

# Harper's Charts

**USED IN**

Lufkin Debate

**on**

"Church Cooperation"

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**BY**

E. R. Harper



# Charts

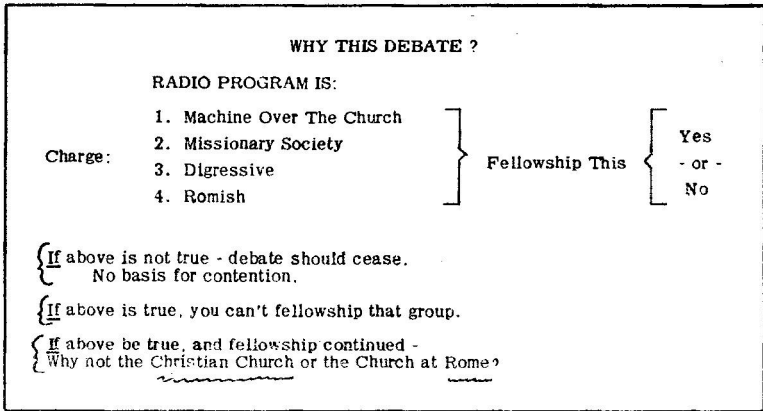
*Presented At The*

Lufkin Debate

**BY**

E. R. Harper

## CHART NO. "I"



This chart was introduced to show the reason why I was meeting in debate the Guardian Group. I was not then, nor shall I ever enter a debate just for the purpose of defending our radio program. If it, and it alone, were the only issue, I would say, Stop it for the sake of peace and try some other way of reaching the lost. The radio program is NOT however the issue. It is but one result of the issue. The issue is very simple: Can one congregation help another congregation by sending money to it to help it preach the gospel. It is a fact that if we are not any of the things charged against us on this chart, then there should be no such discussion of this affair and peace should reign in the church. If however we are what they claim we are there can be NO fellowship of us on their part for we cannot fellowship "digression," a "machine over the church," a "missionary society," and all must agree if we are "Romish" we must be cut off. Hence they must withdraw these charges or cease their plea of innocence in the field of "disfellowship." This plea, "We are just studying" is but a subtrafuge by which innocent minds are deceived. Brother Hoyt Houchen, in the October 20, 1955, Guardian has forever quieted the Guardian Group on this score when he said, "Some of our brethren (the Guardian group) tell us that they are studying on the issues and therefore do not as yet wish to take a stand. —But when men will acknowledge

the above principles (wonder if these are ETERNAL? E.R.H.) to be true, then what do they have to study to find out that it is unscriptural for a church universal to operate through a centralized agency whether it be an eldership or a board?" Now since they have branded us as the above and have branded the above as "digression" let them stop this begging and pleading for us to cease pressing them on this "fellowship idea." They have already "forced" the issue and we might as well face it. I deny Highland is any such thing as charged!

### QUESTIONS PRESENTED

#### THINGS ON WHICH WE ALL AGREE.

1. Preach Gospel to all men. 2. All men are lost without Gospel. 3. No organization but church. 4. Human M.S. Wrong. 5. Respect autonomy of church. 6. Church may have local Radio Program. 7. Station need not be small - may cover nation. (X-E-G Mexico).

#### TO WHAT DO YOU OBJECT?

1. Not self-supporting? 2. Churches sending to another Church? 3. To the inherent nature of program, WHY? 4. To other Churches contributing to Highland? 5. Reaches too many people? (Local Program Does). 6. Reaches out among many churches? 7. Does A-B-C-Violate principle of "Equal Relationship" to the field, but X-E-G does not? Both cover nation. 8. To a local program, supported by several congregations in one city? 9. Suppose time was donated by A-B-C? Would this violate equal relationships?

10. Suppose Highland were rich - do it alone? Would we be doing your work? Emergency arises? (Could you help us then?)

11. May we have a net work program? How?

12. Would such a program violate your law of (Equal Relationship?)

13. How can your argument of "Equal Relationship" be enjoyed with any congregation using a Radio Program? Doesn't the one with the program have the more influence in, that it reaches more people?

14. Were all Churches equal in influence in the 1st Century?

(Jerusalem of the Jews) (Antioch of Gent's.)

This chart of questions was presented trying to get Brother Tant to be specific in telling us the things to which he

objected. Had he done this it would have simplified affairs but knowing the answers to these questions meant death to his arguments and to his contentions, he chose not to go into detail in his explanations concerning his objections. I pressed for an answer but he only gave a passing glance and hurried away from them just like sectarian preachers who meet us.

Had he gone into detail and explained why he objected to questions 3,5,7,8 and 9 he would have killed all local radio programs in the world being supported by other congregations for the principle is the same. He was afraid of that and all knew why.

Suppose he had undertaken to answer questions 10, 11, 12 and 13. Here he would have killed everything in the radio field being supported by outside contributions or surrendered his position. He never would tell us if under an emergency, other congregations could help Highland with, what he admitted would be her program, IF she paid the bill. He admitted if we paid all the bills out of our contributions and bought the same program we now have that it would be "our work" though it went into "your diocese." When I pressed him to answer if others could help Highland do "her work" over this program, in the event an emergency arose, there was no "fittin answer ready." Suppose you admit, as did he, that it would be "our work" then you answer my question! Then we press, Does God surrender his "patterns" to the devise of man under emergencies? I believe no such thing. Of course he did not answer as an opponent should and tell us "how we may have a net-work program" under existing circumstances when no congregation is able to do it. God says he will "damn" every soul that does not hear the gospel (II Thess. 1:8-9; he has told us the "gospel is God's power to save" (Rom. 1:16); and he has commanded his people to "preach it to every creature" (Mark 16:15) and yet according to this modern hobby Christ will damn our souls if we use our "net-works" to reach every soul, even though we do it through the only institution he has organized to do it, the church, and though we do it through the "frame work" of that church, the "local congregation." It doesn't make sense to me in understanding the love of God.

## DEFINITION OF TERMS

### I. Def. Terms

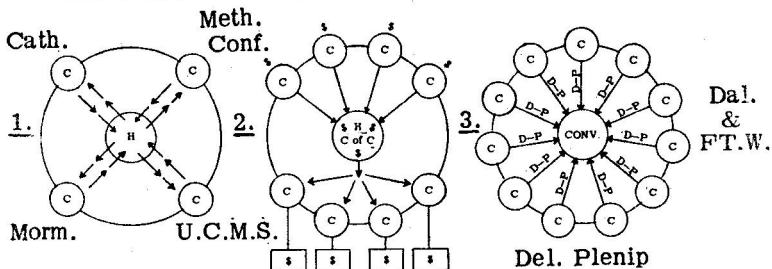
- |  |                 |   |                   |
|--|-----------------|---|-------------------|
| 1. Scriptural                              | 2. Organization | } | Church<br>Cooper- |
| 3. Teaching                                | 4. Practice     |   |                   |
| 5. Congregational       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

AN ECC. UNV.

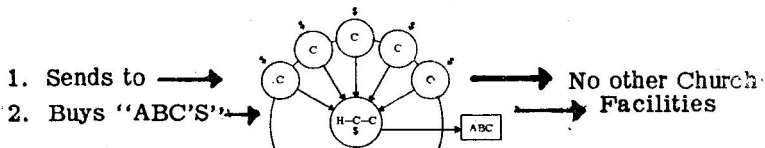
CH. HEAD.

A RELAY STA.

A CONVENTION.



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



1. Sends to →

2. Buys "ABC'S" →

3. Does Own Work.

4. Accepts Contributions.

In this chart on the "definition of Terms" He was completely routed from his prepared booklet as I shall show. I shall not enter into meanings of words in "1" through "5."

I begin with "6" to show you what our program is NOT. In circle number "1" I pointed out it was not what we had always understood the "church universal" to be. I cited the Catholic Church; the Methodist Conference; the UCMS; and such organizations as the Mormon Church, to be organizations considered by us as the "church universal" having power to dictate to all under them. I showed that Highland had no such power, hence was not the "church universal." In

these organizations the churches have no rights save as delegated to them by these powers. Highland did not function in this manner and was only a local congregation, under local elders, with no power over anyone and with no one having power over her.

It is here our Guardian friends, have completely changed our thinking on the meaning of the "church universal." They have now forced a meaning that was never so considered by us but one that must be bound upon the church today if their hobby is to be victorious. They are making it mean, Any action wherein a church or churches send help to another church to help that church do a work bigger than it is able to do of itself, such as "radio programs" that reach out beyond (what they have again manufactured, to fit their hobby) their "diocese"; or what we once called "union meetings" in which many congregations helped by cooperating with one congregation in the support of such efforts. That such actions in the past were not considered by us as the "church universal," I call attention to the great Tabernacle Meetings in Nashville, Tenn.; the Houston Music Hall Meeting; the Blytheville Radio Program; the Little Rock Program; the great debates at Fort Worth; Birmingham; and Oklahoma City. In our Lufkin debate Brother Tant was made to repudiate them all because of his new definition of "church universal." Such men as H. Leo Boles; F. B. Srygly; N. B. Hardeman; C. M. Pullias; Foy E. Wallace; Ah, Yes! and our beloved brethren Curtis Porter, Yater Tant and Roy Cogdill ALL, did not consider these as the "church universal" acting.

Now they have something they wish to destroy; Highland's radio program. To do that they must find a charge and find it they did by changing their definition of "church universal" and repudiating ALL the great work done by "congregational cooperation" in the years past, which cooperation helped to bring the church to where it is today. SHAME ON YOU MEN! You were LEADERS in it until you decide the "lost shall not be saved" by hearing the radio program "Herald of Truth" for that program is operated on the same principle as all these others. Yes, Brother Tant repudiated all these great cooperative programs from Houston to Nashville and from Blytheville,



Arkansas, to Herald of Truth, Abilene, Texas. **REPUDIATING YATER** as he was known at LUFKIN!

Number "2" circle was given to show Highland was NOT a "relay station." That we are not receiving money from other churches and sending that money to other congregations for them to use in doing their work. Be this right or wrong, is not the issue in our debate for Highland is not doing that. Here is the chart that ruined his little "yellow booklet" from pages 11 to 13 and he was forced to change his argument. You who read his booklet thought I made those arguments showing that is the way our program is carried out. Not so. I showed by the 4th circle that it was like his illustration on page 10, that they sent the money to Highland just like he has them doing to Jerusalem and Highland was doing the work just like Jerusalem did. Hence this circle upset his entire "circle area" in his "little **YELLOW** booklet." We were doing it **LIKE** page 10 of his charts. Then he hatched up his argument trying to show it was wrong because it did a work "**OUT HERE**"! that is "beyond our diocese." This was again upset by his own admission that he had begged congregations to send money to a church in Montana for a radio program for **THAT** program also did a work "**OUT HERE**." These two things surrendered everything he had in this debate.

My "3" chart showed we were not a "convention with power to bind." It was here I presented the action of the churches in Ft. Worth and Dallas preparatory to the Wallace-Norris Debate in which the churches cooperated by selecting and sending delegates or messengers to a meeting to select the speaker and arranged all details for the discussion and read from the "front page" of the Banner Brother Tant's endorsement of the cooperation of these churches in helping defeat Norris by this debate. My point was, Brother Tant was for **THAT KIND OF COOPERATION** then and did not consider it the "church universal" in action. Then I pointed out that **OUR PROGRAM** was nothing like this kind of cooperation even and yet he endorsed **THIS!**

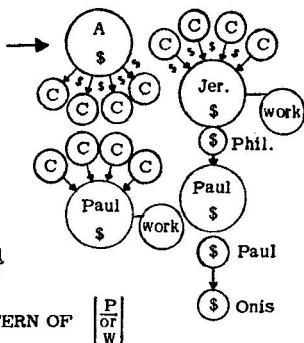
I. PATTERN OF "PRINCIPLE" OR "WHAT" NOT THE "HOW"

1. Churches Co-op Act 11:29, I Cor. 16:1-3 -- Ill.

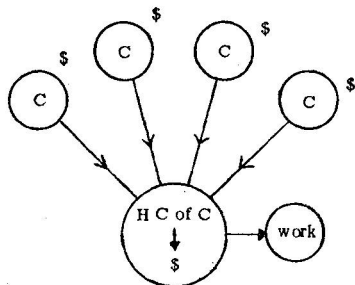
2. Church and Preacher Co-op { Phil. 4:14, 16  
2 Cor. 11-8

3. Individuals Co-op Philemon Vs. 14-22

4. Individuals Supported Self { I Cor. 4-12 }  $\text{\$}$  Paul  
Self



II. H. C. of C. RADIO PROGRAM VIOLATES NO PATTERN OF



1. Churches send to H. C. of C.
2. H. C. of C. Receives-does work
3. In perfect harmony with pattern of  $\begin{array}{|c|} \hline P \\ \hline \text{OR} \\ \hline W \\ \hline \end{array}$

In this chart I pointed out that you do not have a "pattern" of the "how" or "ways" for carrying out the details of God's commands. You have given, WHAT God wants us to do and here he lays down a "principle," formed from his work to be done, which "principle" allows congregations to cooperate in the work of the Lord.

