolve around the minor premise. Namely, "the component parts of the whole work described in my proposition (just read) are scriptural."

Now, I begin to establish that. The component parts, number 1: In my proposition the component parts of this minor premise, the first is this: "Every congregation has the right to preach the gospel in any geographical area." Now, I illustrate that tonight with a very simple illustration.



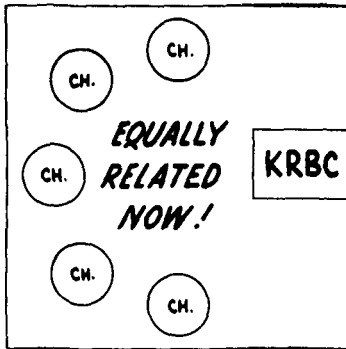
I am coming to the very beginning of the church and we are letting it (pointing to circle on board) represent the city of Jerusalem and the church in the city of Jerusalem. And, we are going to begin now, that we might illustrate with the Great Commission of our

Lord, to establish the fact that number 1 is right. In Matthew 28, the Lord said, "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." In Mark 16:15 the Lord said, "Go into all the world and preach the gospel to every creature." In Luke 24:46 He said, "Thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins be preached in his name among all nations, beginning at Jerusalem." Now, the fate of those who will not obey the gospel is found in II Thessalonians 1:8, 9. "To those of you that are troubled, rest with us. When the Lord is revealed from heaven with his angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord and Saviour Jesus Christ." And then in Romans 1:16 Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Ladies and gentlemen, there are no "diocesan lines" in preaching the gospel of the Son of God. Now, here you have the first one. You have the church in the city of Jerusalem, and that church had the right to go "out here" into "all the world" and preach the gospel unto the ends of the world. That has to be denied, that has to be refuted. It has to come and stand alone, just like faith and repentance and baptism stand alone.

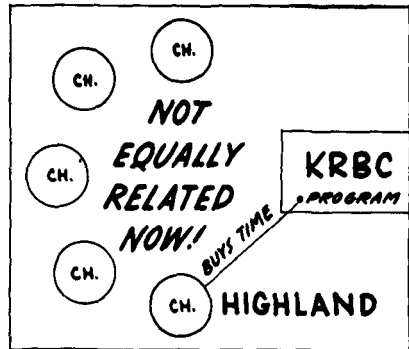
And then, the second one is this, "every congregation has the right to seek to accomplish its own work." I want you to notice that "every congregation has the right to seek to accomplish its own work." If that's so, then of course, it stands in my proposition. But, they will have to prove that is not so. Now, there is another thing: In order for that to be done, the elders must decide to do that work. They must make up their minds and make the plans for it, and they must do all things necessary to make it their work, that it may be accomplished as their work. Now, let's turn and see if that privilege is granted unto the church in the Bible. Turn to Philippians 2:13, and he (Paul) said this, "For it is God who worketh in you both to will and to work for his good pleasure." And hence, he gives the church at Philippi the right "to work," and it's God's good pleasure. In II Corinthians 8:10, 11 Paul had this to say, "And herein I give my advice, for this is expedient for you." Now, when you think of the fact that this is expedient for them, you will understand the reason why, "expedient for you who have begun before not only to do, but also to be forward a year ago. Now, therefore, perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which you have." And so then, that part of it is established. They have a right to "do that work." Now, that's going to have to be proven not so.

Now, the third one in that is this: "A congregation has a right to undertake the accomplishment of a work to which another congregation sustained an equal relationship prior to the undertaking of this work." Now, let me show you what I mean by that. And, when I illustrate that, I think you will be able to see it very beautifully. All right, let's notice now. We are coming now to establish the fact, and it's established by our work on the chart from Abilene. Well, I'll draw it on the board. I want you to notice, "a congregation has the right to undertake the accomplishment of a work to which another congregation sustained an equal relationship prior to the undertaking of that work."

ABILENE



ABILENE



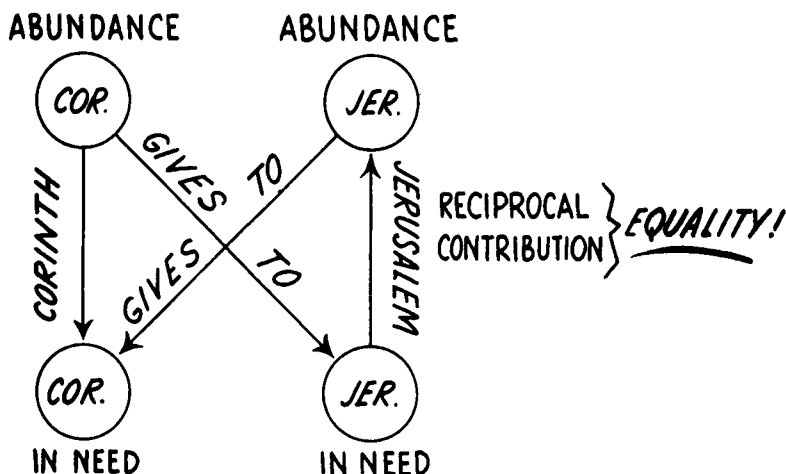
Here in the city of Abilene, we have 11 congregations. Well, I won't put all of them there. Out here we have KRBC radio station. "Now," they all sustain an equal relation unto this (pointing to Chart 1, KRBC) but the Highland Church of Christ has a right to go out here and undertake to perform this work (radio program on chart 2), a work that before it became Highland's work, it stood equally related unto all of them. Now, let's go back and get that. "A congregation has the right to undertake to accomplish a work to which another congregation sustained an equal relationship prior to the undertaking of that work." Now, they are going to have to prove tonight that Highland doesn't have the right to undertake this work. And when they do prove that, they will stop all work of the church on earth! But until they disprove that, they haven't and can't overthrow the right of the Highland church to have our radio program! In fact, last night Brother Tant said, "it was our work" until it reached the place "we couldn't pay for it."

We are going to read, though, for the establishment of that, (pointing to argument just made on the board) Philippians 2:13 to show you that they do have a right to "will" to do that, "for it is God who worketh in you both to will and to work, for his good pleasure." Now, the meaning of this "will" is used of "purpose or resolution." It is contrasted with the "carrying out" of the purpose. Now, here's the thing about it. They have a right to "will to do this." They have a right to "purpose to do this," and then they have a right to "execute the work" they "purposed" in their heart to do and that's exactly what Highland did with reference to our radio work. They will have to take that up, and they will have to prove that that is not true. And, if it stands as true, then the right to do "our work" on the "radio program" stands and can't be overthrown. Let's turn to number 4.

"A congregation has the right to undertake the accomplishment of a work, the total accomplishing of which exceeds its financial ability." I want you to notice that. "A congregation has the right to undertake the accomplishing of a work, the total accomplishing of which exceeds its financial ability." Now, a man ought not to deny that! But let's turn to II Corinthians 8:13, 14. "For I mean not that other men be eased, and ye burdened: But by equality, that now at this

time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality."

Ladies and gentlemen, the equality here that he's talking about is a "reciprocal equality," as we will find out later on in this debate. Here you have these congregations. I'm going to accept their idea and show you by their own argument that this is a "reciprocal contribution."



Let's take this, now, as Corinth. Take this down here as Jerusalem. Now, the point he (Paul) made here is simply this: that as they (pointing to Corinth) now have an abundance and out of their abundance they help down here (pointing to Jerusalem), that some time in the future there will come a time when Jerusalem will have an abundance. That's their argument (referring to Paul), now, that Jerusalem will have the abundance, and when that time comes she sends a contribution back to Corinth. It's a "reciprocal contribution." It doesn't take place at the time and with the contribution made here. This equality comes about by a "reciprocal contribution" and if there be no "reciprocal contribution" there will be "no equality." And we will establish that later on in our equality argument.

All right, let's notice then, the next one, number 5: "One church has the right to help another congregation to do its own work, when the receiving church is unable to do its own work." That has just been established by the passage just read. (II Cor. 8:13, 14)

Number 6, "one church may help another church to accomplish its own work, even when the need for help is not brought about by a catastrophe." Now, that's exemplified in Acts 11 when Jerusalem sent Barnabas to Antioch; he said "then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Here was help sent to a church, and it wasn't a catastrophe that had to bring it about. And hence, number 7.

"Evangelism, as well as benevolence, may be involved in such cooperation." And that's brought about by the same thing here in Acts 11 and then in II Corinthians 11:8 where Paul said, "I robbed other churches, taking wages of them, to do you service."

Number 8, "a church has a right to undertake a work for which it does not have a specific obligation." I want charts 18 and 18A in the discussion of this one proposition. Do you have them handy, please?

Now, this last one is this; "A church has a right to undertake a work for which it does not have the specific obligation."

CHART NO 18 - Nature of God's Commands

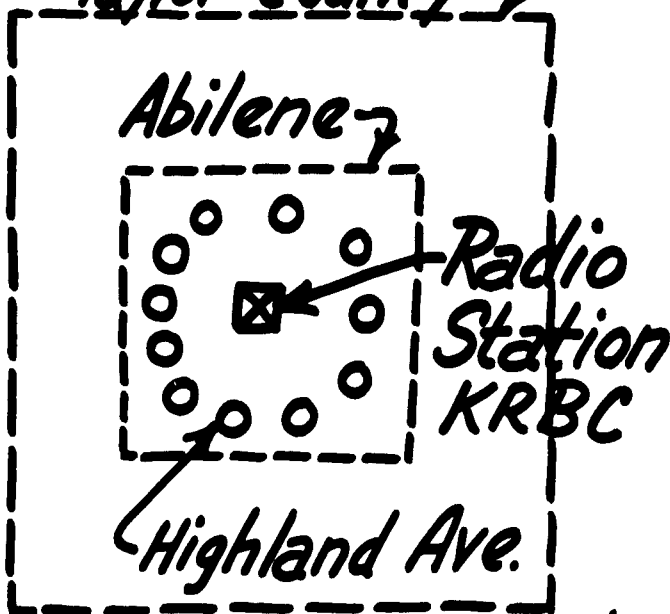
| Command | Exclusive El. (Not Auth.) | Inclusive Element Necessary | Liberty (Authorized) |
|---|--|--|---|
| 1. Ark (general) 2. Any other kind of wood except gopher | 1. Failure to Build Ark 2. Any other kind of wood except gopher | 1. Ample amount of Gopher wood. 2. Everything without which an ark could not have been built of gopher wood. Accord. to God's spec. | 1. Length - long, short. 2. Condition - Green, dry. 3. How to cut timber. 4. How to get it together. |
| 2. Sing (Specific) | 1. Failure to sing 2. Mech. Instr. | 1. Song. 2. Pitch. 3. Truth - w/ w/ sp. and Understanding. | 1. With or without: (1) Song Book (2) Song Leader 2. One's own song - someone else's 3. Bass, Tenor, Alto, Soprano 4. Sing Bass, Tenor, Alto, Soprano |
| 3. Teach (Specific) | 1. Failure to Teach. 2. Teach Error. <small>9th 18-5 7:30-7:45</small> | 1. Teacher - pupil - Lesson - Impact Instr. 2. Truth | 1. Oral - or written 2. Blackboard - charts - 3. Classes - one group. 4. Radio - Television This is Authority for: • Church Bldg. • Song Book • Song Leader • Invitation • Song • Pastors • Bible • Classes • Individual Cups • Contribution Baskets |

I have over here the chart we had last night. There's a command (pointing to chart). In that command there you have the "exclusive" and the "inclusive" ideas. The exclusive part of it is, they "cannot

fail to build the Ark" because it is commanded. They can't use any other kind of wood because they have a "special" kind of wood. Then you have over here that which is necessary, "the ample amount of gopher wood," everything that's necessary to build the Ark. Now, over here, you have the act of liberty, and here's where you have your privilege. Now, the length of the boards that go into that Ark, there isn't any law; they may be long boards or they may be short boards. And then the condition, whether they are green and how to get it there, things of that kind, that's all in the realm of liberty. Hence, when you come into the realm of "liberty" down here, you have in your teaching, you have that which is bound, a "failure not to teach" and then the bound that you "can't teach error." Now, over here, you have that which is necessary. You

Chart No. 1A

Taylor County



Church of Christ
(All "Equally Related")

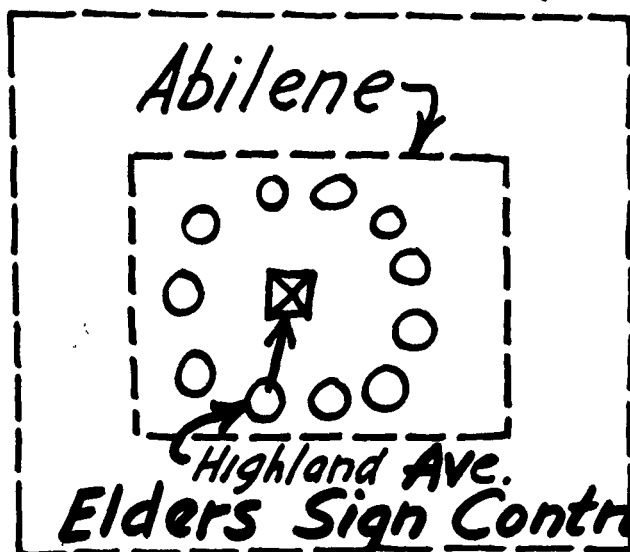
have to have a teacher, you have to have pupils; then you have to have the truth! But, over here you have liberty. It's in this act of liberty now that you can choose the way to accomplish your work. Over here you may choose to do that work by sending out evangelists; you may choose to do that work by radio; you may choose to do that work by pamphlets; but you have the right to "select the manner" in which you perform that work. Now, let's turn the lights back on.

I want, Brother Willeford, our charts on Abilene, which will be charts 1A through 1E. In this I want to show you that this is our work. I want to begin to establish now—Brother Tant established last night that it was our work.

Now, here you have the illustration. You have Abilene. You have

Chart No. 1B

Taylor County ↘



Elders Sign Contract
for 15 min. Broad-
cast — Now Highlands
OWN WORK!

these congregations. You have a radio station. They are all equally related now! Let's turn to the next one. Nobody owns it.

But now, in the next one we are going to have Highland as they undertake to have this radio program. Highland goes and buys the time. Now, they are not all equally related any longer to this radio program (pointing to chart). This is Highland's and Brother Tant said, "Brother Harper, this is your work;" and it is "your work." It can be so; this is our work. Now, we have the right to have our work. Let's turn to the next one then for just a moment.

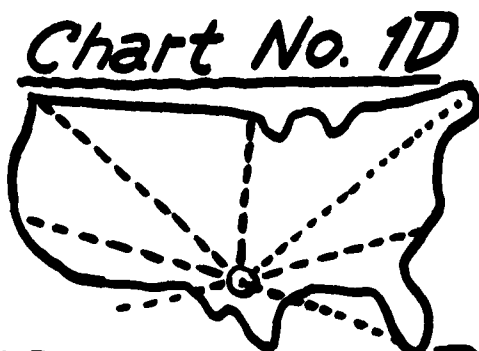
Chart No. 1E



- KRBC Increases Power to cover Texas
- Highland Has Ability to pay increased rate.
- Questions: (1) Has Sin begun? (2) Is it still Highland's Work?

I asked him when did it become sin and when was it wrong? I asked him if we extended on "out here," is this our work? He said, "Yes, Brother Harper, that is your work if you're going to pay for it."

Now, we're going to extend it a little further. It's still our work. It isn't wrong, now. It isn't sinful over here (pointing to Texas chart).



- KRBC Increases Power to Cover U.S.A.
- Highland does not have Ability to Pay Inc. Rate.
- Questions: (1) Can High. ask others for help?
(2) Is it still High's work?

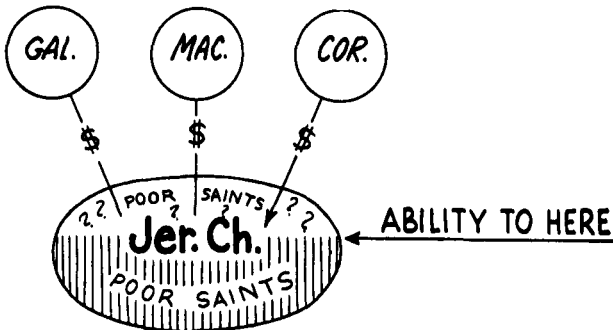
Now, we come over here and it extends to the United States. But Highland now is not able to pay it, doesn't have the "ability," and it's in "need" now, but it's our work.

Suppose you had 12 millionaires and these millionaires were able to go ahead and buy that. Then, we have the program and an emergency arises. Could you help ~~us~~ then to have that program? Now, I want him to answer! I asked him this, when did it become a sin? He said right here, he said right here, when you have to have help, it ceases to be your work; it became a sin!

Now, I want to turn on the lights, and let me have this little

(picks up statement). I want to read to you now this statement from Brother Tant. I want you to notice it, he said, "Her obligation, her responsibility, her want is to the extent of her ability. When, then, does it cease to become her work? The very moment she receives money from others, that work is no longer her work. Then is when it starts as a sin." Therefore, every time a church has to have help, has to have money, it becomes a sin. It ceases to be their work!

Now, let's come to this illustration for just a moment here tonight. We are going to let this represent Jerusalem, now here's Jerusalem.

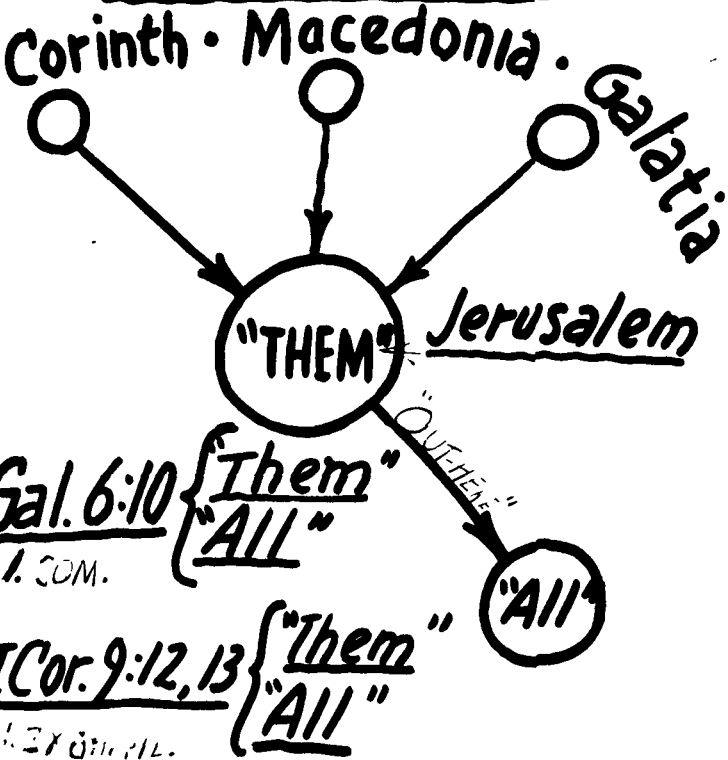


She has the ability to do this much work. But she doesn't have the ability to take care of those poor saints up here. And these churches (pointing to Gal., Mac., Cor.), they have to send money down to Jerusalem in order to take care of it. Now, his proposition is that the very moment that you have to have money to do a thing, it ceases to be your work. And the very moment that you receive the money, it becomes a sin! Now, ladies and gentlemen, I'm asking you "whose work is this?" And if these churches sinned when they sent to Jerusalem, this will stop every cooperative work in the brotherhood now! You have no work beyond your ability. And when you receive money to accomplish that, it becomes a sin.

I want him to show how any church can receive money to help them carry on any kind of work and have a "cooperative program." He admitted last night it is our work. He said it becomes a sin the moment you have to have money for it. Then, just remember this: you people in the mission field, you can't ask for us to send money to you because your obligation doesn't exceed your ability and you have no work beyond your ability, and if we send help to you beyond your ability, it is a sin. You people in mission fields can never get a contribution for your work!

Now, let's turn to the next one. I have this last one, chart number 12. I think I'll have time to introduce chart number 12.

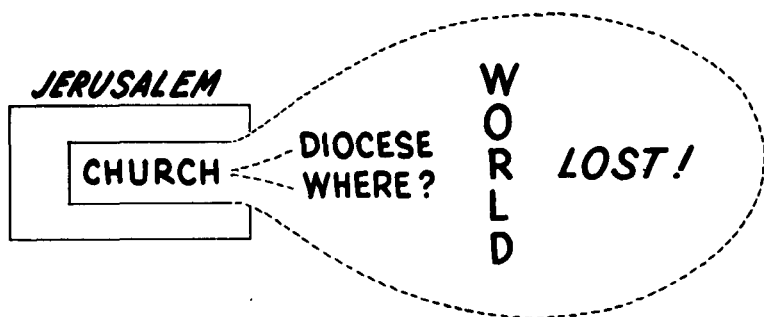
Chart No.12



We have here . . . I'll just have time to mention it to you because you will understand! In chart number 12 we have Corinth, Macedonia and Galatia. Now, you have the "contribution" about which we have been talking during this debate and at Lufkin. In "this contribution" it said that the contribution was for "the ministration," that it caused the people who had received "this benefit" to glorify God, because of their "subjection unto the gospel"; and not only that, but because of their "liberality" unto "them" and unto "all." Hence, I want you to notice this idea tonight. They were able to help. By "this contribution; this one ministration," this "one contribution," they were able to administer and take care of the "needs of Jerusalem" and then "unto all." Now, my point is simply this: The THEM in

verse 14 and the ALL in verse 14 are not one and the same group. The THEM referred to the "poor saints" (pointing to those in Jerusalem). The ALL has to refer to "more." Therefore, the "contribution" from Corinth, the "contribution" from Macedonia, the "contribution" from Galatia was given to take care of the needs of the "poor saints" (pointing to the THEM on the chart), and beyond that, "unto all" (pointing to chart). And hence is established tonight, the very thing that he said you can't find anything in the Bible that might establish the need of this very thing. Galatians 6:10 says, "As ye have opportunity, let us do good unto all men, especially them of the household of faith." When they sent "this contribution," it was to "them" and to "all," especially unto the "poor saints," and then beyond that "unto all." Here's the command; here's the example; and there, ladies and gentlemen, is the thing he said can't be found in the New Testament! Let's have our lights. How much time?

As we come to the last two minutes, we will not introduce any new arguments. I just want to talk to you. My good friends, in our Bible there's the command to "go into all the world and preach the gospel to every creature"; with this: "he that believeth and is baptized shall be saved." Out yonder we have two billion people before us tonight. They are lost, eternally lost without the gospel of our Lord. And unto the church of my Lord has been given the command to "go into all the world and preach the gospel unto every creature." I want Brother Tant when he comes back to take the church in the city of Jerusalem.



Out here's the world before them. I want him to apply his "diocesan idea" of preaching the gospel unto the city of Jerusalem and tell us how they can go out and accomplish that work.

There are no "diocesan lines" when it comes to an individual. Why, Brother Porter and I, we have the world before us. The church at Highland has the world before her! Wherever you are, the world is before you, and to the best of your ability you are able to accomplish a work that God has laid upon you.

We turn then to such passages as II Thessalonians 1, when he said, "to those of you that are troubled; rest with us, for when the Lord is revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord and Saviour Jesus Christ, punishing them with everlasting

destruction from the presence of God and from the glory of his power."

Ladies and gentlemen, there will be in our generation two billion people stand there. They are going to be lost unless they have the gospel of the Son of God, and the church has been given the right to preach that gospel. Paul said, you are the "pillar and the support" of the truth, I Timothy 3:15. It's laid upon us, its upon the church, the people of God to support, and in support of that, to send it to the ends of the world.

I want to say to you in mission fields, you keep writing to the churches to send you money that you can use it to preach the gospel on the radio in Montana, and to preach it in South Africa, and to preach it in the great Northeast, and to use these radios and to use these televisions. And if you don't have the money to reach the nation "out yonder" where you are, you write us, you ask us, you beg us, you pray, you plead, because the people are going to hell; they are going to be lost, eternally lost. My opponent's position will not let you have it, because you can't get it, to "preach out yonder." You can only get it with the "design" to "build up" the "local congregation." Let's get that out of our mind and reach the lost with the gospel of our Lord and Saviour Jesus Christ.

TANT'S FIRST NEGATIVE--Wednesday Night

Brother Harper, and my friends and brethren in Christ:

I am going to need to respond to two speeches tonight. I may not get to all of this one that you have heard tonight now, but I will.

First of all, before I start this response, I want to make a correction in justice to a godly man. I have heard the report from two or three today that last night Brother C. R. Nichol came to Brother Harper and said, "Ernest, my heart is with you, but I am sitting at Yater's table."

Harper: "He said nothing of the kind."

I wanted Brother Harper to say that, and I knew he would. Now that will correct that. Anybody who knows C. R. Nichol knows that he is not a hypocrite. And so in justice to Brother Nichol I want to stop that rumor right now.

I want also to call attention to a thing that I think needs to be emphasized. That is, that apparently the entire desire or aim in both the Lufkin discussion and here has been to show or to create the impression that a few men (having become obsessed with the idea or ambition of leadership) are trying to create a stir, and to oppose that which all the brotherhood accepts and agrees is right. I want to make this statement: If the Gospel Guardian should be destroyed and never another issue of it be printed, if every associate editor on it and the editor and every man who writes for it should have his influence utterly destroyed and never again be able to preach in a single congregation in this land, that would not stop the opposition to the kind of cooperative work which Brother Harper promotes, and which has become generally known as the "sponsoring church" type of cooperation. There are literally thousands, hundreds of thousands, of faithful Christians throughout this land who have studied God's Word enough, and who have loyalty to His truth enough, that if every man who writes for the Guardian should never be heard of again, this work of the "sponsoring church" type of cooperation would not be accepted. It would continue to be opposed. I think it would astonish Brother Harper and those who are promoting the "sponsoring church" type of cooperation if they should take a poll of this very audience, as to the convictions of the gospel preachers and elders who are present here tonight. Frankly, it has astonished me to realize the tremendous percentage, by far the preponderant number, who are opposed to do the type of cooperative work Brother Harper is promoting, to that sort of cooperative arrangement. They are not opposed to preaching the gospel over the radio, but are opposed to the arrangement by which many churches have their efforts centralized under one eldership.

I spoke last night of the Savior's prayer for unity, with the earnest hope that all of us might have such an attitude that we could be united in Christ. And I pleaded with Brother Harper, not to give up radio preaching, not for Highland church to stop one dollar's work that she is doing, not for any congregation who is contributing to her to diminish one dollar from the work of preaching the gospel; but I pleaded that the arrangement under which this work is being carried on in that radio organization be stopped. I was completely sincere in that; I meant it. To Brother Harper, it was a big joke. He got lots of fun out of it. He was wanting to turn me over to the anti-Sunday

school brethren, and said that so far as he was concerned, he would just as soon accept the Missionary Society as the anti-Sunday school or the one-cup brethren. Well, he was not quite accurate in that. He had rather accept the Missionary Society than the one-cup or the anti-Sunday school brethren. I want to ask Brother Harper: Is it scriptural for a congregation to worship with one cup? Is it scriptural for a congregation to worship God and not have Sunday school classes? I think it is. Is it scriptural to have the Missionary Society? Brother Harper said that he had just as soon have that which, I take it, he would say is unscriptural (the Missionary Society) as to have that which is scriptural. Which shall it be?

I spoke last night of the fact that Brother Harper has endorsed the Missionary Society as advocated by Alexander Campbell. I want to emphasize this, too; not only does he endorse it, but he says here that every objection brought forth in succeeding generations was brought forth then and answered to the satisfaction of those trying to bring the world back to the Bible. Not only does Brother Harper endorse the Missionary Society that Campbell was advocating, but I want you to know that the elders of the Highland church read and endorse everything that Brother Harper writes! He said so. They endorse every statement he publishes. Not only does he approve of it, but they approve of it.

Brother Harper tonight presented the argument of Brother Thomas Warren on the cooperative work: "If the constituent elements of a given proposition are true, then the sum total of that proposition is true." To this I will come in a moment. But I want you to note this, before Brother Harper and I ever had our first discussion, we had a mighty hard time arranging it. We wrote letters and letters—back and forth. Finally, in sheer desperation I was about ready to give up and feel that we would never have it; but I asked him if it would help if I would send him my entire arguments many weeks prior to the discussion to give him time to study them. I wanted the truth. I was interested in that. And I wanted to give him ample time to study all my arguments, and to work out from the scripture and from all the help he could get, a response to them. Well, of course, he did not accept my offer. He presented his own arguments at Lufkin. Then immediately after the Lufkin debate, Brother Patterson, one of the elders of Highland church, got in his car and drove to Denver, Colorado, to solicit the help, the assistance, of Brother Cecil N. Wright. For seven months now Brother Harper has been preparing for this discussion, arranging his arguments, working hard. Then two weeks ago (less than two weeks, I presume) Brother Thomas B. Warren came to him with an entirely new set of arguments. Brother Harper threw his away, and took Brother Warren's! This is significant in that it shows Brother Harper's evaluation of his own arguments. Brother Warren had never debated the question. He told Brother James Adams and me two weeks ago last Friday that he was studying it, and trying to see if his arguments on it would hold water or not. He talked to us about it, driving down to Lufkin to see us. Since then, he has presented his arguments to Brother Harper; and now Brother Harper takes arguments that he, I presume, had never even seen until two weeks ago, and seizes upon these as better than those he has been working on for the last seven months. We will come to those arguments in just a moment.

I

Last night Brother Harper wanted to know, Whose work is this

national radio program? "You want to know whose work it is?" he asks. "I'll tell you whose work it is. Suppose we sent to your congregation the bill, the statement at the end of the month, and see what happens. Why, of course they would send that bill back. It's not our work, they would say. Who pays for it? That's whose work it is. You find out who pays the bills, and you'll know whose work it is!"

Well, the Fifth and Highland church, under the sum they sought, planned to pay approximately one-half of one percent of the bills; (I do not know what their current contribution to the Herald of Truth radio work is.) That is not enough even to pay the salary of their own elder who is overseeing it. So, I would say, Do you want to know whose work it is? Well, one-half of one percent of it is the work of the Highland church. Brother Harper has said, "Find out who pays the bill, and you'll know whose work it is." All right, who pays the bills? Highland church does not pay it. On their bulletin board out at the building, they have their weekly budget set at about \$1,750.00. Now, if that is their budget, that is their work. Seventeen hundred and fifty dollars—and out of that budget they pay the radio bill? Then I want to know what is happening to all those thousands of dollars that have been coming in here? Where have they gone to? If out of their own budget they pay the radio work, what is happening to the rest of that money?

II

Brother Harper presented a chart last night suggesting that I had agreed, and had written a letter to the effect, that the way to carry on a national radio program was for a committee to be appointed for the handling of that work. He said he had the letter in his pocket that I had written, to prove it. Well, I want to say this: For many months now I have been receiving a voluminous correspondence, hundreds of letters from all over the nation. People are writing to ask this or that about this program or that program, or this work, or that Bible teaching. Invariably, they represent themselves as being people who are sincere and honestly desiring the truth. I think 99 percent of them are exactly that. There is a tremendous interest in this, not only on the part of gospel preachers, but on the part of elders and others. So, to the very best of my ability, I answer the letters, as many as I can, trying to be careful to set forth what I believe as clearly as possible to be scriptural teaching on the question presented. But a certain percentage of these questions and letters are from people who are deliberately seeking to entrap me into some sort of statement that can be used in some way, or twisted, or perverted, to get me to commit myself in one way or another that can be used to my disadvantage. I am quite aware of that. It is entirely possible that in my efforts to answer some of these letters I have made some statements that should not have been made.

I have absolutely no memory, or no idea, of the letter that Brother Harper has. I am going to ask him for that letter in a moment. But before I do, I want to say this: If I said that the way to carry on a national radio program is for the churches to appoint a committee for the handling of it, and send their funds to the committee, and let the committee make the arrangements, I take back every word of it! I'm sorry for it, and should never have said it. It is not true. It is not right. And now I want to see the letter. (Harper searches his pockets and brief case, and says he left the letter at home, but will bring it tomorrow.) Brother Harper does not have the letter. He will bring it

tomorrow. And when he brings it, if I have said that, I will apologize again, like I have tonight. I have absolutely no memory of saying it. If I said it, I shouldn't have. I want to see the letter.

III

Brother Harper has passed out a little booklet ("Harper's Charts Used in the Lufkin Debate") to which, obviously, in this discussion I will not have time to make a reply. It is completely filled with misrepresentations from start to finish. If you want to have teaching on these questions, and a reply to this book, these issues have been discussed, and will continue to be discussed, in the *Gospel Guardian*. Now, when I mentioned the *Gospel Guardian* here a night or two ago, somebody started to hiss. So I want to say that this audience is not unanimously with me. I recognize that. There is at least one who is not.

I am going to call your attention to only two things in this little book ("Harper's Charts") tonight. They are typical of the things to be found in it. If you have the booklet, turn to page 32. I will begin to read this paragraph:

"Here are some statements from one who worked for the *Guardian* for a long time but finally quit because he would not work for a company that taught 'one thing' and 'practiced another.' Listen to his statement of this affair: 'To begin with, I was supported half by the Lufkin church and half by the publishing company. After a few months, at my request, I was supported IN FULL BY THE CHURCH in order to have more free time to devote to the work of the church, but CONTINUED TO WORK IN THE PRINTING PLANT AS DID OTHERS who were supported BY THE CHURCH . . . Since I was preaching in Livingston on Sundays and drove down for classes on Tuesday nights, MOST of my TIME THROUGH THE WEEK WAS SPENT IN THE PRINT SHOP.'"

Now, this is Brother Harper's accusation against the elders of the Fourth and Groesbeck church in Lufkin and the Cogdill Publishing Company: that the elders of the Lufkin church employed men, put them on a salary, and that those men spent their time working in the print shop. He said, "That puts the *Gospel Guardian* in the church budget!" His chart is on page 30.

I have a statement from the elders who were serving the Fourth and Groesbeck church. These men are not now elders, but three of them were elders at the time this thing happened, and the other one became an elder very shortly thereafter. Here is the statement, dated November 10, just three weeks ago:

"To Whom It May Concern: This is to certify that the report that the church at Fourth and Groesbeck in Lufkin, Texas, supported certain preachers and paid them for working at the *Gospel Guardian* office or the Roy E. Cogdill Publishing Company at any time is entirely erroneous and untrue.

"It was a part of the contract of employment between the church and Roy E. Cogdill and Luther Blackmon that they could have some of their time during the week to direct the affairs of the publishing company. It was a part of their consideration and one of the conditions upon which they agreed to come to Lufkin for a smaller salary than they were receiving in Houston at the Norhill church at the time.

"Wilburn Whittington worked both for the church and the publishing company. He was employed by the church to preach on Sunday and Wednesday nights at Livingston, and by the publishing company to work as a printer during the week. The publishing company paid him for his work during the week and the church paid him for his Sunday preaching. When he went on full pay by the church, his work at the printing company was discontinued.

"Bill Thompson worked at the publishing company a short time, but was not employed by the Lufkin church in any capacity at that time. This church never made any contribution of any kind to the publishing company, or to the Gospel Guardian at any time. Our signatures are affixed hereto in the interest of the truth, and as former elders of the Fourth and Groesbeck church.

(Signed) W. B. Hutson, Forche B. Thompson, Roy D. Spears, R. C. Trimble."

That ought to settle that! The men who were serving as elders of the church say that it simply is not so.

IV

Another chart here has to do with the Otis Gatewood trickery and deceit as concerns the "Dick Smith check" affair. I wanted to get to it now, but I am going to skip it for the moment and come to Brother Warren's argument which Brother Harper presented tonight in justification of the Herald of Truth type of cooperation. Incidentally, if any of you saw some of these men come running down the aisles bringing me slips of paper, every one of them had some thought. Obviously everybody here, apparently, saw the same sort of fallacy in the very first part of this.

Now, look: "The existence of a need, a work to be done, in a field to which the two churches sustain the same relationship" . . . this is the beginning sentence in the elements of the proposition. Brother Harper presented a number of scriptures for that. I want to present two. "The existence of a need, a work to be done . . ." What is the work to be done? I will use the same scripture Brother Harper used, Mark 16:15,16, "Go ye into all the world and preach the gospel to every creature." The work to be done is the preaching of the gospel. That is the work; that is the need, the preaching of the gospel. We will agree on that. "In a field" . . . What is the field? Matthew 13:38, the field is the world." All right, the "existence of a need (the preaching of the gospel) in a field (the world) to which the two churches sustain the same relationship." That includes every city, every hamlet, every village, every cross-roads on the earth. Every place where there are people is a part of "the field," and churches sustain the same relationship to the field in which the need exists.

Secondly, "Congregation 'A' undertakes the accomplishment of this work. This involves the right of Congregation 'A' to act in such fashion." I am perfectly willing to agree that every congregation on earth sustains the same relationship to the preaching of the gospel in the world. I am willing to agree (under number 2) that any congregation can undertake to the extent of its ability to do that work.

Thirdly, "This work then becomes peculiarly and exclusively the work of Congregation 'A'—that congregation's own work." So, here is

the Broadway church at Lubbock. The elders are men who are widely experienced, successful businessmen, some of them, I presume, multi-millionaires—world travelers. They announce to the brotherhood: "Brethren, the world is in dire need of the gospel of Christ. We conceive it to be a need that ought to be met. We, therefore, do here and now assume the oversight of preaching the gospel in every town and hamlet and village on the face of the earth. We have carefully made our plans. We have surveyed the nations of the earth; we estimate the needs. It is not a matter of our just saying 'dubs on that for us'; but we have made plans for it. We worked it out; we have the details. We have purposed in our hearts to do it. We have the will to do it. We, therefore, do here and now undertake that work. This is peculiarly, particularly, specifically, and EXCLUSIVELY our work. Therefore, every congregation on the earth, anywhere and everywhere, can send to us and help us to do our own work!"

It was here in this connection, incidentally, that Brother Thomas Warren was asked the question, "Would it be scripturally right for one congregation to employ 10,000 gospel preachers to go into all these towns and villages, under her sponsorship, under her employment, under her oversight, to do these works in the various towns?" He replied in the affirmative; it would be right that one church has the right to employ 10,000 preachers to go into all the world and preach the gospel to every creature. World evangelism is then her responsibility, her obligations, and it is exclusively so. No church on earth has anything left to do then except to send funds to that church. Do you see why I told Brother Harper he would have been better off to have kept his own arguments? I am really embarrassed to be called upon to respond to that sort of argument. I am embarrassed for Brother Warren and for Brother Harper.

Brother Harper made quite a play on the fact that there are no diocesan lines, and can be none. He was quite emphatic about that. There can be no diocesan lines. But, just a moment: Suppose that Congregation "A" up here says, "Our work is preaching the gospel in the country of Mexico. That is peculiarly, and specifically, and particularly, and exclusively our work. We have assumed the oversight of that work. Before we assumed it, all congregations were equally related to that work; but now that we have assumed it, we make plans for it. And we have begun to work according to our ability. We have already sent some men into the field. It is our work."

Then that congregation has established some diocesan lines!

Nobody else can go into Mexico then. That is her work, exclusively hers! Brother Harper said so. Brother Warren said so. She has established her work. You may have noticed that Brother Harper gave passages of scripture for many of these things introduced, but he did not give the passage that shows that the assumption of a work beyond its ability makes that work exclusively the work of the "assuming" church. There is a very good reason why he did not show it. There isn't any. It seems to me that this major blunder (an incredible blunder!) completely vitiates the whole point of this syllogism, of this whole series of arguments, the elements of the proposition. Are these brethren unable to realize that they have established right here and now (by this argument) not a convention, and not an association, and not particularly a Missionary Society, but they have established Romanism—Roman Catholicism. In this the whole world is under one congregation, the congregation in Rome, with

the Pope at the head of it. My friends, there is not a way on this earth to escape that.

When Brother C. R. Nichol left here last night, I said to him, "Brother Nichol, you have been over this ground. What is your judgment as to what the next few years may hold?" He replied, "Brother Tant, there is going to be a cleavage. The church is going to divide. We have right here tonight a Missionary Society; and they are not going to back down." If I am not mistaken, there were tears in his eyes as he spoke. I pray that he is mistaken; that he is wrong. Frankly, I am a bit more optimistic than he. My optimism may not be justified, but I am optimistic nevertheless. Perhaps it is because of the fact that my associations in meetings of this sort have revealed to me what a tremendous number of people there are who simply will NOT accept these "centralized controlled, sponsorship" programs. I believe there are some churches who have so committed themselves that they will not back down; but the great rank and file of those humble, unknown, sincere followers of Christ throughout the nation are not yet willing to depart from those fundamentals of the gospel of Christ which have been drilled in them for lo, these many years.

As more and more discussions of this sort take place, and more and more people become acquainted with what is involved, the likelihood of division will diminish increasingly. Brother Harper and I made a tremendous contribution in our Lufkin discussion toward unity. There were scores of people who, as a result of that discussion, were encouraged to study, and whose minds are clear on this proposition now. Therefore, it is my earnest desire, and I here announce a public invitation, an urgent invitation, to Brother E. R. Harper, that he and I have discussions like this in every city in this nation where they can be arranged. And without any trouble, between now and the first of the year, I think I can arrange for 25 or 30 of them. This invitation is not only to Brother Harper, but to any others. It is quite possible that Brother Warren can make his arguments better than Brother Harper. I am, therefore, authorized to invite Brother Warren to enter into a discussion with Brother Charles Holt both in Fort Worth where he lives and in Franklin, where Brother Holt lives, subject, of course, to the willingness of the elders of both congregations to engage in such.

Brethren, let us continue to study. Those of us in the Lord's church are committed to two definite propositions: first, that God's Word can be understood; and secondly, that it is authoritative. Now if we believe those things, there is no possibility on this earth for a division in the Lord's church. And if division comes, you can just be mighty certain that somebody has surrendered one or the other (or both) of the two fundamental propositions, that God's Word can be understood, and that God's Word is authoritative. The only thing for us to do is to continue to work, to discuss, to study, both publicly and privately, everywhere we can, these questions and these issues. Unity and the peace of God's people will be promoted by such, and the questions will be solved. Killing the Gospel Guardian will not solve the problem. Destroying the influence of the men who write for the Guardian won't do it. There are hundreds, thousands, and, I verily believe, hundreds of thousands of faithful Christians who will not submit to a departure from God's Word which is involved in this type of centralized "sponsoring church" cooperation.

In my next speech I want to pay a few moment's attention to the Otis Gatewood trickery and deceit and fraud, which he perpetrated a couple of years ago in an effort to entrap the Gospel Guardian into an inconsistency (in his thinking). You will find that in the little booklet of charts, and just keep it in mind. I wanted to get to it in this speech; but wanted also to give Brother Harper a chance to make some sort of rejoinder to the "elements of the proposition" . . . that is "the existence of a need" (the need is the preaching of the gospel) "in a field" (the world) to which the two churches are equally related. One church "assumes the oversight," and therefore, that becomes her work—exclusively, particularly, and specifically. No other church has any right to do anything for it save to make a contribution to her.

HARPER'S SECOND AFFIRMATIVE

Wednesday Night

Brother Tant, brethren moderators, brethren and friends:

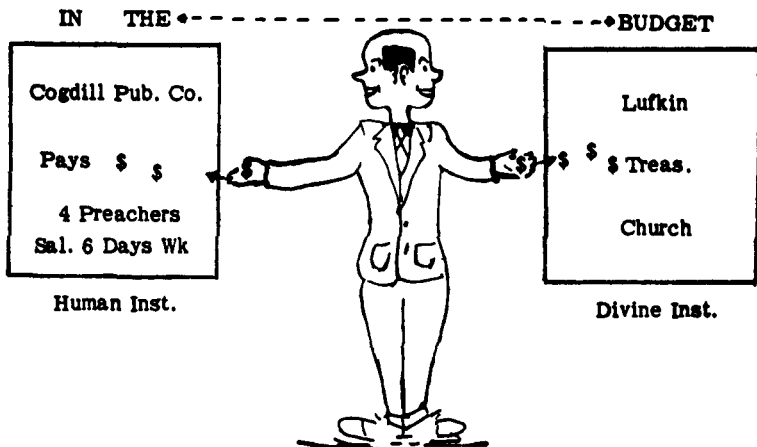
I am complimented tonight to think that my little "chart book" got Brother Tant so excited that he spent 25 minutes trying to answer my little chart book. And, if you want to investigate and find out the truth about it, we will go into that a little bit later.

