

LECTURES
ON
COOPERATION

Delivered at

EASTSIDE CHURCH OF CHRIST
Portland, Oregon

AND

DAVID LIPSCOMB COLLEGE
Nashville, Tennessee

BY

E. R. HARPER

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2143 S. 5TH STREET

ABILENE, TEXAS

INTRODUCTION

These lectures were delivered by the writer at David Lipscomb College, Nashville, Tennessee, during a lecture program, and at the Eastside Church of Christ in Portland, Oregon. Much good has been accomplished I feel, and I am grateful to those who made it possible for me to deliver these lectures on such vital subjects.

I hope you take seriously the glaring contradictions between Brethren Tant and Cogdell in their debates with me and Brother Wood. Each with an "exclusive example," yet each contradicting the other. They are honor bound to debate their "exclusive patterns" before the church.

That you may know I have not misrepresented them, I give you the propositions for debate as signed by their men. In the May 30, 1963, issue of the Guardian their man, Brother A. C. Grider, is affirming this proposition: "The Bible teaches that it is a sin for the church to take money from its treasury to buy food for hungry, destitute children and those who do so will go to hell." This is the hobby as it really is.

In Jacksonville, Florida, Brother Charles Holt is to affirm: "The Scriptures teach that in the field of benevolence churches are limited or restricted in the use of funds from their treasuries to those who are saints, those who have been baptized into Christ."

In a radio sermon over KRBC, Abilene, Texas, September 23, 1962, Brother Hoyt Houchen said, "There is a difference between what an individual may do with his money and what may be done by money in the Lord's treasury, the local church." In this same sermon he said in this same connection, "We have carefully turned to the scriptures and we have clearly seen that in the New Testament, the church helped needy saints. That was the work of the church. The matter of our obligations as individuals extends to all needy and worthy persons, Christians or non-Christians. This is seen in such passages as Galatians 6:10 and James 1:27" (Emphasis mine—E.R.H.). What a TRAGIC SHAME! Believe this? Nay, verily!

These brethren have exposed their hobby with the mask off where we may see it as it really is. From this you now know we have not misrepresented their position in this book nor in other accusations regarding what they believe. Such will kill the church. COME OUT FROM AMONG THEM and help us carry out the Lord's admonition as given by Paul in Galatians 6:10 which is discussed by me in this book.

—E. R. Harper
2143 South 5th
Abilene, Texas

PREFACE

I have lived in the Northwest for 15 years and observed the many "isms" that have thwarted the growth of the church of Jesus Christ. Few "isms" have done the church more violence and caused more divisions than the "anti-cooperationism" problem. The elders at Eastside in Portland saw the need of rising to the challenge of Paul's language in Romans 16:17: "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned." E. R. Harper was the principal speaker invited to this assignment along with O. J. Russell, Dennis Moss and Maurice Tisdale. The messages in this book will be helpful to any church that is threatened by the negative thinking of brethren who hinder the propagation of the gospel of Jesus Christ in word and deed. I commend these sermons most heartily and they deserve wide circulation.

—CLAUDE A. GUILD

THAT TULSA LECTURE OF 1938

All over this country bulletins have quoted a statement made by me in that lectureship on our schools. The statement is as follows: "A congregation has no right to build anything larger than it is able to support. It has no right whatever to bind any other congregation to any program of work of its own selection. Each congregation must retain its own autonomy. **ANY EFFORT THAT DESTROYS THE INDEPENDENCE OF THE LOCAL CONGREGATION RUNS STRAIGHT TOWARD SECTARIANISM, IF NOT ROMANISM.**" This has been taken to disprove what I am now teaching. Had they been fair and given my explanation as to "how a congregation may be able to accomplish that which it otherwise would have not the right to do" their purpose in quoting me would have been destroyed. Why did they not quote then this statement: "This raises the question of cooperation among the churches for doing this special work. Can this be done? Surely it can. **May we COOPERATE in an evangelistic campaign? We ALL AGREE WE CAN DO THIS.**" There was not a dissenting voice back then! Then I gave the Jerusalem incident showing how that by cooperation, such work as being discussed in this lecture could be carried out by the cooperation of many churches. I said, "This collection was sent by a group, or committee of brethren, to the church in Jerusalem where distribution was made." In principle that is what is being done with reference to our radio and television programs. Many congregations and individuals send to the church here at Highland and the program becomes a living reality. Highland has no right to obligate herself beyond what she can of herself do, and then say she has the "ecclesiastical power" to bind this obligation on other congregations. This is what I said in the statement. This is what I believe today. But, this is a far cry from saying that we "cannot cooperate" in making possible such evangelistic efforts, for this was what I pointed out word for word in this lecture as quoted above. Why did they not tell you this? Their use for my quotation would have been ruined, for then they would have admitted that I believed and practiced then what I do now and that their application of this quote was a garbled one. I still believe the principle of that statement and will stand by it. Who would dare deny it? Be fair now, boys, and publish my answer in your bulletins. —E.R.H.

EXCERPTS FROM A LETTER BY W. S. BURKETT

Portland 20, Oregon
December 12, 1960

Dear Brother Harper:

The elders at Eastside want to express their appreciation for the fine work you did in our midst and let you know you taught more "anti" brethren in one group than any place we have any record of or know about. You did your work in the right spirit too. We are so very, very thankful for your work. Heaven alone will be able to measure the good accomplished.

...

May the Lord bless you and keep you. May you have health and strength to serve Him many more years.

...

Sincerely in Jesus,
Walter S. Burkett, elder
FOR THE ELDERS

~

A COMMENDATION OF E. R. HARPER

I am happy to commend E. R. Harper as a Gospel preacher, and a fine evangelist of the Gospel. When he gave a series of lectures at David Lipscomb College on the theme "Humanity of Christ - His Power," these were given in such a clear and forceful way that they have had a fine impact in the area. I am glad that he is putting these lectures in book form. This book will do a tremendous amount of good since these lectures are a clear discussion of present day issues with Biblical answers given in a very forthright way. I am happy to commend this book.

Willard Collins

MY REPORT TO THE PAPERS

I had not intended writing anything concerning our discussion at Lufkin but since certain rumors are floating over the brotherhood concerning an anticipated capitulation next fall here in Abilene, I feel it is necessary that our friends know just what my thinking is along this line.

1. I truly hope Brother Tant does what his articles seem to suggest, that he WILL cease his opposition to our work, at least not later than November. I have no thought of ceasing my conviction on this matter and going over into the camp of the Guardian group.

2. I am more convinced today, that they are wrong, than I have ever been. I am certain their line of reasoning will lead them only into such inconsistent arguments that will sooner or later drive them to abandon their positions to which they subscribe today. (Today March 4, 1963 I still am more firmly convinced they are wrong. Their hobby is destroying their churches and them.)

3. Their arguments in our debate, where Brother Porter moderated, are in many respects identical with the arguments made by Waters in his debate with Brother Porter. My arguments, many of them, were identical with those used by Brother Porter in his debating Waters. If you were to read my arguments and then read his, you would be made to believe I copied some of them from him. When meeting us they use the "Anti-arguments." When meeting the "Anti-group," they use the same line of thought I did. If you do not believe it, just get the Porter-Waters Debate and read it. It is much like the Hardeman-Bogard Debate, when Bogard had to meet his "Dear Amy" arguments all during the debate.

4. Their arguments on "equality" is the weakest of all arguments I ever heard presented. It is this, "The ONLY reason for which one church MAY give to another church is to make the church in want EQUAL to the church with abundance" (Tant). Also that the ONLY CHURCH that can make a contribution to another church is the church with an abundance. I was asked to find "one other reason" for which a congregation could give to another church other than to make the one in "want" equal to the one in "abundance." I gave Romans 15:26-27; they were "debtors."

There are many things that could be said here, that were said in the debate, but this one is all you need: I pointed out that the churches in "Macedonia did not give out of their abundance" but

they gave out of "their DEEP POVERTY" and did it to such a degree that Paul refused at first to take it and they had to beg and pray with him before he would accept it because they gave "beyond their ability to give." Brother Tant said they "gave out of their abundance." The Bible said "out of their DEEP POVERTY." This destroys the "whole" of their "equality argument." The Guardian refused to accept Paul's statement of Macedonia's condition and continued to argue that Macedonia gave out of their "abundance." Just be fair and THINK it over. Macedonia could not have given for the purpose they claim.

5. They argued "If you can send the voice into Denver, Montana, California" then you could send the "man." Therefore they concluded we had the essentials necessary for some kind of society through which the church can work. Hence send all your money to Highland and we can do all your mission work. I countered with this: "The elders send their money to Gospel Guardian Company for them to do THE ELDER'S WORK. The elders do not write the articles. The Guardian does that. It is turned over to them for a year in advance." Now if the Guardian can send the "articles of these men" to all these people, it could just as easily send the "men who wrote them." Hence we can just send our money to the Guardian and they can "send the men as well as their articles." In the one we at least have the "church" doing the work. In the other you have a "human society-corporation" doing the work. Their argument is wrong.

6. He objected that in our radio program, we were receiving money from churches, and then carrying the gospel right back into the very territory where those churches are. His conclusion was: We are doing their work or they are doing their work through Highland. Then his argument followed: One church can't send to a second church for that church to do a work out here in a territory equally related to all churches. That looked good at a glance but the "inherent nature of radio" upset that argument. It took four nights to get him to notice my question on the "inherent nature of radio." Finally we got from him that HE, Brother Tant, asked churches, plural, over the country to send contributions to a church in Montana, to help them have a "radio program." He said they wanted the program; they were not able to have the program; it was their work exclusively and for the purpose of building up their congregation only; not to reach those outside "their work."

I asked him if we could have such a program over XEG to which he replied that we could. Then I showed that this Montana radio and the XEG radio went out; the one some four or five hundred miles,

and the other covered the nation and in so doing they were reaching a field and doing a work in a field "equally related to all congregations" and that was the very thing he was objecting to in his little booklet and in the debate. Now I said to him: We can have, on the same basis, ABC, which covers the nation just as XEG covers the nation. This surrendered his entire position with men who know when a debate is surrendered. Something had to be done, and he did it. Here it is:

He said that this church was a weak church; it was in want; it was in need; the other churches had abundance; they gave to this little church that it might have a radio program JUST to build up THEIR OWN CONGREGATION OR WORK. (Of course this would be another reason for giving to another church.) Now said he by way of argument: We can't control the radio wave-lengths. They may reach this man out here in this radio field and if it does, that is fine, BUT he was forced to take the position that these contributing churches could not send to this church "with a view to" any one other than those in their own realm of work, hearing the gospel of Christ, and neither could this little church preach with the idea of trying to reach those outside their own scope or we could say "diocese."

7. CONCLUSIONS FORCED FROM THIS POSITION:

a. All contributing churches must be OUTSIDE the RADIO WAVE LENGTHS else the voice comes back into their diocese and they would be doing their work THROUGH this small church.

b. Churches with ABUNDANCE could not contribute to this church in want to make it "equal with them" unless THEY were OUTSIDE the "wave lengths." This restricts "churches with abundance" in their giving to "churches in want." They must measure the "wave lengths first."

c. If the station should change its "directional channel," as they do sometimes, then those churches contributing to this program would have to cease and churches in another direction would have to be contacted. If not they would be giving to one church to do a work in a field to which all were "equally related." Rather "silly," isn't it?

d. Since we must "preach all truth" this "church in want" that has the radio program will be forced to preach over the radio the truth presented by Brother Tant and Brother Porter. They will have to say something like this, "Ladies and gentlemen of radio land, we are forced to say to you that we are not preaching, nor can we preach to you the gospel of Christ. This program is made possible by contributing churches for our work only, and if we preached over this station that you

might be saved, we would be violating the gospel of Christ, for then we would be doing the work of other churches. If you listen to us and hear the truth you shall have to do it at your own risk for if we could control the "wave lengths" we would be forced to "measure the distance" that is Scripturally our "peculiar and exclusive work" and stop this message there. Sorry we can't preach to you that you might be saved."

It took four nights to bring out the "danger of this hobby" but I promise you THIS is the extreme to which they were driven. Surrender to this! Not so long as my mind is able to understand the great heart of love that lives in my Saviour who died that all men might have the gospel. By their arguments, there can be no co-operation with congregations in radio preaching for it reaches a field "equally related to all" if their "diocesan" idea of the church be right. To me it is preposterous to even think that Christ would refuse to let churches send to this little church in Montana that through it or by it, or in it, or however you wish to express it, that section lost in sin, might have the gospel preached to them.

QUESTION TO THIS LITTLE MONTANA CHURCH: Do you BELIEVE ANY SUCH RIDICULOUS IDEA AS BROTHER TANT ACCUSED YOU OF BELIEVING? Do YOU actually REFUSE to preach to the LOST of Montana unless they are in your own "field of work," that field which is "exclusively and particularly" yours? Are you TRYING to reach OTHERS OUTSIDE your city? If the Guardian paper be right you can't preach with the idea of reaching those in radio land that are not "particularly and exclusively" your own work. CATHOLICISM, did I hear some say! I close by saying this to you, It is another form of Evangelistic Control.

This is my one and only report of the debate, come what may. I shall take care of the rest in November. I assure you I have given the absolute truth of the arguments presented above. It is our prayer that you who love the truth will open your eyes to the fact that there is definitely a rending of the church in the making. If you wish to keep it and save it, it is time NOW. They are working night and day. We can't STRADDLE THE FENCE. Churches may or they may not co-operate in preaching the gospel. These men are capable men and believe they are right. They are not afraid. If we are, they will take over and they will not be to blame. It will be those of us who sat idly by and dreamed away our time. If you believe our radio program is right and that it is doing good, then help us to continue. In THIS we need your help.

I enjoyed the debate. It was, for the most part, a friendly discussion, and I believe the audience will testify to its courteous manner. I tried to be a Christian gentleman under all circumstances. Brother Tant is a capable opponent.

E. R. Harper

ADDED AFTER PUBLICATION

To be perfectly fair to North Park Church, Brother Key advises me that Mrs. Lesley received help, NOT FROM THE CHURCH TREASURY, but INDIVIDUALLY because she was NOT A MEMBER OF THE CHURCH. He affirms that he did NOT ~~send~~ Highland to her. I am glad to print his explanation to the letter below. However, it still stands that they COULD NOT HELP HER from the CHURCH TREASURY because she was NOT A MEMBER OF THE CHURCH. It had to be done INDIVIDUALLY. This to me is as TRAGIC as the letter below, if not MORE SO. THIS is the point of discussion in this book.

HOW PATHETIC!

Brethren, read this and weep your heart out for Brother Hoyt Houcheon and the church where he preaches, and this, otherwise fine group of brethren who are so confused that they can't help those begging at their door. This actually happened and they came to Highland. I am proud I am a member at the Highland Church of Christ. We did not turn them away.
—E.R.H.

February 27, 1963

My husband and I are Baptist and one of the elders from North Park Church of Christ in Abilene, a Mr. Key, has been coming out to my home trying to get us to become members of the North Park Church.

We are interested in what the Bible teaches.

We have had some financial difficulties of late and the family, being in need of food as well as clothing, I went to see Mr. Key and ask for help and he told me that they could not help me and suggested that I see the Highland Church of Christ and they perhaps would help me. I went over to the Highland congregation and talked to Mr. Bert Rose. Highland met our needs in the way of food, clothing, and some gas for our car.

We are grateful to Highland for their benevolent spirit.

Mrs. Alice Lesly

LECTURE NO. 1

THE CHURCH A COOPERATIVE ORGANIZATION

Delivered by E. R. Harper

at David Lipscomb College and in Portland, Oregon

To Brother Guild and the elders of this congregation and its membership, I am grateful for the invitation to be with you and to enjoy this feast of fellowship this week. Brother Moss, it was a delight to meet you, and to hear the wonderful lesson which you have delivered and the fine spirit in which you gave it. To those of you that are visiting with us tonight, from out of the city, I know that I voice the sentiment of every member of this church when I say to you we are glad that you have come to be with us. I do not know how many preachers are here, I do not know how many agree with what I believe, nor how many may disagree. There is a number of my brethren that I have known across the years who disagree with the things that I am going to say. I do not know all of them. Luther Roberts I met forty years ago in Henderson, Tennessee. We went to school together, glad to see him — glad he's here tonight. Brother Yater Tant I've known for more than thirty years. I knew his father. His father and I were very dear friends and I loved him very dearly. Brother Yater and I had two discussions. One at Lufkin and one at Abilene. When I got on the plane at Denver, I sat down, looked across the aisle and I saw something kind of bald headed sitting over there. I knew it couldn't be anybody's head but Yater Tant's. I punched him and I said "Yater, hi!" We had a pleasant trip. When we got off together, they said, "Brother Harper, we saw both of you coming and we were wondering." I said, "Yes sir, I've got to have a bodyguard to keep you boys off of me, so I brought Yater along." But anyhow I'm glad to see him and I'm glad to have him. We have been good friends across the years. And while we differ, these brethren and I, we remain friends and I trust that time never allows me to let hate, vengeance, envy, and spite to enter my heart that I would take advantage of the pulpit or the pen to try to destroy the character or the honor of any man who may differ with me. The reason for that is I want them to come back to the place where we all one time stood, and should they come back I wouldn't want their influence so destroyed that the church would no longer have any confidence in them. I would want them when they come back to be loved and fellowshiped for we need them. I need them! I need their fellowship! I've worked with these boys in the years gone by. We have

fought some tremendously hard battles and I think we have won some great victories — not for ourselves — but for the Lord and for His church. With this group of men I have worked for more than a quarter of a century and I love them and I appreciate them. I think they've made some mistakes in their judgment, but I am not mad at them. I shall not, in this lesson, try to malign them, or insult them, or say things about them that would destroy their honor or their usefulness should they return. I believe that if I can discuss these issues like that surely no harm can be done and good can come from such efforts. My lessons will be plain, they will be pointed and they may be sometimes personal, but not insulting personalities, not abusive personalities. Things of this kind can hardly be discussed without some pointed discussion along the way.

INTRODUCTION

I should like to read then as the introduction for our lesson tonight from I Corinthians, chapter 3, beginning with verse 6 and going through verse 12, "I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." Now we need to learn that though you might stand at the top of the ladder, in God's sight the man who waters, the man who teaches, the man who lays the foundation, or the man who builds upon that foundation, he isn't anything. God who gives the increase, to Him must go all the honor and the glory. Now Paul said "He that planteth and he that watereth are one." And so that ought to be tonight. I pray that it may so be one day! As we stood to sing, Brother Moss said, "Brother Harper, I would that we could all be together and that this thing could be settled and the church could be united." I wish that too. I think this has gone too far. I do not have the hopes I would love to have of it ever being settled any more than the anti-Sunday School, anti-cups, and things of that kind. I think it will eventually die — completely — and in that way we may get back together, but maybe not in our generation.