Under No. "1," for argument's sake, I accepted his idea, which idea is based upon supposition, that Antioch church (1) sent to congregations in Judea ;then many churches (2) sent to Jerusalem church, "as such," direct.

In No. "2," I pointed out that churches and preachers could cooperate, for here, regardless of the "how" it was done, Paul was supported, in part, at least by churches.

Under No. "3," I showed that individual Christians could

help one another as Paul here helped Onesimus return to his former master.

The fourth, "4," I am sure no one will deny. The individual may work and support himself in preaching the gospel as did Paul in Acts 20:23; I Cor. 4:12.

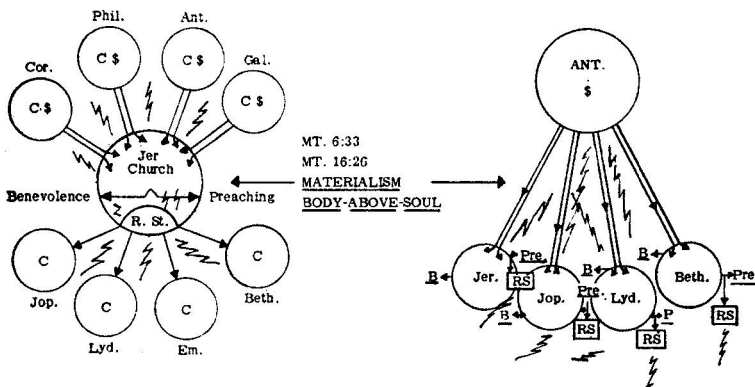
I pointed out that in these we have various "methods," "ways," "examples" showing that "churches, with churches"; "churches with preachers"; "Christians, with Christians" could "cooperate" in doing the work of the church for here we have them so doing both in "benevolence" and "preaching the gospel." In addition to this we found that man could just do it by himself with no cooperation or help if he found himself in that situation. From this I drew the conclusion that no "set, bound pattern" could be forced upon man from these varied and differing examples of "how" the early church and brethren cooperated in doing the work of the church so long as it was kept within the "frame work" of the "local congregation." I maintained that there is a difference in the "how" you do a thing and the "institution" through which you do it. To argue that since there is no "set, bound pattern" of "how" you may do a thing, you may do it "through the UCMS" is a false conclusion. The "UCMS" is not a "how" we cooperate; it is an "institution" *with* which we cooperate. This is forbidden; the others not, the above examples in the Bible being true.

Circle No. "2." This chart shows that Highland Church of Christ, Radio Program does NOT VIOLATE the "pattern" of the "principle" or the "what." The reason: Churches send DIRECT TO HER and she DOES the WORK. It is IDENTICAL, in "principle" with each of these cooperating examples. Now the one the Guardian does NOT object to IS the one by which Highland operates. Churches send DIRECT to US and WE DO THE WORK. We do not send it to other churches for them to use as they see fit. These charts "upset" the WHOLE of his little book at the debate, for his book was set up to meet a congregation receiving money from other churches, then sending that money to other congregations for them to use in a work. Yet he says, I never answerd his "little YELLOW book"! That I gave no "Scriptural proof"!

SHOW THE DIFFERENCE HERE IN PRINCIPLE OF OPERATION

1. The law of principle allows help in { Preaching Gospel & Feeding Poor } I Cor. 16:1-2
2. Both are works of the Church
3. The principle is eternal
4. The "Occasion" incidental
  - (1). Meeting House (2) Preacher (3) Meeting (4) Famine

WHERE IS THE PRINCIPLE VIOLATED?



In this chart I showed that both “preaching the gospel” and “benevolence” were “works of the church” and used I Cor. 16:1-4 as one “way” or “method” of gathering in the support for such work. Here is where I showed that a “principle is eternal.” When once laid down it does not change. The “occasion” that causes this “principle” to function is incidental for it may be one of a dozen or more things.

Under the first circle I showed that they sent to Jerusalem to feed the poor. Now since preaching the gospel is as much a work of the church as the other, if the same churches sent to Jerusalem to preach the gospel, did it the very same way in every detail and Jerusalem took that money and preached over the radio would that violate the “principle” of cooperation and if so how? Now radio reaches “out yonder” beyond the city but does that make it wrong?

In circle No. “2” I supposed that Antioch sent money to each of the churches in Judea, as the Guardian Brethren try

to force it to be (in this argument it makes no difference), and this money was used to feed the poor. Now in the very same manner, not one change in procedure, Antioch sends money to each of them to preach the gospel; could they preach it over a radio that would "reach out here"? beyond their "diocese"?

Here I also suggested, If you may send money to feed the body that is soon to go back to the worms of the earth, but are forbidden to "feed the soul" that is to be cast into hell "forever and ever" that you have "materialism" gone to seed" and the "body is placed above the soul." That this can't be I cited Matt. 6:33 and Matt. 16:26. Answered? Not yet! Think this over! BOTH done in exactly the same way; yet one is "scriptural"; the other "damning to our souls." Here their hobby has placed "*matter above soul.*" Did I read something about "modernism!" THIS is the RANKEST TYPE of MODERNISM—MATERIALISM, that this writer has ever KNOWN.

## PATTERN ARGUMENT

### 1 CORINTHIANS 16:14 1st DAY CONTRIBUTION

PATTERN ARGUMENT Abused by G.G. Application	PATTERN ARGUMENT Properly Applied
<p><b>I. 1 Cor. 16:1-2 1st D Cont.</b></p> <ol style="list-style-type: none"> <li>1. For poor saints only.</li> <li>2. Emergency?</li> </ol> <p><b>II. "Teach all Things" MT. 28A18-20</b></p> <ol style="list-style-type: none"> <li>1. Teaching in assembly Lord's day only Acts 20:7 - 1 Cor. 14</li> <li>2. No other example (ANTI-CLASS).</li> </ol> <p><b>III. ONLY ONE CUP</b></p> <ol style="list-style-type: none"> <li>1. Mat. 26:26-28</li> <li>2. <u>EXAMPLE:</u> Mat. 26:27</li> </ol> <p><b>IV. MET IN</b> <span style="font-size: 2em; vertical-align: middle;">{</span> <ul style="list-style-type: none"> <li>Upper Room Act. 20</li> <li>Homes Phil. 1:2</li> <li>Sol. Temple A. 2:46</li> <li style="padding-left: 20px;">A: 3-11</li> </ul> </p> <p>1. Srygly - G.G.</p>	<p><b>I. 1 Cor. 16:1-2 Used,</b></p> <ol style="list-style-type: none"> <li>1. For Preaching</li> <li>2. No Example</li> <li>3. Who Denies?</li> </ol> <p><b>II. May Divide Into Classes on Lord's Day</b></p> <ol style="list-style-type: none"> <li>1. No example - (Porter) -</li> <li>2. Both Admit may divide.</li> </ol> <p><b>III. Plurality of Containers</b></p> <ol style="list-style-type: none"> <li>1. NO Example - all practice</li> </ol> <p><b>IV. PRACTICE</b> <span style="font-size: 2em; vertical-align: middle;">{</span> <ul style="list-style-type: none"> <li>1. Own Church Bldg.</li> <li>2. {Contr'h to others to Erect Bldgs.</li> <li>3. Trustees to Property</li> </ul> </p> <ol style="list-style-type: none"> <li>1. <u>NO</u> Example, Com-or N. Inf.</li> <li>2. <u>ALL</u> Admit Scriptural.</li> <li>3. <u>ALL PRACTICE.</u></li> <li>4. <u>HOW TAUGHT?</u> By "<u>PRINCIPLE</u>".</li> </ol>

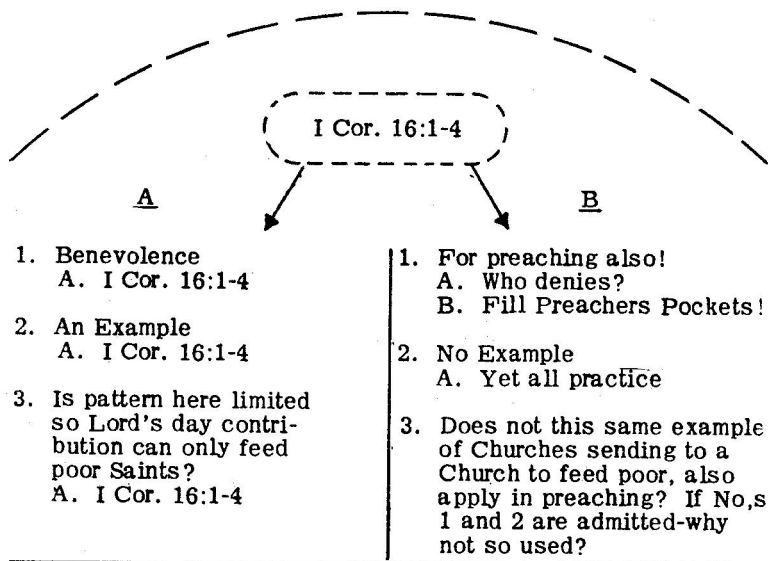
This was used to defeat their "pattern argument" as presented in their "little YELLOW book." Here they claimed that you could have no authority for doing one thing unless you could show a "direct command"; "divine example"; or a "necessary inference." The first part of this chart shows how this "pattern argument" abuses the application of the scriptures given in this chart. According to their argument, The 1st Day's Contribution could only be used to feed the poor; the Anti-Class brethren use Matt. 28:18-20; Acts 20:7 and I Cor. 14 to apply to the "general assembly" by this same "pattern argument"; They force "one container" to be used in the communion by this same "pattern argument"; and I showed from Brother Srygley's article published in the Gospel Guardian that he used this same principle in arguing brethren would have to first prove that the church (as such) could own anything to make a deed. He suggested that the brethren erect the buildings and own them and let the church use them. By this "pattern argument" they would be forced to this as I showed by the second part of this chart, "Pattern Properly Applied."

I showed there was no "command, example, or necessary inference" for the contribution of I Cor. 16:1-2 being used to preach the gospel yet all of us practice it; that there is "neither," for a Sunday school as we have today, yet we all have classes organized for efficient teaching. Brother Porter in his debate with Waters admitted that he had neither. I pointed out that we had neither of the "three ways" given by the Guardian for "individual communion sets" as used by us today; that there is no "command, example or necessary inference" for owning a building; making contributions to other congregations to help them erect meeting houses; and none for having trustees for a building, and cited Brother Srygley's article as additional proof because they were trying to use him to uphold their hobby of today. Yet with NOT ONE "example, command, or necessary inference" that they did either of the above we all admit them to be right and scriptural. We practice them. If we do, the Guardian Group, and all, then we must maintain they are "scriptural"; "authorized by the scriptures"; and "taught by them." If so then HOW? It is by an "eternal principle"; a "permissible inference," all of which allows us to use the "law of expediency"; the "law

of liberty." It was Brother Tant who introduced this "law of expediency" in our debate at Lufkin so I guess I am permitted to use it.

It was therefore in this part of this chart that I was able to set aside his "pattern argument," showing it unsound for by it he destroyed our "method of getting money to pay the preacher"; our "method of Bible teaching"; our practice of "individual communion sets"; and our "right to own a building." Much "fun" was made of it but never was it met. Until this chart is Scripturally answered every vestage of ground upon which they stand is surrendered. But when they meet this chart they surrender Brother Porter's debate with Waters for I have used here his very arguments that routed Waters. You either accept Harper's argument or you surrender to Waters. Take your choice! Yet I "used no Scripture"!

### LORD'S DAY CONTRIBUTION FOR WHAT?



In this chart on "Lord's Day Contribution for What?" I simply re-emphasize the principle of the one just studied. In this I am pressing the question, Is the PATTERN LIMITED

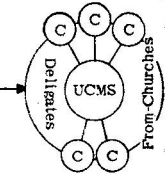
to ONLY FEEDING THE POOR as given in this text? There is a "faction" in the Guardian group that takes the position that you can't send money to another congregation for that congregation to preach the gospel, period! Among that number are Ausie Weaver (I have his lecture given at Lubbock, Texas), Cecil B. Douthitt, of Brownwood, Texas, and C. E. W. Dorris, of Nashville, Tenn. (See his article in Gospel Guardian October 20, 1955, paragraph 8, page 12), and many others. They say it is "not according to the pattern."