Here, sitting over here to my right, is the man who wrote the part

CHART 32 A

- G. G. IN THE BUDGET -
Lufkin Church Pays Workers

Remember your argument: Not Like Pattern
CHURCH TREAS.



that's in the chart (Guardian in the Budget), the man who began working for that company and who worked for a number of years, the man who wrote me the letter, the man who said he was "paid in full by the church," and that he preached only as related in the

book, and "worked during the daytime in the publishing company." He's here present. He can testify as to the accuracy of it. Now, then, I want to say this in regard to the elders who signed the letter. I do not know them, I have nothing unkind to say about them; but in the Otis Gatewood trick that he talked about he, by his assertion tonight, has repudiated what the elders from the Grove Avenue church said about the Otis Gatewood trick. He would repudiate them and say they weren't so, but try to bind upon us the acceptance of the elders from whom he read as so. Now, you think that over.

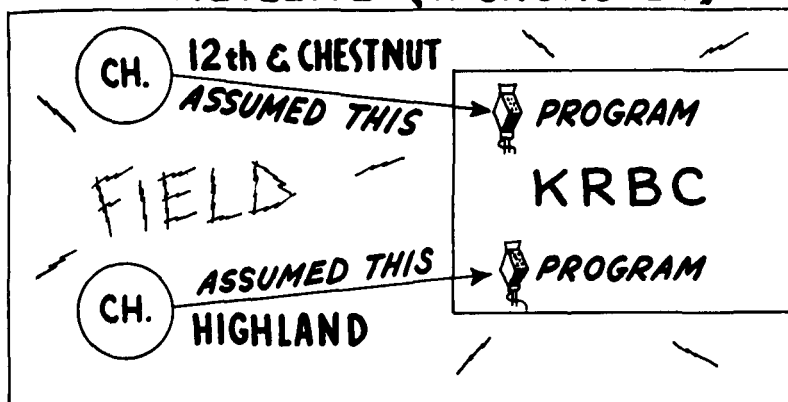
Well, here sits the man (pointing to Wilber Whittington), and he's ready if you want to talk to him, to explain the whole thing. He'll meet the men who own the company, he'll meet the men who wrote the letter. He did the work, he knows what it was, and he declared to me, "Brother Harper, what I wrote is absolutely true. I did the work. I was there. I was the man." And he stands here ready to testify to that very thing. So, from his testimony you may accept that or reject it. (Here Brother Wilber Whittington held up his hand. Brother Harper said, "All right, sir?" Brother Whittington said, "Three men are in the audience that know it's true; Roy Cogdill, Lloyd Perry (at this point he was interrupted by Roy Cogdill). Here Brother Cogdill spoke and said, "Brother Harper, I want to confirm every statement made as false. I've got as much right—Harper, "That's right, that's right, Roy, what else?—I'll meet him anywhere, in any court in the land, with all the evidence he wants. Every statement he made is false, and I've got the evidence to prove it, cancelled checks, payroll record, and all of them if you want it." Brother Harper said, "That's between them, and when it's over, they can get together and they can settle that and fight it out.") Now we come tonight to the answering of the men who did the work, and maybe they'll get that settled.

I want to come to the idea of his answering my argument. The only place in which he disagreed with me in the arguments that I presented was in number 3, and in number 3, of course, he misapplied that. Now, the rest of them he didn't have any special attack to make upon them. Number 3 is this, and you will notice another thing, my arguments are not given in this; my arguments are given down at the "component parts" to establish that. These are the various things, of course, I presented that I should prove.

Now, let's come to number 3.

"This work, then (referring to that assumed) becomes peculiarly and exclusively the work of Congregation A." He came then to the Lubbock congregation in Lubbock, Texas, and he said, "Now, Brother Harper, all they have to do is just to assume the work and to say that this work belongs to us; then we can do the work in Mexico or we can do the work in Germany. We just assume it." But, in the argument that I produced to establish that, I said they had to do the things "necessary to make it their specific work." Now, in the assumption he had, he assumed they could go into Germany and say Germany is a field; Germany is our work. But not so! Let's notice here now the application of this. Then you can see the difference.

ABILENE (11 CHURCHES)



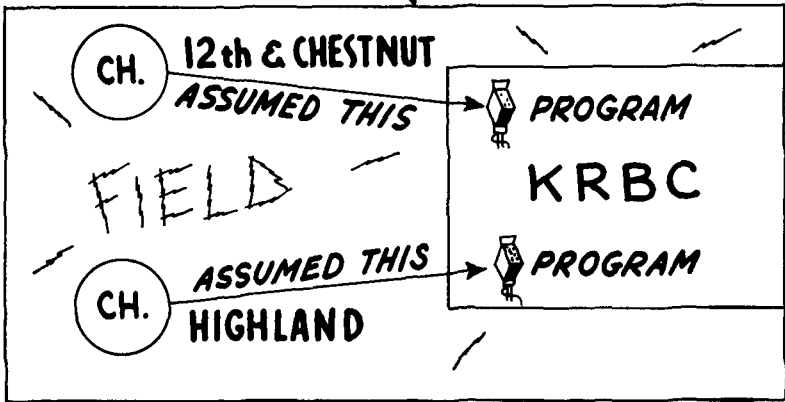
Now, here you have in Germany the field, but in that field there are various works that are to be done by the church (pointing these out on the board). Now, when any church walks into a nation or into the world and just announces to everyone else, "Now, I'm going to assume the whole world and take it over," then that church has violated the principle I have laid down.

Now here you have this work in Germany. All right, over here you have Lubbock. Lubbock goes into Germany. Lubbock then assumes this work or undertakes the work here in Germany (pointing to board). Now, she doesn't have the right over Grove Avenue in San Antonio. Grove Avenue went over here and they took this work. And I want to say this to you: I deny that the Lubbock church assumed the work in Germany, that she was to do all of it, and pay for all of it, and do that, and other churches send her money for the evangelization of Germany. Now, they came to us. They talked to us. They didn't talk to us about sending our money to them for them to go out there. They said, "Brother Harper, if you can, go over here (pointing to Germany); get the church to go." Now, Grove Avenue had her work over here at Karlsruhe. So, in the field there are various works. Now, at that time (referring to the very beginning) they were all equally related in the field to these various works.

Now, let's come over here to Abilene:

Here we have 11 congregations. Well, all right, down here you have a radio program. Now, every one of these churches, they have an equal right to come out here, and have a radio program. The Highland church has undertaken a program here on KRBC. Now, they (pointing to Highland) have the right to come and assume that work. All right, 12th and Chestnut has a work on KRBC. (It was Truby and Herndon Chapel churches). Now, that's the field, KRBC, and everybody has a right to buy time on it. But, we don't have any right on the part that 12th and Chestnut had. That's their work in that field. They undertook that. They assumed that. And if they were to assume to control KRBC, then their assumption has gone beyond the bounds that God has given them. Hence, in the establishment of my proposition, I said they had to do the thing that was "necessary to establish it as their work," and that was in the argument to establish the truth of it. He never talked about the argument. He talked about the proposition my argument was to prove, and he missed it entirely.

ABILENE (11 CHURCHES)



Now, when he comes back, I imagine that he will change that. He will correct that like he did his committee business, about Brother Arnet, well, he's here. But, I just want to say this to him, I have here the debate between Brother Porter and Tingley, and Brother Porter, now, has endorsed all of that. Now, here's what Brother Tant said, "Here's what Lubbock has done. Lubbock has assumed all of Germany, so just everybody send to us." Well, what about it? All right, here's what Brother Porter said. Now, another thing, Brother Porter was in a tight, a rather bad tight. He was meeting Tingley, and Tingley wanted to know about his mission work. He couldn't go to Lufkin for the kind of mission work there, because they didn't have a lot. And so, to get out of a tight, Brother Porter turns to Lubbock, the one that's "assumed" the work of all the world? ? ? and can become the "Catholic Church" and become the "Pope"? ? ? Now, notice what his moderator said about the church that he (Tant) has jumped on; listen to him: "Then he was speaking about missionary work and talking about the Church of Christ being the most lax of all people in missionary work, which is required in Mark 16:15. Well, the fact is we dot advertise our missionary work."

Whose missionary work was this thing down here that Brother Tant is condemning? Brother Porter say it's "ours." Brother Porter says it's his. He's a part of it. His (Tant's) moderator says this is all right. Brother Tant says it isn't all right. But his moderator says it's our work, but we just don't advertise our work. Then he goes on, "We have one church today—the Broadway church in Lubbock," the very one that his man here has abused and misrepresented in this discussion tonight. I deny the Broadway church has demanded any such oversight of all the work and all the preaching back in Germany. Now, notice, "we have one church today—the Broadway church in Lubbock, Texas—that is sponsoring 40 missionaries to Europe!" He said that's "our work." One church, they're sponsoring 40 missionaries, and that's our work; Brother Porter included, "and \$160,000 is being spent in there. What do you know about what the Church of

Christ is doing? Nothing. Just as you know nothing on what the Bible teaches on the plan of salvation."

Now, that's his moderator endorsing the Lubbock work. Of course, his moderator, I guess, will come now like these boys do. You know, they are known now for their repudiation. Get one of them in a tight, and he'll just repudiate, and when he repudiates, of course, then the next time you get him in a tight he just repudiates again. Who knows but that Brother Tant will repudiate tomorrow the position that he has taken tonight?

Well, let's notice now some more of these things. So much for Lubbock. I'm sorry they brought Brother C. R. Nichol in. I will tell you what Brother Nichol did say to me the first night. I was glad to have him. I'll tell you what he said to me last night. He didn't say, though, what they reported him as saying. The first night he came to me he said, "Brother Harper, you did your work well tonight. You drove your points home. You got them over." He said, "Take care of yourself, son. Take care of your health." Last night when he came to me, I said, "Brother Nichol, I love you. I love you dearly. You know I love you dearly. I'm sorry that you are against our work. I'm sorry that you are opposing it. I'm sorry that you are trying to help them kill it." He said, "You don't know that I am." I said, "All I know is what Brother Tant said." He said, "I reserve the right to speak for myself. You don't know any such thing, that I'm opposed to your work."

I don't know whether he is or isn't! I know one thing, he bragged on what I did. He said, "I want to tell you, you got it over." Now, of course, Curtis and I have seen the time when they met Bogard, and you could truthfully say to Bogard sometimes, couldn't you, Curtis, "Bogard, you did a good job of it," when you didn't believe what he said. But, anyhow, I appreciate the fact that Brother Nichol commended me, and said, "Boy, you got your point over, and you drove it hard. Take care of your health." I don't know what he meant about it. Maybe he thought I was going to be converted and then when I got converted I'd be strong enough to go ahead. (Laughter) But, anyhow, be that as it may. We all have to have some pleasantries along, and he and I both love Brother Nichol.

He was talking about the anti-faction. Oh, yes, he said, "Now Brother Harper, you want to make a great play on that." He said, "I can fellowship them; I can go over there with one cup." Let me tell you something: I can commune with one cup, too, but I can't do it as a faction. I can't split the church over it; I want to ask his moderator, why are you out here meeting these anti-Sunday school fellows if there's no division among us, and you can fellowship them? I want to ask Brother Porter, Can you fellowship heart and soul the anti group? Well, all right, you are his moderator, and I have this right. You just think about it. Put it down! I ask you, his moderator, Yes, I'm debating the facts. His moderator met this man. He's talking about the fellowship. He (Tant) said you can fellowship them. I want to tell you tonight, you don't fellowship them, his moderator doesn't, Brother Tant doesn't, and you do not. And I want to say another thing, you can't fellowship a faction that splits the church wide open when that faction denies the right of the church to worship and so teach the Bible. You men do not fellowship the anti-Sunday school group. Brother Tant's gone in with them. He said, "I can fellowship them." You can't fellowship a faction that splits the church of God!

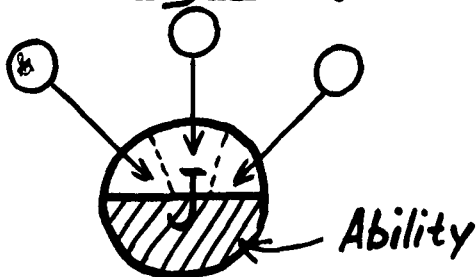
Brother Tant says, "there's just one thing that's worse than division, that's fellowship in apostasy." He has just now advocated the idea of fellowshipping the anti-Sunday school group when he said they have apostatized. That's worse than division! He's fellowshipping apostasy! Let him tell us!

And another thing he amused me in, and that is about his letters. He said he has lots of letters, and he talks about how many thousand are on his side. I don't know whether anybody's on my side or not, but if I didn't have anybody on my side, I believe I would still fight for it, and I wouldn't be out trying to bolster my cause by talking about the many thousands that are on my side! Let it be that. All of you can be on his side. I don't think you are! In fact, Brother Nichol said I did a good job! (Laughter)

I want the Jerusalem chart, I want chart number 20.

Chart No. 20 WHOSE WORK?

1. Is this Jerusalem's Work?
2. Is this the work of the Contributing Churches.
3. Is this the work of the Messengers?



Brother Tant has completely surrendered everything for which a man can stand. I want you to notice this: in talking about our work he goes ahead to say that Highland was able to pay only, say 1% of it, "and since you're only able to pay that little, it wasn't your work; it was the work of the men who sent the money." I want to turn him over now to Jerusalem.

Jerusalem couldn't pay any of it (pointing to upper half of the chart). Let's come over here. We have down here these churches. Here you have Corinth, over here you have the churches of Macedonia, here you have Jerusalem. They are in need, and they had the "poor among the saints." Now, you have these churches sending the money down here. I want to ask you **Whose work is this?** (pointing to upper half of the chart). **Whose work is this?** He has been arguing in the Lufkin debate; of course, he will come back now and repudiate it. He will just tell you, "Brethren, if I'm wrong I'm sorry." Well, brother, you are wrong, and you had better be sorry! Now, here it is: Highland, notice now, it isn't Highland's work because Highland can only pay just a little of it. Well, whose work is it? "It's the work of the men who send the money in!" Die here he must! Surrender his argument here on Jerusalem's work, he must! **Whose work, Brother Tant, is this?** Jerusalem, you said, administered the funds. **Whose work is it?** He said, "It's the work of the men who send the money to pay the bills." If that is true, then Jerusalem is doing their work, and they are doing their work through Jerusalem, and why this debate tonight?

I want that to sink home. I want it to go right down in your hearts. This very thing he said here with reference to that has surrendered everything the Guardian has offered from the very beginning. Lufkin until now. What makes it our work? You will have to pay "all of it!" Why isn't it our work? Because we can't pay all of the bill. **Whose work is it?** "It's the work of the men who send the money." Who sent the money down to Jerusalem? Jerusalem didn't have it. Jerusalem couldn't do it. They (Guardian) said they couldn't! They were poor. They (pointing to Gal., Mac. and Cor.) sent the money. Now, whose work is it? He said it's the work of the church that sent the money! Then, if that's so, Jerusalem is doing their work, and they have surrendered their autonomy to Jerusalem. It's time for another "repudiation." I am glad Brother Nichol said, "Brother Harper, you drove your point home!" All right, he has to come back now and tell us. And let me say this to you, if he can't explain this, he had just as well give up this debate! But, if his argument holds true, then the whole of his argument on Jerusalem from Lufkin 'til now has been surrendered and you men of the Guardian know it. Let's have out our lights.

In this chart (17) we show Brother Tant's hopeless contradiction. Here you have Congregation A may help congregation B to do B's work when B is "unable to do its own work." But, he said just now, in the argument concerning Highland, that since Highland isn't able to pay all the bills and the others have to pay it, that this (pointing to chart) isn't so. Now, last night he surrendered the same thing. Notice down here, now, what he had to say last night and tonight. A congregation's own work can "never exceed her ability." And then he said that if it did and you received money, it became a "sin." I want him to explain to us how there can be any cooperation of churches in

Chart No. 17

Tant's Hopeless Contradiction

- G. G. Teaching: Congregation "A" can help congregation "B" to do "B's" own work when "B" is unable to do its own work!
- 1st Night of Debate: A congregation's own work can never exceed her ability. (co-extensive with her ability")
- So—a congregation can never be unable to do its own work! Yet, Tant makes this the ONLY Design of Cooperation!

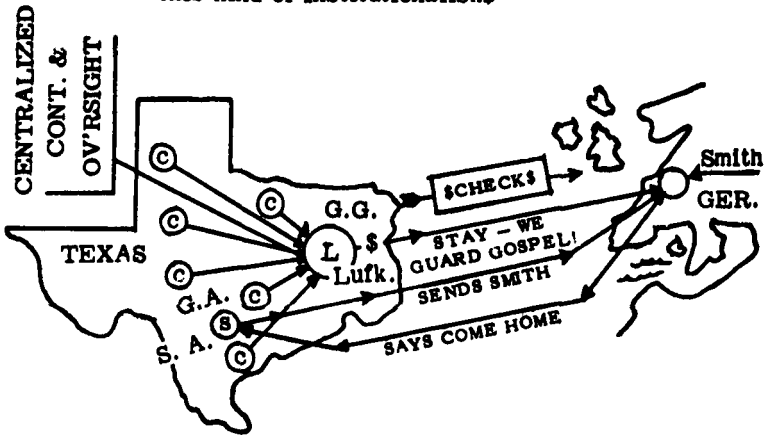
any work, I don't care what it is. Look here: A congregation, notice now, a "congregation's own work can never exceed its ability." I asked him about our radio work; when did it become a sin? It became a sin when? When you had to "receive money," and with that money you did it. Now, if that's so, then the work at Jerusalem, sent by these other congregations, became a sin because Jerusalem didn't have any work "beyond her ability," and the poor saints in Jerusalem, they were not the work of the church in Jerusalem. And, if anybody sent money, they sinned, the contributing churches sinned.

Brother Tant, (let's have our light) you are going to have to take up the "component parts" of my argument and go through them and answer them. You failed on your field and you failed on Jerusalem!

CHART 32

-GUARDIAN TAKES OVER-

1. Sets aside the Lord's Divine Institution.
2. Elders: The church must be freed from this kind of Institutionalism.



3. Grove Ave. "Autonomy" set aside by G.G.
4. Would fight the church in her efforts to save lost!
5. Institutionalism at its worst!

Now, we come to another one. He talks about the Otis Gatewood trick. Now, I say to you ladies and gentlemen, that in the explanation of that, when you read it, the first thing was, they sent the church there a check of \$2.50 when the Lubbock church said "we're not receiving money." The first check that was ever sent was sent by those trying to trap the church at Lubbock. Now then, if Otis Gatewood had a dirty trick, what about the men that tried to do that work? Let him that is without sin cast the first stone. Let that rest!

I want us to turn tonight and come to chart number 21. As we come to chart 21, I want us to see — well, before we get to that, there are these things I want to talk about. We talked about Brother Warren and Brother Wright. May I say to you I thank God for anybody that can even give me a suggestion. He said here last night and night before last that his side might be upheld by men like Brother Nichol. He thanked him for the help that he gave him, and he thanked him for all these. I want to thank these men for any help they can give me, and it isn't wrong to accept any help. I want to say this to you, that the argument (component parts) that I presented here are not just the arguments that these men have. They are the arguments that have grown out of our study when these boys have studied these with me, and we sat down and made them as I wanted them, as I thought

On Chart number 21, I want to show you an inconsistency. I want to show you a result of the things these men are doing. Here we have the two-fold work of the church. One is benevolence, and the other is evangelism. I am coming to the contribution that's made here, and he said, "Brother Harper hasn't introduced any of it" (referring to his charts at Lufkin). Let me tell you, the first two were the ones that he met at Lufkin, and he didn't have anything "fittin'" to say about them tonight; he didn't have anything "fittin'" to say about them at Lufkin either. I doubt if he'll have anything "fittin'" to say about them in the next speech. Now, let's see here if he has anything good to say about this.

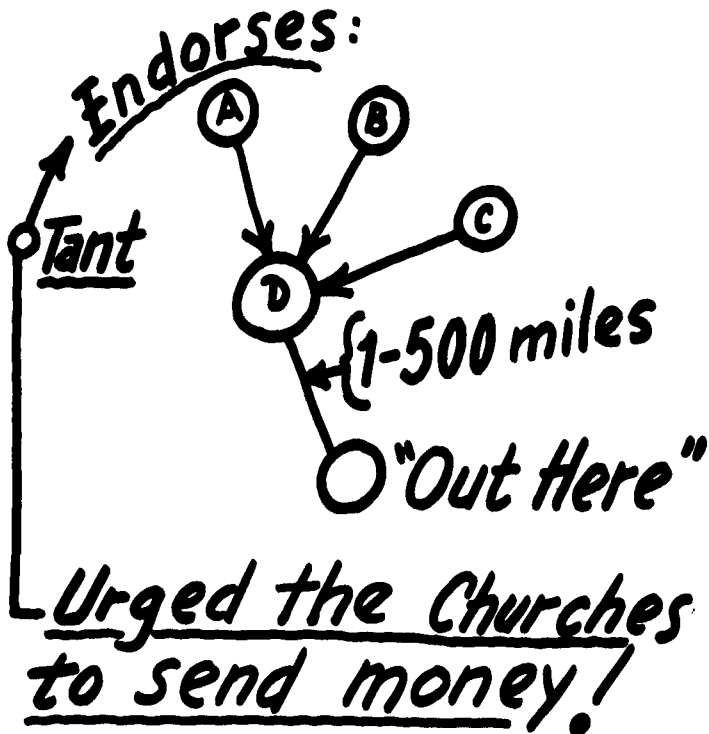
Now, you take these churches: here they are in Corinth, Macedonia, Achaia, all these places. Now, we are going to let them send to Jerusalem, and they send to Jerusalem for benevolence. They say, "Brother Harper, that's right, That's all right." And I am going to do this: I am going to take these same churches; I am going to let them gather it in the same way; I am going to let them send it to Jerusalem in the same way. This time they are sending it to "preach the gospel" unto the "souls of men." There is a radio station in Jerusalem. That radio station goes "out here" to Joppa and to Lydda and over here to Bethany and various places. Some of it goes back to the contributing churches. Now, the question is, are they allowed, can they send the money to the church at Jerusalem to feed the souls of dying men with the bread of life, just like they feed the body that is going back to the worms with the bread of life in a physical sense? They say, "Brother Harper, you can't do this!"

They say, "You can feed the body, but you can't feed the soul!" Ladies and gentlemen, the body is to be eaten by the worms; the soul of man is to go into the judgment bar of God, and there to be lost, eternally lost, unless the gospel goes there. Brother Tant says they can't receive this money and the design of it to be to go "out here" or to go "up here." If they do, they become a "Missionary Society." I want him to tell us how; I want him to answer it: Can they give the money for the preaching of the gospel on the radio that will go "out here" to the lost of the earth, break to them the bread of life that their souls may be saved and rescued from a devil's hell? Or, will God Almighty damn our souls in an eternal hell for feeding them the bread of life to their soul and make it come "over here" only to the body?

Now, here is what we have. In Matthew 16, he says, "what is a man profited if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Ladies and gentlemen, they place the body of man above the soul of man. You can feed the body that is to be eaten by the worms, but don't you send money to preach the gospel outside of your diocese. If you do, you sin in the sight of God.

Ladies and gentlemen, that will kill every work on earth in the church that is getting "out here" in a cooperative manner. Let him answer that! Brother Tant. I made that argument at Lufkin. I made the first two here, in Lufkin. You can feed the body, but don't you feed the soul! Let the body be fat, but let the soul go to torment! That is the radicalism of the Guardian's position!

Chart No. 7 Tant's Montana Program



He said last night with his Montana work, they can send it only to preach here to the local church. It is good if somebody "out here" happens to hear it, but you can't send it with the design that this man out here is to hear it. In other words, if they could control the wave lengths, they would have to cut the wave lengths off at the diocese. I want Brother Tant to tell us what is Highland's diocese in Abilene? The diocese they talk about — you need to understand this: they had authority and discipline over its membership. But diocese in evangelism — there is no such! They have the right to break the bread of life to the ends of the world, and to preach the gospel to the lost of the earth. (let's have the light.)

—CONCLUSION—

My good friends, may I come to you tonight in behalf of the great multitude of people that are lost. Over yonder in Montana, they are begging for money to preach the gospel to 14 towns "out yonder." When the Lord said, "Go into all the world and preach the gospel to every creature," that's "out yonder." There are no "diocesan lines." I'm asking the churches that are here, representatives and elders, I'm asking you to hear the cry and to hear the plea and to hear the call of that little church in Montana that isn't able to have a radio program; she's not able to send it "out yonder." She desires it. It isn't a catastrophe, oh no, it isn't a catastrophe; but there's a need and there's a work and there's a field and there's an opportunity. She's begging for help! Souls "out there" are dying! They are coming to judgment! They are lost!

The Highland Church of Christ — my proposition tonight says that churches may send to that church to go "out yonder" beyond their "diocese," and the people "out there" don't have to just happen to hear it. They can hear it by purpose! They can hear it by design! And you send it to them! Why, in Africa they are begging for money to preach the gospel over one of the most powerful radios in that section, to go "out yonder" to reach the souls that are lost, that will stand at the judgment bar of God and hear him say "Depart, I never knew you."

The position of the Highland Church of Christ is begging men to send the money into Africa and let the church there take that money and reach the hearts of the men that are lost; they are going to torment, and the blood of Jesus Christ alone can atone for their sins. Brother Tant's position will deny them the right! They will say you can preach in Johannesburg, in your own "diocese," but you can't preach "out yonder" to save the lost of Africa. Ladies and gentlemen, that's the danger; that's the radicalism; that's the sin of this hobby that's rising before us tonight! It denies the right of preaching the gospel through the church of our Lord to the lost of the earth.

Let me say this to you as I close: at the judgment, there we all stand before him, and as we stand before him, the teeming millions are there. He will say, are you in the church? No! Have you obeyed the gospel? No! Why? I never heard it! He turns to us; he says, didn't you have the gospel? Yes! Weren't you the church? Yes! Weren't you the support of it? Yes! Didn't you have the commission to go to every creature? Yes! Why didn't you do it? The Gospel Guardian said, "Lord, we can't do it;" It will "damn our souls" if we cross "diocesan lines."

TANT'S SECOND NEGATIVE--Wednesday Night

Brother Harper, brethren and friends:

I come to respond to Brother Harper's last speech. I want to say only a word concerning the Gatewood trickery. Brother Dick Smith was in desperate plight in Germany. He appealed to Brother Cogdill and me and others for help. I put an appeal in the *Gospel Guardian*, asking readers to send money to him directly. I gave his address. He received sufficient funds to relieve his immediate distress.

The *Gospel Guardian* received a check for 5.00 made out to the "*Gospel Guardian*," marked on the front, "For Dick Smith in Germany." Accompany the check was a letter, written in pencil on a very cheap grade of paper in a rather semi-literate scrawl, expressing the earnest desire that Brother Dick Smith be allowed to remain in Germany; and expressing deep indignation at the treatment he had been receiving, and would we "please see that he gets this check immediately." I turned the check over and wrote on the back, "Pay to the order of R. E. Smith, *Gospel Guardian*, by Yater Tant," and sent it on to Smith in Germany.

I found out later that Brother Otis Gatewood, who was only 75 miles from Karlsruhe where Dick Smith was, had himself sent the money to his sister out here in West Texas, with instructions that she should make out a check, and send it with the letter on to Lufkin, in the obvious hope of entrapping us into something that he could use to stop our opposition to the unscriptural arrangements that he was promoting. It was a deceitful trick. I have nothing at all to take back in my condemnation of that kind of skull-duggery. I will extend that condemnation to whoever it was who tried to trick the Lubbock church in the same manner. That, too, was dispicable skull-duggery, whoever did it; it is under-handed; it is vicious; nobody on this earth ought to defend it. At Lufkin, Brother Harper said he would not defend it (the trickery involved in it), but here apparently both he and the Highland elders do defend it.

1

Now then, let us come to the chart, responding to Brother Harper's own picture of Germany. Here is Germany (drawing a big circle on the blackboard); and all these little circles and crosses within the big circle represent towns in Germany. The Broadway church out in Lubbock undertakes to do a work in a certain town in Germany. That is her work—that particular work there. That does not mean that she can take the work that Grove Avenue, for instance, has already begun in Germany. But let us move this back to the year 1945, when nobody had taken the oversight of any work in Germany. This was before Grove Avenue ever got into it, a time when Germany was a virgin field, and there was not a single congregation of the Lord in that nation. I am not talking about what Lubbock did do; I'm talking about what Brother Harper says she could do. What could she do? Well, you've got it on your mimeographed sheet there, "she could assume the oversight of the work in any geographical location on this earth." And if there are 5,000 towns in Germany, or 10,000, or however many there may be, the Broadway elders could make plans for, and carefully work out the arrangements for starting a church in every single town in Germany! I made it quite clear that it would require more than merely saying "dubs on Germany." It requires more than that. There has to be some

planning; there has to be some definite commitment to it. But they make a survey; they draw up plans. They have therefore undertaken (assumed the oversight) all the work in Germany. They have established diocesan lines around Germany! That is particularly and exclusively their work. This is the basis of the whole argument.

Brother Harper says (coming to his other chart), "Here is Abilene with a number of churches, and here is radio station KRBC." He says, "this is the field." All right. If it is, then when Highland church "assumes the oversight of that work, that becomes her work. The only way any other church in Abilene can have any part in it is to contribute to Highland church if that becomes exclusively and particularly her work—and Brother Harper said it did.

II

I remind you again that Brother Harper says "the work belongs to the one who pays the bill." Whose work is it? It is the work of the one who pays the bill. To that I agree. We will shake hands on that. (Moves over toward Harper's table, but is stopped by microphone cord.) Oh, it's too far. Well, he probably wouldn't shake anyhow. The work belongs to the one who pays the bill; it is the work of the congregation which pays the bill. Now, let us switch on the chart showing the Jerusalem work. It is chart number 20. We will see whose work it was in Jerusalem. I deny the right of any church to receive contributions from other churches at the time she is able to SEND contributions to still others. I want to impress that. Last night Brother Harper said, "We aren't a sponsoring church, receiving and sending out. If we were, it would be something else. That is NOT what we are. We are a receiving church. We are receiving, just like Jerusalem received. We do the work right here. We don't send this money anywhere else."

Now, Brother Harper, does not the Highland church send a contribution of \$50 a month up here to the Broadway church at Lubbock for their Children's Home? I haven't seen the bulletin; but somebody told me that Broadway quite often reports contributions from the Highland church. Is Highland church not sending contributions elsewhere? It is my understanding that she is. Repeatedly, regularly, she is sending contributions elsewhere. She is doing the very thing that I set forth in the picture of the "sponsoring church."

Whose work is it to feed the people who are hungry in the Jerusalem church? My friends, the sending of the supplies is the work of Galatia, Macedonia, and Achaia. That is so by divine order, "As I gave order to the churches of Galatia, so do you" for the collecting of this contribution to send to the church in Jerusalem. Now, that is their work, for they send the money. They do not send it through Jerusalem; they send it to Jerusalem. It stops there. It does not come in on one side and go out on the other side. It stops there, right in Jerusalem. That is where it stays. The work of administering those funds is the work of the Jerusalem church. The oversight of these hungry people is within the Jerusalem eldership; they have the right to administer the funds, to determine who is deserving and who is not. That is their work.

III

So much for that. Now on the two patterns. You had another chart there on "the patterns" that I want to see. (Delay while search is made.) Well, never mind. I will put it on the board. Perhaps I can

do that better anyhow. Let us have the lights. On the "patterns," my friends, there is a pattern for cooperation between churches. That is what we are talking about—congregation cooperation. We are not talking about a church sending to an individual. Our proposition calls for a discussion of "congregational cooperation."

What is the pattern? You will find it in II Corinthians 8:13-15. The pattern is very simply and very particularly set forth: A church with ability sends to a church in need to produce equality. That is what it is; that is the pattern. Now there is some question, very frankly, as to definition of a "church in need." Does that mean only in need of food and shelter and clothing or does it refer to the need of the church not only in benevolence, but also in evangelism? Whatever our definition of that may be (and there is some difference there; I am perfectly free to admit it), the pattern is the same. And this pattern does not fit Herald of Truth. Brother Harper talked about the differences between us and among us; but let me tell you that on which we are agreed. Every person who writes for the Gospel Guardian, and every person who has an understanding of the New Testament pattern of congregational cooperation is agreed that the only time on church can send funds to another church is to meet the need of the receiving church. And any church which is able to send funds to its own is not a church in need. That ought to be simple enough to see.

Any church which is able to make contributions is not a church in need. Highland church is able to make contributions. She is not a church in need. The contributions sent to Highland church are NOT to relieve her need "that there may be equality." They are contributions sent to do a good work of preaching the gospel throughout the world. On that there is agreement, Brother Harper. We may differ on some arguments by which that may be sustained; and we may not all agree on the particulars of whether or not this pattern is to be used for both benevolence and evangelism as well as edification. But you just get this clear and definite; there is absolute unanimity of understanding, there is a consensus that the Bible teaches that the New Testament pattern for congregational cooperation is for a church with ability to send to a church in need to relieve the need, the want, that there may be equality (II Corinthians 8:13-15).

He talked about the pattern of evangelism and the pattern of benevolence. I am not talking about the pattern of evangelism and the pattern of benevolence; I'm talking about the pattern of cooperation. That is what our proposition is about—cooperation. And the pattern of cooperation is right here. Now, there may arise questions in the application of this, to be sure. When I suggested to brethren, to churches, that they send to Montana, it was to a weak, needy church. That was a church in need, a church not able to send contributions to anybody. That was not a contributing church; it was a needy church. And if the contributions sent to her would enable her to become self-sustaining, self-supporting, then there would be equality. It does not mean she would be as rich as Highland church, with a \$1,728.00 budget every Sunday. She would not be that rich; but she would be self-sustaining. There would be equality. That is the Bible pattern on that; that is Bible teaching.

IV

Again, I repeat what I said a while ago. I think the way to settle these matters is by an open, friendly, entirely brotherly discussion

of them all over the nation. I do not want to by-pass any churches. I have made it quite clear to Brother Harper that if he is willing to do it, by the end of the year there will be enough congregations who will invite both of us to lead in these discussions for as long as we can spare the time to do it. I want to do it. I think this is the way to do it. When problems arise in the church, let us come together as brethren and discuss them. That was what they did in apostolic times. That was what they did at Jerusalem. They came together and after there had been "much questioning," the Word of God was clearly understood by all of them. That settled the problem; the Word of God settled it. There was a lot of talk before it did; but God's Word it. When problems arise in the church, let us come together, and settle it.

And that is the way to settle this question, too. We will never settle it by "quarantines" and by refusal to discuss it. We will settle it by continuing friendly discussions. Brother Warren and Brother Holt will be having theirs, the churches, of course, consenting and agreeing and desiring it. Brother Curtis Porter and Brother Guy Woods are going to have a discussion in Indianapolis in just about a month from now (the first week in January) on some of these very questions. This is the way to settle these things by Bible teaching. And let us, as those who love one another, and supremely as those who love the Lord, come together and open God's Word, and study it.

V

Once again, let us come to the little green book (debate notes). We are going to spend a little time now on the matter of "expediency." Turn to page 19. Expediency comes within the general authorization and not within the specific. That must always be the case. When the Lord gives a "specific," there is no room for expediency—or, as Brother Harper says, "principle eternal." I'm willing for him to use that term if he prefers it. When the Lord gives a general authority, under that general there comes expediency. General authority is inclusive; specific authority is exclusive. Under "general" authority, the Lord commands us to assemble. It is a matter of expediency whether we use a public hall, a private home, meet out by the seashore, or build a meeting house. But when it comes to the matter of singing in the worship, we have a specific—sing.

My friends, the pattern of congregational cooperation is a "specific." You will find no exception to it. A church with ability sends to a church in need to produce equally. That is specific. That does not fit the pattern for the Herald of Truth. But this is what the Bible teaches. These other things introduced may be interesting; and Brother Harper and I perhaps will be able to show up one another's inconsistencies, and have a lot of good fun and good feeling out of it; but, after all, the thing we are vitally interested in finally is: what does the Bible teach? And there it is, II Corinthians 8:13-15.

If you want me to use a particular example, in I Corinthians 16:1-4 and II Corinthians, chapters 8 and 9, we find the thing about which we are talking. The churches in Macedonia, Achaia, and Galatia with ability sent to the church in Jerusalem which was in need that there might be equality. I'm going to stand on that. I do not see any reason to change one iota of it. That is the pattern. And you can fit Africa into that and the contributions there—sending to a weak church, a needy church in Africa, to preach the gospel. But that African church

does not have any right then to be sending contributions somewhere else. If it does, it is not a needy church. You can send to Montana under this pattern. The church in Montana is a weak church, not able to sustain her own work, not self-supporting. If she is able to send contributions to somewhere else, she is not a needy church; she does not fit the pattern. It would be wrong to send to her. The church in need receives the contribution, and the church with ability to give is the church that sends.

VI

It is a matter of not only regret, but of deep sorrow to me that these divisions in understanding should exist. And I want to say to you that I appreciate the effort of every gospel preacher and Christian on this earth who is making, or willing to make, some contribution toward the settlement of current problems. I am, if I may say so, particularly appreciative of the efforts of Brother J. W. Roberts of Abilene Christian College. His articles on these questions are the only ones that I call to mind right now of those who are promoting the "sponsoring church" type of cooperation, which have taken up the scriptures, passage by passage, and said, "Brethren, here is what the Bible teaches." Now, I think he missed it. I think he missed it badly. But I do appreciate the fact that he is willing to turn to the Bible, and seek to justify his position by what the Bible teaches, and not by the Ryman Auditorium meeting, the Houston meeting, the Blytheville radio program, and my inconsistencies. I appreciate the fact that he is willing to come to the Bible. I will be glad to have my son under that kind of teaching, that kind of attitude, as I hope to have him next year. He is in school at Tampa, Florida, right now. I hope by the time he gets here that Brother Roberts will have learned some more about the Bible. He knows a lot of Greek; but I think it would be good if he would learn a little more of the Bible by then. If he has not, I'll urge Dave to try to teach him a little bit.

But I respect and appreciate the spirit of the man who says, "Brethren, let us turn to the Bible and see what the Bible actually teaches." Well, Roberts missed it a thousand miles; but his desire was right; his intention was right. I wish Brother Harper would do that—come to the Bible, and say, "Here is what the Bible teaches; here is what God's Word says; let us settle this on the basis of God's Word."

General authority is inclusive; specific authority is exclusive. Singing excludes every other kind of music (singing is "general" as respects alto, tenor, bass, and so on . . . kinds of singing; but it is "specific" as to the classification of music). These things are set forth in the chart that Brother Warren has here—number 18, I believe—to which I agree. I think mine is better, but his teaches the truth all right. In the matter of authority, general and specific, here is the pattern: A church with ability sends to a church in need to produce equality. I want to stay right here. May I again repeat this is not . . . what was it he said? . . . a Gospel Guardian hobby. There are scores of men right in this audience who have never written a line to the Gospel Guardian, whose names have never appeared in the Gospel Guardian, who believe exactly that and teach it. And they will believe it, and teach it, if every man ever connected with the Gospel Guardian should be forever silenced.

Do not think you are going to settle this problem, by killing the Gospel Guardian. That won't do it. There is more at stake here than

the Guardian. You cannot destroy the convictions in the hearts of people, based upon a study of God's Word, by destroying a few men. There is more involved than that. As we study these questions, it should be the earnest prayer of every one of us to come to an understanding of what the Bible teaches, and let that settle the question. If we have to repudiate everything on earth we have ever done, and make a new start, let us do it. Why should we cling to a thing simply because we have done it if we find it to be wrong? Let the Bible settle the question always. Here we have the pattern.

HARPER'S FIRST AFFIRMATIVE--Thursday Night

I think you can see Brother Tant and I are not ready to tear each other up. We are still in a good humor and like each other. The reason I went over to him, I thought when he came in I shook hands with him. I had spoken to him so I went over and spoke to Brother Porter. I thought you might get the idea I wasn't speaking to him. Well, I didn't want to do that. Where is my timekeeper? Can't see him. You over there? Okay.

Brother Tant, brethren moderators, brethren and sisters in Christ: We went last night to the proposition which will appear in your book when it comes out for publication. And incidentally, in the publication of this book there will be his chart on the answering of our program, and then my book that's answering him, the little green book that you have. Glad they are the same color. Maybe they will get along good.

Now, we are beginning where we left off last night. The first thing I want to say tonight is with reference to the statement or the implication implied in the question of "what went with all the money that we received for our program?" I do not know all the implications in that statement, but I want to say to you that every dime that you have sent has been spent only in our radio program and in carrying it out. We do not take your money that you have sent to us. It was yours when you sent it. And the gift that you made to us, we do not take that gift that becomes ours when you send it to us and misappropriate it. Now, there's another thing I want to say: The books are open and any man here that doubts it — Brother Tant, I would be glad for you to go down and see about it; and then you'll know.

Now, another thing, he said that the reason why he objected, one reason, was the fact that we did some other work and sent to other places and things of that kind. I want to ask him this question: If we take all our money and put it into our radio program, will you brethren then stop your fight against it, if that's what's wrong? Now, if that's what you have in mind, I'll do my best. I can't promise, but I'll do my best to see that, if that's all that stands between us, that's eliminated, and that we put our money, all of it, into this program. If that isn't what he had in mind, his argument was prejudicial and he needs to repudiate it again.

Now, the next thing I want to notice is our obligation. He implied the other night that we had obligated ourselves way beyond our ability to pay and the implication was, "we have no idea of paying the bill." Ladies and gentlemen, he owes this audience an apology! He knows nothing about the contract. You that have radio programs know that your contracts are conditional, and we have never made any such contract that binds us for a whole year's time, unconditionally. We make it like you make yours. Brother Tant has misrepresented that! Brother Tant owes this audience an apology!

But, there's one thing I do want to do and that is to thank him for the fact that he has accepted my "principle eternal." (Laughter) He said last night it was all right. He has found out what it is. He will send a wire back to the "elder in Oklahoma City," unless he is here, and tell him now what it is. So, just for good measure!

Now, I am coming tonight to introduce some arguments that I want you to notice, and I want you to notice rather plainly. First, on,

who pays the bill? He can't understand who pays the bill. And hence, he said the "man who gives the money" is the "man who pays the bill." But, as we come, I have here a dollar. I am coming over to Brother Tant. I am going to give Brother Tant that money. Now, when I had it it was mine, but I have given it to him and now it's his. It's no longer mine. It's a gift to Brother Tant. Now then, when Brother Tant buys his gasoline, Brother Tant will be "paying his bill." I'm not going to "assume it." It (pointing to the dollar) was mine. I made him a gift and it became his. I hope he can understand that.

Now, let's stop and notice the chart that we have here, chart number 29. As we come to this chart, I want you to notice the things that we have, and I hope that you can see them.

Chart No. 29 - WHO PAYS THE BILL?

1. ♂ (1) John Smith (without help from someone else) cannot pay his own light bill.
(2) His brother GIVES him money to enable him to pay the bill.
(3) This is now the money of John Smith.
(4) John Smith then pays the bill.
(5) Question: Who paid the bill?

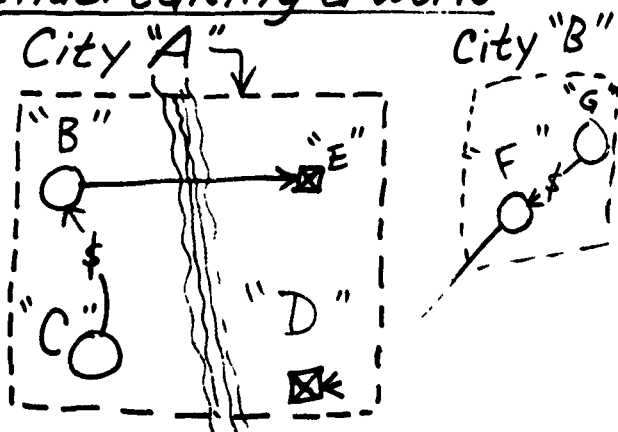
2. ♀ (1) Highland Ave. (without help from sister cong.) cannot pay all of the bill for its radio program.
(2) Cong. "A" (along with others) sends a gift of money to Highland to help pay this bill.
(3) This money is now the money of Highland Ave.
(4) Highland pays the bill to A.B.C.
(5) Question: Who Paid the Bill?

QUESTION: DOES A GIFT BECOME THE PROPERTY OF THE RECEIVER?

For instance, this chart says this: — and the reason I'm reading is because of my bi-focals; I can't see where I am to read all of that, but you can see that from where you are — "John Smith, without help from someone else, cannot pay his own light bill. His brother gives him money to enable him to pay the bill." Question: "Who paid the bill?" Now, that's very simple. He needs to answer that. He will learn then who paid the bill. Now, in the same way, Highland Avenue without help from sister congregations cannot pay all the bill for its radio program. Congregation A, along with others, sends a gift of money to Highland to help pay this bill. Now, this money is now the money of the Highland Avenue church. Highland pays the bill to ABC. Question: Who paid the bill? He's having trouble trying to understand, "who paid the bill."

