THE INDIANAPOLIS DEBATE

A discussion of church support of Christian colleges, institutional orphan homes, and "sponsoring church" evangelism

at

Garfield Heights Church of Christ
Indianapolis, Indiana
October 18-22, 1954

Disputants

W. L. Totty
Sterl A. Watson
Charles A. Holt

GOSPEL GUARDIAN COMPANY
Lufkin, Texas
1955

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CHARLES A. HOLT



W. L. TOTTY



STERL A. WATSON



JAMES W. ADAMS

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Introduction

From the early days of the "Restoration Movement," the polemic platform has ever played a significant role in the forward march of New Testament Christianity. Such is in keeping with progress in all realms of human endeavor whether political, moral, social, or scientific. Numerous indeed have been the debates with the champions of Skepticism, Catholicism, Denominationalism, and "Digression." Notable is the fact that in all cases in which representative men have engaged publicly in "honorable" discussion the cause of Truth has been well served. Truth properly represented never suffers by contrast with error.

Another marked characteristic of the early days of the "Restoration Movement" was the willingness of the brethren to "come to grips" with one another in working out the problems that afflicted their cause. In an atmosphere of brotherly love and complete dedication to truth, they debated their conflicting views concerning that which constituted New Testament Christianity. Such was but indicative of their spiritual health and virility. From their conflicting views tested in the forge of dignified and honorable controversy emerged unanimity and peace. In view of this pregnant fact of "Restoration" history, it is surprising that among many members of the body of Christ of our day there should exist an attitude both squeamish and intolerant toward all controversy among brethren. We are the beneficiaries of the rich blessings of controversy of the past. If the cause of truth both within and without the church has been benefited by debate in days past, why should we suppose that the controversies of the present are necessarily subversive of truth and righteousness?

In view of such considerations, we regard the debate conducted in the city of Indianapolis, Indiana, October 18-22, 1954, between Brethren W. L. Totty, Sterl A. Watson, and Charles A. Holt as being conducive to the progress of truth and unity among the brethren. The discussion was originally scheduled to feature as disputants Brethren Totty and Holt with Sterl A. Watson and the writer of these lines serving as their respective moderators. Due, however, to a severe

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attack of a chronic physical ailment, Brother Totty was forced to resign his place in the discussion to his moderator, Brother Sterl A. Watson, for the last two nights. In justice to Brother Totty, may it be said that he conducted his part of the debate in constant physical pain, and, therefore, under great mental pressure. Readers of the printed debate will note that Brother Watson was accepted as a substitute for Brother Totty on the condition that he endorse the positions of Brother Totty relative to the matters under discussion.

The debate was conducted in the meeting house of the Garfield Heights congregation—the congregation served by Brother Totty. The house, seating in the neighborhood of 600, was comfortably filled each evening. The audiences were respectful and orderly, and except for some personal exchanges between some whose names were called by the disputants in the presentation of his argument, the five nights passed without unhappy incident. There was also a point of order raised concerning the introduction on the part of Brother Holt of certain charts in the last negative speech and concerning the position of Brother Guy N. Woods relative to orphan homes and Christian colleges. These matters were settled by agreement of all parties and the debate proceeded.

Brethren Totty, Watson, and Holt are all experienced debaters. Brethren Totty and Watson are in the middle years of life while Brother Holt is yet a young man, however no unfair advantage was sought or plead by any on the ground of either age or experience. The disputants met in the arena of controversy as complete equals. The arguments of Brethren Totty and Watson conformed in all respects to the usual arguments made by those who endorse the proposition which they affirmed. Brother Holt's argument was likewise representative of those who endorse his position in the discussion. This is not to say that every argument made by Brethren Totty and Watson is endorsed 100% by those who agree with the propositions which they affirmed, nor is it to say that those who agree with Brother Holt's position in the debate are in 100% agreement with every argument which he made. It is only to say that we consider the debate representative from both points of view.

Inasmuch as the writer of this introduction was an

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active participant in the discussion, it would be improper for him to seek therein to evaluate the argument or to make pronouncements concerning the triumph of either man or cause involved. It is enough to say that people came in large numbers, listened attentively, and appeared to be honest and interested, and that the issues were debated from first to last with unabated enthusiasm. It is, we feel, likewise in order to express the hope and prayer that the discussion will result in a renewed determination on the part of those who attended the debate and all who will read the book to "prove all things and hold fast that which is good." We entered the discussion with the kindest feelings toward all, and we went away from it in the same spirit. It is our ardent hope that the printed debate will be widely circulated and carefully studied, and that all arguments therein will be prayerfully weighed in the light of God's eternal truth. With these remarks by way of introduction, we commend the book to the reading brotherhood and commit it to whatever destiny the providence of Him "who knows the end from the beginning" and "who does all things well" has in store for it.

—JAMES W. ADAMS

Publisher's Note: It was agreed by all parties that Brother Adams would write the *Introduction* for the printed debate. It has been read and approved by Brother Totty.

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4401 West Broadway
Louisville 11, Ky.
March 19, 1955

To The Reading Public:

For all concerned, I affirm that the transcripts of the Indianapolis Debate, participants being W. L. Totty, Sterl A. Watson and Charles A. Holt, Jr., made by me are a faithful reproduction of things said.

The only exception to this is the allowable for honest, human error. No deletions or perversions were instituted by me; nor did I prosecute any instituted by others.

Respectfully,
L. Wesley Jones

(SEAL)

March 19, 1955
Arthur E. Bass,
Notary Public, Jefferson County, Ky.
My commission expires March 12, 1957.

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First Proposition

"CHURCH SUPPORT OF COLLEGES"

It is Scripturally right for churches to contribute money from the church treasuries to support what is commonly called a Bible College in its work.

AFFIRMS: W. L. Totty

DENIES: Charles A. Holt

Totty's First Affirmative

Brethren moderators, ladies and gentlemen:

By the time I get all hooked up here, I won't know whether I am harnessed up to plow or to speak.

I certainly appreciate the presence of all of you here tonight, and I am sure that everybody will enjoy it; at least, I hope you will. We appreciate the presence of people from different states. There are people here from Texas, Pennsylvania, and Ohio, and different places like that;—Kentucky and Tennessee—and we are certainly glad to have you. We are glad to welcome you here at this congregation; and we want you to make yourselves at home, regardless of from where you came or what you may believe about the subject. We want you to know you are welcome here; and that we want to discuss this in the light of the Scripture; and we want to treat each other as brethren, of course.

I was impressed by what Brother Adams had to say. While Brother Adams was talking there—and this is the first time that I've ever had the opportunity of meeting Brother Adams—and while he was talking, I just happened to think: Why is it those brethren can't write like they talk? And I am going—I hate to have to bring this up tonight. A few days ago I went over to Brother Holt's office and objected to an editorial in *The Gospel Guardian* about me and the church here. I promised Brother Holt that I'd have nothing to say about it on the grounds that he would write the editor of *The Gospel Guardian* and tell him that that wasn't ethical.

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He promised that he would. The next week another one came out worse than the first one. That's the one that I call your attention to tonight. I'll keep my promise about the first one in case Brother Holt did write to the editor. I knew the editor when he and I were boys. He is just a little younger than I am. He doesn't know anything about me but rumors. That's all he has heard since I was a boy. But I want you to hear just some of the things he has written, now, about this debate and about me; and then you'll know what I mean when I say I'm sorry those brethren can't write like they talk. Here is what he has to say:

> "Nearly every mail continues to bring us inquiries and comments concerning the forthcoming Indianapolis debate between Charles A. Holt, Jr., and W. L. Totty. As we suggested last week the churches in Indianapolis generally are united on the issues to be discussed, the only dissenting voices being found in the extreme 'Sommerite' position as represented by the Blaine Avenue congregation and the ultra-liberal 'institutional' position as advocated by Brother Totty and the Garfield Heights congregation. Between these two extreme and radical positions, the other ten conregations"—now get this; this will sound good—"Between these two extreme and radical positions the other ten congregations in Indianapolis are in full fellowship and harmony. Were it not for the fact that Brother Totty has the moral support and backing of institutionally minded brethren in other areas (where he is not so well known) and has been accepted by Brother G. C. Brewer and the *Gospel Advocate* as the worthy champion of their contention, his challenge for a discussion would have been ignored."

So, that is some of the editorial that has been passing from the pen of one Brother Yater Tant.

If I ever saw a person try to whip up prejudice before the debate began, it has certainly been through *The Gospel Guardian.* I remember back when Brother Foy Wallace met Neal at Winchester, Kentucky, on the premillennial question; but I don't believe that even the premillennialists of Louisville stooped to such unethical attempts as that to whip

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up prejudice against Brother Wallace. So, I just tell you that to let you know that if anything comes in, it came in before the debate started. And if the brethren would just write like they speak, I think things would get along quite a bit better.

Now then, in the preliminaries it, of course, is my task to tell you what brought the debate about. Brother Tant talks about it, in the *Guardian*, that the debate was brought about by a challenge that was issued by this congregation to the Belmont Avenue congregation. That is partly correct, and it is partly wrong. The debate was brought about by a lecture that was advertised by the Belmont congregation to be held by Brother Cogdill. Brother Holt came and held the lecture in which they attacked everybody who didn't believe as they. And Brother Holt told me in a letter that he preached on that question at least once in every meeting. Then later in the fall they had Brother Tant over there; and certainly not being satisfied with the efforts of Brother Holt, they had Brother Tant speak on the same subject and advertised for people to come and hear it. That is what primarily brought the debate about, the attack that the Belmont Avenue church made upon this church and others that do not agree with them.

Now, the ten congregations which the editor spoke about. I just think I know a little bit more about those congregations than he does, and I don't know one congregation in Indianapolis, not one single congregation, that accepts the position that Brother Charles Holt holds except the Belmont Avenue congregation. None of them that I know agree with him. Now, I'm not saying on that point that they all agree with me; but I know at least one in Indianapolis that agrees whole-heartedly with my position. And I don't think he can find *one* that agrees with his. So, that just shows you how much the editor knew about it when he was writing.

But on the other side—and Brother Carl Ketcherside is here tonight; we're mighty glad to have him; and I appreciate his consistent stand though he's wrong—he has three congregations in Indianapolis. And I want to ask these brethren tonight—and I'd like for Brother Holt to tell us in his next speech so he can enlighten the editor of *The Gospel*

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Guardian—do they accept the position of the three Kitcherside congregations in Indianapolis? Now we'll hear what he has to say about that. Does he accept that position? If not, the editor of *The Gospel Guardian* simply wrote something that wasn't accurate when he wrote that. Now, they can take it either way they want. They can either accept the position of those congregations; or they can reject it. And we're going to push somebody to an extreme position before this is over.

All right! Now, again, this debate is over what Brother Holt chooses to call "institutionalism." "Institutionalism" is a flexible term. "Institutionalism" includes the church. The church is an institution. And baptism is an institution. You have "institutionalism" inside the church when you have a church. The Lord's supper is an institution. Many times you've heard people talk about when the Lord's supper was instituted. Now, he'll have to define what he means by "institutionalism." He can't condemn all institutions. If he does, he'll condemn the church.

But here is an interesting point. Brother Holt, he comes tonight endorsed by the Belmont Avenue Church of Christ. Therefore, whatever is done in this debate, and whatever he says in this debate, falls upon their shoulders unless they repudiate it; and they'll be charged with whatever position he takes. We are going to bind upon them the doctrine of anything that Brother Holt teaches unless they repudiate Brother Holt in that position. But they are not the only ones who endorse him. He further said—or Brother Jack Holt did in his letter—that he comes endorsed by *The Gospel Guardian* and Roy E. Cogdill. Now then, the first interesting thing in that is that Brother Holt comes tonight, he comes claiming to free the church from "institutionalism;" and he comes endorsed by a human institution, *The Gospel Guardian.* I would suggest to Brother Holt if he does defeat "institutionalism," as he calls it, in this debate, then he'll have to turn his guns on *The Gospel Guardian;* and he'll have to annihilate it in order to free the church from "institutionalism." Because *The Gospel Guardian* is a human institution. *The Gospel Guardian* claims to be "the" guardian of the gospel. It claims to preach the gospel through *The*

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Guardian. It doesn't claim to be "a" *Gospel Guardian,* but it has the definite article "the" to it. It is *"THE Gospel Guardian.* It takes the place of the Bible, and it takes the place of the church. And it takes the place of any other institution on earth tonight, unless they erase the "the" from *The Gospel Guardian.* We all know what the definite article "the" means. And so, he comes tonight endorsed by *THE Gospel Guardian,* a human institution, which claims to be the *medium* through which preachers are to work when they defend the gospel that is preached by the church.

Now, I'm making statements that I have before me. And when anybody denies one of them, I'll be glad to read from the pages of *The Gospel Guardian.* Not only that, my friends, but *The Gospel Guardian* assumes the prerogatives of being the guardian of the church of the Lord Jesus Christ. Now, that comes from people who claim to be the people to free the church from "institutionalism" And don't forget the fact that whatever Brother Holt may say tonight, or any other night, he's endorsed by a human institution that is doing what they claim is the work of the church. And he'll never be able to get out from under that. That's certainly going to stand tonight, that he is endorsed by a human institution.

I don't come tonight endorsed by any human institution. I don't have to be endorsed by a human institution. If I were to go out preaching against "institutionalism," as he is, I certainly would free myself from all encumbrances; and I'd not be endorsed by a human institution.

Now then, to get the thing before you just before we go into the argument, they will not—I want you to notice this statement; and when this is over, my friends—they will object to this statement; nevertheless it's the truth—they will not have made one argument—now, you hear this—they will not have made one argument when this is over that Daniel Sommer didn't make before Brother Holt was born, or Brother Carl Ketcherside hasn't made since he was born. Now, just put that down; and that'll go into the book. Brother Holt is to print the book. And that'll go in, and I want to point it out. When he makes his arguments, they will be arguments that have been made for lo these many years.

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They have disturbed churches in Indiana and the surrounding territory before Brother Holt was ever born. There are people in this audience tonight who know that; and we want to just put that straight before you tonight, that every doctrine, every argument that they make tonight against the schools, was made by Brother Daniel Sommer or Carl Ketcherside one. Now, I just invite them to make one; then when they make it, I want to show you that it was made by them.

Now, one other thing, and that is that my friend Brother Charles Holt absolutely refuses to affirm anything. He's on the negative always. He is always against it. When I issued this invitation, Brother Holt promised to affirm a proposition. But then he said later that he didn't know what they taught on this, and that he would not affirm anything. I stand ready, my friends, to affirm anything that I preach, teach, or practice. If I'm wrong, I want to be shown. But I certainly will stand ready to affirm it. My brother tonight can't do that. He says he'll not affirm it, and we want to hear some more about that. Why is it that anybody who teaches a doctrine has always got to be on the negative? Always saying, "You're wrong, you're wrong," but never saying what the right thing is. Suppose a person would go out and preach that sprinkling isn't baptism. And he'd preach that continually, and some person would come down and say, "Well, I have been convinced that sprinkling isn't baptism. I would like to know what baptism is." And he'd (the preacher) say, "Well, that's your proposition. You find that out for yourself. My position is not questioned. I'm telling you that sprinkling is not baptism. And I'm right." And he'd never affirm the truth. Now, that's the position that my brother puts himself into tonight.

Here are some questions that I want to ask, and I'd like for him to answer them as soon as possible tonight, in his next speech if he will, because they're simple. And I want him to answer them so I'll have some argument when I come back.

1. Does an unscriptural thing ever become scriptural in an emergency? I want him to notice that. I want the audience to hear that. Does an unscriptural thing ever become scriptural in an emergency?

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2. Do you believe it is a sin for a church to support a Bible college?

3. Do you believe it is wrong for an individual to support a Bible college?

4. Do you believe the Bible college is parallel to the Missionary Society?

5. Would you fellowship a church that supports a Missionary Society?

6. Do you believe that the church is sufficient to do all of its work without the aid of a human institution?

7. Do you believe it is the work of the church to guard the gospel?

8. Do you believe that arguments for the support of colleges and orphan homes are logically equal?

9. Is it scriptural for any human institution to do the work of the church?

10. What is the difference in what you teach and that taught by the late Daniel Sommer?

Now, if there is a difference, Brother Charles Holt certainly will be able tonight to point out the difference; and I want to know just what it is. It won't be enough to say, "Well, it just isn't the same." We want to know why it isn't the same. You can say a thing, and yet that thing might not be true unless you produce the proof. So we want to know why it isn't the same. I maintain that it is the same.

Now then, I want to read to you from the Bible. Paul said in the third chapter of Titus, and the eighth verse, that they were to tell the brethren there to "be careful to maintain good works." And I maintain that the Bible college is a good work. Now, if Brother Holt tonight says it isn't, then that will be where the argument will take place. I say that the Bible college is a good work, that the Bible is taught in the Bible college; and I maintain, therefore, that people have a right, as a church, to support it if they want to.

It has been announced in *The Gospel Guardian* that I say that churches *should* support Bible colleges. That's not true. I never said a church *should* support a Bible college. I want you to know tonight, my friends, that my proposition is not that churches *should* support Bible colleges; but my position is that churches *May* support Bible colleges if they want

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to. That's left up to the elders of the individual church, and not up to me, or anybody else, to tell them. Not that they *should.* I say that a man may walk to preach. Brother Holt could have walked from Nashville, Tennessee, to Indianapolis; and I'd say that that would be scriptural if he wanted to do it. But there'd be a lot of difference in my saying that he *may* walk from Nashville to Indianapolis and then saying that he *should* walk from Nashville to Indianapolis. I don't see why those brethren who are always so technical about every point didn't happen to see that before they printed it in *The Gospel Guardian.* No, I don't say that churches *should.* This church doesn't support Bible colleges from the treasury. And I don't know any church, personally, that does. That is not the question that disturbs the churches. I'm not interested in that. What I'm interested in tonight, my friends, is the church. That these brethren are causing contention and confusion, and even division and alienation of brothers and sisters in the church throughout all the country. That's what I'm talking about tonight. And that the Bible college is a good work, and that they may support the Bible college if they want to. Now, that's my position; and I'm making it clear. I'm emphasizing so there'll be no misunderstanding concerning it. That the church, if the church wants to, has a scriptural right, it may—I mean it may and will not violate the scripture—support the Bible college from the treasury.

Now then, I'm going to show that this isn't a new thing. There are people who claim, and even these brethren claim, that it is a new digression; that it has just come in among us. They started this fight in 1947. The Bible college was under condemnation for a couple of years, almost, before they widened out the scope and took in anything else. Now, I stand tonight where the people have stood ever since the days of Alexander Campbell on that question. And these brethren are the ones who started and caused the dissention. That doesn't say they're wrong. No! I don't mean that proves they're wrong in that. But I do mean that when they say it's a new thing that they're absolutely wrong in that. That statement may be honestly made, but it certainly isn't right. And honesty doesn't make a thing correct. This thing

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was going on before they were born; and it'll go on after they're dead; but it isn't a new thing.

Now, to prove that, I'm going to read a little here from the *Gospel Advocate.* This is talking about Brother Foy E. Wallace's statement, what he had to say about the Bible college. He commented in the *Gospel Advocate* when he was editor; and he said, "If schools have been so effective in the propagation of error and the growth of denominationalism, as so plainly revealed by Brother Ledlow, will they not be even more effective in the dissemination of truth?" Then he says, "They are indispensable to the rapid growth of the cause of Christ in this generation of skepticism and infidelity." Hear it, friends, "Brethren should maintain them (Bible schools) at any cost." That's what he said back in 1931 when he was editor of the *Gospel Advocate.* That's the reason I tell you, my friends, tonight that this isn't a new thing. Foy E. Wallace, Jr., said, when he was at the very zenith of his popularity among the churches of Jesus Christ, that brethren should maintain these schools at any cost. Now what did he mean by "any cost?" That is what our brother will have to tell us. We know what he means. We who lived in Nashville at that time and associated with Brother Wallace at that time, we know what he meant. We know what they did. We know what he endorsed. We know that he meant that the churches should support them at any cost, because we were right there with him. We knew that was exactly what they were doing then, and the churches for which he preached were doing it at that time. And he had not a dissenting voice against it. So that's what he had to say.

But we go on back a little further from that, back to the days of David Lipscomb. And David Lipscomb said, "The Carter's Greek Church sent the school forty dollars as a Christmas gift before this proposition was made, but it ought to be added to this." Who sent David Lipscomb forty dollars? Was it an individual? No, my friends, in the days of David Lipscomb—and that biography of David Lipscomb, written by Earl West and advertised by *The Gospel Guardian* as being one of the greatest books—the author of that biography, rather, the subject of it, said that he accepted forty dollars from Carter's Greek church near Nashville, Tennes-

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see, for the David Lipscomb College.

And so you see, my friends, what I mean when I say this is not a new thing. That the pioneers of the truth, the giants of the faith, (pointing to chart) along down this line:

GIANTS of the FAITH	vs.	HOBBYISTS
T. Fanning		D. Sommer
D. Lipscomb		
T. B. Larimore		C. Ketcherside
F. W. Smith		
J. D. Tant ☞☞☞		Yater Tant
M. C. Kurfees		
E. A. Elam		Roy E. Cogdill
H. Leo Boles		
N. B. Hardeman		L. Garrett
G. C. Brewer		
B. C. Goodpasture		J. C. Roady
E. R. Harper		
Heb. 13:7		Prov. 6:17-19

Tolbert Fanning, David Lipscomb, T. B. Larimore, F. W. Smith, J. D. Tant, M. C. Kurfees, E. A. Elam, H. Leo Boles, N. B. Hardeman, G. C. Brewer, B. C. Goodpasture, E. R. Harper, and many others, as Paul talks about men in the eleventh chapter of Hebrews, those men who had stood for the truth before his day, and spoke of them as a "great cloud of witnesses," tonight we can go back and show you that these men stood for that. Oh, that doesn't mean it is right. No, my friends; but it does mean that those men believed it was right. You've got—.

Thank you.

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Holt's First Negative

Brother Totty, Moderators, Ladies and Gentlemen:

It is a distinct privilege for me to be able to be here with you in this discussion of what the Bible teaches concerning these matters that are to be debated. The very fact that we are here indicates that we are in disagreement. We wouldn't be debating if we agreed. It is regrettable when brethren disagree. However, I appreciate the fact that my friend, Brother Totty, has the courage of his convictions to be willing to debate.

We need to keep in mind that we are brethren. We need to try to act so that rather than widen any breach that may exist, it may be possible to heal all such. We need to be honest and sincere in our investigation. I credit my oppopent with that, and also the good people who make up Garfield Heights, as well as the people who live in Indianapolis, and all of the surrounding areas who have come. I believe your presence here is indicative of your interest in these things that are to be discussed. I am glad to have a part in it. As far as I am concerned it is a study of the word of God, and what the truth is relative to these matters.

I must say that I am disappointed in Brother Totty. He didn't even define the proposition. He talked for twenty minutes and never did even tell you what we are to debate about. He is in the affirmative. He has had enough debates to know that it is the duty and responsibility of the affirmative to define his proposition—to clearly state the issue, and he hasn't done it till yet. You perhaps thought by the way that he debated that we were to discuss the *Gospel Guardian*, Brother Yater Tant, or Brother Gogdill. You would not have known from his speech what was to be discussed. The proposition reads (and I'll help him as he certainly needs it in getting it before you): "IT IS SCRIPTURALLY RIGHT FOR CHURCHES TO CONTRIBUTE MONEY FROM THE CHURCH TREASURIES TO SUPPORT WHAT IS COMMONLY CALLED A BIBLE COLLEGE IN ITS WORK." Now that is the question to be discussed. That is the proposition to which I signed my

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name in the negative. I did not sign my name to defend the *Gospel Guardian*. I HAVE NOT SIGNED MY NAME TO EVEN DEFEND MYSELF IN THIS PROPOSITION. I AM NOT UNDER DEBATE. Neither are any of the local problems of the churches in Indianapolis under consideration in this discussion.

Listen to it: "IT IS SCRIPTURALLY RIGHT FOR CHURCHES TO CONTRIBUTE MONEY FROM THEIR TREASURIES TO SUPPORT WHAT IS COMMONLY CALLED A BIBLE COLLEGE IN ITS WORK." Brother Totty, THAT IS THE PROPOSITION. Maybe Brother Watson didn't give you your copy of it and you forgot what it was. That is it. And I urge you when you come back to get down to the issue. My friend, Brother Totty, is affirming that "IT IS SCRIPTURALLY RIGHT." At least that is what he signed his name to affirm. And that it is scripturally right for churches of Christ to contribute money from their treasuries; a congregational action of giving money from the treasuries of the churches, for the support of a Bible College in its work. The proposition says "churches," therefore, it is a question of CHURCH SUPPORT. Brother Totty said that in his bulletin. THE ISSUE IS CHURCH SUPPORT. THE ISSUE IS NOT WHETHER OR NOT THESE INSTITUTIONS HAVE A RIGHT TO EXIST. That is not what I am here to deny. I am not here to discuss whether or not individuals have a right to support Bible Colleges with their own funds. That is not it. The question is whether or not churches have the right to support from their treasuries a Bible College in its work. THE ISSUE IS NOT, and let me get this clearly before you, it is not whether or not these schools may exist. That is not to be discussed tonight. THE ISSUE IS NOT whether or not individuals may contribute to them. THE ISSUE IS NOT the corruption that may be in them, if there is any corruption in them. These matters are not under consideration at all. I am NOT DENYING that individuals may establish and perpetrate schools in which the Bible is taught as part of the curriculum. I am not here to deny that. I haven't signed my name to deny that. I AM NOT DENYING that these schools may be supported from the sale of their own services and products and

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by individual contributions when needed. I am not here to deny that.

But I AM HERE TO DENY that it is scripturally right—that the scriptures authorize churches from their treasuries—as a congregational activity of the Lord's people to support a Bible college in its work. THAT IS THE POINT! Now let me suggest some things. HERE ARE SOME THINGS THAT WILL NOT PROVE MY FRIEND'S PROPOSITION!

1. It cannot be proved from things that have to do with my own practice. It would not make any difference what I do or do not do. That doesn't effect what is scripturally right.

2. Brother Totty cannot prove his proposition from any analagous practices.

3. Neither can he prove his proposition by the pioneers. I haven't come tonight to deny that the pioneers taught anything. That will not prove what is SCRIPTURALLY RIGHT. That isn't it.

4. Neither can he prove his proposition by what may or may not have been the practice of the churches since Alexander Campbell. That will not prove his proposition either. If he could show that every congregation of the Lord's people did it that wouldn't prove that such was scriptural. He would have to turn around then and prove that they were scripturally right in doing it.

5. Furthermore, he cannot prove his proposition by pointing out inconsistencies on the part of any man, even among those who may hold the same views that I do. THERE ISN'T BUT ONE WAY TO PROVE HIS PROPOSITION. THE PROPOSITION READS, "IT IS SCRIPTURALLY RIGHT," AND THE ONLY WAY HE CAN PROVE IT IS BY GOING TO THE BOOK, CHAPTER AND VERSE! Brother Totty didn't do that. We will read in a moment the only verse he introduced.

Therefore, the question is whether or not churches from their treasuries may support a Bible College in its work. Now let us just look at some things. Brother Totty has introduced a number of things that are completely irrelevant to the subject. He says that he thinks the brethren ought to write like they talk. That has no bearing on the proposition. He talks about the editorials that Brother Tant wrote, and

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he says that they were to whip up prejudice. He says that if anything unpleasant or personal comes into the discussion, it came in before the debate started. Well, if it hadn't, he would have gotten it in some way. Why do a thing like that? Then again, he says that the reason for this debate is that it was brought about by a lecture. Well, I have spoken on these matters all over the country and this is the first time that anybody thought I was jumping on anybody or abusing anyone. I preach what I believe to be the truth. And I try to do it with all the respect for my brethren with whom I differ that I can manifest. I do not question the integrity, honesty or sincerity of anyone with whom I differ. And certainly when we come together in a debate we are to treat each other as honorable opponents. We should consider each other is being equal in honesty, and in sincerity, and in all other respects. WE ARE BRETHREN!

Then he said that no one in Indianapolis except the Belmont church agrees with Holt. That is not true. He says this debate is over what Holt calls "INSTITUTIONALISM" and Holt will have to defend the term. The debate isn't over the meaning of that word. The debate is over whether it is scripturally right for churches to support Bible Colleges from their treasuries! Don't talk about what Holt says "INSTITUTIONALISM" is. It is not my business to define. He is in the affirmative. Brother Totty, you are going to stay in the the affirmative in this debate. You signed it and you are going to stay there. I am in the negative in this debate. As he talks about it, he says, "Oh, Holt will not affirm anything; Holt will not affirm; Holt just won't take any positive position."

I am willing to affirm my practice. I told Brother Totty that if we could word a proposition, and I invited him to submit one, that would adequately and fully represent what I believe, I would be most happy to affirm the proposition if he would deny it. He would not deny such a proposition. I didn't offer any, but I am willing to affirm such at the proper time and the proper place.

He says that Holt comes to defeat "INSTITUTIONALISM" and is endorsed by a human institution. Well, what does that have to do with it? He talks about the *Gospel*

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Guardian and insinuates that we think the paper takes the place of the Bible and the church. Now I don't know of any paper in the brotherhood that I think would take that position. I don't know why Brother Totty would say that we assume to be the only guardians of the gospel, and that we think we are the only saviours of the church. Let him read what he wants from the *Guardian.*

Then he says when it is over Holt will not have made one argument that was not made by Daniel Sommer, or Carl Ketcherside. And he is willing to show you that every argument I make has been made by them. Well, let him show you. He says, "Holt refuses to affirm." I have already noted that I am willing to affirm what I believe if he will deny it. He says the only reason I didn't affirm was because I do not know that "they" teach on this. I don't know to whom he had reference when he said that. I know what I teach on these questions. And I know what I believe on them.

Then Brother Totty asks me a number of questions. Brother Totty still can't get it in mind that he is in the affirmative. You are going to carry the burden of the load as far as leading in this discussion. I am in the negative. As the negative speaker I am not obligated to answer any questions, nor to even take any position at all. It is his position that is under question tonight. It is his practice we are discussing, and that practice, as far as the proposition tonight is concerned, is whether or not it is scripturally right for churches to support from their treasuries Bible Colleges in their work.

But since he brought up the idea of questions, I would like to ask him some, and it is his obligation and business to answer them since he is in the affirmative. The questions I read:

1. Is the Bible College a human institution?
2. Does the Bible College do the work of the church in any way?
3. Is the work of the Bible College and the work of the church the same?
4. May a church support from its treasury any work other than its own?
5. Does a church have the scriptural right to do its work,

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or any part thereof, through a human institution?

6. Is the Bible College an auxiliary to the church?

7. May churches scripturally support from their treasuries such human institutions as Hardeman Hardware Co., hospitals, hotels, and radio stations?

8. If churches support from their treasuries Bible Colleges does that not make the colleges adjuncts to the church?

9. Is the teaching of math, psychology, biology, and the playing of various sports any part of the work of the church?

These questions Brother Totty should answer since he is in the affirmative. But let us look at some other things now. Brother Totty has introduced only one passage of scripture, Titus the third chapter and verse eight. He talked fifteen minutes about things that were totally beside the point and that have no bearing upon what the scriptures teach, before he ever introduced a passage of scripture. HE HASN'T DEFINED HIS PROPOSITION TILL YET, AND HE CANNOT PROVE HIS PROPOSITION UNTIL HE ADDUCED THAT PROOF FROM THE WORD OF GOD. It matters not what the pioneers said. It makes no difference what I do or do not do. Neither does it matter about the mistakes and inconsistencies of the brethren. That doesn't prove what is scripturally right.