I maintain that this passage, together with II Cor., chapters 8 and 9, lays down a "principle"; yes an "eternal principle" as taught by me, Curtis Porter, in his debate with Tingley, page 94, "Porter-Tingley Debate," and Roy Cogdill, in his reported discussion with Jessup, in the Canadian Christian, April, 1954, in which he said, "Principles of righteousness are ETERNAL."

In this we find the church taking care of a work by this method of contribution. I therefore conclude that it is scriptural to take care of any good work of the church by this same method, regardless of what that work is. Hence this "eternal principle" or "principle eternal", whichever you wish to call it, grants, or permits us to use this method of raising money to carry on any work of the church. Here it was for "foreign benevolence," made possible by the "cooperation of a number of congregations"; hence for "mission work," by the "cooperation of many churches" the money may be raised according to I Cor. 16:1-2, though there be no 'command, example, or necessary inference' where it was ever so done. *This* is my reason for saying that it "lays down a principle" which principle may be used in the support of any good work of the church. Tant, Porter and Cogdill deny. If you concur with them, away goes your Sunday support for your salaries; if you agree with me, away goes your fight against our radio program, Herald of Truth, for it is supported by this principle, as well as by other examples and Bible truths. **THE GUARDIAN GROUP NEEDS TO GET TOGETHER AND FIND OUT WHAT IS THE "PATTERN," IF THEY "CAN," OR "CAN'T" before dividing the church over "THIS IS THE PATTERN."**



# DIVINE VS HUMAN

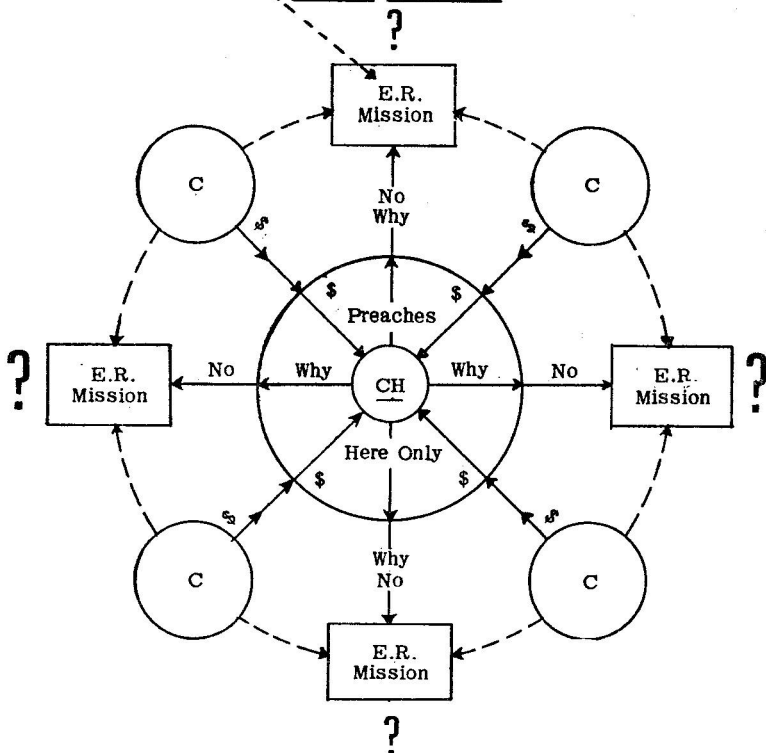
DIVINE HIGHLAND C of C	- VS - - VS -	HUMAN UCMS
<p>1. Org. {Elders } Members Phil:1           {Deacons }</p> <p>2. Memb. { B } Church           { R-B }           { C }</p> <p>3. Auth. { New Testament           Heb. 9:15-17 }</p> <p>4. Work { 1. Elders           2. Elders have auth.           3. Elders hire ? fire all emp.           4. Elders delegate no auth.               to other Churches           5. Auth. by N.T.           6. Purpose to preach Gospel               I. Radio Program - thing done           7. A printed const. N-T }</p> <p>5. CONCLUSION: Divine right to exist</p> <p>6. Therefore, the Divine right to preach the Gospel to all, by Radio!</p>		
	<p>1. Org. { Pres.           20 Vice Pres.           Treas.           Cor. Sec.           Rec. - Sec. }</p> <p>2. Memb. { Annual Del. \$10.00 } \$ Stipulated           { Life Memb. \$20.00 } Sums           { Life Del. \$100.00 }</p> <p>3. Auth. { Constitution &amp; } Human           { By-Laws } Charter</p> <p>4. Work { 1. Board of Directors           2. Board has full Auth.           3. Board Hires &amp; Fires all Emp.           4. Delegates no Auth.           5. Claim to be Auth. by N.T.           6. Purpose to preach Gospel           7. Printed Const.               1. Human Const. } Charter</p> <p>5. <u>No Right to Exist</u></p> <p>6. <u>No Right</u> to preach the <u>Gospel</u> to any one.</p>	

In this chart I showed conclusively to any fair minded man that Highland Church of Christ is not a UCMS. That we are Scripturally organized, have no organization but that which she always had, which is admitted by all, is according to the New Testament 'pattern." I pointed out that the church, the local congregation has the right to preach the gospel anywhere in the whole world, Mk. 16:15, and no one can gainsay that. I showed by this chart that we have the scriptural right to have a radio program that can reach out in territory beyond Highland; that we were doing this work ourselves, not delegating this work to others nor robbing others of their "autonomy" and that it is now incumbent upon them to prove that other congregations do not have the right to exercise their "autonomy" in helping us if they so desire, seeing that, as a divine organization, we have the right to preach the gospel. This they never could do.

The second part of this chart speaks for itself, showing that the thing wrong with the UCMS is; It has no right to exist. Having no right to exist it has *no right to do anything*: That THIS is what is "wrong with the Missionary Society" that they

have been shouting so loudly about. Why go into a long tirade against, What is wrong with something, when the thing that is wrong is, It has *no right to exist*. Why does it have no right to exist? The Lord built the church; not the Society. I pointed out this fact; Had this institution the Scriptural right to exist, then you would have to prove she did not have the right to do what she is doing. Not having the right to exist then anything she does in connection with the church would be a violation of "church autonomy." Not so with the Highland Church. She has a right to exist; to preach the gospel; and others, as with Jerusalem, have a right to send aid to her so long as she does her work through the "frame work of the local congregation" and it is an undeniable fact that she has no organization but the elders of the church who direct all her programs of work.

- EQUALLY RELATED FALLACY -  
ABSURD EXTREMES



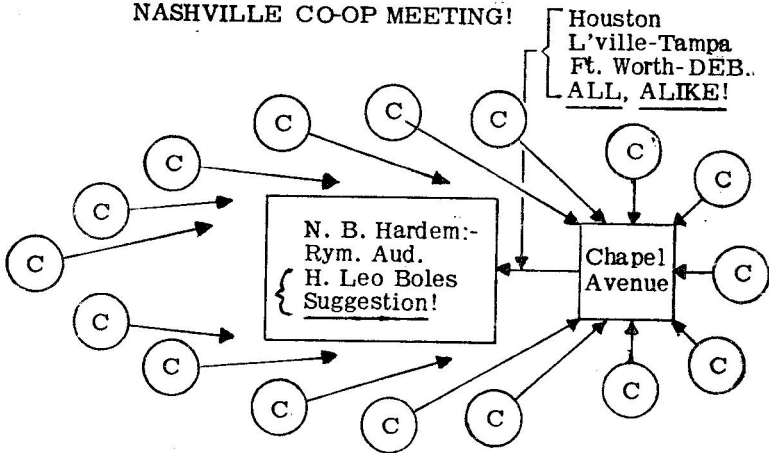
UNDER WHAT ELDERSHIP?

With this chart I showed the ridiculous absurdity of their "equally related" argument in which they undertake to show that no contribution can be given to any congregation if the work from that contribution happens to reach into a territory where they say "all are equally related" to the work. Here I have in the center a church to which many congregations are sending money to assist her in doing a "work bigger than she is able to do of herself" in preaching the gospel. Of course the Guardian group is divided here, as I have pointed out. They have them "two patterns" here, each differing. But to those who believe that churches may send to another church for that

church to preach the gospel this chart poses a problem to them.

Here I have the preacher supported by these churches, being sent out by the "receiving church" into other towns and communities and preaching under the direction of the church receiving the support. He is going into territory "equally related to all" to preach the gospel. If their argument be true he can't do this, for the "receiving church" would then be doing "their work" or the contributing churches would be "doing *their* work" through the "receiving" church. So the preacher would have to resign from that church *every time* he goes into these sections that the giving churches may be able to send to him "direct." When the meeting is over he could return and be the preacher for the receiving church. Why this? These mission points are in what they call "equally related territory" for they are out of the "receiving church's diocese." If they could send money to this church and it could send this preacher into these mission points to preach then their entire opposition crumbles. Such is the ridiculousness of all extreme hobby riders.

NASHVILLE CO-OP MEETING!

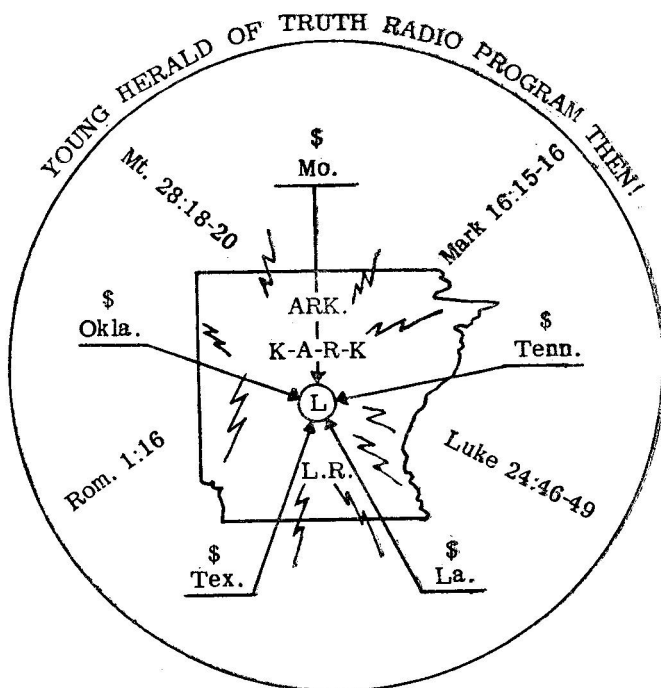


1. QUESTION: Was this church universal?
2. QUESTION: Is such co-op efforts of the devil?
3. QUESTION: Will all be Lost? Did these Ch's sin? Were they digressive? Was this an "M Society"? Your group endorsed it then-what now? Why difference?

This chart speaks for itself. Here they had a number of these Tabernacle Meetings. In one of them Brother C. M. Pulfias conducted the singing; in another Brother John T. Smith, and still another Brother J. D. Murphey. Brother H. Leo Boles, Bro. F. B. Srygley, and hundreds of gospel preachers among whom were the Guardian group, endorsed these "cooperative meetings" in which Brother N. B. Hardeman did the preaching. All the churches in Nashville cooperated on exactly the same basis as our radio program, Herald of Truth. You men, many of you cut your "preaching teeth" on these sermons.

Then, we did not consider the cooperation of all churches in their local capacity as the "church universal" doing a work. The term "church universal" at that time was thought of as a "corporate body" such as the Catholic Church or the Methodist Conference, or the UCMS. To kill something they are against they have forced an un-natural meaning of the "church universal." The questions asked here were never answered. Suppose YOU who read this and who are opposed to "cooperative efforts" such as this try answering the questions on this chart. Were all who participated Digressives? A UCMS organization? Were these meetings sinful? If so have you repented and made PUBLIC ACKNOWLEDGEMENT? I would be ASHAMED! THIS is the identical principle upon which we operate. Brother Tant was forced to repudiate all these meetings, plus the great debate between Hardeman and Boswell, yet in this debate both Brethren H. Leo Boles and F. B. Srygley were the planners. Here he was forced to repudiate both of them. "REPUDIATING YATER" as he was known at Lufkin, Texas.