CHART No. 30

Undertaking a Work



1. Cong. "B" and "C" are in City "A."
2. Cong. "B" decides to erect a building in field "D" (area across river in same city).
3. Cong. "B" buys specific property "E" in order to erect a meeting house.
4. The building of this building on this property becomes the exclusive work of Cong. "B." "B" unable to pay all for bldg.
5. Cong. "C" can help "B" to do its own work.

Now, this question: Does a gift become the property of the receiver? I want you to understand and remember Brother Tant said it is the work of the one who paid the bill. Hence we paid the bill with the money given to us. Hence it became ours, It was a gift and ours. Who paid the bill? We did!

Let's notice now the next chart. And our next chart tonight is one that I want you to pay particular attention to. It's on the "field" and the "special work." Let's turn our light on as we come to this chart on the field and the special work in that field.

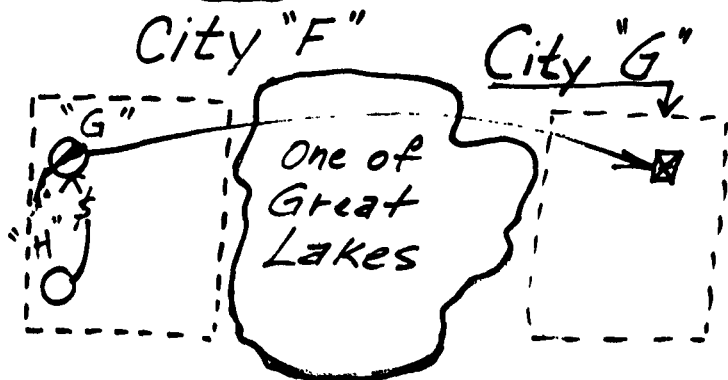
We have had a little trouble finding out just whose work these things might be and whose work they are. Now, in this, and I want to get over there where you boys can all see this, and I speak of that now affectionately — Over here we have City A, and in City A we have Congregation B and Congregation C. Congregation B goes into the city across the river and buys this plot of ground. Now, she doesn't have the oversight of all the city, but this (pointing to the plot) becomes her work, her peculiar work, her specific work. That's hers! Now, since that's hers, Congregation C has a right to help Congregation B do her work; but Congregation B hasn't assumed all of the city. She's only assumed this one specific, peculiar work in this field. If she doesn't have the right to do that, there isn't any way on earth to evangelize the world.

To show you that she doesn't have a monopoly on that, over here is City B and in that city you have Congregation G and Congregation F. Congregation F goes into this same city, in the same field, buys another lot and undertakes to establish a congregation there. That becomes her work, and therefore Congregation G can help Congregation F do her work over here (pointing to F's field). Now, when this becomes a congregation, it's independent. This church can't oversee that congregation, and this church can't oversee this congregation. It can oversee the work in the establishing of that congregation.

Now, let's turn to another one right quickly in seeing about our cooperation. Now, we come this time and we have the same principle.

Over here, you have City F. In City F you have Congregation G and Congregation H, but they cross over the Great Lakes. They go into City G, and there Congregation G buys a plot of ground in this area. She doesn't assume all the area. She's not over all the people. She doesn't have an exclusive right to all of this area, but she has this one peculiar, specific work; that's hers, and hence, since it's hers, then Congregation H has the right to help Congregation G do her work. Now, when that congregation is established, Congregation G doesn't have jurisdiction or supervision of that congregation. She has the right here, the same as this one had the right, to establish a congregation. Now, the question over here: Would it become sinful because the property now on which the building is to be built, is across a lake and in another city? In other words, is the sin in "crossing the lake and going over here? Does that make it a sin?

CHART NO. 30A.



1. QUESTION: WOULD IT BECOME SINFUL BECAUSE THE PROPERTY (ON WHICH THE BUILDING IS TO BE BUILT) IS ACROSS A LAKE AND IN ANOTHER CITY?
2. QUESTION: IS THIS THE "STOPPING PLACE"?

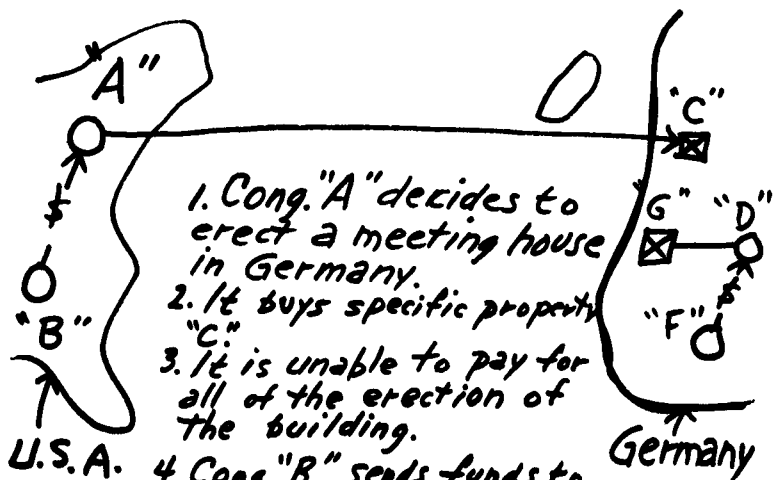
Now, I want you to notice this illustration. When Brother Porter met Mr. Waters they had this argument — they said this — and Brother Porter said to Waters, "Well, can you have classes 5 miles apart, one over here and one over there?" (illustrates by arms outstretched). Yes sir. "Well, can you have classes then 4 miles apart, one over here and one over there?" Yes sir! "Can you have classes 2 miles, 1 mile?" And he said yes. He said, "Can you bring them then and have them join those buildings, have one in one room and one in the other?" Of course then, he had Waters all hemmed in. Now, we are taking Brother Porter and we are stretching Brother Porter out, to the territory and showing how this thing can be done.

Now, let's go on down here, you have another question: Is this the stopping place? I want you to notice, now, where do you stop

there? Is there any place to stop? Let Brother Tant tell where the stopping place is here with these affairs.

Now, we come to this same thing again.

CHART NO. 30B



1. Cong. "A" decides to erect a meeting house in Germany.
2. It buys specific property "C".
3. It is unable to pay for all of the erection of the building.
4. Cong. "B" sends funds to Cong. "A" to help in the erection of the building.
5. Meanwhile, Cong. "D" (in Germany) decides to erect a meeting house in another part of Germany.
6. It buys specific property "G". The erection of a building in this specific spot, "G" then becomes the work of "D" exclusively.
7. Cong. "F" sends to "D" to help build the building.

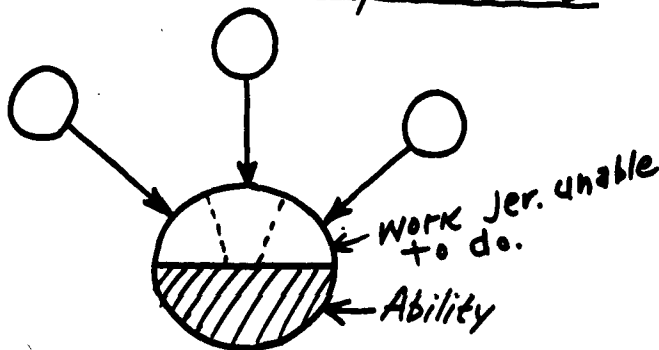
Here you have the United States and over here you have Germany. Now, here you have Congregation A and Congregation B, but Congregation A now doesn't cross the river; she doesn't cross the lake; but she crosses the ocean. She goes into Germany. Congregation A does not assume all the work of Germany. She hasn't a right. But, she goes into this town and she can't assume all the work of the town. But she buys a lot to establish a congregation, only one congregation in one part of that great city and in that great nation. Now, this only becomes her specific work. She doesn't have the right to dominate all of it (pointing to the nation) and run everybody else out. Now, since that's

her work exclusively — and if it isn't, let him tell us whose work it is — and if it is hers, and it is, then Congregation B has a right to help Congregation A do A's work.

But, there's also a church in Germany, and this Congregation D in Germany goes out here and buys itself a plot of ground in this same general territory, and there undertakes to establish a work. It becomes theirs. They haven't the money to complete it, and since it's their work peculiarly, and if it isn't their work peculiarly, whose is it? Then Congregation F has the right to help Congregation D do Congregation D's work. They are in the same category, and they only have a right in this specific work and not in the whole and entire area. And so we have now the very same thing: Congregation A decides to erect a building. That's the thing. Now, the thing he's going to have to

CHART No. 27

Where is the "Stopping Place" to
Tant's Type of Cooperation?



Tant Affirms:

1. It is the work of the contributing churches.
 2. This puts Jerusalem in the oversight of the work of Other Churches!
- (continued to chart No. 27A)

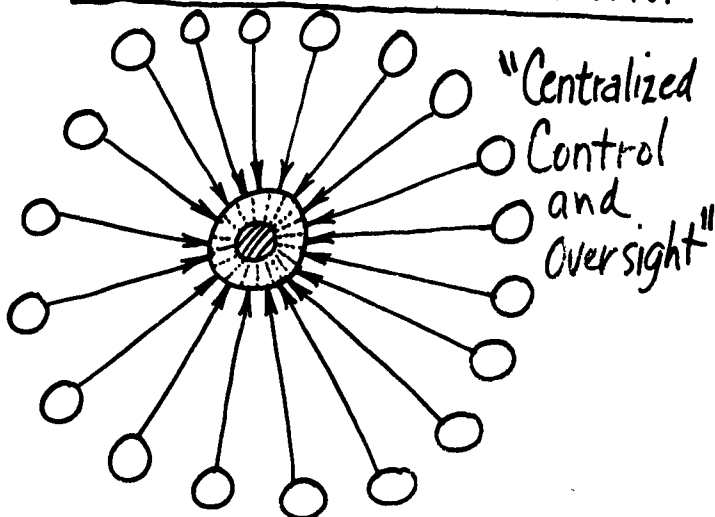
answer tonight is, is this Congregation A's work? And let him come and point out the trouble there and show this: Where does that thing stop? And, let him explain the question he's been asking me.

Now, we come to another chart tonight, and these charts need to be answered. I think you know, I believe you are aware of the fact, these charts haven't been answered, and these arguments through the book are going to show that.

I come this time to his universal idea of the church in the work of benevolence. And we want this chart right now for our next argument.

In this I am undertaking to show that Brother Tant is obligated to show where this thing is going to end; and so we come then with this chart that you may see the chart as I describe it. Now, where is

Chart No. 27A - Tant's "Church Universal" in Benevolent Work.



1. If three churches, can send funds to Jerusalem to let Jerusalem have oversight of their own (the contributing churches) work, then every church in the world can send funds to Jer.
2. According to Tant, this would allow Jerusalem to have oversight of at least a part of the work of every church in the world!

the stopping place to Tant's type of cooperation? Now, Tant affirms it is the work of the contributing churches, that is, that this in Jerusalem is the work of the contributing churches up here. Now, this puts Jerusalem in the oversight of the work of these other churches. This, now, is the work of these contributing churches because they gave the money. Then, Jerusalem is over this work! He must answer that and show where that thing can stop.

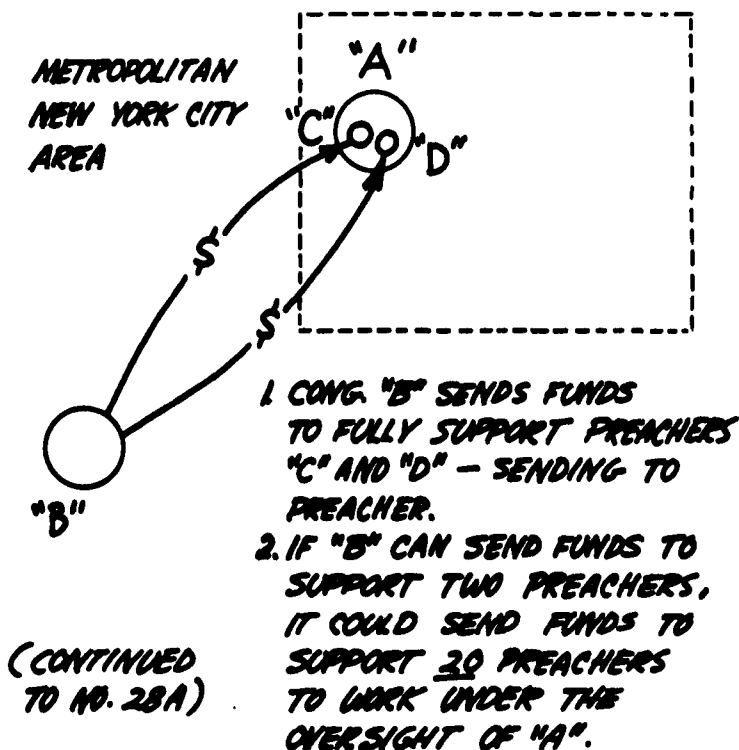
Now, let's come to the next chart, and these are in your book, and you will be able to use them.

This time we are coming now right on with the same idea: If three churches, as I have in the other chart, if three churches can send funds to Jerusalem to let Jerusalem have oversight of their own work, the contributing churches' work — and he said it was their work — then every church in the world can send funds to Jerusalem. If they can't, Brother Tant is obligated to show why they can't. Now, according to Brother Tant, this would allow Jerusalem to have oversight of at least a part of the work of every church in the world. If three churches can send it down here (Jerusalem on chart) for them to do their work, then all the churches in the world could send it down here; it would be the "church universal"; and so you have centralized control and oversight. That's Tant's argument! He's honor bound to show it. He's to answer his own argument and his own question. When he answers these, ladies and gentlemen, he will be able then to see, maybe, what he's been fighting and the foolishness of all of his fighting.

Let us turn now to our next chart. As we come to the next part of it, it's his idea of the "church universal" in evangelization. He's talking about ours as "church universal," but it isn't church universal. I'm trying to show here that everything in the world, I do not care what it is, can be run down if you are going to "if, if and if" to the very conclusion. He's trying to force this. The only stopgap, is the common sense of individuals. Let's notice now! We have here—I want you to notice this chart.

We have here the metropolitan New York City area. We have down here B; and Congregation B sends funds to fully support preachers C and D. Congregation B sends funds to fully support these preachers up here in this congregation. If B can send funds to support two preachers, it can send funds to support 20 preachers to work under the oversight of A. And if they can't do it, he's obligated to show why. He accepts the first one; he will have to accept the second one. (28A).

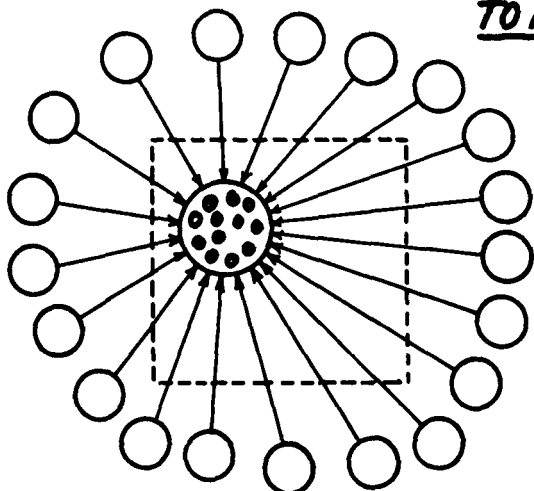
CHART NO 28
TANT'S "CHURCH UNIVERSAL" IN
THE WORK OF EVANGELISM



Let's see now the consequences of it. That is "church universal" in the "work of evangelism, direct to the preacher." That is getting right down where they are, "direct to the preacher"! All right, let's notice now. If Congregation B could send funds to 20 preachers under the oversight of A, then every congregation in the world could send 20 preachers working under that one Congregation A, then a "brotherhood work," as Brother Tant describes these things. Ladies and gentlemen, question: Where is the stopping place, Brother Tant?

Now, notice, if they can send two, they can send 20. If they can send 20, anyone can, then all the churches could, and you will have this very thing (pointing to the church universal). Brother Tant, you show us now where that thing ends. Here you have "centralized con-

CHART NO. 28A
TANT'S "CHURCH UNIVERSAL" IN THE
WORK OF EVANGELISM - "DIRECT
TO PREACHER"



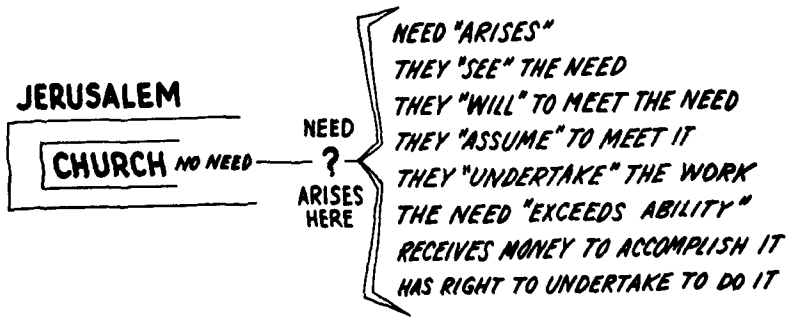
**"CENTRALIZED
CONTROL
AND
OVERSIGHT"**

**1. IF CONG. "B" COULD SEND FUNDS TO 20
PREACHERS UNDER THE OVERSIGHT OF
"A", THEN EVERY CONG. IN THE WORLD
COULD SEND FUNDS TO 20 PREACHERS
WORKING WITH THAT ONE CONG. ("A"),
A "BROTHERHOOD" WORK, AS TANT
DESCRIBES THINGS.**

2. QUESTION: WHERE IS THE "STOPPING PLACE"?

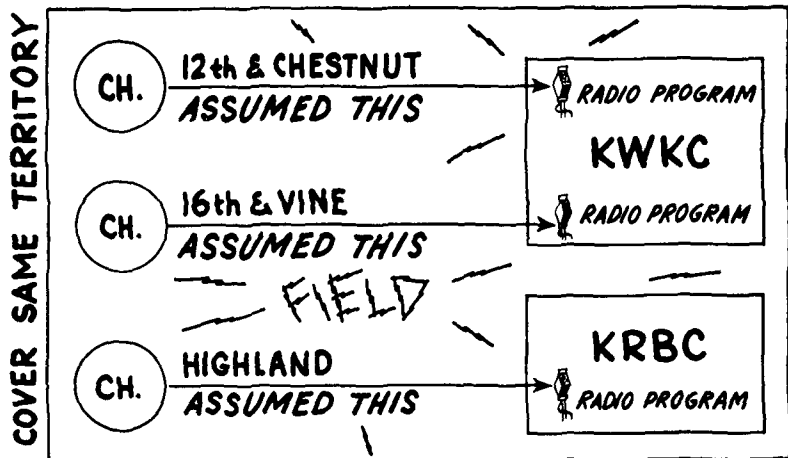
trol and oversight," and it's Brother Tant's admission, you will find out, as you read in this debate book. Brother Tant, you are obligated to show by your own argument where that thing can end and the control of it.

Let's notice then another one as we come tonight. I want you to see here, the one I want to get on our blackboard. Here's an illustration. Let's have our lights. As we come tonight to this illustration on our blackboard, I want to show you a "right" to undertake a work "beyond a church's ability."



I'm coming here to Jerusalem. Here we have the city. Out here you go along for a number of years. Out here at this point a need arises. Now, that need hasn't been there always. I'm going to show you the argument tonight he denied. You're going to have to accept it or stop the work of the church. Out here they see this need arising. They begin to think about it; they begin to wonder about it; and after a while they "will" to do that. And down here they make their decision to undertake this work that exceeds their ability. They have the very things in the component parts of my proposition last night. And just as certainly as when the need arises, they have the right, out here, to assume that need; just that certain, we have the right to assume the work that we have in our radio, because this thing (pointing to Jerusalem on chart) actually took place and the money was actually sent to that. Ladies and gentlemen, that must be answered. He must deny that a church has a right to "see the need" and then has a right to "undertake to that" which it, maybe at the time, doesn't

CITY OF ABILENE



have the money, because Jerusalem did that very thing and they received the money to accomplish it. He must deny it or surrender this debate tonight. That is the very heart of the "component parts" of my proposition last night.

Let's notice another one. I'm coming tonight to KRBC, and as we come to this, I won't take too much time in this, but I believe you can see it.

He said last night that when we came to KRBC, we assumed the whole of KRBC. Why, I showed him that very argument: You had two churches on that (pointing to KRBC). Let's notice now. Here you have the city of Abilene. In the city of Abilene you have two radio stations, and in these two radio stations, the same field; you have here 12th and Chestnut, and you have 16th and Vine, and they both have programs on this station (KWKC). We have down here—Highland has this program. Now this is our work. We haven't assumed the whole area. This is their work (pointing to 12th & Chestnut). They haven't assumed the whole area. And this is their work (16th and Vine). They haven't assumed the whole area. This is our work peculiarly. This is their work peculiarly. This is their work peculiarly. (12th & Chestnut) and this is the only thing that we have exclusive right over as they did. And, if a man can't see that, the church of our Lord is gone.

They said last night, "Why, you assumed the whole thing." No sir! We do not assume the control of KRBC. We do not assume the control of this (pointing to the field), but we do have this program. It's our work. It covers the same territory. They come back and cover the same territory, and you men out yonder that have radio programs, you are doing the same thing. He's honor bound to show that this isn't so!

COMPONENT PARTS

All right, let's come then to the "component parts" of this proposition that I gave last night. Now last night I went into the discussion of these component parts. I think you are going to find that Brother Tant didn't answer that, only one of them, and these charts I have here, they have answered the only objection he had, and that is over the area of the field and the specific work. Now let's notice them carefully. The syllogism was this:—and you remember the other night that he made this statement that both the major premise and the minor premise are wrong—he is honor bound to show where the major premise of this is wrong, or apologize tonight. Don't forget that. He said the major premise is wrong! What is the major premise? "If the component parts of the whole are scriptural, the whole work is scriptural." And, I gave last night the plan of salvation as illustration.

My minor premise is this: "The component parts of the whole work described in my proposition are scriptural." Therefore, "the whole work described in my proposition is scriptural." Then I gave down here the arguments to sustain the minor premise, for that's where, of course, the argument comes. Now notice, first, "any congregation has the right to preach the gospel in any geographic location of the world." I cited Matthew 28, Mark 16, and Luke 16. Now, he has to show that isn't so. Let Brother Tant mark an X there and say number one isn't so. And you men out there, when you take this home with you, sit down and read this and ask yourself this question: Which one of these can I mark out, and which one is wrong? You had

better think about it as long as is possible for you to. Pray about it to make up your mind.

Notice number 2, "every congregation has the right to seek to accomplish its own work." That's axomatic, but I gave II Corinthians 8 and Philippians 2:13. Then last night, third, "a congregation has the right to undertake the accomplishing of a work to which another congregation sustains an equal relationship prior to the undertaking of that work," And I gave Philippians 2:13 as an example for that right.

Then number 4, "a congregation has the right to undertake the accomplishing of a work, the total accomplishing of which exceeds its financial ability." Ladies and gentlemen, he must come, he's honor bound to come, and mark out and tell us just which one of these is wrong. Yes or no. This can or it cannot. I'm going to say I doubt if he does.

Now, let's come to number 5. Number 5, "one church has the right to help—send funds to—another congregation to do its own work when the receiving church is unable to do its own work." That is, one church may give to another church to meet a need or work, and that's exemplified in Jerusalem. There can't be any question about that!

And then evangelism, number 7: "Evangelism, as well as benevolence, may be involved in such cooperation," and I gave last night Acts 11:22, 23; II Corinthians 11:8.

And then last, "a church has a right to undertake a work for which it does not have specific obligation," and I gave the chart on the idea of liberty. Ladies and gentlemen, Brother Tant is obligated tonight to come and answer these one by one as we have given them.

As we come then to his equality argument—I want to introduce this equality argument if I have time—he said, "Brother Harper, the equality takes place with the contribution." If this equality argument goes down, the whole of the thing is upset. All right now, I want to notice on the idea of equality.

Here we have Corinth and over here you have the cities in Macedonia. Now, down here you have Jerusalem. He said there is only one way a congregation can give to another, one has to be in abundance. Ladies and gentlemen, I'm going to write two things up here. First, I'm going to write what Paul said. "Deep . . ." get this now, "Deep poverty." All right, that's II Corinthians 8:1-3. Now, that's the apostle Paul saying that. Down here I'm going to write that they have abundance. I'll abbreviate. Now, the Bible said that Macedonia was in "deep poverty." Brother Tant said, "They had abundance." Brother Tant, when you come back, you take your eraser and you rub out the one that isn't in the Bible. You said they had "an abundance." The Bible says they were in "deep poverty," and deep poverty and abundance are as far apart as the East and the West. And then he said it's to make them equal. Well, let me ask this question: When this contribution was given, did it make Jerusalem equal to these in deep poverty or did it make them equal to those up here in abundance? They couldn't have been equal to both of them at the same time. That is an impossibility! Ladies and gentlemen, he perverted Paul's statement when Paul said they were in "deep poverty." He said, not so, they were "in abundance." Let Brother Tant erase from the board. Here's

WHICH ONE ?

COR

..... ABUNDANCE 2 COR. 8:14

MAC

..... DEEP POVERTY 2 COR. 8:1-3

JER

..... POOR ROMS. 15:26

OPPOSITE

1. MAC DEEP POVERTY PAUL 2 COR. 8:1-3

GIVE SCRIPTURE HERE

2. MAC ABUNDANCE TANT

3. BRO. TANT 'RUB OUT THE ONE NOT IN BIBLE!'

what the Bible says. Here's what Brother Tant says. Brother Tant, give us a scripture right here where it said they have an abundance in Macedonia.

Now then, I want to show you the equality. I want to show you that it's brought about by a reciprocal—I'm going to accept your argument here, Brother Tant. Right here, because it doesn't make any difference. Here we have them. Just let them all in. Now, when is this equality brought about? I'm going to show you it's a reciprocal affair. Let's take this (picks up Misapplied Patterns). These now, are the quotations given by his moderator in the Gospel Guardian. They ought to be good.

Now notice. Williams said that "someday their plenty may make up for what we need, and so things may be equal."

Goodspeed: "And so that some day their plenty may make up for what you need, and so things may be equal."

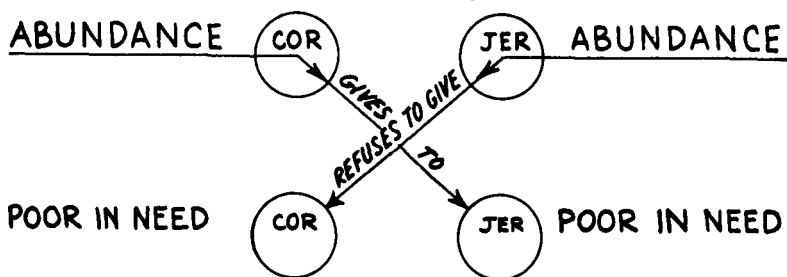
Moffatt says: "At the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up for what you lack." He said "thus it is to give and to take."

Listen now, the Revised Catholic translation—and they gave them, they have to be good—"and that their abundance in their turn may make up what you lack, thus establishing equality."

Rotherham says: "In order that their surplus may come to be for your sufficiency, that there may come about an equality." It didn't make it here. That equality is at a future time. It is a reciprocal contribution. He said: "That there may come about an equality."

And the 20th Century translation, "so that at another time (not now but another time) what they can spare may supply your need and thus matters may be equal." Why? Because now you sent here; after a while they will send back and thus the reciprocal idea in this.

WHERE IS THE EQUALITY ?



Let me ask you this: Suppose Corinth does all the sending, and when it gets time for Jerusalem out of her abundance to send back to Corinth, Jerusalem won't do it. I want to know, where is the equality? On that kind of equality, boys, I'll play with you all day. I couldn't go broke. You just give me all the money. Then when it comes my time to pay it back, I won't do anything. And so each one of these, places that thing in the future, as surely as you live! And thus down goes the idea of his equality. It is at a "future time," that there "may come to be equality."

My good friends, over yonder across the way, as Brother Reese has just said, there is a country begging for somebody to help. There's a radio station over there to broadcast the gospel, and the tragedy of it is, by the Gospel Guardian idea you can't send money over there to help them convert that place. They can only send it just to take care of the little local congregation, their diocese. Yet, the Lord said "go into all the world and preach the gospel to every creature," and he gave that for the church.

Of course, the Gospel Guardian can send it throughout the world, but he won't allow the church of which Christ is the head to send it to "every creature" and to "all the world" to reach their hearts and to bring them from darkness unto light and prepare their souls to live in a "never-ending eternity," in the presence of God, in the paradise of which he tells.

May God bless you; may he keep you. And, Brother Tant is honor bound to take up these charts and answer these arguments tonight.

TANT'S FIRST NEGATIVE--Thursday Night

Brother Harper, my brethren and friends:

I want to add my word of commendation and appreciation also for the very fine spirit which has been manifested. When a discussion like this can be conducted among brethren in a friendly spirit (among men who are interested, as both of us are, in preaching the gospel to every creature on this earth) good is certain to come from it. And I want to encourage all those who are present to continue to participate in discussions like this. There are two fundamental concepts which all of us receive: (1) the Bible can be understood, and (2) the Bible is authoritative. As long as we have those two concepts we must and will continue to discuss our differences in a brotherly way until unity is achieved.

I, therefore, repeat my invitation which I gave to Brother Harper last night, that we continue these discussions. I will see to it that an invitation is forthcoming if I can (and I think I can) from many congregations. If Brother Harper is willing to participate in a discussion like this anywhere and everywhere in the nation. I want to do it. We are brethren in the Lord; we are interested in unity and peace. And we have made wonderful progress. I cannot tell you how thrilled I am in this discussion, so far as I recall, the word "disfellowship" has not even been mentioned. It may have been, but I do not recall it right now. In Lufkin it was mentioned often. We have made wonderful progress; we are determined that we are not going to disfellowship one another, because we know that by continued study we can and will become united. So let us stay with it!

The hotel where I am staying was so filled with preachers in the lobby last night, about midnight, that you could hardly make your way through. It was working like a bee-hive, and every one of those preachers down there was wanting to debate somebody! They kept lining up; one of them said, "Dubs on Brother Warren." Another said, "Well, I want Brother Willeford." Another said, "I want Brother Harper." (Of course I already have him.) And somebody else said, "Well, I want Brother Lanier." Another said, "I want Guy Woods." And of course Brother Porter already has Brother Woods lined up. Poor Cecil Douthitt was almost in tears because he thinks there is nobody left for him! I want us to continue these discussions everywhere we can have them. I think Brother Harper and I have demonstrated right here tonight, and throughout these three nights previously, that a discussion can be conducted in the right way among brethren—a free, brotherly, open discussion. Sarcasm and wrangling and personal attacks are out of place. Whatever of such may have been present in this discussion has been out of place. I think everybody here will agree that there has been very little of that—as little as in any discussion I have ever known of anywhere. There ought not to have been any of it. Whatever part any of us may have had in promoting any of it, either publicly or privately, ought to be a cause for sorrow. We are brethren. Let us keep things on that basis.

11

Another thing I want to emphasize is that care should always be exercised in quoting a man. I was under the impression last night that Brother Harper had said he had a letter in which I had expressed my conviction that a radio program might be put on under a committee

selected by the churches. I believe there is even a diagram or chart showing something to that effect. I must have asked a dozen people today, "Did Brother Harper say that he had a letter from me that would justify the radio program under a committee?" And they said, "Well, that was what he said." And I replied, "I'm not real sure of that. Maybe he did." Some of them said, "Oh yes, that is what he said; that you were willing to justify a national radio program if it were headed by a committee." So, last night, as you who were here will recall, I offered an explanation, and said that I did not have any memory of any such letter that I had ever written; and that if I had written such, I was sorry for it, and offered apology. Now it turns out that not only did I not write the letter, but Brother Harper did not even say that I wrote it. I listened to the tape. He did not say I wrote it, and he did not even say anything that sounded like I wrote it. He said (and here are his words), "I have a letter with me tonight. That letter is written by a man who is in the audience tonight. That man asked Brother Tant, and he said, 'Brother Tant, Could you have a radio program?' And Brother Tant said you could have a committee and send the money to that committee."

So Brother Harper did not say that he had a letter from me; and he did not say that he had a letter in which I had said a national radio program under a committee would be all right. He said he had a letter from a man who said that I said that! Which I am very certain I did not say as it was represented. I have the letter here. The good brother who wrote it (and he is a good gospel preacher, earnest and sincere, I am sure, a hard-working man who loves the Lord), was present in a discussion I had in Owensboro, Kentucky, with about 20 or 30 brethren, which lasted for about three hours. In this we discussed, I guess, a thousand hypothetical questions—if this happens, and if this happened, and if this should happen, what would be this? And what about this situation and this situation, and this circumstance? Out of that discussion, this brother conceived the idea that I was trying to justify a committee selected by all the churches. I was not. I never believed it. I do not believe it. And that ought to settle that. I feel that the brother became confused. I don't see how a person could go through three hours of that sort of questioning without becoming a little confused. He misunderstood, or misapplied, something that I did say. So, let us be very careful in our quotations. Brother Harper did not say what some of you thought he said, and what I myself perhaps thought he might have said. So much for that.

III

Brother Harper gave me a dollar a moment ago. That dollar is now mine. I intend to keep it. I have, I'd say, 1200 witnesses that he gave it to me. He suggested that I buy gasoline with it, I'm not going to do that, I am not going to spend that dollar for gasoline. It is none of his business what I spend it for, It is my dollar; he gave it to me. He did not put any conditions or contingencies or anything of the sort on it. He gave me the money, and it became mine. Now, if he had put some condition on it, it wouldn't have been mine. If he had said, "Brother Tant, I owe an obligation down here to a grocery store of \$5.00. I'm going to give you this dollar, that you may go down there and pay on my obligation." He would not have given me the dollar. If I had accepted it under that condition, he would be using me as his agent to discharge his obligation.

That is exactly what brethren do when they give Highland church money to discharge their obligations. If they give Highland

church money like Brother Harper gave me that dollar, Highland church has every right on this earth to spend that money to build her meetinghouse. Now, get that! If brethren give money to Highland church like Brother Harper gave me that dollar, Highland church has the moral right, not even to mention the legal right, to spend that money on her new building. You know she does, and Brother Harper knows she does. Brother Gayle Oler sent me a dollar the other day—no, he did not send me one; he sent one to several other people. I got one of them. I want to say to every person here who received a dollar from Brother Oler, that dollar is yours. It is legally yours, and it is morally yours. I suggest to you that you take that dollar and feed some poor orphan child with it, or give it to some poor widow somewhere. You have the right to do so. It is yours.

IV

I want Brother Harper (and I think he is honor bound to do it) to describe for us the geographical limitations of an "area." He said a church has the right to undertake a work in a "geographical area." A congregation, every congregation, has the right to preach the gospel in any geographical area of the world. All right, the "area" is Germany. There is a town here, and one here, and here, and here, and here, and here (indicating various spots on blackboard). Every congregation in the world, or any congregation, has the right to undertake a work in any geographical area. Is she limited to one area? No, sir. Highland church is sending money to more than one geographical area right now. She is not limited to one. We are not saying what Broadway church did assume in Germany; we are asking what she could assume. How big is an "area"? Is it one city block on which you can build a house? We are going to suppose (and the supposition is not as far-fetched as some of you may think) that a congregation says, "Dubs on South Africa. That is our work."

Warren: "That's silly!"

Of course it's silly. He says it is silly. Of course it is, just as silly as it can be, and even he knows it. Even he realizes it. Suppose a congregation says, "South Africa is our work. We are laying plans to establish a church in every hamlet in that part of the world. We have seen the need." Jerusalem saw a need. (indicates Harper's chart on blackboard); a need arose out here; Jerusalem made a plan to meet that need. Then that work which she had planned became her work, exclusively so, and no congregation on this earth had the right to infringe on her work and cross diocesan lines. Who is it that establishes those lines?

Now, my friends, this is Brother Warren's argument. And I want to say of him that he is a sincere Christian. He believed this last week; I'm not sure that he is as certain of it now as he was then. And I want to make a prediction: Brother Tom Warren is going to see the truth on this. Why do I say that? Because he respects the Bible as authoritative. That is why he changed positions. He was convinced that he was wrong. It was not easy for him to change. All of his friends and associates who are closest to him have been opposed to this "sponsoring church, world-wide brotherhood promotional idea." Brother Warren changed because of conviction. The same conviction and sincerity that led him to make that change will inevitably bring him back to the truth. And you just mark my words. It will happen.

V

I want to spend a little time now on Brother Harper's comments

on the Jerusalem church. He wanted to know how many churches could send to Jerusalem. If it took a million churches to meet her need, a million churches could send. The need which existed (as described in the Corinthian letters) was her own particular, exclusive need—not “assumed,” and not created; but it was her need. No other church had ever been related to that work like Jerusalem was, nor could one be. If it took a million churches, if there were that many, to supply her need, it was perfectly right for a million to send. How long could they send? Until the need was met. And then they had to quit sending. Brother Harper wanted to know what would be wrong with giving money to Jerusalem, that money then becoming Jerusalem's money, that Jerusalem might do a “work” with it. The thing wrong with that is that the “subjects” are not scriptural subjects. There are some people to whom you cannot scripturally give. Paul spoke of that in the second Thessalonian letter when he said, “If any will not work, neither let him eat” (Ii Thess. 3:10). It would be a sin for the church to give to a needy saint who would not work. Let him starve to death! If he will not work, neither let him eat. He is the wrong subject. Highland church is the wrong subject for this gift.

VI

Let us get on the equality argument. He wanted me to write a scripture in this little block here (on the blackboard). All right—II Corinthians 8:3. Macedonia from her deep poverty had the power to give. Jerusalem did not have the power to give. Macedonia, therefore, relative to Jerusalem had abundance. I know Paul described Jerusalem as being in poverty and described Macedonia as being in “deep poverty.” But at the same time, those terms must be understood as relative. For the simple fact is that Macedonia had the ability to give, and Jerusalem did not. Jerusalem was prostrate; she was helpless; she had absolutely no power to give to anybody. She did not have the power to help herself.

Now, the “equality.” It is astounding to me that a man who has been preaching the gospel as long as Brother Harper has, and as long as Brother Lanier, who a few weeks ago in the *Gospel Advocate* made the same incredible argument concerning equality—it is astounding, I say, that a man can read the Bible as long as these men have read it and think that the “equality” is not to be perfected until the receiving church in the first instance sends back to the giving church. I wish we had a see-saw up here, a teeter-totter, then we could dramatize this. It is so much more effective when you can dramatize a thing.

Do we have a pointer here? (Finds pointer, holds it level in out-stretched hands toward the audience.) This is a see-saw. Jerusalem is in want. (Slowly lowers one end of stick, labeling it “Jerusalem.”) Macedonia and Corinth have abundance. (Indicates elevated end of pointer.) Corinth has more than Macedonia, but they both have more than Jerusalem. Jerusalem is down here on the bottom. She is in want. So Paul says to Corinth and Macedonia: You brethren send to Jerusalem. She is in want. You brethren send to her, your abundance being a supply at this present time, that there may be equality. You raise Jerusalem out of her want. (Slowly raises the lower end of the pointer until the pointer is level once again.) That their abundance—oh, oh, Jerusalem has abundance now (quickly raises the “Jerusalem” end of pointer high, and lowers the other end) and Corinth is in want—that their abundance at some future time (that was the way Brother

Harper read it) may become a supply for your want. And when that happens, Corinth and Macedonia will receive from Jerusalem, and things will be equalized again. (Brings the pointer back to an even keel.) You see how simple it is? Is there a person who cannot see that? My friends, when you dramatize a thing, you can make it effective.

I will go through this again. Jerusalem is in want; she is down on the bottom. (Depresses the "Jerusalem" end of pointer.) Corinth and Macedonia (indicating the "up" end of the pointer) have abundance, ability to give. These brethren send to Jerusalem to relieve her want, and bring her up to the point of equality! (Bringing the pointer to a horizontal position.) Then twenty years from now, or thirty, or fifty, or one hundred years, a famine comes to Macedonia and Corinth, and they get in want. (Depressing the "Macedonia" end of the pointer, and elevating the "Jerusalem" end.) Then at that time Jerusalem is on top again; she sends to Macedonia, and relieves their want. Certainly so.

Brother Harper says that if all the giving goes one way, that is the kind of equality he will stay with forever with you. Well, I should think so! That is exactly what is happening. Brother Harper, are you going to contend that a condition of inequality must exist now until the Highland church sends a contribution to 1080 churches, each of which has undertaken a work bigger than it can do? Must inequality prevail until then? Since Macedonia and Achaia sent to Jerusalem when she was in want, then Jerusalem must wait until Macedonia and Achaia are in want to send to them; since 1080 churches have sent to Highland church when she is not in want, then Highland church must wait until these 1080 churches are not in want to send to them! She dare not send it when they need it; she has to wait until they don't need, and then send a contribution. Brother Harper, can't you see that? It is so simple. Is there a person in this audience who can't see that?

VII

We come to the "component parts" of this syllogism. He wanted me to prove this syllogism is false. On the plan of salvation, the illustration he used, let us say the "component parts" are faith, repentance, baptism, the remission of sins. Now suppose we put that (1) repentance, (2) faith, (3) remission of sins, (4) baptism. We have the same component parts; but that is not the plan of salvation. The same component parts, are they not? And while we are on that, look at Galatians, chapter 1, where Paul says the Galatian brethren are turning to another gospel, which is not another (it is the same gospel; it has the same "component parts") but is a perverted gospel. The component parts are all there, but the order is not there. Those component parts must be arranged in the right order. The apple divided into four quarters (pointing to Harper's illustration on the blackboard) would not be the same if the peeling should be on the inside when you put it back together. Not only is it necessary to have the component parts, but you have to have the order.

And so to the component parts here: the need of preaching the gospel in all the world; the power of the gospel to save; radio preaching—I believe in these. I believe brethren ought to preach the gospel; I believe the church can support the preaching of the gospel; I believe the church can preach the gospel over the radio; I believe a thousand churches can preach the gospel over a thousand radio sta-

tions. All the "component parts" I accept. But what is wrong with the Herald of Truth? The arrangement! The "arrangement" is what is wrong with it. A thousand churches trying to preach under the supervision of one eldership. That is what is wrong with it. The "component parts" are not put together in the right order; that is not the right arrangement for them. And that looks mighty simple.

I repeat, let everything be done that men can do to destroy the Gospel Guardian and all those who write for her or have ever written for her, and that does not solve the problem. This problem will be solved when brethren accept the teaching of God's Word in II Corinthians 8:13-15, "I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may equality."

That, my friends, is the pattern—clear, simple. A church with ability to give sends to a church in need to produce equality. That is it, simple and clear. And I plead with my friends, Ernest Harper, whom I have loved for many years, as I do with James Willeford, Tom Warren, James Walter Nichols and all the others that they receive and accept and be governed by "thus saith the Lord."

HARPER'S SECOND AFFIRMATIVE

Thursday Night

Brother Tant, brethren moderators, brethren and sisters and friends of ours who have gathered here:

I come to my last speech. I'm happy. We've had a good time, and Brother Tant is a very worthy opponent. He's a very friendly man, he's pleasant. It has been an enjoyable meeting, a pleasant meeting. I think you will agree that he and I, though we have spoken rather heatedly and pointedly, haven't spoken with malice; we are not mad at each other, I'm not trying to kill him; he's not trying to kill me. We are trying to live out our allotted time. We are doing our best to arrive at the truth and we hope and pray that the church of our Lord will soon be able to settle down and have with one heart and one soul and one mind the purpose of converting the world before we come to the judgment bar of God, as best we can, that nobody will be lost. We love each other. You love each other. Many of my best friends, they suffer with me. But I hope, brethren, that you do not dislike me, and I trust that you will continue to be my friends. I'll be your friend. I never fell out with a man because he differed with me; because I differed with him. And so, we are happy now, and as we come to this last speech, I won't have too much time to say a lot of things, but just a few things I want to say.

He said everyone is wanting to debate; and a lot of them want to debate me. There's just one little thing I want to ask Brother Tant. He wrote me back away before these debates started. He said, Brother Harper, you will not, you dare not have this debate before the people at Highland for you know that when you have that debate at Highland, it dies; it is finished, that is, it's the end of your radio program, Herald of Truth. Well, now it's awfully bad that after tonight we won't be on. Of course, the report that Brother Reese has made—I just might announce to Brother Reese, that that's all wasted, because Brother Tant informed us, this would be the end of our radio program. Somehow, I have a little suspicion it won't end it. At least, I hope it won't.

Then, there's another thing. If it were going to end it—and then he wrote, you know, that this debate was going to settle this, possibly settle this thing or start a new denomination. Well, we are going to stay right where we were. And, it isn't going to settle it. I told him that at the beginning. And I wonder now who's going to start that "new denomination"? We are not, and hope you don't. And so, it seems to me like that he hasn't been too good a prophet. But, maybe he will do better next time, because he's able, don't you see, to repudiate tomorrow what he did today. So he may repudiate that prophecy. That will be all right. I just want to commend him, and so far as the letter's concerned, that's between him and the man who wrote it (Referring to Brother Arnet's letter).

