

Harper's Answer

TO

Tant's Booklet

on

"SPONSORING CHURCH COOPERATION"

Published by Tant **"Previous to Lufkin Debate"**

Price 50¢ per Copy

5 for \$2.00

E. R. Harper

An Examination of
"Why 'Herald of
Truth' Is Wrong"

(*Debate Notes of Yater Tant*)

BY

E. R. Harper

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Scott Harp

Brother Virgil Richie, long time preacher in the
Atlanta area gave this book to Scott Harp, Sept. 30, 1998

Printed in Abilene, Texas

1955

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 I

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 *bothead* 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

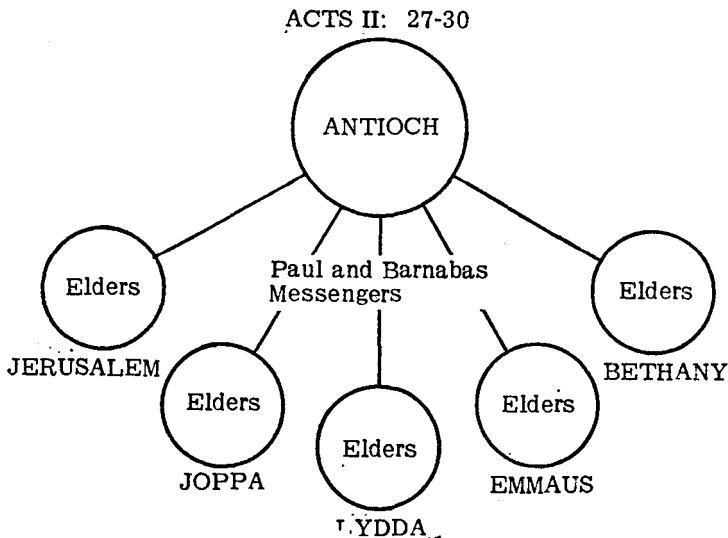
one fellow jumps up and he takes one position and another another, but I haven't . . . I know I haven't read everything, I quit reading a lot of things that were written sometime ago. Somebody might have written something on it. I haven't read it if he did. *That is that made sense.* Now you give that 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 Lys-
tria, Iconium and Antioch of Pisidia: *not Judea.*) Here he confused two passages to make his argument.

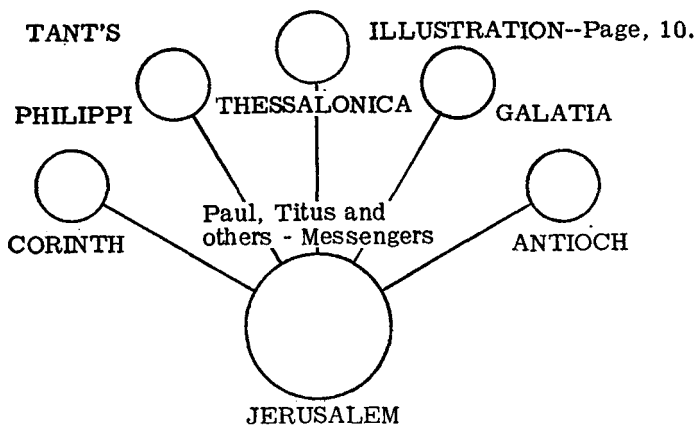
THINGS TO CONSIDER

- 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

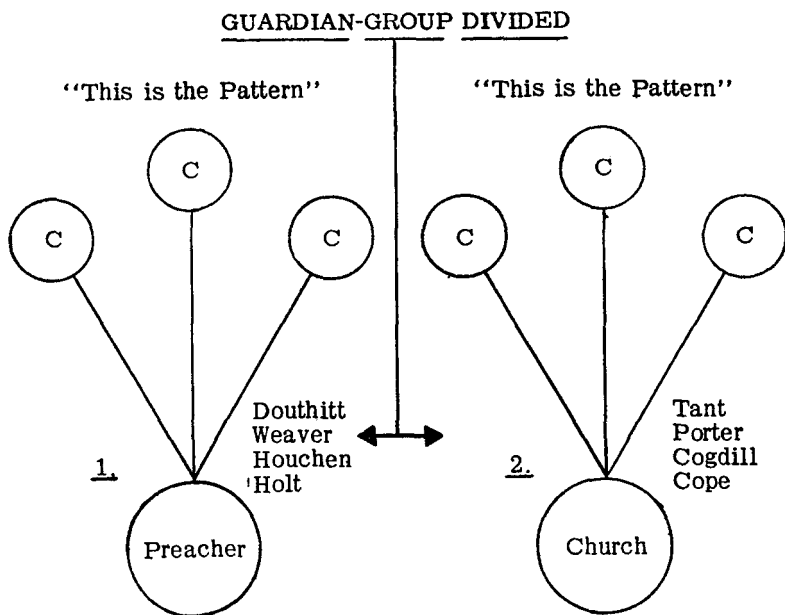
POINTS 5, 6, Page 8

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.”