4th & STATE CO-OP PROG. 12 YRS.  
G. G. Men Endorsed



- |   |                                       |
|---|---------------------------------------|
| 1. Were we digressive?                    | 5. Were you men digressive then?      |
| 2. Miss. Society?                         | 6. Why the change?                    |
| 3. Was this the Church Univ. Functioning? | 7. Hundreds converted otherwise lost. |
| 4. Must we all repent or perish?          | 8. Would you endorse it now, as then? |
|   | 9. Were those converted lost?         |

This chart was also used to show what our practice has been all these years back. For 12 years I was on the radio there, with very little exception. The church could not pay for the time. We HAD to have help or not have it. For all those years, until about the last two, we received money from five states.

We were strong enough at the close to pay for most of it by ourselves and did not ask for help; only acknowledged contributions when sent.

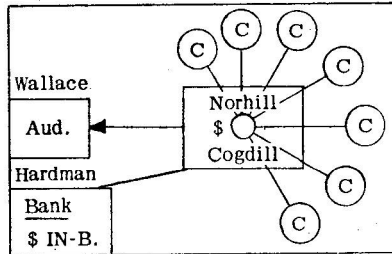
Now during this time, the Guardian men were my personal friends and supported this program, even asked people to give to it. During part of this time Brother Tant lived in Ft. Smith, Arkansas, and was an ardent defender of this program when certain others were opposing it. THIS they ALL know to be the truth for at that time I was fighting the error of pre-millennialism. Now will you tell me WHO HAS CHANGED? Our radio program today at Highland is EXACTLY like the one from Litle Rock, that reached even to Abilene, Texas. They were BACK OF IT THEN and not one time did they shout "church universal." Why? It was not so considered then. They did not have something they wanted to kill. Yes, they have changed the "meaning" of the "church universal"!

Again I ask you to answer the questions on this chart. They were NOT answered in the Lufkin Debate. QUESTION: Should THAT program have CEASED? Did we SIN? In this we were only carrying out the Great Commission of our Lord to "reach EVERY CREATURE with the gospel" (Mark 16: 15). I would be ASHAMED if I were you men!

MUSIC-HALL CO-OP MEETING  
 COGDILL & NORHILL  
 SPONSORS

HOUSTON, TEX.

1. Endorse now { Yes } WHY?
2. Digressive? { No }
3. Missionary Society?
4. Whose work?
5. Church Universal?
6. Who lost autonomy?
7. Disfellowship
  1. Wallace
  2. Hardeman
  3. All These Churches?
8. Was this a Sin?
9. Where is the Pattern?
10. Here is the Issue!
11. Not enough to "Quit It."
12. Contending it Scriptural Demands Proof!



1. Roy Defends-
2. Tant Denies - Lfk. - D.
3. Here is the Issue Involved!
4. Honor - Demands - They - Debate - this - Issue.
5. Let Roy present his Scripture.
6. Let Yater Deny!

This is the chart that dealt them MISERY. This is not just "misery" in the "back" or the "neck," it is "misery all over," "misery *universal*." Here Norhill, with Bro. Roy Cogdill, was the SPONSORING CHURCH. Norhill took in all the money from the other churches to do a work in a city "equally related to all." They took the money when, Roy says, they had the 'money in the bank' to support the meeting. If Highland HAD he money IN THE BANK we would not come to you. That makes it a hundred times worse for they did not need the help at all. Other churches were not that "abundant" in resources. Here you had "weak congregations" sending to a "strong congregation" to help that congregation do a work "out here" to which all the contributing churches were "equally related."

Norhill received the money; Norhill looked after the details; paid the bills; SPONSORED the meeting. Brother Roy says, It is Scriptural. He says he can see it is, but he can't explain it to the rest of us poor mortals so we can understand it and therefore is leading us into sin and now he has taken pity on us and has



promised never to do it again. But **THAT** does not **ANSWER** the issue. **IF** this cooperative meeting is scriptural, the Guardian's contention is dead. They have no fight to make. Cecil Douthitt, Luther Blackmon, Florida Christian College, many of them we are told, and scores of others declare our program to be right **IF** Roy can defend his Music Hall Meeting.

Brethren, Brother Cogdill and Brother Tant differ here. Brother Tant says he can't conduct a meeting like this for it is **WRONG**, Digressive, equal to a UCMS: Brother Cogdill says he can and it is **Scriptural**. **HERE IS THE ISSUE**. They are **HONOUR BOUND TO MEET IN PUBLIC DEBATE AND FIGHT THIS OUT** or **CEASE TO TROUBLE** the church of the Lord. It isn't enough to just say, I will quit but I want you to know I believe it to be right! We are not so disposed to quit a thing we believe to be right **JUST** because it stands in our way of trying to kill something we are against. The only reason he has taken this position is, To continue such a meeting is to defend our program, Herald of Truth. If one is **Scriptural**, so is the other. **WILL THEY DEBATE IT? NOT ON YOUR LIFE**. They are *afraid*, for it spells **DEATH TO THEM BOTH AND TO THEIR HOBBY**: and to the **GUARDIAN!**

### INSTITUTIONALISM GONE TO SEED

- Same Type of Non P. Charter -

<p>Gospel Guardian -- Religious Corp.</p> <ol style="list-style-type: none"> <li>1. Board of Directors</li> <li>2. Manager</li> <li>3. Gets \$ from { Churches } in budget (1) Letters { Individuals }</li> <li>4. Does work { for } Churches (1) Letters { of }</li> <li>5. Receives \$ for { } Missionaries (1) Smith { Sends to }</li> <li>6. Incites rebellion against local Church. (1) G. Ave. S.A. Texas</li> <li>7. Seeks cont'l of churches. (1) Letters</li> <li>8. Robs local Church of Autonomy (1) G. A.</li> </ol>	<p>U.C.M.S. - Religious Soc.</p> <ol style="list-style-type: none"> <li>1. Board of Directors</li> <li>2. President - Manager</li> <li>3. Gets \$ from { Churches } Budget { Individuals }</li> <li>4. Does Work { For } Churches { &amp; } { of }</li> <li>5. Receives \$ { For } Missionaries { Sends To }</li> <li>6. Exerts pressure by intimidation.</li> <li>7. Seeks dominatioin of Churches.</li> <li>8. Robs Churches of Autonomy.</li> </ol>
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#### THE DIVINE PATTERN - WHERE?

1. Both human religious institutions
2. Neither is the Church.
3. Both doing the work of Church.
4. Where is the, "Com-Exa. or Nec-Inf"?

In this chart I showed that the Gospel Guardian under her "non profit religious" charter had become by its practice exactly what they were condemning. I was able to show *more likeness* between the Guardian and the Missionary Society, by this chart, than there was between any church program that I know of and the UCMS. Their articles in the Guardian, ----- and their letters in my possession, that I shall use in the debate show that they are working under a well organized plan to take over the church and force it to do their bidding. There never has been a more deliberate, planned attack in this direction, not even by Communism, than that being perpetuated by the Guardian. They are writing preachers trying to get them to "cooperate with them" in getting the church to pick out certain influential men now and those who will become influential that they may send the Guardian to them. The men themselves do not subscribe for the paper; many of them do not want the paper, but if they can get preachers or elders to cooperate with them by such methods they hope to take the church with them. (Brain washing!) All this I shall bring out in our debate. I have the articles and the letters.

In this chart I pressed for the "pattern" that authorized either of these human institutions through which to do the work of the church. Where did the early disciples have any such "non-profit corporations" through which the church could do her work? Where is the "command," the "example," or the "necessary inference" that any such ever existed; either the UCMS or the Gospel Guardian Corporation? If they have a right to have the Gospel Guardian it is not by either of the "three ways" they claim a thing is authorized for there is neither command, example OR necessary inference of any such existing in the early church.

Yes, I believe we may have papers, BUT I do not believe that a paper may be MISUSED as is the Gospel Guardian. It has taken the place of the MISSIONARY SOCIETY. It is trying to control the churches and the preachers and interferes with the "local autonomy" of congregations. This HUMAN INSTITUTION is undertaking to do the very thing they are opposing. *This* is my argument!

# BLYTHEVILLE RADIO PROGRAM

SPONSORING → { Yater & Roy

As They Were Known In

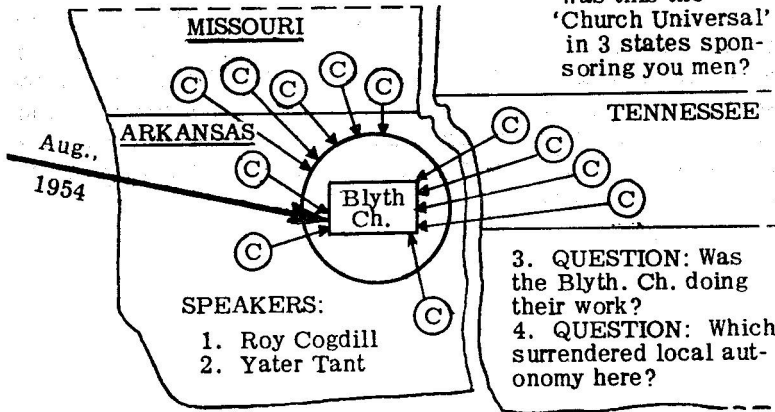
1. QUESTION:

Were you Digressive?  
Was this a budding M. Society?  
Could the difference be "You Spoke?"

{ ARK.  
TENN.  
MO. !

2. QUESTION:

Was this the 'Church Universal' in 3 states sponsoring you men?



3. QUESTION: Was the Blyth. Ch. doing their work?

4. QUESTION: Which surrendered local autonomy here?

5. QUESTION: DID YOU CONDEM CHURCHES FOR THIS?  
WHY NOT?

In this I did not try to hurt nor did I try to throw off on the good church there. I merely showed by this chart that for all these many years back, all of us believed in and practiced the very thing we are now doing at Highland. Had it not been for this radio program the good church at Blytheville would not be what it is. I press the question, Have they sinned all these years? Has the work done by all of us been wrong? Must we now repent of having preached over this program? Must we go to those converted to Christ through this good church with this "cooperative program" and tell them we were a Digressive Church; a Missionary Society? a "Machine over the churches"

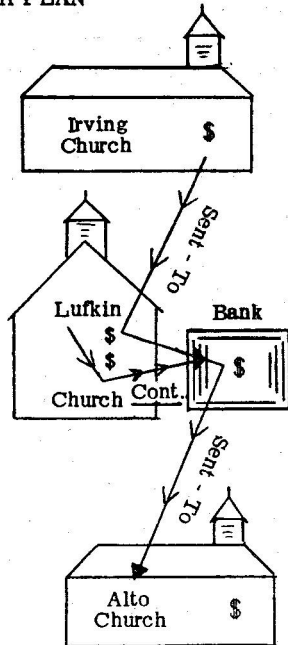
is doing this great work for more than twenty years past? SHAME ON THE ENTIRE GROUP OF YOU MEN WHO HAVE MADE THIS GOOD CHURCH REPUDIATE ALL THE FINE WORK SHE HAS DONE ALL THE DAYS OF HER MOST ACTIVE LIFE!

Again in this work, as in the Little Rock Program, the Nashville Meetings, the Houston Music Hall Meeting, in which many churches "cooperated" in making possible all this great work, NOT ONE OF US OR YOU thought of this kind of "cooperation" as the "church universal" doing a work. You have CHANGED the conception of "church universal" to fit your "newly born hobby."

In August before our debate in April Brother Cogdill preached over this program and it was announced that it was "sponsored by churches of Christ in Tennessee, Arkansas, and Missouri." Then came the booming voice of Brother Roy. When faced with this, Brother Tant said that Brother Roy told him, "I sat in the broadcasting studio and did not hear the announcements and I did know what was being said." The above is the "gist" of the statement. It reminds me of the "Know-Nothing Party" years ago. Ask them something and they would say, "I don't know." That was like Brother Tant with the Gatewood Check; he said, "I didn't know what to do with it." Not knowing, he did what he was fighting, and made his Gospel Guardian a "missionary society" receiving and sending money to foreign missionaries. He knew better than that! When caught, he fought Gatewood and laid his (Tant's) mistake on Brother Gatewood. So we have a new party now, the "Religious Know-Nothing Party." All you have to do to join it is "fight the Herald of Truth." O yes! Brother Tant spoke over the Blytheville Radio!

LUFKIN CO-OP CHURCH PLAN  
G. G. Men!

1. QUESTION: Who was doing whose work here?
2. QUESTION: Which Church or Churches lost local Autonomy?
3. QUESTION: Was this a Missionary Society?
4. QUESTION: Was the Lufkin Church a digressive church?
5. WHERE IS THE PATTERN?