Now Paul continues, "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers (now notice this verse) **together with God: ye are God's husbandry, ye are God's building.**" My friends, the work we're engaged in is God's work. It is the Lord's work. The Herald of Truth is the particular effort or labor or work of the Highland Church of Christ — but in the final picture it is God's work and Paul said "We are labourers together with God; ye are God's husbandry, ye are God's building." "According to the grace of God which is given

unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest."

And so tonight we take this as the setting for our lesson that we are laborers together with God. We are God's husbandry, we are His building. Our work tonight is the work of God and the various things that we do, and the various works that we perform, we work, we labor together, but after all it is God's work. Now the Herald of Truth is Highland Church of Christ's radio and TV program. But many churches and individuals are helping to make it possible. But the work that is being done is the work of God and when we work together and labor together, we labor together with God in sending the gospel of Christ around the world. I'd like then for us to notice Matthew chapter 16, and verse 18. In that is the statement familiar to all of us, when the Lord said, "Thou art Peter, and upon THIS rock, I will build my church; and the gates of hell shall not prevail against it."

Now the Lord built that church and when He built it, when He defied the gates of hell to give it to us, He did not bring into existence an institution that is a worthless institution, that is a powerless institution, but He brought into this world an institution of strength, and an institution able to perform what God would have it do. In I Timothy, chapter 3, and verses 14 and 15, the Apostle Paul in writing to Timothy said this, after having given the qualifications of elders and those of deacons, "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." In this we find the behavior of the church simply meant that you may know how to execute the commands of God and to carry out the work of the church of the Lord Jesus Christ. He didn't have in mind especially our sitting quietly in the building as we are here, but he had given the qualifications of elders; he had discussed those of deacons; and he did it that when the church was set in order with qualified elders and qualified deacons and a membership that was converted to Christ, they might be able then to carry out the work of the Lord Jesus Christ. And so the church now becomes the pillar and the support of truth. He didn't organize anything else to do that. He didn't organize a Missionary Society to evangelize the world. He organized the church. And as we used to say when I was a youngster, the church is the Lord's Missionary Society and it is the duty, the obligation of

the church of the living God to send the gospel of our Lord to the lost of this earth.

WHAT IS THE CHURCH?

What is the church? The word church means a "called out group." And hence the church of the Lord is the "called out of this world to serve God." The church, my good people, is the saved of this earth. When a man is called out of the world to serve God, he is then a part of the church, for that's what the church is. I know they say the church is not your savior, and the church can't save you and that is right for the church is the saved. And so the church is the called out of the world to serve God. The church is the saved of this earth. There are two senses in which the word church is used: one is the local congregation; the other the saved of all the earth. This is the universal sense. When the Lord said in Matthew 16:18, "Thou art Peter, and upon this rock I will build my church," that is the church in its universal sense. That includes all the saved of the earth. Now, when He talked about the Church at Jerusalem, the Church at Corinth, the Church at Philippi, that is its use in a local sense. When the Lord began the organization or the setting in order the affairs of the church, He did not set it up after the order of the Catholic Church with a universal head called the Pope that has all authority and can make no mistakes when he's dealing with the church of our Lord in its religious sense. He didn't organize it with conferences, or with conventions, to guide it and to govern it, but He organized it in local groups, in local units, and those local units are called congregations. We refer to them as churches but we mean congregations of the church of the Lord Jesus Christ. Now Christ is the universal head of that institution. It does not exist in any organized form except in the local congregational aspect. If you will turn to Philippians, chapter 1, verse 1, there you will find Paul's letter "to all the saints in Christ . . . with the bishops and deacons." That is the organized unit of the church. It is composed in its organization of elders or bishops that guide and direct the affairs of the church and of deacons to help and assist under the leadership and direction of the elders. Then, of course, there is the congregation from which all the workers are to be selected. But they are to be under the leadership and the direction of the elders of the local body of Christ.

In Romans chapter 12 and verses 4-5 where Paul is speaking of the body, he said, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Now in the

church of our Lord — we're members one of another. We're a part of each other. Just because you belong — or as we speak — have your membership at one congregation and I have mine at another, that doesn't mean we're isolated from each other and are no part of each other. We are members one of another.

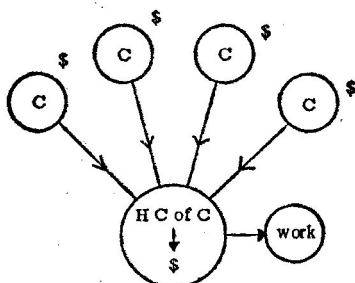
CHURCH ALL SUFFICIENT

Now there is another thing that I believe in; I believe in the all sufficiency of the church of our Lord to carry out and to execute all things enjoined upon us by our Lord. I believe that as completely as any man. I might differ with some of you "anti-brethren" maybe as to what the "all sufficiency of the church" means. I might differ with you with regards to some things we are doing, that you feel reflects upon the "all sufficiency of the church," but as I understand the meaning of the "all sufficiency of the church" I think that when Christ built it, when He set it in order and put it upon this earth, that He had an institution that could carry out His demands and carry the gospel to the ends of the world and He didn't need a "Missionary Society." In reading concerning the all sufficiency of the church and its work, I would love to read you a statement that I think maybe expresses it as well or better than I could. I have here "God's Prophetic word," sermons by Brother Foy Wallace. The Norhill Church in Houston, Texas, decided to sponsor a meeting guaranteeing all expenses incurred. That was the Music Hall Meeting in Houston, Texas in which Brother Foy Wallace did the preaching and Brother Roy Cogdell was the local minister and this introduction is written by Roy. Now here is what he had to say and I think it is a **marvelous statement**. "In order that the meeting might be carried out on a scriptural basis and without provoking criticisms, twenty churches worked together as one throughout the effort and the churches of Christ in Houston demonstrated the practical side of Christian unity and above all the **all sufficiency of the Lord's church** in the accomplishment of His work without the interference of human organizations. All of the funds were handled through the treasury of the Norhill Church, all bills incurred paid out of that treasury with a complete report furnished each congregation assisting." Now this meeting was endorsed and the procedure recommended as the scriptural way to show the "all sufficiency of the church" by both Brethren Wallace and Cogdell and the Gospel Guardian groups.

and all the money was sent to the Norhill Church. They secured the building, paid the bills and Roy said in 1946, that was the way to do it "scripturally," "that was the way to prevent any criticism" and that was the way to show the "all sufficiency of the church." Roy and Yater, WHO CHANGED?

Now I have another book and this is the debate that took place between me and Brother Tant in Abilene, Texas in 1955. Here is the statement made by Brother Tant. Roy Cogdell said, "I have long since surrendered that even though I think it to be right, I will not engage in it again." In 1955 they believed (Roy did) and most of the church that in such works and such efforts as this we manifested the "all sufficiency of the church" to execute the commands of God to evangelize the world. Now my good friends, that's the identical principle as used in the program, The Herald of Truth. Here's the Highland Church of Christ. (See chart below.)

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



1. Churches send to H. C. of C.
2. H. C. of C. Receives-does work
3. In perfect harmony with pattern

We have the radio and television program — congregations have sent to us — why? Now let Brother Cogdell answer! Roy said in 1946 and in December of 1956 "That was the scriptural way to do it" and not only that — that principle is one that would keep down "criticism" and that is the way to show the "all sufficiency of the church of our Lord." I still believe it demonstrates the "all sufficiency." I believe you can still do it that way. I do not believe it is wrong and I do not believe it violates a single principle of the "all sufficiency of the church of the living God."

AUTONOMY

Another thing; I believe in the autonomous right of every congregation. I do not believe you have any right to organize any ecclesiastical hierarchy, or ecclesiastical power that is able to dictate to or to dom

inate any of the congregations of our Lord. All things being done in fellowship with the Highland Church of Christ by those of you having fellowship with us demonstrates the autonomous right of each congregation and has to be a "free will act." I think you have your own right and freedom of will to choose to help us or choose not to help. No man sins because he sends his money to some other effort — that isn't sin and we never have so taught. If you choose to help our program, you may send it to us just like these congregations sent this to Roy and the Norhill Church. Roy said they had the money in the bank to pay for that meeting. I might say this to you: if we had the money in the bank to carry on our program, we wouldn't ask you for that money. But back to the autonomy of the church. In Titus, chapter 1, Paul gives the qualifications of elders who are to direct the local congregation. Paul wrote to Titus, "I want you to set in order the things that are wanting and to appoint elders in every city." And in Acts, chapter 14, verse 23, "They appointed elders in every church." In I Timothy, chapter 3, Paul gives the qualifications of these elders and then in Acts 20, and verse 28, the Apostle Paul shows that these elders are to feed the flock over which they have been made "bishops or overseers." I believe in the autonomous rights of the church of the living God, directed by its elders. I do not believe that any man or any congregation has the right to infringe upon that in any way. Any organization, or institution that tries to deprive the local congregation of its autonomous rights has gone beyond the limits that God has given to them and they are wrong. The Highland Church of Christ would fight that as definitely as any church upon the face of the earth. And so with these things as introductory remarks, I enter upon the discussion of our lesson tonight on "The Church a Cooperative Body."

COOPERATIVE ILLUSTRATIONS

Let us notice the various parts of speech or illustrations that are given in the Bible — the New Testament — to show what the church of the Lord is. I honestly believe that every one of them is an illustration showing the co-operative meaning, the co-operative privilege of the church of the living God. I do not believe, Brother Moss, there is an illustration in the New Testament that is not a co-operative illustration. There is not one that shows that congregations are isolated, the one from the other.

THE CHURCH — A BODY

I should like then in this lesson to introduce it first by the illustrations of a body. In Ephesians 1, verses 22-23, the Apostle Paul shows that Christ has been made head over the body, which is the church,

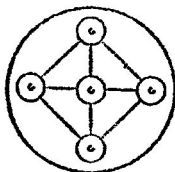
“the fulness of him that filleth all in all.” In Colossians 1:18, Christ again is pictured as being made head over all things to the church which is His body, “that in all things he, (Christ), might have the preeminence.” Here the church is pictured as a body. In I Corinthians 12:20 he said, now there is but one body. Now when you think of the church as a body, you think and have to think in terms of co-operation, in terms of unity — not in terms of isolationism. When you think of it from these illustrations, every illustration carries with it the idea of co-operation and the privilege of working one with another. You know in my body, my hand has my head as its head because it is a part of my body. If I should sever my arm from my body, then my head would not be over that part of my body. May I draw this illustration tonight and I shall use it later. Now let us notice this illustration.

CHRIST HEAD OF THE CHURCH UNIVERSAL

MATTHEW 16:18; EPHESIANS 4:14-25, 1:22-23

CHURCH UNIVERSAL

TRUTH—

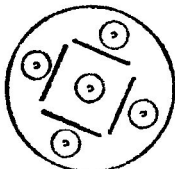


1. Not isolated from each other.
2. Not as separate denominations in evangelization.

1. Divided into units called congregations.
2. All make up the church universal.
3. Each congregation autonomous.
4. Members one of another.
5. May cooperate in:
 - a. Evangelization
 - b. Benevolence.

CHURCH UNIVERSAL

GUARDIAN—



1. Isolated from each other.
2. In evangelization, as separated as if different denominations.
3. Can't help each other preach the gospel.
4. How “fitly joined together”?
5. How “compact”?
6. How “built together”?
7. How “laborers together”—“workers together”?

1. Divided into units called congregations.
2. All make up the church universal.
3. Each congregation autonomous.
4. Members one of another.
5. May **not** cooperate in:
 - a. Evangelization at all
 - b. Benevolence **IF** all are members of the church; members of the congregation only, that is asking help.

We have here the church over which Christ is the head. Now this is the church universal. But here are the local congregations. Christ is the head of this congregation here not because it is out here isolated from all the rest—Christ is the head of that congregation because it is a part of Christ's body. The church is made up of all the members of the body of Christ. The church universal is therefore made up of these local congregations. The Lord divided us, the members, into these local congregations that we might work and serve as all of us agree. So when we talk about the body tonight we talk about the church in the aggregate. We talk about the church — every member of it — with all of its congregations. Yes there is a difference between the individual member and the local congregation, but the local congregations are made up of individual members and when all are considered as the body of Christ they make up the church universal. I make this explanation because they have stated that I have made the local congregations the members of the body and not the individuals. The local congregations are not the individual members but when they are considered together as the whole, they constitute the church universal. Now my body functions properly when all the organs — every part of it — functions correctly and so the illustration of the church as a body — it seems to me lays down a principle that gives us the right to work with each other and to help each other because said Paul, in these same letters, in Ephesians the 4th chapter, "we're members one of another." Now since my members here of this body — are members one of another, every part of it therefore may come to the aid of every other part to help sustain it and to assist it in any manner that it needs. Now in the same way he lays down a principle in this illustration that gives the church, the body of Christ, the right to work with each other. We shall show you tonight this is the principle by which it grows as God would have it do.

FAMILY

Each one of these would serve as an hour's discussion but I haven't time to do that — only to mention them. Now let us notice the church as a family. I'm trying to emphasize the fact that the church of our Lord is a "co-operative institution." There isn't an illustration given in the New Testament that shows that it is not a co-operative institution. In Ephesians 3, verse 14, 15 Paul gives thanks unto God "the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named." So the church of our Lord is a family. In I Timothy 3, verse 15, Paul called the church the "house of God." Notice, "I write this unto thee . . . that thou mayest know how thou oughtest

to behave thyself in the house of God, which is the church of the living God." Now the church is the house of God but the house of God is the family of God. In I Peter chapter 4, verse 17, it reads — "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God?" Now the "church" is the "house of God." But the

CHART OF FAMILY

I TIMOTHY 3:15; I PETER 4:16-18; EPHESIANS 3:15

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| <ol style="list-style-type: none"> 1. Church is the "house of God." 2. House of God is the Family of God. 3. Family made up of children. 4. Child is an heir (Romans 8:17). 5. Joint-heir with Christ. | } | <p>MEMBERS ONE OF
ANOTHER (Ephesians 4:25)</p> |
|---|---|---|

house of God, is the family of God. Let us get that on the board that you may not forget it when you go home for I think here is laid down a principle: we don't have time to go into a detailed discussion of it. Here you have the church — now the church is the house of God. But a house is a man's family. You take the jailer and his house — it was his family. Cornelius and his household — was his family. The house of God — is His family, but the family is made up of children. Now when you think of us as a family, do you mean to say that is an illustration of "isolationism," of "non-co-operation" and that one part of the family can't help another part of the family. I have some children. I have three children living. Do we have to wait until one of these children—if it is married and has a family—spends every dime that it has before any of us may come to its aid? Do you not know that as members of that family we have the right to help each other, we have the right to assist each other and not only the right — I think God expects that of us. Now the church is the house of God. Being, therefore, the house of God, and members one of another, being the family of God, do you mean to tell me tonight that God is going to damn our souls if we help each other and work together as the family of God, neither one of us usurping authority over the other, or robbing the other of its autonomous rights? As the family of God, does it alienate each from the other? — each congregation from the other? Does God damn our souls in hell if we come and help each other as the family of God, the house of God, as the body of Christ?

It is an illustration of co-operation — a tie that binds us and gives us the right to help each other and work with each other because we are the family of God. I want you to think about that a moment. God has a family and here we are that family. But just think tonight that because part of you are members of one congregation and part are members of another congregation that God would damn the souls of us if we take one dime from one congregation to help another congregation to preach the gospel of Christ in any fashion! My good friends, this new born hobby violates every principle of the spirit of Calvary, where Christ died not only for those that loved Him, but for the men that cried for His very blood. You destroy the very beauty, the very feeling, you destroy everything that is sacred in the church of the living God when you say that this congregation can't have any fellowship with another congregation in preaching the gospel of Christ, though we are the family of God — members one of another. This illustration destroys what I call the anti-ideas that are trying to curse the church of the living God tonight. I say that humbly, but I say that with all the power of my being. The family of God, members one of another, and then we can't help each other! My brethren, the church has been built upon the spirit of co-operation. In 1946, here's Foy Wallace, Jr., here's Roy Cogdell and not only that, he mentions C. R. Nichols, R. L. Whiteside, Cled Wallace, all these men believed in "congregational co-operation" in 1946. Bro. Cogdell's article said "This is the way for the church to function as it should scripturally that there be no criticism." He shows the above men so believed this. Well listen to me tonight, there's not a single one of you anti-boys here that can hold a meeting like that. (The anti-boys said Amen.) But in 1946 all of you said it was scriptural. I ask you now — who changed? Brethren, the Guardian's repudiation of such co-operative efforts is the most tragic thing I know of. Brethren, to me that is serious! Listen to me just a minute. When you say Amen — that you can no longer hold meetings like Foy Wallace held in Houston, preaching the gospel and meeting error as he did, in this "co-operative effort," that is "tragedy" tonight in the church of the living God! I tell you something else, it is the death blow to the church of our Lord if we take it to our bosom! I wouldn't take anything for that Amen. It shows where you are! (Their smiles began to fade away.)

AN ARMY

Now let us study this as an army. The army, my friends, is another illustration showing co-operation. If battles were fought like these brethren advocate, the United States would lose every war. You

brethren are going to lose this one! Let us study the army. Hebrews 2, verse 10, it refers to Christ as the "captain of our salvation." Now that is an army term. That is a term that is used in a military sense. Turning to Ephesians 6 and verse 10, we read of the various things that the Apostle Paul speaks of that have to do with an army. I am going to discuss that rather pointedly tonight and yet I hope to do it very kindly. Ephesians chapter 6 reads, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God." "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." All of these are military terms. Now I want you to notice an army in action. Let us illustrate it on the board tonight. There isn't a single illustration given in the Bible that will fit the idea of the "anti-group" among us today.

Here is the army. Let this be Company A. Over here is Company B. Here is Company C. Now the idea of the "anti-movement" tonight is this: if you get into battle, Company B can't come to the aid of Company A, nor can Company C throw in its strength until Company A has expended all of its energy and then Company B or C may come in and help A fight. The battle then would be their "own fight" not the fight of A. Her strength must first be destroyed. Now if that be true — every war we have ever fought would be lost. There wouldn't be an army that could win a battle; there wouldn't be a nation that could win a victory and we would have lost every war in which our nation has been engaged. I want to ask you, is it possible that one part of the army cannot go and help another part of the army and that you have to wait until army No. A has expended all of its energy? Because if you do not wait you have infringed upon A's autonomy and you are taking over A's work.