Now, I am going to give him another dollar. I am going to get broke, and Brother Tant is going to take it. (Laughter). Don't be too anxious! I might be afraid. Brother Tant, I am going to give this to you now, to buy gasoline. So he's wanting to go home, I want him to be sure to go home. Now, just a minute. I gave it to him. He accepted it as a gift. Now, if Brother Tant accepts that money as a gift, and

then misappropriates it, then he will be guilty of what he is trying to get you people to believe we are guilty of in receiving the gifts that you have made to us. I want to show you that argument won't hold, when he said that "It's my money; it's my work; I'm doing it." Now listen. Did you know that Jerusalem received the money just like he received it, and did you know that when they took that money and fed their poor, it was Jerusalem's work, and they were doing it with their money that was a gift unto them? Brother Tant, I believe I would sort of be ashamed of that argument, as surely as I live.

But anyhow, let's come to another thing. He doesn't seem to understand the idea and nature of the area and of the work. But, before I erase the board, this is just too good. We have turned him over to the Baptists. He said, "Brother Harper,"—I tell you, Brother Curtis Porter gave him this. Brother Porter is helping him, you know; this is Brother Porter's argument—He said now, that my affairs in the plan of salvation were wrong. Here's what I said, that faith was a component part in the plan of salvation, and that repentance is a component part of the plan of salvation; this is the first time I ever heard a preacher of the Church of Christ deny that. Brother Yater Tant is the first man I ever heard in my life deny the statement that I made, "that the whole is equal to the sum total of its parts." And I said here (pointing to the board) that faith is a part, that repentance is a part; you left out confession, do you believe that confession is a part of it? Well, I thought he did, but he happened to just overlook that, and so confession is a part, baptism is a part. Now, these are the component parts, and out here, this is the result (pointing to salvation); this is what they got; this is the work. Remission of sins is the work. That's the total thing of it, and these are the component parts. He said it's not so.

Ladies and gentlemen, you talk about a man surrendering—not only has he surrendered his position with us, he has joined the Baptist Church. Now, you notice why. Is there a Baptist preacher in the audience? If there is, we'll just turn him over to that Baptist preacher. You notice what he has done here. The Baptists say that it's because of. He has repentance; he has faith; he has them in the Baptist order. Why, could you beat that, to save your life? Now, the next time, he has got over here repentance and faith, then he has remission of sins and then beyond remission of sins he has baptism, and ladies and gentlemen, if you can get any sense out of that, you beat what I'll do. Now here's what he has. Here's the component parts. I want him to come and tell us, is faith a component part? Is repentance a component part? Confession a component part? And baptism a component part? And, when that's done, here's the work completed, and it's these that are the component parts and he denied it—the first man in the church I have ever heard deny it in my life. We will just turn him over to the Baptists, let the Baptists have him and take him on "because of" the remission of his sins. (Laughter)

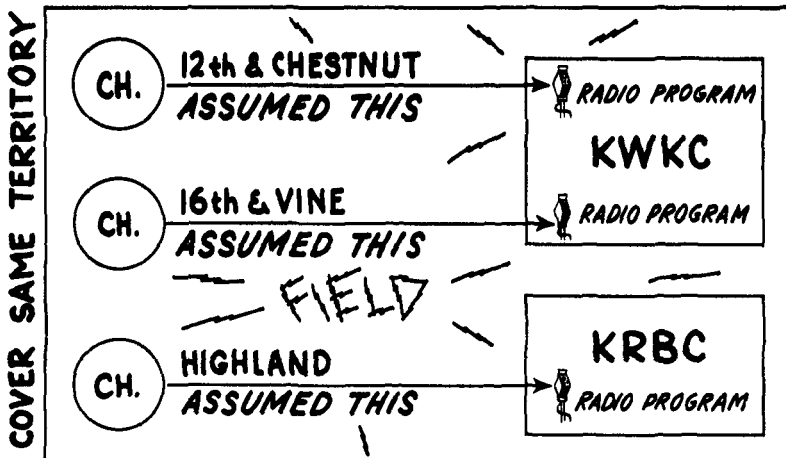
And now, we come to another one. He spent, let me tell you something, Brother Tant spent about 15 minutes that he could have spent in answering my component parts argument. All right, notice now. He had a lot to say about Brother Warren, that Brother Warren's a good man and when he sees the truth he'll turn. That's why he turned! He saw the truth! He's been with these brethren for years; and let me tell you another thing: He went down where these brethren were. He presented this thing to these brethren, and they couldn't answer it.

And when they couldn't answer it, Warren and these boys changed. They saw the truth on that. They saw another thing: They said, "Brother Harper, let me tell you this; We saw that it was the anti-Sunday school argument that we had met all over this country, and it meant death to all the work of the church, and we didn't intend to join the anti." And they didn't. Yes, they saw the truth! Thank God! And I think some day Brother Tant is going to see the truth, and he's going to give it up.

Well, he said about this church in Jerusalem that a million churches could give. He's got more than we have. Only 1088 are giving to us, but he said a million could give down there for their work. And, he admitted the other night, now listen to this, he admitted the other night that this radio program is our work and remains our work unless somebody gave us something for it, and then it became a sin. Now, you think about that. It becomes a sin at the point where you have to accept money to carry on your work. That's all in your debate book! You'll read it, and when you read it, you'll know what I'm talking about.

Well, let's notice another one now. I want to come to this area business. He doesn't seem to understand the difference in that. Well, he said, "Brother Harper, just what is it?" Now, we are coming right here, right back to our own good city of Abilene.

CITY OF ABILENE



Now, here's the city of Abilene, and here is the general area, and here are the various works to be done. Now my good friends, the very idea, that he has in mind that you can't have a specific work in an area without having the right to assume all this area! All right, now here is KWKC. And down here is KRBC. All right, you have these two programs (pointing to program on board). Now, this is our program. This is 12th and Chetsnut's program; and this is 16th and Vine's program. They only have exclusive rights in this program, and anybody else can come into that field. Now, I want to ask him—he said, "All right, Brother Harper, if that's so then a church could send over

and do this work; it could do this work; they could do this work" (pointing to chart on the board). I want to ask him, does he deny the right of the church to come in and buy a lot here; and would he deny the right of the church to buy a lot over here; and would he deny the right of the church to buy a lot over here? (Pointing to city of Abilene). And if a church bought in Germany, a lot here and a lot there and a lot here, does that mean they have assumed control of all of Germany? Ladies and gentlemen, this is the only way on earth you can propagate the church of our Lord in building the house of God throughout the world. But now, just because you assume this and I assume this and we go in here (pointing to Abilene) to do this work, that doesn't mean that we have assumed control and authority of all the field. You have just as much right in there as anybody else! He needs to learn the difference in the field, the area and in the particular work that takes place in that field and in that area.

Now, I want some charts that I want to talk about tonight. I want the one on divine versus human. A number of you have been asking the question, What's the difference now in our radio program and the United Christian Missionary Society? And they want to know what's wrong with the Missionary Society. Do you have that chart there, boys?

Now, ladies and gentlemen, I want you to see just exactly what's wrong with it. I think Brother Tant should have taken more time in noticing my charts. I think you are aware of the fact that he didn't, but he had them over there.

Now, when we come to this idea of the chart—you can see it over there, and I hope you can see it plainly—I want to explain this to you. Over here you have the Highland Church of Christ versus, now, the United Christian Missionary Society. Now, what's wrong with a Missionary Society? And what's the difference in it and this one over here? I want you to notice. Here we have the Highland Church of Christ, its organization: elders and deacons and members, Philippians 1:1. And then you have its membership, how to become a member: by faith, repentance, confession and baptism, the thing he said was out of joint. But anyhow, that's the way we get into the Highland Church of Christ. If we are out of joint, we're just out of joint. That's all I know. But, that's the way I thought we got in. And then, its authority is the New Testament, Hebrews 9:15-17. Now, the work of the Highland Church under its elders: the elders have the authority; the elders hire and fire at their will because they have the authority; the elders delegate no authority to any other church; and their authority is the New Testament. Now notice, the purpose, one of them, is to preach the gospel, and the radio program we have is not an organization. It's the thing being done! It's the program itself, and the thing being done is not an organization. And, we have the right to preach over the radio. And hence, we have a printed constitution, the New Testament. Now, conclusion: This has a divine right to exist! Therefore, we have the divine right to preach the gospel over the radio! Now, there isn't anything wrong with this organization.

Now, you watch it: Over here, you have the United Christian Missionary Society. Now, watch your organization. You have here the president, they have 20 vice-presidents, treasurer and so on. Now, the various churches of the Christian Church appoint their delegates. Their delegates come together and they form a corporate body, and this body has absolute power. It passes its own laws, has its own

No. 31

DIVINE VS HUMAN

- DIVINE**
HIGHLAND C of C
- VS ·
 · VS ·
1. Org. {Elders } Members Phil:1
 {Deacons }
 2. Memb. { B } Church
 { R-B }
 { C }
 3. Auth. { New Testament
 { Heb. 9:15-17
 4. Work { 1. Elders
 { 2. Elders have auth.
 { 3. Elders hire & fire all emp.
 { 4. Elders delegate no auth.
 { to other Churches
 { 5. Auth. by N.T.
 { 6. Purpose to preach Gospel
 { I. Radio Program - thing done
 { 7. A printed const. N-T
 5. CONCLUSION: Divine right to exist
 6. Therefore, the Divine right to preach the Gospel to all, by Radio!

- HUMAN**
UCMS
-
1. Org. { Pres.
 { 20 Vice Pres.
 { Treas.
 { Cor. Sec.
 { Rec. Sec.
 2. Memb. { Annual Del. \$10.00 } Stipulated
 { Life Memb. \$20.00 } Sum
 { Life Del. \$100.00 }
 3. Auth. { Constitution & } Human
 { By-Laws } Charter
 4. Work { 1. Board of Directors
 { 2. Board has full Auth.
 { 3. Board Hires & Fires all Emp.
 { 4. Delegates no Auth.
 { 5. Claim to be Auth. by N.T.
 { 6. Purpose to preach Gospel
 { 7. Printed Const. } Charter
 { I. Human Const. }
 5. No Right to Exist
 6. No Right to preach the Gospel to any one.

charter and its own by-laws. And then you have over here its membership, annual dues, \$10. And you have the life, \$20. And you have a life delegate, \$100, a stipulated sum! They have for their authority, not the Bible; they have a constitution of by-laws; they have a human charter: Now, ladies and gentlemen, the thing that's wrong with the Missionary Society is just simply this: It has no earthly right to exist! This thing just doesn't have a right to exist. But, ladies and gentlemen, the Highland Church of Christ does: The Lord is the head of the institution of which we are members. This thing (pointing to the United Christian Missionary Society) came into existence without any authority. They want to know, What's wrong with it? Just one thing on earth: it has no earthly right to exist! Now, do you know of a better reason.

Now notice, this thing that has no right to exist, it has taken upon itself the right to do what the church has, and this corporate body has tried to rob the church of the right God gave the church. Remember, I'm pleading for the church, and the right of the church to preach the gospel, and the reason why you are having a lot of these things organized is because they deny the church the right to preach the gospel of the Son of God. The church is the "pillar and the support of the truth," and the church has the right to reach every creature on earth. Now notice. They have over here the Board of Directors. They say, "Well, the Highland elders are the directors!" No sir! The Highland elders are just the elders of God's local organization, and they have the right to preach the gospel on the radio. It's our work and you have the right to help. And if that isn't so, they can't help any of you boys in the programs that you have in your mission fields. You are out of luck!

All right, let's notice again. They (pointing to the board of the United Christian Missionary Society on chart) come and they hire and they fire. And they delegate no authority. They claim to be authorized by the New Testament, and all of these things. Now what's wrong with them? They have no right to exist. That's what is wrong! Now, I'm going to ask this question. I asked it at Lufkin. I said, *Brother Tant, if you will grant that this (pointing to United Missionary Society) has a right to exist, then you will have to prove that it doesn't have a right to do this work. Ladies and gentlemen, here's what Brother Warren believes. He believes this, that this is wrong. It has usurped its authority, and the work it's trying to do should not be done by this institution. It needs to be under the church; the work, not the society. You can't place this society under the elders and it remain the society. If you would do that, you would kill it. The reason it's what it is, is because it's outside of it. They couldn't have this thing under the elders. You can't put a Missionary Society under the elders. It couldn't exist this way in any other form on earth. That's what's wrong with your Missionary Society. He said, "Brother Harper, you won't talk about what's wrong with it."* The book will show I talked about it. I talked about it in Lufkin, too.

I want to say another thing. I want these charters. (Silence here). I don't have it (it had fallen to the floor). I think you will take my word—maybe you will. I want to show you this: I said in the debate at Lufkin, I said in the little book that we have on the charts that Brother Tant's organization, the Gospel Guardian, is more nearly like this by far than anything you have over here (pointing to Highland). Now, I want to show you why. Brother Tant in the Guardian, he has a non-profit organization. And they have a human charter. Now, this Christian Missionary Society has the same, in principle, has the same kind of charter. It's a non-profit organization, has a non-profit charter. I wrote to them and got a copy of their charter. (It was on the floor).

One other thing: Brother Tant's charter, hear me now, Brother Tant's charter allows his organization to receive money from churches if they choose to. Their by-laws say they can't, but you know they repudiate things so much. In the morning they may repudiate the by-laws. They can change them, but ladies and gentlemen, the charter under which he's chartered—he says he's chartered just like the orphan homes, and the orphan homes can receive money from churches—his institution is so chartered! I want to ask him, "Why didn't

you get a charter that forbids it?" You men (pointing to the audience) didn't know that, did you? The **Gospel Guardian**, if it chooses to, is so chartered it can receive money from any source. And here we have, as we come to read it tonight, we have here this (holding **Gospel Guardian** charter up), it says to "accept and receive money and securities and other property of any type whatsoever." They can receive it anywhere, any type whatsoever. They can receive money from churches if they were to desire to. Their charter does not forbid it. Now, I'm going to say this to you: They, then, come more nearly paralleling.

And just another thing, they say, we (pointing to **Gospel Guardian**) can invade your "autonomy"; we can send it out "everywhere" to "every creature." Let me tell you this: When they sent their literature into the Highland Church of Christ, they sent it there hoping to destroy our radio program and cause confusion among the members of the church. This human organization invaded the Lord's church, and took it upon itself to do what it wanted to do. And that's the danger of human corporations! What's wrong with a Missionary Society? Now, when a human corporation violates its right, it's wrong! I'm not saying you do not have the right to have papers, but I'm saying you do not have the right to violate it, and the **Gospel Guardian** is more nearly parallel to this (pointing to the United Missionary Society) than anything on earth I know. And remember this: It's a human institution, and they're saving the church from institutionalism. How? By an institution! We are going to save the world from communism? How? By a communistic party. Going to have a communist army. I'm not saying they are Communists; that isn't it. The thing I'm saying is, he's saving the church from institutionalism. How? By institutionalism itself!

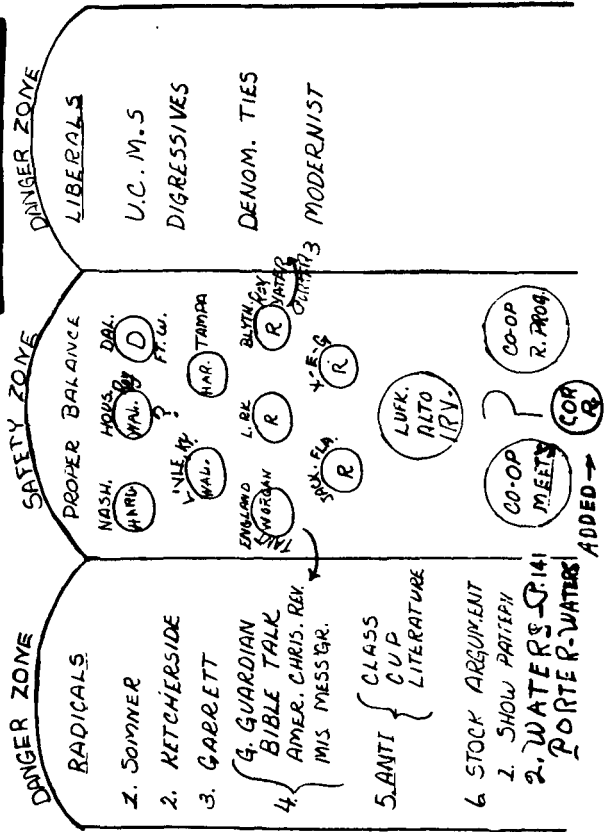
Brother Tant, you would do better instead of making fun of Brother J. W. Roberts and telling the people that you are going to send your son down here to school and teach Brother Roberts the Bible—Would you allow me for just a little pleasantry to say this, I believe his son will have to do a better job than his dad! (Laughter)

I want the next chart. And this time we have a chart I want you to pay close attention to.

In this chart, ladies and gentlemen, I want you to see how the church has grown, and I want you to know that this, my worthy opponent and his moderator, through all these years they were right with us. When you come to this, you have the "middle zone," and the middle zone is the "hope of the church." Here's where I want you to stand tonight, in the "middle zone" and not on either extreme. Over here you have what I call the "radical idea." In that you have Ketcherside; in that you have Garrett; in that you have the **Gospel Guardian**, the **Bible Talk**, the **American Christian Review** and the **Missionary Messenger**; you have the anti-class, the anti-cup, the anti-literature. Listen to me now. Here are two men that have met these antis all over the country (pointing to Warren and Deavers), and when they searched this out, they found they have another form of anti-ism. They gave it up because it's best for the church. Now, here's the thing I want you to see. Here they have one stock argument. What is it? "Show me the pattern."

Turn to the debate between Brother Porter and Brother Waters, on page 141. And on page 141, Brother Waters introduced the pattern argument. And all the way through they (antis) brought a pattern.

MIDDLE ZONE - HOPE OF CHURCH
 WHERE ARE YOU? - **Chart. 26**



And Brother Porter said, Now, he demands that I show him all these things. He said, I've established it by the fact that it doesn't violate any principle (page 69). That's why they said, Brother Harper, we'll accept your "principle eternal"! They have a stock argument. Now notice: over here (pointing to the liberals) you have the liberals, Missionary Society, digressives, modernism. And now, ladies and gentlemen, here (pointing to the center) you have the tabernacle meeting in Nashville; here you have the great meeting with Brother Wallace and Brother Hardeman in Houston; here you have the great debate in Fort Worth, Texas; and then here you have the Louisville meeting in Louisville, Kentucky; here you have my meeting in Tampa, Florida; here you have the Little Rock radio program, cooperative program like our program the Herald of Truth; and here you have the Blythe-

ville radio program. For years these men were back of it and possibly on it. I know some of them were. Here you have the Jacksonville, Florida, radio program; here you have XEG radio; here you have the Lufkin-Alto-Irving affair that I brought to you the other night; then, you have all these cooperative meetings throughout the country now; and the cooperative radio programs; you have the Corinth program.

Ladies and gentlemen, this is what has built the church of our Lord and Saviour Jesus Christ for the last 100 years in cooperative efforts. These men have changed the meaning of the "church universal," and tonight they repudiate the very thing they have been with all these years. It's the very hope of the church. I beg you to come

CHART No. 24

Those who stand with the GUARDIAN will be driven to one of following:

1. No cooperation at all.
2. Cooperation in Benevolent work only—none in evangelism at all.
3. Cooperation based upon geographical diocese only.

back, unite your heart, unite you soul, unite your mind, and let's preach the gospel once again, as we did over here.

As we come tonight to the last part of it, I want to go back again and review these constituent elements. Let's have one more chart, as we come over here. And as we come, those (referring to churches) who stand with the Gospel Guardian will be driven to one of these extremes:

I want you to notice, either to "no cooperation at all" or to "cooperation in benevolent work only." Notice now, none in evangelistic work, and they are coming to that, or they are going to have cooperation, notice now, cooperation that depends upon the "geographical diocese." They are going to be forced to that, forced to one of the three: "no cooperation at all," "cooperation only in benevolence and not in evangelism" or they are going to have to come to the "diocesan idea" of the church of our Lord, and either time they do either one, they are gone and the hope of the church of our Lord and Saviour dies and men go to torment.

CONCLUSION

My good friends, in the last four minutes I just want to talk to you. Centuries ago when man was lost in sin, the Lord by the prophet in II Samuel 7 promised unto David that he would give to the seed of David a king and that seed was Christ. Time went by, centuries rolled by, and that prophecy was fulfilled. In the fulfilling of that prophecy, the Christ came to the earth. When that Christ came to the earth, he died upon the Roman cross and sacrificed his life for the sins of the world. The position these brethren have does away with sacrificial offerings and sacrificial giving, and it makes it only with one with abundance. But after a while, when Christ died and was taken down from the cross and went back to His Father and then sent the Holy Spirit, he dispatched to them, and said this to them before he left, "Go into all the world and preach the gospel to every creature"; "Go teach all nations, baptizing them." But, he said, "You tarry in Jerusalem until you be endued with power from on high."

That Pentecost morning came. Peter stood there with the keys of the kingdom of heaven, and he announced for the first time in all the world "repentance and remission" of sin in the name of the blessed Son of God. This multitude heard. From that beginning, the gospel of our Lord spread throughout the length and breadth of this world of ours. And, not only that, the Lord said this, "I will build my church and the gates of hell shall not prevail against it." Then, in your New Testament he said we are "members one of another," and these men need to learn that. And we are the "body of Christ," and we are "perfected and joined together" with every joint perfectly and fitly "joined together." You and I as the body of Christ, you and I as "members one of another," we have the right to help one another, and these brethren need to learn what the body of Christ is, what it means to be "fitly joined together," "compacted together." It isn't isolationism! It is here, in the "cooperation" to help one another; we have the right as the family of God to help each other.

When all of life is over and we stand before God in the great judgment day and the teeming millions of the world that are begging now "come over and help us, bring the gospel, preach it to us by radio"; when all of that is over and they stand over there, and they're lost, eternally lost, and the Lord says, "Why didn't you obey the gos-

pel?" "We never heard about it." "Why didn't you hear about it?" Well, they'll have to come back and ask us, why didn't you preach it? And we're going to say, "Lord, we tried to preach it, but we became confused and we decided that we couldn't even help each other on a radio program to send the gospel to the ends of the earth."

Brethren, let's get our hearts together; let's get our souls together. The world is lost. We have the radio; we have the television; we have these networks; get out here and get the rest of them. You have the field! We have no exclusive rights on it! We have one program. It's our program! We're in need in that program! You're sending to the church that's in need with this special work and I showed we have the right to assume a work, but you do not have the right to assume all of the radio work of all the church, and we're not doing that!

Brethren, listen to me: Get these networks busy! Get these radios busy! Let's go to preaching the gospel! Let's stop this fighting with each other! Let's stop this wrangling, as we are! Let's get our hearts, open up these radios, open up the gospel, reach the lost before we are too late. If you don't think that is an emergency, you wait until you wake up in hell some time, somebody does, and wonder what's the matter? I didn't get the gospel! The lost of the earth; it's an emergency; it's a continuous emergency! See the field, and go out and do not be afraid to undertake a work. But when you undertake it, don't say, "This field is mine; nobody else can come in." Beg others to come in. Pray for others to come in. Ask them to come in.

May I say at the close, about the debate Brother Tant's talking about: Brother Tant, when our book is out and they have had time to see and read and understand, I think it would be a tragedy for me not to get to meet Brother Tant one more time, because I think it will be a sweet and beautiful opportunity. I relish the opportunity, and I'm going to say this, I think Highland Blvd. in San Antonio, Texas, will be the opportune place for me and Brother Tant to have our next debate.

May God bless you. May He keep you. And, I have never been happier in my life in one way than I am now, and if my heart is broken it's because I have had to take issue with a dear beloved friend of mine that I've loved all these years!

TANT'S SECOND NEGATIVE--Thursday Night

Brother Harper, brethren and friends:

As we come to the closing speech of this discussion, I want to express my appreciation for the very fine spirit shown all the way through, and my pleasure at being in Abilene and participating with Brother Harper in this discussion. He has agreed tonight to meet me in another discussion if the elders at Highland Boulevard church in San Antonio are willing to have it there. I here and now accept Brother Harper's proposition, and just as quickly as we can get word from the Highland Boulevard elders, if they be willing, we will make announcement as to the time for that discussion. We want everybody to be looking forward to it.

I would much prefer that Brother Cecil Douthitt be given the pleasure of meeting Brother Harper. He has begged for that opportunity for two or three years. The Highland Boulevard church has already issued an invitation to Brother Douthitt and Brother Harper; and if Brother Harper is willing to accept Douthitt instead of me, we can announce the time for that right here tonight. There was a time when Brother Harper said he would debate nobody but me. I tried for nearly a year to get him to agree to debate Roy Cogdill; but he would not do that. He said it had to be me, or nobody! We were to discuss the Gospel Guardian, and that was the reason for that. I would like to discuss the Bible for a while with him instead of the Gospel Guardian, or even instead of the Herald of Truth if he is willing for such. Let us make a proposition like this:

"It is scripturally right for a plurality of congregations to combine their resources under the oversight of one eldership and do a work to which all of them are equally related."

That would not be any particular discussion of either the Herald of Truth or the Gospel Guardian, but just a Bible subject. Now, perhaps Brother Douthitt and Brother Harper can get together, and by the time this speech is concluded we can announce the time for the discussion at Highland Boulevard. Now, if he will not debate Brother Cecil, and the Highland Boulevard brethren are willing to accept me, we will announce the date for that just as quickly as we can.

II

This discussion tonight has made some real progress. I think we will all agree to that. Brother Harper took the last four minutes of his speech to make a very fine appeal and exhortation. And, by the way, while I am on that, I still have a few copies of the Otey-Briney Debate left. If you will come by my hotel room in the Wooten Hotel (602) tonight, I will be glad to sell you one of those books at half-price. I do not want to take them back to Lufkin with me. You will find Brother Harper's speech a number of times at the close of the Briney speeches in that discussion. It is the earnest, eloquent appeal to preach the gospel to the world. That was the method Briney used to sustain the Missionary Society. He was an eloquent speaker. It will thrill your soul, just as Brother Harper thrilled your soul tonight, to read Briney's wonderful appeal for the preaching of the gospel. Brother Briney was a great and magnificent orator in his defense of the Missionary Society.

One thing tonight seemed strange to me. Brother Harper in his tract, "Misapplied Patterns," said that 150 years ago every argument

brought forth against the cooperation being promoted by Campbell (which was the Missionary Society) was answered. Now, I want to know if they answered the objections he (Harper) made a while ago against the Missionary Society? He pointed out some objections to it, some things that were wrong with it. But he also says that every objection made against it was made 150 years ago and was answered!

We have had a pleasant discussion here tonight, free from tension, friendly, brotherly, in sincerity and love. But I want you brethren to get this: Brother Harper has committed himself to a defense of the principles of the Missionary Society. Do not mistake that. He has done it. I read it again from his book, "Misapplied Patterns." You all have a copy; on page three, near the last of the page:

"Nearly 150 years ago this subject was discussed thoroughly and every objection brought forth in succeeding generations was brought forth then and answered to the satisfaction of those striving to bring the world back to the Bible."

Brother Harper has accepted the idea of the Missionary Society.

Frankly, I do not believe that he realizes he has accepted it, just as I do not believe Brother Tom Warren realizes the incredible implications his syllogism.

I quote here from Dr. A. T. DeGroot, who is one of the leading scholars in the Christian Church, and who has been for years connected with Texas Christian University. He has written a little booklet entitled "Detour from Unity," in which he describes the efforts of certain conservative Christian Church people to withdraw from the Christian Church denomination. He says this:

"Certainly the Church of Christ will offer no welcoming hand of fellowship unless the 'Church of Christ, Number Two' (i.e. his conservative brethren—F.Y.T.) forswear instrumental music. They might not be obliged to renounce missionary societies; for the Church of Christ is developing the first forms of these very rapidly, one of which spends over a million dollars annually on broadcasting sermons. But fellowship with the Church of Christ would not mean unity, for that body is actually in many disfellowshipped fragments. In April and June, 1955, one Church of Christ minister will debate another at Lufkin and at Abilene on the subject of Missionary Societies which have emerged in the Church of Christ."

That is not a member of the church speaking. That comes from a very astute student of church history, a professor in Texas Christian University, who is totally objective and unconcerned about this. To him it is a big joke; it is fun to him. But from a wholly objective point of view, he says that Missionary Societies are rapidly emerging in the church of Christ. He is exactly right.

Brother C. R. Nichol was expressing a very profound and saddened observation on that very thing when he told me that a cleavage is coming in the church. As I said to you the other night, I am not willing yet to accede to that idea. I think it can be avoided. And I think the way to avoid it is by doing exactly what we are doing here tonight; not by getting mad, and swelling up, and refusing to discuss the issue, trying to "quarantine" somebody and seeking to kill somebody's influence. But our hope lies in a continued discussion of these matters, like we are having here now, like Brother Harper and I had at Lufkin, like he and Brother Douthitt are perhaps arranging

right now for Highland Boulevard, like Brother Warren and Brother Charles Holt are to have in Fort Worth and in Franklin, the elders of the churches in both places being willing like Brother Holt and Brother Walter Nichols have agreed to have in Tennessee shortly, like Brother Porter and Brother Woods are to have in Indianapolis next month. Let us continue these. And, my brethren, if the trend continues as it is now, there will be no cleavage!

III

Brother Harper and I have made some progress even in this discussion. He spent four or five minutes of his last speech pleading for the evangelization of the world, to which I, of course, fully agree, and with which I am in hearty sympathy. He could have used that time in making some response to my explanation of the "equality argument" in II Corinthians 8:13-15. You noticed, of course, that he did not even refer to that. Now, so far as I am concerned, that silence means only one thing: Brother Harper now understands those verses! If it were not so, if he still held to his original idea, why did he not use his time to show my explanation was wrong? Here it is:

Jerusalem is in want, down on the bottom. (Uses pointer to illustrate, holding it horizontal at first, then slowly depressing one end of it while elevating the other.) Corinth and Macedonia have abundance (indicating the "up" end of the pointer). Paul said: Your abundance now will supply their want, that there may be equality (slowly brings the pointer to a horizontal position), thus bringing Jerusalem up to where they are free from want. Then at some future time, and Brother Harper emphasized that it is a future time, "their abundance," (raises the "Jerusalem" end of the pointer while depressing the "Macedonia-Achaia" end) their abundance may supply your want, that equality may prevail again. See how simple it is? I agree with the young brother who made this speech this morning, that when you can "dramatize" a thing, you can really get it across. That is the way to do it.

I also agree with Brother Charles Houser who spoke yesterday about the sin of contracting obligations, even conditionally, which you could not meet, and which you knew at the time of making them you could never meet. You noticed that Brother Harper gave me another dollar bill a while ago. I am grateful for that. He said, "I give you this dollar bill to buy gasoline with." I want to ask, Am I free to spend that money for whatever I want to or must I go down to the filling station, where he owes a gasoline bill, and pay that dollar on his bill? Does not every church in the world owe an obligation to preach the gospel wherever they can? They owe it, do they not? Paul said he owed it to Rome; he was "debtor"; he was under obligation. Is not every church in the world under obligation to preach the gospel to the whole world to the extent of its ability? Now if a church sends a dollar down to Highland church to discharge that church's (the sending church's) obligation, has she given that dollar to Highland church? Think it through. That is exactly what is happening. These churches are not sending money to Highland church to discharge Highland church's obligation to preach the gospel to the world. It is clear to me. And if I may express my judgment, I think it is pretty clear to nearly everybody here tonight. I say it sincerely.

IV

Brother Harper was again a little bit concerned about the matter of the "area." In the diagram on the blackboard he said, "Now I am

not saying that her starting a work right here means that she has exclusive right to all of this area" or words to that effect. I want to know, does she have the right to "assume oversight" of a work in a dozen localities? Does she? Of course she does, he will say. Does she have the right to "assume oversight" in a hundred? In a thousand? Brother Thomas Warren, if I have not been misinformed (and I certainly do not want to misrepresent him) made the statement that under some circumstances it could be right for one church to have 10,000 gospel preachers under her oversight! I'll not quote him as saying that, because I did not hear him say exactly that. But certainly that is his position, if I understand his position. Well, if one congregation can have 10,000 "works" in, let us say, the State of Argentina, she can have 20,000. She can have a "work" in every locality in that state, planned and decided upon, of which she has "assumed the oversight." That then has become her exclusive work. That is one of the "component elements, or constituent parts of the sum total"—how does it go? Anyhow, that one congregation has the exclusive right, and can "assume oversight" of the work in any nation, or in all nations, on the earth, in every locality where a church does not already exist. She can do so; and once she has done that, no church on earth can do any work of that sort save through the "sponsoring church." That is the hole in Brother Warren's argument that he did not see. How a man of his ability could fail to see it I do not understand.

Brother Harper had a little bit to say about human corporations and the danger of them. He said it would be impossible to put a Missionary Society under an eldership because the Missionary Society has a president and a secretary, and is organized as a corporation. Well, so has the orphan home! The institutional orphan home has a president, a secretary, a corporation—and several of these homes are under elderships! He is going to get all fouled up here now with Brother Guy Woods and Brother Roy Lanier and Brother Norvel Young and Brother Gayle Oler. These brethren are defending the right of the elders to "oversee" corporations and business enterprises. And so far as the danger of a corporation is concerned, Brother James Walter Nichols is president of a corporation, a big one, a mammoth corporation, expanding every day. Is there anything wrong in being a member of a corporation? Not a thing in the world. Brother James Walter Nichols' corporation is engaged in exactly the same work in which the Gospel Guardian is engaged. It can receive contributions just as we can. It prints religious literature, just as we do. There is one difference and only one: it sells its productions for a profit motive, and we do not have a profit motive in ours. That is the difference. Abilene Christian College is a corporation, chartered under the same provisions of the Texas statute law as we are.

VI

I think we have covered nearly all the arguments that have been made. I am going to end my part of this debate not by an appeal that we get out and evangelize the world, because we are all agreed on that. We all want to do it. I am going to end my part of this discussion with an appeal that we do the work in God's way, according to the Bible, that we follow the New Testament pattern of cooperation.

Now, what is the Bible teaching on authority? It can be general, or it can be specific. Authority is expressed in one of three ways: by command, by example, or by inference. Specific authority is exclusive; general authority is inclusive. Under "general authority"

God has told us what to do; then comes the realm -- "expedience" by which this command can be executed in two or three or four ways. We judge which is the right (expedient) way. Under "specific authority" we do not have any expediency at all, or any "eternal principle" but God tells us particularly what to do. For example, the bread and the fruit of the vine exclude every other element in the Lord's Supper. Singing excludes instrumental music. The "first day of the week" excludes Monday, Tuesday, Wednesday, Thursday, Friday and Saturday for the observance of the Lord's Supper. This is set forth by an example, Acts 20:7.

Do we have a pattern for congregational cooperation? Yes, we do. What is the pattern? Here it is: A church with ability sends to a church in need to produce equality. That is the pattern. What is the pattern of Herald of Truth? It is not this. Highland church is not a "church in need." The contributions to Highland church are not to bring Highland church up to the point of equality with the contributing churches. "Equality" with those who contribute is not the thing being desired. The thing desired is "to do a good work" out there to which all of them are equally related. Whatever else you may say about it, one way or the other, the Herald of Truth type of cooperation is not the New Testament pattern! We have a specific type of cooperative work set forth in God's Word. And, so far as I know, there is no example in all the New Testament of any church ever receiving contributions from another church unless the receiving church was a church in distress, in want. That is the pattern.

Can Brother Harper find any example of a church like Highland church, with a budget of \$1728.00 a Sunday, able to send contributions to any number of places, as shown in the little bulletin I have here, receiving help? Incidentally, down at Lufkin Brother Harper said that if I could find where they (Highland church) were practicing the "sponsoring church" type of arrangement, he would quit the debate and come back to Abilene. Well, that is exactly what they are doing. He pointed to the two charts (pages 10 and 11 in the debate notes) in which I showed all the churches contributing to Jerusalem. I said this (page 10) is the New Testament pattern. On the other page (page 11) we have all the churches contributing to Antioch, and Antioch then sending down to Jerusalem. Brother Harper said, if you can find that (page 11) in our work, I'll quit the debate and go home. Well, I have found it, right here in the bulletin. They are sending contributions out to Hamburg, Germany; Portland, Indiana; to Kenosha, Wisconsin; Carlsbad, Texas; Marshfield, Wisconsin; Durango, Mexico; Lubbock, Texas (the Children's Home); Sunny Glen Home in San Benito; the Tipton Orphan Home; and the Herald of Truth. They are sending contributions to the Herald of Truth! That is what it says!

(James Walter Nichols arose to a point of order, contending that this was new material, and should not be introduced in the last speech. W. Curtis Porter said that previous statements had been made that Highland church was sending to other places, but that those places had not been named, and that the only thing new was the naming of the places. E. R. Harper said that it was all right to continue the talk and leave the material in as the speaker desired it to be.)

I am totally inexperienced at this sort of thing; and if this is new material I should have not introduced it. (Confers with Porter). Yes, I should have said that they are contributing to other places without specifying the places. If I mistake not there are twelve or

thirteen places to which they are sending. They are a "sponsoring church"! They are receiving contributions and sending them out. My friends, that is not the New Testament pattern. It just simply is not.

Make all the pleas you will for evangelizing the world. I am as favorable to that as Brother Harper will ever be. I hold meetings all over the nation, many of them in little, country, backwoods churches and school-houses and public buildings. Some of them are not supported like I think they ought to be. I hold meetings wherever I get the opportunity, and I'll continue to do so to the very limit of my ability. I am going to preach the gospel, and I think everybody knows that. We will all agree to that. But I plead with you, let us do God's work in God's way; and not in the way of the Missionary Society. Let us stop anything and everything that is headed toward the Missionary Society. The way to stop it is by the Bible. What does the Bible say? Let us not try to prove things by the Music Hall meeting or by the Ryman Auditorium meeting. Let us not try to uphold our practices by what others have done and by the mistakes others have made. Let us come to the Bible, and say, Here is what God's Word teaches. Let us do that. If we do that we can have peace and we can have unity. There is no person on this earth who desires it and prays for it more earnestly than do I.

As we close this discussion, it is going to be my earnest plea and my prayer that every person present here tonight will resolve in his heart that he will not be content to rest until he has arrived at the truth of God's Word, and is doing everything within his power to spread the gospel of Christ over all the earth. If that happens, the radio will not be limited. The Herald of Truth program being discontinued will not mean that radio preaching will cease. On the contrary, the gospel will be preached on far more stations than it is being preached on now. Millions of people will hear the gospel who are not hearing it now. The trouble with us is that we get too big ideas. We want to do big things and make a big show. An elder of a church in this state spoke to me not long ago about this. It is a big church, with a big budget of over \$2,000.00 a Sunday, and a congregation of 1100 members. He said, "In six months we have baptized fourteen people here, most of them children." Here is a congregation in which people take great pride; it is a big church; they can have a big show—but it is not getting the job done!

Success comes by earnest, sincere, persistent work, quiet, and unassuming. It is not the Billy Graham sort of thing, sensational, and that shakes the world. It is simply doing God's work in God's way. That is the way the church spread in the first century. That is the way for the church to spread today. We do not need any half-million dollar "recreation centers" for the Lord's church. The Bible does not provide for such. Let us do God's work in God's way. Let the churches cooperate according to the New Testament pattern:

A church with ability giving to a church in need that equality may be established.

This is the specific kind of cooperation the New Testament authorizes, and it is the only kind it authorizes.

APPENDIX

SUPPLEMENT
to the
HARPER - TANT DEBATE

held in
Abilene, Texas
November 28 - December 1, 1955

This supplement is prepared by
Fanning Yater Tant

and published by
GOSPEL GUARDIAN COMPANY
P. O. Box 980 Lufkin, Texas

WHY THIS SUPPLEMENT

When Brother E. R. Harper and I held a debate in Lufkin, Texas, April 11-14, 1955, there was a rather widespread demand that this discussion (or if not this one, then the one we had scheduled for Abilene, Texas, a few weeks later) be published in book form. This volume is a publication of the Abilene debate, with certain very significant parts of my material omitted; with the outline of my Lufkin speeches included without my consent and over my repeated written protests, and with some sixty pages of new material by Harper—a considerable portion of which was introduced in neither the Lufkin debate nor the Abilene debate.

Brother Harper both in Lufkin and in Abilene had a great number of charts, which he kept constantly before the audience, and to which he referred again and again. Instead of having so many charts and diagrams, using them over and over again, I compiled all of my material into a "brief" or "outline of speeches," placing my charts and arguments in a separate little booklet, a copy of which was given to each person in attendance. Thus the auditors could follow my speeches, referring to the booklet they held in their hands, and observing the charts there presented to which I called their attention.

This accounts in part for the fact that in this printed volume Brother Harper's speeches (with his charts oft repeated) take up about 127 pages, while my speeches take up only 53 pages.

HARPER'S BOOKLET

It was the consensus of those attending the Lufkin debate that Brother Harper had made no real serious effort to reply to the arguments there advanced, but had spent the major portion of his time in an effort to destroy the **Gospel Guardian**, and to convince his hearers that all the scores of faithful gospel preachers who write for the paper, as well as the multiplied thousands of sincere Christians who hold like convictions with them, are a bunch of "antis," "hobbyists," "troublemakers," "church-splitters," etc.

Brother Harper himself seemed to realize that his efforts were falling far short of an adequate answer to the

scriptural arguments advanced, for he repeatedly promised that when the Abilene debate convened (which was then scheduled for June) he would have his own "booklet" giving answer to the arguments in the little "brief" I had prepared, and which I had entitled "How New Testament Churches Can, And Can Not, Cooperate; Or, What Is Wrong With Herald of Truth?"

A few days following the Lufkin debate, Brother Harper sent an urgent request that the Abilene debate be postponed for six months, pleading serious illness in his family. Of course, I readily consented to his request for a postponement.

Meanwhile, interest continued to mount in the forthcoming Abilene discussion. Brother Harper was busy preparing his "answer" to my Lufkin arguments; and I was busily occupied in re-working my material, and developing additional argumentation for the Abilene debate. It was quite apparent as a result of the Lufkin discussion that the major point of difference between us would revolve around the question of **Bible Authority**. So I re-wrote my Lufkin "brief," and made preparation to pitch the whole battle in Abilene on the question of "authority."

On August 26, 1955, I wrote Brother Harper, telling him of the great interest in the forthcoming debate, and asking if he would be willing to make arrangements to have it published. In this letter I suggested that I wanted my debate "brief" (outline of speeches) included as a part of the printed volume. I felt this was absolutely necessary since I did not use the huge charts and diagrams to hang before the audience, but instead constantly referred them to the printed brief which each auditor would be holding as I spoke. In this letter I also suggested that if Brother Harper wanted to make his "booklet" a part of the written discussion, I was quite agreeable to it. However I wanted to have the booklet well in advance of the Abilene debate, so that I might have time to examine it, and make whatever response to it I might desire during the course of my Abilene speeches.

Receiving no reply to this letter, I wrote again on November 3, urging the same thing—that **both** booklets would be included. In response to this letter, Brother

Harper wrote (November 7, 1955) agreeing to the publication of the debate, but very specifically refusing to agree for the **Gospel Guardian Company** to have any control of it. He wrote:

“As to the publishing of this debate, should it be published, I would not agree for your company to have possession of the printing of it, nor would I agree to your owning the book, or its being the property of your company.”

He suggested that the **Chronicle Publishing Company** (a printing corporation of which his moderator, James Walter Nichols, the originator of Herald of Truth, was president) should do the printing and have possession of the book. This was agreeable to me, under certain conditions which I outlined in a letter to James Walter Nichols on November 23, 1955, part of the stipulations being as follows:

1. No new material shall be incorporated into the book, nor shall any material be deleted without the written consent of both Brother Harper and myself.
2. Final proof pages of the entire book shall be submitted to both of us **and approved by both of us** before publication.

At the time this letter was written (November 23, 1955) the Christian Chronicle had been advertising “Harper’s Answer To Tant’s Booklet” for several weeks, and I had written Brother Harper asking him to send me a copy immediately, in order that I might examine it before the Abilene debate, and be prepared to make my response to it, or review of it, during the course of my Abilene speeches. With that in mind, I once again wrote (in this letter to Nichols) that I was willing for Harper’s booklet to be in the printed volume. I would have had my say about it within the Abilene speeches.

But instead of receiving the booklet from Brother Harper, as I had expected, I received a derisive, insulting letter, refusing to send the booklet, and ridiculing me for even asking for it!