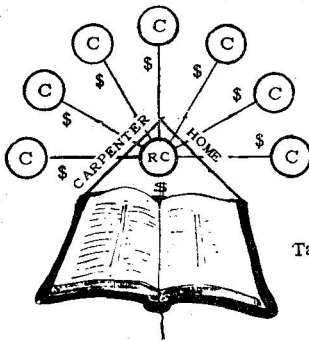
Here is a chart Brother Tant never noticed nor did they deny it. Here we have the Irving Church sending money to a second church and that church sending it to a third church for them to use in preaching the gospel. THIS is exactly the opposite to his "little YELLOW book" for in IT he has this IDENTICAL DRAWING as being wrong. Yet he did not repudiate the Lufkin Church in this cooperation effort. The Guardian Group backed THIS work and Brother Geo. Jones is the man who sent me this report. It was HIS brother they supported at Alto. Maybe brother George will deny this, or has made a "mistake" here as in another report he gave me. However THIS was not denied. Question, Were they ALL Digressives then? Were they a UCMS then? Were they a MACHINE OVER THE CHURCH AT ALTO THEN? I called for the "pattern" for this. NO ANSWER!

You will notice that all these charts struck at the very heart of his "little YELLOW book" yet you were made to believe that

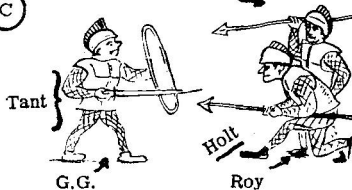
I begged for time to "answer" his "little YELLOW book." No I said "May I pay my respects to that book. That is a very smart idea that he has, but I want to say this to you, When we come to June, at Abilene, Texas, June 20, we will have answered that in 'pamphlet form,' every bit of it, that you may have it 'then' AS you have his 'now.'" You keep that in mind. Now after that in referring to this printed answer I merely stated I had promised to have it for them. My promise was I would PUT MY ANSWERS IN BOOKLET FORM FOR THEM AS HE HAD DONE. Not that I had not answered them in the discussion but I would put it in "pamphlet form" that they might have it to keep and read as they did his. These *charts completely* answered his "little YELLOW book," so completely that he had to abandon his "charts" on pages 11, 12 and 13, and "re-make" or make a NEW argument; "OUT HERE." His Montana Radio (cooperative) program ruined that as ALL CO-OPERATIVE RADIO PROGRAMS WILL DO.

I am like Brother Jones, They will have to surrender their work at Alto and apologize to Irving and Alto AND their OWN CONGREGATION, or surrender the fight. Repudiate THEIR PAST! They are better known as "Repudiating Roy and Yater"!

"THE LUFKIN BRIGADE"  
MAUD CARPENTER HOME  
 Wichita, Kansas



Debate coming up  
 Yater - vs - Roy or Charles  
"THE CHARGE OF THE LUFKIN BRIGADE"



- |                                    |   |             |
|------------------------------------|---|-------------|
| 1. Sound Scriptural Foundation     | } | Tant - Ind. |
| 2. Can co-operate in any good work |   |             |

In this chart I have arranged the Guardian Forces against each other. This shows how hopelessly divided they are and

how confused they are as to "how" the Lord's work is to be done. Here you have Brother Tant the editor squarely against Brother Roy, at that time owner of the company. Also you have Brother Charles Holt associated editor challenging Brother G. K. Wallace for a debate on this proposition. Brother Roy has likewise offered to debate this question.

In the May 24, 1951, issue of the Guardian, Brother Wallace wrote a lengthy article commending the Maude Carpenter Home at Wichita, Kansas, as being Scriptural in its organization, operation, and purpose. Brother Tant said of that article, "The article by Brother G. K. Wallace (front page, this issue) sets forth this concept with particular reference to the orphan home QUESTION. We commend it to a very careful reading for we are CERTAIN it is SOLIDLY BASED ON SCRIPTURAL FOUNDATION" (My emphasis. E.R.H.).

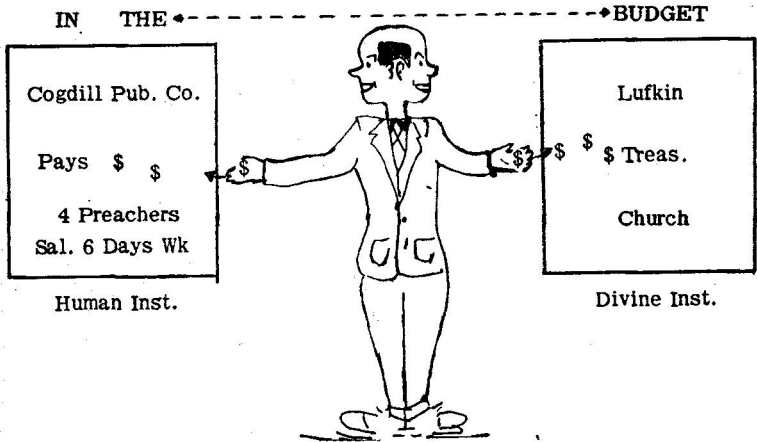
I pressed this question in the debate at Lufkin: Here are the leading men of the Guardian divided over "congregational cooperation" as practiced by the churches in Kansas. They are honor bound to debate this issue among themselves. I pointed out that Brother Holt was in the audience; that he has challenged Brother Wallace for debate on the issue; that it was foolish for Brother Wallace to meet him when his own editor had endorsed Brother Wallace's article as "solidly based upon Scriptural foundation." I suggested to them I would be happy to "sit in the audience and listen to them fight it out." They dare not publicly debate their differences on these issues. It spells DEATH to them AND their fight. At this time Brother Tant did not think this the "church universal" acting. Time for "another change." Yes, he "*dudeit!*"

In this chart you had everything they are fighting. Here was a congregation undertaking a work "greater than it could do by itself"; it was a permanent work; churches were making financial contributions to the church at Riverside; this work was being done by the church at Riverside, the very thing they brand now as "doing the work of others THROUGH a human agency." Yet Brother Tant at THAT TIME said it was on "solid Scriptural foundation" and settled the "orphan home question." Notice he said the "orphan home QUESTION." Yes IF on SOLID SCRIPTURAL FOUNDATION; it is "settled."



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

Remember your argument: Not Like Pattern  
CHURCH TREAS.



This is the chart introduced Wednesday night that brought the Guardian forces to their feet Thursday night in which Brother Tant lost his temper and called Brother George Jones to repudiate the letter he had written to me in which he gave me the information used in this chart. In this he stated that four preachers worked six days per week for the Gospel Guardian and were supported by the church in Lufkin; that the publishing company did not pay them for their work. I showed if this were true then you had the Guardian in the "budget" and if you could put the Guardian in the church budget you could put anything in it.

Brother Jones knew I was going to use this, having talked with me on Thursday before the debate when I called him and asked him if he **KNEW THIS TO BE TRUE** when he assured me that it was and they could not deny it. I asked him if he were coming to the debate and he said he was. I told him they might deny it to which he replied "they can't deny it for it is true." I told him if they did deny it I was going to ask him to testify to the truthfulness of it and he was happy at that time to do

it. It was in this letter also he gave to me the information on the chart, "The Lufkin Cooperation Plan."

Now he went to Brethren Tant, Cogdill, and Porter and told them what he had done; this was on Wednesday. Thursday night, nearly two days and nights after this conversation with them, he gets up and admits all that I said about his having written me all these things then said, he had found out he was wrong and the Guardian and the church at Lufkin did not do what he had charged them of doing. All this time he believed what he said was not true but he would not come to me and tell me that he thought he was mistaken. They laid a plot like this: They would let me go on and introduce it if I would; Yater would call on him to get up and do two things: *First*, tell them he had **CHANGED HIS MIND AND WAS NOW AGAINST OUR PROGRAM**, this of course trying to leave the impression Yater had won the debate (there were others who would have made that same statement on my side if I thought my defense needed it and had I been that cheap in such affairs.) I had many then and others who have heard the debate by tape tell me how they enjoyed it and how weak they thought Yater was, but all such to be stated publicly and just *keep on filling the papers* with it, trying to bolster up a cause that is suffering *is beneath the dignity* of Christian discussions.): *Second*, to tell them he was wrong in his accusations against the church there and the Guardian. Yes these men actually did this very thing and it took place just that way. Yater *admitted* that they *knew* it *Wednesday* before it was *pulled* Thursday night. (Did I hear someone talking about Brother Otis Gatewood trying to **TRAP** poor *innocent* Yater into *doing wrong*? when at that *very moment* they were entering into a *deception* beneath the *dignity of men to describe*). One thing about it all, All knew that in my part of the discussion I remained calm and Christian in my answers to such undignified debating. Brother Tant said they could produce checks for every hour paid to all the men who worked for the Guardian and after the discussion that night Brother James Adams said they paid with checks *every man for every hour*. In fact he said, It was by paying the men at the *Guardian office* that they were able to *work for the church* as much as they did. Well we have it turned around now and the

Guardian is *supporting* the church in her work, by paying *her preachers*. I guess this would make the Guardian a kind of "Ladies' Aid Society" to the Lufkin Church?

#### THE ABOVE TRUE IN PRINCIPLE—JONES WAS RIGHT

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

He further said "I left the company because I was asked to **COOPERATE** and sanction their cause in the Bible Banner and could not conscientiously do so."

#### TAKES FROM WEAK CHURCHES

To cap the climax and to show you **JUST** what these men are guilty of, I give you this part of his letter; get hold of your seats for this is **SOMETHING**: "While working with the church in *Lufkin* and Livingston, I was supported **IN FULL** by the *Lufkin church* as stated above, in order for Livingston to build a church building and become self-supporting. During this time Livingston church **SENT REGULAR MONTHLY CHECKS TO THE LUFKIN CHURCH** as they were **ABLE**. Each month I **CARRIED THE CHECK** from the *Livingston church* **TO THE LUFKIN CHURCH** and presented it **TO THE TREASURER** who was Brother Burke Hutson, a deacon at the Fourth and Groesbeck at that time." He says "I was not the **ONLY** preacher working on this basis, but there were at least two others." (Brother Jones just missed it one. E.R.H.) This letter further says, "When I held meetings, my expenses

and salary were paid by the Lufkin church and MONEY I RECEIVED WAS TURNED IN TO THE LUFKIN CHURCH, thus constituting *contributions* from *churches* all over the country to the *Lufkin* church. This practice, too, was common to ALL THE PREACHERS WORKING THERE AT THAT TIME. The *fight* in the Bible Banner against cooperation and *practice* of Lufkin were CONTRADICTIONARY and the inconsistency GLARING."

This man said he was to have received stock from the company if and when it became strong enough but that it never made any money and it was "simply cancelled." He says, "I do not consider the Roy E. Cogdill Publishing Company (that is the company that for years owned the Guardian and Ancient Landmarks. E.R.H.), owes me anything NOR do I consider I RECEIVED ANY PAY FOR AT LEAST A YEAR SPENT IN THE PRINTING ESTABLISHMENT." He says, "I consider the months *donated* to a cause I could *never* endorse." (ALL CAPITALS MINE. E.R.H.).

### APOLOGIZE TO OTIS

Now all the ugly things said about Brother Gatewood, the Highland elders, and me should be apologized for, by men who dare do such things as the above. Men who have PRACTICED SUCH AS DESCRIBED HERE should be the LAST on earth to call men, "liars, chameleons, psycho-somatics, hypocrites, men without honor, machines over the churches, Digressives, Missionary Societies, ROMISH!" Paging Brother Cecil Douthitt! Cecil do you agree with the practice of your YOKE-FELLOWS?