Now we are the army of the Lord tonight. As the army of the Lord we have a right to fight together. Christ is our Captain. There isn't anything in it akin to isolationism. It binds us together. It puts

us together with Christ as our Captain and we are the army and as the army of the Lord we may fight together against the common foe. Let me ask you; suppose the church here in Portland is in a battle, as they were in Houston, against the Seventh Day Adventists; and suppose you needed help, would it be wrong for one of the congregations at another town to send their men or their money and for you to co-operate in fighting a common enemy? Or, would you have to be "isolated," the one from the other, in preaching the gospel of Christ? We are the army of the Lord and being the army of the Lord, we may fight the battles together because we are members of the same army. And the army — the very principle of it — destroys the idea of isolationism and the "anti-idea" that we can't help each other.

LABORERS TOGETHER

In I Corinthians 3 and II Corinthians 6, I read these statements: "we are laborers together"; "we are God's building, we are God's husbandry." Since we're "laborers together" that gives us the idea of togetherness. I want to ask you something: How can we be laborers together? How are we going to work together? How are we going to co-operate with each other when congregations A, B, C, are isolated from D and neither one of these can have any fellowship with the other in any manner in preaching the gospel of Christ? When neither of them can send one dime from one congregation to the other? How are you together? How do you labor together? How are you workers together? How are you the same army? And how do you fight the same battles, helping each other? How do you have fellowship one with the other in the church when one church is denied the privilege of sending one dime to another for the preaching of the gospel of the Lord Jesus Christ? And so we are laborers together, we are His husbandry, we are His building, we are His army, and as that we have a right to help one another.

GOD'S BUILDING

I'm turning now to Ephesians 2, beginning with verse 11. I wish to take a little time here on this and also Ephesians, chapter 4. If you have your Bibles, turn to Ephesians, chapter 2. In the second chapter and the last two verses of that chapter, we have, I think, a beautiful picture of the church of the living God. He said, "In whom all the building fitly framed together groweth unto an holy temple in the Lord" . . . "all the building fitly framed together." He said, "in whom ye also are builded together." He wasn't just talking about a local congregation. He said, "in whom all the building"—now that's the church of the

living God—"all the building, fitly framed together." Now if congregation A can't have anything to do with congregation B, and C can't have anything to do with either A or B in preaching, the gospel of Christ, tell me how they are "fitly framed together." Tell me how they are "buildded together" when they are so isolated the one from the other that if A sends \$1.00 to B to preach the gospel, it is Romish, digressive, and on the road to hell and God will damn the last one of them! Now here we are a building—this building is what? This building is FITLY FRAMED together. This building is FITLY BUILDED together. It is framed together and buildded together that we may "grow into a holy temple in the Lord" and become a "habitation" of God through the Spirit. Now how are we to become this habitation? Now notice—by being "fitly framed together." When we are "fitly framed together"—it is then we grow up to be that holy temple as Christ desires us to be—it is then you become a "dwelling place of God through the Spirit."

Now there's one thing about it, unless this is carried out, you do not grow up to be a holy temple as God would have us be. This has to be! We are fitly buildded together: and we can't do that when congregation A can't send one dime to congregation B to help it preach the gospel in any way at all for if we do, we are on our road to a Devil's hell, we are Romish, a Missionary Society, and God will damn the last one of us. You look at that! You look at it! Here are these "anti" brethren with the mask off! Here is church A; over here is church B. They are members one of another. They are the family of God. They are the body of Christ—they are the army of the Lord; but A can't take a dime from its treasury and send over here to B or C in the mission field to help them have a local preacher, help them have a radio program, to help them do one thing in preaching the gospel. Why can't A do that? The argument by them is that if A does that, A is Romish. A becomes a "Missionary Society." If they co-operate they are all on their road to torment, and the Lord will damn the last one of them. Brethren, I can't see how a man can get his mind so mixed up to believe a thing like that in the first place. I would be ashamed! I tell you this, when this book was printed—God's Prophetic Word—delivered at Houston under the sponsorship of Brother Cogdell and the Norhill church, didn't any of you believe that? Not a man here believed it then! We stood united. I suppose the debate we had at Lufkin is the first debate in the history of the world where anything like that was ever called in question and even then it was not called in question under certain circumstances, But since then, they have repudiated Yater's position and have even abandoned it. Poor Yater!

THE CHURCH BUILT IN OREGON AND WASHINGTON

You look at this thing a minute. I am going to pull the mask off and let you see it. The way you built the church in this section, in Oregon and Washington, was not by way of the "anti-ideas." You built it for the past 30 or 40 years — like we have always done it, churches sending to churches and paying for their preachers. Oh you have had some isolated cases occasionally, but the majority of it has been by strong churches sending to you, helping you erect your buildings and have your meetings and your radio programs, and Highland church of Christ has had fellowship in some of it. Now today you "anti-brethren" teach that this is wrong, that it is Romish, it is sinful and those who die practicing that will die digressives and if they die digressives they're lost! And if this hobby be right then every last one of them that died up until about 1955 are lost, for they died "Romish," they died "digressive." (Brother Yater Tant's father worked under such co-operation.) I want to say to you, if a man is not lost for doing what we are doing at Highland — there isn't any reason for any confusion! Anything a man can do and when he dies go to heaven, no man is justified in splitting the church over it! And if what I am doing is wrong, if it is Romish, if it is a Missionary Society, then these brethren have long since had cut out for them their mode of operation. They have to withdraw from us. Either that, or they accept the Missionary Society and the Christian Church. Let us read further. In Ephesians the 4th chapter, verses 11 through 16, those of you who have your Bibles, we read, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Now here was given God's law of growth. It is the only law by which the church may grow as Christ would have it grow. When this law is violated the church goes down. This is why the "anti-Sunday school," the "anti-literature," the "one-cuppers" have all but died. They built on "anti-ism" just like you brethren are doing. But listen further, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Now

the "whole body" includes more than just congregation A. It includes all! Now tell me how congregation A and congregations B and C can all be "fitly joined together," and "compacted" if neither A, B, nor C can contribute one dime to the other in any possible way to help the other preach the gospel? Wouldn't you think that to be a rather peculiar "fitting together" and "compaction" if neither can have fellowship with the other in evangelizing the world? Here you have A, B, and C, preaching that they are "fitly joined together": that they are "compacted" that they are "workers together," that they are "labourers together": that they are the "family, and the army of the Lord" but that the Lord will damn the last one of them if they take one dime from their church treasuries to help the other feed the souls of men the bread of life to preach the gospel of Christ. Then they talk about how they are "fitly joined together"; how they believe in co-operation and fellowship in the Lord's work. What good is it to be "fitly joined together and compacted" if you are so paralyzed in this compaction, that you can't act? A PARALYZED CHURCH is just what you are. Your work is dying in most places where you feature your hobby.

Now look at this further. Paul said, not only that, he said "compacted by that which every joint supplieth, according to the effectual working in the measure of every part." Now brethren, what do you mean by effectual? It means to accomplish it — to get the work done. "The effectual fervent prayer of a righteous man" means a prayer that reaches the throne of God and brings about results. How are you going to bring about the effectual working of the church? By being "joined together"? "Compacted"? Here is the way that "every joint supplieth" and it's the only law of growth there is in your New Testament — to grow as the church should grow. Now watch the rest of this, "according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." What is the principle of the greatest growth? Just one. We are "fitly joined together," we are "fitly framed together," we are "compacted" and that's the spirit of growth by which you are "edified" and "built up in love." I'm asking you tonight, how can that be with a spirit of isolationism? I'll tell you what, if you'll do it, if you will just write over these "Anti-Church" doors, "This church helps nobody but its own." "Don't knock at the door of this church if you're not a member of the church of Christ." "This church will send money to no other church to help it preach the gospel in any way, lest we go to torment." You just preach that and I'll guarantee you that you will DIE. You should die! You have the very seeds of death taken to your bosom. You can't grow. It was a sad day in the affairs of the church of the Lord when

you "Anti-brethren" tried to stop churches fellowshipping each other in preaching the gospel of Christ. The only power that God has to save the world is the gospel, the church the only organization built by the Lord to do that work. Brethren, we're the body of Christ, the army of the Lord, workers together, a building fitly joined together, compacted! Then to think the Lord is going to damn our souls if we work together to help each other.

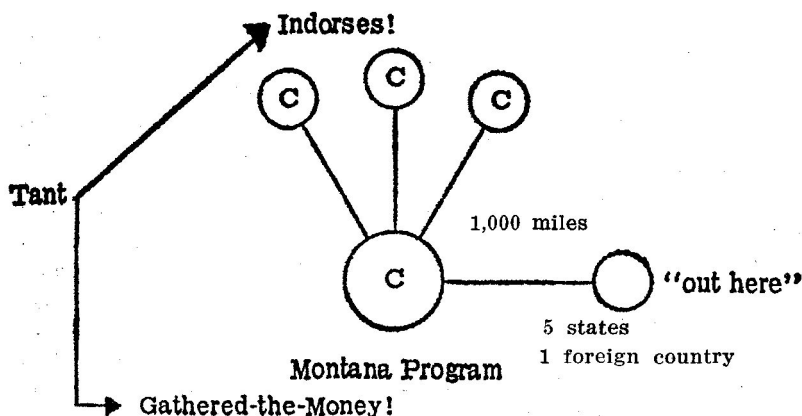
NEW YORK CITY

Let me show you the sadness of it, some of you might not get to come back. I was in New York City for two weeks when Billy Graham was there in his great campaign of thirteen weeks. There are about sixteen million people in greater New York. I suppose that the Highland Church of Christ has nearly as many members as greater New York all put together would have. And another thing many of those churches are having to be supported from the churches down South that are strong. Billy Graham was on television. He reached sixteen million people. Those sixteen million people, Brother Moss, can't be saved without the gospel. You can take every member of the church in New York, about 1500 of them, let them do nothing for the next hundred years but knock on doors, they would never touch the hem of the garment of sixteen million people. There is not a church in New York able to buy television time — not one. And this Gospel Guardian group is saying to these churches down South — and here in the West — "you will die and go to hell if you send the money to these churches for them to buy time to preach the gospel to sixteen million people." That is the hobby with the mask off of it! Here are sixteen million people—not a church there that can buy the time for it is financially prohibitive for those little churches to do it. Yet, sixteen million people — and these men are saying that you strong churches down South and here in the West can't send it up here to one of these churches. You would have to bypass the elders, and bypass the church and send it to the preacher. Why did the Lord build the church? and why did He set elders over it if you have to bypass them and send it to those of us who are preachers? It is not a thing in the world but another system of "preacher control" — of "evangelistical control." Shades of Ketcherside and Garrett! You think about New York City! A church with elders begging for money to preach the gospel. These "anti-boys" write the churches and tell the elders, you can't send it to the elders up here to preach, you have to send it to us, we'll take it! We will spend it and we will get the program! and we will get the honor! The church of the living God, built by the Lord; don't you

dare send a dime to them. I'd be ashamed! I would! You have set the church aside. I want you to look at that tonight — sixteen million souls in New York. You boys can't reach them. You don't have a church up there that can buy the time. And the only way you'll ever reach them by this "anti-idea" is to set aside the church of the living God and set aside the elders of the church and let the preachers take over and say "send it to us and we'll do it"! Roy now says you can't even do that! Poor Roy! Let the church be set aside! That is this "anti-ism" that is cursing the church today.

TANT VS. COGDELL

I want to tell you something. I don't think Brother Tant would mind my saying this tonight. He is present. In our debate in Abilene, Brother Tant didn't take that position. No sir! They have left him! They have finally repudiated his "exclusive pattern" that Roy tried so hard after the debate at Lufkin to defend. Roy you need to write another report showing now how Yater's pattern was the wrong "exclusive pattern." Poor boys! Here was a church in Montana and down here were these churches. He was begging these churches to send money to the church in Montana to help them have a radio program that went out here a thousand miles, to five states and one foreign country. He explained why they did it, but the point is, they were sending money to this church up here in Montana! And this church had a radio program that went into Canada and five states. That was in 1955. That was all right then! I still believe it is all right! Because this little church in Montana, it couldn't have sent the gospel out here a thousand



miles, it couldn't have preached to those people out there, for it didn't have the money. I had a bulletin from one of the churches in Montana just before our debate in Abilene, asking for money to be sent to them. They said they had fourteen cities out here, and if they had the money, they could preach the gospel to these fourteen cities. But after the Abilene debate with brother Tant and his Montana pattern, the Guardian has abandoned that "pattern" and now you can't send to churches as brother Tant was doing, you have to send it direct to the preacher. (Poor brother Tant! Left alone! His Abilene position now repudiated! Seems, after all I must have done some good! If Roy will repudiate his Birmingham pattern they can come home. There will be nowhere else to go!)

CHURCHES COOPERATING

Let us notice the last and the lesson is yours. I would love to come tonight to Acts the eleventh chapter. In the eleventh chapter I want to show you churches that actually were co-operating in teaching and preaching the gospel of Christ. In the eleventh chapter beginning with verse 19, it reads — "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Now notice, "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." Now let us get the principle of this co-operative effort tonight. Here, we have churches from three sections. They're working together. Here we have the church in Jerusalem. Here we have the church at Antioch. The church in Jerusalem heard about the church in Antioch being established and sent Barnabas. I wonder if this is an "exclusive bound pattern"? I tell you what I believe. I believe the man does not live that will take a single illustration in the New Testament and sign his name, saying this is the exclusive

bound pattern by which we are to do anything because there are no two of them alike. Now you watch it. Here is Jerusalem — here is Antioch. Antioch has been converted. Jerusalem hears about it and sends Barnabas. Antioch didn't invite Barnabas, Jerusalem church just sent their man up there. Could they have not sent the money? I'm sure they paid him. Is that the pattern, the exclusive bound pattern? Can a church just send their men in whether they're invited or not? Now why did they do that? For this reason — they're members one of another, they're the body of Christ, the army of the Lord, God's building, God's husbandry, they labor together and in the spirit of love being the family of God, the body of Christ, members one of another. They loved the church and they sent their man up there, realizing that that kind of spirit would receive him. But Barnabas goes and gets Saul of Tarsus. Now the Apostle Paul is down here at Tarsus. You have these two sections converging on Antioch. Now I want to ask you something. You look at this thing just a moment. Here are three groups working together. Suppose they had had a radio station? Suppose they had had a television station? And these three sections had come together in Antioch and had bought time on radio or television? Would they have died and gone to hell? If they had radioed these lessons and televised these lessons that the nations about them might have heard the truth that they might have learned how to come to Christ, would they have sinned? Look at that just a minute. Here's the church in Jerusalem. If they could send the man, they could send the money and Jerusalem's man went and got Paul and for a whole year they are here teaching, preaching. I want to ask this question: If they had had a radio station or a television station in Antioch, could these churches have co-operated in sending the gospel "out here"? Or would the Lord have said, "Listen, boys, if you do that, I will damn the last one of you in hell." If you "anti-brethren" are right, that is what Christ would have been forced to do. Why not give this up? You see that is where this thing leads. That's where they have come tonight! They are isolated one from the other among themselves. They can't help each other as congregations, though they claim to be the family of God, members one of another, the body of Christ — the army of the Lord. They can't help, the one the other, to preach the gospel of our Lord and Savior Jesus Christ in any manner at all. How tragic this! Our time is up. We'll talk about some more things tomorrow night.

CONCLUSION

I want you to look at this tonight. There are three billion people on this earth during our generation — three billion of them! And there

is only one thing to save them and that is the gospel of our Lord Jesus Christ. It is God's power to save. One day they will stand before the judgment bar of God and when they do the Lord is going to ask them, "Were you baptized?" "Baptized? Lord, we never heard of baptism." He is going to ask them: "Were you members of the church?" "Lord, I never heard about the church." "Did you ever commune with Me around My table, commemorating My death until I come?" They are going to say, "Lord, we never knew You lived, we didn't know You died, we didn't know You had a table, we never heard about You coming again. How could we obey the gospel? How could we come into the church? How could we sit around Your table?" Then the Lord is going to have to say to them, our Bible being true, "Depart I never knew you" (Matthew 7:21-22 and II Thessalonians 1:8-9). They're going to take their departure from the gates that stand ajar.

THE OTHER GROUP

There will stand another group at this judgment scene: that group is going to be those of us who claim to be the church of the living God. He is going to ask us, "Do you see that great multitude of people here?" "Yes Sir." Why is it that they didn't obey the gospel? Why didn't you send it to them? Why didn't you have the gospel preached to them? Half of them tonight are bowing down before gods made by the hands of men. They have never heard of our God. Half of the others (500,000) are bowing down before images. They are as honest as we are, but we haven't sent the gospel to them and when the Lord asks us why we did not, we'd better have an answer the Lord will accept. We have radios, we have television, we have money, we have preachers, we have opportunities, we have invitations to come and we had better see that we have "labored together," that we have "worked together," and as the "army of our Lord" that we have "fought together" to the best of our ability and we haven't wrapped up our talents in a napkin, nor hidden them in the earth, because the Lord is going to damn us if we haven't tried to get the gospel to them. But enough tonight. Every illustration in the New Testament of the church of the living God is a co-operative illustration and there's not an isolation illustration in it. Are you a Christian tonight? Have you obeyed the gospel of Christ? Are you a child of God? If you haven't obeyed the gospel, you do that by believing in your Lord (John 3:16), by repenting of your sins (Acts 17:31), confessing your faith in Christ as God's Son (Matthew 10:22), and by being buried with your Master in baptism to be raised to walk in newness of life (Romans 6:4, Colossians 2:12). While we stand to sing, we beg you to come tonight.

WHO HAS CHANGED?

Delivered by E. R. Harper in Portland, Oregon

We are grateful that in the providence of God we have been permitted to gather back tonight. I enjoyed Brother Russell's sermon. I would like to say to you my brethren tonight this one thing: Last night when the services were over, I was advised by one of my good friends that he is going to answer my lesson Wednesday night. I do not know where it will be, but should my brethren happen to hear it, may I make one request of you? That is, that when it is over and you wish to speak to the man — tell him if you want to, that you differ with him but that you were glad you were there and then in Christian courtesy, go home and do not try to throw the audience or those that remain into an uproar. Christianity demands this courtesy. It is a sermon or a lecture—it has been announced as that — it is theirs. (The Anti-Boys created quite a scene Tuesday night after the lecture.)