THE CONTRACT

Since I had had no opportunity to examine Harper’s booklet, and since it was a review of my Lufkin debate

notes rather than my Abilene "brief" (and there was a considerable difference between the two briefs) I was completely unwilling for Harper's booklet to go into the printed volume. So when James Walter Nichols gave me a copy of the contract for the publishing of the book, I examined it very carefully to make certain that it provided for the inclusion of my "brief" (which I used instead of the charts and diagrams Brother Harper was using) and did NOT provide for any additional material by Brother Harper, such as his booklet.

Being satisfied that the contract was acceptable on these points, I signed it. Herewith is a copy of that contract:

COPY OF CONTRACT

STATE OF TEXAS
COUNTY OF TAYLOR

This agreement entered into this the 29th day of November, 1955, by and between Chronicle Publishing Company, a Texas corporation, hereinafter referred to as Chronicle and Fanning Yater Tant, hereinafter referred to as Tant, witnesseth:

1.

During the week of November 27, 1955, Tant is to engage E. R. Harper in a religious debate at Abilene, Texas, such debate to be held during four evening sessions. Chronicle is a religious publishing organization and desires to publish the text of said debate in book form for general circulation, and, of even date herewith, is entering into a written contract with E. R. Harper, the adverse party to Tant in said debate, obtaining thereby the permission of said E. R. Harper for such publication.

2.

For and in consideration of the agreements and covenants contained herein, the undersigned Fanning Yater Tant hereby grants, sells, conveys and assigns to Chronicle Publishing Company full, complete and exclusive rights, insofar as he is concerned, to record, transcribe, publish, bind and sell the actual text of the discussions and arguments carried out in said debate and specifically agrees that he will not grant such rights to any other person, corporation, organization or group.

3.

In consideration for the agreements herein set out, Chronicle Publishing Company agrees to fulfill the pro-

visions hereof, and to sell copies of the completed published work to the undersigned Fanning Yater Tant for the cash price of \$1.875 per volume, FOB, Abilene, Texas, it being understood that the pre-publication price of such book is to be \$3.00, and after publication is completed, \$3.75. It is likewise agreed that Fanning Yater Tant will not sell, or offer for sale any of the volumes purchased hereunder for any price less than \$3.00 per volume before the date of actual publication and \$3.75 after the date of publication.

4.

In connection with the actual preparation for publication, the following are made conditions hereof:

- A. Manuscripts of the entire debate will be furnished to Tant and E. R. Harper for approval. Failure to return the proof pages within fourteen days from the date of the receipt thereof shall be considered approval of the proofs.
- B. No changes will be made in the actual text of the debate except corrections of punctuation.
- C. If he so desires, Tant shall have the right to have a one page preface or introduction to be included in the publication.
- D. The publication of the debate shall include a complete copy of a booklet written by the undersigned Tant entitled "How New Testament Churches Can, And Cannot Cooperate, Or What Is Wrong With The Herald Of Truth."
- E. In the event Chronicle does not have the book in publication by June 30, 1956, the rights hereby granted to Chronicle shall cease and be of no force and effect.

Witness our hands this the 29th day of November, 1955.

CHRONICLE PUBLISHING COMPANY

By: *James W. Nichols*
President

Fanning Yater Tant

AFTER THE DEBATE

Some weeks after the Abilene debate, I received a letter from Brother E. R. Harper, saying that:

1. He wanted to include his "Answer" (to my Lufkin arguments) in the published volume.
2. He OBJECTED to the inclusion of my Abilene "brief" in the printed volume; but **wanted to include the outline of my Lufkin speeches instead!**

I responded to this letter by pointing out to Brother Harper that my "brief" was in reality only an outline of the speeches I delivered; and that to include my **Lufkin** outline along with my **Abilene** speeches while excluding my **Abilene** outline would be endlessly confusing to the readers, as well as being silly on the very face of it. Our **Abilene** debate, not the **Lufkin** debate, was the one we had agreed to publish. Instead of using charts and diagrams all through my speeches (as he had done) I had put all such material together in the "brief." In my speeches I had repeatedly referred to such and such a page in the brief, or to a chart appearing on a certain page number. If he switched "briefs" and included the **Lufkin** instead of the **Abilene**, my page references wouldn't make sense, inasmuch as there was considerable material in the **Abilene** brief which was not in the **Lufkin** brief.

To make a long story short, I exchanged some five or six letters with both Harper and Nichols, finally receiving a positive assurance from Harper (in a letter dated February 14) that he had had an understanding with Nichols, and that "He will carry out his agreement with you."

That "agreement" is the contract printed above, which provides for the inclusion of my debate "brief"; does NOT provide for any additional material by Harper; and states specifically that I should be furnished manuscripts for the entire debate "for approval."

BUT WHAT HAPPENED?

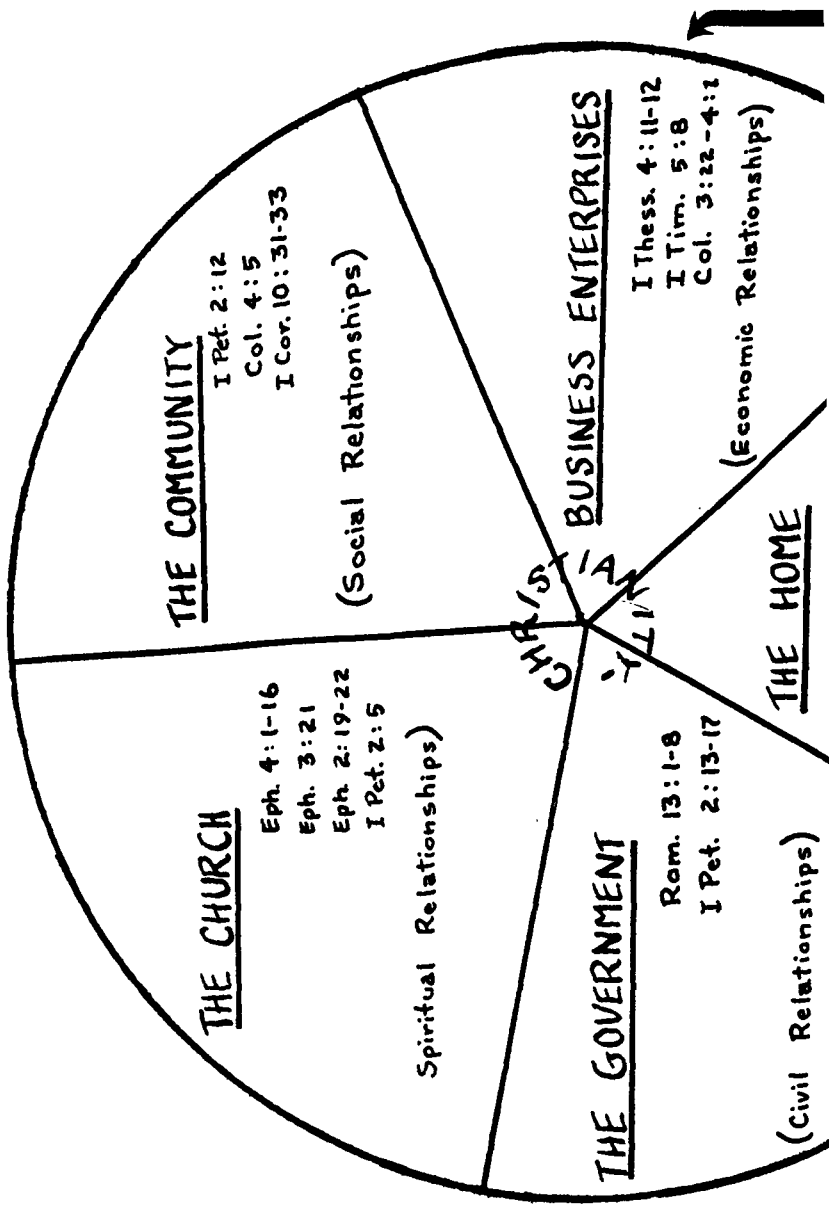
- I. I was NOT furnished the manuscripts as provided in the contract.
- II. My **Abilene** "brief" was NOT included in the published debate. Instead of it, the **Lufkin** debate notes were printed—without my consent, and over my written protest.
- III. Approximately **SIXTY PAGES** of additional material by E. R. Harper has been included—material which was not provided for in the contract, and which was specifically excluded in the letters I had written Nichols prior to the debate in which I consented for his company to do the publishing.

These facts speak for themselves. They are a sad commentary on the utter lack of integrity, and the absence of moral character, which sooner or later will reveal itself among men who depart from the doctrinal teaching of God's word. It is virtually impossible for men to belittle and set aside God's teaching on one point of doctrine without its eroding their sense of honor and their moral character in other areas. This deceitful trickery on the part of the Chronicle Publishing Company and E. R. Harper is a deed that will live in infamy. Wherever this book goes, with this supplement, for all the years to come right thinking people will see and condemn the dishonesty and unfairness of these two stalwart defenders of "Herald of Truth."

In fairness to the many people who honestly want to study the question, and at considerable personal expense, I am including in this supplement a part of the material DELETED from my Abilene argument by Brethren Harper and Nichols. This section, particularly the one on "Bible Authority" was the major line of argumentation at Abilene; and, needless to say, it was something with which Brother Harper did not deal—which obviously he felt himself unable to answer. Being unable to answer it, he chose to delete it from the book.

— Fanning Yater Tant

THE CHURCH -- AND THE INDIVIDUAL CHRISTIAN



I Pat. 3:1-7
E.P.A. 6:1-4
Cal. 3:18-21

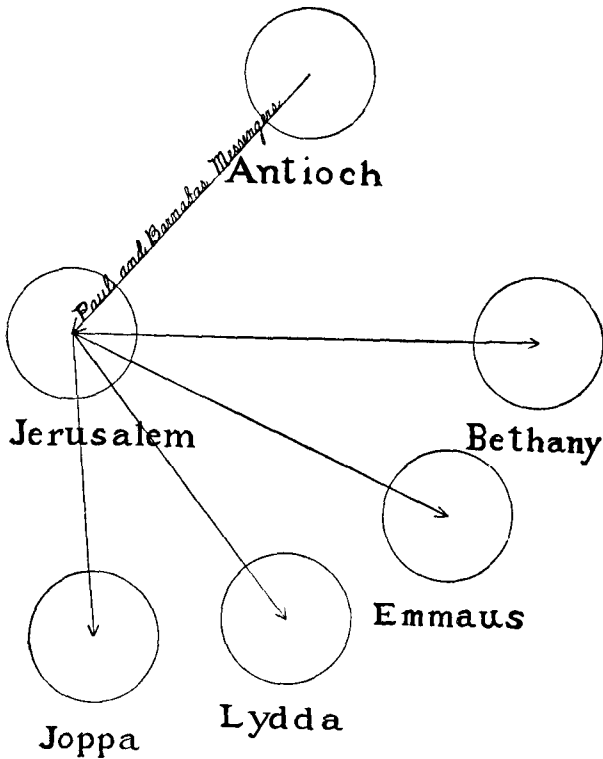
(Family Relationships)

A.

- Alabama Christian College
- Abilene Christian College
- Central Christian College
- David Lipscomb College
- Freed Hardeman College
- Harding College
- Florida Christian College
- George Pepperdine College

- American Christian Review
- Ancient Landmarks
- Apostolic Times
- Bible Advocate
- Bible Banner
- Christian Chronicle
- Christian Voice
- Christian Leader
- Christian Worker
- Firm Foundation
- Gospel Advocate
- Gospel Guardian
- Gospel Digest
- Gospel Light
- Preceptor
- Voice of Freedom

THE "SPONSORING CHURCH" (HERALD OF TRUTH)
PATTERN OF CONGREGATIONAL COOPERATION
(In which **one** church becomes the radiating, distributing
center in behalf of **many** churches.)



VII. Since Herald of Truth cooperation is not "according to the pattern," we cannot "walk by faith" in practicing it.

1. **II Corinthians 5:7**

"(For we walk by faith, not by sight)."

2. **Romans 10:17**

"So then faith cometh by hearing, and hearing by the word of God."

3. Application of the principle

A. BIBLE AUTHORITY FOR ANY PRACTICE MUST BE ESTABLISHED BY:

a.—Precept

b.—Approved example

c.—Necessary inference

Illustrated in the Lord's Supper:

a.—**Its observance** (Precept): This do in remembrance of me." (1 Cor. 11:25)

b.—**Time of its observance** (Approved example): "And upon the first day of the week, when we were gathered together to break bread." (Acts 20:7.) By this example alone can the time of its observance be established.

c.—**Frequency of its observance** (Necessary inference): "Upon the first day of the week." (Acts 20:7.) From this expression we **NECESSARILY INFER** its observance as regularly as "the first day of the week" comes. "Remember the sabbath day, to keep it holy" (Ex. 20:8) meant **every** sabbath; so "the first day of the week" means **every** such day.

B. THE DOCTRINE OF EXPEDIENCY AS IT RELATES TO BIBLE AUTHORITY:

Bible authority is of two kinds:

a.—**General** (which includes)

b.—**Specific** (which excludes)

These types illustrated by various examples

GENERAL (Inclusive)

SPECIFIC (Exclusive)

- | | |
|---|---|
| <p>1. Noah commanded to make an ark of wood (Gen. 6:14)</p> <ul style="list-style-type: none">a.—Oakb.—Sprucec.—Gopherd.—Hickory <p>2. Moses commanded to offer an animal sacrifice (Num. 19:2)</p> <ul style="list-style-type: none">a.—Hogb.—Heiferc.—Dogd.—Chickene.—Antelope <p>3. Jesus commanded the apostles to go into all the world (Mark 16:15)</p> <ul style="list-style-type: none">a.—Walkb.—Ridec.—Saild.—Fly <p>4. Christians commanded to praise God with music (Eph. 5:18, 19; Col. 3:16)</p> <ul style="list-style-type: none">a.—Singingb.—Instrumental music | <p>1. God specified GOPHER, thus excluding all other kinds</p> <p>1. God specified HEIFER, thus excluding all other animals</p> <p>3. Jesus did NOT specify how, therefore human wisdom and judgment are to determine which is the most expedient way of going</p> <p>4. The Bible specifies SINGING, and therefore excludes instrumental</p> |
|---|---|

5. Christ commanded observance of a Memorial supper (1 Cor. 11:23-27)
 - a.—Bread
 - b.—Fruit of vine
 - c.—Meat
 - d.—Buttermilk
 - e.—Chocolate pie
6. Christ commanded that they “drink the cup” (1 Cor. 11:23-27)
 - a.—One container
 - b.—Four containers
 - c.—Individual containers
7. Christians are commanded to “assemble” (Heb. 10:25) and to “break bread” (Acts 20:7)
 - a.—Monday
 - b.—Tuesday
 - c.—Wednesday
 - d.—Thursday
 - e.—Friday
 - f.—Saturday
 - g.—First day of week
8. God has ordained a form of government for His church (Acts 14:23)
 - a.—Episcopacy
 - b.—Association
 - c.—Congregation
 - d.—Convention
5. Christ specified **bread and fruit of the vine**, thus **excluding** all other emblems
6. Christ did not specify the number of containers, therefore the number is to be determined by the rule of **expediency**
7. By **approved example** the Lord specified “first day of the week” thus **excluding** every other day. He did **NOT** specify the **hour** of meeting, thus that is determined by the rule of **expediency**
8. God has specified **congregation**, thus **excluding** every other form of government, or organization. To attempt to do the work of the church through some **other** organization is not **expediency**—it is rebellion! This is what is wrong with the Missionary Society.

- | | |
|--|--|
| <p>9. The elders in Christ's church have authority (Heb. 13:7)</p> <ul style="list-style-type: none"> a.—Universal b.—Diocesan c.—Congregational | <p>9. God specified that the authority of elders is congregational (I Peter 5:2), thus excluding all other jurisdiction for them.</p> |
| <p>10. God has authorized the cooperation of congregations (II Cor. 8, 9)</p> <ul style="list-style-type: none"> a.—Romanism b.—Episcopacy c.—Convention d.—Missionary Society e.—“Sponsoring church” f.—Independent action with mutual helpfulness in time of need. | <p>10. God has specified by approved example that the cooperation is to be “independent action with mutual helpfulness in time of need,” thus excluding any other kind of cooperation.</p> |

C. BIBLE AUTHORITY ANALYZED:

General (Inclusive)
Command, example, inference

Authorization

Expedient

1. Go (Mark 16:15)
 - a. Walk
 - b. Ride
 - c. Fly
 - d. Sail
2. Teach (Matt. 28:20)
 - a. Class system
 - b. Individuals
 - c. Entire assembly
3. Make music? (No general authorization)
 - a. Vocal?
 - b. Instrumental?
4. Assemble (Hebrews 10:25)
 - a. Private home
 - b. Public hall
 - c. By seashore
 - d. Meeting house
5. Congregations cooperate? (No general authorization)
 - a. Missionary Society?
 - b. Association?
 - c. Convention?
 - d. Sponsoring church?
 - e. Independent action?

Specific (Exclusive)
Command, example, inference

Authorization

No expedient

1. No specific
2. No specific
3. Sing (specific) (Colossians 3:16)
4. No specific
5. Independent action with mutual help in time of need. (II Corinthians 8, 9)
Specific

D. EXPEDIENCY COMES WITHIN GENERAL (NOT SPECIFIC)

1. For a thing to be expedient, it must **first** be authorized or lawful. (I Cor. 10:23.)
2. It **cannot** be specified (specific), for it then would become a matter of obedience; no choice would be possible.
3. It must not be offensive to the conscience of a brother. (I Cor. 10:23-33.)
4. It must build up, and not tear down. (1 Cor. 10:23-33.)

Illustrations:

- a.—Class teaching is an **expedient**—authorized by the general command “teach,” and yet not specified.
- b.—Individual communion cups are an **expedient**—authorized by the command “drink,” yet not specified.
- c.—The meeting house is an **expedient**—authorized by the command to “assemble,” yet is not specified.
- d.—Instrumental music is **NOT** an expedient; it is not authorized at all. The command for music is **specific** (sing) and not general. The specific **excludes** everything except what is specified.
- e.—The Missionary Society cooperation is **NOT** an expedient; it is not authorized at all. The command for congregational cooperation is **specific** (Independent action with mutual help in time of need) and not general. The specific **excludes** everything except what is specified.
- f.—The “sponsoring church” type of cooperation is **NOT** an expedient, because it is not authorized at all. The command for congregational cooperation is specific. (Independent action with mutual help in time of need) and not general. The specific **excludes** that which is not specified.

E. THE TRUTH BETWEEN TWO EXTREMES:

1. Anti-Sunday School brethren contend that everything is prohibited save that which is **specifically** authorized. Since classes are not **specifically** authorized, they oppose them.

2. Digressive brethren (under the plea of "expediency") contend that we may practice anything that is not **specifically** prohibited. (Thus they justify instrumental music, Thursday communion, etc.) This is essentially Brother Harper's defense (in the Lufkin debate) of Herald of Truth.
3. **The Truth:** Between the two extremes (a) there must be **authority** (either general or specific) for everything that is practiced; (b) specific authorization excludes and prohibits everything save that which is specified. The Anti-Sunday School brother ignores the law of "general authorization"; the Digressive brother ignores the law of "Exclusion by specific authorization."

F. AN INTERESTING HISTORICAL PARALLEL:

Digressives

1. Introduced the society, and later instrumental music "to be like the nations around."
2. When opposition arose tried to justify on grounds of "expediency."
3. Accused the opposition brethren of splitting the church.
4. Tried to justify by an appeal to the Greek (psallo).
5. Abandoned efforts to justify by Scripture, branding all who opposed as crack-pots and fanatics who were to be ignored and quarantined.

"Sponsoring church" brethren

1. Promoted Herald of Truth by showing "what others are doing."
2. When opposition arose tried to justify on grounds of "principle eternal" (or expediency)
3. Accused the opposition brethren of splitting the church.
4. Tried to justify by an appeal to the Greek. (dosis, lepis, ekoinon)
5. Abandoned efforts to justify by Scripture? (Roy Lanier wrote five articles in **Gospel Advocate** in defense of "sponsoring church" without quoting a single verse which he thought taught it); but justified the arrangement by branding all opposers as "anti-cooperation brethren."

WHY "HERALD OF TRUTH" IS WRONG

Debate Notes
For A Discussion
on

"Sponsored Cooperation Among Churches of Christ"

at

Lufkin, Texas — April 11-14, 1955

Abilene, Texas — June 20-23, 1955

Between

E. R. Harper and Yater Tant

INTRODUCTION

This debate has come about because of difference in belief concerning New Testament teaching on

Congregational Cooperation

Propositions for the debate are vague and not expressive of the true issue between us; but they were signed only as a last resort to make the debate possible. The real point at issue, and the difference between us can be summed up in three questions:

1. Does the New Testament furnish a pattern for the cooperation of congregations?
2. If so, is the kind of cooperation in Herald of Truth "according to the pattern"?
3. Is the pattern (if one is set forth) obligatory upon churches today, or do they have freedom to cooperate in ways not embraced in the pattern?

Not a new issue

This is not a new question. The matter of "congregational cooperation" has been before the church for a hundred years. Three general answers have been given:

1. Campbell, Pendleton, McGarvey et al, taught that it was right for congregations to cooperate through the **Missionary Societies**.
2. Certain Texas brethren (following the Civil War) developed the concept of congregational cooperation which centralized the work under the eldership of one congregation, to whom other congregations contributed. This is essentially the type of cooperation which has been revived in our day under the name of "**sponsoring church**" cooperation. It was finally rejected by the churches of the past generation as being no different in principle from the Missionary Society. (This is the kind of cooperation involved in Herald of Truth.)
3. The third kind of cooperation which has been advocated was that "congregations of the Lord, working in their individual, local, and independent capacities

were truly 'cooperating' in the work of the Lord." They might all contribute under certain conditions to a given work, but they did it directly, and never turned their funds over to some intermediate agency (either Society or congregation) to spend for them. David Lipscomb was the chief defender of this type of cooperation, and gradually as the issues were discussed pro and con, brethren generally came to a clear, positive, and definite understanding that this was the only kind of cooperation taught in the New Testament.

With very few exceptions (there may not be a single one!) every argument advanced in this debate by Brother Harper for Herald of Truth can be found in the writings of Lard, McGarvey, Pendleton, Briney, and others who were defending the Missionary Society. Every argument used by Yater Tant against Herald of Truth will be found in principle in the writings of Lipscomb, Srygleys, Kurfees, Elam, Tant, McGary, Otey, Tolbert Fanning, and others who were writing against the perversions of New Testament teaching involved in both the Missionary Society type of cooperation and the "sponsoring church" type of cooperation.

WHAT WE ARE NOT DEBATING

1. We are NOT debating the scripturalness of radio preaching.
2. We are NOT debating the good accomplished by Herald of Truth.
3. We are NOT debating the structure of the organization of Highland Church (elders and deacons).
4. We are NOT debating the teaching and practice of Highland Church in all phases of congregational cooperation.
5. We are NOT debating the right of churches to cooperate with one another in the work of the Lord.
6. We are NOT debating the scriptural right of brethren to teach the truth through gospel papers such as the **Gospel Guardian**.

WHAT WE ARE DEBATING

1. We ARE debating the right of congregations to cooperate in the kind of arrangement involved in Herald of Truth.
2. We ARE debating the scriptural functioning of Highland's elders in overseeing a national (or international) work to which all churches are equally related.
3. We ARE debating whether the Gospel Guardian has taught in harmony with the Scriptures in opposing the "sponsoring church" method of congregational cooperation.

ARGUMENT I

Herald of Truth is wrong because it exists by a type of church cooperation which is without scriptural authority.

I. The Scriptures are complete for all spiritual needs.

1. II Timothy 3:16-17

“Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.”

2. I Corinthians 4:6

“Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written;”

3. II John 9

“Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son.”

4. Revelation 22:18-19

“I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.”

5. Deuteronomy 4:2

“Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you.”

6. Proverbs 30:5-6

“Every word of God is tried; He is a shield unto them that take refuge in him. Add thou not unto his words, Lest he reprove thee, and thou be found a liar.”

In view of these passages, and many others like them,

Christians have long since adopted the simple rule: "Where the Scriptures speak, we speak; Where the Scriptures are silent, we are silent. We call Bible things by Bible names; And do Bible things in Bible Ways."

II. The Scriptures authorize a pattern for church organization.

1. Acts 14:23

"And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed."

2. Titus 1:5

"For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders in every city, as I gave thee charge."

3. I Peter 5:1-3

"The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."

(Note: The Missionary Society is wrong because it exists and functions **without authority**. It does not come within the scope of the New Testament pattern.)

III. The Scriptures authorize a pattern for worship.

1. Ephesians 5:18-19

"And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

2. Colossians 3:16

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

(**Note:** Instrumental music in Christian worship is wrong because it is used **without authority**. It does not come within the scope of the New Testament pattern.)

IV. The Scriptures authorize a pattern for congregational cooperation.

1. Acts 11:27-30

“Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judaea; which also they did, sending it to the elders by the hand of Barnabas and Saul.”

2. I Corinthians 16:1-4

“Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem; and if it be meet for me to go also, they shall go with me.”

3. II Corinthians 8:13-15

“For I say not this that others may be eased and ye distressed; but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality: as it is written. He that gathered much had nothing over; and he that gathered little had no lack.”

4. II Corinthians 8:16-24

“But thanks be to God, who putteth the same earnest care for you into the heart of Titus. For he accepted indeed our exhortation; but being himself very earnest, he went forth unto you of his own accord. And we have sent together with

him the brother whose praise in the gospel is spread through all the churches; and not only so, but who was also appointed by the churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to show your readiness: avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he hath in you. Whether any inquire about Titus, he is my partner and my fellow-worker to you-ward; or our brethren, they are the messengers of the churches, they are the glory of Christ. Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf."

5. II Corinthians 11:8

"I robbed other churches, taking wages of them that I might minister unto you."

6. Philippians 4:15-16

"And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need."

V. Essential elements of the pattern laid down in these scriptures

1. The action:

Many churches—Galatia, Macedonia, Achaia, etc.—sent to one church, Jerusalem.

2. The reason:

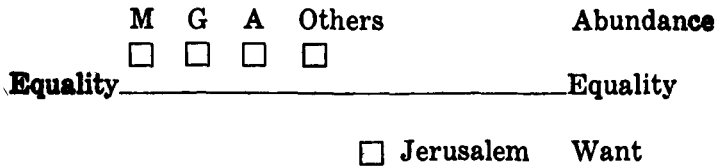
To benefit the receiving church "that there may be equality." (II Cor. 8:14.)

3. The time:

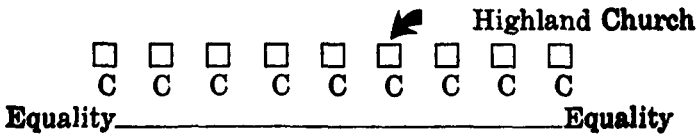
Temporary "at this present time" (II Cor. 8:14.)

II CORINTHIANS 8:14 AND "HERALD OF TRUTH"

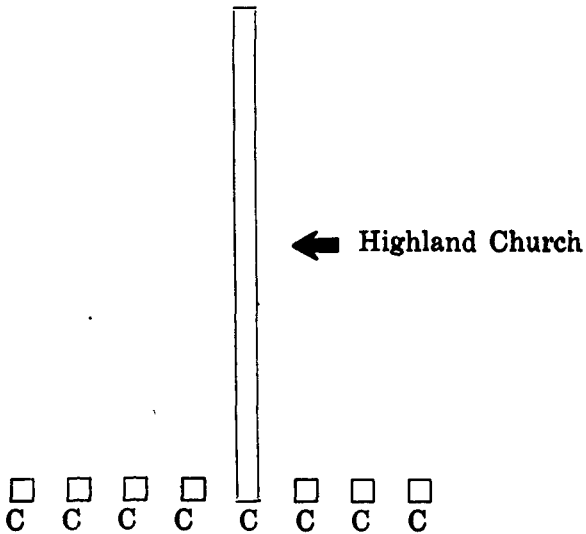
New Testament Example



Before Herald of Truth



After Herald of Truth



VI. Contrast: Essential elements of the "sponsoring church" pattern as exemplified in "Herald of Truth" and other such projects.

1. The action:

Thousands of churches sending to one church.

2. The reason:

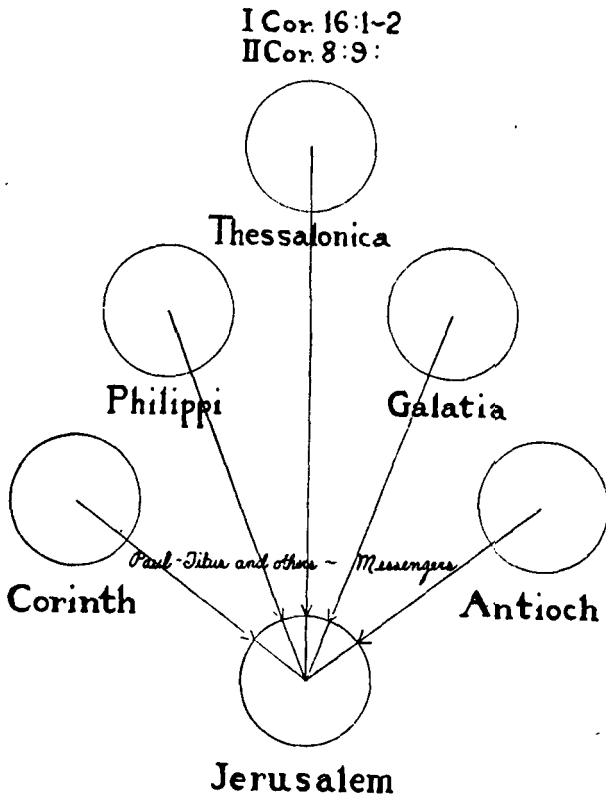
NOT to benefit the receiving church, but to do a general "brotherhood" work. (See charts.)

3. The time:

Permanent—"The Highland elders can and will drop this program at any time they see fit. They will never, however, demand or infer that any other church refrain from carrying a like work.") No definite termination point.

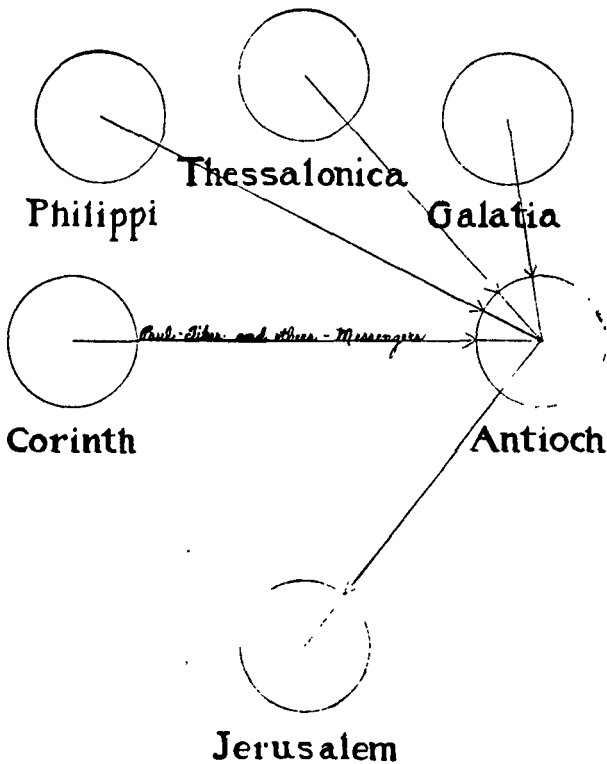
NEW TESTAMENT PATTERN OF CONGREGATIONAL COOPERATION

(In which many churches with a common goal, for a common cause, discharge their obligation to cooperate.)



**THE "SPONSORING CHURCH" (HERALD OF TRUTH)
PATTERN OF CONGREGATIONAL COOPERATION**

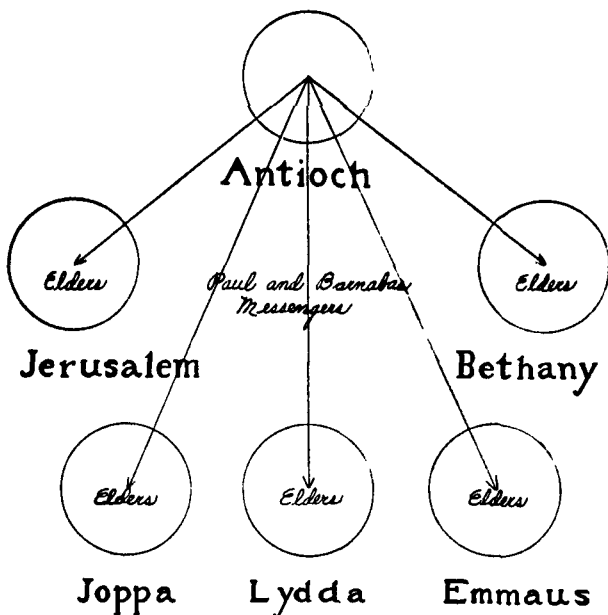
(In which many churches have a common goal, a common obligation, but one church becomes the agency through which they all operate.)



NEW TESTAMENT PATTERN OF CONGREGATIONAL COOPERATION

(In which one church cooperates with many churches.)

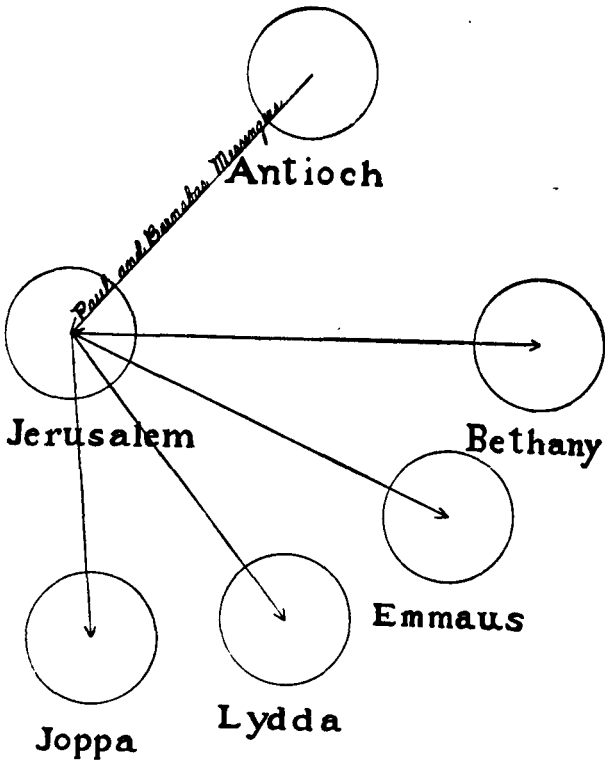
Acts 11: 27-30



*"Churches of God which in Judaea are in
Christ-Jesus" I Thess. 2:14
Elders in every Church Acts 14:23*

**THE "SPONSORING CHURCH" (HERALD OF TRUTH)
PATTERN OF CONGREGATIONAL COOPERATION**

(In which one church becomes the radiating, distributing center in behalf of many churches.)



VII. Since Herald of Truth cooperation is not "according to the pattern," we cannot "walk by faith" in practicing it.

1. II Corinthians 5:7

"(For we walk by faith, not by sight)."

2. Romans 10:17

"So then faith cometh by hearing, and hearing by the word of God."

3. Application of the principle

a.—In giving the bread and the fruit of the vine, Christ **excluded** all other elements in the Lord's Supper.

b.—In specifying "singing" in our worship, God **excluded** every other kind of music.

c.—In designating "the first day of the week" as the day for observing the Lord's Supper, God has **excluded** the other six days.

d.—In "appointing elders in every church" God has **excluded** majority vote rule on the one hand, and ecclesiastical hierarchy on the other.

e.—In giving the pattern of "independent congregational action with assistance only in time of need to bring about equality," God has **excluded** total congregational aloofness on the one hand and centralized combinations for cooperative work on the other.

VIII. **Baptism and cooperation—a parallel.**

Scriptural and Unscriptural Baptism

| <u>ACTION</u> | <u>SUBJECTS</u> | <u>DESIGN</u> |
|-----------------------|-------------------|------------------------------|
| Immersion | Penitent believer | For remission of sins |
| Sprinkling or pouring | Infants | Because of remission of sins |

Scriptural and Unscriptural Cooperation

| <u>ACTION</u> | <u>SUBJECTS</u> | <u>DESIGN</u> |
|---------------------------------|--|---|
| Gift from one church to another | Churches having inequality (one with abundance; one in want) | “That there may be equality” (II Cor. 8:14) |
| Gift from one church to another | Churches having equality | “To do a good work” |

To be **scriptural**, baptism must have proper action (immersion) of the proper subject (a penitent believer) for the right design (unto the remission of sins). Failure at any point invalidates the whole act.

To be **scriptural**, cooperation must have proper action (a gift from one church to another) between proper subjects (a church having abundance and a church in want) for the proper design (to produce equality).

Herald of Truth violates New Testament teaching concerning the proper **subjects** and the proper **design** of congregation cooperation; and is therefore wrong.

ARGUMENT II

Herald of Truth is wrong because it provides an arrangement by which the "church universal" may function through a single agency—the elders of Highland Church.

I. New Testament use of the word "church"

1. In a local sense

- a.—I Corinthians 1:2—"the church of God which is at Corinth."
- b.—Acts 8:1—"the church which was in Jerusalem."
- c.—Romans 16:16—"the churches of Christ."
- d.—I Thessalonians 1:1—"the church of the Thessalonians."

2. In a universal sense

- a.—Matthew 16:18—"I will build my church."
- b.—Ephesians 1:22—"head over all things to the church."
- b.—Ephesians 3:10—"might be made known through the church the manifold wisdom of God."

II. All New Testament church action is congregational—never super-congregational or inter-congregational.

III. The two great apostasies (Catholicism and the Digression) developed out of efforts to promote "church universal" action.

1. Catholicism

- a.—"Nothing is more evident than the perfect EQUALITY that reigned among the primitive churches; nor does there ever appear, in the first century, the smallest trace of that association of provincial churches, from which councils and metropolitans derive their origin."
— Mosheim, Eccl. Hist. Vol. 1

- b.—"During a great part of the second century, the Christian churches were independent of each other; nor were they joined together by association, confederacy, or any other bonds but those of charity. But in process of time, all the Christian churches of a province were

formed into one large ecclesiastical body, which, like confederate states assembled at certain times, in order to deliberate about the common interests of the whole." (Ibid. Vol. 1)

c.—"The idea rapidly prevailed that Roman and Christian were two names for the same thing, and there was formed a new combination of religion and state—designed to gather all men into its bosom exactly as the universal sway of the Caesars had controlled the innumerable kingdoms and republics before it. Men already disposed to believe the empire to be eternal, under the influence of this movement, came to believe that the church and the empire were equally eternal. So the union of the world-wide church with a world-state came into being, and with it—the Roman Catholic Church, the visible church, the national church, the universal church, held together by imperial power."

(Bulwarks of the Faith — Vol. 1, p. 46)

2. The Digression

a.—"We fear that the large conception of the church universal is too little realized by many Christians of the present day. Their ideas of the church and of the responsibilities and work of the church, circle too much within the limits of a single congregation. The kingdom of God is scarcely recognized as commensurate with the people of God, and the sphere of its cooperative as well as its free individual effort, as being as wide as the commission, 'Go ye into all the world and preach the gospel to every creature'."

(Pendleton — Mill. Harbinger, 1866.)

b.—"The basic apology for the Society, Pendleton based upon his conception of the **church universal**, and in this he followed closely the reasoning of Alexander Campbell. No man is prepared to see the Society as Pendleton saw it without beginning where Pendleton began. First, he filled his mind with the thought of the church

in its universal aspect, ignoring for the time being the local church. God gave to the church—in its universal sense—the responsibility to convert the world. Therefore, whatever method the church—in its universal sense—uses is acceptable. The method is a matter of expediency. The church universal is left free to decide for itself. This is briefly the defense he made for it.”

(West — Search For the Ancient Order, Vol. II, page 55.)

c.—“Now I repeat that this body of Christ, or the church, in this **comprehensive and general sense**, cannot act in carrying out this commission, as a whole, that is, the whole church, everybody cannot arise and go to preach the Gospel. Well, now, how is it to be done then? And just here I lay down this principle, and it is to constitute the foundation of nearly my whole argument upon this question. I read as follows: ‘When a thing is commanded to be done, and the method of doing it is not prescribed, those commanded are at liberty to use their best judgment in devising ways and means to carry out the command, and they are to act under the principle laid down by Paul in I Corinthians 14:39 and 40: ‘Wherefore, brethren, desire earnestly to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order’.”

(J. B. Briney, defending the Missionary Society, Otey-Briney Debate, p. 162.)

IV. Herald of Truth is essentially a general, comprehensive, “brotherhood” work, and not peculiarly, specifically, and exclusively the work of Highland Church.

1. The original promoters regarded it as a general, brotherhood project, not as the work of any single congregation.

a.—It existed first in Iowa, under a church there.

b.—It existed next under the College Church in Abilene, Texas.

c.—When College Church elders refused to con-

tinue any "sponsorship" of the program, it was moved to Highland Church, whose elders "accepted the responsibility, including the authority to change preachers, in case they failed to measure up to the quality of preaching needed, also the right to have, or not to have, guest speakers and to make any other alterations, expedient to the success of the program."

2. It was "sold" to College Church not as their program but as a general program:

a.—"Emphasize Churches of Christ

"No emphasis should be given the College Church in the broadcast. In fact, its name could be eliminated, but it should be emphasized that ALL the congregations of the Church extend a welcome, and that many have a part in this network program. Attached is a typical format of the program. Notice that the College Church is not mentioned."

(Excerpt from a type-written brochure presented to College Church elders by the original promoters to enlist their support as a permanent "sponsoring church" for Herald of Truth.)

b.—"Still Challenge

"The Lutherans, with a membership of 1,800,000 spend \$1,500,000 on a nationwide scale. The Seventh Day Adventist, with 235,460 members are spending \$906,000 for a nationwide program.

The Christian Reform, with only 134,608 members spend \$278,000 on a nationwide program.

The Churches of Christ, with 903,000 members spend \$ 000,000.00 for a nationwide program.

| | | |
|--------------------------|----------------|----------------|
| Lutheran | 1,800,000..... | \$1,500,000.00 |
| Seventh Day Adventist | 235,460..... | 906,000.00 |
| Christian Reform | 134,608..... | 278,000.00 |
| Churches of Christ | 903,000..... | 000,000.00 |

(Excerpt from same brochure quoted above.)

3. Highland's own statements reflect the general, nationwide, "brotherhood" nature of the work.
- a.—"One thousand eighty-eight churches and numerous individuals comprise Herald of Truth." (September, 1953, Report. They later withdrew this and apologized for it after they had been criticized for it.)
 - b.—"The Churches of Christ salute you with a Herald of Truth." (Opening announcement on the programs for many months, used on their bulletins and other publicity material. Later changed to "Highland Church of Christ salutes you with a Herald of Truth.")
 - c.—"Briefly we shall give you some idea of the inner workings of this YOUR national broadcast." (Open Letter sent out by Highland elders to thousands of churches and individuals, 1952.)
 - d.—The Highland elders "hope that no local radio program will lack support because of the Herald of Truth but that by joining hands and uniting effort the greatest number of gospel sermons can be carried to the greatest possible listening audience."
(Brochure by J. M. Patterson, The Herald of Truth, Its Management and What It Does.)
 - e.—"Some ask, Why did the Highland elders pick Nichols and Willeford instead of older preachers to do the speaking? The elders were on the wrong side of the table to pick. The whole idea was a "brain child" born out of the minds of Nichols and Willeford. The elders accepted the responsibility, including the authority to change preachers, etc."
(J. M. Patterson, in statement signed by all other Highland elders.)
4. Statements of listeners and supporters show the program is considered a "brotherhood" nationwide effort, not exclusively Highland's work.
- a.—"The Herald of Truth program is the outstanding achievement of the church in this century It has increased the respect of the world for New Testament churches, and has served

notice on hostile elements that they cannot with ease ignore the voice of the churches of Christ."

Jack Meyer

Birmingham, Alabama

b.—"How many times when we have told people that we have no denominational headquarters or super-organizations have they asked, 'But how do you do mission work?' Now we have your program to which to point."

J. Harold Thomas

Bangor, Maine

c.—"I feel that the Herald of Truth Radio Broadcast of the Gospel of Christ is proving to be a very effective means in Tulsa in reaching the masses in this area."

Delmar Owens

Tulsa, Oklahoma

d.—"The Herald of Truth has been of great value to the church the nation over, but it is especially valuable to the northwest and north central sections where the church is so young and little known."

Arthur W. Francis

Sioux City, Iowa

e.—"Emporia Avenue continues to benefit from the Herald of Truth program. It is bearing fruit in this area."

James C. Bays

Wichita, Kansas

f.—"In this great Rocky Mountain region the Lord's church is being made known as never before, and given a prestige that otherwise it would take decades to achieve."