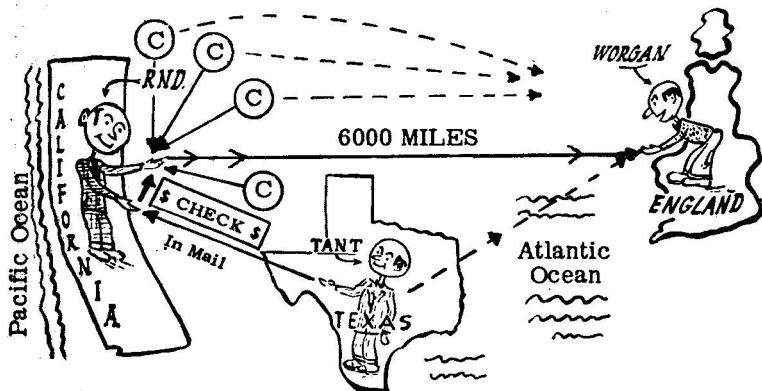
### CONCLUSION

From this letter I believe you will agree that Brother Jones was NOT wrong in his appraisal of these brethren. They played a "master deception trick" on him *if this letter be true*, for this man did not receive CHECKS FROM THE COGDILL PUBLISHING COMPANY for this YEAR'S WORK and he said there were at least TWO OTHERS who worked just as he did. Yes it would seem that the ROY COGDILL PUBLISHING

COMPANY GOT INTO THE BUDGET OF THE LUFKIN CHURCH for "all intents and purposes." Brethren this ENTIRE affair at Lufkin was so INTERWOVEN with the Banner and Guardian under Roy Cogdill's reign, and the church at Lufkin until they hardly know themselves JUST which one paid the other. It is a fact that the COGDILL PUBLISHING COMPANY has hurt the good name and work of this fine church at Lufkin. When they cooperated with other churches the church in that section grew. I beg of this fine church to cut loose from this influence and join hearts again with us in an effort to save the world from eternal destruction. You HAVE BEEN OUR FRIENDS and we are doing today what in principle you and the Guardian brethren have taught the churches they could do and now to try to FORCE US ALL TO STOP just when YOU think we should, is a little hard to do. We still believe we are right. We beg you and the Guardian brethren to COME BACK HOME FROM WHENCE YOU LEFT. Roy's "Music Hall Meeting" and his "Corinth Mississippi Cooperative Radio Program" and Yater's "Montana Radio Program" all "surrender your fight" for in each you are doing, in principle what we at Highland are doing. YOU KNOW THIS IS TRUE. I am not misrepresenting you brethren. It isn't enough for Roy to say I will never engage in another such meeting as Houston. He must "*repudiate*" it. So long as he says "it is Scriptural" but for the sake of "peace" I will not do it again, he surrenders the issue. This *was* and *is* the plea of the, "Anti-Class," the "anti-cups"; the "anti-literature"; the "anti-located preacher"; and the "anti-college" groups. Roy's plea here will force him, for the sake of "peace," to STOP IT ALL. You do not believe any such! Their position is DEATH to the church!

## WRONG WAY YATER

1. One man M. Society? 2. Did the local Ch. Help?
3. What were the details? 4. Why not Worgan?
5. Way to do mission work. 6. Editor's check in mail.
7. Advised others to send to Rnd. not Worgan.
8. Was this the church universal?



This was the chart that caused the Guardian Brethren NO LITTLE WORRY. Here Brother Tant was begging brethren everywhere, "universal," to send the money, NOT DIRECT to the man who needed it, Bro. Worgan of England, but to Bro. Rinehardt of Oakland, California, and HE would send it on to Brother Worgan. He says, "WE know Charles Rinehardt, (one of the most faithful and zealous workers in the whole San Francisco Bay area), and we know he will handle all DETAILS SATISFACTORILY." He then says, "You may send your remittance to Charles L. Rinehardt, 172 West McArthur Blvd., Oakland 11, California." He says "By the HELP OF MANY the job can shortly be done. The EDITOR'S CHECK IS ALREADY IN THE MAIL and we hope it will be followed by MANY OTHERS FROM OUR READERS." Now listen to this, "We can't think of a much more practical way of doing 'mission work' than by helping to increase the effectiveness of these faithful men in Britain who are so unselfishly giving their

lives to the preaching of the word." The cost? "A small British used car can be had for about \$2,500.00."

### COMMENTS FOR BROTHER TANT

Brother Tant why could they not have sent it to Brother Worgan just as easily as to Brother Rinehardt? You sent this the Wrong way." The need was in England; NOT in California. You couldn't have missed the way much more than to send it all the way across the nation and then back that it might reach Brother Worgan. He said "this is the way to do 'MISSION WORK'." I want to know if this is "the pattern"? Shades of Don Carlos Janes! But Brother Tant upheld the practice of Don Carlos Janes and refused to publish the statement of the Highland elders and brethren Nichols and Willeford concerning this. It wasn't like he tried to make it appear it was. Brother Tant, WHY DID YOU REFUSE TO PUBLISH THEIR ANSWER TO YOUR STATEMENT ON THIS? I thought you PUBLISHED BOTH SIDES: THAT YOU ARE FAIR?

### ONE MAN MISSIONARY SOCIETY

Now you have been pointing out to the brethren the DANGERS in "congregational cooperation," saying if "one church can preach the gospel over the radio, supported by other churches" then that one church "could do all the radio work" and by such "what ifs" you have created you a "Frankenstein." Well, if Brother Reinhardt can receive "all the money from the nation" to do "mission work" in England through Brother Worgan, Why could he not become a "one man missionary society" and the "church universal" operate "through Brother Reinhardt" in converting England? Now I would be ashamed if I were you!

Here he is begging us to "send it to England by way of California"; to Brother Worgan by way of Brother Reinhardt; not DIRECT to the MISSIONARY ON THE FIELD; In his Montana program he was advising CHURCHES to send to this Montana Church for them to have a radio program to preach the gospel, not only to them, but to all their friends in that section; at this time he was endorsing the Blytheville Radio Pro-

gram; the Houston Music Hall Meeting; the Hardeman Tabernacle Meetings; my Little Rock Radio Program; the Louisville Wallace Cooperative Meeting; the Fort Worth, Wallace-Norris Cooperative Debate; well why go on? Not until they decided to try to "kill Highland's Radio Program" did they change their ideas. If they fight us they **MUST REPUDIATE EVERYTHING FOR WHICH THEY HAVE STOOD**, From the Lufkin Cooperative Works, to the Houston Music Hall Meeting. However this has **DIVIDED THEIR RANKS**. The **PATTERN BOYS** can't find them a **COMMON PATTERN**.

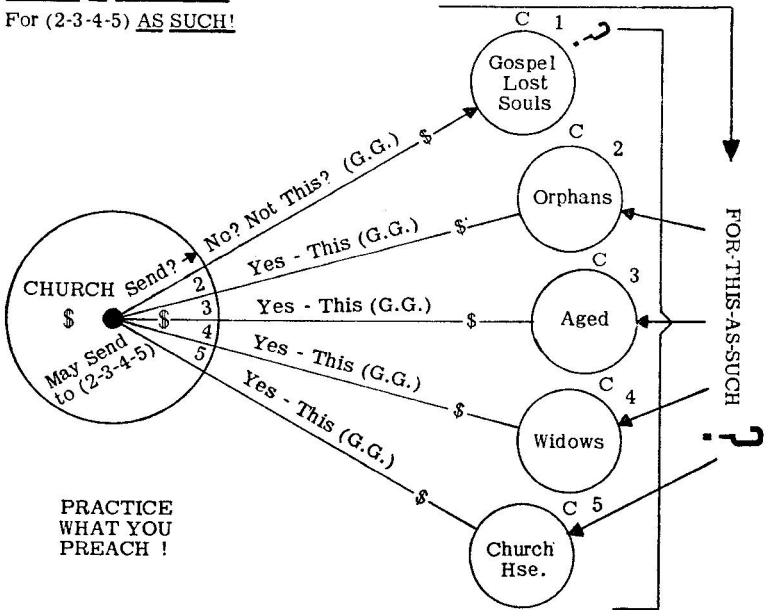
### CONCLUSION

Aren't you brethren ashamed of all this confusion you are causing? You have practiced and still do, everything you are fighting. Look at Roy at Corinth, Miss., just following our Lufkin debate; Yater in his Montana Program. I am sorry I have had to engage in any such affair. I am ashamed that brethren who have been friends for a quarter of a century; who have practiced all these things all these years find themselves in such mortal religious combat. I am still where I was when we were all united. Won't you come on back and once again join hands and hearts with us and help us fight sin and error, and reach the lost of the earth with the gospel and in the church, "Glorify God by Jesus Christ throughout all age, world without end?" Please Brethren **COME HOME**. You are worthy of a better cause than this you have so recently espoused!



WHERE IS PATTERN?

For (2-3-4-5) AS SUCH!



This chart was designed to show the fallacy of their "pattern argument." Of course they make the charge that I did not answer their "pattern" argument; that NO SCRIPTURES were used to sustain my position but from these charts you may plainly see that they were used to refute their arguments in the "little YELLOW book." Such claims are false claims made by them, hoping to prejudice and deceive the people who were not present.

**THINGS ILLUSTRATED**

In this, I have in the large circle the "church sending." In the smaller circles I have the "church" preaching the gospel; the "church" taking care of "orphans"; the "church" taking care of the "aged"; the "church" looking after the "widows"; the "church" assisting other churches in the "erection of meeting houses." I pressed this point: Show me the "pattern" for one church sending help to another church for their "orphans,"

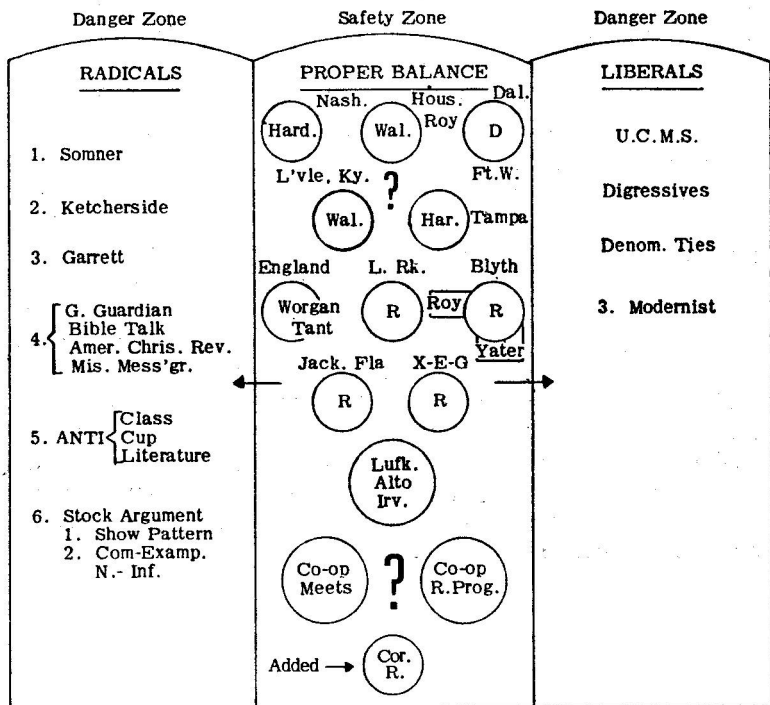
their "aged," their "widows," AS SUCH. That is, Where in the Bible does one church set aside "orphans," "aged," or "widows" as a "special group" and then call upon *other churches* to send them help to take care of these "special groups," as such? Where in all the Bible did one church undertake to erect a meeting house and then call upon other churches to assist them in such a project? There is not a "command, example or necessary inference" where such a thing was ever done yet the Guardian men call upon churches to do just this. Where is the PATTERN for such action? It is all done from what they please to make fun of, "it violates no principle of the Scriptures," or by an "eternal principle" which allows churches to assist each other in any worthy work. It is not absolutely necessary that we build meeting houses to worship in. Can you find in all the Bibles where a "church as such" ever owned a meeting house with a restrictive deed and trustees representing the entire church? Now without any specific commands for either of these "as such" the Guardian practices each of them BUT when it comes to the small circle "1" to send to these same churches to help them "preach the gospel to the lost" they are divided as to whether or not one church can even send money to another church for that church "as such" to use in preaching the gospel, even to her own congregation. Here, the "material" is placed above the "soul." Materialism! Modernism! What do you think?

I pressed this question that Brother Tant never tried to answer: How is it that you can endorse all these without a single example, and yet you demand specific examples for all that you do not favor? Here again they placed the "physical" and the "material" ABOVE the SPIRITUAL. You may assist (in their own *divided ways*) in looking after the "physical needs" of the local congregation and the "housing needs" of a church, even erecting for the NEEDS of the FUTURE GROWTH of the church BUT do not dare to help them carry out their God given rights to "preach the gospel to every creature" and that in their own county or state. (Paging Yater's Montana Program where he said it had to be *ONLY FOR THE LOCAL CONGREGATION* and *IF* others *HAPPENED* to hear it, well and good. Following the Anti-Class group of ACCIDENTAL MEETINGS for the PURPOSE OF TEACHING). You know.

the Lord said "What hath it profited a man if he gain the whole world and lose his own soul?" So I ask, What does it profit if we feed the physical body and erect material meeting houses IF we are not able to help that church save the souls of men by contributing to her needs and opportunities of preaching the gospel?