It reminds me of one time in Abilene, Texas, when R. H. Boll came into town to lecture or to preach on his pet subject of premillennialism. Well I differed with him but I had never heard him. It was their program. They had announced his subject and I knew what he was going to discuss. I went to hear him — I was sitting by a young preacher. His blood pressure got high. Every once in a while he would look at me and say: "Harper are you going to sit here and take that?" I said, "Yes sir." "You are not going to say anything about it?" I said, "No sir." He said, "Why?" I said, "It is their meeting." They announced what they were going to discuss. I knew when I came what he was going to do and I came because I wanted to hear him. And I said, "You just keep your seat now." After it was over, he wanted to know if I didn't intend to go and get on Boll and I said "No, I'll answer him in the pulpit where I preach. If they wish to come, they are welcome to come, but it isn't my place to throw this meeting into an uproar." Brethren, let me ask of you as a Christian gentleman, when you go to hear these men talk — if it is preaching a sermon or delivering a lecture — then as Christian gentlemen respect that, will you? I am asking my brethren to do that. I believe you will do that. (This quieted the Anti-Boys.)

Now tonight I am answering one thing that was said to me last night after the lesson was over. One of my very good friends (Luther Roberts) came to me and said: "Now Ernest, you have knowingly

wrested the scriptures and you're going to torment, you're going to be lost for that." I said, "Well, I wonder what I have done that is so bad that it is going to send me to torment." He said, "You 'knew better than the argument you made on 'the army.' Now my friends, the things I say, I say from my heart. I do not say them deliberately knowing or believing something else. I believe what I said about the army. In Hebrews the second chapter, it says that "The Lord is the captain of our salvation." — I said, that is a military expression. That is an expression common to an army. I read from Ephesians the 6th chapter where we are to put on the whole armor of God, where we wrestle against powers, then I read where it says we are to have on the breastplate of righteousness and the shield of faith and the sword of the Spirit. I suggested that these are terms that applied to the military. Therefore, it pictures us as an army. Then as an army, I pictured the fact that we did not have to go to war disorganized, that when we did, we would lose the battle. Luther said to me, "Now Ernest, you made the local congregation the army. You know the local congregation is not the army: the individuals make up the army." I want you to notice just how foolish to me that kind of an argument is. Now it may sound the other way to Brother Roberts—I'm sure it did.

Let us study our army. We engage in a battle. But just imagine when they engage the enemy, the battle is raging, that you do away with all groups, you do away with all leaders, you do away with all captains, do away with all the generals, do away with all who instruct and guide, do away with all units and just say this is a personal matter. Gentlemen, this is an individual affair, you just start out and fight. You would lose the battle every time. Now in the church of the living God we are an army. But the Lord hasn't said to us that you have to disregard the local organization of the church. Certainly an army can't be an army without individuals, but our Lord had enough foresight, had enough forethought, that He gathered His army into groups and He called them local congregations. He placed over them elders, He placed under them deacons and teachers. He has those to guide and those to direct. Now if the church of our Lord intends to win a battle, you can't discard the local church and throw away the church our Lord organized and say the army is made up of individuals — just start out without any supervision — without any direction; that isn't the way you win these battles.

Now the thing that brought that about was the fact that I read from Ephesians, chapter 4, where we're "perfectly joined together,"

"compacted" and I emphasized the fact that if the isolation theory of the "antis" be correct, that one church cannot help another in any way, shape, form or fashion in the evangelistic world then how can they be perfectly joined together, how can they be compacted? And by that method grow as the apostle Paul here suggested? He put that together with the illustration of the army, and then said, "Now Ernest, you have knowingly misrepresented that, and presented that to an audience." No, my friends, when I presented that, I presented what I believe to be the truth. I am going to ask you tonight, if the local idea of the church of the living God, as the body of Christ, has to be forgotten, has to be set aside with the elders, and the church cannot have any influence in this great battle we're waging against sin, all has to be individual action, then why did the Lord build the church? Why did He divide it into groups as we are tonight, with elders over each of them, deacons to help and assist? Why divide us into these units if we in these various units or congregations, can't be of any help or service to each other in preaching the gospel, in fighting a common enemy?

Do we have to wait until each unit is destroyed before we come to their aid? He divided us, that we might be trained. He did that, that we might be schooled, and under the leadership of competent men, the church of our Lord might be ready to engage in battle against our enemies. This thing that we call "anti-ism" tonight has practically destroyed the usefulness of the local church of our Lord and Savior Jesus Christ. You can't help the one the other as they now argue. I want to ask you something; What is the use of the church? Why do you want the church if you set aside the elders, set aside the body of Christ, and send the money direct to the preachers? Can the preacher tell the elders where he is preaching that the church can't send it to the church? Why does the Lord have elders? Why does He have local congregations if He's turning it over to evangelistical control? I just want Brother Roberts when he answers this, to show how you are going to win a battle when you say, "Now the army is made up of individuals only and you can't have them in any group at all, they just have to be turned loose and fight a battle "individually," you will lose the fight. May I say this? The group that we call the "antis" tonight, and I say that as they talk about the "anti-Sunday School group," they are losing the fight. They are going to continue to lose it because they are so disorganized among themselves. They have such negative programs to present to their people that they have nothing upon which to grow, and the churches where they are seem to be paralyzed. I challenge them to preach their doctrine, "non-cooperation" as they

teach it, and not pull any punches, and watch the churches where they are, die. Nothing grows on negativism. We have to oppose something, naturally, but you are going to have to have a program of work that is a positive program if the church of our Lord is to grow. Now you think about any army being disintegrated, disbanded, and say now—"you just start out as individuals!" You can't win a battle; you will never win a war and there'll be no victory and there'll be no peace. But enough of that.

THE WORLD OUR DIOCESE

I invite your attention next to Matthew, chapter 28. In verses 18 to 20, our Lord in the very shadow of Calvary, said:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Then in Mark, chapter 16, and verses 15 through 16, our Lord looking out upon the world, said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here, my friends, is a command to cover the world, every creature in every nation in all the world. That is the command laid upon the people of God. On the morning of the birthday of the church of the living God, in the city of Jerusalem at 9 o'clock, when the Holy Spirit descended, and took possession of these men of God, there lay before them the whole world and their "diocese" was the world and they had the privilege of going everywhere in the world to preach the gospel to every creature. When the church at Antioch of the Gentiles was established (Acts 11) that didn't mean that He divided the world into "two dioceses," Antioch with one, and Jerusalem with the other. Still the entire world lay out in front of the city of Jerusalem. It lay out in front of the church at Antioch. And the sad day of the church of our Lord was when the "anti-boys" introduced into our ranks the argument based on the diocesan eldership, with geographical boundaries in which we were confined when it comes to preaching the gospel of our Lord. I'm going to say to you tonight, there isn't any "diocese" with reference to preaching the gospel of the Son of the living God. I can preach it anywhere I have the privilege and the church of the Lord Jesus Christ can invade any geographical territory with the gospel of our Lord and therefore I repeat, it was a sad day when the "Diocesan" idea was injected into the church of the living God.

It is Catholicism, and that should never have been introduced into the church of our Lord and Savior Jesus Christ.

There is another thing about the gospel. In Romans, chapter 1 and verse 16, the apostle Paul gives the reason why the gospel is to be preached. He said, "I am not ashamed of the gospel of Christ." Now why, Paul? "For it is the power of God unto salvation" and every congregation has the obligation to the best of its ability to execute the Great Commission and to send the gospel to every creature in all the world. We need to find ways and means by which that can be done, because the world is lost without the gospel of our Lord and Saviour.

WHO CHANGED?

Another thing, in our preaching, all the years back, these brethren know, I have stood forthright for the protection of the church against liberalism, against digression and against denominationalism. I am going to show you that I am standing tonight right where I did with them ten years ago, fifteen years ago, twenty years ago, thirty-five years ago—all of us together. We were fighting liberalism, and yet we were practicing exactly what I'm preaching and teaching tonight, "they have changed." If I am liberal tonight, if I am digressive tonight, if I am a "deadly parallel to the Missionary Society," I was that five years ago, I was that ten years ago. I was that when I came into Denver a number of years ago to help Brother Tant fight the battles of premillennialism, for I stand today where we both stood then. If I'm Romish tonight, I was Romish then. for I stand tonight right where Yater and I stood then and it shall be my privilege to show in this lecture tonight that I stand where I stood then and that these men have surrendered the grounds upon which the church of our Lord has been built even here in the West, in the generations past.

BE ON GUARD

Let us notice now Acts 20, verses 28 through 32. Here Paul was addressing himself to the elders at Ephesus. He said, "Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Then he said to them, "For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock . . . to draw away disciples after them. Watch therefore. and remember that by the space of three years I ceased not to warn every one night and day with tears." He said there will be wolves that will come in to draw away disciples after them and the admonition was to

"watch." May I tell you tonight, brethren, it matters not what the undertaking is, if it be the Herald of Truth, if it is caring for orphan children, there needs to be the watchword, to guard it and to guide it and to watch it day and night lest it get into the hands of men who love not the truth, who love not the church and there be born an ecclesiastical hierarchy that would dominate the church of the living God. And so tonight I do not feel too unkindly toward men who point out the dangers and the pitfalls along the way. Ambitious men have carried the church away, and ambitious men can do it again. I stand tonight where I stood ten years ago. I stand tonight where I stood when in Denver fighting for the purity of the church of the living God. When we let down the gaps, when we shut our eyes, when we stop our ears, the church may get away. It digressed once. It can again.

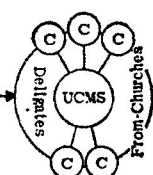
In Rome tonight sits a man who claims to be "King of Kings and Lord of Lords," just because men did not watch and because they were not on guard. They went to sleep and they let men enter in among themselves, even among the elders, and draw away disciples after them. Watch the program we have, it is your privilege, it is your right and you would not be doing your duty unless you watched every loophole and pointed out every danger. The church at Highland would not be the men that they should be unless they would receive that admonition kindly and sit down to see that no "ecclesiastical hierarchy" shall ever be brought about during their lifetime at least, that would destroy the autonomy of any church, but would leave every congregation free and the contributions to be free will contributions. I remember in Galatians 1 and verses 7 to 9 Paul said, "But there be some that trouble you, and would pervert the gospel of Christ." Then he said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." You are going to have to watch; men can lead the church away. That's right, and the elders of the church that are looking after Orphan Homes, when men point out the danger and the pitfalls, we shouldn't become aggravated and insulted and think those men should not point those things out; they need to keep that before us because ambitious men can after a while reach the place where there's nothing wrong to them at all. I stand opposed to such liberal thinking in the church of our Lord. But remember, these men should know what they are talking about before positive accusations are made against the homes and against the Herald of Truth.

OUR PROGRAM

What is our radio program? Now I have heard it said by men that should have known, that it is a deadly parallel to the Missionary

Society. My good friends, our program is just a radio program and a television program. There isn't any society. There is no committee that looks after it separate and apart from the elders of the body of Christ. Everything we do is done under the eldership of Highland. There isn't any society about it, there is no separate organization; everything, all the workers are under the eldership of Highland. Now you have heard otherwise possibly, but I'm saying to you tonight that that program is just a radio program. It is just like your radio program under the direction and supervision of the elders of the church. Now the only thing is, does the Highland Church of Christ have a right to have that radio program? And do you have a right to help us? That is how simple it is for there is no separate organization, we do not dominate any church and we do not browbeat any church. You may send or you may not send, and when you send you may stop when you get ready and as long as anything is kept on that basis you are not going to see the church of our Lord getting away from that which is right. It has to have something that can dominate the church. The Highland Church has not the power to do that.

Let me show you something tonight. You know you have papers and articles comparing the Herald of Truth to a Missionary Society. I want to show you what they should have had. I have here that which is "Divine"—over here that which is "human." I want you to see what's wrong with the Missionary Society and I want you to see the difference in our "radio program" and the Missionary Society. Here you have the

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

"Highland Church of Christ." Over here you have the "United Christian Missionary Society." Now you watch what should have gone in these papers and what they should have attacked. They place up here the "Herald of Truth" and over here the "Missionary Society." Let them place up here the "Highland Church of Christ." The Herald of Truth is not an organization. It is just a radio program—it is the thing being done. It does nothing. It has no power.

THE TRUTH

The Herald of Truth is under the elders of the church. Here you have the Highland Church of Christ. Now let us notice its organization: it has elders, it has deacons, then there is the great congregation as in Philippians 1, verse 1, where Paul addresses himself to the church as follows: "To all the saints in Christ Jesus which are at Philippi, with the bishops and the deacons." That is the organization and the only organization of the church and this is what we have at the Highland Church of Christ. If you will just go down there and investigate, you can find that that is the only organization that we have. We become members of the church by being baptized into the body of Christ as penitent believers in Christ. And thus the church at Highland was begun. Then we have its authority, which is the New Testament. That is its by-laws, that is its constitution. Then we have the work of the church. The work of the church is to preach the gospel and to look after the needs around about us. Now notice: The Highland Church of Christ in its work has the scriptural right and the privilege to have a radio program. It has the right to have a television program and the Herald of Truth is just a radio and T. V. program. It has no power, it has no authority—it can't dictate to churches. It has no officers. The church has the officers. It is a "radio program" under the direction of the elders of the Highland Church of Christ, and that is all it is. Now here is what the "Anti Group" has done. They have placed the Herald of Truth up here, where they should say: "Highland Church of Christ," arguing that the "Herald of Truth" does thus and so.—NO SIR! The Highland Church of Christ, under the direction of her elders, does that. They have a radio program. Now the only thing is this: Do they have a right to have a radio program? And do you have the right to exercise your autonomy in helping us in that radio program?

That is the hardest thing on earth for them to get hold of. If they make it a society, and comparable to a "society"—then naturally it is wrong and ought to die, but it isn't — it is just a radio and T.V. program, under the direction of the elders of the Highland Church of Christ. This they can't meet, so they misrepresent the program and attack the "misrepresentation." Now you watch what is wrong with the Missionary Society. You know before we had these debates, Brother Russell, they said you will not tell us what's wrong with the Missionary Society. I did that in the first debate, and in the second debate, and there the chart is, but that will not stop their charge.

WHAT IS WRONG?

Let me show you what is wrong with the society. Here is the Missionary Society. Here is its organization. It has a president, it did have twenty vice-presidents, it has a treasurer, and notice it is made up of delegates from congregations sent with power to bind the churches. Here is a congregation that sends its delegate, and that delegate binds that church. The Highland church radio program has nothing like that. These delegates organize an institution, a separate institution or body from the church, an institution of itself — The United Christian Missionary Society. It has its membership, it has its own charter, its own bylaws and it has its own authority. Now here is an organization, a separate body organized by these delegates, duly sent from these churches. They make their own bylaws, their own charters. They have their own officers binding each congregation to abide by the orders of the society. The society here is all separate and distinct from the church. I'm telling you that our radio program is no such institution, and these men ought to know better, and if they do not know better, they can learn better. Now—what is wrong with the Missionary Society? It has no right on earth to exist! The Highland Church of Christ has a right to live! Now the next time you boys go out condemning us, tell the truth about us. The radio program is a radio program—it has no officers of its own, as a separate organization from the church, but this society does. And this society has its own constitution, its own charter and bylaws, and the Herald of Truth has no such thing, and these men know it doesn't. They know it doesn't! But you do not know that because you haven't heard us. So when they present our radio program as the Missionary Society, naturally you think it is wrong. But remember the "society" has no right to exist, but the Highland

Church of Christ is a "divine institution," and it has the **right** to preach the gospel, and it has the **right** to have a radio program. Now what you are obligated to do is to prove that no congregation has a right to send a dime to the Highland Church of Christ. For over 1900 years it was never denied, that I ever heard of "that one church could send money to another church to help preach the gospel," until 1955 after I met brother Tant in Lufkin and Abilene, Texas. Notice now, they are given membership in the "society" for an annual membership fee of \$10; for life, \$20! And if you are a life director, \$100. And so they get membership in the society by paying money. You don't get membership in the Highland Church of Christ that way. The Herald of Truth isn't anything like that, and these boys know that. If they didn't know it, they do now. And the next time they so misrepresent us, they will have no excuse. When you pull the mask off of this thing and look right into what they are doing, you can see the misrepresentations. Now notice: Here you have the society's authority. It is their own written constitution or charter and bylaws. Our radio program has no constitution, it has no bylaws, it has no charter, it has no officers of its own. It is under the elders of the Highland Church. So we see what's wrong with the society; it has no divine right to exist. Let me tell you some-

ITS WORK

thing else; Here is the work of the "society." The work of it is the same as the work of the church. "Oh," somebody said, "Brother Harper, you're doing the same work as the Missionary Society in preaching." That's right. The church of the Lord is the Lord's Missionary society. It is the "pillar and support of the truth" (I Timothy 3:15). You had better believe it is the church doing it. But over here is the work of the society; it is preaching the gospel, it is establishing churches, the "society" is supporting preachers. This Missionary Society **has no right to do such things; it has no right to live.** That is what is wrong with it, it has no right to do these things. But listen, if you grant the society the right to exist, then you have to prove it doesn't have the right to do these things. The trouble with the Missionary Society is, it has no right by the Scriptures to live.

HIGHLAND CHURCH OF CHRIST

The Highland Church of Christ has a right to live. It is a divine institution, and another thing, it has a right to have a radio program. The only question is: does one church have the right or the privilege to help another church. And that's the question. Don't you forget this.

The next time these boys come out with their papers asking what is wrong with the Missionary Society let them print what we say. (You know they claim to believe in autonomy, yet they invade every church in this country!) They don't ask the elders a thing in the world. They go in to tear up the churches. When you undertake to answer us in your bulletins, now, instead of placing the "Herald of Truth" up here, place the Highland Church of Christ. Tell the truth, that the radio program is just a radio program, and then attack the churches for helping each other. At least be honest about it, now that you have learned the truth.

Now I want to notice another thing. And that is: Who has changed? All over this country a lot of things have been said about changing—now it isn't any disgrace to change. If a man thinks he is wrong and doesn't change, that is a disgrace. I want to say to my brethren with whom I have fought side by side for years, that if they have decided they were wrong I am not condemning them for changing. I would condemn them if they didn't change if they thought they were wrong. What I want you to see tonight is this: The vicious attack they are making on us today should not come from men who have taught the church "how" and have led the church "into" doing these things. They need to go back and make confession of sins if they think we're wrong, for they led the church into this work. I have read from an article written years ago before I came to Highland, it says "During the months of October and December, Homer Hailey, minister of the Highland Church of Christ, has visited many congregations and has explained the work among the Indians to them. Many of these contribute liberally, and many other congregations over the nation hearing of the program sent funds and asked permission to have a part in the work." Now brother Hailey is a good man, a man I love, but Homer Hailey taught the Highland church the way to do missionary work was to receive the money from these congregations and go up in Oneida, Wisconsin and erect a church building. I want you to see who has changed. I want you to see they have left the principles that built the church here in the Northwest.