Cecil N. Wright

Denver, Colorado

g.—"The Herald of Truth has been effective in the Portland area."

L. D. Webb

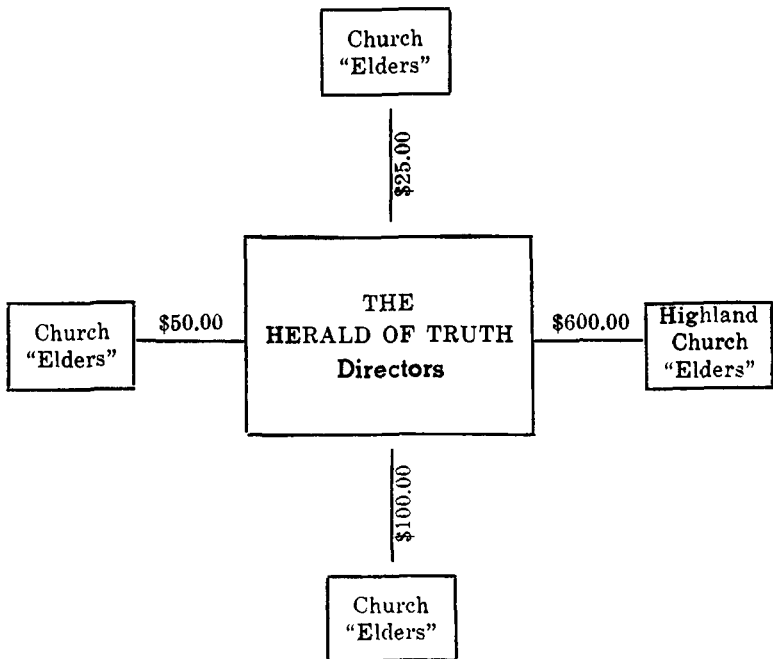
Portland, Oregon

h.—“In this section of the country, it is often difficult to get non-Christians to attend the services of the church. The value of the Herald of Truth program in teaching these people in their homes cannot be measured.”

Monroe R. Hawley
Wilwaukee, Wisconsin

- 5 .So far as Herald of Truth is concerned, Highland elders sustain no relationship to Highland Church that they do not sustain to every contributing congregation.
- a.—Same responsibility to have the pure gospel preached is owed to **all** contributing churches
 - b.—Same obligation to give true and accurate accounting for finances
 - d.—Essentially they are **directors** rather than **elders** over the program

“DIRECTORS” NOT “ELDERS”



e.—Were selected as directors because they were first elders. Being an elder was one of the qualifications for membership on the Board of Directors. (There was a time when every member of the Board of Nashville Bible School had to be an elder of a Church of Christ in Nashville. But his work as a director of the school was not a part of his work as an elder.)

4. Summary

a.—Highland Church did not originate Herald of Truth

b.—Highland Church does not contribute enough to it even to pay the salary and traveling expense of her own elder who supervises it.

c.—Highland Church did not select the preachers for it

d.—Highland Church "accepted the responsibility, including the authority to change preachers."

e.—Herald of Truth had operated under two different congregations before it ever came to Highland.

f.—Highland Church could not stop the program—she could only stop her contribution to it (a little over one-half of one percent of the total sum sought).

V. As a "brotherhood" effort, Herald of Truth is nothing more nor less than the Missionary Society of the last century revived and put in modern dress.

1. It provides a "modus operandi" for the whole brotherhood to work through a single agency.
2. The agency is the eldership of a local congregation.
3. No local eldership is either qualified or designed for such functioning.
4. The fundamental affirmation of the "sponsoring church" type of congregational cooperation could be stated as: "It is scripturally right for a plurality of congregations to combine their funds into the treasury of one church, and under the supervision and oversight of its elders perform a work to which all of them are equally related, such as a national radio broadcast, or the evangelization of a foreign nation."

VI. The "sponsoring church" type of congregational cooperation was tried and rejected as unscriptural in the last century.

1. Texas

a.—"Beginning in 1867, it had been the practice of the churches to put the work each year under the elders of one Texas congregation. The work was under the Sherman church perhaps more than any other one congregation.

(Search For the Ancient Order
Vol. II, p. 424)

b.—"This very same course was pursued in Texas a number of years ago. The elders of the church at Dallas were made the supervisors of the work, received the money, employed the preacher, directed and counseled him. For a number of years they employed C. M. Wilmeth. He then dropped out of the work and the Texas Missionary Society took the place. Other experiments along the same course have been made. **All of them went into the society work.**"

(David Lipscomb—G.A. 1910)

2. Tennessee

a.—The church at Henderson, Tennessee, in 1910 proposed to become the "sponsoring church" to oversee the work of an evangelist in West Tennessee. As many other congregations as would voluntarily do so were asked to cooperate by sending funds. Lipscomb commented:

"Now what was that but the organization of a society in the elders of this church? The church elders at Henderson constitute a board to collect and pay out the money and control the evangelist for the brethren of West Tennessee."

(G.A. 1910)

3. Lipscomb's view of the "sponsoring church":

"All meetings of churches or officers of churches to combine more power than a single church possesses are wrong. God's power is in God's churches. He is with them to bless and strengthen their work when they are faithful

to him. A Christian, one or more, may visit a church with or without an invitation and seek to stir them up to a faithful discharge of their duties. But for one or more to direct what and how all the churches shall work, or to take charge of their men and money and use it, is to assume the authority God has given to each church. Each one needs the work of distributing and using its funds, as well as in giving them."

(Gospel Advocate, March 24, 1910)

ARGUMENT III

Herald of Truth is wrong because it sets a bad example for other churches to follow.

I. Every Christian is to be an example to others

1. I Timothy 4:12

“Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.”

2. I Corinthians 4:16

“I beseech you therefore, be ye imitators of me.”

3. II Thessalonians 3:9

“To make ourselves an ensample unto you, that ye should imitate us.”

4. Philippians 3:17

“Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample.”

II. Every congregation should be an example to other congregations

1. II Corinthians 9:2

“For I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them.

2. I Thessalonians 1:7-8

“So that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth.”

III. Highland Church sets a bad example for other churches in the following respects:

1. She is a perpetual beggar
2. She seeks to control and use the funds and resources of other churches
3. She reflects on the “ability” of elders from all contributing churches (See under Argument III in Defense of Herald of Truth)
4. She seeks to increase “the charge allotted” to her at the expense of other congregations.

ARGUMENT IV

Herald of Truth is wrong because it sets the precedent for innumerable succeeding departures.

I. If Herald of Truth be accepted as scriptural, it establishes the following fundamental pattern of congregation cooperation:

1. "Several congregations may select one congregation and contribute funds to her to enable her to do a work which she could never do by herself."
2. "A plurality of congregations may combine their funds into the treasury of one church, and under the supervision and oversight of its elders perform any work which comes within the scope of the church's mission."

II. The consequences

1. A "State Evangelism" church in each state. Some well known congregation in each state can plan, promote, and "sponsor" the task of evangelizing every unreached community in the state. She could describe this as "her" work. Every congregation in the state could send funds to her "to enable her to do that which she could never do by herself alone." Thus we would have a "State Missionary Society" for each state within the eldership of a local congregation in each state.
2. A "Pension Fund" congregation for the nation. Some altruistic congregation could announce as her project the "sponsorship" of a pension for aged ministers of the gospel. This would be a worthy work; it would be "her" work. And congregations all over the nation could send funds to enable her to "do a good work which she could not do by herself."
3. A "Church Extension" congregation for the nation. This congregation would "sponsor" building projects for worthy and weak congregations in all parts of the nation. Loans would be made, church buildings made possible, consulting architects kept on salary to advise, etc. She could never do this "by herself alone," but other congregations could voluntarily send contributions to this "her" work.

4. A "Foreign Evangelism" congregation for each foreign nation—one for Germany, one for Italy, one for Japan, one for South Africa, etc., and gradually all (or practically all) churches interested in those fields will work through the "sponsoring" church.
5. A "Children's Home" congregation for each state. Some big congregation will conceive it to be "her" work to provide an orphan home for the homeless children of the state; and all other congregations willing to do so can send donations to help in "her" work. Thus we would have the elders of a single congregation acting as directors of a charitable institution for the state.
6. A "Public Relations" congregation for the nation. Some congregation can announce it as "her" program to provide an answer to all false propaganda appearing in national magazines and newspapers (such as the Knights of Columbus ads) and ask congregations to provide her with sufficient funds to spend \$1,400,000.00 each year in buying advertising space in national magazines to answer these false teachings.

III. The end result: A United Christian Missionary Society with all its abuses and none of its safeguards.

**ARGUMENTS THAT HAVE BEEN MADE FOR "SPONSORING
CHURCH" COOPERATION IN GENERAL AND
HERALD OF TRUTH IN PARTICULAR**

ARGUMENT I

Herald of Truth and other "sponsoring church" cooperative enterprises are in harmony with the New Testament pattern.

I. The argument:

1. Jerusalem "sponsored" the distribution of benevolence among many Judean churches (throughout a province)—just as Highland "sponsors" radio preaching throughout a nation.

G. C. Brewer, Gospel Advocate, July 16, 1953:

"a.—The church at Antioch sent a contribution to Judea, or to the saints who were in distress in Judea. (Acts 11:29, 30)

"b.—There were a number of churches in Judea. (Gal. 1:22) How many, we have no way of knowing.

"c.—Yet the money Paul was collecting is expressly said to be for Jerusalem. (1 Cor. 16:5; Rom. 15:31; Acts 24:11; 21:18, 19.)"

E. R. Harper, Gospel Guardian, August 5, 1954:

"Would Paul and all these congregations be so selfish as to gather all this 'bounty' for the 'poor saints' and then refuse the Jerusalem church to allow all saints to share in this UNLESS they had their 'membership' with the Jerusalem congregation? How far will men press a 'theory' to defeat something they are against? Would the Jerusalem church have sinned had they known of other poor saints who needed help in Judea had they divided their blessing with them? This is the question. Did the local autonomy of the Jerusalem church allow them to divide their blessings? (The letter killeth.)"

2. Philippi "sponsored" Paul's work in Corinth, receiving contributions from other churches, and sending them on to Paul.

G. C. Brewer, *Gospel Advocate*, July 16, 1953:

“Paul tells us in II Cor. 11:8 that he robbed other churches in order that he might preach to the brethren at Corinth without charge. Note the fact here that he says ‘churches.’ Then remember that in Phil. 4:15 Paul tells that church that when he departed out of Macedonia in the beginning of the gospel no church had fellowship with him in the matter of giving and receiving except this one church at Philippi. Now when he left Macedonia, he went first to Athens, but remained there only for a brief period and established no congregation there, but went on to Corinth. He remained there eighteen months and established a church. So this is the time that **the Philippian church was the only church that was contributing to him, and yet he says ‘churches’ were supporting him. EITHER PHIL. 4:15 CONTRADICTS II COR. 11:8 OR ELSE ONE CHURCH REPRESENTS A PLURALITY OF CHURCHES!**”

II. The answer:

1. This argument (on Jerusalem being a “sponsoring church” for benevolence in Judea) **confuses** two separate occasions when relief was sent to Judea. The first (Acts 11:27-30) took place about 44 A.D. Relief was sent by the disciples in Antioch “unto the brethren that dwelt in Judea.” (See Chart No. 4) The **second** (I Cor. 16; II Cor. 8-9; Rom. 15:26) was sent to “the poor among the saints that are at Jerusalem.” (See Chart No. 2), and came about 58 A.D.—fourteen years later. The “sponsoring church” argument tries to lump these two cases together, and make them appear as the same instance.
2. The “diocesan eldership” principle established by this argument violates the New Testament teaching concerning elders’ jurisdiction.

a.—I Peter 5:2-3

“Tend the flock of God which is among you, exercising the oversight, not of constraint but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as

lording it over the charge allotted to you, but making yourselves ensamples to the flock."

b.—Acts 20:28

"Take heed unto yourselves, and to all the flock in which the Holy Spirit hath made you bishops."

c.—An elder's jurisdiction, authority, "oversight" **begins** and **ends** in "the flock in which the Holy Spirit hath made" him a bishop. He can not go beyond "the charge allotted" to him. If the Jerusalem elders did indeed "sponsor" a benevolent program for a whole province, this clearly establishes the principle of a **diocesan** eldership, which is the tap-root of Catholicism and all religious ecclesiasticism.

3. The argument on Philippi being a "sponsoring church" for Paul's work in Corinth is recognized by Brother Brewer as being weak and insecure by his liberal use of "probably," "possibly," "could have been," "could it be possible," etc. The very passage cited (Phil. 4:16, 16) shows that the time when Philippi was the **only** church sending to Paul was during his stay at Thessalonica, "for even in Thessalonica ye sent once and again unto my need," not at Corinth as Brother Brewer assumes.

ARGUMENT II

Since no "Method" of cooperation is revealed, Herald of Truth does not violate any scripture.

I. The argument:

We all agree that God has unquestionably authorized the cooperation of congregations. Since He has NOT revealed the "method" of such cooperation, we can adopt any method which respects the autonomy of the churches.

G. C. Brewer, Gospel Advocate, July 16, 1953

"The authority of God must be back of all that we do in His service, but when the thing that we are doing is unquestionably authorized by the Scriptures, then the METHOD of doing the thing, if not described and commanded, must be left to our own choice. This, you admit, and yet you say that the method of cooperation is clearly described, WHICH IS NOT CORRECT."

J. B. Briney, Otey-Briney Debate, page 162:

"When a thing is commanded to be done, and the method of doing it is not prescribed, those commanded are at liberty to use their best judgment in devising ways and means to carry out the command, and they are to act under the principle laid down by Paul in I Cor. 14:39, 40: "Wherefore, brethren, desire earnestly to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

II. The Scriptures:

No scriptures are cited to support this argument.

III. The answer:

- a.—This argument assumes that "the method" of congregational cooperation is not revealed. This is wrong. The "method" is revealed. (See charts.)
- b.—The realm of "expediency"
 - i.—An expedient must first be lawful
 - ii.—Must not be specified (if specified it becomes a matter of faith)
 - iii.—Must not violate the conscience of a brother (Rom. 14:13-15)

c.—Measuring “Herald of Truth” by this standard

i.—It is NOT lawful.

ii.—It violates the consciences of brethren.

d.—Concerning autonomy—“the right of self government”

Any “government” involves the inherent ideas of legislative, judicial, and executive. The legislative branch makes the rules and laws; the judicial “judges” or determines whether those laws are in harmony with the authoritative, accepted standard; the executive branch “executes” or carries out the decisions made. It is in this third area “executive” that Highland Church violates the autonomy of other congregations. She does the work which God has laid upon them to do.

“All meetings of churches or officers of churches to combine more power than a single church possesses are wrong. God’s power is in God’s churches. He is with them to bless and strengthen their work when they are faithful to him. A Christian, one or more, may visit a church with or without an invitation and seek to stir them up to a faithful discharge of other duties. But for one or more to direct what and how all the churches shall work, or to take charge of their men and money and use it, is to assume the authority God has given to each church. Each one needs the work of distributing and using its funds, as well as in giving them.”

(David Lipscomb, G.A. 1910)

ARGUMENT III

The kind of cooperation practiced by Herald of Truth has been accepted by gospel preachers and faithful churches for thirty years.

I. The argument:

1. Highland Church in accepting the "sponsorship" of Herald of Truth acted in harmony with the general practice of gospel preachers and loyal churches for the last thirty years.

a.—Hardeman's Tabernacle Meetings

"My first example is that of the great Tabernacle meetings in Nashville, Tennessee, with Brother Hardeman doing the speaking. This is the first example of 'congregational cooperation' I ever knew about. Over forty congregations 'cooperated' in this great event. No one congregation could have done this great work. Committees of men from these congregations worked this out. In the last meeting Brother Hardeman conducted there, I was one of the men who sat in the meeting and helped with its arrangements."

— E. R. Harper, G.A., July 8, 1954

b.—Music Hall, Houston

"One of the greatest meetings ever conducted in Houston, Texas, was the 'Music Hall Congregational Cooperation Meeting' under the supervision of one congregation."

— E. R. Harper (Ibid.)

c.—Highland and the Indians

d.—Little Rock radio program

e.—Maude Carpenter Home

This is the kind of cooperation involved in the benevolent work of the Maude Carpenter Home. This work was defended by G. K. Wallace; and Yater Tant declared Wallace's article in defense was "solidly based on scriptural foundations."

f.—Tampa, Florida

"In Tampa, Fla., I was invited to assist in a 'congregational cooperation meeting.' The con-

gregations of the city went together and rented the large auditorium and we had a 'city wide meeting.' I never heard any criticism of the 'arrangements.' This was an example of being 'too large' for 'one congregation' so a number of congregations 'cooperated' and the meeting was on."

— E. R. Harper (Ibid.)

II. The Scriptures:

None.

III. The answer:

We concede the truth of much of this, and acknowledge that there has been little criticism of this type of cooperation until recent years, when it began to bear the inevitable fruit of slight and seemingly innocent departures from the divine pattern.

Foy E. Wallace, Jr. (Torch, October 1950)

"There are some issues that are defined by positive precept and specific command, and are therefore automatically resolved and immediately composed. There are others that find definition in development and application of principles. Extremes grow out of some things less dangerous in themselves, and seemingly innocent, in the work and activities of the church. In this category some things have mistakenly been taken for granted in their start which had to be abandoned and repudiated in course of development. Any man who would say that he has never sanctioned, approved, or participated in some activities of churches that he did not later find necessary to reverse would be an egotist and could not be trusted for honesty.

"In connection with the discussion on lately centralized elderships, the following statement was made in Torch:

It is to be admitted that these extremes in this so-called cooperation have slipped up on us all. Most of us in the past have acquiesced in cooperation plans, one way or another, and have said things that may be taken as a past endorsement of what is presently being done. But it has

developed into something that was not expected. Even the brethren who have assayed to come to the defense of the central sponsors are now conceding that this cooperation thing may be carried to extremes. That being true, it really becomes their duty to point out **when** and **how** these churches may practice the extremes they concede to be a possibility. If they are not already doing so, I confess a loss to know how they could do so. If it has not already gone to an extreme, when **would** it, and how **could** it? When the conceded extreme is named, and an attempt made at an argument on it, the conclusion will contradict the premises.

“This was a statement of my own attitude toward what has been said and is being said, made in the same article in which the issues were under discussion, and it covers the case, so far as I am concerned, in whatever revision of views or alterations in arguments necessary to make to be right.”

Roy E. Cogdill (Gospel Guardian, July 29, 1954)

“I have thought and still think that there is a vast deal of difference between a congregation undertaking in its own city a work for which it feels responsible and obligated and allowing others to help it do that work and that same congregation promoting a program for the whole brotherhood for which it is no more responsible than any other congregation and expecting all the churches to finance that work for it, a work that it could not bear and would not undertake of itself alone, and then electing themselves to oversee such a “brotherhood program” for the church universal. If there were no more difference than the size of the thing it would be much more dangerous because of its size. It has proven so difficult though to show the difference that I think I see in that to some of the brethren who seem determined to justify themselves in forgetting the New Testament pattern of the independence and equality of New Testament congregations that I have long ago surrendered the ground and henceforth will hold no more such meetings lest I lead my brethren into sin.”

Fanning Yater Tant

In 1950 and 1951 a serious discussion was under way in the gospel papers as to the scripturalness of Orphan Homes under a board of directors chosen (or self appointed) from a number of different congregations. Brother G. K. Wallace wrote an article to the **Gospel Guardian** setting forth the idea that the elders of the congregation are the only "organization" God knows anything about to care for the needy who are their responsibility. We gave editorial endorsement to this position, saying it was "solidly based on scriptural foundations." Because some took this to mean we endorsed **everything** about the Maude Carpenter Home, however, the following appeared in the **Gospel Guardian** editorial of August 30, 1951:

"Our endorsement of that principle, however, does not mean nor can it be taken to mean, that we endorse every ABUSE that may be made of the principle in practice. For instance, we very seriously question the right of an eldership to deliberately plan, promote, and undertake any work on a permanent basis which they know in advance will be far, far beyond the ability of their congregation ever to sustain or carry on. That looks too much like an instance of an eldership deliberately planning a permanent program which will make them continually **dependent** (an object of charity) on other churches. Such permanent dependency is as bad for a congregation as it is for an individual. And it is clearly as wrong for a church as it is for an individual to plan and provide for a permanently **dependent status**. That is an abuse of the principle. The principle is right; the abuse of it is wrong."

ARGUMENT IV

Herald of Truth cooperation should be supported because of the thousands of people who are being saved because of it.

I. The argument:

1. The world is dying in sin (170 Americans die every hour without Christ); we have the gospel which will save them, and we let them die and go to hell while we argue and fuss and wrangle about "Methods," "arrangements," "plans," etc.
2. God wants the gospel preached; People are going to hell for not hearing it; we have it, and refuse to preach it because we are fighting among ourselves as to HOW to preach it!

II. The Scriptures:

None.

III. The answer:

1. This is the old argument that "the end justifies the means." Those who make it fail to realize that "**the means will determine the end.**"
2. Scriptural prohibitions
 - a.—**Romans 6:1,2**
"What shall we say then, Shall we continue in sin, that grace may abound? God forbid!"
 - b.—**Romans 3:8**
"And why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just."
3. This was the **basic** argument that won the churches to a support of the Missionary Societies, and so brought on the Digression.

ARGUMENT V

Herald of Truth is justified by the superior mental and leadership ability of Highland elders.

I. The argument:

a.—Because of their superior mental ability and leadership ability, God expects Highland elders to sponsor such a program as Herald of Truth.

“While elders or brethren do not have the right to obligate themselves beyond their ability to meet, this does not mean they cannot use their leadership to encourage others to come to their rescue. If a group of elders and the church where they are do not have the ‘financial ability’ to do what needs to be done, but they do have the ‘leadership’ to direct such a work, and they do have the ability to get the help needed, they are obligated to get this help, else they have failed in their stewardship in the church of the Lord

“. . . . Again if a group of elders possessed the ability to get help; if they possessed the ability to scripturally handle such work, and refused to try to get help so they could do a greater work, would these brethren have used their stewardship acceptably in God’s sight? Do you men really know what you are saying and to what extremes you are going?”

— E. R. Harper, Gospel Guardian
January 6, 1955

II. The Scriptures:

None.

III. The answer:

Herald of Truth is a “brain-child” of Nichols and Willeford, not of Highland elders. This argument is an insult to the eldership of every church which has ever contributed a single dollar to Herald of Truth; it is a reflection on their ability. The New Testament knows nothing of “superior” and “inferior” elders. It implies that they are incapable of properly discharging their obligations in “the charge allotted unto

them" and so to get the best and most fruitful returns from their financial means must turn those means over to the superior wisdom, judgment, and ability of Highland's elders.

An Examination of
"Why 'Herald of
Truth' Is Wrong"

(Debate Notes of Yater Tant)

BY

E. R. Harper

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INTRODUCTION

WHY THIS DEBATE?

1. This debate is brought about because the radio program of the Highland Church of Christ has been branded as a "UCMS in New Dress"; a "machine over the church" and "Romish."
2. It is not to defend just a radio program. If that were the only thing involved and the ceasing of this program would bring about unity in the church, I would be willing to drop it. This, however, is more than that. I am defending in these debates the "privilege of a congregation" to exercise its "autonomous rights" to give of its means to sister congregations to assist them in work it believes to be right without having to be abused by human institutions.
3. This debate, contrary to Brother Tant's contention on page 3, point 5, is a discussion of the right of churches to cooperate with one another in the work of the Lord. Hence, this is not just a defense of a radio program.
4. Since Brother Tant's introduction in this booklet, contained in the first three pages, is only background material, I pass it by and began my answer with his first argument on page 5.

E. R. Harper

ARGUMENT 1, Page 5, ANSWERED

- A. "Herald of Truth is wrong because it exists by a **type** of "church cooperation" which is without Scriptural **Authority**" (Tant). This you are to prove. We deny.

POINT 1

1. The Scriptures, we also believe, are COMPLETE for all spiritual needs.
 - a. II Tim. 3:16-17; I Cor. 4:6; II Jno. 9; Rev. 22:18-19; Deut. 4:2; Prov. 30:5-6.
2. In view of these passages and many others like them we of the Highland Church of Christ have been guided by the principles, "where the Scriptures speak we speak; where the Scriptures are silent we are silent; we call Bible things by Bible names; and do Bible things in Bible ways"
3. The Gospel Guardian refuses to go by this principle. She has "made laws" where God did not and has "sought to bind things upon us" that the Bible did not bind. They dare to "speak where the Bible *does not speak*." They dare to "flat contradict" plain statements of the Bible as we shall show.

POINT 2, Page 6

- B. "The Scriptures authorize 'a *pattern*' for church organization" (Tant). To *this* we all agree.

1. I Tim. 3:1-10; Titus 1:2-9; Acts 14:23; I Peter 5:1-3 and Phil. 1:1-2.
 - a. Pattern
 - (1) Christ the Head. Eph. 1:22-23
 - (2) Apostles the Ambassadors. II Cor. 5:20
 - (3) Elders the Overseers. Acts 20:28
 - (4) Deacons Special Servants. I Tim. 3
 - (5) Congregation. Phil. 1:1-2

(Highland believes the UCMS is wrong because it has *no authority* to exist, therefore has no right to Do ANYTHING. Highland Church has a right to exist. Therefore the conclusion you are trying to reach here is that which you are to prove, namely that we do not have the right to have a radio program that can cover the nation.)

POINT 3, Page 6

- C. "The Scriptures authorize 'a pattern' for worship." We also believe Ephesians 5:18-19 and Colossians 3:1. We object to "instrumental music" also on the grounds that Christ has authorized us to sing. You can't substitute God's commands.
- D. Pattern for salvation: We also believe he has given us a 'pattern of salvation as follows: Preach the Gospel; Believe; Repent; Confession of Christ; Baptism into Christ—Saved, Added to the Church. (No choice of some three or four different ways of salvation, or combinations making a "pattern." Can't change God's pattern of salvation.)

CONCLUSIONS – COMMENTS

There are no "substitutes" for the above "patterns." God did not give us some four or five "ways" or "patterns" of worship (here our digressives erred). He did not give us four or five "ways" or "patterns" of church organization (here our denominational friends erred) and tell us to select the one we like. He did not give us four or five plans of salvation and tell us to select the one we like. (Here again, our religious friends have erred.) God fixed *his* pattern so there can be no "inclusions or exclusions." That is what a "bound pattern does." *Here* the Gospel Guardian Antis have erred as we shall show.

God gave the "pattern" for the Ark (Gen. 6:14-16). Noah could not change one point, if so it would *not* have been a "binding pattern." Moses had to build the "tabernacle" just as the pattern said (Ex. 27:18; Heb. 8:6). He could not change one point. There were no "permissible changes" or deviations. Just so with the church and her "organization and her worship," and the "plan of salvation." They didn't have three different ways of building an ark, of erecting the tabernacle, or of being saved, as does the Gospel Guardian in their "pattern argument." You can't "include one thing, nor can you exclude one thing" connected with God's patterns, nor did he give us some "four or five" *different* patterns or plans from which to choose, or from which to "make up" a pattern to "suit ourselves."

POINT 4, Page 7

D. "The Scriptures authorize a pattern for congregational co-operation" (Tant). This we shall prove is not true. You will notice here that Brother Tant says "a pattern."

If there is "a pattern" then, when that pattern is given you cannot *deviate from it in one point*. Remember the "pattern" is one thing; the HOW to execute the pattern is quite another thing. It is HERE the Gospel Guardian "antis are confused" just like ALL other "Anti-groups." They *fail to distinguish* the *difference* between the "pattern" given to be executed; and the "different ways" or "incidentals" by which the pattern may be executed. The "incidentals" given, or the "examples" given showing they MAY COOPERATE, are made into a "pattern" by them, though each one, differs in *many* details from the other. Not so with *God's* patterns. They do not differ under any circumstances. That which differs on different occasions and under different circumstances *cannot* be a "bound, set pattern" that both "*excludes and includes*" every act. Here is where the Guardian men have "flubbed the deal."

HOMER HAILEY'S STATEMENT

"Now let us notice for just a moment some of the things, that I think, concerning the pattern of sound words here, that we can understand. The thing though, that I wanted to consider *first* of all in this holding the pattern of sound words, is when God commands a thing I know what I am to do. Now then that raises this question, when it comes to following the pattern of sound words, I don't always know *when* the way apostles did a thing becomes *binding* as the way that it must *always* be done. I wish somebody in the brotherhood that is not a *hothead* and a *fanatic* out on some *fringe* of this thing would do some real constructive study and writing on it. When is an apostolic precedent or the way a thing was done, when does that become binding as a law by which it must be done? Now when I have found the solution to that problem, I think then that I can go ahead with my proposition and my problem on this matter of the divine pattern. I think we will have to do some study there. I know

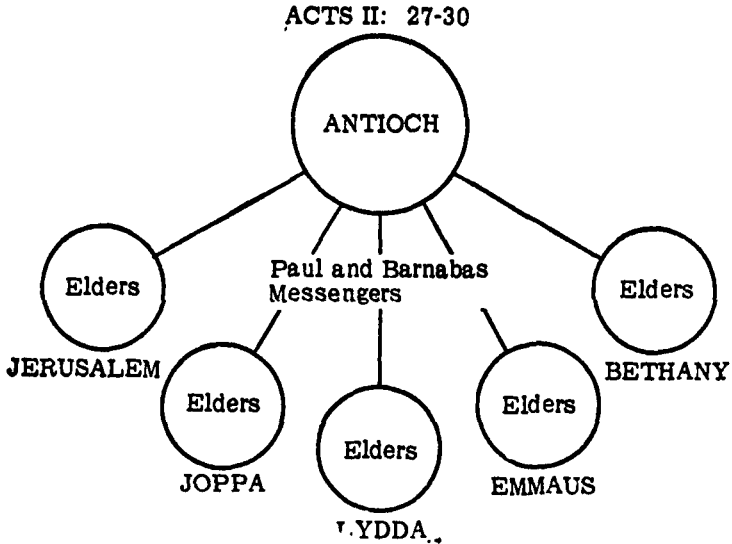
one fellow jumps up and he takes one position and another another, but I haven't . . . I know I haven't read everything, I quit reading a lot of things that were written sometime ago. Somebody might have written something on it. I haven't read it if he did. *That is that made sense.* Now you give that some thought and I want to come back to it in a few moments. Here's a sound word, when it's a command. I know what it means. Now then friends here was the way a thing was done, whether or not that was an *expedient* of that day in carrying out the way it was done or whether that became the way that it *must* be done in all times, that's a problem that I think so far as I'm concerned, I don't have the final answer on it. Now if some of you men that have been studying this thing do, why I'd like for you to tell me what it is. I don't have it." Taken from recorded speech in Abilene, Tex., Hailey contradicts Tant, yet Tant claims he is getting his arguments from him.

Hence you can't give a "pattern" of "cooperation" like that of the "organization of the church"; the "worship of the church"; "the plan of Salvation"; the "building of the Ark"; or the erection of the "tabernacle." All the "methods of cooperation" given under number IV, on page 7, differ in their "modus operandi." If this they do, and they do, then they are not given to form a "pattern" both "exclusive and inclusive." These brethren take *parts* from one example and *parts* from others and from these "*incidentals*" form them what *they* call a "pattern." *This* is "making laws" where God did not. *This* is a violation of God's patterns. *This* we shall see in the following discussion.

EXAMPLE OR PATTERN UNDER POINT IV;
GUARDIAN'S PATTERNS ANSWERED.

PATTERN 1, Page 7, Example on Page 12

1. Tant's contradictions of "patterns." (Acts 11:27-30) Antioch sends help.



"Churches of God which in Judea are in Christ Jesus." I Thess. 2:14. (No elders mentioned here.)

"Elders in every church." Acts 14:23. (These were in Lystris, Iconium and Antioch of Pisidia: *not Judea.*) Here he confused two passages to make his argument.

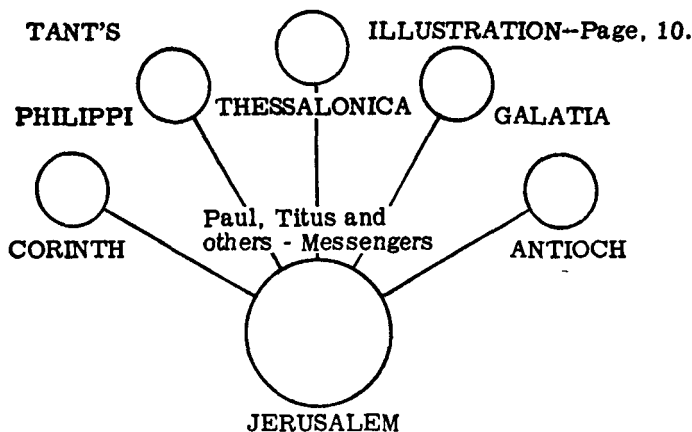
THINGS TO CONSIDER

- A. *Antioch church* sent direct to the elders of *each congregation* in Judea by Paul and Barnabas (Tant). His passage says no such thing! He read that into it.
- B. No "*group of churches*" connected with this gift as to "sending churches."
- C. No "*group of churches* selecting messengers" to collect and/or to deliver contribution.

- D. Here you have "disciples" (if you wish to be so PATTERN CONSCIOUS) sending to "the elders." Does this eliminate the Antioch church "as such"?
- E. *This* did not say it was to "make them equal" with Antioch. Hence *this* was a "good work."
- F. If THIS IS "A PATTERN" then every time it must be done THIS way; there can be NO changes in God's patterns. Hence it would have to be the "disciples" sending; not the congregation "as such."
- G. No First Day contribution commanded here, hence it would have to be eliminated for all time if *this* is "the pattern."
- H. They confuse the "incidentals" with the "essentials."

PATTERN 2, Page 7
POINTS 2, 3, 4, Page 7

1. I Cor. 16:1-4; II Cor. 8:13-15; and II Cor. 8:16-24. All these I shall group together because they have to do with one type or method of "cooperation." This is different to Acts 11 in many points.



- A. These could have shouted as do the Guardian Brethren; Paul this is not according to your "pattern" of Acts 11 for it was not done THIS WAY.
 - 1. Here you have a "cooperative action" of churches, plural v. 18-19.

2. Common contribution sent by a committee to the place receiving it. Rom. 15:26
3. Messengers from *Macedonia* collected the money from the church in *Corinth* to be sent to *Jerusalem*, a *third place*.
4. Commanded these to "lay by in store on 1st day of the week that there be no gathering" when Paul arrived.
5. This was a "cooperation of churches in various provinces" with instructions given them NOT found in Acts 11:27-29. WHICH IS THE PATTERN? (Here or Acts 11?) A PATTERN cannot CHANGE. If it changes *every time* it is *not* a *bound* "pattern"; it becomes an "expedient" showing that was the "best way" to "do the work" at THAT particular time. THIS is the MISTAKE of the Guardian Brethren; they are trying to form God's "incidentals" into them "a binding pattern." Once THIS YOU SEE and the Guardian's fight "against EVERYTHING" not pleasing to them will cease. Again they have "bound a law" *God did not make!*

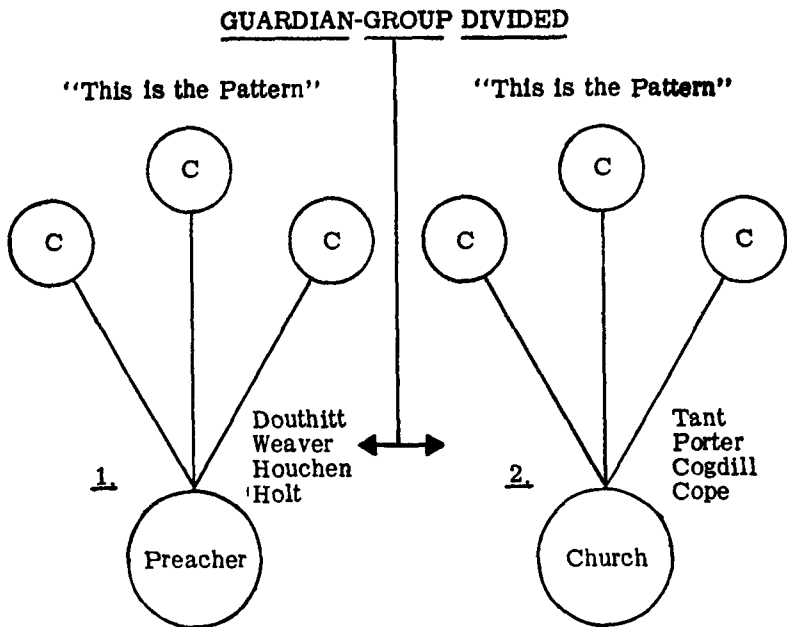
PATTERN OR EXAMPLE NO. 3
POINTS 5, 6, Page 8

1. II Cor. 11:8 is where Paul "robbed other churches, taking wages of them *that* I might minister unto you." (Not that they may all be EQUAL!) If you will notice this "equality argument" they are trying to make is only in "Benevolence." Never is it mentioned in connection with preaching.
 - A. Here these churches and preachers could have shouted as does the "Guardian *Anti* Group:" Paul you are violating the pattern" for *that* is *not* the way *they did* the work in *Jerusalem*. They sent it to the *church* and NOT to the preacher. We can't send it to *you personally* for *that* is "*not according to the pattern.*" Attention Lufkin area!
 - B. IF THIS IS THE PATTERN then you can't do it ANY OTHER WAY. *Every time* a congregation sends help for *preaching* they would *have* to send it *to the preacher* for *that* is what they did *here* and THIS is given as "a pattern" for church cooperation. Incidentally this was not to make these churches "equal" nor did it mention

"equality" regarding Paul and other preachers. *Think this over!*

(Osby Weaver's statement) "Now here's the way that it was done in New Testament days. In *supporting* the *gospel*, the church sent it *directly* to the preacher. In *benevolent* work, the *churches* sent it *directly* to the church or churches that were in need. Now there's what was done in New Testament days."—Sermon published, delivered at Lubbock.

Brother Cecil Douthitt said to me, "The church where he is sends *direct* to the missionary and *not* to *the* church because it is *not* 'according to the pattern' to send it to the church. In Bible times they sent 'direct' to the preacher and 'this is the pattern' now."



Just here may I say, the Guardian Group is *hopelessly divided* on *what* the "pattern is." As you can see one group makes No. 1 a "binding pattern" and will not send it "to the

church" for the *church* "as such" to pay the preacher. They say there is "no pattern" for any such "contribution to the church." Brother Tant and another group say they are wrong, that one church, No. 2, may send to another church for that church to use the money in preaching the gospel *if* one has an "abundance and the other in want." Cecil Douthitt, Osby Weaver, Hoyt Houchen and others champion the "first pattern." Yater Tant, Roy Cogdill and the group with them champion this second "pattern." It would be great to see them fight it out. **THIS, THEY ARE HONOR BOUND TO DO, before they try to destroy everything and everybody and all other kinds of cooperation. Let them first FIND THE PATTERN AMONG THEMSELVES!** Aren't you brethren ashamed, really?

- C. If **THIS**, in II Cor. 11:8 forms "a pattern" then you can't vary from God's pattern and Cecil Douthitt and his group are right and Yater Tant and his followers are wrong, for here "CHURCHES PLURAL" sent "to Paul" and NOT to the "church," according to their argument. If you can do it some *other* way then it is *proof positive* **THIS** does not form a "pattern." They **KNOW IT DOES NOT, BUT HOPE TO CONFUSE YOU!** You could not change the "ark, tabernacle, organization of the church, or plan of salvation." Why then, the right to change, *at will* or *for convenience*, these examples if each is a "bound pattern"?
- D. These are all examples showing churches and preachers that they may *all* cooperate in the *best way* to execute God's orders to "preach the gospel to every creature" and as we "have opportunity to do good unto all men," *so long* as *no other* organization *but* the church is doing it, and it is kept *within* the framework of the "local congregation." All this I presented at the debate in Lufkin. Yet no scriptures! Sic! (My Sic!)
- E. If this be "a pattern" then the located preacher cannot receive money from the church where he preaches. He must get *other* churches to pay him. **THIS** is **ACCORDING TO YOUR PATTERN HERE** in 2 Cor. 11:8 and Phil. 4:15-16. Is **THIS** what you Guardian men are trying to prove? If you abide by your own "pattern argument" you

can't accept wages from the church where **you** labor. It wasn't done **THAT WAY** according to *your own* "pattern given here."

CONCLUSION AND COMMENTS

Now here you have **THREE SEPARATE AND DISTINCT EXAMPLES OF COOPERATION**. Each was entirely different in its procedure. I press the question, which of these examples **IS THE PATTERN?** No "pattern of God" was ever so confused as this would be. God did not give three separate and distinct "patterns" in building the "Ark"; in building the "tabernacle"; in the "plan of salvation"; in the "organization of the church" or in the "worship." **NEVER** did he grant us **THREE DIFFERENT CHOICES AS TO PATTERNS**, all differing as do the examples of cooperation given by the Guardian in their "little **YELLOW BOOK**." Again I press, **WHICH** of the **THREE WAYS OF COOPERATION IS** the **PATTERN?** No. "1"; No. "2"; or No. "3"? They *all* differ in *many* points. The one selected, would eliminate the *others*. Again they have "made a law" out of "incidentals" where *God* did *not*. The Anti-Class Group does the same. They *both* follow the "same pattern" of arguments.

LET ME GIVE YOU ONE YOU FORGOT. NO. "4"

1. Paul said, "These hands have ministered unto my necessities," that he might preach the gospel in Corinth (Acts 20:34; I Cor. 4:11-12; I Thes. 2:9).



1. Paul Worked
2. Drew no Salary
3. Preached the Gospel

} "Pattern" used by
Unpaid Ministry "**faction**"

- A. Why did the Guardian brethren not place **THIS ONE IN THE PATTERN?** Could it be **THEY** do not **LIKE TO WORK WITH THEIR HANDS THAT THEY MIGHT** preach the gospel? **THIS** is made a "pattern" by the "Garrett faction," the same as these other examples given

by the "Guardian Faction." This would stop all contributions to preachers and put them all to work. You may rest assured of this one fact, they will *never* "put *this one*" in as a "BINDING PATTERN" nor will they take out "1 Cor. 16:1-4" as the way to "pay the preacher" though there is *no proof* that such was *ever* used to *support* a preacher. THEY KNOW this PATTERN argument is not TRUE TO THE SCRIPTURES! *Here* they will use my "principle Eternal" and *understand* what it means!

POINT V, Page 8

"ESSENTIAL ELEMENTS OF THE PATTERN LAID DOWN IN THE SCRIPTURES." (Tant)

—What This Does—

- A. First, Brother Tant "flatly contradicts Paul."
- B. Secondly, Brother Tant based his ENTIRE ARGUMENT upon a FALSE statement.
- C. Thirdly, Brother Tant drew the wrong conclusion based upon this false statement.
- D. Fourthly, if the above can be established, the entire first half of his "little YELLOW BOOK" is "set aside," and that which *follows*, based upon *this argument*, would deserve *no* answer, but the answer is too good to leave out.

CONCLUSION

- E. The Gospel Guardian's "essential elements" pattern makes Paul out a "false teacher," a "hypocrite," and strips him of his rightful claim to "inspiration." Either *that* or it makes the Holy Spirit a deceiver, *or* else the Guardian has *inexcusably perverted* the Bible. *This they have done!* Watch the following!

THEIR EXAMPLE Page 8

1. *The Action...* Many churches—Galatia, Macedonia, Achia, etc.—sent to one church, Jerusalem. (If this forms a "pattern absolute" then you must *always* have a "plurality of churches" sending, for in *this*, THEIR "pattern" they have "many churches" sending to only one church. Watch them repudiate *this* part of their pattern. But remember you "can't change

one point in God's pattern." If you do it ceases to be God's pattern and become man's pattern. This is WHAT the Guardian has done.)

2. *The Reason:* To benefit the receiving church, "*that there may be equality*" (II Cor. 8:14). If there can be ONE OTHER REASON for a contribution such as this, then the second part of this argument is likewise destroyed. Here it is. (Rom. 15: 25-27) "*And their DEBTORS they are.*" They were "debtors" to the Jews for the gospel. This is ONE OTHER REASON for giving. The scholarship of the world agrees that *this contribution was to break down the hatred of some Jews.*
3. *The Time:* Temporary, "at this present time" (II Cor. 8:11). If I can show this is a perversion of this passage then it is time to "go home boys" and cease your trouble making.