"Maintain good works." Let us think about that for a moment and see about my friend's argument. His argument is that the church can support anything that is a "good work." I wonder if Brother Totty really believes that the church can support anything that it deems to be a "good work." Brother Totty, define the expression "good works." The "good works" which the church should maintain and which the church can support, JUST WHAT DOES THIS INCLUDE? What does it EXCLUDE? Anything? For example, I would like for you to tell us if David Lipscomb College is a "good work?" Is George Pepperdine College a "good work?" Is Florida Christian College a "good work?" Is Notre Dame a "good work?" Is Baylor University a "good work?" Jesuit High School? St. Thomas Hospital? St. Mary's Orphanage? The Baptist Orphanage? Potter Orphan Home? Tennessee Orphan Home? Which of those are good works? He didn't even qualify it at all, if there is any

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qualifying of the expression "good works." Do you mean that just anything brethren may deem to be a good work the church has the right to support from their treasuries? He says, "My position is not that they SHOULD do it but that they MAY do it." Well, IN ORDER THAT THEY MAY DO IT, HE MUST SHOW THAT IT IS SCRIPTURALLY RIGHT, and that is the thing that he is obligated to prove.

In order to help clarify the issue tonight let me just point this out. Brother Totty says that he is standing where the pioneers have stood. And he has a number of men here that he designates as "GIANTS OF THE FAITH," in contrast with others on the other side of the charts that he calls "HOBBYISTS." That word is frequently found on the lips of many people and sometimes it is unfortunately used. But he says he is standing where all the giants have stood on this question. That doesn't prove anything, but just let me point out to you, Brother Totty, and to this audience, that even if you are standing where everyone of them stood (which is not true) THAT WOULD NOT PROVE THAT SUCH IS SCRIPTURALLY RIGHT. This debate is not concerning what our practice is or what our practice has been. I deny, I emphatically deny, that it has been the practice of churches of Christ since Campbell to support from their treasuries Bible Colleges and their work, and I defy him to prove it.

I introduce Brother G. C. Brewer as evidence that you are wrong. Brother Brewer says in his little tract, THE DOCTRINE WE HAVE LEARNED, pages 6 and 7,

> "Yet it is a known fact that only a very small percentage of the support of any school has come from congregational donations. In fact only about five per cent of the members of the churches of the Lord have ever supported the colleges."

Yet in spite of this Brother Totty claims he is with the majority. Brother Brewer says you are not even with more than "five per cent," Brother Totty! No more than five per cent on your side of this proposition. That is what Brother Brewer said. Now is Brother Totty willing to defend the practice of a small, very small percentage of the churches? That is what Brother Brewer says about it. IF THEY

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BELIEVED IN CONGREGATIONAL SUPPORT THEY CERTAINLY DID NOT PRACTICE IT.

Let us look at the chart to help define the issue.

SUPPORT — BIBLE COLLEGE IN ITS WORK

Support: "To pay the cost of, or maintain, as a project; Also to furnish with means for maintenance; as to support his brother's family." (Webster)

SCRIPTURALLY RIGHT TO SUPPORT BIBLE COLLEGE IN ITS WORK!

1. What is its work?
2. Is the work human or divine, or both?
3. Is teaching various branches of secular knowledge a work churches should support from treasuries? Math? Reading? Baseball? Physics? (95%of teaching secular)
4. Does the work of Bible College come within scope of divine mission of church?
5. Is building a Bible College a part of the work of the church?
   a. If yes, can churches be acceptable and fail to do this?
   b. If such is a part of work of church, then Bible College is an essential.
   c. If not a part of work of church, then what right do you have to preach that it is scripturally right for the church to support that which is no part of its work???

   BOOK, CHAPTER, AND VERSE, PLEASE!!!
6. Work of College is to supplement the home; an auxiliary to the home. (N. B. Hardeman)
   a. Can churches support any and every human institution that supplements the home??? If Not, Why Not???
   b. What about a hospital? School for deaf?? Barber Shop? Grocery Store??

CAN CHURCHES REFUSE TO DO THAT WHICH IS SCRIPTURALLY RIGHT AND PLEASE THE LORD???

You will notice that my friend, Brother Totty, has signed to affirm that it is scripturally right to support a Bible College in its work. The word "SUPPORT" means: "To pay the cost of, or maintain as a project." That is the word that is used in this proposition. That it is scripturally right for churches to "pay the cost of, or maintain as a project, also to furnish with means or funds for maintenance as to support his brother's family." Brother Totty says it is scripturally right for churches to "SUPPORT" the Bible College in its work.

I have some things to ask Brother Totty concerning it. First of all, I would like Brother Totty to tell us WHAT IS THE WORK OF THE BIBLE COLLEGE? His proposition says the churches can support from their treasuries a Bible College "IN ITS WORK"—THE WORK OF THE BIBLE COLLEGE. What is that work, Brother Totty? Next, is

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the work of the Bible College human or divine, or is it both? He didn't define his proposition. Can't you begin to see why he didn't? To define his proposition would practically refute it. So he didn't. He chose the better part of valor so far as his proposition is concerned. And then you will notice I have other questions, but let him tell us about the work of the Bible College, if it is human or divine.

Notice further (reading from chart), "Is the teaching of the various branches of secular knowledge a work that churches should support from their treasuries?" What about the teaching of math, reading, baseball, physics? About 95% of the Bible College curriculum is wholly secular. Is the support of such teaching scripturally right? Again, "Does the work of the Bible College come within the scope of the divine mission of the church?" That question I want my friend to notice closely. I want him to tell us if the work of the Bible College comes within the scope of the mission of the church? The divine mission! The mission of the church is either revealed or unrevealed. Brother Totty, IS THE MISSION OF THE CHURCH REVEALED OR UNREVEALED? AND I WANT HIM TO TELL US IF HE SAYS IT IS REVEALED, WHAT THAT MISSION IS, AND IF THE WORK OF SECULAR EDUCATION COMES WITHIN THE .REVEALED WORK OR MISSION OF THE CHURCH! Notice further, "Is the building of Bible Colleges a part of the work of the church?" Is it, Brother Totty? If it is, can churches be acceptable and fail to do it? Notice again, "If the building of Bible Colleges is a part of the work of the church, then the Bible Colleges are essential." Further, "If building a Bible College is not a part of the work of the church, then what right do you have to preach that it is scripturally right for churches to support that which is no part of their work?" What right would you have to preach that the churches are to support something that doesn't even pertain to their work? That responsibility or obligation doesn't come within the mission of the church, and if he thinks so let him give book, chapter and verse. To prove something scriptural that is the only way you can do it. We have preached for years that we are willing to give book, chapter and verse for everything we do and

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practice. We preach that authority comes from the New Testament in one of three ways: (1) By direct command, (2) by an approved example, or (3) by necessary inference. Which is it, Brother Totty, for your proposition?

The work of the college is a supplement to the home—"An auxiliary to the home," so Brother N. B. Hardeman said. That is where he says it belongs. Now may churches support any and every institution that supplements the home? Can churches do that? If not, why not? Let him tell us why they can not. What about a hospital, it supplements the work of the home? Can the churches contribute support from their treasuries for a human institution, such as a hospital, a school for the deaf, a barber shop or a grocery store? Can churches refuse to do that which is scripturally right and please the Lord? Brother Totty, your work is certainly cut out for you in this. I admire the fact that he is willing to sign his name to affirm his practice. There are brethren all over the country that you could not get to do it. Yet such is their position. They try to hold it back. They will try to keep the people from really recognizing that they believe that the churches from their treasuries can support the Bible Colleges in their work.

Thus we see what my friend has signed to affirm. That is what I am here to deny. I am not here to do anything else. It is not a matter of who is honest or who is dishonest. I believe in crediting all with honesty, and as far as this debate is concerned, that is the only way it can be. We are going to study these things together. Therefore, I urge my friend when he comes back to deal with the issue, to come to this stand, and take up the proposition that he has signed to affirm, and affirm that "IT IS SCRIPTURALLY RIGHT." Do not talk about what the pioneers did or didn't do. Nor about what our practices may or may not have been. Not what—(Time).

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Totty's Second Affirmative

Brethren moderators, ladies and gentlemen:

I'm certainly glad of the opportunity to answer Brother Holt on this. Anybody knows that it takes twenty minutes to introduce a debate. He says that he is disappointed in me. I knew that. I knew that he was disappointed in this debate when he came to my office the very next day, after, with so much gusto, reading the propositions, and then said in the office he didn't think we ought to have the debate. I knew he was disappointed in it. He hasn't told me anything that I didn't already know . Yes, I knew that. Brother Holt, you're not telling us anything. We knew you were disappointed in it before you got started; but you're in it now; and you're going to stay in it just as long as this goes on.

Now, he says that I didn't define the proposition. I defined the proposition so that I thought that he'd understand what it is. I said that it means the church support of Bible colleges. That's exactly what it means. I'm sorry that he did not understand that.

And he says that he did not sign to defend *The Gospel Guardian.* He seemed to be very much needled because *The Gospel Guardian* came into it. Why did you have *The Gospel Guardian* endorse you then, Brother Holt? Look up here and tell me that. Didn't you expect your endorser to come into it? Certainly! He comes endorsed by a human institution, and it's needling him tonight because he hadn't thought of it before tonight. He has come up here trying to get us to do away with institutions, and he comes endorsed by an institution, a human institution that claims to be doing the work of the church. And Brother Holt says that's the thing we're trying to get away from. And, "Totty, don't you know that I'm not defending *The Gospel Guardian?*" I'll defend anybody who will endorse me like it has endorsed you. You mean to go back on it? You mean to say you don't want its endorsement? If you don't, say so; then we'll let it out. But as long as you stand endorsed by *The Gospel Guardian,* it'll be brought into this. Don't you think you'll get by with it that easy! He hadn't thought of that, friends, till tonight. He'll think of it the next time.

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All right. He said that he did not deny that individuals may contribute. Well, that's one of the questions I wanted him to answer. He didn't answer the questions. He said he is not obliged to answer questions. Friends, anybody is obligated to answer questions on whichever side of the proposition he may be. It makes no difference. And for a person to get up and dismiss questions with the idea that "I'm not supposed to answer them," that but reflects a weakness on the part of the man who thus tries to debate. Anybody can see that.

He says that he did not abuse anyone. The writings that he has done are haunting him tonight. He knows he has done it. He knows he has, from the pulpit, abused G. C. Brewer. He knows he has ridiculed G. C. Brewer, and he knows I've heard him do it. And he knows I have letters in my office in which he's referred to brethren as being "low down and dirty." He knows it, and it is needling him tonight. He wants to get away from it. That's the reason I said, my friends, "Why can't people write like they talk?" Then there wouldn't be so much trouble over this. Oh, yes, Brother Holt, I've been reading your writings for years. For a few, anyway.

Now then, he says it is not over "institutionalism." Well, I'm glad to hear him say that. Now, Brother Holt, a question please: Are you willing to surrender your arguments on "institutionalism?" You say this is not over "institutionalism." That's what you put in *The Gospel Guardian.* That's what you said, before you got here, it was over. What is it over tonight? What'll it be over tomorrow night? That is the way he wriggles in and out. (laughter). Yes, it was "institutionalism" before he got here. But when he got here tonight he saw that he is endorsed by a human institution; and he wants to say, "No, Totty, we're not talking about 'institutionalism'." Ketcherside, you can have him. (Laughter). Yes, sir, that's his wriggling in and out.

And then he said I did not suggest any proposition, talking about Totty. Brother Holt, your memory is exceedingly short. I'll tell you what I suggested. I suggested that you sign that support to a Bible college violates the teaching of the New Testament; and one of your elders, guarding you over at Dayton, jumped up and made me sit down.

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You know I did that. Now, I want you to straighten that up when you get back up here. Yes, and you knew all that took place over there. And you know you definitely told me that you did not know what "we" teach on this. I said, "Get the lelephone and call Yater Tant or Roy Cogdill one. They can tell you what you teach." That's where you get your information, anyway. And he wouldn't do it. He knows I'm telling the truth. I didn't say "they teach." He said, "I don't know what *we* teach on it." That's exactly what he said.

Now, he says there are no more than five per cent of the churches with me. I thought you knew a little bit more about logic than that, Brother Holt. Look up here at me; I want you to see me when I say this. (Laughter) Now listen. Didn't you know that Brother Brewer said not more than five per cent contribute to the orphan—I mean to the Bible college. He didn't mean they don't think it's right. This church doesn't contribute to it, but it believes it is right. Now, try that again. You missed it that time. Get it right the next time.

Now then, he is worried about the "the," the definite article "the" that's to *The Gospel Guardian.* And he says *The Gospel Guardian* does not claim to be what I said it did. It'll have to erase that "the." Well, we all know what "the" means. "The" church. The church. That means the church and excludes all denominationalism. *THE Gospel Guardian.* What does "the" mean when you read it? *THE Gospel Guardian.* Does that mean the Bible? Not in their language, it doesn't. It means the paper that is published at Lufkin, Texas. And it's got the definite article "the" to it.

Now, let me read you something from *The Gospel Guardian,* March 23, 1950:

> "Now, more than at any time within the memory of living men there is need for such a journal as *The Gospel Guardian* strives to be. If the gospel is to be guarded,"—get that word, friends—"If the gospel is to be guarded, and if digressive tendencies are to be stayed, there must be at least a few men in the church who are able and willing to speak out in no uncertain terms. There must be some medium through which

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men who are constantly among the churches, and in touch with what is developing within them, can make themselves heard in warning, exhortation, and admonition." Get this, Brother Ketcherside: "This paper is and will continue to be, such a medium."

Now, there you are! Friends, no wonder the church went into digression! No wonder apostasy reigned for a thousand years! They didn't have *The Guardian!* They didn't have *THE Gospel Guardian!* They didn't have the medium through which they could speak out!

GIANTS of the FAITH	vs.	HOBBYISTS
T. Fanning		D. Sommer
D. Lipscomb		
T. B. Larimore		C. Ketcherside
F. W. Smith		
J. D. Tant ☞☞☞		Yater Tant
M. C. Kurfees		
E. A. Elam		Roy E. Cogdill
H. Leo Boles		
N. B. Hardeman		L. Garrett
G. C. Brewer		
B. C. Goodpasture		J. C. Roady
E. R. Harper		
Heb. 13:7		Prov. 6:17-19

Now, he tried to discredit my witnesses that I brought up here tonight, (pointing to chart) and pushed them aside lightly. But now let me show you, friends, right up here (pointing to Holt's chart)—I think he's got one of them on this. If you'll look here, N. B. Hardeman said so and so. Why did you put Brother Hardeman up there? Brother Hardeman said. Am I debating Brother Hardeman? Why did you put him up there? You tried to discredit him over here (pointing to his own chart) on this one. He isn't any

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good over here, friends; but (pointing to Holt's chart again) he carries a lot of weight up here. Now, can you see that kind of reasoning? I didn't say these men prove it to be right, but I said it does prove they thought it was right. And it does prove my opponent is wrong when he says that this is a new thing. That is exactly what I said.

Then he said that I didn't limit my verse when I said that Paul told Titus to "maintain good works." You just can't seem to hear, Brother Holt. Listen. I said that is maintaining good works, and I repeat it, and I maintain that the Bible college is a good work. Did you get that? That is exactly what I said. And he says I didn't say what I meant, when I said "maintain good works."

Now, Brother Holt attended two Bible colleges. He attended the Harding College and Freed-Hardeman College. And he knows as well as I know that the tuition that he paid to either one of those colleges did not pay his expense. He knows that. He knows at least forty per cent of his expense was paid by contributions from other sources. When a man catches himself in a sin, the only way for him to extricate himself from that is to genuinely repent of that sin. Brother Holt can never get away from that "sin" that he committed when he went to the Bible college, taking contributions from churches to pay part of his expense, until he refunds about forty per cent of what it cost to go to the Bible college. Now, that is exactly true; and we all know it is true. If a man steals a hundred dollars from a man, and then repents, the thing he's got to do, my friends, is refund the hundred dollars he stole. That is genuine repentance. Brother Holt is tonight a product of Freed-Hardeman College and Harding College, and he knows tonight that churches paid part of his expense. What are you going to do about it, Brother Holt? Give it back to the churches? Have the face to get up and say, "I did wrong. I'll give it back to the churches."

All right. Now, he comes around talking about supporting the churches, rather, the churches supporting colleges. And everywhere he preaches about it, as far as I know,—and I've seen part of it—when they get him there to preach the gospel, he gets up and spends part of his time using the utilities of the church to advertise *The Gospel Guardian,*

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trying to get subscriptions for it. Brother Holt, who pays the light bill when you're doing that? Who pays for the heat? Who's paying you to hold the meeting when you're advertising *The Gospel Guardian?* Don't say you don't do it. Now, who pays that? What is sauce for the goose will also apply to the gander. You get up and tell if you are sinning in that. Yes, friends, he'll do that. I've seen him take the time, take the lights, take the heat of the congregation, that was being paid right out of the treasury of the church of Jesus Christ, and use it in order to advertise a human institution. He knows that is the truth, and the only way he can get out from under the weight of this is to simply quit it. Quit having his rallies and raising the subscriptions to *The Gospel Guardian.* The Lord knows they need to be raised, but that's not the way to do it, according to him. He'd have to say that is wrong. "We'll have to get outside the meetinghouse so it will not cost the church anything. I'll resign as a gospel preacher when I get out there, and then we can do that."

All right. Jesus Christ said in his model prayer that we are to pray for the Lord not to lead us into temptation, but deliver us from evil (Matt. 6:13). Now, if a person wants to send his son or his daughter to a Bible college, that is exactly the thing that is going to keep him from being led into temptation. Would Brother Holt rather that his boy or girl go to the Bible college, where he knows somebody else will have to pay forty per cent of it, or send him to the state university where he is apt to be taught atheism, modernism, and every other ism—except "institutionalism"? Now, had he rather do that? If so, then when Jesus said for us not to be led into temptation, can we work to keep from that? If we can pray for it, Brother Holt, can we work to bring it about? Of course, we can. They are maintaining good works, and the church can do it. And the man doesn't live tonight beneath the shining canopy of high heaven who can prove it is wrong. If Brother Holt ever succeeds in doing it, he owes those churches from which he took money to help pay his way through college. Now, don't forget that, friends. We want him to make a confession tonight. We want him to get up and tell us who paid that. Brother Holt,

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write that down. I know you'll forget it if you don't. Tell us who paid the deficit in your expense when you went to Freed-Hardeman College. I know who paid it. But I want you to tell this crowd. Was it right when you took it? Did you know you were taking it when you did? You know it now, don't you? Now then, what are you going to do about it? You stand condemned tonight. Listen. Paul said, "Thou therefore which teachest another, teaches thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21.) Answer that when you get up here. You say we shouldn't steal. What did you do when you took advantage of that tuition? You know you didn't pay it all. There's where the weight falls, my friends, tonight. No wonder he's disappointed in me.

GIANTS of the FAITH	vs.	HOBBYISTS
T. Fanning		D. Sommer
D. Lipscomb		
T. B. Larimore		C. Ketcherside
F. W. Smith		
J. D. Tant ☞ ☞ ☞		Yater Tant
M. C. Kurfees		
E. A. Elam		Roy E. Cogdill
H. Leo Boles		
N. B. Hardeman		L. Garrett
G. C. Brewer		
B. C. Goodpasture		J. C. Roady
E. R. Harper		
Heb. 13:7		Prov. 6:17-19

Now, let's notice this chart over here. These men here, (pointing to chart) I read: Brother Lipscomb—. Now, I just want to ask a question here: Does that prove it is right? No. But it proves that Brother Holt is wrong. Will he confess he has been wrong in that? Will he say that he has

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been wrong when he has been saying that we are in an apostasy; that it is digression and all that? If Brother Holt is right tonight, we never had a restoration. We only had an attempt at restoration. There has never been a restoration. No, sir. We've just had an attempt at it.

All right. Over here is Daniel Sommer (pointing to chart). Now I promised you that I'd show that his arguments were made by Daniel Sommer. And here they are. "Is the work human or divine or both?" (Noticing Holt's chart.) That's exactly from Daniel Sommer. Then he asks, "Is teaching various branches of secular knowledge a work of the church?" And then he has, "Ninety-five per cent." The only difference between him and Daniel Sommer on that is that Daniel Sommer said ninety per cent was secular, and he has "ninety-five per cent." They are exactly alike. Brother Daniel Sommer's son, the only living son, is here tonight. He knows that is exactly right. Ketcherside broke off later and said there is no right for a church to exist; I mean—pardon me—for a school to exist. Tonight Brother Holt stands with the "Johnnies come lately." That is exactly where he stands. We know what it is. It has been taught all over this country and this state. It's exactly Sommerism, and I challenge him to show one argument that he can make in defense that Sommer didn't make. The only difference in it is Sommer just wouldn't go and take an education and come away and ridicule the school and say, "The church pays, but I'll not give it back." Well, let Brother Holt do that tonight now. We'll see if he'll do that.

Yes, I mean by my proposition that this church may support a college. I don't mean as he tried to infer tonight, that this church pays any of it, rather, that it *does* support it.

Now then, let me have that little book down there. The little blue one, Brother Watson. It is right under there. I want to show you what Brother Cogdill had to say about the Bible college. Brother Cogdill is also endorsing him. We can't let Brother Cogdill out of this, because he is an endorser of Brother Holt. Here's what Brother Cogdill, Roy E. Cogdill, had to say. In the January 16th, 1947, issue of the *Gospel Advocate* Cogdill said:

"A special Bible school of one month's duration will

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be held at Lufkin, Texas, beginning Monday night, February 3, and concluding Friday night, February 28. "This school will consist of four courses—" listen to this, Brother Holt. Here's your secular teaching. Now, get this, because he endorses you. "This school will consist of four courses—Bible,"—that's all right, isn't it? Listen at this—"English, public speaking, and church history—and will be sponsored by the Lufkin Church."

All right. We've got it now. Forty per cent of everything taught in there, more than forty per cent, was secular. He's going to teach English. He's going to teach public speaking. What do you think of that, Brother Holt?

Now, I'm going to read you some more from that. You've got to answer it; so just write it down:

"J. Early Arceneaux will teach the Bible course, and that, of course, means that it will be full of strong, scholarly instruction presented in a practical, fine fashion. Brother Arceneaux is known as one of the finest Bible scholars and instructors among us."

Listen to this:

"W. F. Showers, who holds a B.A. degree from Abilene Christian College and a M.A. degree from Texas University, will join our local forces also for this school.

"The classes will be taught at night, four nights each week, of two hours each, and will be held on Monday, Tuesday, Thursday, and Friday nights of each week."

Now, hear this, friends. This is interesting.

"The purpose of this school is to bring some very much-needed, practical instruction in these respective courses within the reach of preachers, elders, Bible-school teachers, and all who can attend. We are especially anxious to have as many of our preachers as would welcome an opportunity to attend such a school contact us. We will be glad to cooperate with you in any manner that we can toward helping you to attend, either by soliciting your home congregation to help you to come,"—What's that home congregation

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going to do, Brother Holt? It is going to support Roy Cogdill's Bible school, at Lufkin, Texas. Had you read that before? That may be another thing you didn't know about, but you know it now. Now listen! He's going to get the congregations to help do that—"arranging local appointments for you while you are here,"—Yes, he's going to impose on the churches to let you preach while they support you, and you come over to the Bible college, and thus the churches are indirectly supporting the Bible college—"for you while you are here, or in any other way possible." Now, listen to this:

"We plan to make this school an anual affair in Lufkin. We have felt the need of it for a long time."

Had they, Brother Holt? Was Brother Cogdill telling the truth then? Yes! Brother Cogdill said, "We have felt the need of it for a long time." Did he tell the truth? Do you think that was right? Are you going to get up and say Cogdill was wrong? What are you going to say about it? He endorsed you, remember. "We will"—listen to this—"We will do our best to arrange for board and rooms for all who can come at the cheapest possible rate."

Now, that was Brother Roy E. Cogdill. Going to start a Bible school in Lufkin, Texas. The church was going to pay for it from the treasury. He was going to get other churches to help him in that Bible school; and, therefore, they were going together and support the Bible school out of the treasuries of the churches. And he said, "We have felt the need of it for a long time."

Now, let him say that Roy Cogdill doesn't carry any weight. Roy Cogdill is one who endorsed him. He said he was endorsed by the Belmont Avenue Church of Christ, *The Gospel Guardian*, and Roy E. Cogdill. Roy E. Cogdill, I thought, was part of *The Gospel Guardian* organization. But he set him out separate and apart from the others and said he was endorsed by Roy E. Cogdill. Roy E. Cogdill said that the surrounding country around Lufkin, Texas, had needed a Bible school for a long time.

Thank you.

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Holt's Second Negative

Brother Totty, Moderators, Ladies and Gentlemen:

It is good to be back in the second negative speech to review the things that have been brought to your attention by Brother Totty. He came and said that Holt was disappointed in him, and he knew that I would be. Well, I guess he knew beforehand what course he would pursue. I am disappointed in the course that he has pursued. He has failed completely to deal with the issue. I thought he would debate the question under consideration. I really thought that he would get down to business and discuss the scriptural right of churches to support from their treasuries Bible Colleges in their work. He hasn't introduced but one scripture in this debate and it doesn't touch the issue. That one scripture is Titus 3:8, where the Apostle Paul said, "Be careful to maintain good works." I called to your attention in my first speech that Brother Totty didn't define what he meant by "good works." He says that he did. His definition, he says, was that he means by "good works," to include the supporting of a Bible College as a "good work." All right, suppose I were to admit that. What else would that embrace? What else would "good works" include? I want to know how you are going to know where the line of "good works" stops.

Now, Brother Totty, let's just look at that for a moment. You say churches are to maintain "good works." Let me ask you a question, and you won't remember this one like you didn't remember the nine that I have asked you. And you are in the affirmative. It is your business to answer questions. Here is the question: CAN A CHURCH, KNOWING THAT A WORK IS A GOOD WORK AND HAVING THE OPPORTUNITY AND MEANS TO PERFORM IT, REFUSE TO DO IT AND PLEASE THE LORD? Now you said you maintain that supporting a Bible College is a good work. Now that is what he said. He said he maintains that such is a good work. Paul said, "Be careful to maintain good works." Brother Totty, Garfield Heights doesn't maintain good works. They don't support the Bible College. Now I want you to tell us if a church, knowing that work is a good work, and you have been saying that you maintain

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that supporting a Bible College is a good work; if a church knows that a work is a good work, and having the opportunity and means with which to do it (notice the qualifying terms), and they do not perform it, can they please God? Now Brother Totty will notice that one about like he did the other nine that I asked him! About like he did all those things that I asked him on the chart.

He said, "Oh, all these arguments on this chart here were all made by Daniel Sommer." Well, even so, you didn't answer them. I don't care who made them before I did. You didn't answer them. That is the point. Brother Sommer may have made them. You haven't answered them yet. You didn't tell us about the work of the Bible College. You didn't define your proposition. That is what I am talking about. He has agreed in this proposition to affirm that it is scripturally right for churches to support from their treasuries the Bible College in its work. And I have been trying to get him to tell us, and he has missed it completely, what the work of a Bible College is. Also, can the church support that work?

Now let us look at some other things. He goes on to say that Holt refuses to answer questions and that shows the weakness of his proposition. I do not have any position in this debate. I am in the negative. I am denying that your position is correct. I am denying that your proposition is right. Brother Totty ought to be able to see that. He has had enough debates. Then he says that Brother Holt has ridiculed Brother Brewer. He says that I have called brethren "low down and dirty." Well, I might have called some brethren "low down and dirty." However, I don't recall ever ridiculing Brother Brewer. Brother Brewer was in Franklin, Tennessee, in a meeting last week. I attended several of the services. I was there. I don't agree with a lot Brother Brewer teaches, especially along these lines. I think he is wrong. He thinks I am wrong. We ought to discuss it. To get up here and try to reflect on me in such a way is not touching the issue.

Then Brother Totty says that Holt says that this debate is not over INSTITUTIONALISM. That is exactly what I meant to say, in this sense; that he asked me to define the word "INSTITUTIONALISM." I am not in the business of

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defining tonight. That is not what I am here to do, and the word "INSTITUTIONALISM" is not in the proposition. WHETHER I DEFINE IT OR DO NOT DEFINE IT, IT IS NOT THE ISSUE. That is not the thing, for my business is not defining. That is his job.

Well, he says that Holt misunderstands Brother Brewer when he said that only five per cent are with him. Brother Brewer, he says, didn't mean that only five per cent stood with him, but that only five per cent contributed to the Bible Colleges. Well, why do not more of them do so? If the schools are in such dire need, if it is maintaining "good works," if we ought to maintain them, and churches have the opportunity and means for doing it, why don't more of them do it, Brother Totty? Is the preaching so poor that only a very small percentage have ever been convicted that they ought to do it? Garfield Heights doesn't. Doesn't Garfield Heights maintain "good works?"

Then he says, "Why put Brother Hardeman on your chart? Brother Hardeman, at the time he made the statement, was the president of Freed-Hardeman College, and was setting forth his position. You can reject it or deny it. That is what he said about it. And the statement was taken from Brother Totty's book, *Miscellaneous Discussion of Bible Colleges.*

The only argument he has offered is based on Titus 3:8.

Then he talks about Holt attending two of the schools, and the churches paid part of his tuition. I did attend two Bible schools, as they are called, Harding College and Freed-Hardeman. I am glad that I did. I appreciate the good they did for me. I claim to be a friend to Bible schools. And in the language of Brother N. B. Hardeman, "Put the schools where they belong and the right to maintain them is invulnerable." I believe that. And so, I am glad that I can say I attended two of them. Brother Totty says the churches paid part of Holt's tuition. I deny that. I do not know of any church that paid any of my tuition. I can tell you a man who did. The school didn't offer me anything and say the churches are willing to pay your support or your tuition. They did tell me Brother J. W. Atkin would. If I stole anything from Brother Akin I didn't know it, or from anybody else. I am

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not a thief. Brother Totty is doing this to appeal to prejudice. Such is purely prejudicial.

Then he brought in another scripture. He said the Lord taught us to pray, "Lead us not into temptation, but deliver us from evil." And so he says that when a parent sends his child to a Bible College to keep him from being put into temptation, into modernism, sin and other things, that he thinks that proves that it is scripturally right for churches to support them. That is the work of the parent. It is the work of the father and the mother to see that their children are guarded from such influences. That doesn't prove that the church can support a human institution. That it is scripturally right to do it.

FREED-HARDEMAN COLLEGE

1. "Fundamentally a human institution."
2. "Separate and apart from the church."
3. "No more the church than Hardeman Hardware Company, a business carried on here by Christian men."
4. "Fundamental error of those who oppose Bible schools is that they consider such schools auxiliary to the church . . . in this conception they are deluded and deceived."
5. "Freed-Hardeman College is not owned or operated by any church."
6. "A school either WITH OR WITHOUT THE BIBLE is a supplement to the home!"
7. "Since these schools are human institutions, the church is under no direct obligation to them, ANY MORE THAN TO A HOSPITAL, where brethren might minister to the sick and dying." (N. B. Hardeman, "Miscellaneous Discussions of the Bible College.")
   This is the sort of institution my opponent affirms that it is scripturally right for churches to support—"pay the cost of or maintain as a project; to furnish with funds or means of maintenance" — from their treasuries!!
   a. Is it scripturally right for churches to "pay the cost of or maintain," a hospital from their treasuries?
   b. Is it scripturally right to support Hardeman Hardware Company?
8. Is it scripturally right for churches to own and operate a Bible College?
   a. If not, how can it be scripturally right for them "to pay the cost of or maintain as a project" such institutions?
   b. Some churches do own and operate Bible Schools! One in Germany and one in Japan.

If right to own one there—why wrong here?

Let us look at another chart. To get the issues before us and just to keep things going, Brother Totty, I would like you to notice this chart a little better than you did the other

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one. We have here a chart on FREED-HARDEMAN COLLEGE, and some statements taken from a book which Brother Totty compiled. The statements are from Brother N. B. Hardeman. (Reading from Chart) "Freed-Hardeman College is fundamentally a human institution." That it is "separate and apart from the church." "No more the work of the church than Hardeman Hardware Company." Now that is what Brother N. B. Hardeman said. He was the president of the school. And it is in Brother Totty's book. "No more the work of the church than Hardeman Hardware Company—a business carried on by Christian men." Brother Hardeman says, "The fundamental error of those who oppose Bible Schools is that they consider such schools auxiliary to the church. In this conception they are deluded and deceived. F.H.C. is not owned nor operated by any church." Watch further: "A school either with or without the Bible is a supplement to the home. SINCE THESE SCHOOLS ARE HUMAN INSTITUTIONS, THE CHURCH IS UNDER NO DIRECT OBLIGATION TO THEM ANY MORE THAN TO A HOSPITAL WHERE THE BRETHREN MIGHT MINISTER TO THE SICK AND DYING." I asked Brother Totty a question in my first speech, and he failed to answer it. Brother Totty, is the maintenance of the hospital a "good work?" Can churches support a hospital from the church treasuries? What about the Baptist Hospital, St. Joseph Hospital? Are these "good works?" To look after the sick and the dying? What about the Masonic Hospitals? The church, Brother Hardeman says, "IS UNDER NO MORE OBLIGATION TO FREED-HARDEMAN COLLEGE THAN IT IS TO A HOSPITAL" where the brethren might pay for the services that are rendered by that hospital. Let us look at the chart again. "This is the sort of institution my opponent affirms is scripturally right for churches to support—to pay the cost of or maintain as a project, to furnish with the funds or means of maintenance from their treasuries." The treasuries of the churches. That is what he is supposed to be affirming.