BELL IN HARTFORD

Churches of Christ in the San Joaquin Valley had a daily radio program over station KNGS in Hartford, California, 620 on your radio dial. That was Robert Bell. Robert is dead now. Now when Robert was in California, he believed that was right. We found this and sent it to him. We didn't hear very much more from Robert. These men have taught the churches to do what we're doing, this is what I want you

to see! They invited me to conduct meetings when they had to call them off. They would ask the church to send for Harper—They loved me. I know what I'm talking about as brother Russell said, for I've been with them. I was there when we fought these battles. And we taught the brethren to send to the churches to kill the "one-man missionary society." And now they are saying send the money to the "man." (Shades of Don Carlos Jaynes). They need to apologize to Don Carlos Jaynes. Why have you changed? Why have you joined his ranks? I don't think he would accept you.

Then we have another one. Since April of this year the same church in Handford has been supporting a weekly radio program over the local station with the financial assistance of neighboring congre-

HARTFORD AGAIN

gations. They wrote. "We've made it a six day week program. We in this community feel that this is one of the greatest opportunities ever presented to the churches of Christ, and we are taking advantage of it. It's designed for the benefit of the church of Christ no matter where it is." This is the same principle of our program—would you stop Hartford's progress?

TANT and WOODBRIDGE

Let us notice another one. I wouldn't take for this one. Judson Woodbridge, Fort Smith, Arkansas, April 12, 1937, writes—Notice now. "I find the Park Hill congregation to be alive and active — (I love that. That's my home state). Brother Yater Tant did three years of good work with these good people. This congregation had a part in the Little Rock daily broadcast over Station KARK each Sunday afternoon." On yes, that's my home today. We had a radio program that covered all the state of Arkansas. It went into Kentucky, in Missouri, into Tennessee, into Oklahoma, down in Mississippi, into Louisiana, into Texas. And the Park Hill Church and brother Tant did what? They sent money to Little Rock to this radio program—I was the speaker—and it went out here into equally related territory. Now they say it is wrong—I am not condemning them for thinking it is wrong, but the thing I want you to see is we, brother Tant, brother Woodbridge and others, taught Arkansas this is the way to do it. Now since fifty-five they have decided to stop all such cooperation. Who has changed?

TAMPA, FLORIDA,

Let us notice another letter, this time from the Nebraska Church

of Christ in Tampa, Florida. "Dear brother Showalter: This is to inform you that brother Jimenez, the Cuban missionary sponsored by this congregation and supported by **voluntary offerings of several churches** and individuals, arrived at Havana, Cuba." Then the letter continues, "We believe that this would be an encouragement to those who are **now contributing** to this work and might **prove an inducement to others to do likewise.**" In this letter they suggest that they do not "send donations especially checks, to brother Jimenez in Cuba." It was to be sent direct to the Nebraska Church of Christ. Today they would have to write a letter and say do not send your donations to the Nebraska Church of Christ; send it direct to brother Jimenez in Cuba. **Who has changed?** Then the letter further states, "Some of the churches of Christ in Florida are taking an active interest in the preaching of the gospel in Cuba. The Nebraska Avenue Church in Tampa is **receiving funds to support the preachers for mission work in Cuba.**"

Be it remembered that this Nebraska Church of Christ in Tampa is today one of the leading congregations that declares that all churches that are doing as they did are Romish, Digressive, and a "deadly parallel to the Missionary Society." They are supporting, so I understand that hobby that now teaches that all men and churches will die and go to hell for practicing what they were then teaching, practicing and trying to induce other churches to do likewise. Brethren, if churches that co-operated that way then; if brethren who died back there practicing such things are not lost in hell, then why will we today be lost for practicing the very same thing? If no one is lost then how can it be wrong? If no one shall be lost why all this trouble being raised by you Anti-Brethren? If all who do now or ever have practiced such things are a "deadly parallel to the Missionary Society" then either the Missionary Society crowd is saved or all now and the years past are lost. What about the Nebraska Avenue people who were living, but now dead when I conducted the co-operative meeting in the municipal auditorium in Tampa, years ago, when all the churches of the city and county came together in a cooperative effort to make possible this great effort to reach the people with the gospel? It was then we all dreamed and talked of the day when the churches in Tampa could be strong enough to have a meeting like the Hardeman Tabernacle Meeting in Nashville, Tennessee and fill that great auditorium. You remember from the pulpit I spoke to you of those days. Today Tampa says that is sinful; it is Romish; it is Digressive; and all who so practice such great meetings as this and the Houston Musick Hall Meeting and the Hardeman Tabernacle Meetings are on their road to a Devil's hell. Again I ask, Where are your honored dead? Here is the tragedy of this

ill-founded hobby that is trying to destroy all such wonderful and beautiful Christian co-operation among brethren to reach the lost of our day. Shame on you brethren! Again I say: If what these brethren did and if what Highland is now doing, assisted by sister congregations in a free-will voluntary contribution toward our program, is not going to damn the souls of those who are engaged in such then, as I said at Lufkin and Abilene, there are no grounds for all this disturbance and division in the church over what we are doing. If we are lost there can be no other route for you brethren to take but to disfellowship us. We have not brought the disfellowship. It was brought about by your accusations against us as being Romish, Digressive, and a "deadly parallel to the United Christian Missionary Society." If we are all that, how can you plead fellowship and lay the charge of division at our doors? You have no other course. If you brethren had simply chosen to do your work of assisting the work of the church in her various duties in some other manner or doing something else, Highland would be out of order to even criticize you for so choosing but this you did not do. You branded us as Digressives and that cast the die and once that was done I meet brother Tant. Many were condemning me for my action refusing to take part in it, thinking it was not a serious blow against the church but now they see what others and I saw when it first began.

BLYTHEVILLE, ARKANSAS

I shall notice some practices that we had in yester-year. Let us go back tonight to Blytheville, Arkansas, one of the great churches of all that section. They had a daily radio program, I have spoken on it, brother Tant and brother Cogdell have spoken on it, the late brother Curtis Porter has spoken on that program and we preached the gospel across the country. Churches out here sent to the church at Blytheville. They went into "equally related territory" to preach the gospel of the Lord Jesus Christ. We all practiced that. We taught the churches that this is the way to do it. We all had part in it and we all preached on that radio program. But today, that program as carried on then, has been branded as Romish, Digressive, "parallel to the Missionary Society" and they no longer will engage in a program of that kind. **Who has changed?** Here is the tragedy of this hobby. Not only dividing churches but killing Bible programs like this. The Blytheville Church

BLYTHEVILLE RADIO PROGRAM

SPONSORING → { Yater & Roy

As They Were Known In

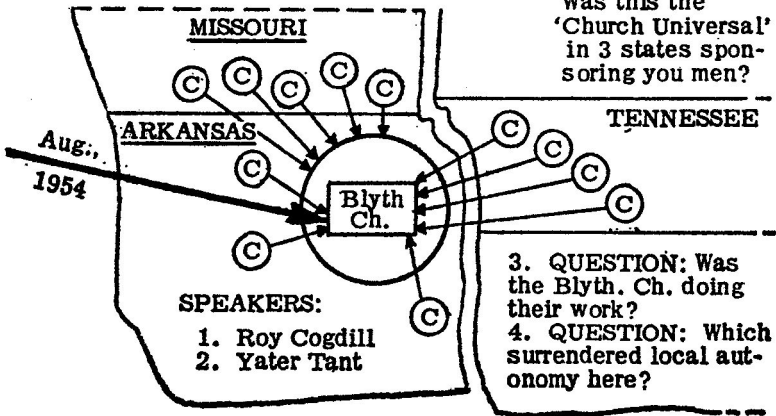
1. QUESTION:

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 spon-
soring you men?

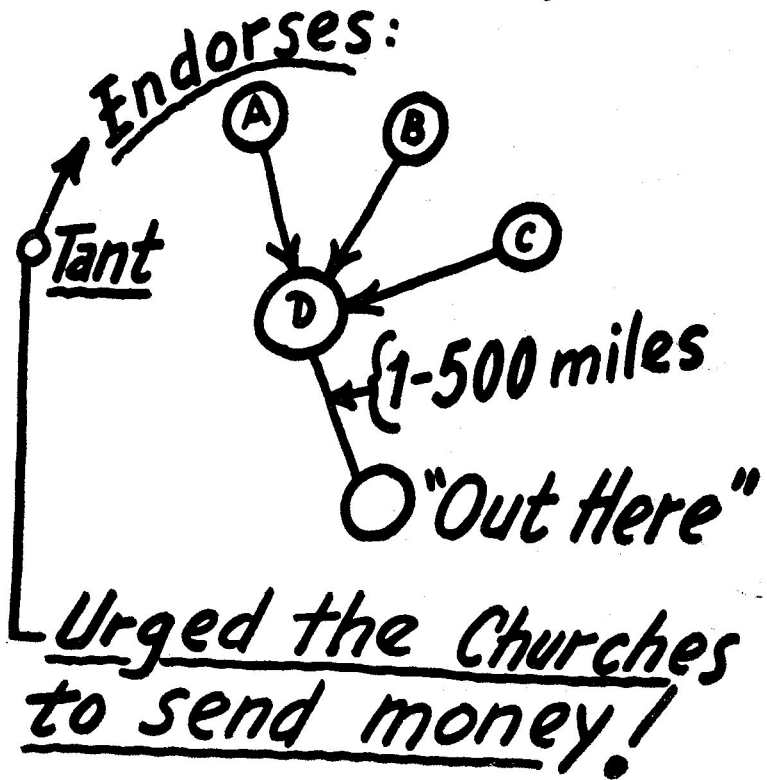


was not able to have that program every day—they had to have help. I would be ashamed, boys! Who changed? Are those Christians now dead, who engaged in this work lost? If not are we? If no one is lost can it be a sin? Think on this!

MONETTE, ARKANSAS

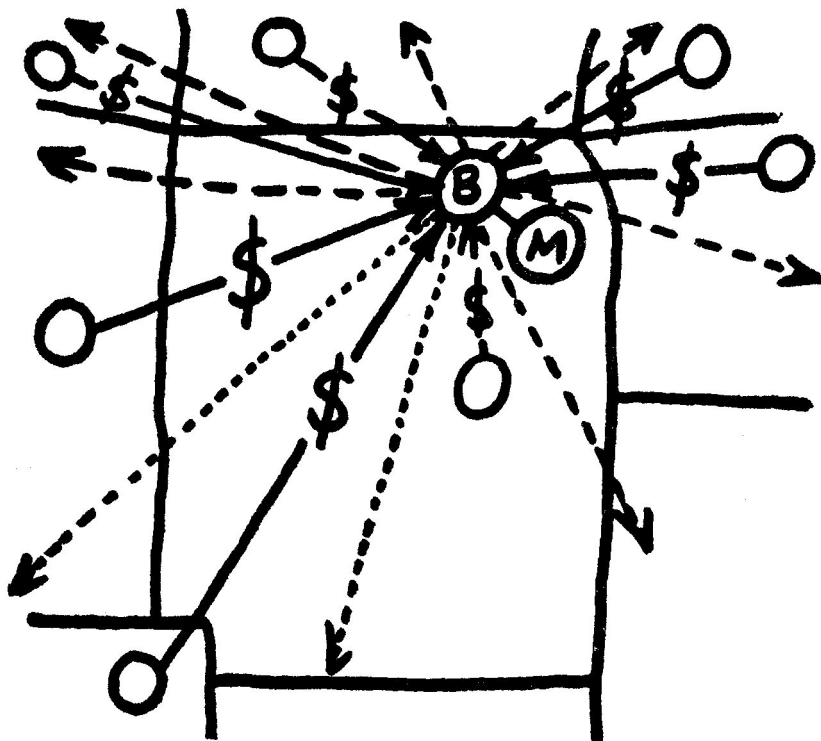
Let's notice another one. One of the most tragic things that I know of implicates Curtis Porter—he is gone—a man that we all loved. I say nothing tonight to try to hurt him. But this was said before he passed and in his presence and a record of it is in the debate book between me and brother Tant. In Monette, Arkansas, not far from Blytheville, there appeared articles in the Banner—I forget which paper was then being printed, the Banner or Guardian. Brother Foy Wallace wrote an article and brother Porter wrote an article, begging churches and individuals to send to brother Porter that he might be on the radio from Blytheville and brother Porter was to broadcast right from the

Tant's Montana Program



brother Tant said: "Yes I've been telling churches to send to the church in Montana to help them have a radio program." Notice now- it went out here a thousand miles. It covered five states and one foreign. I read now from the Harper-Tant debate, page 51 "What about sending money to Montana and Africa" to preach the gospel over radio stations that reach out beyond the area which we are trying to support? "I have urged churches to send money to Montana to put on a radio program to build up the cause of Christ in Montana." Going to do what? Why couldn't you build up the cause in a nation? Why stop with Montana? Paging Brethren Cogdell, Douthitt, and Houchens! Brother Tant says: "I have not urged them to send money to Montana that Mon-

“pulpit in Monette, Arkansas” and it would cover “seven states.” They begged for that money! They wrote for money! They were trying to put Curtis Porter, a good preacher, on the radio at Blytheville—he was going to speak right “from the pulpit in Monette, Arkansas,” and cover



PULPIT: Monette, Ark. — SPEAKER: Curtis Porter

“seven states” (we cover all of the nation), but today they declare that to be Romish, Digressive, and a “deadly parallel to the Missionary Society” and will damn the souls of the last one that participates in it. That’s tragic! You talk about having the disease that will kill a thing? That will kill the church of the living God! Who changed?

MONTANA

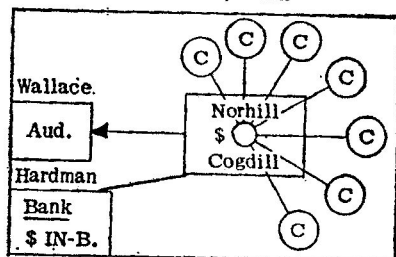
Let us notice another one. We come this time to the Montana radio program. Here you had the church in Montana. Out here are these churches. In the debate at Abilene and Lufkin this thing came up and

a planned meeting." But, if while on the trip you accidentally start talking about the Bible that is all right. Now then, if you have a radio program and a man out here "happens" or accidentally hears — that's all right. But you can't send a dime to Montana for the people out here in radio land to hear it. How we love each other! I would be ashamed! Let us notice another one. The one I just read from is the "Harper-Tant Debate" pages 50-51 that took place at Abilene in 1955. Great these brethren! Come home boys!

MUSIC HALL CO-OP MEETING
COGDELL & 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!

HOUSTON

Now let us notice another. I want to go back tonight to this Music Hall meeting in Houston. I want you to see that. I want to read something to you tonight I didn't get to read last night. Sometimes they say, "Oh, Brother Harper, why do you do that?" I want to show you who has changed. You know they have told out here that we have changed. Now notice I have here this book and you won't ever forget it. It is the sermons preached by Foy Wallace, Jr., and greater sermons have

tana could become the sponsoring church to preach the gospel to Little Rock or California or Houston, Texas, that is not the design or purpose of the program. The design or purpose of the contribution was to preach the gospel and to build up the receiving church in Montana to the point that she could become self-sustaining and self-supporting. The same thing is true in Africa. It is the design of the contribution to the work there to enable that congregation by means of a radio program to become self-sustaining and self-supporting." Now notice: "if perchance a man 500 miles away hears the program and is converted — that's wonderful, but the purpose for which the money is sent is not to convert the man 500 miles away." What do you want with a radio program if this is not one of the purposes? There it is! Now look at this, brethren. Brother Tant says, "I'm asking churches out here to send to preach the gospel here on this program in Montana, but it's not to convert the man out here 500 or 1,000 miles away." (Brother Tant was present). I want to ask you brethren, what do you have your programs for? Boys, why in the world do you have a radio program? Will you tell me? Just to build up the church that's putting it on? Not to convert the people in radio land? What greater design or purpose could you have than to convert sinners in radio land to Christ? Shame! Shame! Shame! In other words if you could control the wave lengths you would have to determine your diocese and stop it there because you couldn't send it a thousand miles. That's anti-ism gone to seed! Hatched out! You look at that! Just a week before that debate came off, I had a bulletin from Montana and that bulletin from Montana was begging for money and it said this: "We have fourteen cities out here that we can reach with the gospel of Christ." Montana didn't understand Yater's design or purpose. They thought they were doing some evangelistic work. Now brethren, listen to me tonight. A thing like that will kill the church of the living God and that is anti-ism and that is the thing with the mask pulled off where you can look right at it! If that's what you want, take it to your bosom but when you do it will kill the church in the Northwest. When you can't have a radio program to convert a man 500 miles out here there is something wrong. (And, that group flew Brother Tant out there!) Do you agree with him? Who changed?

JOINED THE ANTI-CLASS BOYS

I hope some of the anti-Sunday School Group are here tonight. If they are they are having a good time. But anyhow, the anti-Sunday School group makes this argument. "You start on a trip by automobile for the purpose of studying the Bible — you can't do that for that is

Hall meeting was all right. When I met Brother Tant in Lufkin in 1955, Roy said it was still all right. When I met Brother Tant in Abilene in December of 1955, it was still all right. I just read from that debate. In 1956 Brother Cogdell thought it was still all right. In 1957 he had to meet it publicly! Here's what he said and I commend him for it. But I want you to see something Brother Cogdell says. "It was the Norhill Meeting principally and primarily to begin with. The mistake we made in it was when we allowed other churches to have a part in it by sending to the Norhill eldership their funds. I would not be a party to that again. Why? Because having re-studied the application of New Testament principles for which I've always tried to stand, I have determined that it is a violation of them—that it is **wrong** and I would not practice it again. I am sorry the mistake is made and I'm trying to avoid it."