This, which they call an emergency, has been going on from Acts 11 until this time (II Cor. 8-9). The contribution at this time is not what we call an emergency for the following reasons:

1. It had been a year since Paul had advised the church at Corinth to make their contribution to Jerusalem.
2. After this it was about a year before they got this contribution together and got it down to the "poor among the saints in Jerusalem," which was at least two years and some say it comprised a period of some *three to four years*. Now if it were an emergency they would have all been "starved to death" or "over it" by the time Paul got there with it. He was rather "dilitary" for such an "urgent emergency." Our "Guardian emergencies" are made to "fit the occasion" but NOT the Bible. Nowhere does God call it an "emergency." You have made a law where God did not!
3. That *this was not* what we call an emergency is shown by the fact Paul did not know IF THEY WOULD ACCEPT IT. He asked in Rom. 15:30-31 that they "pray" with him, "that my services which I have for Jerusalem may be accepted of the saints." *THE "Poor Saints" in Jerusalem had not asked for this help.*
4. Another thing we need to remember, not ALL the saints in Jerusalem were poor. Had they come to the worst they could

have once again "sold their possessions and goods and parted them to all men" as in Acts 2.

PARTICULAR — ATTENTION

Now to this "equality" argument I pay my attention *in particular*. It makes little difference whether this "equality" was between the cooperating churches, Corinth and Macedonia, OR between them and Jerusalem so far as the strength of the argument is concerned. The only REAL point to determine here is, "What constitutes" this equality; and "when" was this "equality" to take place? If this "equality" is to take place at "this present time" as the advocates of this doctrine argue, then Macedonia poses a severe difficulty for them from which they can never free themselves for she was in "deep poverty." Macedonia presents an unanswerable situation in their interpretation of Paul's meaning of the word, "equality" for certainly Macedonia was not trying to make Jerusalem "equal" to her. This would have kept Jerusalem in "deep poverty." This you need to keep in mind. The advocates of this "equality" argument contend that by the contribution made to Jerusalem in II Cor. chapters 8 and 9, Jerusalem was to be made "equal with them"; that the *only* reason one church may *ever* give to another is to make the receiving church equal at that "present time" with the giving church. That the "equality" has to take place *with* the contribution. Now if this is *not* true then the entire objection to cooperation with each other is destroyed and we have the right to continue to help each other. This I shall now prove.

WHAT IS THIS EQUALITY?

This "equality" does not consist of this "present contribution" to Jerusalem. It consists of a "reciprocal contribution." If this equality be between Corinth and Macedonia, as Barnes so ably describes, then Paul is saying that in some future time Macedonia may have an abundance and by a "reciprocal contribution" at some future date helping Corinth meet a similar situation this equality will be consummated. If it be between the churches in Corinth and Macedonia to Jerusalem, then it will be made by a "reciprocal contribution" from Jerusalem to assist them in their need. So whichever it is the equality is made by this "reciprocal contribution" and not by the "present contribution" then being

gotten up. **THIS** is the absolute truth of II Cor. 8:14 where Paul says "But by an equality, that now at *this* time **YOUR abundance** may be a *supply* for *their* want, that *their* abundance also *may* be a supply for your want: **THAT THERE** may be **EQUALITY.**" So no matter what churches this giving is between, the equality comes about by this **RECIPROCAL CONTRIBUTION.** Suppose it *is* between Corinth and Jerusalem and Corinth gives now to Jerusalem to relieve her distress but when the time comes, when Jerusalem is to give of her **ABUNDANCE** she refuses, where would the **EQUALITY** be **THEN?** It would have been destroyed because Jerusalem would not do her part as did Corinth. But when the time comes for Jerusalem to make her reciprocal contribution and she makes it, then and not until then would this "equality between them" be perfected. **THIS IS PAUL'S ARGUMENT** and **THIS ALONE** destroys once and for all every vestige of strength in this "pattern argument" based upon this false conception of "equality." We now have proven that this "equality" consisted in a "reciprocal contribution." This can't be answered!

WHEN?

Our next question is, **WHEN** did this take place? At the time of the reception of this gift to make the receiving church equal at "that time" with the giving church or churches, as you may argue it? Or at some **FUTURE TIME?** The very nature of this "equality" as I have pointed out forces this "equality" to be at some *future* date. If Corinth does all the giving and Jerusalem all the receiving, refusing to meet her obligation then there could be no "equality" in such an act as that. If you do all the "giving" and I do all the "receiving" will you tell me **HOW** there is an equality between us? By that kind of deal I am willing to cooperate with you all day long. I have no chance to lose for I do all the receiving and you do all the giving. No, that is not what Paul means here. He was not burdening one church and relieving another but as Corinth was in abundance now by her giving she would merit the like treatment in some future time; then all would become equal, in that each performed his duty and carried his part of the load. In such action all would be equal and this places the "equality" at a time in the *future*.

SCHOLARS

Conybeare, Housen, Barnes and others are very fine on this discussion. Williams says, "So that **SOME DAY** their plenty may make up for what you need and so things may be equal." Good-speed, "So that **SOME DAY** their plenty may make up for what you need and so things **MAY BE EQUAL**." Moffitt, "At the present moment your surplus goes to make up what they lack, in order that their surplus *may* go to make up what you lack. **THUS IT IS** to **GIVE** and **TAKE**." Revised Catholic Translation, "and that their abundance may **IN ITS TURN**, make up what you lack, **THUS ESTABLISHING EQUALITY**." Rotherham, "in order that their surplus **MAY COME TO BE FOR** your deficiency: **THAT THERE MAY COME ABOUT AN EQUALITY**." Twentieth Century Translation, "so that at *another time* what they can spare may supply your need, and **THUS** matters may be **EQUALED**." Brethren **THAT'S IT**. These men were used by Brother Curtis Porter in the Gospel Guardian to prove that his "equality argument" is correct, but these men, **EVERY-ONE TO A MAN**, place the "equality" in the future, just as I have done, and made it consist of a "reciprocal contribution" and that is all you need to completely destroy the "equality" **PATTERN** forever for if they be right this equality had to be perfected "at and by" the present gift. Surrender this **PATTERN ARGUMENT** based upon this **EQUALITY ARGUMENT**, they must!

TANT'S ILLUSTRATION, Page 9

1. "II Corinthians 8:14 and 'Herald of Truth.' New Testament examples" (Tant).

| | | | | |
|-----------|------------|-----------|-----------|------------------|
| MACEDONIA | -- Galatia | -- Achaia | -- Others | <u>ABUNDANCE</u> |
| ○ | ○ | ○ | ○ | |
| EQUALITY | | | | ----- EQUALITY |

JERUSALEM ----- WANT



THE ABOVE AN INEXCUSABLE PERVERSION OF PAUL

2. The TRUTH BY PAUL, the HOLY SPIRIT, and your BIBLE!

- A. MACEDONIA DEEP POVERTY, II Cor. 8:2.
- B. Galatia ??????
- C. Corinth ABUNDANCE, II Cor. 8
- D. Jerusalem POOR, Rom. 15:24-27
- E. THE "WORD OF GOD," VS "Tant": "How that in a

great *trial of affliction* the abundance of their joy and their DEEP POVERTY abounded unto the riches of their liberality" (II Cor. 8:2). Here, says Paul, Macedonia is in "great trials of afflictions" and "DEEP POVERTY." Not so Paul, says Brother Tant. They HAVE AN "ABUNDANCE!" At the Debate in Lufkin some said, "Macedonia" MUST have had an "abundance" for if she did *not* have an "abundance" our entire argument upon which we have erected our opposition to HIGHLAND is gone, for *it* is based upon this *one* argument: "THIS IS THE PATTERN." If she does not have an "abundance" our "pattern is gone" and the whole of our "little YELLOW BOOK" crumbles to the dust and we have spent our money in vain. THAT IS JUST WHAT YOU HAVE DONE!

CONTRAST

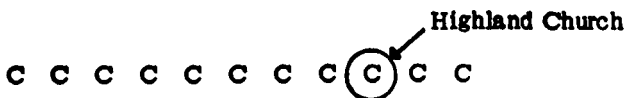
F. CONTRAST – RICH THIS!

- A. "Deep Poverty" – Paul II Cor. 8:2
- "Abundance" – Tant – No Scripture!

TAKE your choice.

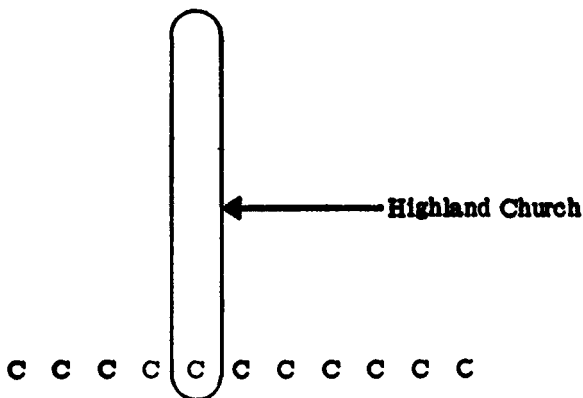
1. Please *erase* the one *not* in the Bible. (Tant's)
2. Please *leave* the one *in* the Bible. (Paul's)
3. This *completely* destroys the G.G. contentions.

BEFORE HERALD OF TRUTH



EQUALITY ----- EQUALITY

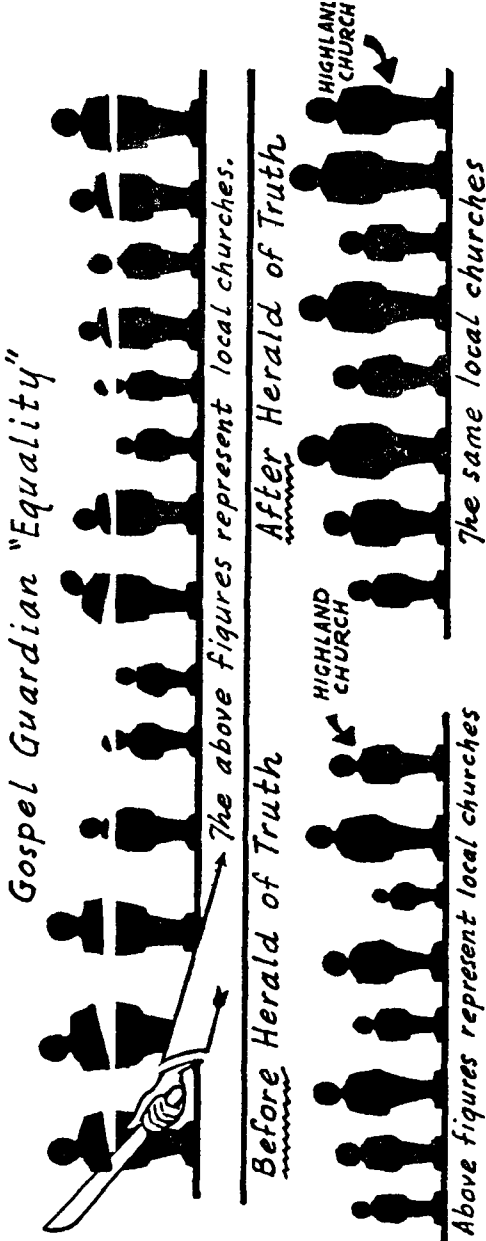
- AFTER HERALD OF TRUTH -



CONCLUSIONS AND COMMENTS

Now that we see his entire "equality argument" was false, based upon a "plain *perversion*" of Paul's statement, we can see that his illustration above, of all the churches being "equal" *before our program* and Highland being "unequal" *after the program has, for its foundation* a "perversion of God's word," therefore it can no more be the truth than can its foundation upon which it rests.

**GUARDIAN EQUALITY ARGUMENT
FURTHER EXPLODED**



Gospel Guardian "Pattern" of Congregational "Cooperation"



Messengers directly from churches in Corinth, Philippi, Thessalonica, Berea to Jerusalem.

Cooperation!



Corinth Thessalonica Berea Philippi

The Messengers to

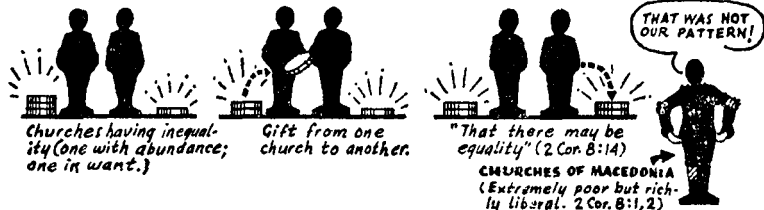
*Jerusalem
(Nation, Acts 24:17)*

Gospel Guardian's Pattern of "Scriptural Cooperation"

SUBJECTS

ACTION

DESIGN



Churches having inequality (one with abundance; one in want.)

Gift from one church to another.

"That there may be equality" (2 Cor. 8:14)

CHURCHES OF MACEDONIA
(Extremely poor but richly liberal. 2 Cor. 8:1, 2)

The Ultimate Result of the Gospel Guardian "Pattern" of Congregational "Cooperation"



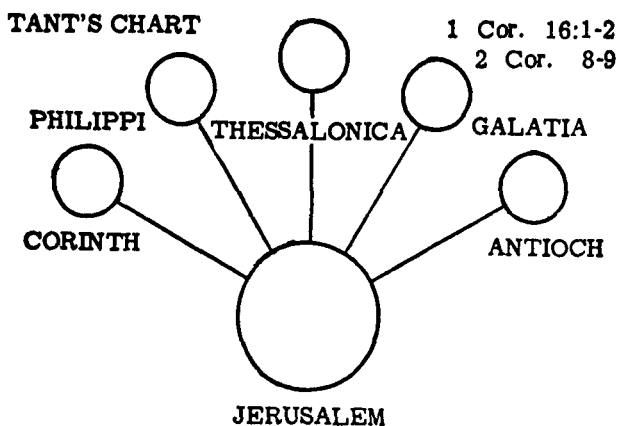
The above figures represent local churches

Churches have never been equal, are not now equal, and never will be equal *with respect to* wealth, opportunities, work done etc. No more are they equal in all these things than are men. They were not equal in the days of the Apostles. Jerusalem, of the Jews, and Antioch, of the Gentiles, stood, in some respects, beyond the other congregations. They were *centrs* from which the gospel radiated out to the Jew and Gentile.

But, neither was *superior* to others if all worshipped and served God acceptably. Both weak and strong churches may worship and serve God and be "equal" in *his* sight. "Equality" is not based on Brother Tant's illustrations. These are all "prejudicial in nature" and men who know arguments know they are only used to create prejudice and resentment. The Guardian knows they were based upon a *perversion* of God's word. Their "equality argument is a form of "Religious Communism" trying to force the churches of Macedonia and Corinth to make Jerusalem equal to them by *financial aid*.

If this action makes Highland greater or unequal because of the contribution, then it would make *all* churches that receive help for radio, *unequal*, for they reach out "beyond their own location." It would cause *all contributions* to cease no matter what it was for. *It just is not so!*

ILLUSTRATION OF COOPERATION – Page 10
 "NEW TESTAMENT PATTERN OF CONGREGATIONAL COOPERATION" (Tant).



ANSWERED

This has been answered under my discussion of his PATTERN on page 7 in his "little YELLOW book." If this is the "PATTERN FOR CONGREGATIONAL COOPERATION"

then it can't be changed in "one particular." Here you have a *plurality* of churches sending to one church, per his illustration. Here they have "messengers" to carry the message direct to another church. Hence the "pattern" demands that "messengers" must be selected *just as here* and perform the *same duties as here*, in the *same way as here*, or this is NOT A "PATTERN" by which we are "bound." You *must* see that a "pattern" *cannot* be changed. Now IS this the "pattern" or is it NOT? In many respects this is different to the action in Acts 11:27-29. It is just the opposite of II Cor. 11:8, for in II Cor. 11:8 they sent it to the "preacher" and *not* to the "church." The Guardian will not stand behind this as "the pattern" which is *bound* upon the church today. Unless it is, this "pattern illustration" is "gone down the drain." You can't deviate from God's pattern. This was sent by messengers, selected by the churches, Christians; not sent by train, by air, by the government, but by your argument, "messengers of each church *direct*." THIS is their "Bound" PATTERN. WILL THEY STAND BY IT?

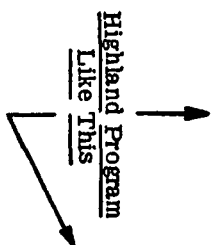
ILLUSTRATION ON PAGE 11 IN HIS
"LITTLE YELLOW BOOK"

"THE SPONSORING CHURCH, HERALD OF TRUTH
PATTERN OF CONGREGATIONAL COOPERATION"
(Tant).

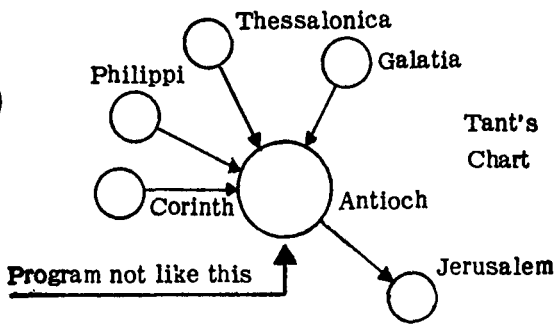
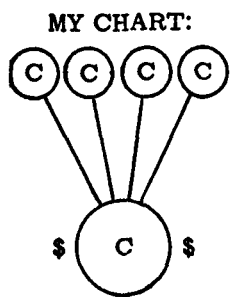
ANSWER

1. *This is the one he had to abandon:* This is the one answered in my *very first speech* in which I showed Highland was NOT a "relay STATION" sending their contributions from other churches to another church, for *it* or *them* to spend in a work. You who read this book thought *this* was the *argument I made* and *his* answer. *Here* is the *deceitfulness* of this *entire* "little YELLOW book."

In my first speech I showed that what we are doing is like the one on page 10 in his "little YELLOW book"; that churches send to Highland and Highland "does her work," and "engages ABC radio facilities." The following illustration was given in my opening speech:

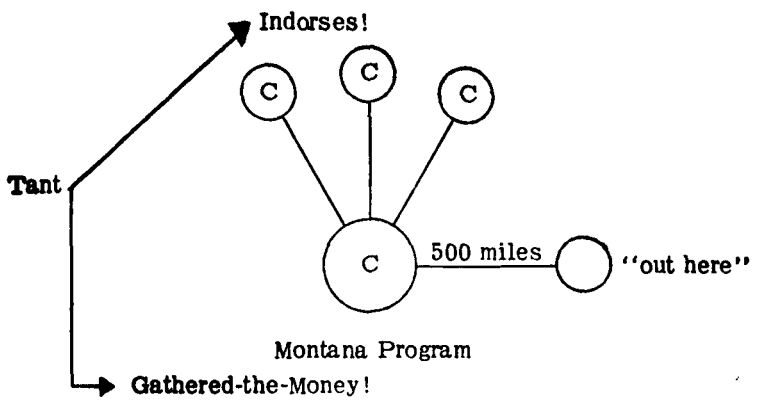


1. Highland received the money.
2. Highland bought ABC facilities.
3. Highland did the work.
4. Highland did not send it to other Churches as in his illustration!
5. Highland was not a "relay-station" as in his illustration.



Tant's Chart Abandoned:

He was forced to abandon *his chart* and *remake* his charge. You who read his book, thought I made the argument in *his illustration*. He *changed* it to say, Highland can't receive this money and "do a work *out here*," but his "Montana radio program" ruined his, "out here" argument for *that* radio went "out here" hundreds of miles from the church receiving the money.



If a church can't receive money to preach on the radio to "do a work out here" (ain't that sumpin?) this will kill every radio program in the nation receiving help, for they all do a work "out here." How silly can "smart men get"! "OUT HERE!" What do you want with a "radio program" if it isn't also to "do a work," "out here?"

This also ran him away from his charts on Pages 11, 12 and 13 so far as representing "our radio program," for we are *not* sending any of the money for our radio program to *any other church* to help them "do a work OUT HERE." Neither of these illustrations fit our work. We receive the contributions *and* "do the work." *You thought I made these arguments.* He sold the "little YELLOW book" with this DECEPTION not explained! What did you say about "Otis Gatewood?" Shame on you!

POINT VII, Page 14

"Since Herald of Truth cooperation is not 'according to the pattern' we cannot walk by faith in practicing it" (Tant). No? Yet you can *fellowship us*? *Eh!*

Highland is *not doing either* of the things illustrated by his charts on pages 11, 12, or 13. We are doing it like page 10 where they sent the money to Jerusalem and Jerusalem, *in his chart*, did the work. They send it to *us* and *we* do the work.

Now it matters not if the illustrations on pages 11, 12 and 13 are right or wrong, Highland's radio program is *not like them*. So that which *you* thought to be *my arguments* and *you* thought to be *his answers*, written *long before the debate*, did *not* take place. He read maybe some of them from his book for that was all he had. He was fighting a "straw man" and making false charges against us, as you can now see, for our program is not carried on *at all* like *his* "little YELLOW book" says.

Since the Guardian has "inexcusably and deliberately" PERVERTED Paul's statement in II Cor. 8:2, declaring that Macedonia had an "abundance" when Paul said they were in "deep poverty," in order to build their arguments from pages 8 to 15, we must conclude therefore that their opposition to the "truth" on "cooperation" as practiced by Highland in her radio program,

Herald of Truth, is NOT an example of the Gospel Guardian "walking by faith" as commanded by Paul in II Cor. 5:7. They have "**FLAT**" *denied a plain revelation of God*, substituting the word "abundance" in II Cor. 8:2 for Paul's statement "*Deep Poverty.*"

CONCLUSION AND COMMENT

1. Faith comes by hearing God's word (Rom. 10:17).
2. God's word said Macedonia was in "deep poverty" (II Cor. 8:2).
3. Therefore, Tant's statement that Macedonia had an **ABUNDANCE**, is "*not of God's word*" but is *false* and an "*inexcusable perversion of God's word.*"
1. "Whatsoever is **NOT OF FAITH** is sin" (Rom. 14:23).
2. Tant's statement that Macedonia had an "abundance" is **NOT OF FAITH** (II Cor. 8:2).
3. Therefore Tant's statement is *sin*.
1. To "pervert the gospel of Christ" is to have the "anathama" of God upon you (Gal. 1:7-9).
2. Brother Tant and the Guardian brethren have **PERVERTED** God's word in their declaration that Macedonia had an **ABUNDANCE** when the Bible says "deep poverty" (II Cor. 8:2).
3. Therefore the anathamas of God shall rest upon them until such time they find it in their hearts to correct their "*deliberate perversion*" of the gospel.
1. Brother Tant's arguments *down to page 15* were based upon his "equality argument" stating (in the debate at Lufkin—recorded) that the *only way* one church could contribute to another church is that one *must have* an "abundance" and the other be "in want."
2. Macedonia was *not* in "abundance," but in "deep poverty" and gave to Jerusalem, which was also "poor." If any difference, *Macedonia* was the "poorer" of the two.
3. Therefore all of his arguments from page 8 to 15 on "equality" were wrong and it follows therefore that churches do **NOT** have to be one in "abundance" and, one in "want" to make a contribution. Die here they do. His argument on walking by faith" has "boomeranged" on him. Try another one Bro. Tant! Please!

POINT VIII, Page 15

BAPTISM AND COOPERATION, A PARALLEL" (Tant)
(This is SOPHESTRY).

1. "Scriptural and unscriptural Baptism."

| ACTION | SUBJECT | DESIGN |
|---------------|----------|-----------------|
| 1. IMMERSION | PENITENT | FOR REMISSION |
| 2. SPRINKLING | BELIEVER | OF SINS |
| or | INFANTS | BECAUSE OF RE- |
| POURING | | MISSION OF SINS |

THIS WE ALL BELIEVE AND IS A PROPER PARALLEL ON "BAPTISM ONLY." NO VARIATIONS HERE.

2. "Scriptural and Unscriptural Cooperation:" (*This is tragic to their position. ERH*).

| ACTION | SUBJECTS | DESIGN |
|-------------------------------------|---|---------------------------------------|
| 1. Gift from one church to another. | Churches having INEQUALITY | "That there may be equality" |
| 2. Gift from one church to another. | (ONE having abundance; one in WANT) Churches having equality | (2 Cor. 8:14) "To do a Good Work." |

In No. 1 under illustration No. 2 above, he dies on the "SUBJECTS." They do *not* have to have "inequality" as Paul shows in II Cor. 8:2 and Rom. 15:26. Here were two churches, BOTH poor and *one* in DEEP poverty. One gave to the other until it was "beyond their ability" so much that Paul begged them not to do it. This alone KILLS THE ENTIRE PAGE.

He again dies on the "DESIGN." Macedonia did NOT give to make Jerusalem equal with her. This would have *kept* the Jerusalem church in "deep poverty," *all* of Jerusalem church; not just a *part* of them. Macedonia and Jerusalem were *both* poor, if any difference Macedonia was in worse condition for it is said of her she was in "deep poverty," *all* of Macedonia. Let Brother Tant find where ALL OF THE CHURCH IN JERUSALEM was said to be in DEEP POVERTY! Hence we scripturally conclude that the "DESIGN" was *not* to make Jerusalem *equal* with Macedonia: in Deep poverty.

1. Now since "churches with equality" may give and receive (Macedonia and Jerusalem); and since they do *not* give to

make "one equal to the other" as in "Macedonia and Jerusalem," therefore his second part of number two turns out to be the truth, for "churches with equality" *did* give to *each other* and since it was NOT to make them "equal," trying to make and keep Jerusalem in "deep poverty" with Macedonia, then the DESIGN *must have been to do a "good work,"* NAMELY "feed the poor," the *very thing* he *denies* in his "*chart to deceive.*"

2. I ask the Guardian, which of these churches was Jerusalem made "equal to," the one at Corinth, with an "abundance" or the churches in Macedonia that were in "deep poverty?" She *couldn't* have been like BOTH of them *at the same time*, at "this present time." The second part of your number two illustration again "boomeranged" and proved to be the "true one." Thanks so much for it. I might not have thought of it. *Say, do you have another one?*
3. Since therefore churches on an "equality" did and may give to each other and since it was *not* to make them "equal" it must have been to "do a good work"—"out yonder"! Calling brethren Yater and Porter!
4. Therefore the entire first half of Brother Tant's "little YELLOW book" 'has now been proven wrong, based upon an "inexcusable perversion" of the Bible. Our radio program, "Herald of Truth," then violates no SCRIPTURAL PRINCIPLE (quoting Porter with Waters, page 62) of cooperation between churches and stands victorious over the unscriptural charges made against her by the Gospel Guardian. So brethren you may *now* (at this PRESENT TIME) *freely make your contributions to our radio program* to help us "do a good work."

THE GUARDIAN A TROUBLER

Paul said to the churches in Galatia that there were some "troubling them" by "*perverting the gospel*" (Gal. 1:7-10). This, Brethren Tant, Cogdill, and Porter have done in trying to make Macedonia have an "abundance" and by *this* argument, based upon *this "false quotation,"* building this fight against Highland. "Repent" and turn to your "first love" before it is too late! (Rev. 2:3-4).

Answer to Tant's Booklet, Part II

ARGUMENT II — PAGE 17

"Herald of Truth is wrong because it provides an arrangement by which the "church universal" may function through a single agency—the elders of Highland Church." —Tant.

The Herald of Truth does not provide an arrangement by which the "church universal" may function *through* a single agency. No congregation is functioning *through* the Highland church. No congregation does it's work through Highland. A sister church does her own work when her elders elect to make a contribution to Highland to enable her to carry on the radio program. Then Highland does her work in producing and presenting the program on ABC.

When a church makes a contribution to a sister church for a building, the contributing church is not putting up a building through another congregation. The contributing church does its work in making a donation, and the receiving church does its work in erecting its building.

When a man gives a beggar some money for food, the giver does his work in making the gift, and the beggar does his own work in using the gift with which to buy food. The same principle applies to Highland's work in conducting her radio program.

When members of the church speak of the "church universal" functioning, they mean that it cannot act as a "corporate body," for the simple reason that it has no organization. The Lord did not, therefore, assign any task to the "church universal." Every task He required of the church is to be performed by the congregations, as congregations.

When a missionary society is formed a "super organization" is brought into existence which is bigger than, and different from a congregation. It is a spiritual organism, and the congregations become a part of it through their delegates. It is a human rival to God's missionary organization, the church. It is a "corporate body" which is an organized entity within itself. It has no right to exist. There would be as much reason for a human missionary organization as there would be for a human Bible. One is as wrong as the other.

The relationship of the federal government and the state governments is in some respects parallel to a missionary society and the congregation connected with it. The federal and state

governments are linked together in a union, with the states maintaining a measure of independence. The states became a part of this super organization or union when they agreed to give up certain powers, which they delegated to the union. In like manner, when congregations form a missionary society, they become a part of it through their delegates, and though they retain a measure of independence, they also delegate certain powers to the union. The Society becomes the dictator over the churches because they have willingly become a part of it, and it is the Frankenstein of their creation. (Highland does no such thing.)

In advocating the organization of a missionary society Pendleton, Briney et al had in mind the forming of a "super organization" in which the churches would be tied together by an "organic union". Such an arrangement as this has never been dreamed of by those of us who insist that congregations may cooperate with one another in the Lord's work.

"Co-operation is not an act of the church universal. If every local church on earth should voluntarily co-operate in some work, such as preaching the gospel, that would not be an act of the "church universal" as a "corporate body"; it would simply be 100 per cent co-operation of local groups, but each local group maintaining its identity and working under its own eldership." —Brother Roy Lanier.

It has been said by some that when churches co-operate for an extended time, the giving churches relinquish some of their autonomy. (The word "autonomy" means "the right of self-government"). This is an assertion born of prejudice, and devoid of proof. Paul persuaded a number of churches to co-operate in caring for "poor among the saints in Jerusalem." Their gifts were put together in one sum, one purse and taken to Jerusalem. Did Corinth lose her autonomy when she gave her money to Jerusalem? Several hundred churches send money to one church to enable her to preach the gospel on her *own program* over the network. Does each one of the contributing churches lose its autonomy when such a contribution is made?

The elders of the receiving church do not dictate to the elders of the giving church. Did the elders at Jerusalem dictate to the elders of Philippi when Paul took money from Philippi to Jerusalem? Was Paul trying to activate the church universal

and make the eldership at Jerusalem supreme when he asked many churches to co-operate?

On this question of autonomy we agree with Brother Homer Hailey who said: Quote: "The negative sometimes says it destroys autonomy. I have never seen any autonomy in a congregation destroyed by it. I think that argument doesn't hold water. That's my conclusion in this study of it. I have never seen one yet that lost its autonomy by cooperation."

Paul said to the church at Corinth, "The churches of Asia saluteth you" (II Corinthians 8:9). These churches sent this salutation by Paul. Was this the "church universal" being courteous "through a central agency?"

It has been suggested that the Roman Papacy came about as a result of congregations cooperating. Historians say that many causes led to this ungodly development, but so far as we have been able to ascertain, cooperation had nothing to do with it. The Papacy resulted from the elders elevating one of their number to a place of responsibility above the others. Historians say that the fact that "Rome was Rome," the capital city; the legend that Peter had preached in Rome; the organization of the Roman government; the Old Testament priesthood, and the conditions of the times were factors which were used or misused in building up the hierarchy.

Mosheim says, "Nothing is more evident than the perfect EQUALITY that reigned among the primitive churches." The equality that Mosheim discusses is "equality in government." Such equality existed in the first century when the churches helped one another in the Lord's work. It did not cease until the congregations gave up their *independence* by *delegating* their *autonomy* to *associations* and *councils* which began in the second century.

The early churches co-operated with one another in benevolence, and teaching (Gal. 2:10; Rom. 15:26-30; I Cor. 16:1-3; II Cor. 8,9; Acts 15; Acts 11:22; II Cor. 11:8,9; Phil. 4:15,16). The New Testament clearly sets forth the principle that congregations may contribute to a sister congregation to enable her to do a work she is not able to do alone.

—Submitted by James D. Willeford

CONCLUSION

Honestly aren't you Brethren ashamed of all these misrepresentations made in this book? I am ashamed that we have to waste our time, talent and money in any such way. You men, as in the debate, have repudiate all our cooperative work for the past 100 years. Come back home and help us reach the lost as you have done all the years past.

ARGUMENT II, PAGE 19

POINT IV

"Herald of Truth is essentially a general, comprehensive, "brotherhood" work, and not peculiarly, specifically, and exclusively the work of Highland church" (Tant).

In Brother Tant's effort to establish his false accusation he says "The original promoters regarded it as a general, brotherhood project, **NOT AS THE WORK OF ANY SINGLE CONGREGATION**" (Emphasis, mine, E.R.H.).

In this as in every other article of theirs Brother Nichols did not say what *they* "put in his mouth" as saying. He did not say this is "**NOT THE WORK OF ANY SINGLE CONGREGATION.**" Brethren Willeford and Nichols did *not* consider this program of Highland as "NOT being the work of Highland."

HISTORY OF ITS BEGINNING

Brother Nichols was *not* the one who suggested to us *first* the idea of "a national radio program." About four years ago Brother Phil Kendrick, Sr., came to us and asked us if we would like to have such a program if it could be arranged for with some of the net-works. The elders and I discussed it. I told them there would be no trouble in doing this work **UNLESS** some of the *preachers* fought it. He told us of the talks Brethren Nichols and Willeford had had with Mutual and that there was a possibility of our securing such a program if Highland wanted it. We told him to bring Brother Nichols and let us find out what Mutual wanted. *We* did not accept Mutual's offer but *we* accepted *ABC*. He came and we discussed the matter thoroughly with them. Brother Nichols said he and Brother Willeford did not want to do it themselves for they did not wish to start a "one man missionary society." He stated to us definitely that he thought it should be the work of "one local congregation"; un-

der the "elders of the church" and NOT a work of a "brotherhood in general." THAT is why they would NOT try it on their own. You have taken their letters, placed upon them the interpretation *you* wanted, that by your false interpretation you could build your charge against Highland.

HOW IT EXISTED

Your charge "how it first existed" makes little difference to us for all this is "prejudicial" and should be so understood by those who are careful readers. The point is, did it exist in the "minds of the Highland elders and her preacher" as you brethren have charged? We never did so consider it as anything BUT OUR OWN PROGRAM. Neither did Brother Nichols. It was *never* presented to us *in any other way*. There absolutely was NO NETWORK PROGRAM in existence when Highland began with ABC. Neither Iowa nor the College Church ever had such a program. We discussed the name for it. We named it the "Herald of Truth" first, because we thought it would be freer from attacks by some preachers than would other names. Second, there were other programs called "Back to the Bible Broadcast"; "The Gospel Hour"; "The Church of Christ Program"; "The Gospel Broadcast," etc. We did not wish to conflict with any of these and we at Highland thought this name was as appropriate as any we could find. It is called "Herald of Truth" because WE WANTED IT CALLED THAT. It was not FORCED UPON US by Brethren Nichols and Willeford. You may believe this or not believe it. We were there; we are honorable men; we have been as loyal to the truth as ever you were; YOU were *not* in any of these talks! How dare you then, to "put words into our mouths" that by them you may build up a "prejudice against us" in the minds of people who do not *know* "how this began"!

YOUR QUOTATION DESTROYS YOU

In your excerpt from a letter you, unfortunately for you, show that it was in *no way* considered by *us* a "general brotherhood program" but that it was thought of by *us* *from the beginning* as "our program." It states that "WE" not the "brotherhood," have the "authority to CHANGE preachers" to "have guest speakers," or to "make any other alterations, expedient to the success of the program." If it is not "our program," peculiarly, specifically, and exclusively, "WHOSE IS IT?" It isn't the

Guardian's; it isn't the program of the College Church, nor of the church in Iowa. The church universal had no agreement with any network. No society, council, or convention met and selected us to do "this" work. Only Highland is obligated to the network for one dime. Because we have to have help to do it does *this* make it *not* our program? If so this will stop contributions to all churches.

QUESTION PLEASE

Where in the Bible do you find any **INSPIRED MAN** talking of a "work" that is "peculiarly, specifically, and exclusively" their work in the sense you are discussing? This you have *manufactured and twisted* that you might build on it an attack unfounded and willful in its nature. Give us the meaning of each of these terms and then give us the *scripture* that *sets the bounds* of a local congregation in *preaching the gospel*. The very **NATURE** of preaching and *reaching* "every creature" (Mk. 16:15) forces you to extend beyond the four walls of your buildings. **THIS IS AGAIN PREDUJICIAL**. It is a "law where God did not legislate." You find it! You have made a law that violates the very spirit of Mk 16:15; Matt. 28:18-20; and Luke 24:46-49.

AN OBSERVATION PLEASE

Did you know that from point "2," Page 17, through page 26 there is not **ONE PASSAGE OF SCRIPTURE** given to sustain a single argument they have made? It is all vilifications, *slanted quotations*, misrepresentations *as the above statements*, parts of quotations taken out of their proper setting and used in a manner that the writers did not intend.

EXAMPLES

"Emporia Avenue continues to benefit from the Herald of Truth," etc.

"The Herald of Truth has been effective in the Portland area."

"It is especially valuable to the northwest and north central sections where the church is so young and little known"; "In this Rocky Mountain region the Lord's church is being made known as never before," etc.

From such you have made your charge that because of its "great influence" it is not **OUR PROGRAM** and is **SINFUL**, "**DIGRESSIVE**," "**GENERAL**," and the "**OLD MISSIONARY**

SOCIETY" in "New Dress." Could it be its *influence* among the lost that is upsetting the G.G.? Is it because it is reaching *more* than your "human corporation;" Gospel Guardian?

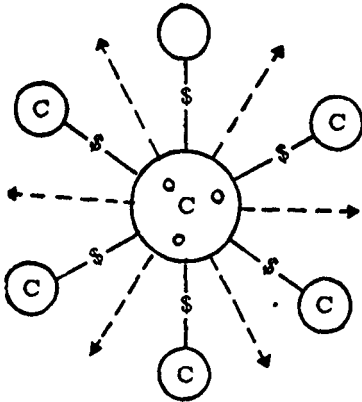
QUESTION PLEASE MUSIC HALL MEETING

Was the "Houston Music Hall Meeting" a meeting "peculiarly, specifically, and exclusively the work of Norhill Church"? Brother Cogdill defends it *yet*, as being "scriptural" and says the only trouble is, he can't explain it to the rest of us poor brethren so we can understand it was *their* "work." *This* is a reflection upon every preacher friend of his and upon every elder who is trying to follow him. He is saying in effect, you do not have the common intelligence to see what "I think I see." Oh that the rest of us poor mortals had such "Superior Sight!" Did I read in your "little YELLOW book, page 43, about somebody who has "SUPER-MENTAL ABILITY!" Shame on you men!

CORINTH RADIO PROGRAM

Soon following our debate at Lufkin, after they forced the Blytheville brethren to repudiate the fine radio work they have done all these years back (the work that helped to make them what thy are) as being wrong and digressive, Brother Cogdill goes to Corinth, Mississippi, and preaches over their radio program. The three congregations there have a "treasurer"; the congregations, the WEAK CONGREGATIONS, in that radio territory send money to this "Church of Christ Radio Program," and the preaching goes right back into the territory of the contributing congregations being done by STRONG CHURCHES.

COGDELL INDORSSES

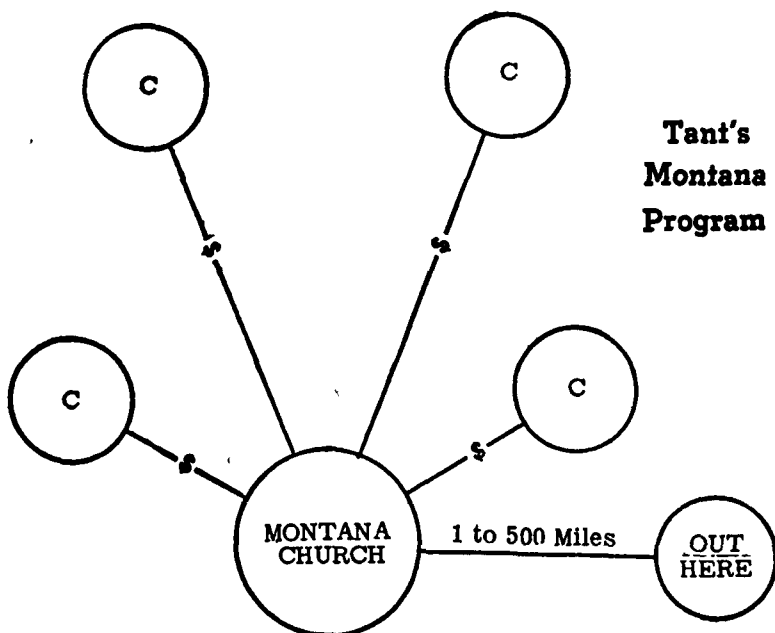


1. Three congregations contro. program.
2. Have a common treasurer.
3. June 1955 eleven (11) congregations contributed-cooperated.
4. Weak churches sent to strong churches.
5. Strong churches sent the message back into the territory by the contributing churches. (See Tant's argument at Lufkin).
6. Receiving churches send financial reports to all contributing churches and individuals.
7. Roy Cogdell co-owner of the Gospel Guardian preached on this program and defended it as scriptural.

Let the Guardian brethren tell us whose "peculiar, specific, and exclusive work" was this in which Roy did the preaching? Here you had **STRONG CHURCHES** receiving contributions from **WEAK** congregations that these **STRONG** congregations might **SEND THE GOSPEL BACK INTO THAT SECTION**. *Letters*, like these we have received, printed in this "little **YELLOW** book"; *calls like we get*, "also" come to *them* telling *them* of the "great good" *this* program is doing **BACK IN THE TERRITORY OF THE WEAK CONTRIBUTING CHURCHES!** "OUT HERE!" Did Brother Roy **CONDEMN** *this* as the "church universal" preaching the gospel? I **WOULD BE ASHAMED IF I WERE YOU MEN!** No, it will not do to defend this on the grounds they send it to a man, "The Common Treasurer" for *he* was selected *by* the churches. He represented *them*, not himself. *He* doesn't do the "preaching." Think that over!

THAT MONTANA MEETING

Last, Brother Tant admitted at Lufkin that he has been telling churches to send to a church in Montana that they might have a radio program.



But he said it was a "Weak church," and that was the ONLY reason they could send it to them. WAIT UP A SECOND! Here in Corinth, Mississippi, with Roy the preacher, it was the *other way around*: The WEAK CHURCHES were sending to *this* program SPONSORED by STRONG CHURCHES. I know they are strong because of what they paid! You men get your "patterns" together or cease trying to destroy everyone else. SHAME ON THE ENTIRE GROUP OF YOU LEADERS IN YOUR HOBBY, NEWLY CREATED! You preach ONE THING and practice ANOTHER. Tell us the difference in the "Corinth Program," (which program I am glad they have), the "Montana Program," and the "BLYTHEVILLE PROGRAM" that YOU MEN HAVE BRANDED UNSCRIPTURAL. AGAIN you have MADE A LAW WHERE GOD DID NOT! You brethren at Blytheville, where they have preached over *your program*, should see that they have "used you" to get out of a "tight" and then have turned right around and practiced the same thing a "month later" at *Corinth, Mississippi*.

NICHOLS AND PATTERSON
PAGES 20-21

You have twisted the statements of these men trying to make them say what you wanted them to say. They meant no such thing. You gave this statement, "No emphasis should be given the College Church in the broadcast. In fact its name could be eliminated, but it should be emphasized that ALL the congregations of the church *extend a welcome* and that many have a part in this network program" etc. You use this to prove that Brother Nichols did not consider it as the "work of the College congregation" and that the "College" congregation did not consider it as their work." That the College congregation *did* call it "their program" we give you this statement:

In a form letter dated June 7, 1951, sent out by the College Church of Christ under Brother James Walter Nichols' signature soliciting continued support, Paragraph 1, reads as follows:

Dear Friends:

"I am sure that the Central Congregation in Cedar Rapids notified you that the College Church in Abilene has not only assumed support of the radio work over WMT, but also the task of presenting this work to the brotherhood in order that they may expand the broadcast to many stations throughout the northern part of the United States. . . ."

Paragraph 4 reads as follows:

"Address your correspondence and send your contributions to the *College Church of Christ Radio Program, Box 269, Abilene, Texas*. Every contribution will be acknowledged and once a month financial statements will be mailed out."

Your accusation is exactly **WHAT THEY DID NOT SAY**. ALL Brother Nichols had in mind was the SALUTATION OR THE greeting of your listening audience. He meant it in EXACTLY the same way Paul did when he said "Churches of Christ salute you" (Rom. 16:16). Was *this* your "church universal" saluting Rome? Was *this* a "Digressive group"? Did Paul sin? If ALL THE CHURCHES could "salute by letter" the people of Rome, could they not also have saluted Rome by "radio" had there been radio? Is "salutation" by radio forbidden, *but* by "letter" acceptable? Is the "pattern" limited to "churches of Christ" saluting each other "*only* by a letter written by *one*

man"? Is THIS the PATTERN? Again you men have "made a law where God did not"! It is PREJUDICIAL AND beneath the dignity of Christian men.