IS IT SCRIPTURALLY RIGHT, Brother Totty, FOR CHURCHES TO PAY THE COST OF OR MAINTAIN A HOSPITAL FROM THEIR TREASURIES? Is that scrip-

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turally right? IS IT SCRIPTURALLY RIGHT TO SUPPORT FROM THEIR TREASURIES THE HARDEMAN HARDWARE COMPANY, Brother Totty? Let us see if he will answer. Is it scripturally right for churches to own and maintain Bible Colleges? If not, how can it be scriptural for them to pay the cost of or to maintain such institutions? How can it be scriptural for them to pay the cost of or maintain such a project if they cannot own and operate them? LET HIM TELL US: CAN CHURCHES OWN AND OPERATE A BIBLE COLLEGE?

Would you brethren turn the chart please? Now let us just keep the issue well in mind. Brother Totty has agreed to affirm that it is scripturally right for churches to support from their treasuries a Bible College. Brother Totty says that he is defending the practice of the churches through the years. I called your attention to the fact that that is irrelevant. Brother Totty has injected into the debate a number of differences among the brethren. Also some of their supposed-to-be inconsistent positions over the years. Evidently all of such material which he has introduced, from the *Gospel Guardian*, and from the *Gospel Advocate* regarding all of these controversies and inconsistencies, he must think is relevant to the proposition. He is affirming certain things are scriptural and by inserting these differences into the body of this effort, he must therefore regard them as germane to the issue. And introduces such as evidence necessary in establishing his proposition. He thinks that is the only way he can prove it. HE EVIDENTLY THINKS THE INTRODUCTION OF THESE THINGS IS THE WAY TO PROVE THAT IT IS SCRIPTURALLY RIGHT FOR CHURCHES TO SUPPORT FROM THEIR TREASURIES A BIBLE COLLEGE! But these affairs to which he had reference are recent. THEREFORE, BY THIS WE MUST CONCLUDE THAT PRIOR TO THESE DIFFERENCES, AND OTHER MATTERS, HIS PROPOSITION WAS FALSE! OTHERWISE HE WOULD NOT HAVE INTRODUCED ALL OF THESE THINGS AS EVIDENCE AND IN SUPPORT OF HIS PROPOSITION!

NOW HE MUST EITHER SAY THAT SUCH THINGS ARE GERMANE AND THAT ALL OF THIS MATERIAL

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THAT HE HAS INTRODUCED ABOUT THE *GUARDIAN* IS OFFERED IN PROOF OF HIS PROPOSITION, OR ELSE HE MUST ACKNOWLEDGE SUCH AS OUT OF ORDER, AND INJECTED SOLELY FOR PREJUDICIAL REASONS! Let him say what he wants to say. Let him say plainly whether all such is relevant or irrelevant. Let him say whether it is offered in proof of the proposition that it is scripturally right for churches to support from their treasuries Bible Colleges. Brother Totty, if it is not relevant, if it is not introduced as proof, then it is out of order. In that case you ought to apologize for introducing it. What he is doing is not debating!

Let us look at this chart.

WORK OF CHURCH Versus BIBLE COLLEGE—ITS WORK

1. Preach the gospel
2. Edification of Church
3. Benevolence
   Eph. 4:11-12

1. Is "Its Work" to preach the gospel?
2. Is "Its Work" to edify—build up the church?
3. Is "Its Work" to look after the needy among saints?

1. If the work of the Bible College is the work of the church, how did the College come into possession of it? Did the church delegate it to the Bible College? If so, when was this done and by whom? Christ alone, as Head, has authority to so delegate. Where is the evidence that He did so.
2. If the Bible College has done, and is doing the work of the church, and the church did not voluntarily surrender it, then it was an unlawful seizure by the College! Hence, rather than support, they should be denounced!
3. I deny that the work of the Bible College is the work of the churches, therefore, I deny the right of churches to support such.
4. Churches cannot support any work but their own; that which has been assigned by "the Head."
5. "Put schools where they belong and the right to maintain them is invulnerable." (N. B. Hardeman.)
   a. Bible College has its own work in its own field as an auxiliary to the home.
   b. It is a human institution, separate and apart from the church, and is no more the work of the church than Hardeman Hardware Company, a hospital, or the Red Cross.
6. Where is the proof that churches ever supported any human institution of any kind anywhere or anytime???

We have here in contrast, THE WORK OF THE CHURCH VERSUS THE BIBLE COLLEGE AND ITS WORK. Brother Totty will grant that the work of the church comes

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under three heads: Preaching the gospel, the edification of the church, and benevolence. In Ephesians 4 we have this set forth but I will not take the time to introduce it. I assume that he believes that. Now I will ask some questions: (Reading from the Chart) "Is the work of the Bible College to preach the gospel," Brother Totty? Another one: "Is it to edify or build up the church," Brother Totty? Is that the work of the Bible College? He says that churches can support from their treasuries a Bible College IN ITS WORK. WHAT IS ITS WORK? Now look: "Is its work to look after the needy among the saints?" "IF THE WORK OF THE BIBLE COLLEGE IS THE WORK OF THE CHURCH, HOW DID THE COLLEGE COME INTO POSSESSION OF IT," Brother Totty? "DID THE CHURCH DELEGATE IT TO THE BIBLE COLLEGE? IF SO, WHEN WAS THIS DONE, AND BY WHOM WAS IT DONE?"

Further, "Christ alone, as 'the head,' has the right to delegate. Where is evidence that he ever delegated the work of His church (as 'the head') to a human institution—A Bible College?" Well, let us look again: (Reading questions from chart) "IF THE BIBLE COLLEGE HAS DONE OR IS DOING THE WORK OF THE CHURCH, AND THE CHURCH DID NOT VOLUNTARILY SURRENDER IT TO THE COLLEGE, THEN IT WAS AN UNLAWFUL SEIZURE BY THE BIBLE COLLEGE. HENCE, RATHER THAN TO SUPPORT THEM THEY OUGHT TO BE DENOUNCED." Look again: "I DENY THE WORK OF THE BIBLE COLLEGE IS THE WORK OF THE CHURCHES. THEREFORE, I DENY THE RIGHT OF CHURCHES TO SUPPORT SUCH." Churches cannot support any work but their own—that which has been assigned by "the Head." That which is assigned by "the Head." Look again: "Put the schools where they belong and the right to maintain them is invulnerable," Brother N. B. Hardeman said, and I concur. The Bible College has its own work in its own field as an auxiliary to the home, Brother Hardeman said: It is a human institution, separate and apart from the church, and is no more the work of the church than Hardeman Hardware Company, or a hospital or the Red Cross. Brother Totty is so completely beside the issue that he will

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never get around to any of these. WHERE IS THE PROOF, Brother Totty, THAT CHURCHES EVER SUPPORTED ANY INSTITUTION OF ANY KIND, ANYWHERE, ANY TIME FROM THEIR TREASURIES? Now just let him trot it up here. Let him adduce the scriptural proof. Not what Brother Tolbert Fanning said, or Brother Lipscomb said, or Brother Goodpasture said, or what Yater Tant said, or what Roy Cogdill said. SUCH IS NOT SCRIPTURAL PROOF. That is not scriptural proof. That is not the way to prove the proposition. Let him come and deal with the issue as he should.

Would you turn the chart for me, brethren?

Now Brother Totty said in his speech that the arguments that Holt had made were the same as made by Brother Daniel Sommer. And he says this is Sommerism, that is, the thing for which Holt contends. I deny that. That isn't true. Brother C. C. Brewer, I think would be pretty good evidence in support of my denial. Brother C. C. Brewer says, and I read from his pen:

> "In my recent article in the *Firm Foundation* I said that Brother Otey had been a Sommerite all of his life. Brother Otey thinks I ought to correct this statement. All right, I will do it. Brother Otey is not a Sommerite."

Now, I stand on the proposition tonight exactly where Brother Otey stands. Brother Brewer says Brother Otey is not a Sommerite. Brother Totty says he is. Brother Totty or Brother Brewer one does not know. And I think I know which one it is in that case.

Brother Totty said in an article in the *Gospel Advocate*, "If there is any one ISM I know, it is Sommerism." Well, that just means Brother Brewer doesn't know. Brother Brewer said Brother Otey is not a Sommerite. This is the same proposition Brother Otey has been trying to get brethren to defend for years, and Brother Totty is the first man that put his name to it.

Let us look at another chart.

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WHERE DOES THE BIBLE COLLEGE STAND?

Only three positions that can be maintained in an effort to justify churches supporting Colleges from their treasuries. Which one will opponent take?

1. **The Bible College is Doing the Work of the Church or a Part Thereof!**
   a. **Is the work of the church to be done by a human institution?**
   b. **"A human institution that does the work of the church in the objectionable sense would be an institution that displaces the church . . . that does the work the church should do." (G. C. Brewer, Harding Lectures, 1947.)**
   c. **The "objectionable" institution is the one that does the work the church should do!**
      (1) **This the Bible College does if it does the work of the church at all.**
2. **The Bible College is Only a Human Institution Through Which Churches Do Their Work or a Part Thereof.**
   a. **If so, this means the church is insufficient and needs to be supplemented. This would impeach the wisdom of God.**
   b. **This would make the Bible College an auxiliary to the church; supplement.**
   c. **Is it scriptural for churches to do their work through human organizations? What about the Missionary Society???**
3. **Only Other Position: Bible College is a Human Institution, an auxiliary to the Home, and it is Doing Its Own Work in Its Own Field, and This Work is Different From the Work of the Church.**
   a. **If this, by what right can churches support such from their treasuries?**
   b. **On the same basis they could support the Red Cross, WCTU, Boy Scouts, and Hospitals.**

WHERE DOES THE BIBLE COLLEGE STAND? (Reading from Chart) "There are only three positions that can be maintained in an effort to justify the churches supporting the colleges from their treasuries. Which one will the opponent take?" First, he can take this position: "That the Bible College is doing the work of the church, or a part thereof." Will Brother Totty take this position? It the work of the church to be done by a human institution? Brother Brewer says:

> "A human institution that does the work of the church in the objectionable sense would be an institution that displaces the church, THAT DOES THE WORK THE CHURCH SHOULD DO."

Now the objectionable institution is the one that does the work the church should do. If the Bible College does the work of the church at all, it would do this work in this "objectionable sense."

Now another position he could take is this: "THAT

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THE BIBLE COLLEGE IS ONLY A HUMAN INSTITUTION THROUGH WHICH THE CHURCHES DO THEIR WORK." Will he take that position? Will he take that position? If so, this means the church is insufficient, that it needs to be supplemented. That the church isn't able of itself to do the work, and so it has to do it through a human institution that churches support. This would make the Bible College an auxiliary to the church—a supplement to the church. It would impeach the wisdom of Almighty God, and therefore, would mean that God didn't give us a church that is adequate and all-sufficient for the accomplishment of the work that has been assigned to it by "the Head!" But look further: "If it is scriptural for churches to do their work THROUGH human organizations, what about the Missionary Society?"

Then again, "The only other position that can be maintained is this: That the Bible College is a human institution, an auxiliary to the home, and it is doing its own work in its own field, and this work is different from the work of the church." If this is the correct position, by what right can churches support such from their treasuries? WHERE IS THE SCRIPTURAL PROOF? ON THE SAME BASIS THE CHURCH COULD SUPPORT THE RED CROSS, THE WOMAN'S CHRISTIAN TEMPERANCE MISSION, THE BOY SCOUTS, AND A HOSPITAL. Brother Totty, where will you draw the line? Let him take a stand on this question. No wonder brethren through the years have been unwilling to affirm such. This question, my friends, is at the tap root of all of these discussions. This one tonight is the fundamental issue. This one tonight is the one that will draw the line more clearly than all of the others. Why? Because there is not as much sentiment connected with it as there is with the one that will be discussed tomorrow night. Brethren are not so much moved by sentiment on this proposition. They can see the truth about the Bible College. They THINK on this question and it falls or stands on its own merit. No wonder not more than five per cent have ever supported a Bible College. No wonder then Brother Brewer could say, not more than five per cent have ever supported a Bible College. No wonder then Brother Brewer

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could say, not more than five per cent of the churches, as congregations, have supported them. Certainly. Which of these positions will my friend, Brother Totty, take?

Why, my friends, you can see the issue tonight. It is not a question of what Sommerism is, or what Sommerism is not. That term just beclouds the issue. Not many people know what you are talking about when you use the term, even right here in Indianapolis. They don't know, not many of them. Oh, they have heard it thrown around, and they hear it hollered about, but they do not really know what it is. It is not a question of who is honest and sincere. It is simply a question of what the Bible teaches. Is it scripturally right for human institutions, Bible Colleges, to attach themselves to the treasuries of the local churches? And may congregations, and AS A CONGREGATIONAL ACTIVITY, maintain them and support them, furnish them with the funds necessary for their maintenance? That is the issue. That is the thing to which I signed my name in the negative tonight. That is the thing which I am here to deny. I am not here to deny these things that Brother Totty has charged. I am not here to discuss them. They are irrelevant, wholly beside the point.

Totty's Third Affirmative

Brethren moderators, ladies and gentlemen, Brother Holt:

Again I appreciate the opportunity that I have of speaking to you in my last affirmative on this proposition.

Brother Holt said he was not arguing about "institutionalism," but he couldn't make two twenty-minute speeches without naming it. He just couldn't do it to save his soul. I wouldn't mind offering him five dollars not to mention it. He can't do it. He can't write; he can't preach; he can't do anything without mentioning his "institutionalism."

Now, he says that I ignored his questions. I didn't ignore his questions. I'm going to answer them. But he *did* ignore mine, and he knows that I don't have another speech, so he can just ignore them. But we're going to answer his questions, anyway.

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1. Is the Bible college a human institution? Yes.

2. Does the Bible college do the work of the church in any way? No.

3. Is the work of the Bible college and the work of the church the same? No. That would depend, of course, on whether they were doing the same work, but it doesn't mean it is the church's work.

4. May the church support from its treasury any work other than its own? Yes.

5. Does the church have a scriptural right to do its work or any part thereof through a human institution? Now, it doesn't have any right to do *its* work through any institution, if that's what he means.

6. Is the Bible college an auxiliary to the church? He said Brother Hardeman said it was not. Didn't you, Brother Holt? You introduced Brother Hardeman as proof; so you may have Brother Hardeman's answer.

7. May churches scripturally support from their treasuries such human institutions as Hardeman Hardware Company, hospitals, hotels, and radio stations? He didn't define his hotels or hospitals. He didn't say what kind; so I'll say, "That depends."

8. If the churches support, from their treasuries, the Bible Colleges, does that not make the colleges adjuncts to the church? No. If you were to help a drunkard, would that make you an adjunct to him, Brother Holt?

9. Is the teaching of math, psychology and biology and the playing of various sports any part of the work of the church? We'll let your friend and brother, Joseph Cox, answer that for you right here in *The Gospel Guardian.* You know you are endorsed by it. You don't like it, but you can't get away from it to save your life. Now, Brother Cox wrote this about it in *The Gospel Guardian,* July 24, 1952; and the question is: Are those secular subjects a part of the church? Brother Cox says, "When secular branches of study become related to the work of the preacher, they become related to the work of the church. So far as I know, all agree that the church is responsible according to its ability in seeing that men are qualified to preach the gospel. It follows, therefore, that the church must either teach some

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secular branches of study whenever they are related to its work or pay some human institutions for teaching these branches of study." There you are, Brother Holt. "The church can and may scripturally teach said subjects,"—that's what your Brother Cox said about it—"the church can and may scripturally teach such subjects, provided these subjects are related to preaching or teaching the gospel,"—Well, who is going to decide whether they are or not related to preaching the gospel, Brother Cox or *The Gospel Guardian*?—"which is an activity enjoined upon the church." Did you get that from your own dear brother and a writer of *The Gospel Guardian*? Oh, he doesn't like for us to refer to those things. No, that doesn't prove, he said, that it is right. But it proves that they are all mixed up on it. And when you reduce a man's argument to an absurdity, that proves that it isn't so. And you can get anything you want on either side of the question.

The editor of *The Gospel Guardian* said that Brother Holt is as qualified to discuss this as any man among them. I'll agree with him on that. I think Brother Holt is as qualified as any of them. I think he is a fine man and a good debater; but he is just on the wrong side of the question, that's all.

He said I used but one passage of scripture. You just heard one. I used more, but he couldn't hear them. He's so interested in how he's going to get around that, he just didn't hear them.

Now, I've answered your questions. Now Brother Holt, you didn't notice mine. You never even looked at them. I don't know whether you read them or not. And if you read them, you would have seen this: "Do you believe the Bible college is parallel to the Missionary Society?" You didn't answer. You knew that was germane to the argument, but you didn't answer. You were afraid to answer it. You may answer it in your next speech, but you know what would come if you answered it in the last one. You know too much has been said on that side of the question. I'm sorry that you didn't answer it. Whatever you say about it in your next speech will not, of course, have any weight in the debate, because you refused to answer it when you were

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up here so I could have something to say about it.

Does an unscriptural thing ever become scriptural in an emergency? He knows he couldn't afford to answer that. Brother Charlie Campbell, one of his colleagues, who used to write for *The Gospel Guardian,*—it would be interesting to know why he quit—says it does; that if it is an emergency, you may pay money from the church treasury to the Bible college. Yes, sir. That's what he says. Answer it, now, will you, after I have finished and can't say any more about it.

He is worrying about tomorrow night. He said that this proposition doesn't have as much sentiment about it as the one for tomorrow night. He realizes what a colossal failure he has made tonight on this one that doesn't have any "sentiment" attached to it; so he is worrying. He is tortured before his time tomorrow night.

Now then, here is another one: Would you fellowship a church that supports the Missionary Society? He was afraid to say he would, and he dared not say he wouldn't. If he said he would, you see what he would get into. If he said he wouldn't, he knows that all these churches that support the Bible colleges, he couldn't fellowship. And you knew where your head would go if you answered that one, didn't you? So you wouldn't answer it, Brother Holt. You see why he didn't answer it. Why didn't he say that it is a sin, or that he would fellowship the Missionary Society? He was afraid to say that, because he said they are parallel to the Bible college. Therefore, he can't say it. You see what a dilemma he is in. No wonder he read these rags one after another, question after question. He didn't have anything else to do. He couldn't find anything else to do.

And then I asked him the question: Do you believe the church is sufficient to do all of its work without the aid of a human institution? What did he say? Absolutely nothing. He's afraid to say anything. If he had, down would have gone *The Gospel Guardian.* And he can't let that infallible paper go down; so he just refused to answer it. He said, "I'm on the negative side of this proposition, and I don't have to answer anything. Totty is the one who is on the laboring side of this; so I'll just let him do it all."

Do you believe that arguments in support of Bible col-

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leges and orphan homes are logically equal? What did he say about it? Nothing. Afraid to say anything about it. If he said, "Yes," he'd be cut off tomorrow night. He knew if he said "No," he'd be cut off tonight. So, he let it alone.

Is it scriptural for any human institution to do the work of the church?

What is the difference between what you teach and that taught by the late Daniel Sommer? He says he doesn't know. And he had the audacity to stand before an audience of people in Indianapolis and say there are not many people in Indianapolis who know anything about Sommerism. That's what you wish. You wish they didn't know it, but they do, and they know you're one of them. That's what is hurting you. Yes, they know it. They are not as ignorant up here as you think they are, Brother Holt. Oh, no! You can't get that put over.

All right. Now then, he's disappointed in my "failure." Well, listen, brother, if you're disappointed in my "failure," what do you think about your own? (Laughter) Listen, if you're disappointed in mine, can you sleep tonight over yours? That's the one you'd better be disappointed in.

All right. Now then, I answered that about only one scripture.

Supporting good works. I said that the Bible college is a good work. Joseph Cox says it is a good work, and it ought to be supported. And it is connected with the work of the church, he says. And Roy E. Cogdill, what did Holt say about his endorsement of the school at Lufkin, Texas, where it is endorsed by Roy Cogdill and paid for from the church treasury. Right at Lufkin, Texas, with the support of all other churches which Brother Cogdill could solicit to pay into that. What did he say about it? Not one word on earth, because that is the man who endorsed him for this. He was afraid to say it was right. If he'd said it was right, it would have ruined his proposition tonight, or his argument. If he'd said it is wrong, then, of course, he would have gone back on the man who is endorsing him in this debate. And he wouldn't do either one. That is the delimma that he's in tonight. I feel sorry for anybody who gets himself into a thing like that. Why didn't he notice that?

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And then when Brother Foy E. Wallace said in 1931 that schools were doing a good work and the brethren ought to "maintain them at any cost," what did he mean by that? Brother Holt didn't say a word about it. Why didn't he? He didn't want to go back on Brother Foy E. Wallace. He knows that people all over the country, when that was written, thought that Brother Wallace was one of the greatest preachers in the world; and he doesn't want to go back on him. He doesn't want to put his mind up beside that of Foy E. Wallace. Yes, Brother Wallace said, my friends, that brethren ought to "maintain" the schools "at any cost." Now, what did he mean by that? You ignored that, didn't you? You're a fine fellow to be talking about somebody ignoring questions! Why, you ignored everything, and just continued to read, read, read off the charts. Why didn't you tell us about that?

When I read that Brother David Lipscomb said that he got forty dollars from the Carter's Creek Church for David Lipscomb College, what did he say about it?

Now, he said he didn't take any money from the churches when he went to the Bible colleges. He knows he did do it. He knows now that the tuition charged doesn't pay all the expense. And he knows that Brother Akin didn't pay his entire expense. He knew that a part of it was coming from some other place. Let him get up here, now, and say that he sinned when he took that. Brother Holt, if the money that you boys paid into the schools took care of all the expense, what did the schools do with the contribution from the churches? Where did you think that went, by the way? Tell us. Where did that go? What does the school do with that? It paid part of your way with it. You know they did. He knows that, my friends; but he just doesn't want to say anything about it. Yes, the Bible colleges are supported partly by churches. He went to the Bible colleges; therefore, part of his education was financed by churches.

He brings Brother N. B. Hardeman up and says that he stood where Brother Hardeman stood on that, and he knows well and good that Brother Hardeman accepted contributions from churches. They've written that all over the country. They've tried to belittle Brother Hardeman all over the

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country because he did that. They know he did it. Holt knows he did it. Holt knew he did it when he went there. Yet, he took it and was glad to get it, and even got up here tonight and said, "I'm glad I went to the Bible colleges." Yes, and you took part of the churches' money when you did it, too. You'll never be able to get out from under that.

Well, he says, "I have no position on this." Lord have mercy on a fellow who will come into a debate and admit the first night that he has no position! What do you think about that? "I have no position." That is parallel to your saying you don't know what you teach on it. He doesn't teach anything constructive. It is negative all the time with him. That's the reason he doesn't know what "we" teach. Now, friends, you heard him say tonight, "I have no position." If you have no position, then why are you arguing about somebody else's position? Are you negative on every thing, Brother Holt? "I have no position." I want to emphasize that, my friends. Look at him. There's the man who came up here to destroy "institutionalism;" and yet he says before this crowd, "I have no position." Why don't you, Brother Holt? Don't you know your position? Why don't you have a position? You see, friends, where he's backed up to, don't you? He has no position. I want everybody to take notice of that. And whatever he says, it's "no position." Just like the wind blowing, he takes no position on anything. He should heed Paul's admonition when he said, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." (Eph. 4:14.) He has no position. He doesn't take any stand on it. He is wishy-washy. No wonder he said that, because you can read one week one thing in *The Gospel Guardian,* and the next week you can read another. And he is the co-editor, or one of the associate editors, of *The Gospel Guardian.*

Well, here is one that will knock you down. He said that what Tant said is not scriptural proof. Brother, I've been knowing that for lo these many years; but I'm glad to hear you confess it. What Tant says is not any scriptural proof. Therefore, *The Gospel Guardian* is not that guardian of the gospel. It's just as apt to be untrue as it is to be true. If what the editor says is not scriptural, Brother Holt, then

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why are you trying to sell that thing to the people? Why are you trying to tell them it guards the gospel when you've admitted tonight it might not even be so. You've just told us something we already knew. Yes. Now, he said it is not scriptural proof. Hear them talk about *The Gospel Guardian* as a medium for the church; and then one of the associate editors gets up here and says the editor-in-chief is not apt to tell you the truth. You can't depend on what he says. It may not be scriptural. Well, if it isn't scriptural, it wouldn't be the truth, would it, Brother Holt? Don't shake your head at that. You'll have to make it scriptural or unscriptural. You said what Brother Tant wrote might not be scriptural proof. Lord, have mercy! We knew that years ago. Glad to hear him say it. Now then, you've got that.

He said that Brother Otey is not a Sommerite. Oh. he'd take Brother Brewer. He likes to blow kisses at Brother Brewer tonight; but I might read a letter he wrote to me about Brother Brewer if he gets too sweet and nice about him. If he just puts too much sweetness on it, I could read a letter I have which he wrote about Brother Brewer. But Brother Brewer said, when Brother Otey wanted him to apologize—and my friend, Brother Holt, didn't see the sarcasm in Brother Brewer's statement—"All right, I'll say you're not a Sommerite." He didn't mean by that that he wasn't a Sommerite. It was sarcasm. It's used by writers of the Bible; and, therefore, it was all right. Now let him say something about it. We can find sarcasm in his writing, but he didn't see the sarcasm. He thought Brother Brewer was saying, "I told something that wasn't so." Brother Holt, you just missed the point.

Now then, we want to reiterate a few things right here. We want to get it before you. We want Brother Holt to tell us: Was Brother Cogdill wrong in running that school? We want him to tell us, even in his last speech: Is it right in an emergency to support a Bible college? That is what Brother Campbell said; it is right in an emergency. And we want to know tonight if it is.

Five minutes?

I maintain it is scripturally right, if a church wants to, to support a Bible college; but Brother Holt comes back and

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said, "If it's right to support a Bible college, then isn't it a sin if you don't support it?" Not necessarily, Brother Holt. Do you believe it is right to preach the gospel in Germany? Do you think that would be a good work, Brother Holt? You couldn't answer that, could you? You couldn't answer that, could you? You think it is right to do mission work in a foreign field? You'll answer that on the last, won't you? If he says, "Yes," then why don't they do it? If so, he'll condemn the whole party with which he stands. He has made the argument here that if anything is right, the church *must do it.* All right. Is it right to preach the gospel in Germany, Italy, and foreign countries? If so, Brother Holt, why don't you folk do it? Are you sinning when you don't do it? Jesus said one time, when the people asked him by what authority he did those things, "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or of men?" (Matt. 21: 24, 25.) And they dared not answer him. You dare not answer this either till I'm finished, will you? No, sir. If it is right, don't you see where that leads you, Brother Holt? Friends, I don't know why he couldn't see that. If it is right to support a Bible college, he says it is wrong not to support it. If it is right to preach the gospel in foreign fields, it is wrong not to do it then. That is his logic. And if it is wrong not to do it, then he doesn't do it. Or if he does, let him tell us about it. Don't you see that, my friends? He just meets himself coming back. It's right to walk from Nashville to Indianapolis. If it is right to walk from Nashville to Indianapolis, Brother Holt, would it be wrong not to walk from Nashville to Indianapolis? Don't you see your logic? He must have been sitting beneath the shadow of old Socrates when he said that! If it is right, therefore, you've got to do it. And when he did that, he put himself under head and ears, because we know that they don't do any, if any, but very little, of that thing that he says it would be wrong not to do.

Now then, what was said about what Paul told Titus? Nothing. He said, "He just gave us one verse." Well, he didn't answer that one. I didn't need to give you any more.

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I gave him one, and he couldn't do anything with it. He read question after question off his chart and turned it, and turned it, and turned it. Brother Holt, why didn't you answer the one I did give you? There's no need to give you any more. Answer the one I gave you in the last speech, will you? Titus the third chapter, and verse eight, will you answer it? You haven't yet. He said, "He used but one." How many would I have had to use before you would answer one? Does the Bible have to say it more than once before it is true, Brother Holt? If you give a man an argument, and he doesn't answer it, you don't need to give him another one. Let him answer the one I gave him. Paul said that they were to "maintain good works." I maintain that the Bible college is a good work. And Brother Joseph Cox stands with me in the sense that he says that the church could pay the school to do it, anyway. He is one of Brother Holt's brothers. So, that is the question; and he didn't answer that.

Then, I said that Jesus said, "Lead us not into temptation." (Matt. 6:13.) And that if a family sent their son or daughter away from temptation in a state school to a Bible college, they would be shunning temptation. Just what Jesus said. Therefore, we may help support them in doing that. And Paul says that the church is the pillar and ground of the truth. (I Tim. 3:15.) If it is, my friends, wherever the gospel might be preached in this world, the church can help support it. And there's not a man living that can tear that down, or make it stand that the church can't support it. Yes, it is the pillar and ground of the truth; and wherever the gospel is preached, Brother Holt, it can be supported by the church of the Lord Jesus Christ. Now, say I gave but one scripture. Oh, yes! And Paul said, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) And the word "nurture" means to teach in secular subjects as well as others. And when it comes to sports, it means that they are to teach them; educate them morally, and bring them up in a way that will establish a healthy body. That's exactly what the word "nurture" means. The apostle Paul said you are to "bring them up in the nurture and admonition of the Lord." Therefore, when people send their children to the

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Bible college, they are bringing them up "in the nurture and admonition of the Lord;" and any church can help any father or mother who needs it when they are bringing them up "in the nurture and admonition of the Lord."

But in his last speech he asked me about contributing to a hardware store. We're talking about spiritual things. We're not talking about things that are outside the realm of Christianity. We're not talking about Catholic hospitals which he mentioned. No, it is a sin to contribute to the Catholic Church in any way. That is not what we're talking about.

I thank you.

Holt's Third Negative

Brother Totty, Moderators, Ladies and Gentlemen:

This is the last speech in the discussion tonight. This twenty minutes, I trust, will pass just as rapidly as possible for us all. Considering the great responsibility that is upon us to know the truth about these things, we all need to have open minds and receptive hearts.

Brother Totty says that Holt cannot talk without talking about INSTITUTIONALISM. Well, suppose that is so, what does that have to do with what is scriptural? He then compliments me saying Holt is a fine man, and other things, all of which I appreciate. I appreciate Brother Totty's conviction, as I have said, in being willing to sign this proposition. He is the only man that I know of, throughout all of the years of discussion on the Bible College that has ever put his name in the affirmative of this proposition. There are a lot of brethren, or at least a number of brethren I know, who believe as he does, but not any of them have been willing to thus discuss it. In this discussion tonight, as I emphasized in my first speech, we are brethren. It ought to be our utmost desire to want to know what the truth is about these things. These things are being discussed pro and con among the churches of Christ, in papers, privately and in pulpits throughout the country. It behooves every child of God to be familiar with the things that are involved. We should all want to

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know what the truth is relative to them. And a person who would close his eyes to the truth, refuse to learn, refuse to study and refuse to change when shown by the word of God that he is wrong, is dishonest. That would be true of me, or anyone else. We cannot do that.