GUARDIAN GROUP DIVIDED

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." Goodspeed, "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 -- -- ABUNDANCE
 ○ ○ ○ ○
 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

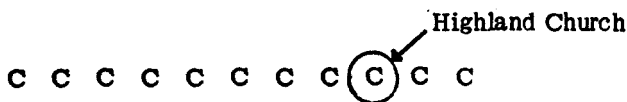
F. CONTRAST – RICH THIS!

- A. "Deep Poverty" – Paul II Cor. 8:2
- "Abundance" – Tant – No Scripture!

TAKE your choice.

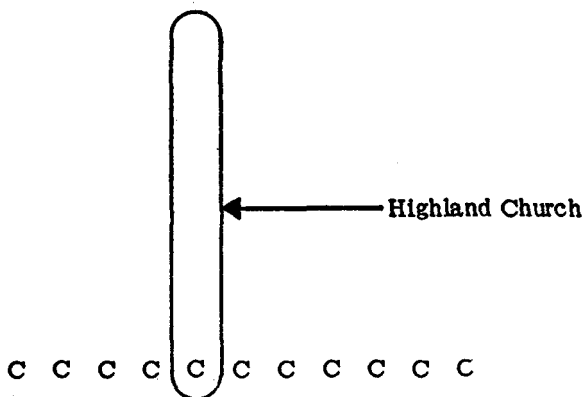
1. Please *erase* the one *not* in the Bible. (Tant's)
2. Please *leave* the one *in* the Bible. (Paul's)
3. This *completely* destroys the G.G. contentions.

BEFORE HERALD OF TRUTH



EQUALITY - - - - - EQUALITY

- AFTER HERALD OF TRUTH -

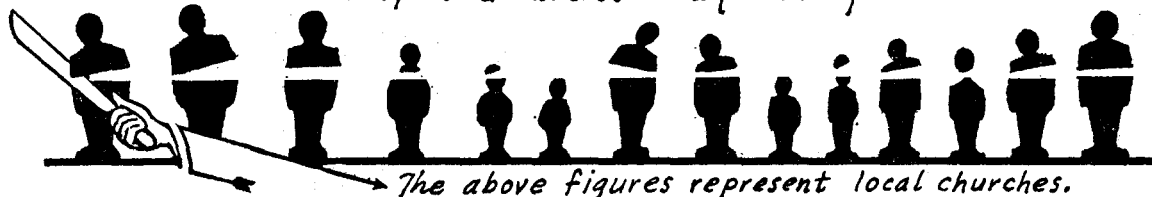


CONCLUSIONS AND COMMENTS

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

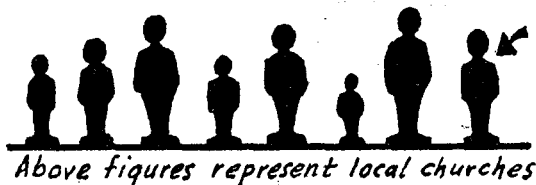
Gospel Guardian "Equality"



18

Before Herald of Truth

After Herald of Truth



HIGHLAND CHURCH



Gospel Guardian "Pattern" of Congregational "Cooperation"



Messengers directly from churches in Corinth, Philippi, Thessalonica, Berea to Jerusalem.

Cooperation!



Corinth Thessalonica Berea Philippi

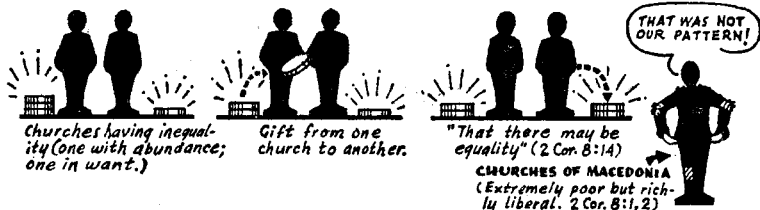
*The Messengers to Jerusalem
(Nation, Acts 24:17)*

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"



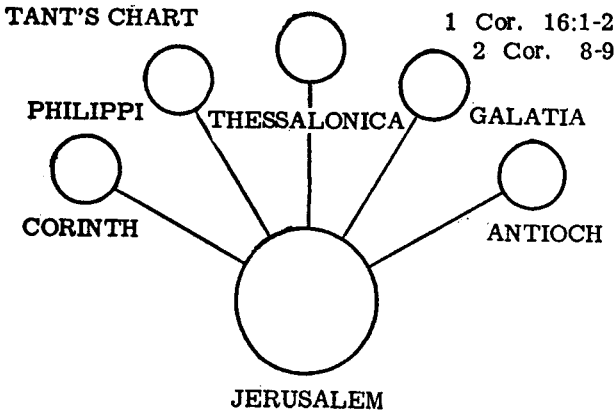
The above figures represent local churches

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?