SELECTING THE PREACHERS

You have made much of Brother Patterson's statement which reads, "The elders were on the wrong side of the table to pick. The whole idea was a 'brain child' born out of the minds of Nichols and Willeford," etc.

Brother Patterson had no such idea as that put in his mouth by you. If you knew him as we do, you would understand what he meant. He was simply expressing our appreciation of these men who had worked so hard to help us secure the facilities of ABC. *Common courtesy*, a thing you brethren could use with profit, he thought should cause the elders at Highland *not* to turn *these* young men away IF, as he said before, they could do the work necessary to keep the program. THIS IS ALL HE MEANT and you may either believe this or not. We told them, as your own quotation shows, that *we* had the AUTHORITY to get any preacher we wished. With this understood by all of us, then your "slanted statement" about his letter is again PREJUDICIAL hoping by such to turn people away from us. May I ask, "was the Gospel Guardian" a "brain Child" of "Yatter Tant" or was it handed down to him by others? Is it a sin to do something thought up by others? How many ORIGINAL PROJECTS has our beloved and most capable Brother Tant ever gotten up "all by myself"? His argument "sinks beneath the dignity of honorable discussion." Highland elders WELCOME good suggestions by any preacher, *young* or *old*.

"WHAT COMPRISES HERALD OF TRUTH?"

"A," Page 21

Here is a plain case of wilful, premeditated, planning to prejudice people against something they hoped to kill. The statement, "One thousand eighty churches and numerous individuals comprise the Herald of Truth," was a misstatement. Brother Willeford was leaving and called by phone to give a statement, of which this was a part, and the secretary in taking it down by shorthand, got his statement mixed up. He told the secretary that, "one thousand and eighty churches and individuals contribute to the Herald of Truth." Brother Tant says this is what the of-

ficce understands it to be. No, this was what the secretary thought her short-hands notes said which is very easily mistaken, especially when taken by telephone and the person giving the letter not there to check. Now this is the truth as told by Brother Willeford and he is an honorable man. Believe it if you will or continue to do as Brother Tant has in his "little YELLOW book," even AFTER Brother Tant was TOLD THE TRUTH OF IT. On we could go with all such statements but this should be enough to show what they have tried to do. If you would not believe these you would not believe more. If it is the truth you wish then you have it in the above answers.

HIGHLAND ELDERS RESPONSIBLE TO WHOM?

No. "5", Page 23

This "little YELLOW book" says "Highland elders sustain no relationship to Highland Church that they do not sustain to every contributing congregation." Really a man who knows no better than this is hardly the man to "guard the gospel." The Highland Church owes no more obligation to any church than she has owed all sister congregations since her beginning. She owes to all sister congregations to "have the pure gospel preached"; like all other churches (yes and corporations) to always "give a true and accurate accounting for finances" that no criticism can be made of her. She is *not* a "board of directors" over a program *belonging to other churches*. This program is Highland's.

OBLIGATIONS TO HIGHLAND

1. The elders at Highland owe to Highland Church a responsibility in hiring the preachers who shall *work with us* in ANY CAPACITY that they do not owe to any other congregation. All honest elders know this is true.
2. The elders owe to Highland Church a responsibility in "making a *contract* with ABC" that she *does not owe* to any other congregation on earth. *I would be ashamed!*
3. The elders owe to Highland a responsibility as they "bind Highland Church" for the "money" promised to "pay for the time" that they owe to *no other congregation on earth*. Men who do not KNOW THIS do not know enough to become THE GUARDIANS OF THE GOSPEL. If you think they do not SUSTAIN A RELATIONSHIP TO HIGH-

LAND THAT they do not sustain or OWE to all contributing churches let them "bind the other churches" for this "contract" in the event the program has to "close suddenly"! AGAIN ALL THIS IS PREJUDICIAL AND DESERVES NOT a place in honorable argumentation. All we OWE to ANY CONGREGATION is that we 'will do *what we say we will*' and we owe that all the time. Brethren why be deceived by such sophistry?

ARGUMENT 11 CONTINUED – Point 5

"As a 'brotherhood' effort, 'Herald of Truth' is *nothing more nor less than the Missionary Society of the last century revived and put in new dress*" (Tant).

Here is a charge that is too serious not to press with the Guardian. Here they have branded us as the Digressive "Missionary Society" in "new dress." They have long ago drawn their swords and cut to pieces the Missionary Society and have refused to fellowship *any church that practiced or defended such*. Go back through the years and find where the Guardian Group has ever given quarters with the "Society" and begged us NOT TO DISFELLOWSHIP THEM. Brethren if we *are* the same thing, with "new dress," then the same treatment MUST BE ADMINISTERED TO US as to them or you are *condoning*, in us, that which you disfellowship in others. So long as you do this I believe I would *forget* the word "chameleon". If we ARE the Old Missionary Society, Come Back in "New Dress," since you have already, years ago, settled what should be done with the Society, then you are *forced* to do with *us* that which you have *long ago* taught others MUST BE DONE WITH THE SOCIETY. Yet Brother Tant said, "It is FARTHEREST FROM me to disfellowship Brother Harper," "I want to save him." In this he declares me to be lost and on my road to hell because of this program, yet he begged us to remain together and "study this matter" so we could arrive at what should be done. No, you have no choice now to make but "disfellowship us" for you say we ARE the Old "Missionary Society" in "new dress" and you made up your mind *years ago* on what to do with the "society." Question, Suppose PREMILLENNIALISM should come back in a "new dress" would you beg us NOT to DISFELLOWSHIP IT? So long as the Guardian tries to appear as

begging "their side" NOT to DISFELLOWSHIP those who believe in cooperation, which cooperation they say is the "Old Digressive Missionary Society" in a "new dress," they are guilty of the very things they have condemned us for in this accusation. So long as they do NOT administer to us what they have to the Digressives then they are fellowshipping elders whom they call a "single agency" through which a "brotherhood may work"; and are fellowshipping elders that are doing a work for which they are "neither qualified nor designed" to do; are "fellowshipping" the "Old Missionary Society" all dressed up in a "new skirt." You *must* disfellowship us if *this* is what *we are* or *withdraw* your *false assertion* that *we are* the old "Missionary Society" in "new clothes." You *can't* fellowship the Missionary Society and *you say we are just that!*

WHY YOUR PLEA?

You are making this plea because you *know* if you are put off to yourselves you must die, for you have no program by which you can grow. You have to grow just like the Anti-Class group did, by coming into congregations *already* established and either taking them over or as at Brady, Texas, get such a hold on a few that you can "split the church" and start you a little group of your own. We wonder if *this* at Brady is the *beginning* of this "New Denomination" Brother Tant wrote about? If you had enough to take the church with you and your preachers live, you would have **ALREADY DIVIDED THE CHURCH**. Your group is telling that this is what you had in mind and Brother Otey stopped you and told you to wait a little longer and you could take **MORE** with you. Those of us who know your plans are not going to sit idly by and watch you tear up the church without fighting.

ARGUMENT 11 Continued

POINT 6, Page 24

"The 'sponsoring church' type of congregational cooperation was tried and rejected as unscriptural in the last century." Of course this is your statement.

I am going to say to you this is NOT so. This question was fought out in the very beginning of what we call the "Restoration Movement." Practically every argument you have made against what we are doing was studied by these men. In a meet-

ing to better arrive at the work of the church the following question was discussed, "In all relations in which the congregations stand to themselves and to the world, is there any thing *wanting* to the *full discharge* of all that is enjoined upon them by the great King and Head of the Church"?

Among the questions growing out of this statement was a "study in systematic cooperation of the churches for the conversion of the world." All decided these were fundamental and the meeting then centered around this "third and last question," namely, "HOW are the things wanting to be set in order?" The following points were projected into the discussion:

1. Is such cooperation proper or expedient?
2. Did the apostles authorize such cooperation?
3. Were congregations "authorized to cooperate in any measure for the furtherance of the gospel"?
4. Did such cooperation, as charged by some, lead in process of time to the formation "all the councils and creeds, and intolerance which issued in the *Roman hierarchy*, and in all the corruptions and tyrannies which were recorded on the pages of ecclesiastical history"?
5. Did it "endanger the *independence* of the particular congregations" or as we would call it, the "autonomy of the local church"?
6. That the "Reformation had progressed so far without consultation, cooperation, or contribution" and therefore such cooperation was contrary to the movement of Scriptural practices. (This they showed to be untrue.)
7. How far and in what manner ought congregations cooperate?

Their final decision was, that congregations could cooperate in feeding the poor and preaching the gospel on exactly the same basis we today are preaching the gospel. That each church was to remain independent and free to make her own decisions and that so long as her "internal affairs" were not violated, no forces set in order such as "councils, synods, or ecclesiastical hierarchies such as in Rome" to interfere with the "internal rights" that the "*external cooperation*" among Christians and congregations was in harmony with the principles of the Great Commission of our Lord to preach the Gospel to every creature.

8. It was charged that such cooperation could be abused and

would therefore become a bad example and should not be practiced. Campbell pointed out that everything God had instituted had been corrupted but God was not to blame and neither are we "if hereafter others should abuse it to interfere in the INTERNAL AFFAIRS of the congregations."

9. Those opposing this Scriptural cooperation were trying to divide the church and forcing their idea upon those who were cooperating in reaching the world. Brother Campbell said to them, "We who think it our duty to cooperate with our brethren in the great work of regenerating the world, only ask our brethren who disagree with us (if any there be) the privilege which they claim for themselves."

THEN AND NOW

You will find this discussion in the "Millennial Harbinger," 1835, Apr. 12, 1834, Vol. 6, Page 162. Practically every argument presented by the "Anti Cooperation Faction," was presented here and answered by men more able than any of the Guardian Family.

ROMISH

When this charge was made back there Campbell, who is one of the greatest authorities ever to live regarding Catholicism, denied that "external cooperation" such as we today are practicing, caused or led the church into Catholicism. He said "Cooperation in reference to the INTERNAL AFFAIRS OF THE CONGREGATIONS, is WHOLLY OUT OF QUESTION. THIS gave BIRTH to popery, creeds, councils, and *all* the traditions of the Fathers." "Larger boats may venture far, but SMALLER BOATS should stay near shore." Of course it may be considered by some as an insult and an act of stupidity to compare the GIANT INTELLECTS OF THE GUARDIAN with the meager knowledge Brother Campbell had of Catholicism, but no man has lived who drove them so completely from the public platform in defense of their practices.

LATER MEN OF REKNOWN

In our debate at Lufkin Brother Tant introduced Brother Lipscomb and various others as on his side of cooperation. May I read to you what they said? *This* I gave at Lufkin also!

DAVID LIPSCOMB

David Lipscomb had this to say. "A church engaging in the

work may send a messenger to one or more churches to *ask aid* in the *work* and *stin them up to their duty*. In reference to II Cor. 8, *these messengers were sent by the churchs which were raising this fund for the poor*, to aid Titus in stirring them up. There were churches sending and *churches receiving*. This shows that churches *seeing the necessity of a work that they were not able to accomplish did send messengers to other churches inducing them to engage in the work*. A messenger carried a message *as to what the church sending desired to do and what aid it needed, and received and returned the response to the church which sent it*. They weren't all *sending* churches. When this mission to the churches expired, he had no descretion or authority to suggest, discuss, or advise plans. The *church acted as a whole* in sending the message, and the other church as a whole in receiving and acting on and responding to. The whole work was carried on as between churches or individuals and the church. Now the messenger was sent by one church *to excite others to aid it in a work which it was not able to do alone. He who denies that the same means to SPREAD THE GOSPEL IN THIS DAY or ANY AGE to people ready to receive it LACKS FAITH IN GOD.*" (That's David Lipscomb on cooperation.)

BROTHER BOLES

"The Chapel Avenue congregation sponsored the Fifth Tabernacle meeting with the hearty cooperation of other congregations in Nashville." "H. Leo Boles was the *first* to suggest the *wisdom* of conducting this meeting. The necessary funds to pay the expenses of the meeting were easily subscribed, in fact over-subscribed. Various congregations of the city were well represented in attendance in all services." Pages 5-8, Tabernacle Sermons, Nov. 1942.

The Nebraska Avenue Church in Tampa assumed the responsibility to send Brother Jimenez to Cuba. Brother Estevez followed him a year later. These men are *supported by churches in America* that make their *contributions through the Nebraska Avenue Church* These two men still consider themselves *under th direction of the elder of the Nebraska Avenue Church.*" Gospel Advocate, June 29, 1944, page 425.

BROTHER SRYGLEY
Hardeman-Boswell Debate

"I am not able to select a like committee. I have selected the following brethren: S. H. Hall, H. Leo Boles, and F. W. Smith. I am glad to leave the matter in the hands of these brethren. I feel that they are so well known by all brethren through this part of the country there will be no objections to *any arrangement that they make.*" Page 13 in the Boswell-Hardeman Debate.

SLANTED AGAIN

It can now be seen that your quotations were "slanted Quotations," not used for the purpose you used them or David Lipscomb has contradicted himself. He was opposing, in the statement you gave, "any arrangement" in which churches came together in "convention form" and the churches in their decisions selected the church and designated it as **THEIR AGENT** to do the work as they directed, hiring the preacher selected by them. **THIS** robs the church of its rights and by *such* conventions, extended their power beyond what Brother Lipscomb thought to be proper. Such was the "plan in Dallas" and in "Henderson, Tenn." Theirs were not like what we are doing. No such conventions were held in which Highland was *chosen* by the churches; the preachers *selected* by the churches; and *orders* given Highland by which she was to abide. Those who live *now* who were at Henderson *then* say **THIS** is what they were opposing and **NOT** what **WE** are doing. That you may know this is what Brother Lipscomb was opposing and *not* what *we* are doing, I call your attention to his statement given on page 26 of the "little **YELLOW** book": "But for one or more to *direct* **WHAT** and **HOW** **ALL** the **CHURCHES** shall work, or to take **CHARGE OF** their **MEN AND MONEY** and use it, is to assume the authority God has given to each church."

I deny Highland is doing what Lipscomb was opposing. We do not "**DIRECT**" the "**WHAT**" or the "**HOW**" that "**ALL CHURCHES SHALL WORK.**" They decide **EVERY ITEM THAT IS TO BE CARRIED OUT BY THEM.** We do not "**TAKE CHARGE**" of a single "man" under their supervision. We do not "assume the authority" to "**TAKE CHARGE**" of a **DIME** of their money to use it. **THEY DECIDE** to make their *own contribution* to our radio work *just like* they make *all* deci-

sions to "buy your paper" and let the "Guardian write *their* articles." They "distribute" their own "money" where they see fit. We are not "sending it to other congregations" for *them* to "buy their radio time." You have MISUSED their articles.

ARGUMENT III — PAGE 27

"Herald of Truth is wrong because it sets a bad example for other churches to follow" (Tant).

I am sure by now you can see that what we have done is not wrong. It is NOT contrary to the Scriptures. It is NOT what the Guardian has "represented" it to be. That all their objections to us have been built on false charges; misrepresentations; and plain "repudiation" of Bible statements, such as declaring "Macedonia had an abundance"; that she "gave out of her ABUNDANCE," when the Bible EXPRESSLY SAYS SHE was in "DEEP POVERTY." It was upon this MISREPRESENTATION of the Holy Scriptures they built their entire attack on us in the first 15 pages. That which followed was all "prejudicial" in nature; "slanted" in application; and "misused to prove that which the *writers* did *not* have in mind." That's being true, then Highland is NOT "a bad example" but stands just the opposite; she is a GOOD EXAMPLE of what it means to "preach the gospel to every creature" (Mark 16:15-16; Matt. 28:18-20; Luke 24:46-49; Acts 1:8).

BIBLE REFERENCES

POINTS 1 AND 2, PAGE 27

Every Bible reference on page 27 we believe the same as you. We want to know what kind of EXAMPLE THE GUARDIAN is setting except CONFUSION AND DIVISION? When Brother Porter was prodded by Tingley to show some "mission work" being done by the church of Christ, WHY DID HE NOT FLY FOR REFUGE TO THE GUARDIAN CAMP? Instead he RAN TO LUBBOCK AND on page 121, Porter-Tingley Debate, he says this, "We have one church today—the BROADWAY church in Lubbock, Texas—that is SPONSORING FORTY (40) MISSIONARIES TO EUROPE! AND \$160,000 is being spent in the effort." Why did he not RUN TO LUFKIN? In this he misrepresented the situation at Lubbock but the point is, he "RAN TO LUBBOCK," (the "MODERN DIGRESSIVE GROUP, SO CALLED" BY BROTHER PORTER AND

THE GUARDIAN) for HELP IN TIME OF NEED. I would be ASHAMED were I you men to brand ANY CHURCH as a BAD EXAMPLE when I would USE THEM as *my* examples in debates with sectarians. If in another tight maybe you would be kind enough to "call on Highland" for help! THIS is just ONE of such acts of yours. When Brother Porter met Waters he, Porter, used the very same arguments against Waters that I used against Brother Tant, and Waters used the IDENTICAL ARGUMENTS in many instances as did Brother Tant. I *would* talk about somebody as a "chameleon"! You can have them, Bro. Gatewood!

BAD EXAMPLE IN THE FOLLOWING!
POINT 3, PAGE 27

I wish you to notice that in each of the accusations made against us the Guardian is FAR OUT IN FRONT OF EVERYTHING KNOWN TO ME in the very things of which she accuses us.

1. "Perpetual BEGGAR." The Guardian is one of the WORLD'S WORST BEGGARS AND ALWAYS HAS BEEN. Look at YOUR MAIL!
2. Highland "seeks to control and use the funds and resources of other churches." This is just PLAIN NOT SO! We "seek" no such. The Guardian however seeks to live by having churches send her money for various things. She MUST HAVE IT TO LIVE. Let the church budgets quit sending their money to this HUMAN CORPORATION that "seeks to control the church" and WATCH HER DIE. They are MASTERS at SCHEMES by which they can get INTO THE BUDGETS and ALWAYS THEIR SCHEMES, of course, ARE SCRIPTURAL! I WOULD BE ASHAMED!
3. "She (Highland) reflects on the 'ability' of elders from all contributing churches." This is but an assertion for but one reason: to PREDUDICE and create JEALOUSY in the hearts of elders against Highland. Does the "Guardian reflect on the ability of ELDERS" when they write the elders "send me three dollars" *please* so we may use the *profit*, OVER and ABOVE, what it costs us and WE will WRITE YOUR ARTICLES. WE know what *you* NEED THERE. WE will be the SOLE JUDGE OF WHAT ARTICLES the congrega-

tion where YOU ARE ELDERS should have. Poor little BEGGING YATER! One of the WORLD'S WORST. Yet he CONDEMNS OTHERS FOR WHAT HE HIMSELF DOES.

4. "Highland seeks to increase 'the charge allotted' to her at the expense of other congregations." This is NOT SO! No more is this true than it is of any receiving congregation. (Attention Roy at Corinth, Mississippi. WEAK churches sending to STRONG churches.) Did you and they "seek" to do such there? I know THEY DID NOT and may God bless them in their good work. SHAME ON YOU MEN! But the Guardian is REALLY "SEEKING TO INCREASE" the "charge" of a "non-profit corporation" that they can't prove by "*command, example, or necessary inference*" that God ever "allotted to them" "*as such.*" Now aren't the ENTIRE GROUP OF YOU GUARDIAN BRETHREN ACTUALLY ASHAMED OF SUCH DEGENERATED JOURNALISM? I am ashamed to have to answer such and I hope my brethren will be able to see that such un-Christian attacks on honorable brethren has to be met. It always has. The Lord met them; Paul met them; John the Baptist was put to death for meeting such. I WOULD SHOUT "BAD EXAMPLE" when the Guardian is one of the "WORLD'S WORST BEGGARS" among us. Yes, it is worse than "your charge" against "Give me a dollar Eugene." You owe HIM an apology also, since you have OUT-BEGGED HIM.

ARGUMENT IV, PAGE 29

"Herald of Truth is wrong because it sets the precedent for innumerable succeeding departures" (Tant).

ABUSES SHOULD NOT PREVENT RIGHT USES

Brother Roy Lanier has given a splendid answer to this in the Advocate and I give it here. This entire tirade of "what could happen" is all prejudicial.

"No good principle is free from the possibility of abuse. No good principle should be rejected on the ground that it may be abused. My anti co-operation brethren say that if one church can build an orphan home and ask other churches to co-operate with it in the care of these orphans, it can take over all care of orphans in a state or nation and so become the state or national

agency through which to care for orphans. And while this church is doing that, another church can take over the care of the aged, another church can sponsor a pension fund for aged preachers, another church can sponsor the evangelistic work for all churches of the state or nation, etc., etc.

"Now what a pity that these same brethren were not present in Paul's day so they could have warned him that if he could gather a collection from a number of churches for the poor, another apostle could take a collection to assure peace and plenty for aged preachers; another apostle could take a collection to help weak churches build church houses; another apostle could—ah, well, why go on? the list is interminable! But, after all, I guess there was no need for my Anti-cooperation brethren to be there to warn Paul and the other apostles against such an abuse of the good principle of co-operation, for the good sanctified common sense of the brethren would have taken care of the situation if the apostles had been foolish enough to try such a thing. And my confidence is that the sanctified common sense of the majority of brethren today will safeguard the church against any such abuse of the good principle of co-operation. A movement that will stand the test of criticism given it by the "guardians of the gospel" in this brotherhood and live in spite of the opposition every new movement has to meet and which satisfies the demands of the sanctified common sense of the majority of brethren deserves to live and be used. And a movement that cannot stand these tests is undeserving and should be rejected. The fact that Paul collected from many churches to care for the poor did not make him the "central agency" for charity of the entire brotherhood. And the fact that the church is assisted by a thousand others in preaching the gospel on a "national radio chain" does not make it the "central evangelistic agency" for the "entire brotherhood." Such charges are foolish and unworthy of the men who make them."

**"ARGUMENTS THAT HAVE BEEN MADE FOR
SPONSORING CHURCH COOPERATION—
HERALD OF TRUTH IN PARTICULAR. Page 31."**

ARGUMENT I

"Herald of Truth and other 'sponsoring church' cooperation enterprises are in harmony with the New Testament pattern"

(Tant). Check this with his *contradictory* argument made by him under argument 2, page 35, of his "yellow book."

1. "THE ARGUMENT." This argument made in his illustration was not made by me. Here they have Jerusalem collecting the money and sending *that* money to "*other churches*" for *them* to use in *their* work. (Diagram page 13, "YELLOW Book"). Now whether this is right or wrong does not enter here. Highland is NOT receiving money from churches for radio work and then sending *that* money to *other* churches for *them* to spend in *their* radio work. It is *our* radio program; *gotten* up by us; *bought* by us; *guaranteed* by us; and the work is *done* by us. Others help of their *own free will* just as they help *any other work* they *feel* to be worthy. Hence Argument 1, does NOT apply to Highland and our radio program. My diagram in my first speech killed this argument against our radio program.

Therefore ALL the quotations given here to prove the argument on page 31 are time and paper wasted so far as our program, Herald of Truth is concerned. Yet they continue to *sell this* as the argument made by me regarding *our program*.

BROTHER BREWER, PAGE 32

You have Brother Brewer confusing Acts 11 and II Cor. 8 and 9. All I have to say about that is, They were two different events. Brother Brewer may answer you if he pleases. I did not make it at the Lufkin debate. Concerning II Cor. 11:8 and Phil. 4:15, Brother Brewer's argument is in perfect harmony with the scholars of the Greek. Your statement and the **ONLY ANSWER YOU TRIED TO GIVE TO BROTHER BREWER** was this "the very passage cited (Phil. 4:15-16) shows that the time when Philippi was the **ONLY** church sending to Paul was *during his stay* at Thessalonica." This, like the Macedonia affair, is another inexcusable **MISREPRESENTATION OF THE BIBLE**. It did **NOT** say that the "only time" Philippi was the **ONLY ONE THAT** helped Paul *when* he was in Thessalonica. Your Bible said, "Now ye Philippians *know also*, that in the **BEGINNING** of the gospel, when I **LEFT MACEDONIA**, (not at Thessalonica, but when I **LEFT MACEDONIA**) **NO** church *communicated* with me as concerning **GIVING AND RECEIVING**, but he only." You said the **ONLY** time this was

done was in "Thessalonica." Paul said it was "when I LEFT Macedonia." Then he showed it was done AFTER HE LEFT MACEDONIA, *just like it was* "done even in Thessalonica."

MY STATEMENT

The "sophestry" used by skilled "lawyers" is the same now as when they tried to "trap the Saviour" but it usually "back-fires." You inserted a statement from me here as though, I (as you accused Brother Brewer) was confused between the two events, of Acts 11 and II Cor. 8. I assure you I am not. You did NOT ANSWER MY QUESTION. You WILL NOT answer my question in this paragraph that you "lifted out of its setting." I asked "Did the local autonomy of the Jerusalem church *allow* them to DIVIDE their blessings"? Suppose you ANSWER IT, rather than misapply it! So much for ARGUMENT 1. I showed Herald of Truth was NOT operated THAT way, let your argument be right or wrong. That this "little YELLOW book" does not follow the arguments presented by me at the debate, is the thing I want our readers to know!

ARGUMENT II, PAGE 35

"Since no 'Method' of cooperation is revealed, Herald of Truth *does not violate any scripture*" (Tant). This is just the opposite of the argument charged against us on page 31. *There* it was "according to a pattern." *Here*, there is no method or pattern. Do you men know *what* you are trying to oppose? *This* is the *identical* argument Curtis Porter used in meeting Waters, the Anti-Sunday School debater. If it is wrong *here*, it was wrong *with Porter*. On page 62 in giving his definition of terms he said, "and that this 'is Scriptural'—that is, it *does not violate Scriptural PRINCIPLES* or Scriptural teaching." The *IDENTICAL* argument!

Again, Page 68, Brother Porter says, "But those things do not VIOLATE SCRIPTURE. They are ACCORDING TO SCRIPTURAL PRINCIPLES." Wonder if that is "PRINCIPLE ETERNAL"? This is almost WORD FOR WORD what Brother Tant is CONDEMNING, yet Porter was his moderator and he says "gave him his arguments:" Porter VS Porter: Tant VS Porter. Let them FIGHT IT OUT. Porter, Page 69, "I am sure those things can be used Scripturally, BECAUSE they VIOLATE NO PRINCIPLE OF SCRIPTURE." On Page 177

in speaking of riding on a train; in an airplane; in an automobile; though not found in the Bible, Brother Porter says, "I believe that I could do that. I believe that it is perfectly Scriptural to do a thing of that kind—it is **NOT CONTRARY TO ANY SCRIPTURAL PRINCIPLE.**" Is **THIS** an "Eternal Principle" or can you "shut it on and off"? On Page 182, admitting that he had produced *no* "command, example, or necessary inference" for a Sunday School (as such), Brother Porter says, "And thus we have a **PARALLEL** in **PRINCIPLE** (**ETERNAL** or **PART TIME?** **E.R.H.**) with the things we do today in teaching more than one group at the same time." **JUST** a **PRINCIPLE!** Does it **TEACH US** we may have **CLASSES?** Remember a "principle" **CAN'T TEACH:** (Tant).

KING BEE OF ALL

Page 178 Brother Porter strikes a **DEATH BLOW TO BROTHER TANT'S MASTER ARGUMENT.** He says, "Well, he's (Waters) been using both of them (chart and blackboard) and he *insists* to you *now* that there **MUST BE** a **COMMAND**, an **EXAMPLE**, **NECESSARY INFERENCE**, or **STATEMENT.** I want him to *find* the *command* for the **CHART** in the Bible. I want him to *find* the *EXAMPLE* for the **BLACKBOARD OR CHART** for teaching. I want him to *find* the *NECESSARY INFERENCE* or *STATEMENT* in God's book about them." Now listen and then you brethren **GO HOME**, be **ASHAMED** and ask God to forgive you, **ESPECIALLY YOU, BROTHER PORTER!** Brother Porter further says, "Yet he uses them without any question and without any *scruples of conscience whatsoever.* So whether we teach by means of charts, blackboards, printing presses or **RADIO**, or by means of classrooms or whatever it might be, we are **STILL** teaching. If we teach the **TRUTH** we are doing what the Lord said. We are doing **NOTHING BUT TEACH** and the Lord said do that." If you did not know better you would think you were reading the **TANT-HARPER DEBATE AT LUFKIN** with Brother Porter making my arguments, and Brother Tant making Waters' argument.

NO SCRIPTURE — "PORTER-WATERS DEBATE," Page 95

In the debate at Lufkin, Brother Tant accused me of saying, "I did not have 'any Scripture' for what we are doing." I

said no such as the debate will show. But listen to Brother Porter, "I haven't TRIED to give a PASSAGE where they are *specifically mentioned*," (individual communion sets, nor did he with classes). Come to me "PRINCIPLE ETERNAL"! Or is it "Eternal Principle" as called by Brother Porter in the Porter-Tingley Debate, Page 94. Brother Porter admitted that he couldn't find his Sunday School "as such" in the Bible. In Porter-Waters Debate, Page 210-211 Brother Porter says, "He, (Waters) hasn't found his song books; singing schools; his plate; his blackboard and his chart; or anything of that kind anywhere in the Book of God—either EXAMPLE or anything of the kind. And so WE STAND PARALLEL ON THAT THING." Do What? We stand "PARALLEL on *that* thing." Yet without a "command, example, necessary inference or statement" of the Sunday School (as such) he is affirming it to be Scriptural. How did Brother Porter undertake to PROVE HIS POSITION? By the very WORDING of the "little YELLOW book's" statement on page 35, "DOES NOT VIOLATE ANY SCRIPTURAL PRINCIPLE!" Time to "GO HOME BOYS": It's SUNDOWN!

THE GRAND CLIMAX OF ALL

Because Brother Porter by *his own admission* tried to prove his position without ONE SCRIPTURE; without ONE COMMAND; without a SINGLE EXAMPLE; not even a NECESSARY INFERENCE; but by an 'EXTERNAL PRINCIPLE,' Brother Waters charged him with EXACTLY THE SAME THING as Brother Tant did me. On page 195 Waters says, "He (Porter) argues for a THIRD CAPACITY OF TEACHING, or a THIRD CATEGORY OF TEACHING, THAT CANNOT BE FOUND IN THE WORD OF GOD." Paging the Guardian men at the Lufkin Debate! Brother Tant charged that because I made *one argument* based upon the fact our program "violated no Scripture" and was therefore permitted by PRINCIPLE, that I had "introduced a FOURTH WAY, a fourth *Category* of TEACHING", namely, "PRINCIPLE ETERNAL." No I did not INTRODUCE IT. Brother Porter did that with Waters. *Really*, Brother Tant TRACKED WATERS' argument PERFECTLY at Lufkin and Porter upheld him.

Brother Porter, why have you done this thing? Do you

not know the Guardian group is but using you to your own hurt? What do they care if you are placed in a compromising position just so they can save face at your expense. *You believe what you debated with Waters!* I used the *very same type* of arguments in "part of my debate" that you used, almost word for word, that "*It Violates no Scriptural Principle*" and Yater used WORD FOR WORD the arguments used by Waters, which arguments you denied with Waters. Can it be *possible* that you shall *now* expect *us* to think of you as the *Curtis Porter we have always loved* if you *refuse to correct your defense of Tant* and your CONDEMNATION OF ME? I stood where you stood and made a part of the arguments you made. CURTIS COME HOME TO THOSE WHO LOVE YOU FOR WHAT WE HAVE ALWAYS BELIEVED YOU TO BE. You do not belong with this Anti Group. You do not believe Brother Tant's argument here! Your debate with Waters answers his argument here on page 35 of his book.

DECEPTION

Bro. Tant's quotations (pages 35-36) from Brewer, Briney, and Lipscomb have been used out of their setting. All Brewer and Briney said was that "where God gave a command and the METHOD of doing it is NOT PRESCRIBED," we are at liberty to "use our best judgment" or it must "be left to our own choice." I challenge you to DENY THIS as the truth. You did NOT DENY it. You made *your* false argument and then placed a perfectly sound statement, one *you* believe and practice, in between your accusations and your conclusion hoping to confuse the issue. *Highland* believes, and *you claim to believe, every word* stated here by Brethren Brewer, Briney and Lipscomb. "When general authority is given, the method is not specified and we are left to our own judgment, preference or convenience." (Roy Cogdill, Lufkin Debate Reviewed). "Herald of Truth" violates not *one word* of Lipscomb's article.

ARGUMENT III, PAGE 37

"The kind of cooperation practiced by Herald of Truth has been accepted by gospel preachers and faithful churches for thirty years" (Tant). This needs little answering for Brother Tant: on page 38, admits that it is so. He suggests that "The Scriptures" used were "None." Such Childishness, when *he* used *not one*

passage from page 18-26. I was giving in such examples what our great men had said and done. The Guardian had done the same thing. They spent hundreds of dollars, tons of paper, and hours of labor printing articles from the pen of these very men we cited. And then Brother Tant was forced to repudiate *every one of them at Lufkin on cooperation*. Should I say, "Your Scriptures"; NONE! You evidently CITED WHAT YOU THOUGHT TO BE SCRIPTURES WHEN YOU and the men you have given here, PRACTICED ALL THIS COOPERATION AND TAUGHT THE CHURCH SO TO DO. Shame on you men!

YOUR ANSWER

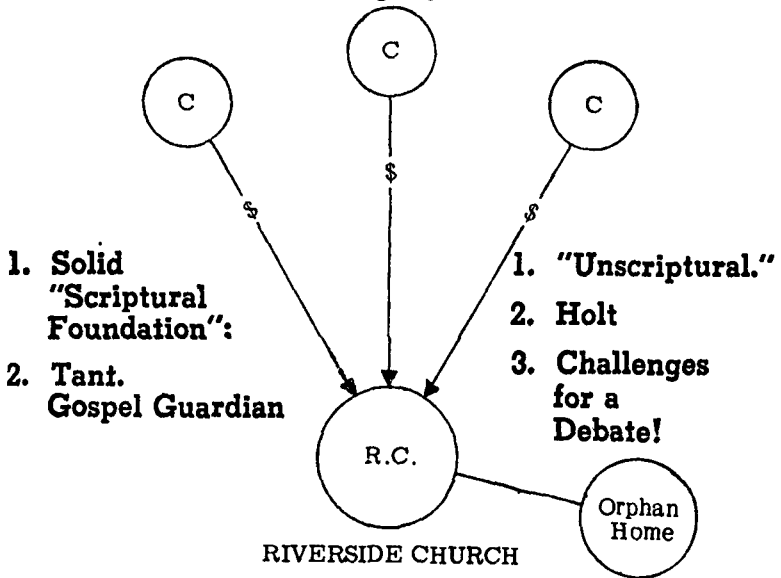
Now in your "answer" to the above admissions by your group, YOU did not GIVE ONE SCRIPTURE here in refutation. You "quoted men"; NOT Bible. Really, aren't you men ashamed of the manner in which you have sought to deceive and confuse and prejudice the brethren against us by such degenerating journalism? Do you not know it can ONLY tend to DESTROY the PEACE and HARMONY and CHRISTIAN LOVE, that have existed for one hundred years or more as we went on our way COOPERATING in such great work.

CONTRADICTS SELF

Compare his "admitted practice of cooperation" for the "past thirty years" here, on page 35, with his argument on page 25 where he states it "was tried and *rejected* as unscriptural in the last century." One time it is "rejected"; the next time he *admits* it was "practiced for the past 30 years" by *him and the Guardian brethren. Such arguments!*

MAUDE CARPENTER HOME

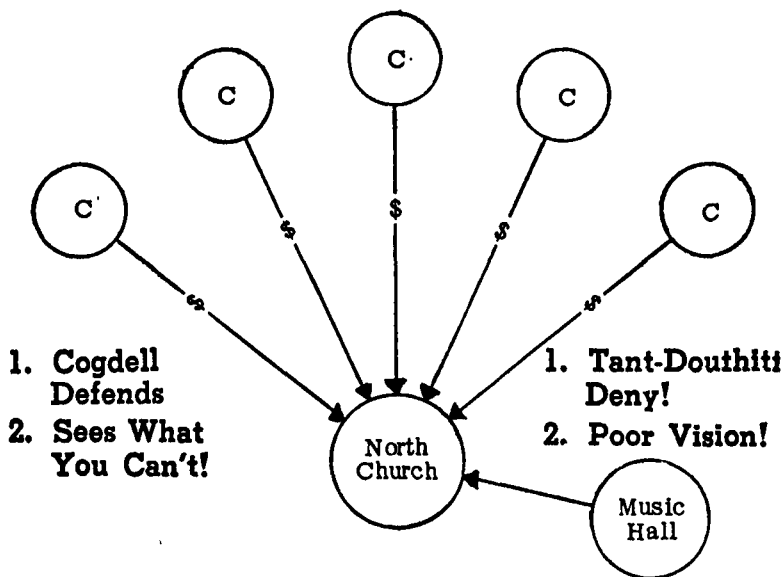
- MAUDE CARPENTER HOME -
- Wichita Kansas -
Page 40



Your attempted defense of your endorsement of Brother G. K. Wallace's articles is pitiful and only shows that you got caught in a tight and had to try to get out of it the best way you could. You ENDORSE IT as Scriptural, You endorsed the "PRINCIPLE," Page 40. Was that a "Principle Eternal" or one you can "change" to fit the need? No you just said his article was based on "solid scriptural foundation." Did you mean it or did you NOT? Again you have "crossed yourself." Do you brethren KNOW WHAT you believe?

BROTHER ROY'S CHART

- BROTHER ROY'S CHART -
Houston, Texas



Brother Cogdill defends his "Norhill Music Hall Meeting" as scriptural. Here "many congregations," some "weak" and some in "abundance" all sent to Norhill and Norhill and Roy used the money to do a "work in which all congregations were equally related," yet *Norhill* had the "money in the bank." Was this *Norhill's* work "peculiarly, specifically and exclusively" when *other* churches were as near the Music Hall as *Norhill*? Brother Tant, you, Brother Douthitt, Brother Houchen, Brother Blackmon, and many others do *not endorse* the "Music Hall Meeting" today. Why fight us? Get your OWN HOUSE in order BEFORE you destroy others. *I challenge you to meet Roy in San Antonio and deny the Music Hall Meeting in debate!* When this is done, Roy will have to use *our* arguments to prove it and "out goes Brother Roy" OR "Wrong goes the Music Hall Meeting." You brethren know where the RUB COMES

HERE! Enough for ARGUMENT III, Page 37. Can't you do any better than this?

ARGUMENT IV, PAGE 41

"Herald of Truth cooperation should be supported because of the thousands of people who are being saved because of it" (Tant).

ANSWER

We make *no* such argument. *I never made this* in the debate. I did *not* nor does ANY man that I know argue that the "end justifies the means." We do it because we believe it to be Scriptural and right. This is a *premeditated attempt* to confuse and prejudice those who may not *know* what *we* believe. Once you are made to believe that Highland teaches that ANYTHING is all right just so there is a big response; that the "end justifies the means"; that we have no Scriptural convictions; then of *course* they have succeeded in prejudicing *you* against us. It is the old "Sectarian approach" to what we teach on baptism. If they can succeed in making people believe we deny the "blood of Christ" and trust the "water to save" us, then they have won their point. They have closed the hearts of people to the truth. You, Brother Tant, KNEW we believed *no such thing!* You have mailed this "little YELLOW book" all over the brotherhood making them think THIS was the DEBATE at Lufkin; that I made this argument. I DO NOT BELIEVE THE ARGUMENT HERE ON PAGE 41. You SHOULD APOLOGIZE FOR ALL YOUR misrepresentations and for sending this "little YELLOW book" out with no explanation, showing I did *not* make the arguments that I have explained in my answer that I did not introduce. HONOR WILL FORCE YOU TO DO IT. (Do I hear Brother Otis Gatewood's name?)

Now believing that we are right; knowing the gospel is the ONLY POWER to save the world, Rom. 1:16; knowing that at the judgment BILLIONS are going to be lost for NOT having obeyed the gospel (II Thes. 1:8-9), then I say, We should be preaching to them instead of trying to meet each other. YOU MEN ARE PRACTICING WHAT YOU FIGHT. Look at Roy in CORINTH, MISSISSIPPI, and at HOUSTON in the MUSIC HALL! The *principles* are IDENTICAL!

ARGUMENT V, PAGE 43

"Herald of Truth is justified by the superior mental and leadership ability of Highland elders" (Tant). (I REFRAIN FROM CALLING THIS WHAT IT IS! E.R.H.)

ANSWER

This challenge I make to the Guardian: If you will find in either of these paragraphs or articles from which these are taken, where I ever used the words "SUPERIOR MENTAL ABILITY," I will quit my part of the Herald of Truth and NEVER speak over it again. If I DID NOT say it and you Guardian men have ADDED "Superior" that you might again make your PREJUDICIAL ARGUMENT against us, then will you APOLOGIZE for your type of ABUSIVE and DEROGATORY defamation and SLANDER against, and of, the Highland elders? They NEVER made ANY SUCH claims! I NEVER said ANY SUCH thing!

I never compared the "Highland elders'" ability with any other "group of elders" in ANY WAY. I was not talking of the "Highland elders," as such, in the article. I was discussing the argument you were making that "a church has no right to undertake to do a work that she is not able to do by herself." I pointed out that this would kill ALL help to other churches undertaking to erect meeting houses they were not able to build, or to have a preacher, etc., when they were not able to pay him. That they DID have a right to be MADE ABLE TO DO that which they, of themselves could not do, and that you had *forced* a conclusion contrary to the Bible.

COMPARISON OF ABILITIES

I did not COMPARE the ability of ANY ELDERSHIP with the ABILITY of ANY OTHER eldership. I challenge you to find where I did. YOU framed this argument to fit your needs and then tried to make my article say what YOU wanted it to say. If my article from which you quoted said "By the SUPERIOR mental and leadership ability of Highland elders" I will never speak again over our program. If it did *not* say that then you have WILFULLY and DECEITFULLY, for the purpose of deception, twisted and garbled the truth. This planned trick of deception will have to be repented of before you meet God at the judgment for you KNEW we *made no such argu-*

ment. Do I hear you denouncing the "Otis Gatewood check" as a "dirty trick"? Shame on you men!

MENTAL AND FINANCIAL

I was comparing the "Financial ability" of a group of elders with THEIR OWN "mental ability," NOT with that of "other elders" as you have stated. My argument was this, If a group of elders possessed the "mental ability" to do a work greater than *their* "financial ability" would permit, that they were permitted to do all they can scripturally in securing the financial help they need in carrying out the work of the Lord. Hence it was the "financial ability" and the "mental ability" of the SAME elders I was comparing and NOT that of OTHER ELDERS. You knew this!

BENEATH CHRISTIAN DIGNITY

Your statement at the close of the page, "The New Testament knows nothing of 'superior' and 'inferior' elders. It implies that they are incapable of properly discharging their obligations in 'the charge allotted unto them,'" was *not made by me* nor even *remotely hinted* at in my article. My article was JUST THE OPPOSITE to your charge against us. I showed that *by* their "mental ability" they WERE CAPABLE of DISCHARGING their *own* OBLIGATIONS and *because* of this, they should *try* to get the help they needed. *You knew that* was my argument and yet you TWISTED WHAT I SAID to make it fit what you WANTED IT TO SAY.

HERE IS THE TRICKERY OF DECEIT

1. It was *you* who used the expression "Superior Mental and leadership ability of Highland Church." Not Highland.
2. It was *you* who then dipped down below the quotations and from *your own statement* in the *introduction*, referred to "inferior" and "superior" elders as though *we* had said such in *our* quotations given by you.
3. Now between *your own* statement at the beginning and *your own* charge at the close you injected *my quotations* as though *I* had said the things *you* tried to *make* me say. You believe every word made in my statements and practice them. You did not deny one statement I made. *This* type of "deceptive argumentation" is beneath the dignity of sectarians, much less a gospel preacher.

4. Do you brethren see what he did here to prejudice elders against us? In his *conclusion* he went back to *his own statements* to make his charge of "superior" and "inferior" elders. Not to mine, for I *did not make any such charge!*

In your twisting, and misrepresenting, what we believe, teach, and do, you have SINNED. Highland has NEVER thought that "because of her SUPERIOR MENTAL ABILITY" that other elders should "turn their money over to her to handle for them."

WHAT IS THE INSULT?

The real insult in this charge of yours is, You have thrown off on the elders of the churches engaged, not only in our program, but in ALL cooperative programs, even the "Music Hall Meeting" and the "Corinth Radio Program", as being elders that are "stupid, incapable, ignorant" to such an extent they do not know *what* to do with their money, neither do they know HOW to cooperate. YOU HAVE SET YOURSELF UP AS THE GREAT MIND capable of telling them WHEN THEY NEED THE HELP OF EXPERTS IN making their decision as to WHERE and WHEN to send their money. Well they can ALWAYS BUY THE SERVICES OF THE GOSPEL GUARDIAN *through which to do their work!* Sic! (My sic!)