He made mention of Brother Charles Campbell and things that have no bearing on the subject tonight. I would that Brother Totty would not resort to personal digs. I wish he wouldn't take advantage of brethren who are here and try to insinuate things that he ought not, and many things about which he knows nothing. Then he says, "No wonder that Holt didn't do anything but read these rags one after another." Brother Totty, it is not these rags that worry you, it is what is on these rags! (Laughter) What is on these rags has stumped him, and has made his position to be shown in all of its unscripturalness. He hasn't liked them for they just set the thing out. Then he says there are men in Indianapolis that know about Sommerism. I am sure there are some, but there are a great number that couldn't define it if their lives depended upon it. And he says, "Brother Holt, there are men in Indianapolis that know you are one of the Sommerites." Well, they "know" something that just isn't so. If anybody "knows" that, he "knows" something that just isn't so! He talks about my reading a statement from Brother Brewer, and he tries to say that Brother Brewer didn't mean what he said. That Brother Brewer didn't really mean what he said in this. Listen to it, and I want to read it into the record again, and I want to read a little more of it. Brother Brewer says,

> "In my recent article in the *Firm Foundation* I said that Brother Otey had been a Sommerite all of his life. Brother Otey thinks I ought to correct this statement. All right, I will do it." (Now let me stop long enough to say Brother Brewer corrected his statement. Brother Totty won't, or didn't. He should. But Brother Brewer goes on to say): "Brother Otey is not a Sommerite. HE DOES NOT AGREE FULLY WITH BROTHER DANIEL SOMMER'S WELL-KNOWN POSITION ON THE COLLEGE QUESTION."

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Now Brother Brewer says Brother Otey didn't agree with Daniel Sommer, and I stand on this question tonight, right where Brother Otey does. If Brother Otey wasn't a Sommerite, then I am not a Sommerite according to that. And Brother Brewer apologized for it and said it ought not to have been done.

Then Brother Totty introduces more irrelevant matter. He brings up the Bible School at Lufkin. He brings up Brother Cogdill and whether or not I will stand by the *Gospel Guardian;* my being endorsed by them, and many other things that have no bearing on the proposition. He says that Holt knows that churches did pay his way. He says that I know that churches paid my way through Bible schools. Brother Totty, I know no such a thing! You are saying that I am dishonest in that. I am not. I know they did not. I paid my way along with the help, I am thankful to say, of Brother J. W. Akin one year. I made my own way the other years that I attended.

Then he says that Holt says he stands where N. B. Hardeman stands. I haven't said that. Not with reference to the proposition under discussion tonight. I just pointed out to you what Brother Hardeman had said concerning Freed-Hardeman College being a human institution and that when it is placed where it ought to be placed, then the right to maintain them or uphold them is invulnerable. And I agree with that.

Then he says, "Holt says that he is glad he went to a Bible College." I certainly am. And I would like to say here, that I think that is a place where you can send your children to school, where they will be under the competent direction of teachers who are Christians is the best place they can go! I want that understood tonight. I do not oppose Bible Colleges as such. I do not deny their right to exist, or the right of individuals or parents to get together and build them and maintain them. That is not the question. Our proposition tonight has only to do with the churches supporting Bible Colleges from their treasuries. Whether or not the Bible College as a human institution can look to the church for financial support; whether the church can build and maintain them and own and operate them. That

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is the question. The connection that may exist between the schools and the churches.

Brother Totty charges me with saying that I have no position. Brother Totty, I didn't say that. Not like you left it. Not like you implied it. I did not. I said to you that as far as this subject tonight is concerned, I am not obligated to affirm anything. I am not obligated to take a position about any matter. I am in the negative, and all that is required of me as a speaker is that I am to deny, that I am to reply to you, and that I am to show that your position is false. And I am glad to say that that has been accomplished tonight. I have tried to do what I came here to do, but as far as having a position, I have one. As far as knowing what that position is, I know. Brother Totty shouldn't try to reflect on me or on anyone else in that matter.

Then he says that Holt admits that what Tant says is not SCRIPTURAL PROOF. And he is mighty happy to hear that. He says he has been knowing that for years. Well, what does that have to do with the issue tonight? Nobody thinks that Brother Tant is the Word of God! Nobody thinks Brother Totty is either. If they do, they are certainly mistaken about it! No man has the right to deliver infallible decrees for the people of God to keep. The only person that is right is the person that teaches the truth of God as it is revealed in the Bible. And the only way to know what is right, what is the truth, is by what the Bible teaches and the man that speaks as the oracles of God is speaking the truth. If it is Brother Totty, then he is speaking the truth. If it is Brother Tant, he is speaking the truth. Brother Totty seems to be somewhat bothered and much upset by the fact that a number of these brethren are here. He just can't let them alone. They worry him. Maybe they should have come disguised. Maybe he would have tried to stick to the proposition a little better. And he picks on Brother Tant, and he picks on Brother Cogdill, and he picks on Brother Campbell, and he picks on Brother Cox; and he just has to try to bother them just a little. I suspect that they are bothering him.

Brother Totty, I would that you wouldn't do that. That is not dealing with the issue like you should. That is not

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debating.

Brother Totty says that Holt says that the editor is not apt to tell you the truth. He was speaking of Brother Tant. I haven't said that. I haven't said that Brother Tant won't tell you the truth. I haven't said that Brother Tant is a liar or that Brother Tant falsifies. Certainly not. That is just the insinuation that he wants to leave.

Then he talks about "good works," and he says that there are many "good works;" and he sights preaching in foreign fields, such as Germany. He asks "Are you doing any of it? If not, why don't you do it?" Brother Totty, if you will remember, I ask you this question in connection with Titus 3.8, (which you have conveniently forgotten to answer): "Can a church knowing that a work is a good work (and note what else I said), and having the opportunity and the means with which to perform it—there are some things that we don't have the opportunity nor the means to perform—but when a church knows that a thing is a good work, and has both the opportunity and the means to support it, and does not do it, are they fulfilling Titus 3:8?" And you will recall that I asked him about Titus 3:8, just what does the expression "good works" include and what does it exclude? I tried to get him to tell us, and he has had three speeches to try to do it. What about a hospital? It is a "good work?" Can churches support it? What about a barber shop? What is a "good work?" Isn't it a "good work" to cut a person's hair and make his appearance neat? What does the expression "good works" include and exclude? Brother Totty says it includes the Bible College. All right, I grant that you accept that. Then if that is your position, what else is included? Where are you going to draw the line? What does it include? I asked him in my first speech about David Lipscomb College, and about Notre Dame. Is that a "good work?" Is the Baptist Hospital a "good work?" Is the Baptist Orphan Home a "good work?" It the Jesuit High School a "good work?" Are those "good works?"

Then he comes to the matter of Ephesians 6:4, where Paul teaches the parents to bring up their children in the nurture and the admonition of the Lord. That passage is directed to Christians, and the parents, especially the fathers.

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"Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." That doesn't have anything to do with churches supporting from their treasuries a Bible College. He just jumps from that and then asserts and assumes that such proves that it is right for the churches to support from their treasuries a Bible College. Certainly parents ought to guard their children with care. Whatever comes in the realm of their bringing up their children in the nurture and the admonition of the Lord, as parents, they have the obligation to do it. THAT OBLIGATION IS UPON THEM, NOT SIMPLY BECAUSE THEY ARE CHRISTIANS, *BUT BECAUSE THEY ARE PARENTS.* Christianity requires of them that they give a becoming obedience to the responsibility of parenthood. That is what Christianity does. CHRISTIANITY DIDN'T ESTABLISH THE RELATIONSHIP, NOR SET UP THE OBLIGATION. CHRISTIANITY RECOGNIZES THE OBLIGATIONS THAT PARENTS HAVE TO THEIR CHILDREN, AND CHRISTIANITY REQUIRES A BECOMING OBEDIENCE TO THOSE OBLIGATIONS. Parents should choose schools where the teachers are Christians, and where they can be sheltered from modernism and taught right from wrong; such is the place they ought to send them. I am behind that.

Then in connection with I Timothy 3:15, that the church is the pillar and support of the truth, Brother Totty says that wherever the gospel is preached that the church can support it. Or, whenever and wherever the gospel is preached, the church can support it. WHAT ABOUT THE MISSIONARY SOCIETY, Brother Totty? CAN THE CHURCH SUPPORT THE MISSIONARY SOCIETY THAT PREACHES THE GOSPEL? Can it do that?

But let us look at some things now by way of going back. Brother Totty has answered some of the questions that I gave him. He says "Yes," in answer to the question, "Is the Bible College a human institution?" BROTHER TOTTY, THEN, IS AFFIRMING THAT A HUMAN INSTITUTION CAN BE SUPPORTED FROM THE TREASURIES OF THE CHURCH. And I have asked him to describe for me or tell me why, if the church could support one human institution,

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why it cannot support them all? Why is it scripturally right for the churches to support a Bible College, a human institution, as he readily admits, and yet it is wrong to support another human institution?

Let us see some more. "Does the Bible College do the work of the church in any way?" And he says, "No." His position is that it does not do the work of the church in any way. We had a chart here a moment ago, on which I asked the question, "Does the Bible College do the work of the church in any way?" SO WE CAN SEE THAT HE BELIEVES IT IS RIGHT FOR THE CHURCHES TO SUPPORT FROM THEIR TREASURIES A HUMAN INSTITUTION THAT DOESN'T EVEN DO THE WORK OF THE CHURCH IN ANY SENSE! Doesn't do it in any sense, or in any way. They are not doing the work of the church. They are not related to the work of the church, and yet it is scripturally right for the churches to support them!

For example, here is a school for the deaf. It is not related to the church and it is a human institution engaged in a good work. Can the church support it? I asked Brother Totty. He hasn't answered yet. Why can churches support a Bible College that is not doing the work of the church in any sense, and not support a school for the deaf? Why not support a barber shop? Why not support a hospital? Then I asked him, "May a church support from its treasury any other work than its own?" And he says, "Yes." The church then can support a work other than its own. How much beyond that? Is there any limit to it? He sets no limits. Where can the church draw the line if it can support a work other than its own? Why that would open the gates to anything and everything!

The next question was: "Does the church have a right to do its work or any part thereof through a human institution?" His answer is, "No." THEREFORE, HE RECOGNIZES THAT THE HUMAN INSTITUTION, THE BIBLE COLLEGE, IS DOING A WORK THAT IS NO PART OF THE CHURCH. IT DOESN'T COME WITHIN THE SCOPE OF THE DIVINE MISSION OF THE CHURCH, AND IT IS NOT A PART OF THE WORK THAT "THE HEAD" OF THE CHURCH HAS ASSIGNED TO THE CHURCH TO

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DO. YET, THE CHURCHES, AS CONGREGATIONS, CAN SUPPORT THEM!

Then I asked him question No. 6: "Is the Bible College an auxiliary to the church?" And he says that I take Brother Hardeman's position. Brother Hardeman denies that the school is an auxiliary to the church, Brother Totty. You failed to answer that one. Then number ten, or rather number nine: "Is the teaching of math, biology and psychology and the playing of various sports, any part of the work of the church?" And he says, "I will let Brother Joe Cox answer for you." I did not ask Brother Cox, I asked Brother Totty. I didn't ask Brother Cox, Brother Totty, I ASKED YOU. Now I also ask you this again: "Can a church knowing that a work is a good work, and having the opportunity and the means to perform it, refuse to do it, and please the Lord?"

Look at the proposition again. Brother Totty has introduced matter that is wholly irrelevant. He has brought up Daniel Sommer. He has brought up the pioneers, as he has talked of them. He has brought up the difficulties in the churches here in Indianapolis. He has insinuated things about different individuals in this audience, and also about some that are dead and some that are not present. He has introduced the *Gospel Guardian*, the *Gospel Advocate;* in fact, he has introduced everything that he can think of and all of it has absolutely no bearing on the point at issue tonight. THE ISSUE IS: WHETHER OR NOT IT IS SCRIPTURALLY RIGHT FOR CHURCHES OF CHRIST, FROM THEIR TREASURIES, TO BUILD AND SUPPORT A BIBLE COLLEGE IN ITS WORK. THAT IS THE ISSUE. You are going away from this audience tonight, you are going away from this building tonight, and you are going to remember that. You are going to remember that he dealt with everything except the issue. He didn't define his proposition. Oh, he says he did define it. He said that it is scripturally right for churches to support a Bible College. Well, he didn't define his terms. I have asked him in all my speeches to tell me what the work of the Bible College is. And he hasn't done that. That is part of his proposition.

You can see from this chart (pointing to Chart No. 1—see page 24) that the word "support" means: "to pay the

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cost of or maintain as a project." Also, "to furnish the funds or means for maintenance, as to support a brother's family." When a man takes his brother's family to support, does that mean he is just sending them an occasional contribution? Once every year; just once in a while? When one is supporting his brother's family, he is going to see that their needs are supplied, and that their wants are supplied. That is what the word "SUPPORT" means. I have asked Brother Totty, "What is the work of the Bible College? Is the work human or divine or both?" He hasn't answered. Oh, he can say Daniel Sommer made that argument. Suppose he did. Brother Totty hasn't answered it yet. Listen: "Is teaching various branches of secular knowledge a work that churches can support?" Brother Totty must think so. HE SAYS CHURCHES CAN SUPPORT WORK OTHER THAN THEIR OWN. THEREFORE, CHURCHES CAN TEACH MATH, THEY CAN SUPPORT THE TEACHING OF READING, AND BASEBALL AND PHYSICS; THEY CAN SUPPORT THE TEACHING OF SECULAR EDUCATION! We ought to just join in with the Catholics, and believe that everything can be done by the church. That would be the case.

Then again: "Does the work of the Bible College come within the scope of the divine mission of the church?" The mission is either revealed or unrevealed. Which is it? To you, my friends, is the mission of the church, the work the Lord wants it to do, revealed? If it is, we are going to have to go to the Divine Revelation to find out what it is. And in that Revelation the mission of the church is inclusive and exclusive. IT INCLUDES ALL THAT IS AUTHORIZED BY "THE HEAD." IT EXCLUDES EVERYTHING ELSE, THE CHURCH CANNOT GO BEYOND THE TEACHING OR THE AUTHORITY OF "THE HEAD" TO CARRY ON ANY SORT OF WORK. We will have to stay with it. Is building a Bible College a part of the work of the Church? He didn't answer. If it is, can churches be acceptable when they fail to do it? Again, if Bible Colleges are a part of the work of the church, then they are essential; if they are not a part of the work of the church, then what right do you have to preach that it is scripturally right for churches to do that which is no part of their work? Book, chapter and

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verse, please! The only book, chapter and verse that he gave was Titus 3:8. This verse doesn't touch the issue of churches supporting a human institution that is doing a work that is no part of the work of the church at all. HERE IS WHERE BROTHER TOTTY STANDS TONIGHT: THAT THE CHURCH CAN MAINTAIN, SUPPORT FROM ITS TREASURY ANY WORK. IT DOES NOT MAKE ANY DIFFERENCE WHAT! HE DIDN'T DRAW A LINE. HE INCLUDED AND EMBRACED ANYTHING THAT CAN BE PUT UNDER THE TERM OF A "GOOD WORK" AND SAYS YOU CAN TIE THE CHURCHES TO IT, AND THAT SUCH CAN BED THEMSELVES INTO THE TREASURIES OF THE CHURCHES. When this is done you open the door for every human institution that men can invent; for every arrangement that men can set up, whether it has any relationship to the church or not. Brother Totty, that is the position to which you have come in this discussion tonight in an effort to prove that it is scripturally right for the churches to support from their treasuries a Bible College in its work.

Again, let me say this, the work of the college, as Brother N. B. Hardeman says, is a supplement to the home, it is an auxiliary to the home, and when Bible Colleges are put where they ought to be, "the right to maintain them is invulnerable." The right, when they are recognized as human institutions, separate and apart from the church, that they are institutions originated by man, supplementing the work of the home and the work of the parents, then the right to maintain them cannot be overthrown by anybody.

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Second Proposition

INSTITUTIONAL ORPHAN HOMES

It is scriptural for churches of Christ as such to build and/or maintain such benevolent institutions as Boles Orphan Home, Potter Orphan Home, and such Homes for the Aged as at Gunter, Texas.

AFFIRMS: W. L. Totty

DENIES: Charles A. Holt

Totty's First Affirmative

Brethren moderators, Brother Holt:

I certainly appreciate the presence of all of you here tonight, and I appreciate the opportunity that I have of affirming this proposition which I shall at this time define. Brother Holt last night was somewhat disappointed in my definition of the proposition, so I'll try to be technical enough tonight for him to understand it. I'm sure that the congregation understood when it was read. But I'll read it over to Brother Holt now and define it to him.

"It is scriptural for churches of Christ as such to build and/or maintain such benevolent institutions as Boles Orphan Home, Potter Orphan Home, and such Homes for the Aged as at Gunter, Texas." Now that is a complex proposition. If I had written the proposition, I would have come directly to the point and not had it mixed up that way; but I didn't write the proposition; and I'm not responsible for that. By "scriptural," I mean that it violates no principle of scripture. By "churches of Christ," I mean congregations of disciples baptized into Christ. "As such to build;" to build; that is, erect, maintain, support, or at least help support, such benevolent institutions. By "benevolent," I mean that we are charitable enough to give of our means to unfortunate people that may be in those institutions. And by "institutions," I mean a home organized for those people, such as Boles

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Home, Potter Orphan Home, and such; that is, an institution which we call an orphan home, that falls in that category. And I could say Maude Carpenter Orphan Home, too; however, my opponent didn't write that in the proposition. Now, I hope that is enough explanation for him to understand what I mean by orphan homes. He could have just written it out and said, "It is scriptural for a church to support orphan homes;" and that would have been all there is to it, because that's exactly what we mean.

My opponent has objected to my reading from these papers that they write. And, I'm going to show you that he has taken exactly the same position that Charles M. Neal took at Winchester, Kentucky. I have this debate here, and I'm going to read from it what they tried to do with Brother Wallace in that debate. They didn't succeed, however; neither are they going to succeed in this one. Here it says:

> "MR. PENDLETON: Ladies and Gentlemen Participants in This Debate: The officers of the Church, in extending the courtesy to these gentlemen to discuss in this house, that is devoted to the worship of God and his Scriptures, feel that it is not out of place to ask that certain things be observed in the discussion of his word. What has been requested are these, as follows:"—and here's number two—
>
> "2. All references to anything either participant has said or written prior to this debate should be avoided." (*Neal-Wallace Debate,* page 118.)

That's what the premillennialists tried to tie on to Brother Wallace. And here's what Brother Wallace said; not all he said; but here's a quotation from him on page 133:

> "The Official Board of the First Christian Church is actually suggesting that I cannot read from this platform what Brother Neal has written himself. Who is behind that? Can you think they care what I read from this platform? Can you not see that it is Brother Neal who does not want me to read what he has written? I shall read his book. I have a right to read it. There is no rule of honor, there is no rule of debate, there is no rule of ethics, there is no rule of law,

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there is no rule of common sense that will keep me from reading the writings of the man with whom I am debating, to show up the inconsistencies of his teaching."

That's what Foy E. Wallace said: and that's what all these brethren, who were old enough to know anything about it, thought was a grand and glorious victory won by Foy E. Wallace.

And I want to tell you, my friends, when I first read that, I could not help but admire Wallace for standing against the Official Board of the Christian Church. But here come along these people in this debate, and they say they are going to do me the same way. That's just what they think! They are not going to do it, because I'm going to read anything I want to that they've written; and that will be much. They've written too much that is contradictory. I know it hurts Brother Holt for me to read this, because it is such contradictory evidence that it just renders his position absolutely absurd. And I, if I were on his side, wouldn't want it read, either.

But he comes endorsed by *The Gospel Guardian,* a human institution, to try to defeat human institutions. And it's a human institution, as they say, doing the work of the church. And yet he's endorsed by it and wants us to think that we shouldn't read anything that's in that paper that endorses him. That's ridiculously absurd. It's so ridiculously absurd, it's absurdly ridiculous for a man to take such a position as that. And he would not take such a position as that were he not so pushed that he has to hide behind that.

All right. I asked him nine questions last night, rather ten questions; and he answered not one of them. He said that he didn't have to answer them. No, we knew that he didn't have to answer them. I don't have to answer questions either. But since it's truth and not victory we want, why should he refrain from answering? Why should he even be reluctant about answering them, if he wants the truth? And when he doesn't answer those questions, regardless of which side he is on, it shows a manifest weakness on his part, and that he is afraid that he will incriminate himself; so he hides himself under the "fifth amendment" and does not answer. Yes, that's where he stands.

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Now, here are some other questions tonight:

1. Does an unscriptural thing ever become scriptural in an emergency?

2. Do you believe church support of orphan homes, such as Maude Carpenter Orphan Home and Tennessee Orphan Home is sinful?

3. Do you believe it is wrong for an individual to contribute to an orphan home?

4. Do you believe the orphan homes, as mentioned above, are parallel to the Missionary Society?

5. Would you fellowship a church that supports a Missionary Society? And can you see why he won't answer that one?

6. Do you believe that the church is sufficient to do all of its work without the aid of any other institution?

7. Do you believe it is the work of the church to guard the gospel?

8. Is it scriptural for any other institution to do the work of the church?

Here, Brother Holt. I hope you will have a little more courage tonight than you had last night, and you'll answer at least some of those questions.

Now, last night in Brother Holt's arguments, if you call them arguments, you can see why he refused to affirm anything. He will not affirm a proposition. He said that he didn't know what "we" teach when I asked him to affirm. But he read question after question, and he turned those charts back, and turned them back, and turned them back; and said, "Now, let him answer that." He didn't make any arguments, or anything that looked like an argument. I'll answer when he makes one. But just to read, read, and read and continue to read, throw them (charts) back so you can't see them, and then make a play upon that and say that's debating, my friends, that isn't even primary debating. Let him make an argument. And let me remind him furthermore that he wrote to me and wanted to be ruled by Hedge's rules of logic; that Hedge's rules of logic, one of them is: you must weigh your opponent's arguments "with fairness and candor." He doesn't touch mine. He won't try to answer a thing. It doesn't say that if you're on the affirmative side, you must

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weigh it. It says you must, and that includes "either side" you're on. You must weigh your opponent's argument "with fairness and candor."

Now, this is a debate between the Belmont Avenue church in this city and the Garfield Heights Church of Christ here. Any position that he takes, unless they openly disavow it, will be charged to them. When he takes a position, and I charge them with it, if they get up and say, "That's not our position," all right. But unless they do that, why then, we charge them with teaching and practicing exactly what Brother Holt does, because they endorsed him in this; and that's what we are expecting to do.

Last night he said he stood with Brother Otey. He said that Brother Otey was not a Sommerite; that he stood with Brother Otey. Well, I have the *American Christian Review* here, and I'm going to read this and let everybody make up their minds whether Otey occupied the position of Daniel Sommer. I maintain that he did, and I just challenge my worthy opponent to prove one point that's different in it. Here's what Otey said in 1906: "Bible or Christian colleges in addition to the church to teach religion are unauthorized by New Testament Scripture are evil in their tendencies, and create division." (The *American Christian Review*, September, 1954.) That's exactly the position of Daniel Sommer, and that's exactly the position on which Brother Holt said last night he stood. He said, "I stand with Brother Otey. Brother Otey was not a Sommerite." Brother Holt, you said that last night; and it's cut on the tape; and it'll go in the book, that you stand with Brother Otey. And this will go in the book, that Brother Otey stands exactly on the same platform that Daniel Sommer stood upon. Now, get out from under that, will you? You'll have to repudiate Brother Otey. You'll see he'll do it before it's over. Oh, yes, he'll change his mind; and he won't have Brother Otey.

GIANTS of the FAITH	vs.	HOBBYISTS
T. Fanning		D. Sommer
D. Lipscomb		
T. B. Larimore		C. Ketcherside

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F. W. Smith	
J. D. Tant ☞☞☞	Yater Tant
M. C. Kurfees	
E. A. Elam	Roy E. Cogdill
H. Leo Boles	
N. B. Hardeman	L. Garrett
G. C. Brewer	
B. C. Goodpasture	J. C. Roady
E. R. Harper	
Heb. 13:7	Prov. 6:17-19

Now then, in this debate tonight I'm going to read a few things. First of all, I'm going to read what the late J. D. Tant said. Brother J. D. Tant was a wonderful preacher. Brother Tant was living in Nashville, Tennessee, when I was living there. I knew him well. I've talked with him. I've even corresponded with him. I knew his position relative to orphan homes; and I have it tonight; and you'll notice on this chart, under "Giants of the Faith," Brother J. D. Tant's name is here; and there's his son, Yater Tant, on the other side of the question. If Brother Tant were here tonight, he could debate with his son, Yater, because he took exactly the opposite position to that which his son takes now.

Now then, let me see. I'm going to read now; and this is Brother J. D. Tant, and I quote:

> "I found the Tennessee Orphan Home, managed by John W. Fry, more to my idea than any other orphan's home I have ever known. It is not tacked on to the church under elder management, as God knows nothing of church orphan homes or church schools." (*Gospel Advocate,* May 3, 1928.)

Now, that was under a board, and that's the one that he endorsed, just like it is at Tennessee Orphan Home tonight. And here's what he further said:

"During October"—I want all of you to hear this—

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"During October I sent out more than two hundred letters to churches of Christ in Tennessee, begging them"—yes, he used the word "begging"—"begging them to make note of our orphans' call and contribute regularly to that end."

To whom did he send the letters, Brother Holt? He sent them to churches, he said. More than two hundred of them. And it says:

"Brother Willis, of Belfast, Tenn.—I hope he will excuse me for using his name—writes me that his congregation is sending ten dollars per month,"—yes, by the way, they put it in the budget—"ten dollars per month, and in their planning for next year would not do less."—They'd have it in the budget next year. "If I could arouse two hundred congregations out of one thousand in Tennessee to plan and do as well as Brother Willis's congregation is doing, the Tennessee Orphan Home at Columbia, could extend its work."

What could it do? Go out of business, as you say? No, sir. It could extend it. It could get better. That's what Brother Tant said. It could get better. Doesn't that knock him right between the eyes, my friends? He said we ought to put them out of business. Brother Tant said if the church would do what it ought to do, the orphan home could extend its work. It could get bigger than it was.

Now, listen to this: "But what impresses me most is Brother Willis' statement that they are 'planning' for next year." Yes, going to plan it a year. Now they'll come along and say that's an emergency. But how long was that emergency to last, Brother Holt? They were planning it for the next year. It was a long emergency. You said in three months you could get them all in homes. Brother Tant couldn't do it. He said they were putting it in the budget this year, and they were going to extend it out through next year. He wasn't as able to get them in homes, private homes, as our dear Brother Holt thinks he is.

"I would that all congregations could get the idea of planning. Out of a thousand congregations in Tennessee, my observation has been that eight hundred of

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them have no plans at all." (*Gospel Advocate*, December 27, 1928.)

Now, Brother Tant was trying to get the homes into the budget of the churches, and he succeeded in doing it—partly, at least. And it was not for just a little emergency. It went on through the years. Let him say it was an emergency when he gets up. That's what the editor of *The Gospel Guardian* said in *The Gospel Guardian*. But we want Brother Holt to say it tonight, that it was an emergency. It was not an emergency. It was in the budget of the churches. And who put it there? J. D. Tant, the father of the most worthy editor of *The Gospel Guardian* that endorses my friend tonight. Yes, he put it there.

But that's not all by any means. That's not even the best that I have tonight. He comes tonight endorsed by Roy E. Cogdill, the publisher of *The Gospel Guardian*. Not too long ago Roy E. Cogdill called the Boles Orphan Home. It is listed in this proposition. He wanted Boles Orphan Home to take some children of Lufkin, Texas, into the home. Brother Oler, the superintendent of the home, told him he didn't have room; that he couldn't take them. But Cogdill insisted. He said, "If you'll come down here and see them, down to Lufkin, I think you'll take them." Brother Oler went down there and saw the children and decided to take them into the home anyway. And here is what our dear Brother Cogdill had to sign to get them in. And he's the man that is endorsing my worthy opponent tonight who says this work is sinful, digressive, and it is parallel to the Missionary Society, that it ought not to exist, that it leads the church into digression and apostasy and all that. Well, here's what Roy Cogdill signed: "Do you believe"—hear this, my friends; this will do some of you good—"Do you believe that this child should be provided a place to live in some orphan home, and do you recommend that Boles Home receive him or her?" And Roy Cogdill said, "Yes." He put it on the paper. Listen again: "Is this child a normal child with average intelligence, disposition and nature, such as should properly grow up to be an asset to the cause of Christ?" Cogdill said, "Yes." Another question: "Do you believe that this child is genuinely an object of charity and should be supported by the

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churches of Christ?" What did Cogdill write on there, Brother Holt? "Yes." Now what are you going to say? This is the man that endorses you. No wonder you don't want anything read.

BROTHER WATSON: "Four minutes."

I thank you.

I wouldn't want it read, either, Brother Holt. If I were on your side of the question, I'd try to keep it from being read.

Now then, friends, let me tell you tonight. This thing is going to get warm tonight. I'm going to show you that the editor of *The Gospel Guardian* had endorsed the Maude Carpenter Home. I'll read it rapidly because I don't have much time here:

> "Some weeks ago we published an article by Brother G. K. Wallace entitled, 'The Church At Work,' in which the position was advanced that the care of orphan children comes within the scope of the mission God has laid upon the church, and that whatever the church does in carrying out that part of its mission must be done by the church. . . . We feel that this position was so eminently scriptural and unassailable that we gave editorial endorsement to it, declaring it to be, in our judgment, 'solidly based on scriptural foundation.' . . . We did endorse, and do endorse, the principle set forth in Brother Wallace's articles, i.e.: The eldership of the congregation is the only organization God has for doing any work He has laid upon the church to do. Whatever 'home' the elders of a church may provide for caring for those orphan children who are their charge can rightly be regarded as nothing more or less than 'the church at work.'" (*The Gospel Guardian*, August 30, 1951.

Now then, I want to give you a verse or two of scripture, lest he says we didn't do it. In Galatians 6:10 the Bible says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The Belmont Avenue Church of Christ in this city says that it is a sin for the church to help anybody on earth under any condition who is not a member of the church. That's what they say. But Paul says, "As we have therefore opportunity,

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let us do good unto all men, especially unto them who are of the household of faith."

And in James 1:27 James said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." A question, Brother Holt: Would you be a member of a church which doesn't practice pure and undefiled religion? Say that is individual work if you will; then when you do it, you obligate yourself to tell us how the church can practice pure and undefiled religion. And can the church be saved, as a church, if it doesn't practice pure and undefiled religion?

Friends, those are two verses that he'll never get over. If he says that they're individual work, he'll butt himself right up against some of the writers of *The Gospel Guardian,* because I've got their writings here that say it is the church. If Brother Holt says it's individuals, he but proves that you can't depend upon *The Gospel Guardian* for any kind of doctrine. When it claims to be the guardian of the Gospel of Jesus Christ, it is just a guardian of conglomeration; and you can't depend upon it. That's what I say it is. But just let him say tonight—let him take the position which I've heard him take at other places, that it's an individual work. I want him to take it. I'd rather he would take that than the other proposition. I want him to stand with what he's been saying and say that it is individual work. I'm giving him but two verses now. If I give him much, he won't answer it. I'm just giving him those two. I want to look at them. It says, "As we have therefore opportunity, let us do good." Unto how many men, Paul? Unto "all men, especially unto them who are of the household of faith." And Paul says that's addressed to the churches of Galatia. He didn't address it to an individual. Paul said to the churches of Galatia that they were to "do good unto all men, especially unto those who are of the household of faith."

Friends, you see why he won't affirm anything.

Thank you.

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Holt's First Negative

Brother Totty, Moderators, Ladies and Gentlemen:

It is a distinct joy to be to be able to be back again tonight, through the providence of God, that we might continue to study what the word of God teaches concerning the issues that are supposed to be discussed in this debate. I hope that all of us have come with open minds and receptive hearts. Last evening there were a number of people here, as there are tonight, from many miles away. One good brother has come twelve hundred miles; all the way from Florida. I have never seen him before. He has never seen me or Brother Totty before. He didn't know about these things. He said he came with an open mind to hear a Bible discussion of these issues. He was disappointed in last night's discussion. He said he thought the debate was going to be a discussion of what the scriptures taught. But he said it never got around to that. Brother Totty evidently thinks it is about what the *Gospel Guardian* says. Or about what some of the pioneers said. Brother Totty can't get it in his mind that he is to affirm a proposition that is definite and concrete. I haven't signed to deny anything or to affirm anything or to endorse anything relative to the *Gospel Guardian,* the pioneers, or any one else Brother Totty needs to get on the issue.