Now the thing I want you to see is this. When this debate came off in Abilene, Roy said that it is all right. That was the pattern to do it scripturally. He's a part owner of the *Guardian*. But the other half owner said it wasn't all right. They had **two distinct patterns**. We tried to get them to debate the issue on their different exclusive patterns and they would not do it. Roy said it is too much like what "we are doing" for him to defend it. If he admitted in public debate it was all right, they were in trouble for you have these churches in Houston sending money to Norhill. Norhill renting the Music Hall for the meeting and all these churches sending their money to Norhill. They said, "Roy, that's a young Herald of Truth." Brother Douthitt told me in my home, "If Roy can do this you can have your program." Roy had to repudiate this or come with us. He repudiated this great meeting as sinful. Tragic, this! **Roy, who has changed?**

BODY ABOVE THE SOUL

There are a number of things I would love to talk about. One more, then I'm going to let you go and we will conclude it tomorrow night. Let us use this chart (see previous page). I want to show you what I believe tonight to be one of the most tragic and the saddest in this whole thing. I am coming now to these churches in Corinth, Galatia, and Macedonia. You find it in I Corinthians 16, and II Corinthians chapters 8 and 9, and Romans, chapter 15. You remember the great famine that was in that section in Jerusalem and Judea and the brethren from Corinth, Galatia, and Macedonia decided to send help. They collected the help. They sent this contribution to Jerusalem for benevolent purposes to "feed the body." Now look—they gathered it from the churches. No one objects as to how they gathered this help, nor to their sending it down here to Jerusalem to "feed the body." The body is going to die and the "worms" are going to eat the body. Now you watch what has

never been delivered. Now notice: in the discourse of this book it shows such men as Brethren C. R. Nichols, R. L. Whiteside and Foy L. Wallace, Jr., as endorsing such co-operative efforts as scriptural. Then in the introduction, Brother Cogdell says: "In order that the meeting might be carried out on a scriptural basis and without provoking criticism, the Nornill Church decided to sponsor the meeting, guaranteeing all the expenses." Here is the word sponsor. It's there! They decided to "sponsor" the meeting "guaranteeing all the expenses." Notice now: "Twenty churches worked together as one throughout the effort and the churches of Christ in Houston demonstrated the practical side of Christian unity, and above all, the all sufficiency of the Lord's church in the accomplishment of His work without the interference of human organization." That is exactly what we have done in our radio program! Without any "human organization" and we did it that way because we didn't want to "provoke any criticism" and the **Guardian** announced the beginning of our program without any criticism. Two years that program went on without their criticism. Who taught us to do it? You boys! And we haven't made up our minds yet that it is wrong! But there's one thing about it—ours didn't prevent the criticism though we did it as Roy said do it. I tell you something else, when we started our radio program, these boys hadn't decided that the Music Hall meeting was wrong. I want that to sink in your hearts tonight! When we started our radio program, these boys had not made up their minds that the Houston Music Hall meeting was Romish, Digressive and a "deadly parallel to a Missionary Society." And they hadn't apologized for it, nor had Roy asked to be forgiven. One reason we began our program was that we didn't think we had any opposition. Who changed?

COGDELL CHANGES

In this tonight we are finding out who has changed, and what the change has done. I read now from page 76 of the debate at Abilene. Brother Tant says that, "Roy Cogdell says I have long since surrendered that Music Hall Meeting even though I think it to be right. I will not engage in it again." Let us turn to page 207 of the Wood-Cogdell debate and see what's going on. In 1945 Brother Cogdell says the Music

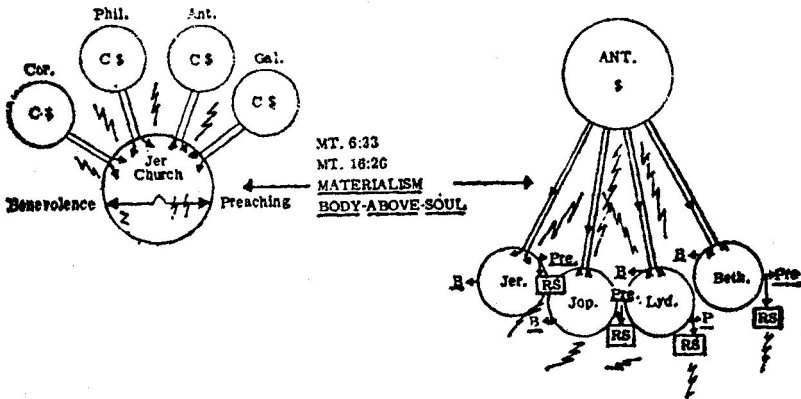
every last one or you that engages in it will die and go to hell. Why? Because, say they, if you send one dime from one church to another to preach the gospel you are Romish, Digressive, a Missionary Society and lost! Brethren of the Northwest, I want to say that it is "anti-ism with the mask off of it." That's looking at it, "body above soul." It is "materialism gone to seed." I want to tell you, you can smile, but there's one thing about it, these churches in Galatia, Macedonia and Corinth couldn't send to this church in Jerusalem to preach the gospel per your hobby, could they? Now, could they? I heard an Amen last night that they wouldn't engage again in another meeting like the Norhill Church in Houston. I wouldn't take anything for that Amen because the Amen kills them. You had better believe it! I want you to sleep on this tonight! (Or can you?) I want to see what this "anti-movement" has done. The Guardian position--here it is! You can gather money and feed the **body** the worms are going to eat, but if you gather money the same way and send it to the same church for them to preach the gospel to souls that shall stand lost at the judgment, you'll die and go to hell because you're Romish, you're digressive, your a missionary society. I'd be ashamed! You place the **body of a man above the soul of man!** Just think, God Almighty is going to damn our souls if we send a dime from the church treasury to preach the gospel to save the souls of these men and sending it exactly as they sent to feed the body. This defies the very principle of Calvary! The hobby with the mask off doesn't look very good, does it?

Notice, I haven't changed a thing here, Brother Russell, with these churches and Jerusalem. The same churches gathered. This time they gathered to "preach the gospel" just like they "gathered" down there to feed the body. God is going to damn our souls if we do not send help to feed the body, to be eaten by worms, say they, but God will damn their souls in hell if they send one dime to Jerusalem to teach their own people the word of God, much less the lost. According to the Guardian, God Almighty said, brethren I want to tell you: "If you do not preach the gospel to every creature as best you can, I'm going to damn your souls. But you can't take a dime out of the church treasury to help another church preach the gospel to save the souls of men in even their own section or to his own folks. You may only help them "feed their bodies" that are to be eaten by worms. That's "anti-ism." If you good people up in the Northwest want that, it's yours to accept, but as for me, I shall place the "soul of man" above the "body," if you have to place either one above the other, for my body shall rot in the grave and the worms

SHOW THE DIFFERENCE HERE IN PRINCIPLE OF OPERATION

1. The law of principle allows help in $\left\{ \begin{array}{l} \text{Preaching Gospel} \\ \text{Feeding Poor} \end{array} \right\}$ 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?



happened with this new "hobby." I shall let these same churches, without changing one thing, collect the money and send it down here to Jerusalem—not to "feed the body," but to "feed the soul" with the Word of God. I want you to look at that with the mask off of it. God is going to damn our souls if we do not "feed the body with meat," but God will damn our souls if you send one dime in the very same way to "feed the souls of the men" in the Jerusalem church—much less the men on the "outside." There's not a man on earth that can answer it with this new born idea that one church can't help another to preach the gospel.

Get this now! Here is the "body." Here is the "soul." Here is benevolence. Here is evangelization. I am not going to change one thing in the manner of operation. I shall leave the method just like they had it. We are going to send it to Jerusalem just like they did to feed the body that is going to die and be eaten by worms. But instead of feeding them material things, we are going to preach the gospel, we are going to feed the "bread of life" to the souls of men. These "anti" brethren say, brother Harper, you can't do that and if you do you're Romish, you're digressive, a "Missionary Society" and to do a thing like this—

LECTURE NO. 3

CAN CHURCHES COOPERATE?

Delivered by E. R. Harper at Portland, Oregon

It is good that in the providence of God we have been privileged to assemble tonight for the closing part of our service. I wish to thank Brother Tisdell for the splendid lesson that he has just given us and I trust that all will study it very carefully. As I come to the closing part of our lesson, I am exceedingly happy for the privilege that has been mine to come into this wonderful section of your country, to meet so many fine people, to enjoy this fellowship with these preaching brethren of mine, to be with this great church, and to meet the people up and down this valley. I appreciate the preachers that have come, both those that agree with the things that I believe to be right, and those that have disagreed with us, many of whom have been my personal friends throughout the years: Some of them for nearly a half century. I hope that when this service has come to a close tonight, the things that we have said, while they were said pointedly and plainly, may not gender hatred and strife in the hearts of men and women to the extent that we close our hearts and our minds to the prayerful and careful study of the Bible.

I tried to point out last night that we should always be mindful of the things that we do and say, and that we should always be on our guard, because the Bible warns that we can be taken away from the truth. None of us want to be lost. The brethren who differ with me do not want to be lost. Those brethren who differ with me, differ with me, not because they do not care for orphan children either. And they do not differ with me because they do not want the world to be saved. I want that to go down in this lecture tonight that I am not branding them as being against orphaned children being cared for. Nor am I branding them as not wanting the people of this earth to be saved. I think they want the world to be saved. I believe they want me to be saved. They think I'm lost. I think they want orphan children to be cared for. The tragedy of it is, they haven't found a way to do it. If they could find a way that would work, I am sure they would be glad to care for them. So I just want it said that in my opposition to the things they do and and say in their opposition to the things I do and say, that our accusation is not that they want the world to be lost, nor that they want orphan children to starve. That's not it! It is the manner in which these things are done that we differ tonight.. Now you have

shall devour it, but my soul will live throughout eternity. Feed my soul and save it! Feed the souls of my children and save them, for their bodies will decay in the earth and the worms will devour them, but their precious souls shall live forever. May God have mercy on you "Anti-brethren"! **Who has changed?**

Are you a Christian tonight? If you're not a child of God won't you come tonight and join hearts and hands with those of us that are trying to send the gospel around the world and feed the souls of men as well as their bodies that shall be devoured by the worms, that they may be saved in the day of judgment. If you need to obey the gospel — Come. If you want to give up these errors and stand with us we beg you to come tonight.

heard it said — that we have made those accusations. Our brethren are not beyond mistakes. In the heat of passion and under pressure, without thinking maybe of what they were saying, some may have made unguarded statements of that kind. And if they did make them, they have falsely accused the people that differ with us. We differ tonight and our heartaches are over the methods, ways and means by which these things may be carried out. Let us always be honest in our endeavors to speak the other man's sentiments.

For a man to knowingly misrepresent or to misstate a man, he will be lost. He will have to correct that mistake. I may misstate someone. I might misrepresent someone. But when I am convinced that I have misrepresented a man, when you convince me that I have misstated you, I will come before the congregation where you are, or I will make that corrections through the papers. You might have a hard time convincing me that I have done that, but once I am convinced that I have, I'll make that correction.

In our debate in Abilene between me and Brother Tant, I am glad that he has been able to be with us these three nights, I made this statement regarding those who stand with the Gospel Guardian, that "they will be driven to one of these extremes." Somebody says, Brother Harper, what is the Gospel Guardian? The Gospel Guardian is the leading paper among the brethren who oppose work like the Herald of Truth and the Orphan Homes that we have. As I was saying, they are going to be forced to one of these three things; "No co-operation at all"; "co-operation only in benevolence " and not "in evangelism," or they are going to have to come to the "diocesan idea of the church of our Lord." Any time they do either one, the hope of the church of our Lord and Savior dies. They have left the position they held in Abilene. They have forsaken the co-operation of churches in preaching the gospel of Christ, in sending money from one church to another, to preach the gospel in any manner at all. I predicted that. It came sooner than I had thought, but it has finally come. It is the curse of the age of ages.

Now tonight, as I begin my lesson, the last one, on "The Humanity of Christ — His Power," I turn to Matthew, chapter 11 and verses 28 to 30. I should like for us to see the spirit of our Master and the heart of our Lord as He looked out upon the people that were lost, and said unto them these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my

burden is light." I think when we read that, we begin to understand what I have in mind about the "Humanity of Christ — His Power." You can't read that without feeling the great heart of our Master. As He looked out upon the world, bowed down beneath the burden of sin, He said, "If you will come unto me, I will give you rest, for my yoke is easy and my burden is light." That is the spirit I'm talking about that will win the people for Jesus Christ.

You ask me, "Brother Harper, why did the multitude follow the Lord?" I do not think they followed Him because He projected Himself as a great speaker, and yet He was the greatest teacher, and no doubt could have been one of the greatest orators that ever walked this earth, had He chosen to be that. So great was His teaching that upon one occasion as recorded by John the Sanhedrin sent the officers to arrest the Lord. When they found Him, He wasn't hiding, He was there speaking, and when they heard the message that He was delivering, they did not arrest Him, but they went back and faced their superiors. When they returned, they were asked the question, Why didn't you bring Him? They didn't say "We were afraid of Him," that He looked as if He could whip all of us, or that He had a great army. They just gave a simple answer, "Never man spake like that man." They simply said to the Sanhedrin, the leaders of the Jews, you may think you are great orators, you may think you are great teachers, you may think you are great speakers, but you have never touched the hem of the garment of this man. Hence they said concerning Christ — "No man has ever spoken like him." And yet, we do not think of Christ as deliberately trying to "show himself off" as some great orator.

HIS KINGLY BIRTH — NO — THEN WHY?

Another thing; They didn't follow Him because of His kingly birth — royal birth. He was born as you and I, of humble parentage. You ask then: "Brother Harper, why did they follow our Lord?" The answer is found in Matthew 11:28 where Christ said. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He was able to pour His heart out to mankind when mankind was in need. I think that same spirit is manifested in Matthew, chapter 9. Here He was eating in the home of the publicans and sinners. The Pharisees seeing this, asked His disciples why their Master would eat with these people. The Lord hearing what they said, gave this answer — "The whole need not a physician, but they that are sick." Then He said, "I will have mercy, and not sacrifice; for I am not come to call the righteous, but sin-

ners to repentance." The Lord in this showed His great concern for mankind. Three billion people in this world tonight, most of them accountable unto God; they need a physician. Christ is the only physician. But, you know, He said to them, there is something I would have you learn. I would have you know that I want "mercy," but "go ye and learn what that meaneth." Now the people of God should be a people of mercy, of understanding for that is the very spirit of our Master, and when we rob the church of our Lord of that great spirit, as the Guardian group is doing, we destroy its influence in the world. Again the "Humanity of Christ speaks!"

THE GOOD SAMARITAN

In Luke, chapter 10, is a beautiful story. A man was beaten and left to die. The Lord and a lawyer were in great discussion concerning eternal life, and the Lord asked him — "What is written in the law?" and "How readest thou?" He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Now wanting to justify himself, after the Lord commended him for that answer, he asked Jesus, "Who is my neighbor?" And the Lord gave that beautiful illustration we call the Good Samaritan. He said, You know this man fell among thieves, they robbed him, they beat him and left him half dead. Then there were three men that came along. One was a priest, the other a Levite and the third a Samaritan. When the Lord gets ready to whip a man, when He gets ready to make His point, He knows exactly where to go. This priest came by, looked upon the man, passed by on the other side. And the Levite came, looked upon him and passed by on the other side. I know not why they passed by, I might have my ideas about it. They could have said a lot of things: This man is not of our faith, this man is not our charge, or they might have said this man is unclean. There might have been one of a dozen things they could have said, I do not know why, but I know one thing, they passed him by. They saw a fellow human being in need, they did not have compassion upon him, they didn't even help him personally. Now the Lord got ready to teach them a lesson. He reached down and picked up the Samaritan. He said, there came along a Samaritan, he looked upon the man, had compassion upon him, bound up his wounds, poured in the oil and the wine, put him on his own beast and took him to the inn and paid all the fare. Then he said to the innkeeper, now what's due when I return, I'll pay that. Now the Lord asked, "Which of these proved a neighbor unto him?" And the lawyer had to give but one answer. He said, "The man

that showed him mercy." The Lord said, "That's right, now you go do likewise." Now my friends, that is what I'm talking about tonight, when I talk about the "Humanity of Christ." His ability to look into the hearts of men, into the needs and conditions of mankind, and then for His great big loving heart to reach out to them through us, His helping hand! How great the Humanity of Christ!

LOVE YOUR ENEMIES

I should like to present one more. I would like to come this time to Matthew, chapter 5. In the fifth chapter of Matthew. I think is one of the beautiful stories of the Bible. I believe that in this we have a lesson that all of us need to learn. If you have your Bibles, will you turn to Matthew 5, beginning with verse 43. They had a hobby among the Jews that is identical with the hobby that we are dealing with tonight. And I speak of it as a hobby, just like they would speak of the Anti-Sunday School as a hobby. I do it kindly but it is a faction! They were having to deal with the very same thing. He said to these Jews, it hath been said, "Thou shalt love thy neighbor and hate thine enemy." Now here you have two groups of people. You have his "neighbor" or his own; and you have his "enemy." Now what were they teaching back here?

HIS NEIGHBOR

They were teaching that you could love this man, "his neighbor" but you had to hate this one, "his enemy." Now hate in the Bible does not always carry the meaning we ascribe to it. It means to love less. Not to feel any obligation toward him. Now that was the hobby that the Jews had. It is Judaism in spirit, this new born

CHRIST VS. GUARDIAN GROUP

MATTHEW 5:43-48

LOVE YOUR . . .	{	1. Neighbor—Brethren (Verses 43-47)	{	Sun shines upon BOTH
		2. Enemies — Why? Remain children of our Fa- ther in heaven.	{	Rain upon BOTH

1. The Guardian Group says "only your brethren."
2. Christ says "also your enemies."
3. Verse 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect."
4. Which do YOU believe? Which shall YOU follow?

hobby, and the Lord met that before the church was ever started, or before the kingdom was ever begun, laying down the principles that should govern His kingdom and His people. Now He said, "Ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thine enemy, But I say unto you, Love your enemies." "You are going to do what?" You are going to love your enemies and not only do that, but He said, "Bless them that curse you," and "Do good to them that hate you, and pray for them which despitefully use you, and persecute you." Now the Lord said; This is what I teach. He said; You are teaching, just love your own, just love your neighbor, but I am teaching you that that hobby of Judaism is wrong. Now here is the serious part of it; to violate this principle is to cease to be in fellowship with God and His children. Now I do not wish to say anything unkind and I do not want to deliberately hurt anyone's feelings, but let us go back and read this. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that you may be the children of your Father which is in heaven." Now if you don't do that, you cease to be in fellowship with God as His children. Here is the reason! Christ said, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Now here you have the sun, and the rain, but our Heavenly Father makes the sun and the rain to shine and to fall on both the good and the bad. Now He said, if you're going to follow Me, you will have to do this very same thing. He met this "Guardian hobby" head on, He destroyed in it the very beginning. They were honest maybe about it, but that group, like the Guardians, said, "We can't help anybody but our own." Now the Lord said "No sir, that isn't my teaching." My teaching is just to the contrary. You have to love your enemy as well as your neighbor. Now, why? Well, your Father loved both. He makes the sun to shine on both of them. He makes the rain to descend on both of them. Then He asked this question; "For if you love them which love you, what reward have you? Do not even the publicans the same?" And so, my friends, if we just love those that love us, we have no reward, for even the publicans did that and the publicans are not our example. Now I want you to get this! Again He asks, "If you salute your brethren only, what do ye more than others? Do not even the publicans the same?" Now the idea tonight among certain "anti" brethren is that we have no obligation to anybody but our own, and if you are not a member of the church of the Lord, that you can't take a dime out of the church treasury to help that individual. But let us notice the next verse. "Be ye therefore perfect, even

as your Father which is in heaven is perfect." Now whatever this is, in order to be perfect as God is perfect, that is complete in Him, in order to stand justified in the sight of God and to remain His child, we must do whatever this is, and this, said He, is not the Judaistic idea of just helping your own and leaving everybody else alone. Now you may say "Brother Harper, that's individual action." Everything with the Guardian seems to be individual and not of the church, I would like to know then what can the church do?