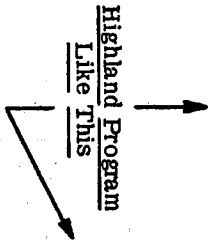
ILLUSTRATION ON PAGE 11 IN HIS
"LITTLE YELLOW BOOK"

"THE SPONSORING CHURCH, HERALD OF TRUTH
PATTERN OF CONGREGATIONAL COOPERATION"
(Tant).

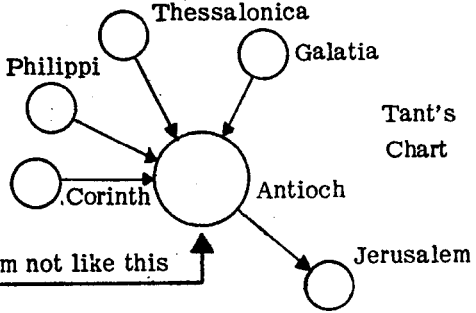
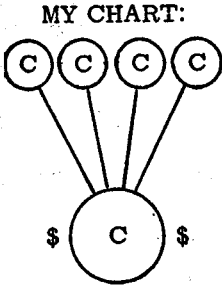
ANSWER

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:

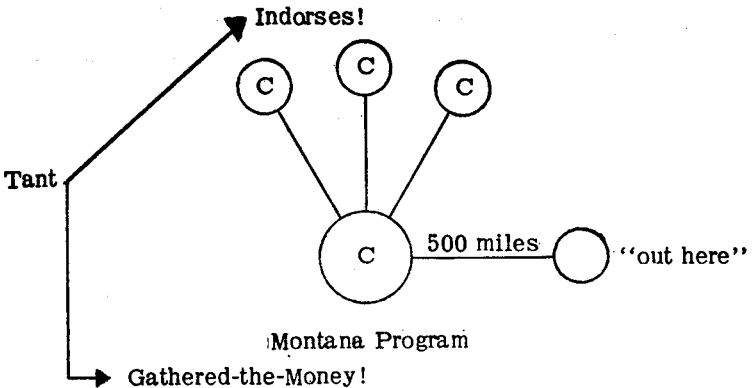


1. Highland received the money.
2. Highland bought ABC facilities.
3. Highland did the work.
4. Highland did not send it to other Churches as in his illustration!
5. Highland was not a 'relay-station' as in his illustration.



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)	(2 Cor. 8:14)
	Churches having equality	"To do a Good Work."

In No. 1 under illustration No. 2 above, he dies on the "SUBJECTS." They do *not* 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" and 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 Tani'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 "organismic 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 primitiev 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 repudiated 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 PREDUCIAL.** 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?

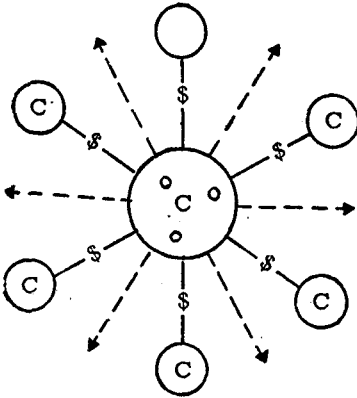
QUESTION PLEASE MUSIC HALL MEETING

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 they 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 INDORSES