I do not believe the SOUL of CHRISTIANITY is THAT caloused! You may, but the "cross of Calvary" is too great a sacrifice and the world wide invitation to people to obey the gospel is too vitally essential for Christ who, with outstanding arms of mercy, stands begging us to "go into the highways and as *many* as ye shall find, BID TO THE MARRIAGE" (Matt. 22: 9), and who by the Spirit says in Rev. 22:17, "The Spirit and the BRIDE (THE CHURCH) say Come. And let him that is a thirst come. And WHOSOEVER WILL, let HIM take of the water of LIFE FREELY." We must remember Christ said by Paul in I Tim. 3:15 the "church" is the "pillar and support of the truth" and in Eph. 3:21 Paul declares that the "glory" that shall be manifested "unto God" is "in the CHURCH by Jesus Christ throughout all ages, world without end. Amen." He built the CHURCH, NOT these "human service stations" such as the Gospel Guardian and the UCMS.

MIDDLE ZONE - HOPE OF CHURCH  
WHERE ARE, YOU?



Here we have THREE ZONES. The first is the "danger zone"; the second is the "safety zone"; the third is the "danger zone" again. This chart was designed to show where the Guardian brethren have gone, with whom they have lined up in their "pattern arguments." This chart is UNANSWERABLE and Brother Tant did not even attempt to do what a man would have to do to set it aside.

The FIRST DANGER ZONE shows that each of those mentioned, ALL USE the SAME STOCK ARGUMENT: "SHOW ME THE PATTERN" and each of them takes the "incidentals" in carrying out God's orders and forms them into what they all are pleased to brand as a "bound pattern." I haven't time to go into detail on this but ask you to read

Water's arguments in meeting Brother Curtis Porter. In this debate (Porter-Waters) on page 24 you have Bro. Tant's PRINCIPLE ARGUMENT used all through the debate and the one upon which he tried to establish his objection to our radio program. The chart: "1," is EXAMPLE; 2. COMMAND; 3. STATEMENT; 4. INFERENCE, by which he means as you will see in the debate a "necessary inference." Brother Tant "copied this chart from Waters" and tried to meet me with it.

Now on page 40 in this debate is where Bro. Tant got his "pattern idea" to use against me in trying to overthrow our right to have a radio program. Waters said, "It gives us the PATTERN to FOLLOW and that PATTERN to FOLLOW is the USE of ONE CUP FOR AN ASSEMBLY." Now Brother Porter NEVER DID FIND WHERE THEY HAD MORE THAN ONE CUP IN ONE ASSEMBLY. How did he undertake the PROVE IT? Hear him, page 62, "And that it is Scriptural—that is, it does not violate any SCRIPTURAL PRINCIPLES or Scriptural teaching. So with THAT IDEA before you, I proceed to a study of some things I wish to bring before you tonight." Here, Porter dared not make his "pattern" argument. It was WATERS WHO WAS MAKING THE PATTERN ARGUMENT NOW. *This* is the STOCK ARGUMENT of Brethren Garrett, Ketcherside, Sommer, Bible Talk, American Christian Review, and Missionary Messenger. Also of the "Gospel Guardian": Brethren Tant, Cogdill, Porter, Cecil Douthitt, Houchen, Adams, Weaver, etc.

### THIRD ZONE

In the THIRD ZONE, that of LIBERALS, I think it needs no elaboration. All know the history of the UCMS, her organization, her domination, her power over the churches through her delegates from these churches, that she has NO RIGHT TO EXIST, therefore has NO RIGHT TO PERFORM ANY DUTY ENJOINED UPON THE CHURCH. The Digressive Church has gone, for the most part of it entirely modernistic and the rest of them have lined up with the Denominations. None of this do any of us condone. So I pass from this to the MIDDLE ZONE. Here I wish you to think carefully.

## MIDDLE ZONE PROPER BALANCE

Here we have the practice of the church for over a "half century." It was by this "cooperative method" we have grown to where we are and that **WITHOUT A SINGLE ECCLESIASTICAL ORGANIZATION** with power **OVER ANY LOCAL CONGREGATION**. These practices have **NEVER CORRUPTED THE CHURCH**; they have never **ENCROACHED** upon the rights of others; all this has been by the local congregations exercising their own "autonomous rights," *to do* or **NOT to do**. Nothing larger than the "local congregations" has come into existence. No "corporate universal body" has been formed such as the UCMS, the Methodist Conference, the Baptist Convention, the Roman Hierarchy, etc., with power to dominate the churches. The nearest we have to this is the "pressure the Guardian" is trying to "put on" all brethren and congregations that do not "bow to their demands", calling them, "*liars, hypocrites, chameleons, megalomaniacs, psycho-somatics, Digressives, UCMS in new dress, machines over the church, brains in Rome, ambushers, modernists, institutionalists,*" and *many more such things as these. I WOULD BE ASHAMED.*

## THINGS REPUDIATED

-1-

In the middle circle we have the **SAFETY ZONE** or **PROPER BALANCE**. I now call your attention to the things in this **SAFETY ZONE**. We have the great Ryman Auditorium meetings by Brother Hardeman, the sermons on which many of you **CUT YOUR TEETH**. These were held in Nashville with all the congregations **COOPERATING** to make them possible. They were doing it **EXACTLY AS WE ARE OUR RADIO PROGRAM!**

-2-

The next is the Houston Music Hall Meeting with all but **ONE** congregation **COOPERATING** in this great effort with Brethren Foy E. Wallace and N. B. Hardeman doing the preaching. This was under the **SPONSORSHIP** of the Norhill Congregation, with Brother Roy E. Cogdill the preacher. This was

carried on EXACTLY AS IS OUR RADIO PROGRAM! The OTHER congregations SENT THEIR MONEY TO THE NORHILL CHURCH.

—3—

The third here is the Fort Worth Debate between Brother Foy E. Wallace and Dr. Norris, Baptist. All the churches “co-operated” here through a selected committee. Later when they were trying to repeat this debate ALL THE CONGREGATIONS IN DALLAS, FORT WORTH AND OKLAHOMA CITY, were COOPERATING in “endorsements” and were going to in “money” when Norris backed out and REFUSED to meet Brother Wallace again. Norris got ENOUGH the FIRST TIME. With a few differences this was also a “cooperative affair among churches” as is our radio program.

—4—

In Louisville, Ky., we have the Cooperative Meeting with Brother Foy E. Wallace. Here the churches came together and “assist the Atwood Ave. church in SUPPORTING Foy E. Wallace, Jr., Oklahoma City, Okla., in a CITY-WIDE meeting. from September 24 to October 1, to be conducted in the DOWNTOWN area of Louisville in Memorial Auditorium, which seats about 2,500. Although this will be the *first* meeting held on a CITY-WIDE COOPERATIVE BASIS, the MAJORITY of the brethren feel that it will be a GREAT SUCCESS.”

—5—

I asked Brother Cecil Douthitt about this in my home just before the Lufkin debate, thinking he was living there at the time. He said, No I was not preaching there and I objected to such a meeting while I was there and it was not held until after I left. He objected on the grounds, One church can't cooperate with another church in “saving the soul with the gospel”; only in “preserving that part of man” that worms will finally devour.” *Sic!* (MY SIC. E.R.H.). The Guardian was SQUARELY BEHIND THIS meeting and PUBLISHED it in their paper March 16, 1950. On we could go with such as the Tampa Meeting in Florida in which I did the preaching in just such a “cooperative meeting”; the Little Rock Radio Broadcast for 12 years on which

I did most of the preaching, but on which many speakers appeared during the time. ONE OF WHICH WAS NONE OTHER than our own Brother Franklin Puckett. It was on this program he got his real start and he will tell you that is true. This program was paid for in large by churches and individuals over five states and Brother Puckett thought it Scriptural as did all the Guardian men. It was over this program WE BROADCAST THE HARDEMAN-BOGARD DEBATE, paid for by CONTRIBUTIONS from MANY CONGREGATIONS over the state. Behind that broadcast sponsored by 4th and State, and assisted by OTHER CHURCHES were OUTSTANDING MEN, one of whom was Brother Tant's father. Such men as Joh. Blue, R. H. Johnson, Coleman Overby, J. D. Tant, Joe H. Warlick and G. H. P. Showalter, and some 150 others were there all begging us to broadcast the debate TO THE RADIO AUDIENCE: a "WORK OUT HERE." I have a picture of these men as they gathered in Little Rock for this debate.

-6-

Then we have the BLYTHEVILLE RADIO PROGRAM for twenty (20) years, when it was not able to do it alone and OTHERS ASSISTED. Over this program appeared at different times Brethren Tant, Cogdill and Porter, even as late as August 1954 when with Roy it was still announced "sponsored by churches in Tennessee, Arkansas and Missouri." Of course they repudiate it now because they are trying to kill our program which is in principle the same as this over which they have appeared for years. In the 1951 Guardian Brother Roy wrote an article commending it. *Sic!* (My SIC. E.R.H.).

-7-

Then we have XEG, Yater's MONTANA PROGRAM, all the COOPERATIVE RADIO PROGRAMS over the nation; yes and the LUFIN, IRVING, ALTO COOPERATIVE PROGRAM all sending THROUGH LUFKIN, and last of all but by NO MEANS LEAST OF ALL, we have Brother Roy's CORINTH, MISSISSIPPI, "CHURCH of CHRIST RADIO PROGRAM," in which the three congregations in the city do the preaching and the WEAK congregations in the county do the PAYING. And INCIDENTALLY it goes RIGHT BACK IN-



**TO THE TERRITORY of the CONTRIBUTING CHURCHES. "Calling Brother Tant at Lufkin!" Now aren't you men actually ASHAMED OF YOURSELVES?**

### **CONCLUSION**

Now brethren, you who read this, who are not prejudiced, YOU can see what has happened to these men. They have been FORCED to REPUDIATE ALL OF THIS WORK FOR THE PAST 50 yrs. Why this? They are determined that Highland shall not have our radio program. To do this they have been FORCED to brand all this COOPERATIVE work of all these great men and churches as DIGRESSIVE, the "universal church"; "machine over the church"; "doing the work of other churches" etc. All these events I have discussed, the Guardian and her predecessors have been the LEADERS in, in teaching the churches that THIS is the way to do it. In these meetings have been men like H. Leo Boles, N. B. Hardeman, C. M. Pullias, F. B. Srygley, Foy E. Wallace, Franklin Puckett, Yater Tant, Roy E. Cogdill, Curtis Porter, and all of us. We never thought of such being the "church universal" acting.

### **CHANGED FOR ADVANTAGE**

From the above we can now see that until very recently the Guardian did not consider all this "coperative work" as the church universal" acting. We considered the "church universal" as the "Roman Church"; the "UCMS"; the "Methodist Conference"; the "Southern Baptist Convention"; the "Mormon Church with her HEAD—HER PRESIDENT"; "corporate bodies" with power to interfere with the "internal rights" of congregations. You have now changed from your former definition of "church universal" for an advantage in the NEW FIGHT you have made against us and others. To continue in the MIDDLE CIRCLE where we have ALL been for the past 50 years and DOWN, would defeat your cause.

### **WHERE I HAVE BEEN**

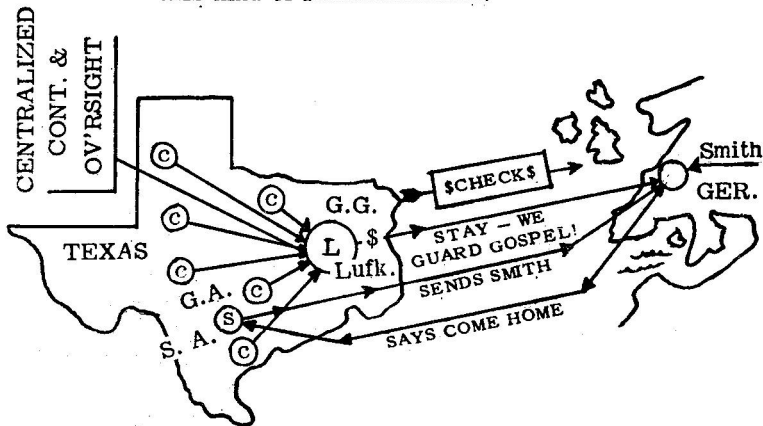
I am now where I have been all these years. Highland is where she has been all these years. If we are all the things you

operated" here through a selected committee. Later when they now accuse us of, we were that all these years back when you were back of us. Brethren THIS MIDDLE CIRCLE is where Highland and I stand. It is THIS circle for which we are pleading. These other circles are "DANGER ZONES" made up either of RADICAL POSITIONS or MODERNISTIC DOCTRINES. I beg of the great middle group, which takes in you and me, that we COME BACK to this kind of work and SAVE THE CHURCH from all this confusion. I HAVE NOT CHANGED. NOW WHO WILL BE THE FOUNDER OF A NEW DENOMINATION IF ONE COMES? Bro. Tant!