WAS THE KINGDOM EXCLUDED

In Matthew, chapter 5, in the beginning of the beatitudes, Christ said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." In this same chapter, He said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And then in chapter 6, He said, pray: "Thy kingdom come, Thy will be done in earth, as it is in heaven." Did Matthew 5:43-48 exclude this kingdom? Now He said: "Pray for that kingdom to come, that in that kingdom God's will may be done on earth as it is in heaven." Christ says unto those to be in that kingdom, you have to love your enemies, "do good to them," as well as to your neighbor. And then in that same chapter, He said, "Seek ye first the kingdom of God and his righteousness and these things shall be added unto you." And then He closed this great Sermon on the Mount in Matthew, chapter 7, verse 21 with these words. "Not everyone that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Now my friends, in the light of these verses concerning the kingdom, how can you disassociate the kingdom of heaven or the kingdom of God from these things that Christ is talking about here? How can you say the kingdom can't do this or the church of the Lord can't do that, when in the Sermon on the Mount the Lord forever demolished and destroyed this hobby that's cursing the world tonight, which hobby is saying the church, or the kingdom can't "help anybody but its own." The Lord said to these Jews: You are teaching them to "salute your brethren only," "love them that love you only." Now Christ asks, if you do that, what reward have you? What do ye more than others? There is a sermon on this question, "What do ye more than others?" If I had the time, I could ask our brethren that oppose what we are doing: What are they doing more than anybody else? They're not doing! — Now why? Because they have the same hobby that these Jews had: "no obligation to anybody but their own." Where are your orphans? Where are the homes you say you

may build? No, Matthew 5:43 is not relegated to the realm of the individuals only. If so the church is forbidden to obey the Lord.

NEW TESTAMENT

On this idea of it just being individual, I wish to study some things in the New Testament after the church had its beginning and show you that this principle was carried right on into the church; "The Humanity of Christ"; helping mankind in the struggle to have the things that they need on this earth. I'm turning now to Romans, chapter 12 and the last two or three verses of that chapter. Paul here is writing to the church at Rome. And in that He said, "If thine enemy hunger, feed him." "If thine enemy hunger," do what with him? Crowd answered, "Free him." "Not all," say the "Anti-boys," "only those who are members of the church of Christ." Ah my brethren, you had better leave that "hobby riding church." If your enemy hunger, the Bible says "feed him." And "if he thirst," do what with him? — "Give him drink." The Guardian boys say, "Brother Harper, that is an individual act and the church can't feed or give him drink for he is not a member of the Church of Christ." All right, let's notice that. The same people were commanded here to both feed and give drink to their enemies. If you can't give a man bread, that is not a member of the church, then the church can't give him a drink of water. The Bible said, "If he hungers, feed him, if he thirsts, give him drink." The argument is that you can't take a dime out of the church treasury and feed the man that is not a member of the body of Christ. Now if that is so, then you can't take a dime out of the church treasury to give non-members a drink. Let that soak in a minute! You have your drinking fountains in your church buildings and pay for it out of the church treasury. Now the Bible says, "If your enemy hunger — feed him." You say the church can't do it! But you can buy drinking fountains and let non-members drink. Now brethren listen to me tonight: If the church can't help non-members from the treasury, then you will have to have someone stand guard over your drinking fountains and ask, "Are you members of the church? If you are not a member of the church, you'll have to go to some individual's house and let him individually give you a drink." I want to say something else to you. You have your rest rooms and they are paid for out of the church treasury. You will have somebody stand guard there and ask the people "Are you members?" We should add, "indigent members?" Friends, whoever can give the drink can give the bread. There's no answer to it! If this does not include the church in "eating," it does not include it in "drinking," for the

command was given to the same people, or the same institution whatever it is. Whoever can do the one, may do the other. But the one who is prevented from feeding is prevented also from giving the drink and you shall have to guard your drinking fountain and rest rooms, and not let a soul outside of the church, no children, drink at your fountain, or use your rest rooms in the church building except members "indigent members." for it all comes out of your "church treasury." You should send them to filling stations! That is the sadness of the curse of this hobby that is weakening the church of our Lord, destroying the "Humanity of Christ" that gives to His church the influence it needs to have. If the feeding is individual, then so is the drinking individual, because it is one command, given to the same people, and if the church can't give food, the church can't give drink to any but its own, and there isn't any other answer to it. You may try to laugh it to scorn but you will never answer it for both came from the treasury.

ALL MEN

Let us take another one. Let us turn this time to Galatians, chapter 6, and verse 10. They tell us that everything is "individual action." The church of the Lord has been denied the privilege of doing for any body but its own and really by the hobby they should be "indigent saints." When you run this thing down and pull the mask off and see what it is, it's something that you good people don't want. In the Galatian letter in chapter 6, and verse 10, we have this statement. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Now let us get this point here tonight. In Galatians 6, verse 10, Paul said, "As we have therefore opportunity, let us do good." To whom? Let us do good to "all men, especially unto them who are of the household of faith." They say "Brother Harper, this is individual action." An individual can do that but not the church. Now you watch this. I am going back and read this chapter. I want you to see the argument. I don't want to misstate that argument. Now notice. "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." All this, they say, is individual action. Now here is one they will not accept as "individual action." "Let him that is taught in the word communicate unto him that teacheth in all good things." Is that individual action? If so, you preacher's can't receive the money from the church treasury. Now let the treasurer

or the elders of these anti-movements remember this when their preachers come for their check from the church — it can't be church action — remember? According to the "hobby" the preacher will have to get his pay like they used to when I was a boy, one give a quarter here, a half dollar there, another dollar, and if a man gave you \$5.00, you nearly fainted. This is "individual action"! I'll guarantee you that they come Monday morning, and these "individual action" boys will be out here for their checks from the "church treasurer," but Galatians 6:1-10, say they, is "individual action." Strange this! Why can't you give those things up? And come back where you were five and ten years ago with our hearts in love with each other. These boys were my bosom friends and we have fought battles together. But we stood then where I'm standing now. But we are all receiving our money from the "church treasury." But they say: "Let every man that hath communicate with the man that does the teaching." They won't have that as "individual action." When it comes to their pay check it is "church action."

Now let us go on. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Notice, they say, "Brother Harper, this is individual action." Now listen to this: whatever action this is, to "all men" it is the same to the "household of faith." For this one command is given to the same persons or person. Whatever it means to one, it has to mean to the others. If Galatians 6:10 is "individual action," then the church can't help its own. This would have to be true — there is no other answer to it.

COME BACK

Let us go back and get this. When this is over, I want these boys to come home, and when I say boys, I don't mean any disrespect, it is as natural for me to say that as it is for me to be bald headed — that's pretty natural. I say that with a feeling of closeness — not to reflect upon anybody. I make that explanation because if I tried to stop it, I guess I couldn't. Now, I would love to have these brethren back in fellowship. We need each other. They need us. And we need them. There are not enough of us as it is and we need each other to face a world that is in sin. Brethren, study this thing seriously. I don't know how to say this for you not to rebel against me, but look at this honestly now. This command is given to the same person or persons or church whatever or whoever it is. You just say what it is or to whom it is given. Now whatever it is, it applies to both of these alike. Those on

the outside and in the house of God. If this to "all men" is individual action, then this to the "household of faith" is individual action. If this is individual action only, the church can't help anybody. You know we used to meet Baptist preachers in debates. You boys knew Ben Bogard? Ben M. Bogard died two or three years ago. Let me show you something here. In Acts, the second chapter and verse 38, put this down and don't forget this, the apostle Peter said, "Repent, and be baptized every one of you." Do you know what Bogard did? Exactly what these brethren are doing. He said "repent" is to one group and to "be baptized" is to another group. He divided that verse, but it is one command to the same people. Now these "anti-brethren" debated Bogard and made the same argument with Bogard that I am making here. Let us go back and read Galatians 6:10 "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." If this to "all men" is individual action, then since the same people have to do both, then giving to the "household of faith" would have to be individual action. If you may do one with church action, you may do the other with church action. For it has to mean the same to both of them. But to cap it all — let us go back to Galatians 1:1-2. In this chapter Paul writes, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead) And all the brethren which are with me, unto the churches of Galatia": And all the brethren which are with me, unto the churches of Galatia"; Now, if in this command of Galatians 6:10 you eliminate the church from helping "all men," you eliminate it here in helping the "household of faith." For the same people, whoever it is, were commanded to help both. Do you not know that "all men" here includes this group called the "household of faith"? They are not two separate groups. The "household of faith" was one of the groups in this expression "all men." This being true, then however you helped one group you could help all groups, for "all men" includes every group. This is unanswerable!

GIVE THIS BOOK TO A FRIEND

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Brethren, write across your church doors your hobby; tell the town that you will not help anybody at all unless they are members of the church, and you won't have to have stretchers, you have the religious alum that will draw you up, that will shrink your congregation.

ILLUSTRATIONS

Let me give you some illustrations. I was in Sacramento, California, some two or three years ago and went home with a couple for dinner and we got there a little late and dinner was late and we saw a very popular television program. I don't guess the ladies here know anything about it. "Queen for a Day" (great laughter). Have you ever seen that program? This day while we were sitting there watching the program, there was a young lady presented to Mr. Bailey, and he asked her, "If you are selected our queen, what do you want?" She said, "Jack, I want bread for children in an orphan home." You want what? "I want bread for an orphan home." She said this is for the Carmelite order of the Catholic priesthood. Now she said, they want let us endow it to become self-sustaining. She said "We go out here and pick them up on skid row, or on doorsteps where the mothers have thrown them. We do not know who their parents are, but we have them here in this orphanage, and

we have to beg bread to feed them." I want to tell you something, I don't remember whether she was selected queen or not, but I'll guarantee you they got their bread. Do you know why? There was a call for helpless children. Our "hobby boys" could not have helped those dying children. "Mercy! They need to learn," said our Lord in Matthew 9! What that means!

LITTLE ROCK ARKANSAS

When I was in Little Rock, Arkansas, they called Mrs. Harper and said, "Sister Harper: There's a family over here that has a little boy and a little girl. They are poor but they would come to Sunday school and church if they had clothes." Mrs. Harper and one of the ladies went to visit the family. They found a beautiful little girl and boy, hardly school age. They took the little girl and washed her and bathed her and frizzled her hair up pretty and bought her clothes and everything that went with it - she looked like a little doll. They took the little boy and dressed him up. They bought him a suit. They came to Sunday school that Sunday. That morning they marched down that aisle and they sat the second seat from me. I didn't have to preach - the sermon walked down that aisle that day! We took that money out of the treasury and bought the clothes for those children. I want to ask you: "Is that the road to Hell? Were we Romish? Were we Digressive? Does the church of our Lord when it brings joy and help to souls that are trodden down like this, demonstrate the Humanity of Christ"? Does the Lord damn our souls for acts of charity like that?" If He does, the Lord has made the road so hard, we are all going to be lost. These "anti-boys" say you couldn't take a dime out of the treasury to help those children. Ah, my friends! That is one way you help carry out Matthew 25:31 to the close of the chapter!

ABILENE, TEXAS

In Abilene, Texas, brother Foutz - one of the elders, he's dead now - came to us and said, "Brethren, there has moved into our community a widow lady with six children. She has to work to make a living. She ought to be there when the children come but she can't." In his kind way, he asked, "Do you think the church here could help them?" He said, if we could buy them clothes, these children would come to our Sunday school classes. They'd come to church." And he said, "Do you think we could take them groceries?" Brother Foutz pointed out that we have a large storeroom at Highland, in which we have clothes and groceries.

I want to ask you good people — What would you have done? No, she wasn't a member of the church. What would these "anti-brethren" have said to her? They would have asked her, "Are you a member of the church?" No. "Then, get out. You're not our charge. You'll have to go to some 'individual' for help." I would be ashamed! I tell you what we did. We bought those children clothes and they came to church. We took them groceries. Here's a mother without a husband, a father, to help her with six children, needing help — and here is an "Anti-Church" claiming to be the light of the world, a city set on a hill, telling them that if you are not members of the church of Christ, we can't take a dime out of the church treasury to help anybody but our own. Yes I'd be ashamed! I want to ask you: Is helping this mother and her children the road to hell? Good people, what is this disease that can get hold of a human heart to such an extent that it will say to the church of the living God, you can't help a mother and her children that need help unless they're members of the church? And will send these elsewhere! (Read the letter on page 4 of this book, under the heading "How Pathetic!")

COME HOME

I want these men to come home. They are worthy of a better cause. They have hearts that go out in sympathy to that good mother. They just have **no way for the church to help!** Come home, boys, and join hands with us and let us help them (and you). I am not trying to drive these brethren away; I want them. The Lord needs us all. We need them and they need us. They have been my lifelong friends. I'd love to have them back and I know their hearts would smile to see these children come to church where they are, and to clothe them and reach their hearts, if they just knew how the church should do it and bring them to Christ. They are not against those children. They just don't know how to get the church to help them! Maybe you think a little strange of me and my attitude toward them. But I've been with them for 35 years. I've fought battles with them when both of us and all of us had about all our hearts could carry. And I know the metal they are made of. I know they are not afraid. We need them home, and I'd love for them to come back and stand where we all did years ago. Think about it! The churches where they are can't help anybody unless they're members of the church, not even an orphan child. It isn't because they don't want to help. It's a disease of the mind and heart that made them believe that they're standing for the truth when they tell this mother and children to go somewhere else, we can't help you. Brethren,

give this awful theory up before it destroys you and the church where you work. They are going down.

ORPHANS

Let us come this time to James 1:27. These things to me are serious. They are to them to. When this is over I hope that none of them will go home and say: "Brother Harper ran us down and said we didn't believe in caring for orphan children." No sir, not that! They just haven't found a way for the churches where they are to do these things. Now let's notice James 1:27: "Pure religion and undefiled before God the Father is this." Now that's the only kind of religion that's worth anything. If our religion isn't that, it's a vain religion. Now "Pure religion and undefiled before God and the Father is this, To visit — the fatherless and widows in their affliction, and keep himself unspotted from the world." They say, "Brother Harper, this is individual action only." Now is it? Is the church denied the practice of "pure religion"? Of "undefiled religion"? They claim the church can't be included here. Now notice: whoever it is that has to take care of this orphan or whatever it is, the command is also to take care of this widow. And the way you take care of this widow, you may take care of this orphan. Good people, it is the same people here involved in this command. If this is "individual action" with the orphan and the church is not included in this as "church action," then visiting the widow is also "individual action," for this is one command given to the same people. Oh, they say, "Brother Harper, take them into your home. The church can't help them unless they're what they call Church of Christ orphans." Who ever heard tell of a "Church of Christ orphan" before 1957? Now to whom is he writing this? Well, if it is to "individuals exclusively" with reference to the orphan, it has to be "individual exclusively" with reference to the widow. The command is to the same people. The same persons that are to care for the widows are to care for the orphans. However you care for the widows you may care for the orphans, but you're not bringing the widows into your home. You try it! Then there is something else. The elderly un-married women — how would they care for these orphans and widows? And these bachelors — how are they going to care for them if it is all "by individual action"? How can the young Christian obey this if the Guardian position be true that we are to take them into our homes. Good people, can't you see this? Whoever it is and however they're to care for the widows, they may also care for the orphans. Now if the church in

James 1:27 can't take care of the orphans, the church can't take care of the widows. It is the same command to the same people.

EXAMPLE

Let us turn to I Timothy, chapter 5. Do you have your Bibles? Here the church was commanded to take care of widows, so James 1:27 can't be relegated to "individual action" exclusively, can it? James 1:27 includes orphans and widows. The manner in which you take care of the widows may likewise take care of the orphans. If the church in James 1:27 can't take care of the orphans, it can't take care of the widows. But if the church may take care of the widows, it may the orphans. The Lord put "two incidents" in each one of these verses from Matthew 5 down, to destroy the hobby. He took care of it. Now notice. "Honour widows that are widows indeed." What is a widow indeed? Let our Bible answer. In verses 9 and 10 she is described. "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (I Timothy 5:9-10).

Therefore, the "widow indeed" is one that has no one to take care for her, who has reached a certain age, and who has performed certain Christian deeds. Let her be taken into the number. Now the church was obligated to take care of these widows that are "widows indeed." The same argument would show as they have opportunity that they may also care for the orphans that are orphans indeed, for both are in James 1:27. Paul said: "If any man or woman that believe have widows, let them relieve them, let not the church be charged that they may relieve them that are widows indeed." That didn't mean you couldn't help any other widows, but it means this—other widows could not be taken "into their number" and that every man is to take care of his own and relieve the church so the church may take care of the "widows indeed." This shows clearly that the church may care for those widows who are not widows "indeed" for his argument is simply this: If a man or woman who is able will not support the widow of his own house, the church will then be burdened with the obligation and cannot, therefore, support adequately those widows who are widows indeed. This is a lesson teaching us our responsibility to our own families. Since both "orphans and widows" are included in James 1:27, then this argument is true with regards to orphans, both those that are orphans "indeed" and those whose parents will not support them. This is unanswerable. The way you

take care of widows in James 1:27, you may therefore take care of orphans, just make it any way you want to, I care not. How did they take care of their widows? In the same way you may take care of your orphans. This is pure religion! If the church can't take care of orphans, then the church can never practice pure and undefiled religion before God. Friends, what has gone wrong with our thinking? But we have to pass these by just now.

COLLECT THAT CHECK

Here's something I want to go on this board before I get through with these orphans: I want to place on this board tonight a square. Just here I wish to say, there is not a man living that can begin with Matthew and go through the book of Revelation and find where an orphan child during this age was ever cared for. Not a man on earth. And yet, you are splitting churches all over this country over the way and maner to care for the orphans. Here in this square (see chart below), I will give you my month's salary if you will put in this square the passage that shows where an orphan was ever cared for in the New Testament. (Brothers Yater Tant and Luther Roberts were there). Now something else: They say, "Brother Harper, adopt them into

ORPHANS' CARE

SCRIPTURE PLEASE	Adopt them into private homes.
?	Buy services of orphan homes.
?	Buy services of private homes.
MY CHECK FOR MONTH	Build your own "Diocesan Home."