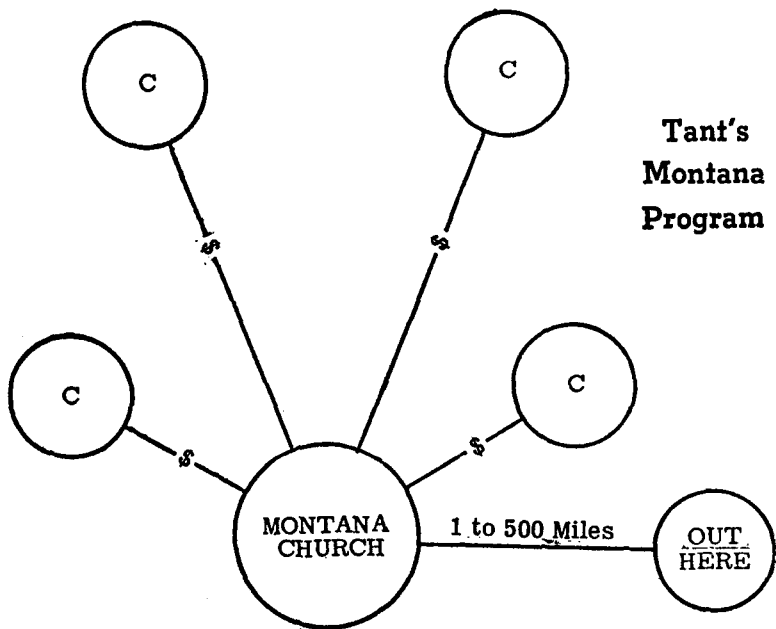


1. Three congregations contro. program.
2. Have a common treasurer.
3. June 1955 eleven (11) congregations contributed-cooperated.
4. Weak churches sent to strong churches.
5. Strong churches sent the message back into the territory by the contributing churches. (See Tant's argument at Lufkin).
6. Receiving 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 "Yater 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-

fice 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 re-vised 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 "Millenial 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 *stir them up to their duty*. In reference to II Cor. 8, *these messengers were sent by the churches 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 discretion 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 the 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 BRETHERN 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 co-operation 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 "sophistry" used by skilled "lawyers" is the same now as when they tried to "trap the Saviour" but it usually "backfires." 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

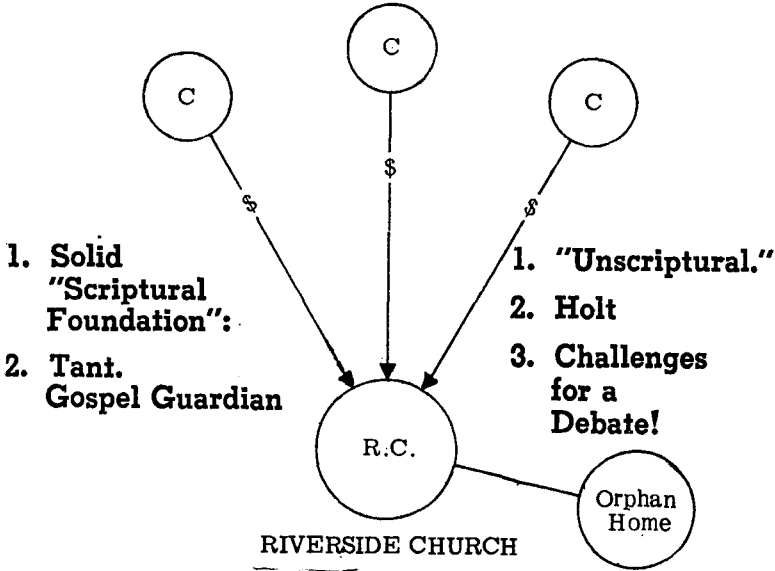
Now in your "answer" to the above admissions by your group, YOU did not GIVE ONE SCRIPTURE here in refutation. You "quoted men"; NOT Bible. Really, aren't you men ashamed of the manner in which you have sought to deceive and confuse and prejudice the brethren against us by such degenerating journalism? 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

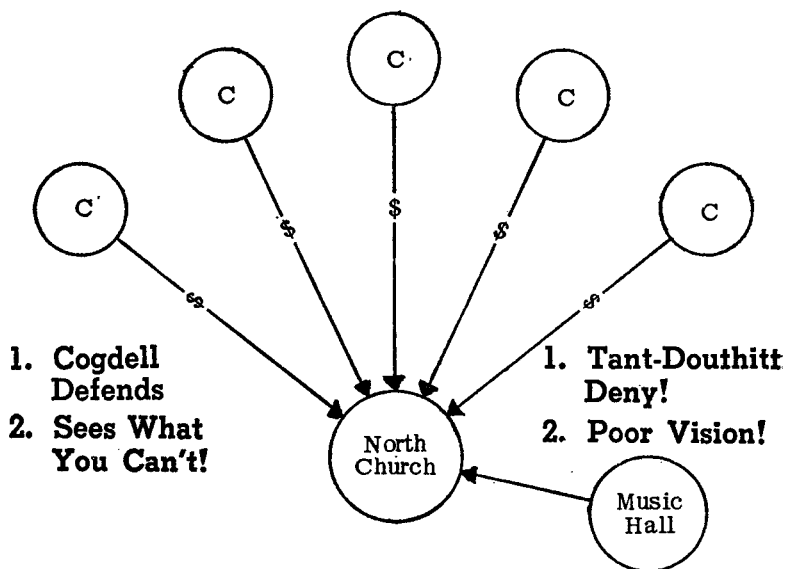
- MAUDE CARPENTER HOME -
- Wichita Kansas -
Page 40



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!)

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