I apologize to you brethren who have come thousands of miles. I hope before the debate closes, he will at least get down to business and get away from all the irrelevant matter, and try to produce scriptural proof for these things that he is supposed to defend. I hope he will do it. I believe he is capable of it. I don't think it is because he is not able. I don't believe it is because Brother Totty doesn't have the ability. I know Brother Totty is an experienced debater. He has had a number of debates. He is intelligent and smart and knows how to debate. He knows that. It is not a weakness in the man at all. And I am absolutely certain, brethren, that if my good brother could produce scripture for his proposition he would have done so last night. He would have done it tonight.

As I suggested to you last evening, the reason why he is laboring at such lengths to talk about the *Guardian* and

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different ones here, to talk about them and insinuate various things, is because he thinks that will help substantiate his proposition. He thinks it will becloud the minds of people and befuddle them and they will think there is a man that has some proof! HE MAY HAVE ALL KINDS OF PROOF, BUT HE DOES NOT HAVE ANY SCRIPTURAL PROOF. No scriptural proof at all.

Now look at the proposition. Brother Totty said he was going to define it when he came up here. But he didn't define the terms at all. He just made some statements concerning it. But to actually define the issue and then debate it, he didn't. Listen to it: "It is scriptural." Brother Totty says he means by that it is not out of harmony with the scriptures. Now, Brother Totty, that is merely an assertion. I CAN ASSERT THAT THESE ORPHAN HOMES ARE OUT OF HARMONY WITH THE SCRIPTURE. Now you are to affirm that they are SCRIPTURAL! That they are authorized in the word of God. That is the thing you are to do. An assertion is not proof! You are always wanting to put the laboring oar in my hands. I have been told by brethren that have heard Brother Totty debate for years, that he cannot debate in the affirmative. He cannot take the lead. He wants to always put his opponent in the defensive. Brother Totty, you are not putting me there. You have tonight and three more nights to go, sir, and you are going to stay in the affirmative. You are going to stay there, if you ever get there! You haven't gotten there yet, but I hope you will before the debate is over. I hope you will make an effort to affirm.

Now let us see if he can debate in the affirmative. Let us see if he can debate without trying to put the laboring oar in my hands. I didn't agree by signing these propositions to take the laboring oar. Brother Totty had something to say about my not taking a position. Now Brother Totty ought to know better than that, for I told him last night that I have a position on all of these matters. I am willing to affirm what I believe concerning Bible Colleges and their support, orphan homes, and such like. I am willing to affirm at the proper time and place. I am willing to affirm anytime that what I believe about such matters is in harmony with the scriptures,

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that the word of God teaches it. I am perfectly willing to do that. But, Brother Totty, YOU ARE IN THE AFFIRMATIVE NOW. IT IS YOUR POSITION THAT IS UNDER QUESTION. IT IS YOUR PRACTICE THAT IS UNDER FIRE, AND THAT IS THE THING THAT WORRIES HIM. That is the thing that is hurting him tonight. He is to affirm that these homes are scriptural. That the word of God teaches his proposition, that the word of God authorizes it. That is the issue, and this audience, as they did last night, will go home empty handed and empty-minded as far as any scriptural proof of his proposition is concerned. As far as Brother Totty is concerned, he won't give you any. You just watch now and see. We are listening for it, and we are going to watch for it.

Notice the proposition: "It is scriptural for churches of Christ"—you'll notice the plural of that. "It is scriptural for churches of Christ as such." Now Brother Totty didn't have to sign that proposition, but he did. If he didn't believe it he ought not to have signed it. And when he put his name to it, that means that he agrees to everything that it says. He believes that it is right. "Churches of Christ as such." Brother Totty, why didn't you tell us how "churches of Christ as such" are to act in doing this? He didn't tell you that, did he? How are they going to act? Are they going to act through some denominational set up? Do they have headquarters through which they are to operate? Through what kind of brotherhood organization are they to work in doing this? Churches of Christ are to build and to maintain orphan homes. How are "churches of Christ AS SUCH" to operate, Brother Totty? You didn't define your proposition. If you had you would not have needed to get up here to try to affirm it. You would have shown its unscripturalness by just explaining it. How are they going to do it? How shall churches of Christ operate to do it? Notice again, that Brother Totty not only says it is scriptural for churches of Christ a such, but he says IT IS SCRIPTURALLY RIGHT FOR THEM TO BUILD AND TO MAINTAIN. He says they have a right to build, and the right to maintain them. What? "SUCH BENEVOLENT INSTITUTIONS AS BOLES HOME." Now you are going to have to tell us what kind of

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an institution Boles home is. You didn't do it. He didn't tell you. He didn't define his proposition. He has had a number of debates. If Brother Totty had been in the negative last night and his opponent had gotten up like Brother Totty did and had failed to define his proposition in the first twenty minute speech, Brother Totty would have been hollering about it till yet. And I am going to do just like I know he would do. I am going to holler about it, too. He didn't define it last night, and he has not defined his proposition tonight. He will not do it.

"SCRIPTURAL TO BUILD AND/OR MAINTAIN." Let us see what kind of a benevolent institution it is that Brother Totty says it is scripturally right for churches to build and maintain. Now the proposition says, "SUCH AS BOLES HOME." Let us look at Boles Home. Here we are.

BOLES ORPHAN HOME

1. "Boles Home is not a part of the church any more than any other home."
2. "It is not an organization of the church." (Facts, 3-8-52.)
3. "Boles Home is not an organization within the church, nor of the church."
4. "There was never any organization under the elders . . . EXCEPT the local congregation."
5. "Private homes, hotels, radio stations, children's homes or anything else that renders services to churches of Christ must retain their status as separate organizations, and THERE IS WHERE BOLES HOME STANDS."
6. "Churches employ the services of radio stations, newspapers, hotels . . . hospitals . . . and numerous other concerns and pay and expect to pay fully and promptly FOR THEIR SERVICES."
7. "Boles Home is simply a FACILITY AMONG MANY OTHERS that churches of Chrit employ in the prosecution of their God-given responsibilities."
8. "Churches of Christ sustain NO responsibilities or obligations toward Boles Home EXCEPT as they use Boles Home in caring for their needy and dependent children." (Gayle Oler, Boles Home News, 7-52.)
   a. Boles Home is privately owned and privately operated.
   b. Renders service on a par with hospitals and hotels.
   c. Churches owe no obligation to Boles Home EXCEPT when they purchase service!

Opponent says that it is scriptural for churches to build and/or maintain such institutions!!

What about hospitals? Hotels? Newspapers? Radio stations?

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I presume that my friend, Brother Totty, that Brother Gayle Oler, who is the superintende Home, knows what Boles Home is. I suppose that deny that Brother Oler knows more about it than he does. Brother Totty is a thousand miles away from it. I don't know whether he has ever been there or not. But Brother Gayle Oler is the head of it. He is the superintendent of it, and I just want you to see what kind of an institution that he says it is. Brother Totty says it is scriptural for churches to build that kind. Now that is it. That is the issue. Brother Totty, you might as well get ready to affirm, because in this debate you are not putting the laboring oars in my hands. You have taken the lead, and you have been doing a lot of talking and a lot of preaching and a lot of writing through the bulletins, and at various places, that these things will never be debated. Furthermore, YOU CHALLENGED FOR THE DISCUSSION. Now meet the issue like a man. Watch him now.

BOLES HOME. "Boles Home," Brother Oler says, "is not a part of the church any more than any other home." Does the church have the scriptural right to build or maintain "ANY OTHER HOME," brother Totty? Notice again, "It is not an organization of the church." That is a statement from Brother Oler in *Facts*, the 3rd month, the 8th day, 1952. Watch again: "It (Boles Home) is not an organization within the church, nor of the church." Watch again: BROTHER OLER SAYS, "THERE WAS NEVER ANY ORGANIZATION UNDER THE ELDERS EXCEPT A LOCAL CONGREGATION." NOW BROTHER OLER SAYS THAT BOLES HOME IS NOT UNDER THE ELDERS, AND HE SAYS IT IS WRONG FOR ANY ORGANIZATION TO BE UNDER THE ELDERS EXCEPT A LOCAL CONGREGATION.

You know the brethren that try to defend the BROTHERHOOD Orphan Homes among us today, are divided into three camps. Brother Totty ought to tell us which camp he is in, if any of them. They are divided into three camps. Let me tell about those three groups. There are some of them like Brother Gayle Oler who think that these institutions ought not to be under a local eldership. That is, the local elders, that elders have never had under their oversight any

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organization except a local congregation. Brother Oler says, therefore, the homes are to be separate from the church; they are no part of the church any more than any other home. Nothing was ever under a local eldership except a local congregation. And, therefore, these orphan homes that are under elderships, under local eldrships, Brother Oler says are wrong! And he went out to Lubbock and advised the brethren at Broadway not to put the home under the eldership. He says it is wrong.

But there is another camp. There is another group of brethren who try to make the thing scriptural by sticking it under a local eldership. They think you can just start any kind of an institution for the whole brotherhood, and just so you have got some group of elders that will agree that it is under their oversight, it thereby is scriptural. That is their position. Well, there are a number of brethren that take that position. Brother G. H. P. Showalter, for example, Brother E. R. Harper and some of the others. They are in that group.

Then there is another group, like Brother G. C. Brewer. He doesn't think it makes any difference what kind it is, or under what sort of an arrangement it is. He says that both groups of the brethren are wrong in saying that only their particular way is right. Brother Brewer says you are wrong in contending for either way to the exclusion of the other. Both ways are right, he says. You are wrong but you are right! You are wrong in saying that you are right and the other arrangement is wrong. And this man is wrong when he says that only his set-up is right and the other fellow's is wrong. Brother Brewer says, "It matters not about what arrangement or organization you may have, I will take you all in!" You just come on. He is very broad-minded on the subject.

Now which camp is Brother Totty in? Is he willing to accept any of the orphan home arrangements today? Does he think they have to be under a local eldership or does he think it is all right if they are under a board of directors made up of men who live in various parts of the country? Does he think it makes any difference? Brethren are divided on this. And there are a lot of people that are having trouble

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seeing it, and I thought as a result of this discussion that we would help to enlighten them. But it looks like we will not. Brother Totty does not try to deal with the scriptural principles that are involved. The way he has tried to becloud the issue and to belittle me and belittle the *Gospel Guardian,* you would think that is the issue of debate, but that is not it. We are talking about Orphan Homes tonight, and whether or not they are scriptural and in harmony with the word of God. These brotherhood institutions that are called orphan homes.

Listen to Brother Oler again: He says, "Private homes, hotels, radio stations, children's homes or anything else that renders services to churches of Christ must retain their status as SEPARATE organizations, AND THIS IS WHERE BOLES HOME STANDS." Now that is what Brother Oler says. That is where he says Boles Home stands. Where does it stand, brother Oler? It stands like a radio station. Brother Totty gets up and he says, "Now, brethren, it is scriptural for churches to build and maintain such." Can a church build and maintain a radio station, Brother Totty? Now he won't answer that. He won't tell you.

Totty speaks from seat: Yes, sir.

Holt: Churches can build and maintain a radio station? Can they build and maintain a hospital? Churches of Christ?

Totty: Go ahead.

Holt: Go ahead, now, you answer the rest of them. Can they build and maintain a hospital?

Totty: You said I wouldn't answer the first one. I did. Go ahead.

Holt: Well, I will say you won't answer the second one.

Totty: You might ask another one.

Holt: Well, I will. I will keep on. I want to get you pinned down.

Totty: Now, do something with that first one.

Holt: I am going to pin it down to a radio station. He has taken the position now that churches can engage in business. That they can enter private enterprise. That a church can build and maintain a radio station and sell services, to any and everybody! That is his position. I knew he would have to take it, if he stayed with what he was going to do.

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Look at more from Brother Oler: "Radio stations, children's homes, or anything else that renders service to churches of Christ, must retain their status as separate organizations." And note further that Brother Oler says: "CHURCHES EMPLOY THE SERVICES OF RADIO STATIONS, newspapers, hotels, hospitals, and numerous other concerns, AND PAY AND EXPECT TO PAY FULL AND PROMPTLY FOR THEIR SERVICES." Churches, then, according to my friend Brother Totty, can build institutions of any kind. They can build radio stations. They can build hospitals. They can start newspapers and sell services and go in business outright. Well, you just as well open the doors and join the Catholics. You just as well accept their organization, build up headquarters for the churches of Christ, set up a pope, set up a denominational machine, and let us do it right! Let us just set out, and join in with the organization that the Catholics and the Methodists have. That is where we are headed if we go this route!

Let us look again at what is said. Brother Oler says: "BOLES HOME IS SIMPLY A FACILITY AMONG MANY OTHERS THAT CHURCHES OF CHRIST EMPLOY IN THE PROSECUTION OF THEIR GOD-GIVEN RESPONSIBILITIES." Watch: "CHURCHES OF CHRIST SUSTAIN NO RESPONSIBILITIES OR OBLIGATIONS TOWARD BOLES HOME EXCEPT AS THEY USE BOLES HOME IN CARING FOR THEIR NEEDY AND DEPENDENT CHILDREN." What obligation do they sustain? They sustain no obligation to it EXCEPT AS THEY EMPLOY THE SERVICES OF BOLES HOME, unless they are paying for services rendered! Yet there are some churches that will go ahead and send contributions when Brother Oler says they do not owe any obligation to Boles Home! You don't owe any obligations to it unless you employ the services of that home, to look after dependent and neglected children. That is what Brother Oler said. In the Boles Home News, July, 1952.

Watch it: We have learned: First, "Boles Home is a privately owned and privately operated institution." Second, that it "Renders service on a par with the hospital and a hotel." Third, that "Churches owe no obligation to Boles

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Home EXCEPT when they purchase service." Look again: My opponent says that it is scriptural, that the word of God authorizes it (although he did not tell us where or how such is authorized), for churches to build and/or maintain such institutions. What about hotels? Boles Home is just like a hotel. Boles Home is just like a hospital. Churches are no more obligated to it than a hospital, or hotel, newspaper or radio station. That is it. That is what my friend says it is scriptural and right for churches to build.

Well, let us just look at some other things he said. He says that I objected to his reading from papers. And he says he is going to read from Charles Neal, and show that the premillennialists down at Winchester, Kentucky, tried to stop Brother Wallace from reading from Brother Neal's writings. That such is what Holt is trying to do to him. No, Brother Totty, I want to just tell you, I can't stop you. No, and I want to tell you that I don't want to stop you, and the reason is that you think that such will help your cause, and you need all the help you can get. I say that it is beside the point, that it is irrelevant, and that it doesn't touch top, side, nor bottom of the thing that we are here to discuss. You can read all night from the *Gospel Guardian* or from anything else you want to, but it will not touch whether or not these things are scriptural.

Well, Brother Totty asked me some questions. Now, brethren, as I told you last night, and I want to tell you again for Brother Totty's benefit, that I am in the negative tonight. I am in the negative in all of these propositions. It is not my position that is under fire. It is not my position that is on trial. I have a position, yes, but we are not here to discuss what I believe. I am not here to commit myself to any proposition necessarily. He has no right to get up in his first speech and spend his time, which he ought to be using proving his proposition, asking me questions. Questions are not arguments.

Now I want to introduce some questions for him. Since he is in the affirmative, it is his business to answer questions. It is his position that is under question. He is obligated to do it. I am not. Now if Brother Totty wants to ask me some questions about some argument that I have made in the

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negative, that is alright. But when he gets up in his first speech and just tries to unload a bunch of questions on me to make me waste my time, and let him alone, I do not intend to do it. Brother Totty, I am after you. I do not intend to wallow around in all the irrelevant material you introduce.

Here are eight questions. I introduce them hurriedly.

1. Where is THE LAW that requires the church or churches to look after all or any of the dependent and neglected children in the world?
2. Do Boles Home and Potter Orphan Home do the work of the church in any way?
3. Are Boles Home, Potter Orphan Home, and the Gunter Home for the Aged, human institutions?
4. Are these homes adjuncts or supplements to the church?
5. How did the churches fulfill their obligations to orphans before the orphan homes came into existence?
6. Should these orphan homes be under the oversight of a local eldership?
7. Did the apostolic church care for her own widows and orphans?
8. Can elders as elders, in their capacity as elders oversee any organization other than the local church?

These are questions that have to do with the proposition, which he has discussed. Let me just skip over these other irrelevant things and come to the scriptures, the only two he introduced.

Galatians 6:10. The apostle says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Therefore, that proves we ought to support a human institution, Brother Totty says. Does he really think that this proves that churches ought to support human institutions, build and maintain them? That doesn't touch top, side, nor bottom of it. This is talking about individual responsibilities. I am willing to take that position.

He comes to James 1:27 where James says, "Pure religion and undefiled before God and the father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." He said he wanted me to say this refers to individual work, individual responsibility. I

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am saying it. That is exactly what I am saying. I want you to hear me now. I am saying it does not refer to congregational activity. It is not written to churches as such. It was written defining individual responsibility as we practice pure religion seven days a week, twenty-four hours a day. That is individual. Verse 26 of James 1, says, "IF ANY MAN AMONG YOU seemeth to be religious." Notice that he is talking to the individual. "And bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Then he goes right on, "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Yes, my friends, that is a part of pure religion, and if I please my God— (Time Called).

Totty's Second Affirmative

Brethren moderators, ladies and gentlemen, and Brother Holt:

Brother Holt told you that he is on the negative side. He certainly would have had to tell you for you to have known it. The negative side is supposed to notice what the affirmative says. When a negative comes to a debate with his negative side all written out before he hears the affirmative, you know you're not going to hear much negative. Now, you can always depend on that. When a man is so afraid of his position that he writes it out before he gets there, when he's on the negative side, how is he going to meet the affirmative?

He is always calling for scripture. I gave him two verses, and said I'm giving him but two verses because I wanted him to answer them. And what did he say about them? Galatians 6:10 he never even noticed. And the twenty-seventh verse of the first chapter of James, he just read it and said, "I'll say that it applies to individuals." Now, he wanted scripture, friends. You've heard him calling for scripture. I gave him only two very short verses, and he didn't even look at one of them. Brother Holt, how much

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scripture do you want? When you notice that, I'll give you some more. Why, you came up here blustering around as if I'm not reading any scripture. Why didn't you notice it, Brother Holt? You can't notice it, can you? Now look at me. You want scripture, don't you? There sits the boy who wants scripture; yet he put in his twenty minutes and touched only one verse lightly. And he wants scripture. Yes, he wants scripture. Well, we're going to give him scripture; and then we'll see what he's going to do with it.

All right. I read where Brother Tant over there endorsed the Maude Carpenter Home. Now then, I want to read you what our dear Brother Holt said. He said:

> Now if Brother Tynes is interested in answering some 'accusations' that I can make against Turley Home"—that's the same kind as the other—"I shall gladly give him the opportunity. No need to put up a straw man when he can meet the real thing." There's the real thing, friends (pointing to Brother Holt). "Is he willing? Let him affirm: The work and organization of Turley Homes scriptural! I should be happy to go to Tulsa and discuss it. If Brother Tynes is unwilling, then perhaps he and the elders can prevail upon Brother G. K. Wallace to defend such. I understand that they had to send for him to come and speak at Main Street and try to heal the 'troubled waters' over this issue. (*The Gospel Guardian*, April 15, 1954.)

Who "troubled" the waters, Brother Holt? That will be interesting for you to tell us.

Now then, I have a proposition here. You notice that he said that some of them—G. C. Brewer said this, and others said it. Wonder why he didn't say Brother Tant over there said it? Why didn't you mention him? Why did you go to Memphis to get Brewer? There's Brother Tant sitting right over there. You didn't have to get very far away. He said the same thing, and you know he said it. I just read it in my other speech. Now, here's the proposition. When the proper time comes, he says he'll affirm something. We're going to see what these Guardian angel boys can do now. Here it is: "Resolved: The Maude Carpenter Orphan Home is scriptural." Yater Tant, affirmative; Charles A Holt,

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negative. Now there! You don't have to go to Brother Brewer. You boys get to work on it. We'll all sit back here and listen. Tant endorsed Holt. Tant says, "Holt, you're right." Holt says, "Tant, you're wrong." So there you are.

That's the reason I read *The Guardian,* my friends, to show you they're contradicting each other. And he says that I ought not to read it, that I ought to get to the scriptures. What was he doing reading from Oler down through there (pointing to Holt's chart) the entire time? What did you mean about that, Brother Holt? Why are you reading from Oler? Is that the scriptures? You think Oler wrote the Bible? You'd think you did from the way you were talking here. Yes, you see, my friends, how he gets into that.

Now, I'm going to read you something else from *The Guardian.* I know they don't like it, but I'm telling you this is the thing for which they stand. Now, this is what he is endorsed by. That's the reason I keep reading it over and over. I want you all to know just how it is and what he's being endorsed by. We have in here where Brother Cox endorses putting it under the endership. Brother Cox says that's the way it ought to be, that all of these orphan homes ought to surrender their homes to the elderships and put them under the eldership. And by the way, he's one of your Guardian angels, Brother Holt. He writes for *The Guardian.* And he says they ought to be under the eldership. Brother Holt says, "Brother Cox, you're wrong. That's wrong. They ought not to be under the eldership." Brother Tant says, "Brother Holt, you're wrong; it ought to be under the eldership." Brother Holt says, "Brother Tant, I'll debate with Brewer on that." What about Tant? Are you afraid of Tant? So there you've got it, my friends. You see how it is.

Now, he wouldn't answer my questions. I would like for him to tell where he ever read anything in parliamentary rules that would keep the negative from answering questions. I can read him something in the Bible about it. Peter says to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Peter 3:15.) Why can't you obey the Bible if you can't obey men? It looks like you could obey Peter. Now, Peter didn't say, "If you happen to be on the affirmative

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side of this thing, you answer the questions." But Peter said, "Be ready always." It makes no difference which side you're on. It makes no difference where you are. He said, "Be ready always." Brother Holt hides himself under the "fifth amendment" and says, "I might incriminate myself; I won't answer." There's the way we've got it tonight. He must have been to Washington. At least he's been thinking about it.

He got up and apologized. Well, if you had just apologized for yourself, Brother Holt, it would have been all right. But you just leave my apologies to me. If you had apologized for writing that when you were in Franklin, not knowing what I was going to say, it would have been in order.

You say you're not in the affirmative. Why did you get in the affirmative then? You affirmed that Boles Home is unscriptural, there (referring to chart). You unwittingly did it, I know. But you just don't know which side you're on. You're supposed to follow me. If you had been noticing those two verses that I introduced, you wouldn't have made that blunder. Now, get up here and apologize for being on the affirmative side at that time.

He says that I didn't give any scriptural proof last night, that somebody said I gave no scriptural proof. Well, you don't think that what is written in *The Gospel Guardian* is scriptural then, do you, brother Holt? Thank you for that. Thank you again. Yes, I knew all the time it wasn't. But he has to come along and tell me.

Then he says that I can't affirm. He said, "Totty can't affirm." No, I can't affirm; but—look up here at me—I'll try it. That's better than you'll do. Yes, sir! You won't even try it. No, somebody told him, "Totty can't affirm anything." Well, they can just go right back and say Holt *won't* affirm anything. Holt won't try to affirm anything. At least I'm one step above him. I try to do it, anyway.

Now, he says that he has a position and that he will affirm it at the "proper time." Peter says to "be ready always," Brother Holt. When is the proper time coming with you? Under the Christian dispensation it was *always*. Under *The Guardian* dispensation, it's when the "proper time" comes. Yes!

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All right. Talking about reading now. When I brought up Brother Wallace's debate with Neal, that knocked him flat, because Brother Wallace—the proposition that they had was that the scriptures taught it—took *Light In A Dark Place*, a book that was written by Neal, and showed that the scriptures didn't teach it, and that *Light In A Dark Place* didn't teach it either. And that just floored him on that point; so he has to let that go. Will you say that Brother Wallace did wrong? Either say that he did wrong or quit that talking about my doing wrong.

Now, he says that I did not tell the kind of home. Why I certainly did tell the kind of home when I read what Brother J. D. Tant said about it. And when Brother Tant said that the Tennessee Orphan Home was the ideal home, I stopped there and said it is *under a board of directors*. Didn't you hear that, Brother Holt? If you didn't, then play that back. I said it, and you just didn't hear it. Keep your ears open or get somebody to help you, one. Yes, he'll tell you people I didn't say what kind of a home.

And then he came over and asked me, "Could the church build a radio station?" And I said, "Yes." He thought he was going to bluff me, and he said, "He'll not answer that." But he didn't know Totty as well as he thought he did. Yes, Totty answered it; and you couldn't do anything with it when he did. All you could do was turn around and ask another one. If I had answered the other one, you would have asked another one. If I'd answered that one, you would have asked another one. And you wouldn't have made an argument on any of them. You were just simply trying to look like you knew that Totty wouldn't do it, and you misjudged Totty.. Yes, I answered it.

Now then, he says that Totty says that you can build a radio station and sell services to other people. You added that to it. Totty never said any such thing, and you knew I didn't say it. Didn't you? You simply added that. Do you think that I said "and sell services to other people?" Did you think I said that? Is that an honest mistake? Take either side of it you want to. I don't think it is an honest mistake. I think you added it, and you knew you added it. If you had been paying attention to what I said, you would

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have known I didn't say that. I said that you can build a radio station, a church can. Can the church buy one of these recording machines? Can it buy that amplifier over there? Why did you add, "and sell services?" You got in a hard place and you had to try to wriggle out. Now, Totty is listening to you when you're talking that way. You're certainly not going to get by with it. These people know that Totty didn't say "and sell service." You just bumped up against a wall, wanting to act like you could bluff Totty; and Totty answered you; and you didn't know what to say; so you had to add to it. That's all there is to it.

Friends, that's the sort of a fellow who tears up churches and disturbs churches all over the country. That's the sort of a fellow who says you can't help any person who isn't a member of the church under any circumstance. Friends, out here in front of the house, a man who isn't a member of the church could get run over by an automobile and die in his own blood in the street. That man says it would be a sin for the church to call an ambulance and send him to the hospital. And the Belmont church in this city says, "Amen! That's right, Brother Holt." You couldn't send him to the hospital. He'd have to lie there like a dog in the street and die in his own blood, for it would be a sin for this church to send him to the hospital. I challenge you, Brother Holt, to say that isn't your position. You know it is true. You know that's what you teach. You know you stood up at Dayton, Ohio, and told me that the church, under no circumstance, can help a non-member. And I said, "Wait, Brother Holt. Pay attention to what you're saying. I'll use that against you in the debate." He said, "You put down that I said, 'No.'" The church can't help an individual who isn't a member *under any circumstances.* Let him die in the street. You might just as well open the door to the Catholic Church and go in, hadn't you, Brother Holt. They are better than that.

Now, what do people think about that who are not members of the church? I want to tell you, my friends, that doesn't represent the Garfield Heights church. Jesus said, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice." (Matt. 9:13). If the Garfield Heights church sees a person needing a doctor, we pay for it. We don't ask

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whether he is a member of the church or not. We know that's what Jesus would do. That's what he said the good Samaritan did. And then Jesus concluded by saying, "Go and do likewise." Brother Holt says, "No, Lord; it's a sin if you do it, if he's not a member of the church." Let me go a little further. A man and his wife might be in his automobile out here in front of the house and have a wreck. They have two children, ten and twelve years old. They're not members of the church, but the father and mother are. He could call the ambulance and send the father and mother to the hospital, but he'd have to let the children die in the street unless some individual would come along and help them. That's the consequences of your doctrine, Brother Holt; and I challenge you to deny it. You can't deny it. You won't deny it. You won't even look at it when you get up here. You don't like the way it looks. That's what you tear up churches over. Yes, sir. That's the reason we're talking about this.

Now, what did he say about Galatians 6:10? Nothing. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Does he think that we can't do good unto all men? The Bible says to do good unto all men. And Brother Holt said, "No," unless they're members of the church.

You people here tonight who are not members of the church, you people who are visiting this church tonight, we don't believe that. We think that is as unchristian as old Satan himself. We don't believe a word of it. We'd help you if you needed it. But you go to the Belmont Avenue congregation and if you're not a member and you need a doctor, they will let you die. They wouldn't get you one. No, they say it's wrong to get you a doctor. If you didn't have a penny, they'd let you languish on the bed of affliction and die, and they wouldn't get you a doctor. I challenge them to say they would. I wish one of them would speak up now and say that they would.

(Brother Quinette, a leading member of the Belmont Avenue congregation spoke from the audience and said, "I would." He continues standing and attempts to speak further but Brother Totty speaks above him.)

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All right, Brother Holt, look back there at Brother Quinnette. Look at him. Look at him! He does not, the church doesn't endorse you. They've repudiated your doctrine. Thank you, Brother Quinette. I'm glad you would. Yes, I'm glad you would, Brother Quinette. I wanted you to do that. I wanted to show this man up. You've done it. Yes, sir! I have shown him up. (Brother Quinette continued his attempt to speak further.) Be seated now. Thank you a lot. Brother Quinnette is a Christian. Yes, sir, brother.

Anybody else want to confess now? We'll just have a confessional here. I'm glad to point out and say that Brother Quinnette is a Christian. He has the spirit of Christ. Brother Holt doesn't have the spirit of Christ. And Belmont congregation, at least in part, has repudiated their endorsement of this man here who says that it is unscriptural for the church to help a person who isn't a Christian under any circumstances.

Brother Holt, I'd be ashamed. If this church here were to stand up and say, "I don't agree with Totty," I'd take this microphone off and go home. But they won't do it. I'm preaching the truth. Yes, sir! Now, let some more of them say that.

I'm very glad to see it getting like that. I like to see it get hot. I always did like Brother Quinnette. (Laughter) I've known him ever since he started going over there. I preached the first sermon that was ever preached to that church. And I'm not trying to reflect on any of you who want to do right. I'm trying to get you to come out and turn away from that ungodly, Satanic doctrine that he's teaching. That's what I want you to do. And there's one of the leaders of that church—they don't have any elders—but there's one of the leaders who has stood up before "more than two hundred people," yes, more than five hundred, and said that Brother Holt is wrong.

Four minutes? Thank you.

I'll answer his questions now. He won't answer mine. 1. Where is the law that requires the church or churches to look after all or any of the dependent and neglected children in the world? Yes, if they were *in the church* you see you could look after them. Galatians 6:10. Put it down, please.

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"As we have therefore opportunity, let us do good unto all men." That includes *all*, doesn't it? Give us a definition of all. I say all means *all*. what do you say it means?

Now again. 2. Do Boles Orphan Home and Potter Orphan Home do the work of the church in any way? No. No! Put it down, Brother Holt. I keep trying to tell you that you don't do the work of the church unless the church surrenders its work to you and the church quits. The fact that two things are doing the same kind of work doesn't mean one is doing the work of the other. I don't see why he can't see that. Why, the church down at Franklin, Tennessee—I'll not say the one that he preaches for, but at least the other one—is preaching the gospel just like this one here. But this one here is not doing the work of that one there; neither is that one doing the work of this one here. I don't know why grown people can't see that. You don't do the work of another institution unless you take over the work of that institution and that institution goes out of business and surrenders its work. It looks as if people who know enough to be editors of a paper, at least associate editors, ought to be able to see that. But I guess that a fellow who doesn't know and can't see in the Bible that Jesus Christ went around doing good to *everybody*, feeding the five thousand who weren't even followers of his—some of them just followed him for the fishes and the loaves—if he can't see that, that Jesus Christ was merciful enough to those people who were not his own disciples to feed them, I guess he couldn't see the other. So we will just have to be charitable to him and be as merciful as we can. Let him go.

4. Are these homes adjuncts or supplements to the church? No. If you help a drunkard out here on the street, would you be an adjunct to him? Or would he be to you? You would help, you could individually, couldn't you? Yes. Would he be an adjunct to the Holt family? Would he? Answer it if you want to from the seat. Speak up "in time of books." I answered yours. I guess he thinks that to keep quiet is the better part of valor. All right.