1. Where is the "specific command"?
2. Where is the "exclusive bound pattern"?
3. Where is the "necessary inference" that such was practiced?
4. MY CHECK FOR EITHER OF THESE FOUND SPECIFICALLY IN THE NEW TESTAMENT.
5. This true, then WHERE do you get your authority for such?
6. Could it be by "Principle Eternal" that you made so much fun of?

your home." I think you can, but I tell you what. I'll give you my month's check if you can find in the New Testament from the day the church was started a home that adopted an orphan child. Now you know, boys, I'd collect that check! Oh they say, "Brother Harper, I tell you what you can do. The church can buy the service of a home or of an individual." I will still give you the check if you will find a church in the New Testament that ever bought the services of anyone to take care of a child. And you're splitting churches all over the country over it! How do you know you can do these things? But again they say, "You may have orphan homes—we are not against orphan homes, not scriptural orphan homes." They tell us that you may have what they call a "diocesan orphan home." You know what that is? Well, a diocese is a geographical location to take care of your own orphans. (Shades of Catholicism). I'd be ashamed! I'll tell you what I'll do. I will still give you the check if you will find a church in the New Testament that ever had a home like that. How do you know you can do it that way? Your argument is this: You have to have a "direct command." You have to have what all have come to think of as an "exclusive bound pattern," or a "necessary inference" of a thing's being done before you can do it. Now listen, I'll still do something: I will still give the check if you can find a "direct" command that either one of these has to be done. Or, if you can find an "exclusive bound pattern" that either one of these was practiced. Or, if you can find a "necessary inference" showing a single congregation doing what you are teaching. Now if this is the only way you may have authority, then you do not have authority to do one thing you're talking about. You may make fun of that, but you will never answer it. These commands, these inferences, these patterns or examples lay down principles, yes "principles eternal," my dear boys, that give us the right to execute the commands of God and every command of God has to have this in order to carry it out. This is what we call the "law of expediency." There isn't a command, or example, or "necessary inference" where any church or anybody ever did what you teach concerning helping the orphans from the time God established the church until the close of the book of Revelation. Not one! You good people that are following these men you have never thought about that, have you?

Let me show you something else. We might just as well stay until midnight. I said to a group in Birmingham, Alabama, that I am going to grant you one thing. I am going to grant for argument's sake, that you have a home, but I said you can't build the kind of home you are defending and keep it that way. Do you know

that in all these anti-movements, there isn't a single home like they say they can build? Not a one of them has a home and if it goes ten years from now they won't have one — they can't build one and keep it that way! If you can build one, why haven't you got one? In Birmingham, Alabama many churches are against every orphan home on earth, that I've ever heard of. And yet they say you may have this "diocesan" kind of home. But not a single one of them has any kind of home. The day they build it and start practicing it, that day their theory has to die. I am going to let you set up your orphan home. Now you have your shingle out. In the morning six little children knock on your door. They say, "we're orphans. We notice this is a Church of Christ Orphans Home. We're so glad you're here. We're happy that such a church is in this community. We are orphan children. Our father and mother are dead, and we need a home, for we're hungry, we're sick." I said "Your superintendent, and you can't find that in the Bible, but the man that looks after it is the superintendent." (I don't care what you call him.) Anyhow he says to them, "Come in and have a seat." I said, he will have to ask them some questions. First, "Were your parents members of the church of Christ?" "No sir." "Well, are you staying with any relatives that are members of the church of Christ?" "No sir." "Well, are you staying with any members of the church of Christ?" "No sir." "Get out. you are not our charge! For we can't help anybody but our own." Brethren listen, I challenge them to build their orphan homes and put the sign out: "Don't knock on our door unless you're church of Christ orphans." Let them preach in a community their doctrine, that I'm exposing tonight and you need not be afraid of them. Here is an orphan sign — "nobody but our own." But I said to Brother John T. Lewis and the anti-preachers present, "Don't worry about those orphan children, they'll be cared for." Birmingham is a strong Catholic town. I said to them that across the street is a man with a collar on hind-part-before who will say "Come here. You see that little church over there? Yes. That's the church of Christ, they claim to be the Lord's church. They claim to be the light of the world, the salt of the earth, they are that city set on a hill that can't be hidden from men. They claim my father is Satan, his abode is in the citadel of hell. They say that I'm a member of the beast of Daniel, Paul's man of sin, and the composite beast of John in Revelation. But I want to tell you something, My father, (the Devil) will let me take you and feed and clothe you and give you a right to live and establish you a home. Of course when you die, they say you will go with us — in Revelation 20, and be consigned to the bottomless pit,

but we'll give you a chance to live. Those people over there, (The Anti-Boys), they claim their Father is God, but that He will damn the last one of them if they take a crumb of bread out of the church treasury, to feed you and keep you." I said brethren, I'd be ashamed, and I would! That is "anti-ism with the mask off it and looking right straight at it! If you want it, you're welcome to it! But I pray God you will give it up when you see it like it is. That is like it is! I don't believe you want it. You think about it.

MISSIONARY SOCIETY

Let's turn to another of their charges. They accuse us of being a "Missionary Society." I want to show you something here tonight that's serious to me, but amusing. In the Guardian, an article by Brother Tant appeared that said this: that you could put a "box in the vestibule." Now in those boxes, said the article, you may place the orphan home; and the Herald of Truth, and the elders, as elders, may take this and send it to these various places. Now notice, they have said all the while that the orphan home and the Herald of Truth are "deadly parallels to the Missionary society." If they are deadly parallels and you may place the box in the vestibule for the orphan home and the Herald of Truth, I want to have another box. I'm going to put the "missionary society box" in the vestibule. Good people, that destroys every argument those boys have made from their beginning! If the Herald of Truth is a "deadly parallel" to the "Missionary society" and you may put the Herald of Truth in a box in the vestibule, and the elders, as elders, may send it to us at Highland, you may also put the "Missionary society box" in that same vestibule! There's one thing about it — we're not a missionary society, are we? If we are, then Yater and the Guardian have joined the digressives! I'm going to tell you something else. If the orphan home is a "deadly parallel" to a "missionary society"; if the Herald of Truth is a "deadly parallel" to the "missionary society" and you fellowship us, you have to fellowship the Digressives! Now there's no answer. I would be ashamed!

DEBATE YOURSELVES

I have two more things I want to talk to you about. They have been talking about debates, everybody wants to debate! Let me tell you something. Until these brethren get together and know what they believe, there's no use to debate. I shall show you something tonight. I am going to take these two books; this is the debate between me and Brother Tant. This is the debate between Brother

Guy Woods and Brother Roy Cogdell. Brother Tant and Brother Cogdell own the Gospel Guardian, the paper. They are co-owners of it. Brother Tant is the editor. They are the leaders in the anti-movement. Now you watch: I am going to show you that they take opposite positions on the vital issues and it is in print. And until they meet and debate themselves and settle it in these anti-churches, there is no use to challenge anybody else. Now here is something, if it takes till midnight, I want it to rub deep into your hearts. This is Brother Tant's "specific exclusive pattern." (I Corinthians 16:1-4; II Corinthians, chapters 8 and 9: with a particular reference to II Corinthians 8:14). Brother Tant says "This gives the design, the reason, for one church sending to another, this is the **only design or purpose or reason** that is given for contributions going from one church to another **that there may be equality.**" Now this is it! 1955. Let us turn to page 136; "Now there is some question, very frankly, as to the definition of a church in need. Does that mean only in need of food and shelter and clothing, or does it refer to the need of the church not only in benevolence but **also evangelism?** Whatever our definition of that may be, there is some difference there, I'm perfectly free to admit it. **The pattern is the same. (Emphasis mine).** If you want me to use a particular example, in I Corinthians 16:1-4, and II Corinthians, chapter 8 and 9, we find the thing about which we're talking, the churches in Macedonia, Achaia and Galatia with the ability, send to the church in Jerusalem which was in need **that there might be equality.** I'm going to stand on that! I do not see any reason to change one iota of it, that is the pattern. You can send to Montana under this pattern." Or let's notice another one. He said, "Now Macedonia and Corinth have an abundance." Here's the one I want to register now. (See chart on page 53 of this book.) "Macedonia and Corinth have an abundance. Corinth has more than Macedonia but they both have more than Jerusalem. Jerusalem is down here on the bottom. She is in want so Paul said to Corinth and Macedonia: you brethren send to Jerusalem. Your abundance being a supply at this time that there may be equality." I want you to notice something here for a moment. I'm turning now to the debate between Brother Guy Woods and Brother Roy Cogdell, the other half owner of the paper. Here is what he had to say. When Brother Guy Woods was pressing him on that same thing, Roy said, page 59, "Now one misrepresentation was"—"He said that I said that a church in abundance sent to a church in need. That is the only way it ever happened. I didn't say it. Guy, I didn't say anything about a church in abundance, you never heard me say it, the tapes will show I never did say it." Now here, are these men, one

says this is the "exclusive pattern" and the other one denying that he every taught any such thing. Yet they want us to debate them. Let them get their leaders together, here, in the anti-churches and debate these issues. They'll never do it. Don't come challenging me for a debate. Here are the owners of your paper. This one was in '55 - this in '57. Brother Cogdell said I didn't say it, you misrepresented me! Brother Tant said that is the "only way. That's the pattern." They are the leaders! Let me ask you this: Suppose I followed Brother Tant's position, what would I do with Brother Cogdell's position? Well, suppose I follow Brother Cogdell, what would I do with Brother Tant's pattern? Do you boys know which one you are following? Before you split churches find out what you believe! You can't accept these two contradictory positions and they are just that! Do you agree with Brother Tant, that this is the "only reason for helping other congregations that there may be equality"? Roy denies it.

DIRECT TO THE PREACHER

Let's notice another one. This time it is on sending direct to the preacher. I do not believe there's a man living that will take II Corinthians 11:7-9 all the way as an "exclusive bound pattern." Here Paul said, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself." Now they claim, here is the "pattern" the "exclusive pattern." Not so in 1955? In II Corinthians, 11th chapter, and verse 8, the new hobby says this is the pattern; the church sends it direct to the preacher. That's the only way. Roy says this is the "exclusive bound pattern." Now, not so in 1955 when I met Brother Tant. Now let us turn to II Corinthians 12 and verse 13. Paul says "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong." The very thing that Paul did made them inferior to other churches. Paul said "Forgive me this wrong." These brethren since 1955 have put this down as an "exclusive bound pattern," and Paul said "Forgive me this wrong." Would Paul have asked forgiveness for a wrong that was to be an "eternally bound pattern," bound upon all churches for all ages?

THE CHURCH AT CORINTH

They say: "Brother Harper, here are churches sending direct to the preacher." Now you watch what happens: The church at Corinth is a **strong church** and these churches in Macedonia that were sending to their preacher were poor, exceedingly poor. Now watch: These "poor churches" were sending to the "rich church" and paying the preacher at the rich church. You brethren have it backward! You have these strong churches, in other places, sending money over here to the preacher to preach to these weak churches. You have your pattern backwards. I will assure you that you will not write them to stop your checks. I will guarantee you that you will not start sending to strong churches to pay checks for preachers. Paul said "I robbed these churches"; they are not rich churches. They sent me up here to "do you service." Those were his words, "to do you service." Here are weak churches, poor churches sending a man to preach for a rich church, paying his salary, but you boys have these "rich" churches paying your salary! What are you going to do about it? Another thing: If this is a pattern, an "exclusive bound pattern," then the church where you preach can't pay your salary. For the one that Brother Cogdell said is the "exclusive bound pattern," that church didn't pay Paul, but weak poor churches paid him. Is that the pattern? I've never seen a man that will go all the way with it. They take one part out of one example, one out of another example and form them a pattern—Roy's pattern.

ROY'S PATTERN

Now let me read to you just a moment. Here, we have rather an amusing thing. Brother Cogdell in his debate said, "When they sent for the preaching of the gospel, they sent the preacher. When they sent money to support the preacher, they sent it to the preacher. Talk about exclusive pattern. Yes, there's an exclusive pattern. When the need was benevolence, they sent it to the elders. When the need was evangelism and they co-operated in the work of evangelism, they sent it to the preacher. Roy says that was an "exclusive pattern." Another — "When the preacher's need is met then that's the stopping place and he ought not to get another dime." Let's read another right interesting thing about that. In the last chapter of this debate with Brother Cogdell, he had this to say, "This church is sending money to the preacher in order that the preacher might have oversight of a program of preaching the gospel, that he might oversee a program. Well, I don't read in the New Testament about preachers overseeing a program. Nor do I read in the New Testament that churches sent their preacher funds with which to oversee a program of work." Now I want to stop there. He said, when the

preacher's need was met, stop. He should not receive another dime. You can't send him money to have any kind of program of work. Now I have this book again. These are the owners of the Gospel Guardian. One of them is the editor. Now in my debate with Brother Tant, he took an entirely different position. I want to read now from my debate with Brother Tant, page 137. Now watch this. Brother Tant said "If you want me to use a particular example in I Corinthians 16:1-4 and II Corinthians 8 and 9, we find a thing about which we're talking." Let me put that on the board. These boys need to get together. Now here you have the churches in Macedonia and Galatia. Down here you have the church at Jerusalem. Now he said the "churches in Macedonia, Galatia and Achaia were to send to the church in Jerusalem, which was in need that there may be equality. I'm going to stand on that. I do not see any reason to change one iota of that. That is the pattern and you can send to Montana under this pattern." Get this! Here are these churches. They're sending money down here to Jerusalem. In this debate with Brother Tant, Brother Tant said: "I see no reason to change it, I'm standing on that, and in the same way you may send to the church in Montana," to have a radio program though it reaches out a thousand miles. Brother Cogdell says, now you can't do that; you can only send it to the preacher. Each one of them said, his "is the exclusive pattern!" So don't come around asking me to debate you. Get your leaders together. Now you brethren who have never heard the other side of this question, you didn't know that, did you? You didn't know that the owners of this paper, are crossed and divided between themselves as to the "pattern" as much as I'm crossed and divided with either one of them? And these boys here in Oregon and Washington, couldn't tell you which of these men they agree with to save their lives. They can't agree with both of them! And you're splitting churches all over the country when you do not know where you stand yourselves! They know one thing: They are against orphan homes and they are against the Herald of Truth! I want this to go home tonight. Brother Tant in 1955 took the position that a church could send to a church to preach the gospel. Roy Cogdell in 1957 said you can't do it. You can send it only to the preacher and only then to meet his needs. They asked him then if the program were put under Brother Harper, could churches send? It was there he was forced to say he didn't read of anybody or any church sending to any preacher to have any kind of program -- just to meet his own needs.

Now notice: The modern idea is that church A can't send to church B a dime to have a radio program or to preach the gospel

in any way. Now Roy says that neither church A nor church B can send to the preacher to have any kind of program just to meet his needs and then he shouldn't have another dime. He has left co-operation in evangelism and gone to benevolence only. I said they would! Tell me, how then can they ever have a radio program where the church is weak if you can only send to the preacher to supply his needs, his physical needs? He has robbed them of the last hope they have in co-operating in evangelism! Get this now, one church can't send to another church for any work of evangelism; you can't send it to the preacher for him to have any kind of radio or T.V. program, for if you can do that then that would let the Herald of Truth go on under me. Now if one church can't send money to another church to help preach the gospel, and you can only send to the preacher for his physical needs and then stop, tell me how you can have any co-operation among you out here in your mission field?

I'm going to say to my brethren, let them challenge you all they want to. Let them do and say anything they want to do and say. Get these books right here. Here you have these in print; they are the leaders of the anti-movement; they're the owners of the Guardian; here they stand opposed to each other; each one with an "exclusive bound pattern." Let them meet each other in the anti churches and let them agree on what is this "pattern." If Roy is right, Yater is wrong. If Yater is right in this debate, Roy is wrong in his debate with Brother Woods. I'm going to make a prediction and I'm not a prophet. There is no pressure on earth capable of getting these men to stand before an audience and debate their differences. It will kill the Guardian when they do and dead will be the "hobby." Now you good people did not know that Tant and Cogdell took conflicting positions, as to what is the "exclusive pattern," did you? That is the mask off of it! Each one of these men believes he is right. I'm going to grant that. I want to tell you something else as I stand here in this pulpit. Brother Tant's position is the most consistent stand of any one man among them. For no matter what kind of circumstances, contradictory and absurd though they may be, he left the churches where they could send money to churches. There's not a man since that I know of, that has ever taken the position that they occupied at Lufkin and at Abilene. Brother Cogdell, Brother Douthitt and brother Holt and brother Hoyt Houchens have all repudiated theirs and Yater's stand. I believe brother Tant who debated this would take the same position tonight. I wonder now if they still think he "won the debate"? If so why repudate his "pat-

tern"? You helped him form it! Brother Cogdell should write an apology for his effort in his tract to present brother Tant as the "Victor" with the "exclusive bound pattern" that could not be met or still champion this position instead of repudating it and taking another. How pathetic!

But enough tonight. This question: Are you God's child, have you obeyed the gospel of our Lord? If not, just remember this, that you're going to be lost. Have you obeyed the gospel? If you have, let us get on our knees and somehow or other, let us get together. There are three billion people, there are radios, televisions, printing presses, there are men, there are invitations, fields open. Let us get together and try to reach these three billion people. We do not want these men who are opposing us lost to the good of the church, for they are men that have strength and when they are defending that which is right, no man on earth can defeat them. And I want us to unite our hearts and pray for them to come back to where they can help these orphan children. Every congregation autonomous, yet bound together in loving co-operation marching together as one people as Paul pictured us as a family of God, with mercy in our hearts and the "Humanity of Christ" in our souls and let us try to reach our neighbors that are lost and care for the starving orphan children. While we stand and sing, we beg you to come.

Invitation song

Now before I sit down, let me thank you for your presence, the elders here for this invitation and just let me say this to you, you know about our program. I've been connected with it for four years. I live in Abilene, I work under the elders of the Highland Church. Our program is just a radio program as I showed you last night.

Brethren we need your help in taking this precious gospel to the nation and to the world. Millions have heard who would never known the truth. Many have accepted it and many more shall. If you believe this program to be in keeping with the truth of the Bible then hear the cries of these millions as they stand at the judgment lost unless someone brings to them the wonderful story of our loving Savior and His precious gospel.