**THAT CHECK TO GERMANY!**

—GUARDIAN TAKES OVER—

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



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

My reason for presenting this check in the discussion was because Brother Tant had demanded in the Guardian that the Highland elders produce any check that he had sent to Don

Carlos Janes as proof that he had endorsed his "one man missionary society." The Highland Elders had published the statement made by Brother Tant to them in a meeting wherein Brother Tant in order to condemn the Herald of Truth broadcast arrangement had justified that of Don Carlos Janes.

### THAT CHECK TO GERMANY

In the debate at Lufkin I presented a "check" that had been mailed to Germany. This check for \$5.00 was made out to the "Gospel Guardian" for "Dick Smith" in "Germany." It was signed by J. H. Garrett and drawn on the "Citizens State Bank," at "Earth, Texas." It was endorsed "Gospel Guardian" by "Yater Tant" and also endorsed by "Dick Smith."

I presented this check to show that the Guardian, by such acts, is guilty of the same thing in principle, as that being done by the UCMS. I did not accuse them of having received thousands of dollars but suggested that if they could accept one check for \$5.00, and forward it to the mission field, they could receive \$1,500,000.00 and forward it. If not why not? In this act they had a "non profit organization," a "human corporation" collecting and disbursing funds to a "foreign field to do mission work." Brother Tant admitted that this was true; they did collect it and sent it. They had, through their paper, called for help for Dick Smith. Now they had received a check; had endorsed it; had sent it to the missionary; he had received it; accepted it; and returned it. Here was a "check as proof" but instead of accepting it as evidence, Brother Tant became angry and resorted to vilification and character attack. We know now, had we presented him with a check to Don Carlos, he would have simply pictured himself as a "weakling," who just loved the souls of the lost so much that Brother Don Carlos got next to him and not knowing what to do he sent him a check." Proof serves no purpose with them. They sent the check. They **KNEW BETTER THAN TO DO IT** according to **THEIR** doctrine. Brother Tant is a man in his forties, in his prime. He knew to forward this check to be wrong for he had taught against such. Had it been a check for \$500.00 what proof do we have he would have returned it? If he had received **OTHER CHECKS**, what proof do we have that he would not have sent them on? He got caught

here in his own act and now assuming the role of martyr says, "he just loved the work in Germany so and did not know what to do with this and so he just sent it on." He never did apologize for it UNTIL he was faced with it by men who knew he "did it"; that he "was guilty."

## HE CALLS GATEWOOD EVERYTHING

The following terms are used in describing Brother Gatewood, who left this country, took his family and WENT TO GERMANY. He REALLY LOVED the German people. Brother Tant, if you LOVE them SO MUCH, why don't you go? I would not cry upon the shoulders of my friends and plead "weakness, martyrdom, ignorance of what to do." YOU are the "Guardian of the Gospel of Christ"! If you do not know WHAT to do when ERROR faces you, You should resign from your position. Brother Tant says, "I'm really too decent a fellow to say what that was. I mean it, I'm just too basically decent (he suddenly let *this check* affair REALLY make him a decent fellow, didn't he? It SHOULD. E.R.H.), my vocabulary is too limited, to describe the CONTEMPTIBLE, DESPICABLE, UNDERHANDED, BLACKMAILING, SKULLDUGGERY in that kind of going on." He compared Brother Gatewood to old Balaak. Wonder why he did not compare him to "Peter" who "trapped" Sapphira, the wife of Ananias and caused her death. Why did not Peter tell her what her husband had done; the result of it; and then give her an opportunity to "just plead innocent" like Brother Tant and say "Peter I just did not know what to do." These men join the "know nothing party" when they get into a tight. Brother Tant "didn't KNOW what to do"; Brother Roy at Blytheville, "Didn't know" what they were announcing; Brother Porter "DIDN'T know" all about Lubbock's Missionary Work when he used it against Tingley; just getting himself out of a tight. Yet Yater says Otis Gatewood is another Balaak! SHAME ON YOU MEN!

## ANOTHER CHECK

Here is the history of that Germany affair as I have gotten it. When Lubbock began the preparation of this work, they

wrote that they were undertaking it, but, not to send money yet. One of the opposition sent them a check for \$2.50 to see if they would accept it. They had attacked Bro. Brewer and this work in its beginning. By this check they had tried to trap the Broadway Church. They returned the check to the sender. They did not "fall for the trick." Brother Gatewood went to Germany. The opposition mounted. Finally Dick Smith wanted to go so badly he set out to find a "sponsor" for his work. Grove Avenue, accepted his work. He went to Germany subject to their direction. A difference arose between them and they asked him to come home to determine if they could settle their differences. If they could be settled, I feel sure they were considering sending him back. Arrangements were made for his return to America. He did not want to return and in fact refused to do so. The Guardian told him to stay in Germany, that they would RAISE his SUPPORT if they could. They tried to raise funds and FAILED. They laid all this trouble on Brother Gatewood. Brother Gatewood was thousands of miles from home with a "human corporation back in America, his native home," laying all the blame on him; having advised Brother Smith NOT to abide by the request of the Church that had sent him.

Now since the opposition had tried to find out if Broadway was doing what they said they were by SENDING THEM A CHECK; and the opposition was attacking him, Brother Gatewood decided to find out if the Guardian was really "raising money" for a missionary in Germany, the very thing they were claiming to oppose. He sent it to his sister, as Brother Tant said, and had her send it so he might KNOW for certain if they were doing that which they opposed or so Brother Tant stated. The check was NOT MUTILATED as claimed by Brother Tant. Every name and word is perfectly clear. The writing is even better than the endorsements. It made its way direct to Dick; then back to the bank from which it was sent without a bobble. Such statements are made to win the sympathy of an audience to get one out of a tight into which he has gotten himself. He, like Adam, "laid the blame on someone else." Now if Brother Gatewood were all these things they called him I ask; WHAT ABOUT THE CHECK SENT TO BROADWAY AT FIRST- Who FIRST CAST THE STONE?

## TANT'S STATEMENT AT LUFKIN

Brother Tant says as a result of the difference between Grove Avenue and Brother Smith, "Grove Avenue STOPPED his support, and WITHOUT WARNING, they sent word to him, 'COME HOME.' Brother Smith, not wishing to desert the Karlshrue congregation, decided to remain in Germany. He was a member of the Karlshrue congregation. But when his support stopped, the time came for his pay check to be received, and it did not come, and DAYS, and DAYS, and DAYS went by. He began to get DESPERATE; he finally began to sell off the furniture to pay the grocery bill for his wife and baby. He did not 'KNOW WHAT TO DO'."

## THE ABOVE A MISREPRESENTATION

I told Brother Tant at the debate I did not know the particulars. All I had was a letter from Germany and the check. He branded me as everything he had called Otis, also included the elders here at Highland. Said if I did not know, I would apologize for all this when I hit the floor in the next twenty minutes. When you read the following excerpts from the PHOTOSTATIC COPY OF THE MINUTES OF THE GROVE AVENUE ELDERS, you will KNOW why I did not TAKE HIS WORD FOR THIS.

## GROVE AVENUE'S STATEMENT

JUNE 30, 1953. Page 5, Paragraph 2ff.

"Six weeks after we first asked him to come home, Brother Smith informed us that he was coming because he 'could not get other support and so it was not the Lord's will for him to stay in Germany.' He also stated that he would start disposing of some of his personal effects and his furniture preparatory to sailing. The date of this letter was March 30, 1953.

"We immediately purchased transportation for him and his family to San Antonio and had the steamship company notify him of the fact.

"We continued to send him his checks in advance through the month of April. For example, his March check was mailed

air-mail to him on February 22. It takes about three days for a letter to go air-mail to Germany. We held his April check until after we received his letter of March 30, because we thought at the time we would send his tickets with the check, but which we finally decided against. The April check was still in advance, but later than usual. To show our intentions in this matter we quote from a letter we wrote the State Department March 19, 1953: '... we will discontinue his salary with the payment for April, 1953. We respectfully notify you that in the event the Smiths do not return to this country by the end of April, 1953, we shall feel that we are no longer responsible for their traveling expenses back to America.'" When Brother Smith met with the elders May 24, he was asked if he remembered that he was *always* paid in *advance*. He said, 'Yes, I knew it.' The Guardian and Brother Smith continue to misrepresent this fact.

"When the Gospel Guardian of April 23, came out with the false statement about Brother Smith being stranded in Germany and that he was having to sell his belongings to buy food and possibly transportation home, we were simply amazed at the rank falsehood that was being foisted upon the brotherhood. The Guardian further stated that the check was long overdue for services already rendered. This is another sample of the careless and untrue statements of the Gospel Guardian. Then in June 4th Guardian, Brother Smith wrote: 'Let it be know here that the last check I accepted from Grove Avenue as a personal support was sent me toward the end of February of this year.' He left the subject just that way. The statement is misleading. He did not say what he should have said—that we were paying him in advance and that the check he received in February was for the month of April when he wrote this article. (He returned to us the April check on May 24). As far as we are concerned we paid him through April. These facts he held in abeyance when in fairness he should have mentioned them. When Brother Smith went to Germany we guaranteed the State Department that we would support him while in Germany and would pay his transportation home. In the meeting with Brother Smith on May 24, we asked him if he really thought we would leave him 'stranded.' He said, 'I didn't really think it.'

“Consequently, when churches and individuals answered the Guardian appeal and contributed to Brother Smith because his ‘support was cut off’ and he was left ‘stranded’ in Germany, they were under the influence of a falsehood, of a most vicious type, and the money contributed was procured under a false pretense. When Brother Smith met with the elders on May 24 in San Antonio, he apologized for the article in the Guardian of April 23, concerning his being ‘stranded,’ and volunteered to write a letter to the Guardian, the Gospel Advocate, and the elders at Grove Avenue, setting the matter aright. He had previously apologized in writing to us, but as usually happens in cases of this sort, the apologies are in private whereas the misrepresentations and falsehoods are in public.

“He was asked if there was anything wrong with the supervision the elders gave him. He said, ‘It was all right until you asked me to come home.’

“He was asked if he thought Brother Gatewood, or the brethren at Lubbock, had anything to do with us asking him to come home. He said, ‘At first, I did.’ He was asked if he thought so now. He said, ‘Now I know they didn’t.’

He was asked if he had been requested by the elders to confer with Brother Gatewood, or with anyone else in Germany, at any time concerning anything. He said, ‘No,’ which is the correct answer.

“Brother Smith was asked if he thought the elders at Grove Avenue had tried to tell the church at Karlshue what to do? He said, No, but they would if they sent someone there to replace me.’

“He was asked to explain this statement. He said, ‘Such a person would not be wanted and would not be welcomed.’ We answered, ‘So you have prejudiced the brethren there?’ He said, ‘No, *only two know* about the difficulty.’

“He was asked how he knew the person who might replace him would ‘not be wanted,’ ‘not welcomed.’ Brother Smith’s reply was evasive.



## COMMENTS

**ELDERS READ THIS:** Here you have the report of the elder's meeting with Brother Smith. You may repudiate the elders of the Lord's church for that of a "Human institution" if you care to, but at least you now have the **OTHER SIDE OF THIS**. If Brethren Tant, Cogdill, and Porter are the kind of men Brother Tant said I should be then they will publish a plain apology for what they have said and done to Otis Gatewood, the Lubbock Church of Christ and her part in this affair when Otis and the Lubbock Church have **BOTH** been exonerated by Brother Smith himself from having any part in this affair and that Karlshrue did not even know of the trouble, as a church; but for two men. **WHAT DID THEY CALL MEN WHO WOULD PLAY TRICKS LIKE THIS?** No I do not **HAVE THE VOCABULARY** either for such and I am **"JUST TOO NICE A FELLOW TO DO IT IF I HAD THE VOCABULARY."** Sic! (My Sic.)

## CONCLUSION

Now you who read this may make up your mind in the face of absolute facts, both from the Grove Avenue Church, the Government and Dick. The Guardian and Brother Tant were guilty of what I said they were. The Lord said in Luke 16:10 "He that is **UNJUST** in the **LEAST** (in this instance \$5.00) is **UNJUST** also in **MUCH**." Yater, you were simply caught. My argument was just **THIS**: If you would accept one check for \$5.00 you would have accepted other such checks, either that or the Lord spoke that which is false. **YOU DID WHAT I SAID YOU DID. HERE IS THE RECORD. (SLEEP WITH IT, TOGETHER WITH YOUR GROUP.)**





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