5. How did the churches fulfill their obligations to orphan children before the orphan homes came into existence? Where did the churches meet before they started building

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meetinghouses, Brother Holt? How did they record those sermons before they made recording machines? How did the preachers travel before the trains were in order, and automobiles, etc.? Don't you see that is so childish, it is so weak that nobody will respect it? Can't you see that? What did preachers live in before churches started buying preachers' homes? Can you see that, Brother Holt? It is possible to be possible that you can't see that? If you can't, go over there and ask Brother Tant. If he doesn't know, go down in the office and call Brother Cogdill—that's how you get your orders anyway—and see what he says about it. Now, he talks about somebody being weak. Somebody can't affirm.

6. Did the apostolic church care for her own widows and orphans? Yes.

7. Can elders, as elders and in their capacity as elders, oversee any organization other than a local church? No, sir. Put that down, too. Get what you can out of it. I'd be glad for you to try it. We just want you to try it.

Now, friends, the thing is getting warm. We've got one confession from that church over there, and I wish that the whole church would rise up in a number, just all of them, and say, "That's not right. We endorsed him, but we made a mistake. We're taking it back. We're going to work as Christians. We'll all work together."

Thank you.

Holt's Second Negative

Brother Totty, Moderators, Ladies and Gentlemen:

Brother Totty says that things are getting hot. I don't think they are. Brother Totty may be. But other things are still pretty calm. All of you seem to be. And the proposition that is under discussion has to do with what the scripture teaches.

Brother Totty says that Holt is in the negative but I had to tell you about it. He says that I had to write out my negative speech before I came. That I wrote it out while I was in Franklin. Now this audience understood that when I

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introduced the things from Brother Oler concerning Boles Home, that I was showing you what kind of an institution was under discussion. Now you knew that. Brother Totty ought not to have missed that point like he did. He says it is scriptural for churches to build and maintain such benevolent institutions as Boles Home, and this is just showing you what kind he is to defend. I took the statements from the superintendent. And there it is (pointing to chart on BOLES ORPHAN HOME). Brother Oler gave that description. That is what he said about it. And Brother Totty says it is scriptural for churches to build and maintain that kind. So that is a negative argument. That is not getting in the affirmative. That is just helping him to get the proposition before all.

Brother Totty says that I didn't even notice Galatians 6:10. I am sure that men can overlook things. I overlook a lot of things sometime, and Brother Totty does, too. He overlooked my reference to this passage. I did notice it, Brother Totty. I said that Galatians 6:10 applied to individuals. The passage reads: "As we have therefore opportunity, let us do good unto all men; especially unto them who are of the household of faith." That has to do with individual obligation and individual responsibility. And I said so in the other speech. Now do not say I did not notice it. I did. The passage is not talking about congregational activity.

I asked Brother Totty some questions. The first question I asked him was: "Where is the law that requires the church to look after all or any of the dependent and neglected children in the world?" He seemed to think that I had some hidden meaning in the word "world." I did not. I just meant all the children the world over, world wide. All of them. WHERE IS THE LAW THAT REQUIRES THE CHURCH TO LOOK AFTER THEM? He cites Galatians 6:10, where Paul says, "As we have therefore opportunity let us do good unto all men," and he says that "all" means all. So, he thinks that is the law binding upon the churches of Christ as congregations the responsibility of looking after all the dependent and neglected children the world over. Now he says that is the law. Now, Brother Totty, you know, if the church is to look after all the dependent and neglected children in the

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world, we certainly have a tremendous task before us.

Galatians 6:10 was not written to the church. It is not a law to the church, as a congregation or as congregations. It is individual responsibility. And the whole context will indicate that. The apostle says in the same connection, "So then every man must bear his own burden;" and "Bear ye one another's burdens," talking about individual responsibility. THE TROUBLE WITH MY FRIEND IS HE CANNOT MAKE THE DISTINCTION BETWEEN INDIVIDUAL ACTION AND CONGREGATIONAL ACTION. He can't make that distinction. How many of the dependent and neglected children shall the church care for? How can we tell where the obligation of the church begins and ends? It would not end until all in the world had been cared for, according to Brother Totty.

Then I asked him the question: "Do Boles Home and Potter Orphans Home do the work of the church in any sense?" Brother Totty answered with an emphatic "No." He says they do not do the work of the church in any sense. And then he tries to help you to understand something that he didn't make quite clear. He says that an institution cannot do the work of the church unless it takes over the work of the church. Now, Brother Totty, let me ask you a question on that very thing: What about the Missionary Society? The American Christian Missionary Society. I am not talking about the later development—The United Christian Missionary Society. I am talking about the Missionary Society in its original concept. Did it take over the work of the church, Brother Totty? Would you condemn the Missionary Society in its beginning in 1849? It didn't take over the work of the church. It wasn't to do the work of the church in the sense of taking it over, and relieving the church. Brother Totty, I want you to tell me about that. I don't want him to forget that—to tell us about the Missionary Society. What about it?

But again, he missed question number three. He forgot to answer number three. Number four is, "Are these homes adjuncts to or supplements to the church?" He says, "They are not." Therefore, the church is adequate. The church is sufficient. The church needs no adjunct. It needs no supplement, the church is fully able and complete within itself,

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and within the organization and framework that God gave it to do everything which God wants it to do. DURING THE APOSTOLIC DAYS, AND FOR HUNDREDS OF YEARS THEREAFTER, THE WORK OF LOOKING AFTER ORPHAN CHILDREN WAS DONE WITHOUT HUMAN INSTITUTIONS, WITHOUT SUCH ORPHAN HOMES AND BROTHERHOOD ARRANGEMENTS AS WE HAVE TODAY. THE CHURCH IN THE TWENTIETH CENTURY CAN DO IT THE SAME WAY. I believe as they did it then, we can do it today.

BROTHER TOTTY SAYS THAT THE CHURCH DOESN'T NEED ANY SUPPLEMENTS. AND YET HE WANTS THE CHURCHES TO BUILD AND MAINTAIN SUCH BENEVOLENT INSTITUTIONS, EVEN PRIVATELY OWNED AND PRIVATELY OPERATED AS BOLES HOME IS! And then put all the orphan children in those homes. Therefore, the church is to support it, build and maintain such. Yet he tries to tell you the church can go into such business as that. Churches can build and maintain them—they can engage in that sort of a business. They are engaged in a privately-owned and privately-operated business when they do it. Looks like he thinks the church does need a supplement! That the church needs an adjunct, and isn't sufficient and complete. This would mean that the Lord didn't equip the church with an organization sufficient to do what God wanted it to do. Looks like that is the position that he will have to take.

Then I asked him number five: "How did the churches fulfill their obligation to orphans before the orphan homes came into existence?" And then he tried to quibble around that by saying, "What about these recording machines?" He asked about radio stations and about a number of other things. That is not on the point. The point is, the church didn't have these human arrangements. Did the church look after its own back then without these privately owned and privately operated institutions? It did. And, therefore, we can do it today. But he wants to take these institutions and say that they are scriptural—authorized in the Word of God!

He didn't introduce any scripture. I asked him if the apostolic church cared for her own widows and orphans?

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He said, "Yes." But they did it without such arrangements as Boles Home. They did it without brotherhood institutions, privately owned and privately operated, under a local eldership, by a brotherhood board, or otherwise. They did it. They did what their responsibility was.

Then I asked him, "Can elders as elders IN THEIR CAPACITY OF ELDERS oversee any organization other than the local church?" Brother Totty says, "No." Therefore, Brother Totty is on record in this debate as condemning every orphan home that is under the oversight of elders. That just simply means he ought to condemn Gunter home. Gunter Home, which is a part of the proposition, is under the oversight of the elders at Gunter, Texas. Brother Totty says elders cannot, as elders, oversee any organization except the local church. Yet they advertise this Home as being under the oversight of the elders of the Gunter, Texas, church. Brother Totty says it can't be done. That they cannot in their capacity as elders overse it. Then you can take Tipton Orphan Home, Sunny Glen Orphan Home and Maud Carpenter Orphan Home, Brother Totty is on record as saying they are all wrong. The elders of the church, AS ELDERS OF THE CHURCH, cannot oversee such, and yet those brethren contend that such is the reason their Home is scriptural. Because it is under the oversight of a local eldership. Brother Totty is getting along now. He is cutting out some of them. He has got them condemned. He has these Homes completely out on a limb. He is sawing the limb off with them. Those institutions that are under a local eldership, they are human institutions; they are surely not the church. Surely he he won't get up here and say that Maud Carpenter Home is the church. He won't get up here and take that position. I don't believe he will. He won't get up here and tell you that Sunny Glen Orphan Home is the church. In any sense of the word, he won't say it is the church. But there isn't any organization that can be under a local eldership except the church, according to Brother Totty.

Brother Totty said, "You ought to call Brother Cogdill down at Lufkin and get your instructions, because that is where you get all your orders." Now that sort of thing is wholly beside the point. If I am getting my orders from

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Brother Cogdill, I am getting some pretty good orders, because you can't handle the situation. You are not handling them. They are pretty good orders. Brother Cogdill can take care of himself with you. He is not here. And these brethren that are here that Brother Totty has called or mentioned their names, Brother Ketcherside and all the rest of them, I am certain they can take care of their respective positions. It looks like he is not satisfied just to try to deal with Brother Holt. I don't know whether he just thinks I don't have enough or whether it is too much. But anyway he wants to debate with everybody but me. And I am the one who signed the proposition, and you agreed to stick to it. Now Brother Joseph Cox, Brother Charles Campbell, Brother Cogdill, and Brother Yater Tant can handle themselves. They are fully able to take care of themselves. And none of them is afraid to do so.

Then again, James 1:27 is one of the two scriptures he has introduced. Galatians 6:10 and James 1:27. Both have to do with individual activity, individual responsibility. The practicing of pure and undefiled religion in everyday life. As individuals we have the obligation to do so.

Then he read a part of what I had written in a review of Brother Winston Tynes. He tried to make capital of that. That is all beside the point. He says that in that article, I made mention of the fact that the elders at North Main in Tulsa, Oklahoma, had to call for Brother G. K. Wallace to come and heal the troubled waters. And he said, "Who troubled the waters, Brother Holt?" He didn't say so, but of course his insinuation was that Holt did. But Holt has never even been there. Brother Totty does not know anything about it. Yet he wants to insinuate things of that kind. All of this is wholly irrelevant. If you can destroy me, Brother Totty, you haven't made your proposition scriptural. If you can prove that Holt has split churches from the top of the nation to the bottom, crossways and sideways—it won't help you. You may do me harm, and probably you would like to do that personally, but go to it. I can't stop you.

Then he suggests a proposition for debate on Maud Carpenter Orphan Home. He suggests that Brother Tant and I ought to debate. He really thinks he has something rich.

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"Resolved that the Maud Carpenter Home is scriptural." He says that Brother Tant ought to sign in the affirmative, and Brother Holt ought to sign in the negative. Brother Tant will sign in the negative and so will Brother Holt. Both of us. We agree. Brother Totty just misrepresented or else misunderstood what Brother Tant had to say about it. Or else Brother Tant didn't make himself clear. But what has that got to do with this? That is just some more of the irrelevant material, and some more of the things that he is doing to cover up. I am sorry he has done that. It doesn't bother me personally. That is not the reason I am sorry. I only wish that Brother Totty would discuss the issue. I wish that he would come up here and discuss it from the scriptures. I want to learn. If he can show me that these Homes are scriptural he can convince me. Any man that will take a position from which he will not recede when shown that he is wrong, is dishonest. And I may have a lot of faults, but one of them is not dishonesty.

Again, he says, "Why do you read from Brother Oler? Is Brother Oler the Bible?" He didn't like what Brother Oler said, and he thinks he can just set all of this aside by that. I read from Brother Oler to show what kind of an institution you are supposed to defend as scriptural. Here (pointing to chart on Boles Orphan Home) is the superintendent of Boles Orphan Home and here is what kind of an institution he says it is. Privately-owned, and privately-operated, and my friend, Brother Totty signed his name to defend that kind of an organization as scriptural. He says all of the orphan homes that are under a local eldership are wrong. They have no business being under the local eldership. Elders cannot oversee them in their capacity as elders. So all of these local elderships over the nation that claim they are overeers of some such home are wrong about it. Well, he is getting nearer the truth. He has gotten some of the brotherhood institutions out on a limb anyway.

Well, let us look again. I read from Brother Oler for the purpose of showing you "SUCH" institutions as are under discussion. Then he talked about Brother Joseph Cox saying it ought to be under an eldership. Brother Tant says the same. Those brethren can take care of themselves. Suppose they

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said it, that doesn't prove anything is scriptural.

Then he asked where I have read anything about the negative not answering questions. Why, Brother Totty, the honorable rules of controversy, as I understand them, and I can be corrected, and I want you to correct me; the honorable rules of controversy do not require the negative to affirm anything, nor to answer questions. He doesn't have to answer them unless he is asked a question about some argument that he has made in upsetting your affirmative. Now you got up here in your first speech and gave me nine or ten questions to cause me to spin my wheels and waste time, and give you some ease from your pain. I don't aim to do that. That is what is hurting him. That is the trouble with him—he wants some ease! He wants something to ease his trouble. He is in a bind and in a tight. So he is saying in effect, "Now, Holt, you take part in it; you get in the lead; you take the laboring oar; you do something, you say something—give me a chance to—!" Well, he has got to have something to say and he hasn't got anything but what he reads in the *Guardian* and the *Advocate* and what somebody says. No scripture, you see. Now Brother Totty is an able man. Brother Totty knows. If he knew where the scripture was he would have already produced it. He has another night, maybe he has one up his sleeve. Maybe he has one hidden somewhere. Well, we are waiting on it.

Then he says, "Holt, you are affirming in the chart." No, Brother Totty, I am not affirming. This is a negative argument. That is what it is. And it is showing the kind of institution that is under consideration from someone who knows. And here is the kind it is. I have given it to you, and that is what the chart says.

Then he mentions that Holt will affrm at the proper time, and he wants to know, "When is the proper time, Holt?" Well, we can't affirm but one thing at a time. Now you agreed to affirm for two nights on the proposition. Now this is the proper time for you to affirm. Now while it is the proper time for you to affirm, let us see you do some affirming. If we agree to set the time and have the proposition when we finish this, I will be happy to do so. I am not ashamed nor afraid of what I teach.

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Then he talks about his reading from the Neal-Wallace Debate. And he thinks that just knocked Holt flat. And Holt is either going to have to accept what Brother Wallace did or else reject him. Well, I accept it. I don't mind telling you. I just accept it outright. Brother Wallace read from the writings of Neal to set forth Neal's position. And I am going to read some from the writings of Brother Totty before this is over. That is the thing that we will do.

Then he says that I said he didn't say what kind of home is under consideration. And he says that he did. He says that it was a home that is like Boles Home, a human institution. Well, he has already helped to straighten this out by saying that all of the orphan homes that are under a local eldership are not right, they have no business being under a local eldership. As elders they can't oversee it, and have no right to do so. Then he acted really proud of himself because he answered from his seat, when I asked him about a radio station. I guess he thought that would upset me. And if it had, I guess he would have been proud of it. If it had, that wouldn't be the first time I have ever been upset. I know that there are a lot of things that can upset me. I am not so brilliant, I am not so experienced, I am not so good, but that you could upset me. And he says, "What did Holt do with it when I said a church can build and maintain a radio station?" He gets after me because I added "sell services." He thought he would capitalize on that. Now, Brother Totty, this audience knows and you should have known that when I asked that question I was talking about the kind of radio station Gayle Oler was talking about, and that is a commercial radio station! Now you know that. I don't know why, brethren, Brother Totty wants to do that way. I can't appreciate such. A commercial radio station. I was talking about what Brother Oler said. That is when I asked him the question. Now I didn't add anything to it. I was talking about the same kind of radio station Brother Oler was. And Brother Totty says the church can build or maintain the same kind that is right here (pointing to chart) under consideration. But then he wants to back up and say the church can build or maintain one if it doesn't sell services. Well, that is not the kind under consideration and he knows it.

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Then he says that I am the sort of fellow that tears up churches; that disturbs churches. Brother Totty, those personal reflections won't help your cause any. I deny these charges. If he thinks it will help, let him produce the proof. I regret that such things have to take place, but I am willing for him to say whatever he wants to say. I am not ashamed of my work anywhere. I have always tried to do right.

He says a man can be hit by an automobile in front of the church building and the church can't help him, and Holt will let him die. He charges that Holt said in Dayton, Ohio, that the church couldn't help anybody outside of the church under any circumstances! We would just have to let him die. Brother Totty, I emphatically deny that I ever said that. I said this, and I called upon Brother Totty then, and I call upon him now, to produce the scripture that shows that the churches, as congregations, ever undertook a work of benevolence among outsiders! NOW THAT IS WHAT I SAID, AND I WILL SAY THAT AGAIN TONIGHT. I SAID, LET HIM PRODUCE THE SCRIPTURE THAT SHOWS THAT THE CHURCHES OF CHRIST AS SUCH EVER UNDERTOOK A WORK OF BENEVOLENCE AMONG OUTSIDERS. WHERE DID THEY EVER DO IT? LET HIM SHOW WHERE THE CHURCHES OF CHRIST, AS CONGREGATIONS, EVER LOOKED AFTER THE NEEDS OF ANYBODY OTHER THAN THEIR OWN! Now that is what I asked for.

Then he made quite a bit of capital of one of the brethren standing up. I am sorry that the good brother did it, because I knew that he wouldn't be allowed to finish what he had to say anyway. Brother Totty capitalized greatly on it. He took advantage of the situation. And I knew he would, and that ought to help us to realize that you are not going to be given a chance to finish what you have to say. The brother that stood up doesn't agree with Brother Totty. I can say that now. He capitalized on that greatly. Then Brother Totty talks about the ungodly, satanic doctrine of Holt. Now as you can see, brethren, Brother Totty will come and seek to reflect on me personally. He will try to make of me a church splitter and a church disturber, and a church troubler. That will be all right. Brother Vernon Bailey, one

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of the elders of the church in Mt. Pleasant, Texas, is here tonight. If you want to ask him about it, he will be happy to tell you. He is here along with the preacher, and one of the deacons. They have come.

Totty's Third Affirmative

Brethren moderators, ladies and gentlemen:

The first thing I want to do by way of noticing his speech is to say that he didn't say a "commercial radio station." He never even used the word "commercial." He walked over to me and said, "Totty, can a church build and maintain a radio station?" I said, "Yes." He said I wouldn't answer him. Of course, it got him in a dilemma. It knocked him off guard, and now he has to come back and try to fix it up. He knows what he said, and I know what he said.

He said he didn't say that people could get killed or injured and the church couldn't call—. You know what he said. You said the church couldn't help them *under any circumstances.* Isn't having a wreck "under any circumstances?" I've got it written down. And I didn't take advantage of you. I said, "Brother Holt, be careful what you say, for I'll use it against you in the debate. Can a church, under any circumstance, help a person who is not a member?" He said, "You put it down I said, 'No.'" Brother Lowry will be here tomorrow night. He stood there and heard you say it, and I can back it up by Brother Lowry. Yes, sir.

And let me tell you, he said he's sorry Brother Quinnette stood up. Of course, he's sorry. I'd be sorry, too, if one of the men in this congregation got up and did me like that after having endorsed me. No wonder he's sorry. I'd be worse than sorry. I'd be struck with consternation. It would jar me so completely that I'd quit. I wouldn't let them withdraw their endorsement, and then I'd keep on.

Now then, he says that I can't prove that he split a church. He says an elder is here from Mt. Pleasant, Texas. Well, here's a photostatic copy of a letter from two elders—I've got a letter written in their own hand, or on their own typewriter—and they say:

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"In reply to your letter of April 6, 1954, regarding Bro. Charles Holt now of Franklin, Tennessee, but formerly of Mt. Pleasant, Texas, we are glad to know that you are aware of his having been a party to the division of the church here in Mt. Pleasant a little over two years ago. He was instrumental in leading a minority (approximately 30 per cent including one of the elders and two deacons) of the membership off with him and his false teaching to the County Court House and subsequently into their own building at 815 South Jefferson St. under the guise of disfellowshipping those who remained to worship at 414 North Jefferson St.

"Included among his false teachings are the following: that it is not necessary for a man to either be married or to have children in order to be scripturally qualified as an elder of the church; that orphan homes and homes for the aged are sinful and unscriptural; that confession of Christ as the Son of God is not a part of the plan of salvation."

Now, that's exactly what they said; and if they forged this, then that's their business. But that's what the letter says. And I have another letter since then. He told me it was a forgery; so I wrote to the elders, and they wrote back and said it was not a forgery unless it was forged after it was put into the mail. And here is the letter that came back to my reply to them, rather my letter to them. Now, I'm sorry that has to come in, too. I'm mighty sorry that we have to debate this. But as long as people disturb churches over his doctrine, just that long we've got to expose them. Jesus Christ exposed them, and John exposed them, and Paul exposed them, and we'll just have to keep exposing them. Jude said to "contend earnestly for the faith which was once for all delivered unto the saints." We've got to keep on as long as he keeps disturbing churches over his doctrine. We'll just that long have to keep on exposing them. He says that is personal. That's not personal. We do not mean any personal reflection upon him. But when a man divides a church over a hobby, it is dividing the body of Jesus Christ; therefore he must be exposed. That is the reason for this debate.

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Yes, that's the reason we're having this debate, to expose that doctrine that has torn up churches all over the country.

He said he stood with Otey. Otey stood with Daniel Sommer. Therefore, he's a Sommerite. Everybody who knows the first principles of Sommerism knows he's a "half-baked, Johnny-Come-Lately" Sommerite. Yes, sir. And all who stand with him are in the same boat. If, in the days of premillennialism, somebody had taught just a fraction of as much of the doctrine of R. H. Boll as he teaches of Daniel Sommer, they would have been called a Bollite from Texas to Canada and from Michigan to Florida. He knows all that. And he knows if he stands in the shoes of W. W. Otey, as he said he did, and Otey taught just what Daniel Sommer taught, therefore, he and these boys are "half-baked" Sommerites. I got that term from Brother Allen Sommer, and I thank him for it, because it certainly does express their position. They have been that, and they are still that.

Now then, he says that I misrepresented Tant, that Brother Tant didn't say what I said he did about the Maud Carpenter Orphan Home. Now, I leave it up to this congregation to see who said what.

> "Some weeks ago"—this is from Tant, which was written in *The Gospel Guardian,* August 30, 1951—"Some weeks ago we published an article by Brother G. K. Wallace entitled, 'The Church At Work,' in which the position was advanced that the care of orphan children comes within the scope of the mission God has laid upon the church, and that whatever the church does in carrying out that part of its mission must be done by the church. . . . "—Brother Holt, that's what Brother Tant said—"We felt that this position was so eminently scriptural and unassailable that we gave editorial endorsement to it, declaring it to be, in our judgment, 'solidly based in scriptural foundations."

You think we misunderstood that? Do you think we're a bunch of ignoramuses? Do you think that we don't know anything? If he can't express himself any better than that, he's the man you ought to get after; not us. That's exactly what he said, and we understand plain English. Yes, sir. Now then, let him come back and say that we misrepre-

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sented Tant.

But he says that I didn't bring up the scripture. Maybe I'll have one tomorrow night. I brought up the scripture, but he says that it doesn't mean what I said it did. But that's what he says.

Now, we're going to see what somebody else might say. I'm going to read you something further and see about the church. Here's what Brother William Wallace said, *Gsopel Guardian*, May 27, 1954: "We are interested in seeing the church care for its orphans scripturally. Certainly, the church is obligated, taught or expected to care for every orphan or homeless child in the world." You said it wasn't; Brother Wallace said it is. You say it isn't; he says it is. Thank you, Brother Wallace. Thank you. Yes, sir. (Brother William Wallace speaks from the audience: "That's a misprint.")

No, it's not a misprint. If it is, the editor misprinted it. Oh, they deny everything. Yeah. (Laughter) My friends, what on earth will they say next? I wonder what they'll do next. We couldn't understand Brother Tant. He misprinted Brother Wallace; he didn't say it. Well, listen, you ought to have gotten after the editor long before this debate. You didn't have a retraction, and that was printed way back in 1951. A misprint! Lord, have mercy on their puny souls. (Laughter) I'm telling you, if they're not in a predicament!

He said that Galatians 6:10 doesn't mean the church. I say it means the church; therefore, I've proved my proposition. Brother Cecil Douthitt is here tonight; at least he was last night. I hope he's still here tonight. I'll look on this side of the house for you. You were on the wrong side of the house last night, weren't you? (Laughter) Here's what Brother Cecil Douthitt has to say. Brother Cecil Douthitt is a brother of our own dear Ira and Boone Douthitt, and Brother Cecil Douthitt is a good friend of mine. I'll make him be, whether he wants to be or not, because I'm going to read what he has to say; and he's on my side on this point. Yes, sir. And thank you, Brother Douthitt, before we start. (Laughter)

(Brother Cecil Douthitt speaks from the audience: "You're welcome.") (Laughter) Fine! Yes, sir. *Gospel Guardian,*

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March 5, 1953. I venture Brother Holt won't like this. Here's what he said: "The first obligation in benevolent work of both the individual Christian and the church is to the needy saints. However, we should work that which is good toward all men, and especially toward them that are of the household of faith." Brother Holt, he has Galatians 6:10. And here's what he further says: "Though this and other passages deal primarily with the duty of individuals in charity toward those who are not Christians, yet we have reasons for believing that under some conditions it is scriptural and right for the church as such to help some of the needy who are not members of the church." Thank you again, Brother Douthitt. Yes, sir.

I'll venture that Brother Carl Ketcherside likes this tonight. That's right down his street. There, you have them, Brother Ketcherside. Just take them right on. They've gone too far for Brother Daniel. He wouldn't have them. They've done passed him; so we'll have to give them to Brother Ketcherside. Yes.

Now then, what are the consequences of the thing? Friends, the consequence is simply this: that if a man out here in the street were to be run over by an automobile and be dying and begging for mercy, this church couldn't help, according to Brother Holt. Brother Holt said that over at Dayton. He said *under any circumstances*, and that certainly is some circumstance. He'll never be able to extricate himself from that ungodly, Satanic statement. He can't do it. He said it. I'm here to see that he holds to it. This church doesn't believe any ungodly doctrine like that. That's farther from Christianity than anything I have ever heard. That's not Christianity. That's Gospel Guardianity. (Laughter) And just some of it.

Now then, we're going to notice some of the things he said. He said when he quoted Oler he means so and so. Well, yes, and when I quote Brother Wallace and others, I mean so and so, too. Did you think I didn't mean anything, Brother Holt? You just thought I was quoting him, did you? Haven't I got a right to mean something as well as you? Holt said, "If churches must look after all the people in the world, we surely have a big job." That's right. And Jesus said to go

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"preach the gospel to every creature." To whom did he say that, Brother Holt? Is that a big job? Say? You didn't know that was there, did you? That's the great commission. You ought to learn that. While you're studying so much about "institutionalism" you ought to learn the great commission. Let me read it to you. I thought all members of the church of Christ knew it. Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Brother Holt, don't you know that? Didn't you know that was in the Bible? Look up here at me and grin a little. Didn't you know that was in the Bible? (Laughter) And he said, "Well, it would be a big job if we had to look after all the orphans in the world." I suppose Christ thought that was a big job when he said—. It looks as if Peter, John and those would have looked up and said, "Lord, that's a terrible job." You would, wouldn't you? You would have said, "Lord, that can't be so. It's too big a job. We can't do it." But Christ said do it just the same.

All right, we go somewhat further. What about the Missionary Society? He said last night in his last speech that the Missionary Society preached the truth. So I guess if he still holds to that one—it's on the tape; so let him deny it, and we'll play it to him tomorrow night—he says it preaches the truth. He didn't say part of the truth. He said *the* truth. And if it preaches the truth, Brother Holt, what have you got against it? Say? Be like those who came to Christ that time and said, "Lord, we saw one casting out devils, and we made him quit." Jesus said, "You let him alone. He is casting them out in my name." If the Missionary Society preaches the truth, can you stop it? If it preaches the truth, it would condemn itself; and it wouldn't be a Missionary Society. What do you think of that, Brother Holt? You just went off the track again, didn't you?

Oh, he says we're trying to get him bothered. *He is bothered.*

He says that we need no outside organization. Why don't you stop *The Gospel Guardian* then, Brother Holt? What about *The Gospel Guardian,* the guardian of the gospel, that thing that is put out to propagate Christianity and defend the church? Do you need it? Tell Brother Tant over there

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you don't need the thing, will you? Or is that just a misprint? (Laughter) Maybe that is just another misprint. I guess they didn't mean that when they said it. Or maybe we don't understand it. Lord, have mercy!

Now, he says that I cut out the homes under elders. No, you're the one that cut out homes under elders. Brother Tant over there says they're scriptural. Brother Joseph Cox says they're scriptural. You say they're not scriptural. You wanted to debate it. And you said that I just misrepresented Brother Tant. I didn't do it. That must have been another misprint in *The Gospel Guardian.* I didn't misrepresent Brother Tant.

Now, we've got to have a home to care for orphans. The fact that God said do a thing and He didn't say how to do it leaves the *how* to our judgment. I'm up here saying do it through an orphan home. That's one way of doing it. Why doesn't he show that is not right? He just keeps saying, "Totty, you're not right. You're not right! You're not right!" Why don't you put your finger on the verse that shows how to do it then, Brother Holt? You're supposed to do that, even if you're in the negative. That would prove Totty is wrong. But you can't do it, can you? The man doesn't live under the shining canopy of high heaven tonight who can put his finger upon the verse that shows how to do it.

Now, let me tell you what I asked him; and he'll answer it in his speech; but I'll get another speech tomorrow night, the Lord willing. I asked him: Can the church practice pure and undefiled religion? And did he answer it? He said, "If you ask me a question upon an argument I make, I'll answer it." You didn't answer that one. Do you want to answer it now? Or had you rather wait till I sit down and can't say anything? Can the church teach or practice pure and undefiled religion? There's just one verse in the Bible that tells what it is. That is James 1:27. That says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Let me reiterate, my friends, and emphasize the fact that if the church can't do that, the church can't practice pure and undefiled religion. Can it, Brother Holt? Is that a misprint? Did anybody mis-

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print that? That's in the Bible.

He says that the parliamentary rules free him from answering questions. He's still under the "fifth amendment." He might incriminate himself. I'd like to know where those rules are. Hedge's rules of logic certainly don't say it. But if every parliamentary rule in the world written by man would exclude him from answering any questions, Peter said, "Be ready always to give an answer for the hope that is in you with meekness and fear." Are you going to put man's rule's up against Peter's? Look up here. Are you going to do that? Which will you take; the apostle Peter, or parliamentary rules written by man? He's hiding under the "fifth amendment," my friends. He refused to answer in that he might incriminate himself, and he knows that he will.

If I've got time, I'm going to go over these questions. He says that Tant and all these others can take care of themselves. Well, I guess Oler can, too, under those circumstances. I suppose Oler can take care of himself, too, so then we'll just let him take care of himself. But as long as Tant and those fellows are putting it through the paper, I'm going to do just a little taking care of them. And I'm doing that now.

Now, he says I'd do him harm personally. Now, Brother Holt, don't get scared and cry around here. I'm not going to hurt you. (Laughter) Why I wouldn't bother you. If I were to see you get run over out here in the street, I'd tell the church to please call the doctor and have you helped. You wouldn't do me that way. If I got run over in the street in front of the Belmont Avenue Church of Christ and Brother Quinnette wasn't there, they would let me die. (Laughter) He says I misrepresented Brother Quinnette. I didn't do it. Brother Quinnette just got up and said he didn't believe what Holt teaches. And that's just all there is to it. I don't either. I say, "Amen," and I think that anybody that has good sense would say it. They just don't believe what he teaches.

All right. Now, he says that I agreed to affirm. Yes, and you did too; but you backed out. You did too, but you backed out. You got cold feet. I didn't. I kept my word, and you went back on yours. You agreed to affirm in front of "more than two hundred people." Some of them are here

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tonight. But he came over to my office the next day and said, "Brother Totty, I don't think it's best to have a debate," after all that gusto in front of "more than two hundred people" that Sunday afternoon. There happened to be one of the "two hundred" there who wouldn't let you get out of the debate, but you got out of affirming anything. Yes.

Now then, let's pay attention to these questions: 1. Does an unscriptural thing ever become scriptural in an emergency? He won't answer it. He's hiding under the "fifth amendment." If he says, "Yes," all right, then, where's the scripture? He just prefers to stay quiet. 2. Do you believe church support of orphan homes, such as Maude Carpenter Orphan Home and Tennessee Orphan Home, is sinful? What did he say? Not a thing on earth. He didn't say. All right. 3. Do you believe it is wrong for an individual to contribute to an orphan home? What did he say? Not a thing on earth. If he doesn't believe it is wrong, he contradicts his Brother Welch there. Brother Welch says it is. If he said it is not, then there are two of them contradicting each other. They are just like a group of little boys sitting around here, one saying it is, the other saying it isn't. And so there they are. No wonder they don't want me to read what they have written. It is a wonder the editor doesn't cut off my subscription and not let me have *The Gospel Guardian.* (Laughter) I wouldn't be surprised after this that he does. But if he does, I'll do as I've done before with others; I'll go around and get one from somebody else. (Laughter) 4. Do you believe the orphan homes as mentioned above are parallel to the Missionary Society? What did he say? Nothing at all, because he knew that we were going to come back and say, "Would you fellowship a church that supports a Missionary Society?" He's afraid to say, "Yes;" and he dares not say, "No." If he says, "Yes," he knows he's gone. If he says, "No," then he would have to quit fellowshiping us, because if it is parallel, one is as bad as the other, if not worse. 5. Do you believe the church is sufficient to do all of its work without the aid of any other institution? He wouldn't say a word about it. If he says, "Yes," down goes *The Gospel Guardian.* If he says, "No," then he goes down on his argument. And so he can't say that. 6. Is it scriptural for any

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other institution to do the work of the church? He wouldn't say whether it is or not. If he says it is not scriptural for any other institution to do the work of the church, down goes *The Guardian.* If he says, "Yes," down goes Holt. And so he prefers to keep quiet.

Now then, friends, in the time that I have, let me tell you that the doctrine which Brother Holt espouses, the statements that he is making, will logically conclude that he can't help anybody on earth who is not a member of the church. If it costs the church any money, he can't get a doctor for a sick person.

And in First Timothy 5:12, the Bible says that those widows were charges of the church. How did they take care of them, Brother Holt? Answer it now, and I'll get it tomorrow night.

Holt's Third Negative

Brother Totty, Moderators, Ladies and Gentlemen:

This is the last speech in this discussion tonight. Brother Totty, I suppose, is doing the kind of debating now, and the only kind, which he is capable of doing. I wish he would deal with the proposition from a scriptural standpoint.

He had quite a bit to say in the first part of his speech about me personally. Of course, he says he would not do me any harm. NO, THAT IS VERY EVIDENT! Of course, he has some people here that seem to like that, and appreciate that sort of thing. It might be rather interesting, although I have no disposition at all to engage in it, but it could be real interesting to discuss personalities even from Brother Totty's standpoint. If you appreciate the sort of thing that he has done, that is all right. I have no disposition to answer the charges made against me personally. One of the elders of the church at Mt. Pleasant is here. I CAN BRAND WITHOUT FEAR OF SUCCESSFUL CONTRADICTION THOSE CHARGES MADE IN THE LETTER READ BY HIM AS BEING WHOLLY UNTRUE. I HAVE NEVER DISRUPTED OR TORN UP A CHURCH OVER THESE ISSUES.

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We had some church trouble in Mt. Pleasant. I was involved in it. Some preachers have never been involved in any trouble. Many preachers will run from it. And maybe they are wiser than I am. However, I have always been taught to preach the truth and if the truth produces trouble or division, then let it come. For example, if ridding the church of an adulterous elder, a man living in outright adultery, or a preacher either, if that tears up the church then perhaps it needs to be torn up! There are brethren that will stay behind and defend an adulterous, ungodly church boss, even if it tears up a church. He read part of a letter from Mt. Pleasant which accuses me of instigating church trouble. Brethren warned me, they said, "Brother Holt, Brother Totty can not debate any other way. He will dig up every low down, dirty thing he can find that has ever been said about you and use it." Brother Totty, if you go to the RIGHT PLACES you can find some folks that will say some of the same things about me, I expect. Maybe even worse. I don't suppose there is any gospel preacher that is free from such false charges. If so, I am convinced as Watson said in his speech at Belmont this morning, that he has not been preaching the truth. If you preach the truth as you should, you are going to make enemies, in the church and out. Stand for the truth as you should, you are going to have trouble sooner or later.

Now if Brother Totty calls that debating, he can have it. If he can ruin me, which he probably will in the eyes of some of you, it will not help his cause. Some of you will say, "Well, Holt didn't answer all those charges Brother Totty brought against him." I am not going to waste my time dealing with them. Holt didn't do these things charged against him, and Holt need not answer all of those things. He charges that Holt has disturbed churches over this doctrine. I HAVE NOT! Brother Totty says he is sorry to debate such propositions. Yet he challenged for the debate! He says it is not personal but he is just here to expose the doctrine I hold. Yet he digs up these church troubles. Some things that he has found have come through his digging and trying to find out all of the things that could be used to do me harm personally. He needs all the support he can get.

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You know such has always been the practice of those in error. I have never debated brethren before. However, I have debated Baptists, Primitive and Missionary; I have debated Holiness people, and at times there are some of them that will resort to the same sort of tactics. I have had them resort to the same thing. In such cases I have always said it was because their position couldn't be maintained from the Bible. And I know that is so. Whenever advocates of error can't meet a man's argument, they seek to destroy him personally. Brother Totty works on that philosophy. His idea seems to be this: "I cannot meet Holt's argument, I cannot produce scripture; therfore, I am going to destroy the *Gospel Guardian;* I am going to destroy Holt; I am going to insinuate every evil thing I can about Brother Campbell, and Brother Cox, and Brother Tant, and all these others!" In speaking of us he says, "God have mercy on their PUNY souls!" That is the attitude of the man I am discussing this with. He calls us "Puny Souls."

Brother Totty, that is beneath the dignity of a gospel preacher. THAT IS NOT DEBATING. THAT IS RUBBISH!

FROM THE AUDIENCE: MANY LOUD AMENS ALMOST IN ONE VOICE!

Holt: Brethren, I had rather you not do that. I don't believe I need your help along that line. I know how you feel but I don't want you to do it. I am asking you not to make any demonstration at all. It is better not to do so. Brother Totty and I will take care of the situation. I believe I can take care of my part of it, and I suppose he can take care of his.

Then he comes again and charges that Holt is a Sommerite. Yet I say I am not a Sommerite. I stand with Brother Otey. In his first speech he read a statement from the *American Christian Review.* It looks like he is borrowing quite a bit of material from them. He may be closer to them than he really thinks. However, he needs to borrow some material from somebody. He read a statement from Brother Otey made in 1906. Perhaps if I were to look at the statement in its context I might accept it. I don't know. I agree with Brother Otey on this proposition tonight. Brother G. C. Brewer, and I read the statment last night, says that Brother

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Otey is not a Sommerite. And Brother Otey never has been a Sommerite. "He does not fully agree with Brother Daniel Sommers' well known position on the college question. If he did so agree it would still not be quite as fair and brotherly as I always want to be to call him a Sommerite." That is what Brother Brewer said. He further said, "I apologize for using that term. Though I do not confess to having any bad motive or any ill feeling toward Brother Otey in so designating him." Brother Brewer said he ought not to use the term. Brother Brewer says Brother Otey is not a Sommerite, and he apologized for using it. When Brother Totty wants to abuse various ones he just says they are Sommerites! He brands them. That is what he calls argument! He thinks such will annihilate the man. According to him all you have to do is call one a "Sommerite." The Baptists have been hollering Campbellite for years. Brother Brewer goes right on to say in the article from which I have quoted, that the use of the term Sommerite is just like the sectarians use the term Campbellite. Brother Totty has been doing what Brother Brewer says is not "fair and brotherly" and yet Brother Brewer is on his side. I wish that Brother Totty would be as fair as Brother Brewer. I want to say something else just here. You know this business of talking about SOMMERISM and SOMMERITE, and KETCHERSIDEITE —I don't believe those terms ought to be used. I do not think they are right. Even the term BOLLITE for that matter. I don't believe they ought to be used. I doubt they leave in the minds of people the idea they should. I doubt there is such a thing as a SOMMERITE on earth. A Sommerite would be, if the term is rightly used, a man or woman who subscribes to and upholds doctrines solely and simply because Daniel Sommer taught them. I don't believe there is such a person. I don't know anybody that ever did that. Those thus designated think they are right. They believe that the Bible teaches what they uphold.

Brother Totty thinks that all he needs to do is just get up and say, "Sommerite," or "Ketchersideite." He has talked about "Ketcherside churches" tonight. He uses such expressions to dig at brethren who are here. Those brethren are all here. I think that all such is unbecoming in a dis-

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cussion, especially among brethren. I would much prefer that we act like brethren. When brethren begin to call each other ugly names, and when they charge others with such things as upholding an "ungodly, satanic doctrine," and when ever they begin to heap personal abuse upon a brother about something of which they know absolutely nothing, they are stooping mighty low and engaging in conduct unbecoming to a Christian.

He says that Brother Tant says that Maud Carpenter Home is scriptural. Brother Tant has explained that. Brother Totty didn't read his explanation in the *Guardian*. He just finds something that suits him, and that he thinks will make his point, and he doesn't look for anything else. He will take it out of its setting, if it will serve his purpose. He read from Brother William Wallace a statement that he thought suited his purpose. It suited him. Brother Wallace is here, and Brother Wallace spoke up and said it was a misprint. Well, Brother Totty and some here made great capital out of that. You can see that Brother Totty is not willing to accept Brother Wallace's explanation. Brother Totty says in effect, "Brother Wallace, you are lying. I won't accept it. You will destroy my point." Brother Wallace says the word "NOT" was omitted by a printer's error. Brother William Wallace is in perfect agreement with me. Will not Brother Totty allow the possibility of misprint? Is he the only person who never makes an error? Does he expect infallibility on the part of all of us? Brethren, we need to have a little bit more appreciation of things and of each other, and when a brother corrects something, we ought to be willing to accept it.

Brother Totty used the expression, "Lord have mercy on their puny souls!" Perhaps that gives us an insight into how Brother Totty feels about us personally. He is courting Brother Allen Sommer's favor, and they are throwing love and kisses at each other. He says Brother Cecil Douthitt is on his side. Well, he knows that is not true. Brother Douthitt certainly is not. He says that Brother Holt said over at Dayton that the church could not under any circumstances whatever help anybody that is not a member of the church. I said in my other speech that I didn't say that. Brother

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Arthur Atkinson is here tonight. Those speeches were all recorded. I didn't make that statement. I did say in Dayton what I told you that I said. And Brother Totty hasn't replied to it. I have asked for the authority from the word of God for the churches of Christ as congregations, carrying on a work of benovelence among anybody other than their own. Give me the book, chapter and verse showing that the churches of Christ ever felt a responsibility for or carried on a work of benevolence among any other than their own—the saints. Now that is what I asked for. Where did the church ever go out to take on the benevolent work of all the needy and neglected the world over? Where does the New Testament teach that the church is a great benevolent society to feed and clothe all the nations of the world that are in need? It is not in the Bible, and I have asked for the proof. When he presents it then we can do something about it. THAT IS WHAT I SAID AT DAYTON. I still say that tonight.

He calls my position an "ungodly and satanic doctrine." He says Holt can't help anybody outside of the church. My friends, as a Christian I can help anyone. Galatians 6:10 has reference to individual Christians acting—they are to do good unto all men, and especially those of the household of faith. Did you notice what Brother Totty said? Why he talked about Brother Holt personally. He said he didn't want to do me any harm personally. Brother Totty said if Brother Holt were to get run over out here in front of the church building he would call the ambulance to come get him and then get the church to pay for it. You notice Brother Totty is like a lot of other brethren. HE WANTS TO SHOVE ALL THE INDIVIDUAL RESPONSIBILITY OFF ON THE CHURCH. HE WOULD CALL THE CHURCH TO DO IT. Brother Totty is not willing to dig down in his pocket as an individual and fulfill any responsibility. Brother Totty would run get the church. And he would say, "Brethren, write me a check from the treasury. Brother Holt is in need. He needs to go to the hospital. I don't want to help him personally, but let us do it as a church." That is what he said. He would call the church. I would do like the good Samaritan—which sets out the responsibility of the individual. The parable of

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the Good Samaritan doesn't have anything to do with the church activity—as a congregation. This parable teaches me that if I find one of any race, and the opportunity presents itself and I have the means so to do, as an individual Christian I am to do good unto all men. That is practicing pure and undefiled religion.

Then he admitted that if we are to look after all the needy we have a big job. That is what I am asking you, Brother Totty. Where in the Word of God does the Lord, the head of the church, assign to the church the responsibility of looking after all of the needy, dependent and neglected in the world? Is the church obligated to care for all men and women OUTSIDE as well as INSIDE of the church, and thus make of the church a big benevolent institution? He says, "Well, the great commission is a big job." Yes, the great commission is the responsibility the Lord has given his people. That is right. We can give the book, chapter and verse for that. Now when he gives the book, chapter and verse for his assertion, that it is the work of the church, and the law of God to churches of Christ, to look after all the needy, neglected and dependent people the world over, then we will be getting somewhere. Now just let him present the passage of scripture that authorizes that like the great commission authorizes preaching the gospel to everybody.

Then he talked about me saying that the Missionary Society preached the truth. Yes, I said that. Brother Totty, do you deny that Missionary Society in its original concept preached the truth? What about Brother J. W. McGarvey? He was connected with it. Did he preach the truth? Brother Totty must think they did not preach the truth. I am not talking about the UNITED CHRISTIAN MISSIONARY SOCIETY AS IT IS TODAY. No. But I had reference to the AMERICAN CHRISTIAN MISSIONARY SOCIETY as it originally started. I still stand on this where I stood last night.

Then he says that Holt says we don't need a human institution. He then asks, "What about the *Gospel Guardian?*" The *Gospel Guardian* is a good paper, Brother Totty, and you certainly need it. Brother Totty thinks that maybe Brother Tant will cut off his subscription after this is over. No, I

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am sure that he will not. Brother Tant feels just like I do, that if all the people who need to read it would read it with an unbiased and open mind, it would do a world of good. I believe that.

Well, he says that I said that he cut out homes that were under elders. Brother Totty says, "No, Tant did that. And Cox did that." Brother Totty, you did that. You cut out orphan homes that are under an eldership. I asked you the question, "Can the elders of a local church oversee anything as elders other than the local congregation?" And you said, No! Down at Tipton, Oklahoma they have an orphan home that is under the oversight of the elders, and THEY DEFEND IT AS A SCRIPTURAL ARRANGEMENT BECAUSE IT IS UNDER THE OVERSIGHT OF THE ELDERS OF THAT CHURCH. Brother Totty says you can't have it that way. You cannot have an institution, anything other than a local congregation, under the oversight of the local elders. Cannot be. Brother Totty, cut them off. He sawed the limb off at the tree. As far as all of those homes are concerned, they are gone.

I asked him about Gunter home. It is in the proposition tonight. The Gunter Home for the Aged is an institution that is supposed to be under the elders of the Gunter church. They say it is. They say they have the oversight of it. Brother Totty says it can't be that way. Well, he has got one in his proposition tonight, and he affirms that it is scriptural to build and maintain such a thing. And then he turns right around and says that nothing except the local congregation can be under the oversight of the elders.

As I told you in my first speech, there are three positions occupied by brethren today on this orphan home question—Brotherhood orphan homes. There are those who say, in order for them to be scriptural, in order to maintain them at all, they have to be under the oversight of a local eldership. A number of brethren take that position. Therefore, they condemn orphan homes that are under a board of directors. They say they are unscriptural. Brother Guy N. Woods is a notable example. In 1939 he said that the Tipton Orphan Home was the only scriptural orphan home in the brotherhood. Therefore, that means the ones under a board of

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directors are wrong, according to Brother Guy N. Woods. Brother Gayle Oler says, and I quoted his statement here (pointing to chart—Boles Orphan Home), that there was never anything under an eldership except a local congregation. Brother Oler says the orphan homes ought not to be under an eldership. You can see brethren are divided.

I asked Brother Totty which position he would take. I pointed out that Brother Brewer says that both of them are wrong when they claim that they are each right and only their arrangement. He says they are both right; any of them, any arrangement, any kind of a set up, any human institution on earth! I have never heard him draw any limit on them at all.

Well, he asked me to put my finger on the verse that shows us how to care for orphans. Can't you see how he wants to put me in the lead. He wants to put me on the defensive. He wants to put the laboring oar in my hand. I told you he was binding, he is hurting. He wants to get some relief, and he wants to try to get me in the lead. And in James 1:27, can the church teach and practice pure religion? He asked me that question. In an individual capacity, it must do so. As individuals, Yes! That is the only sense in which the church can do it, and in that respect it is commanded in James 1:27. Be sure to notice that qualification, Brother Totty, before you make capital of it. In its individual capacity and according to James 1:27. That verse has to do with individual activity, regulating individual action. Again, he wants to know about the rule that frees a man in the negative from answering questions. Well, we have had that.

He said will you take Peter or the rules of debate? I will take what Peter said. I am ready and willing to give an answer to every man that asketh me for a reason of the hope that is in me. Brother Totty knows that he is in the affirmative. But in effect he keeps saying, "Brother Holt, please help me by getting in the lead yourself." He tries everything he can to put me there.

Brother Tant can take care of himself, Brother Totty. He says, "Well, so can Brother Oler." I guess Brother Oler can, I simply wanted to introduce these things to show you

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the kind of institution he has agreed to defend. He says he doesn't want to hurt Holt. He wants to help me and he would help me if I got run over. He would call the church to do it. And then he talks about a number of other things. He mentioned I Timothy 5:12, and said that he would make some argument on it tomorrow night. Therefore, I will save it until then.

Brethren, in the moments remaining, can you see the proposition my friend agreed to affirm? Can you find where he has introduced SCRIPTURAL PROOF tonight? He has called upon the *Guardian,* he has read from the *Guardian,* the *Gospel Advocate,* and referred to individuals in this audience, and other individuals living and dead. And he offers all of that as proof. He must think it is germane. He must think he needs it to establish his proposition. It looks like he has more of a personal grudge, more of a personal animosity in his heart than he does a desire to establish the truthfulness of this proposition.

Brother Totty, I hope tomorrow night when you come back that you will have some scripture for this audience. Some of the Word of God, and that you will get down to the issue. I hope that you will not be so interested in talking about Holt or what I may or may not have done; or Cox, or Tant or Campbell, or anybody else. I hope you will debate the issue, the proposition to which you have signed your name.

Brethren, I wish that some man, if Brother Totty is not willing or able to do it, would meet the issue. It doesn't make any difference about how inconsistent I may have been; or how inconsistent the writers of the *Guardian* have been. If Brother Totty is dead set on destroying us, let him help himself. If he thinks he can annihilate the *Guardian* and wipe it out, and completely demolish it, as he evidently wants to do, if he can do that, let him set out to his task, but that is certainly not the proposition.

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Totty's Fourth Affirmative

Brethren moderators, ladies and gentlemen:

It is certainly a pleasure tonight to have the opportunity to come here to discuss those things which pertain unto our eternal destiny.

Brother Holt assumed the part of a martyr last night in his last speech. He tried to reflect upon my integrity and upon my honesty as far as he could. I always hate to see a debater do that because that isn't the right way to meet an argument.

When I spoke of Brother Holt's causing trouble in congregations, it was nothing personal. That's a fact, and it's the doctrine that he teaches that we're after; not Brother Holt. The doctrine does cause trouble in congregations. If Brother Holt were preaching tonight against instrumental music in worship, he'd charge the preachers in the Christian Church with causing trouble. If he were to preach on the Restoration Movement, he'd charge them with dividing the churches. That is exactly the position in which he puts himself. When those elders at Mt. Pleasant, Texas, wrote and said that he divided the church there, they mentioned three things he taught. He tried to smear them last night by saying one of them was an adulterous man. Maybe so. It isn't my disposition at all to try to defend that man. But I just want to ask Brother Holt the question: Did the man tell the truth? That's all we're interested in. The man said that he taught against orphan homes, that he taught that one didn't have to be married to be an elder, and that he taught that one didn't have to make the confession that Jesus is the Christ, the Son of God, to be saved. Now then, the thing we want Brother Holt to do tonight is to say whether he did that or not. If he did, that is the thing we're interested in; not whether he was a good man who said it or not. Now, that's the question in which we are interested. However, he has his name upon that letter as one of the elders.

Moreover, he caused trouble in the church at Park and Thirteenth Streets in Bowling Green, Kentucky; and I have two letters to that effect with me here. He went there and lectured upon this and caused quite a bit of confusion. He

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was challenged for a debate, or the church was; and the church there, the elders—and I have the letter, or a copy of it—said that they would see that their preacher didn't say any more about it. Now, I know that to be a fact. And when he went over to Dayton, Ohio, he said himself in a letter that he was going over there to try to prod Brother Lowry into a debate. That's what he said in his own letter. He said he knew it would take quite a bit of prodding. Therefore, he does cause trouble in churches; and it is over his doctrine. I don't mean that to be anything personal. I just mean that he does cause trouble in churches. The Bible definitely says, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17.) Moreover, Paul admonishes the church at Corinth to "all speak the same thing." If there had been an adulterous man in the church at Mt. Pleasant, Texas, as my Brother Holt says there was, would that have justified him in leading a group of people to the court house? If he had been in Corinth when Paul wrote the letter to Corinth, would he have led the group off to the court house instead of doing as Paul said?

IS IT SCRIPTURAL FOR THE CHURCH, UNDER ANY CIRCUMSTANCE, TO FINANCIALLY HELP AN OUTSIDER? YES
NO

Now, he said last night that he did not say that the church cannot help a non-member under any circumstances. He positively said that at Dayton. Well, he says they recorded it on tape. Everybody hear this: he says they recorded it on tape; so *I challenge him to play the tape.* If he didn't say it, I'll apologize. If you did say it, what'll you do? If you've got the tape, I challenge you to play it; and you can play it on my time. You certainly said it, and you said it with Brother Atkinson trying to keep you from saying it. He told you not to say it. He told you to say something else. You said it, and I've got the note in my possession that I stood right there and wrote when you said it. Now, here it is on the board (pointing to blackboard). We'll test your courage tonight. "Is it scriptural for the church, under any circumstances, to financially help an outsider?" Here's "YES" and "No." Now

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then, where's the eraser? There it is. When you get up, Brother Holt, it won't take you long, and it won't be much trouble. We've put the eraser right here where it will be close to you. You erase whichever one of those you want to. Don't say that you're in the negative and that you're not supposed to do anything. The negative is supposed to answer questions and make arguments, too; otherwise, we'd need no negative. We could just affirm it.

Any time you see a negative speaker write out his negative speeches before he gets here, not knowing what the affirmative is going to say, you'll know he isn't going to weigh his opponent's arguments with "fairness and candor." All the material, practically all the material, that Brother Holt has produced in this debate on the negative side was prepared before he left Tennessee. I want that fact to go into the book. I want the readers, when they read this far, to stop and pause a minute and realize that the material this negative speaker has used, practically all of it, was prepared for the debate before he left his home in Tennessee. And then he says I can't affirm anything! Now, that's the fact, friends. How do you expect him to do anything when he prepares his speeches before he gets here?

You know he introduced Guy Woods last night and said that Guy N. Woods said that the Tipton Orphan Home was the only one that he would endorse. I played that tape just a few minutes ago so that I would not make any mistake about it, and that's what he said. Now then, interestingly enough, my *Gospel Advocate* came today with an article from Guy N. Woods on orphan homes; and I'm going to read you a little of it and let you see what Brother Woods actually said. Just see how much confidence you can place in quotations used by my dear Brother Charles A. Holt. Listen to this:

> "An event of the most exceptional nature and absolutely unparalleled in this writer's observation has occurred among us in the recent past. Until less than five years ago, there was virtually a universal endorsement of, and hearty support for, the benevolent activities among us. Prior to that time the objections which were raised to that sort of activity—and they were of the most isolated nature—originated either"—hear

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this, friends—"originated either among recognized hobby riders traditionally *against* every positive function of the church, or were given expression by eccentrics and cranks."

That's what Guy Woods said; and I'll let you have the paper; and you can read it and look it over, Brother Holt. How do you like that? That doesn't sound like what you said last night, does it?

All right, we go just a little further, though.

"There has been, and always will be, those in the church whose conception of Christianity is negative in nature"—did you ever see anything more clearly describe Brother Holt than that? He won't affirm anything. He promised to, but then backed out—"and who operate on the theory that the less they do the more orthodox they become! All faithful gospel preachers then preached, and sought to induce the brethren to believe, that what we needed was not less, but more benevolence, a greater, and not a smaller emphasis on the practical aspects of that religion which is both pure and undefiled. (James 1:27.)

"Recently, however, opposition has become vocal and allegations are offered that the orphan homes and homes for the old and infirm are unscriptural; they encroach on the functions of the 'one body'—the church; they parallel in organization the missionary societies. We do not believe this now; and, we think that as recently as ten years ago, ninety-nine per cent of the preachers regarded as faithful among us would have resented deeply such an allegation, and would have unhesitatingly rallied to the defense of our practice in this respect.

"Now, however, the case is different; some of the brethren have radically suffered a change in attitude toward this work; attacks have been launched and insinuations made that those of us who *still* (emphasis mine—W. L. T.) adhere to practices once universally accepted are now in digression?"

That's what Brother Woods said about it. But here's some more from him: "We rejoice to know that the churches,

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with few exceptions, have continued their contributions to these homes." Aren't you a little ashamed now, Brother Holt? I think I would be. I suppose you will assume a persecuted complex now. That proves you, Brother Holt, to be absolutely wrong in your statement about Brother Woods. When you brought Brother Woods up, you lauded him as being a great man, that his testimony would be worth something; and indeed it is. Brother, it crushed you! Yes, sir!

Now then, he said last night that all I had to do was to say that you're a Sommerite, etc. And he said that Brother Otey wasn't, because G. C. Brewer said he isn't. Will you take Brother G. C. Brewer on anything else? Do you remember that letter you wrote to me about him? According to it, you wouldn't take him on oath on the witness stand. And now, since he impeached Brother G. C. Brewer, he will have to stand with his dear friend, Brother Otey. I read this last night, but I want to get it in the book again lest the reader might overlook it. Brother Otey says, and I quote, "Bible or Christian colleges in addition to the church to teach religion are unauthorized by New Testament Scripture, are evil in their tendencies, and create division!" That's exactly what Daniel Sommer taught, and that's exactly what my brother here says that he stands on. He says he stands with Brother Otey on that.

Now then, I've got to clear up a little matter; then we'll get into the arguments again. He says that the original Missionary Society preached the truth. Yes, you said that, didn't you, Brother Holt? The original Missionary Society preached the truth. I wonder, when that comes out in the book, what people are going to think about it. Why did they oppose the original Missionary Society then? Why are you so often quoting Benjamin Franklin and those pioneer preachers in their opposition to it, Brother Holt? You go on record as endorsing the original Missionary Society of the Christian Church that split the church of the Lord Jesus Christ, and you say that it taught the truth. Now, there's the man who says that. Indeed, a man is hard pressed when he'll take a position like that.

Now, he says the church may care for orphans through individuals. Let me ask you a question, Brother Holt; and

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this will be amusing: What does the church do that it doesn't do through individuals? Can you tell me, please? What is it that the church does that it doesn't do through individuals? Tell me when you get up here. Don't say, "Oh, I can hide under the 'fifth amendment;' and I won't have to say it." He says the church may help orphans through individuals. Who on earth said it can't? The church preaches the gospel through individuals. The church does everything it does through individuals. In fact, the church is made up of individuals. Now, wasn't that a wise statement coming from a man of his ability, to say that the church may do its work through individuals? But that's the best my brother can do.

I'm going to make some arguments now. The first scripture I use is the fifth chapter of First Timothy. I brought that up last night, and there Paul is laying out the way to care for widows. He says not to let a widow be *enrolled,* or taken into the number, under threescore years; and she must have washed the saints' feet; and certain other qualifications which he laid down. He was writing about the church, and he said not to take her into the number unless she is threescore years old. Into the number of what, Brother Holt? Into the number of the ones for whom the church is caring. Now then, suppose we had twenty-five widows in that category. Where would we put them, Brother Holt? Could we put them in the auditorium here, or put them in the Sunday school rooms? They don't have any home. The church is going to take care of them. Where is it going to put them? Don't tell me through the family. If you do, you've got another institution on your hands that you can't handle. And you know that you said that the church is the only institution, that it doesn't need any outside help; so don't say the human family. If you do, you've ruined your other argument. Now, you're on the negative side, and you're supposed to answer this: Where may the church put the widow, Brother Holt? Let me tell you, my friends, there's not one individual responsibility in that passage except to relatives of the widow. There's not anything in that passage about an individual who is not related to the widow. I challenge Brother Holt to find where Paul said to any individual who

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is not related to the widows to take care of them. Brother Holt, you can't do it. You know you can't do it. The church is the thing Paul has under consideration. What is it going to do with them? That's the question. Where will it put the widows? In your home? Where? Now then, don't get up here and cry and say you've been mistreated and all that. That's argument. I have nothing against Brother Holt, but I am pressing the argument. Where's he going to put the widow? We have twenty-five widows, we'll say. Brother Holt says the church is supposed to take care of them. How is the church going to take care of them, Brother Holt? Give me *book, chapter, and verse.* Will you do it, Brother Holt? Now then, we'll just see which way he goes. Don't get up and say I didn't give any scripture. He seems to think if you don't give a thousand verses on a thing, you don't prove it. A half a verse will prove a thing if it says it. When Jesus met the Devil he only used one verse on each point that he debated with him; and yet Brother Holt would try to say because you don't use the whole Bible on it, therefore, it is not true. Remember, the fifth chapter of First Timothy. There's not one iota of scripture in there about an individual's helping any widow unless he's related to that widow, and those were widows that were to be *enrolled* among those who were helped by the church. And, friends, I want him to say how the church did it. In this case it is not: Is the church obligated to do it? Friends, it is: *How may* it do it? That's what we want him to show. That's what he'll not show. He'll hide behind his excuse that the negative need not answer.

All right. Now then, he gets up and says Galatians 6:10 applies to individuals only. He just says that without any proof whatsoever. He merely assumes that it is an individual matter. Brother Holt, you may have a pretty good estimation of yourself; but, you know, we just don't have that much estimation of you. We want you to produce the proof. It is not enough to get up here and say it's not so. Prove it isn't so. I say it *is* so. And you say it isn't. Now, prove it, will you? I'm going to prove by somebody that it is. It's none other than Foy E. Wallace, Jr. He'll not impeach Foy E. Wallace. No, sir. He hasn't even mentioned his name, as far as I've known, in this debate. He won't say anything

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bad about him I know, and I doubt that he will say anything good about him. Nevertheless, I'm going to read this. Here's what Brother Foy E. Wallace said; and Brother Wallace stood, when he wrote this, on exactly the same position on which I stand tonight; and I have no evidence whatsoever that he doesn't still stand there. And here's what he said, *Bible Banner*, January, 1948: "The command to 'do good unto all men, especially unto them who are of the household of faith.' (Galatians 6:10), makes it the duty of the church to help those in need." Now, there it is. Who said it? Foy E. Wallace said it. Who said it is not so? Charles Holt. Now, whom will you take? I say that Brother Wallace is right on it.

Last night I read that Brother Cecil Douthitt said it is binding upon the church, that the church is supposed to do it. Brother Foy E. Wallace says the church is supposed to do it. And Paul said the church is supposed to do it. Yes, sir, the apostle Paul said the church was supposed to do it. Friends, if you address a letter to a person, for whom is the letter meant? It is to the one to whom it is addressed. We all know that. To whom did Paul address the letter of Galatians? He addressed it to the churches in Galatia, Brother Holt. Yes. Now then, don't say I didn't make an argument on that.

Now, we come back to James 1:27. And there James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Let me tell you, friends—and I asked Brother Holt last night, and he has been as silent as a tomb on it—if that doesn't mean the church—hear it, friends— then how can the church *practice pure and undefiled religion?* Brother Holt, why didn't you answer that? You know that is in the argument. You're on the negative. You're the man who said you wanted to go by Hedge's rules of logic. Hedges rules of logic say you must weigh your opponent's arguments "with fairness and candor." Brother Holt prepared his arguments before he left Franklin, Tennessee; and he won't even as much as notice mine. Yes, Brother Holt, that says it is pure and undefiled religion; and I challenge you to find any other place in God's word which says anything else is pure and undefiled religion.

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Now then, you see what a dilemma he's gotten into.

But we're going a little further. He says the individual has no limitations upon him. He can help any person in the world. He can go into all the world. But the church has a limitation upon it. It can't help those who are not members of the church. Brother Holt, let me make a suggestion to you: Suppose we do away with the treasury of the church and do all of our work through individuals; then there'll be no limit to it. We can help *anybody.*

Thank you.

Holt's Fourth Negative

Brother Totty, Moderators, Ladies and Gentlemen:

(Brother Holt erased the "No" from the blackboard before he started his speech).

I am glad to be here for the third night of this discussion. The discussion was supposed to have had to do with what the scriptures teach concerning the building and maintaining of such benevolent institutions as Boles Orphan Home, and homes for the aged as at Gunter, Texas. Those of you who have been here for the two previous nights and again for the service tonight have watched, at least most of you, Brother Totty's conduct. He is in the affirmative—at least he is supposed to be. The course of conduct that has been pursued by Brother Totty is most regrettable. He has utterly failed, as every fair and honest person knows, to meet the issues that are involved in this debate. He has been on the sideline throughout the entire discussion. Now he is an able and experienced debater. He has had a number of debates. And it is not the inability of the man that has made him thus act. If he were disposed, I am sure that he could make as good arguments on the proposition as anyone. But he is not disposed to do that.

It is a shame to allow a debate to be advertised all over the country as this one has been, saying that it will be a discussion of these issues, and urging the brethren to come thousands of miles to hear it, as some of you have, and then

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only allow them to hear such a harangue as he has given throughout these speeches thus far. I personally deplore such things. In view of his action, it isn't any joy to me to be here, and it is not because I am afraid of what he has said or will say. Not that at all. It is no joy to me to engage in what was supposed to have been an honorable discussion with a man who will not meet the issue.

Brethren came to hear a discussion of what the scriptures teach. Whether or not the scriptures authorize these institutions and practices. Brother Totty has thus far completely failed to even try to uphold from the scriptures his proposition. Surely those who believe as he does must admit this, and no doubt many of them wish for a better representative of the proposition. One would conclude perhaps from listening to Brother Totty's speeches that he is debating some proposition that might be worded like this: "Resolved, that the *Gospel Guardian* men are a group of hobbyists, church busters, inconsistent and bungling group of puny souls; that they are heartless wretches upholding an ungodly, Satanic doctrine." Now that would be the proposition that you would judge that he is here to uphold and affirm, judging from his speeches. You wouldn't think the word of God had any place in our discussion at all by listening to his speeches.

His hatred for the *Gospel Guardian* is evident in his very manner and in every word. And also for the men associated with it. He brands every man in the same way who has written for the *Gospel Guardian,* and everyone who may hold the same views. His one aim and greatest desire is to ruin the *Gospel Guardian* as a paper, and to destroy, if possible, the influence of everyone who is connected with it. However, his efforts shall miserably fail. The *Gospel Guardian* will continue in spite of such attacks and probably your attacks will just help it.

The irrelevancy of all such material is apparent to any thinking person in this audience. If Brother Totty should succeed in destroying the *Guardian,* and in undermining the influence of every gospel preacher connected with it, what would he have accomplished as far as establishing the truthfulness and scripturalness of his proposition? Not one thing! NOT ONE THING!

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He has again tonight referred to the Mt. Pleasant trouble. As I said last night, we had trouble in Mt. Pleasant. I could explain the whole affair and I think from every standpoint exonerate myself in the things with which I have been charged. It is regrettable that such was introduced. About it Brother Totty knows nothing, but he has a letter signed by only two of the elders of the older church in Mt. Pleasant that he thinks will help to destroy his opponent. He did not even read it all. He can't meet his opponent's argument, so he seems set on destroying the man. Brother Totty seems to have a delight in such things. It has long been known that he will compass sea and land to get all the dirty, low-down things that have ever been said about anyone with whom he may be dealing. He will dig up everything he can and he will use it. Don't ever fail to remember that! He will. True or false, it doesn't make him any difference. He doesn't take the patience to try to find out whether it is true and it won't make any difference what you say about it. If it will serve his purpose he will use it to destroy those he considers his enemies. When he can't meet a man's argument he thus tries to destroy the man. This is the sort of abuse, that is the sort of slander to which brethren in Indianapolis have been under and subjected to for seventeen years by Brother Totty. That is it. You are getting a good sample of it again tonight, as we have the other nights in this discussion. Surely all the people in the good Garfield Heights church cannot give approval to such uncharitable, to say nothing of its being unchristian, conduct. Surely, surely, that could not be. Surely there must be noble souls in this great church who have not fallen to the extent that they revel in and enjoy such things. I trust that all are not of such character, and I pray that if there are no people here that would repudiate such conduct, that God will forgive, and that God will bless you all with a greater appreciation for brotherly love and for things that are true, pure and peaceable.

I am here as a representative of the Belmont church. That is not to be construed, as Brother Totty would like to make it, as meaning that the Belmont church endorses everything that I say. They don't even know what all I might say. That doesn't mean they will endorse every position that I

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might uphold or maintain. But I am here also as a guest of the Garfield Heights church. I came that way—as a guest. And I came as a brother in the Lord. I expected to be treated as a brother in Christ. Brother Totty signed an agreement that in the discussion the disputants would abide by Hedges Rules of Honorable Controversy, act as gentlemen, and treat each other as brethren in the Lord. One of the rules of honorable controversy is that when men stand on a platform they are to treat each other as equals. They are to treat each other as sincere and honest, and only when such action and attitude is manifested can brethren have the kind of Bible discussion that they ought to have. When it is turned into a slander campaign and an insulting, mud-slinging affair, we lose far more than we can gain.

I had hoped as a result of this discussion that rather than breaches being widened between brethren, if there be such, that they might be helped to be closed, and that we could demonstrate that we can get together and discuss what the Bible teaches in the right way. Brother Totty has signed an agreement to do that. I have no desire nor disposition to resort to the sort of vile charges as has my opponent. I just have no disposition along that line. I am not turned in that direction, and I am willing to admit to you tonight, and to Brother Totty, that if it is to be that sort of a contest I would rather surrender immediately. In fact, I wouldn't even enter it. But you know, were I disposed to engage in vile charges, I don't suppose I could find a man in the United States that would present a more fruitful field than my opponent! But I am not of that disposition, nor am I concerned with it; such is not an issue. I categorically deny the charges in the letter that he read from Mt. Pleasant. The charges are false and basically malicious. I could answer them all. I could explain the whole thing, but I have neither the time nor the disposition. Brother Totty and my enemies, if I have such, wouldn't believe it anyway. I could explain it all day and they wouldn't accept it. My friends that know about it do not need any explanation. Those who do not know about it but who have the proper charitable and Christian disposition will not accept such charges without hearing an explanation. They will not judge a man without all of the

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evidence.

I mentioned last night that one of the elders, a deacon and the preacher of the Southside Church are here and you can ask them about these things if you want to really know. Brother Totty's argument seems to be that Holt has torn up a church; therefore, this proves my proposition. You brethren who think know better than to accept such as that.

But I want you to notice now a thing right here, before we go further. Last night Brother Totty made great capital of a charge that he made against me. The charge is that I was supposed to have said under no circumstances could the church help one who was an outsider. Under no circumstances could the church help him. I deny that I have ever made the statement. I do not believe it and I never have said it. If so, I have answered it right here. Here is what I am saying now (Pointing to blackboard where he had erased "No" from the blackboard question left by Brother Totty). Now let him do what he pleases.

Ah, he tried to shock the sensibilities of this people last night. He tried to appeal to prejudice and arouse your sentiments. Holt is a man so cruel and mean, and so full of the devil that if a man out in front of the church building were run over by an automobile, he would allow him to die in his own blood before he would let the church help him! Yes, that is the idea Brother Totty sought to put over and make all accept. He painted a terrible scene last night. And some of you seemed to think as he thus tried to reflect on me, that such is the attitude of the good Belmont church, and that such is Brother Holt's attitude. And some of the people seem to think that is true. It's just as far from the truth as it can be. Brother Holt would help him and you can be assured of that fact. Brother Holt has answered such a question right here (Pointing to blackboard). Yes, he ranted about such and aroused some indignant feelings on the part of a lot of people. The whole thing as it was, was the only thing that carried any weight in all that he said last night. And it was based upon a misrepresentation of what I believe. Yet, such a course he pursued and some enjoyed it. This man he talked about was only a straw man. That is, the man Brother Totty hatched up out here that got run over. Brother Totty

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erected him. He doesn't know the difference between straw and blood! He talked about the man dying in his own blood, when all the man had was straw! Of course, I wouldn't leave a man in such a condition there to die. I wouldn't do like Brother Totty either. I wouldn't run for the church to help him. I would help him out of my own pocket. I am a Christian and I believe in practicing as an individual "pure and undefiled religion."

Brother Totty, all such has no bearing on the issue. It proves nothing. It doesn't prove that Boles Home is scriptural, that the church can build or maintain such. But Brother Totty and the Garfield Heights church are in a very poor position to talk about anyone leaving a man to die in his own blood. It wouldn't do for a man to have an automobile wreck out in front of Garfield Heights and expect them to help him, especially if they only help him like they help the orphan homes. No sir! In their bulletin, as they give their financial report, they contribute $55.00 a month to orphans homes! Only $55.00 a month! Yet how they do scream about the fact that you have got to support orphan homes. There are 500 members, I suppose, in Garfield Heights church. That is about ten cents per member per month! So, they might get up ten cents per member per month if a man and his family have an automobile wreck out there. They might get up enough in a month to help one of them. But the rest of them would have to die in their own blood! A DOLLAR AND TWENTY CENTS PER YEAR PER MEMBER FROM GARFIELD HEIGHTS! Oh, how terrible are those who don't help the orphan homes; they just don't believe in looking after orphans. But Garfield Heights does, if not over a dollar and twenty cents per member per year!

Let me say this, brethren; and this will take care of everything that Brother Totty has said along these lines. I didn't come here to deal in personalities and mud-slinging, and I do not intend to do so. He would like for me to waste my time in such fashion. It would take the pressure off him. And, too, he seems, as I have said, to really enjoy and to revel in mud-slinging and character assassination. He can conduct his part of the debate as he pleases. Go right to it. Let me make this statement: I SHALL MAKE NO

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FURTHER REFERENCE WHATEVER TO ANYTHING BROUGHT UP BY BROTHER TOTTY CONCERNING WHAT HE READS FROM THE *GUARDIAN*, THE *GOSPEL ADVOCATE*, CONCERNING THE INCONSISTENCIES OF MEN, OR THE MT. PLEASANT TROUBLE DURING THE REMAINDER OF THIS DISCUSSION! That is it. I can answer him concerning all these matters in one statement—IT IS IRRELEVANT OR IT IS NOT TRUE! In one of these groups it can come. I came here to deal with the propositions, and the issues, and such I intend to do. Since Brother Totty will not discuss the proposition like he should, then I shall proceed to carry the load for both of us and make the discussion as worth-while as possible. I want to get something into the record on these issues. Brethren have come as far as twelve hundred miles to hear a discussion of what the Bible teaches and if Brother Totty won't make the arguments, I will make them and then answer them, so that brethren can have something that they can take away with them that relates to the proposition under consideration.

I came here determined to act like a gentleman, and I intend to do so. From this plane I shall not come down. From this plane I shall not recede in spite of all of Brother Totty's digs, insinuations and bitter attacks. And he can accuse me of trying to be a martyr, he can talk about me crying tears, he can say of my refusal to get down to his plane anything he pleases. I was taught by my father and my grandfather to remember that you are to act like a gentleman BECAUSE YOU ARE ONE; not because the other fellow is. And so that is my statement.

My apology to this good audience for even having to thus deal with such. I hate to impose on you in this fashion, but I know you see the necessity of this brief reply—my final reply—to any personal insinuations, personal statements, or any of the irrelevant material that he brings up. Brother Totty is not meeting the issue.

Now to the debate proper. Last evening Brother Totty asked me some questions. In order that I can just take the lead and go on with a discussion of the proposition as much as possible, I will answer them. I tried to explain last night

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why I refused to answer them. And I think I am right. However, since he makes such capital of it, I want to accommodate him. It seems he can't debate without getting his opponent into the lead. He can't stand the pressure he is under. So in hope that it will help him to really act the part of a debater and discuss the issues I want to answer his questions. I am going to take the lead. I am going to get into the affirmative of the things that I believe, and we shall see if he can handle that. Let him do as he pleases.

His questions are eight in number: First, "Does an unscriptural thing every become scriptural in an emergency?" Yes, it may be so. A thing perfectly scriptural in an emergency may be unscriptural in the absence of the emergency. As an example, it is unscriptural for the church as such to give charity to an individual who does not need it. Whereas, if an emergency creates a need which the individual cannot supply, the same charity becomes scriptural. Ephesians 4:28. Number two: "Do you believe church support of orphan homes, such as Maud Carpenter Orphan Home and Tennessee Orphan Home is sinful?" There are two types of orphan homes under consideration in this question—Maud Carpenter Orphan Home and Tennessee Orphan Home. Let me tell you about the two types of organizations that are involved, and show you why that I believe each of these homes is not scriptural. At least one (Maud Carpenter) is not scriptural in the work it is presently doing, and the other (Tennessee Orphan Home) is not scriptural in its organization. I want to show how the work could be done by elders, as the elders provide the facilities to look after the orphans that are their responsibility. I believe such is scriptural and right. The Maud Carpenter Home, for example, is under the oversight of a local eldership. The eldership of a local church has a right to provide the facilities to look after any orphan children that are the responsibility of that particular church, or widows either for that matter. That will take care of his questions about the widow. Whenever there are widows that the Bible, the law of God, requires the local church to look after, the church can (in harmony with God's restrictions) provide the facilities with which to care for them, and such is under the oversight of the elders. But when a

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group of elders set themselves up as an organization or central agency through which churches all over the brotherhood can operate to do such a work, that becomes unscriptural. They are in such case a central agency, through which the church-universal is to act, and that is an unscriptural concept of church action. There isn't book, chapter and verse, or anything in the word of God that authorizes such an arrangement.

Yes, the elders of a local church can provide facilities to look after the orphans or widows but such must be done in harmony with the law of God. Down at Tennessee Orphan Home they have a board of directors made up of men who live in various sections of the country. That is an unscriptural organization. THAT WOULD BE THE CHURCH DOING ITS WORK THROUGH A HUMAN INSTITUTION —A BOARD OF DIRECTORS! SUCH A THING IS UNSCRIPTURAL ALL TOGETHER—UNSCRIPTURAL IN ORGANIZATION!

Number three: "Do you believe it is wrong for an individual to contribute to an orphan home?" Yes, if the orphan home is unscriptural in its organization or its operation. Number four: "Do you believe the orphan homes as mentioned above are parallel to the Missionary Society?" In some respects, yes, in some respects, no. THEY ARE PARALLEL IN THIS RESPECT—IN THAT BOTH OF THEM ARE CENTRAL AGENCIES, THAT THEY ARE A CENTRALIZED GROUP THROUGH WHICH THE CHURCH AS A BROTHERHOOD, AS THE UNIVERSAL CHURCH IS TO OPERATE, AND WORK IN PERFORMING ITS MISSION. THEY ARE PARALLEL IN THAT THEY HAVE THE CONCEPT OF UNIVERSAL CHURCH ACTION THROUGH A SINGLE ELDERSHIP OR AGENCY. IN THAT SENSE, THEY ARE PARALLEL.

Number five: "Would you fellowship a church that supports a Missionary Society?" Whether or not one fellowships a church that has fallen into error depends upon the disposition of that church toward making correction of that error. As an example, Paul fellowshipped the church at Corinth while they fellowshipped a fornicator. He didn't fellowship the fornication, but he fellowshipped the church.

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Number six: "Do you believe the church is sufficient to do all of its work without the aid of a human institution?" Listen to my answer: IN THE FULFILLMENT OF ITS MISSION THE CHURCH MAY PURCHASE THE SERVICES OF MANY INSTITUTIONS, such as architectural firms, contracting companies, hospitals, commercial radio stations, hotels and grocery stores. BUT THE CHURCH CANNOT SCRIPTURALLY BUILD OR MAINTAIN ANY HUMAN INSTITUTION!

Number seven: "Do you believe it is the work of the church to guard the gospel?" I believe it is the duty of the church and the Christian individual to guard the gospel. Number eight: "Is it scriptural for any other institution to do the work of the church?" No. (Time)

Totty's Fifth Affirmative

Gentlemen moderators, ladies and gentlemen, Brother Holt:

Again I'm very glad to have the opportunity of answering Brother Holt tonight. I'm sorry to see Brother Holt so upset and confused. It is indeed lamentable that Brother Holt doesn't know that when you read from people who write you are not ridiculing them. That is the reason he went into all that big spiel of telling how low and mean he thinks I am tonight because I've been reading from these people who write for *The Gospel Guardian.* It is no personal reflection upon a person to read what he writes. If it is, it would be a reflection upon Paul and those who wrote the Bible to read the Bible, Brother Holt. I'm sorry you don't know any different. I'm actually sorry you can't see any better than that. There wasn't any need for you to call me all those names and vilify me because I was reading from the editor and others of *The Gospel Guardian.* I did not reflect upon them at all. Nobody took it as a reflection but you, and you did it only because you couldn't answer it. You're all mixed up here, so you flew into Totty.

Listen, friends, he'd have you think he's an apostle of sweetness, and that he can't speak anything disparagingly.

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But that's his nature. That's the way he dos all the time. I expected him to do that. I'm going to read a little from letters now. He has forced me to do it, to show you that he didn't come here so sweet. He said that they smeared my name before he got here. He told you that last night. He said some people told him, many of them, that I was the "dirtiest" and, he said, the most "low-down" person that he would ever meet. He told me that long ago. Why, he's smeared my name ever since I met him. He said tonight that I would be "the most fruitful field" for slander that he knows about, and things look like that. And yet he's a sweet somebody, isn't he?

Now I'm going to read what he said about Brother Goodpasture and others. Brother Goodpasture had not said anything to him. Brother Goodpasture had not been here. He said, talking of Brother Goodpasture and those who write for the *Advocate,* "The only words that I can think of that fully describe such are 'dirty' and "low down.' Why not urge them to print both sides?" Now, let's hear him again. I wrote to him and reprimanded him for speaking like that about Brother Goodpasture, and here is what he wrote back: "I still say that the *Advocate is* "dirty' and 'lowdown.'" Who is trying to tear up what? And you had the unmitigated audacity to stand here and say I was set against *The Gospel Guardian.* I haven't said it is "dirty" and "lowdown" yet, have I? I haven't said Brother Tant over there, with all the insinuations, slurs, and slander that he has printed about me, is "dirty" and "lowdown," have I? That's the sort of man you see tonight. Oh, he's sweet, isn't he? But you just get him under fire.

Now, he wrote those things without any provocation. There wasn't anybody after him then. I haven't met this man—let me tell you, my friends—I haven't met this man since the first time that he has failed to tell me how dirty and low-dawn he thinks I am in every conversation. I went over to hear him at Dayton, Ohio, walked back to the door to talk with him in a social manner; and he told me there how dirty and low-down he'd heard I was. There's the sweet little babe, the *Gospel Guardian* angel, who would have you think sugar drips from his sweet little lips every time he

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opens them. And there's not a greater sluice of slander that ever falls from anybody's pen than does from his. That's the reason I said the first night, "Why don't they write like they talk?" You know you're not so good. You can't speak about anybody without "laying them out." You can't talk about anybody. He is the person. I'll read the entire correspondence if you want me to show you.

He says you people here don't like the way I'm doing. They haven't gotten up yet and repudiated what I said, Brother Holt. Get the elders to do that. One person last night told you that, but you haven't heard these say that of me. Then he talks about this church and things like that.

He says that the church can help outsiders. He's changed. Last night, you know, when I read what William Wallace wrote, he called me down and said it was a misprint; and Brother Wallace was kind enough to come over and correct it and put it down like he sent it to the paper. "We're interested in seeing the church care for its orphans scripturally." That's what I said he said last night. "Oh, he has misrepresented Brother Wallace. He said it's not so, that you can't do that." Holt said you couldn't last night, and tonight he said you can (referring to blackboard). And so that's the way it is.

Last night when I read that the editor of *The Gospel Guardian* said that he endorsed Maude Carpenter Home, I said no more about it. But today Holt up and said, "Yes, but he's changed his mind." Why, the Lord knows he may change his mind again before tomorrow. That's what I'm trying to get you people to see. They're in and out all the time. They're one way today; they're another way tomorrow. That's the reason you can't put any dependence upon what they say. I don't mean that every individual with it is like that. I'm talking about the paper.

Now then, he said he was going to answer my scripture. Friends, which one did he answer? Now, think seriously. Not one single one did he answer. Brother Holt, which one did you answer? "What did you say about Galatians 6:10? Absolutely nothing. You know you didn't. You didn't even mention it. What did you say about James 1:27? Why didn't you answer my question: How can the church do its work of

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visiting the fatherless? How can it practice pure and undefiled religion if James 1:27 doesn't apply to the church? What did you say about it, Brother Holt? What did you say about it? Are you too sweet to tell me now? Say? You should have been talking about that instead of telling people how low-down you think W. L. Totty is, and what people have heard for seventeen years. Listen, this isn't boasting; but why haven't some of the rest of you come up here and done what W. L. Totty has done in seventeen years? Say? Now, "By their fruits ye shall know them." What about the church that is sponsoring you here tonight? Why don't they do something? "By their fruits ye shall know them." Now, he stands in the presence of a congregation tonight and ridicules the congregation. It has heard nothing but this for seventeen years. Brother, it's grown fat on it! What about yours? What about the one where your brother Jack is, which has been listening to you? What has it done in seventeen years? Why, it looks like you'd do something before you criticize somebody else. That's all they do; always on the negative. Yes, they haven't heard anything but Totty's low-down sluice of slander for seventeen years! Aren't you ashamed of yourself? Say? Just be honest about it now. I'd be ashamed, if I hadn't done any more than you've done in seventeen years, leaving a string of disturbed and split churches behind me, to get up and criticize somebody who never was in a church split in his life. And I can tell you, moreover, that there was never, in all my years of preaching, as much as you fellows have tried, been one meeting cancelled.

And I'll tell you a little more about that. When I got over to West Virginia this fall to hold a meeting, who but one of his colleagues had written a dirty letter of slander about me to West Virginia, trying to influence the elders over there not to have me for the meeting. And I have the letter right here and will be glad to read it if you want to hear it. That was none other than Arthur Atkinson, the one who had Holt over at Dayton. And then they say, "No, we wouldn't say anything about you." They'd kill your influence if they could, like that. Oh, they wouldn't say anything about you!

He's got such a morbid distaste and hatred for orphan homes that he actually accused one of the men in Boles

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Orphan Home of misappropriating money by taking it out of the treasury and buying himself a private automobile with it. You did that; and yet you're sweet, aren't you? You're sweet, and you wouldn't apologize for it. You wouldn't even tell where you got the information, except you said you got it from one of the board members. And I have a card from every board member out there which says it is not so. Yes, there sits the man who cries for us to be sweet, who accused one of the men in Boles Home of stealing money out of the treasury and buying himself an automobile with it. What do you call that? Is that slander? They could put you in the penitentiary for that if you didn't prove it. You won't try to prove it because you can't. Now, there sits the boy who is sweet; yet he accused a man of stealing money out of the treasury to buy an automobile. And I've got all the information; I have the letters. And when they came to him and asked him to tell who told it, he wouldn't do it. Then finally, after another approach, he said, "Well, somebody told me that one of the board members said that somebody did it." Peddling that low-down gossip on a brother! And that's the kind of a man you see here tonight, and now he wants to slander somebody else.

Friends, what did he say about First Timothy 5? About the widow? He said absolutely nothing about it. He couldn't say anything about it. Why, he said over at Dayton, as surely as I'm living here—and I challenge Brother Holt to play the tapes; I told him I'd let him play it on my time; he says he's got it—that the church can't *under any circumstances* help a person who is not a member. I have a statement signed by Brother Lowry, S. P. Lowry. Brother Lowry said, "I heard Brother Charles Holt say in the lecture in Dayton, Ohio, that the church can't help a non-member under any circumstance. S. P. Lowry." Now, play your tape and prove we both lied, will you? I challenge you to do it. I will give you time to do it. You did say it. And Atkinson knows you said it, because he tried to get you not to say it.

I'm going to relate the whole thing to you now. I got up and asked him, "Brother Holt, do you believe that the church can under any circumstances help a non-member?" He'd been preaching it in his lecture. He said, "No." I said, "Be

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careful, Brother Holt, I'm going to use it in the debate. Be careful what you say." He said, "You put it down that I said, 'No.'" You know how much gusto he can use. Brother Atkinson said, "Don't put that down; you put this down." I answered, "Brother Atkinson, I'm not interested in your answer; I'm to debate with Brother Holt; I want what he says." And Brother Atkinson came back and said, "I'm the chairman of this meeting; you put this down." And I replied, "I don't care what you are; I'm putting down what Brother Holt said." Now, that's what you said; and you know that's what you said; and you get up here and say that you didn't say any such thing. Brother Lowry over here, a gospel preacher, says you did say it. You say you've got it on the tape. I challenge you to play it and prove we're liars. Will you do it? I'll apologize if you will.

Now listen, friends, let's make a test of this. He says he has the conversation on the tape. You heard him say that. He says he didn't say it. I say he did say it. Brother Lowry says he said it. Let him bring out his tape and play it. If he didn't say it, I'll apologize. If you did say it, what'll you do? He knows he said it. If anybody will accuse a man of stealing money out of the treasury and buying an automobile, what is it he won't say? Now that's just exactly the truth about the matter.

He's so sweet he wouldn't say anything bad about a person. But he said W. L. Totty doesn't know straw from blood. That's mighty sweet, isn't it? Doesn't know straw from blood! Well, I know a debater from a tyro. Yes, sir. I certainly know when a man can't carry out his point. But Totty doesn't know straw from blood!

He says he can help a man as a Christian. That's not what we asked. You're still trying to get away from the fact that the church can help a person. And again he said that I said it was a big job. Well, he said that himself; I didn't say it.

Now, we're going to take up my questions here. I've made scriptural arguments why the church can support orphans, and he hasn't answered them. Now, you can't put orphans in the auditorium like sheep. The very fact that God said to support them includes a house in which to put them.

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Anybody should know that. I'm calling to the attention of the people who read this book when this debate is over the fact that Brother Holt has never suggested one way for the church to care for orphans. And if he does, I'll ask him for the book, chapter, and verse for it. Just let him say it. I want the people who read the book to see that Brother Holt does not offer any plan. He just says, "Your way is wrong." He won't affirm anything about it.

Suppose he had gone out preaching that sprinkling isn't baptism, and finally somebody would say, "Well, Brother Holt, what is baptism?" He'd answer, "Oh, I'm not obligated to tell that; I'm on the negative. I'll just say that sprinkling isn't baptism, and then call you a liar if you don't believe it." Yeah, he calls people liars fluently. Why his pen just drips with that slanderous ink.

Does an unscriptural thing ever become scriptural in an emergency?" "Yes," he said. Who is going to determine what the emergency is, then? Is it the congregation? All right. Then we claim that orphan children who have no home constitute an emergency; and, therefore, the church may help them. Thank you, Brother Holt. Put that down. *So you've surrendered your position.* Yes, an unscriptural thing becomes scriptural in an emergency, he says. Little homeless children certainly constitute an emergency, don't they? All right, why does he rave when we give them money out of the treasury?

Ah, but he says we give them but $55.00 a month. Well, maybe not, Brother Holt. Maybe we don't give them that much. The amount we give them isn't proving it right or wrong. You don't give them anything out of the treasury, do you? So we're $55.00 ahead of you in an emergency. And $55.00 could go quite a long way in feeding one for a month, couldn't it? He said, "Ah, they just give them $55.00." That's all he can do, just slander and talk about somebody else. He doesn't do anything.

Do you believe church support of orphan homes, such as Maude Carpenter, etc., is sinful? He didn't answer that. No, he didn't answer that. He's afraid to say it is sinful. He won't answer it. He'll just beat around the bush. He'll never answer it. You just watch and see if he does.

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Do you believe it is wrong for an individual to contribute to an orphan home? "Yes." Is Brother Carl Ketcherside in the audience tonight? Here he is, Brother Carl. Just take him right on home with you. That's what Carl Ketcherside has been arguing all the time. That is the only consistent position they have. Yes, they've gone to the Ketcherside-Sommerite faction. That's exactly where they are. They say that *even an individual can't contribute his money to an orphan home.* An individual can't do that. An individual can do just about anything he wants to with his money but contribute it to an orphan home. There sits the man who has gone on record as saying it is a sin for individuals to give an orphan home some money. Help him, Brother Adams. Lord knows he needs it if anybody on earth ever needed it. Now then, you see that, friends. That's what—.

BROTHER WATSON: "Is that correctly stated? Well, I thought maybe that you might have misunderstood that, Brother Totty."

BROTHER TOTTY: "Which one?"

BROTHER WATSON: "That an individual cannot support an orphan home, or make a contribution."

(Brother Watson was mistaken. See Holt's last speech.)

He said they could? All right. All right. We don't want to misrepresent anyone. All right then, it's right for an individual to support an orphan home; but it's wrong for the church; therefore, it is wrong for the church to do right. That's the way you've got it. You can put that down. It's right, but it's wrong. It's wrong for the church to do it; right for the individual to do it. Therefore, it's wrong for the church to do right. Thank you, brother, I certainly don't want to misrepresent him, because he'll say mean things about me without that.

Do you believe it is the work of the church to guard the gospel? "No, it's part of the work of the church." It's not the work of the church to guard the gospel; you've got to have *The Gospel Guardian,* too. Yeah, the church can't do it. What did the church do before it had *The Gospel Guardian,* Brother Holt? Now, look up here at me. I'm not angry at you as you are with me. (Laughter) What did the church do before it had any other institution to help it guard the gospel?

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Write that down. You'll forget it as sure as you live if you don't. Write it down. What did it do? Now, there's a man who claims that the church isn't sufficient to guard the gospel, yet talks about the church's being all-sufficient. He says the church is the only organization. It is the "smallest," it is the "largest," it is the only one, he says in his writings;—if he'll pardon my reading from his writings; and I hope he doesn't vilify me for that—and yet he says, "No, you've got to have the *Guardian* here now. We'll take on the others, and we'll have another institution over here to help guard the gospel." Now, that's exactly Brother Holt's position on it.

IS IT SCRIPTURAL FOR THE CHURCH, UNDER ANY CIRCUMSTANCE, TO FINANCIALLY HELP AN OUTSIDER? YES
NO

He erased the "No" and he left "Yes." Now, all you folk who've heard him preach before that the church could not help a person under any circumstances see that. I'll read you some in the next speech about it. Now, he's gone back on it. That's what they do, my friends. They'll say one thing today; they'll say another thing tomorrow.

Just one thing that I want to get in before we pass is that Brother Foy E. Wallace said that Galatians 6:10 means the church. Brother Cecil Douthitt over here says Galatians 6:10 applies to the church. The apostle Paul says Galatians 6:10 applies to the church. Brother Holt says it doesn't. Now, there you have it.

Thank you.

Holt's Fifth Negative

Brother Totty, Moderators, Ladies and Gentlemen:

I would like to call your attention to the questions that Brother Totty asked me last night, and to which I gave answer last night. I answered those questions and told him to make of them what he would. In the first one, his question was: "Does an unscriptural thing ever become scriptural in an emergency?" He thought he had something. He said

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giving to orphans is an emergency. Well, suppose that is so. THERE IS A VAST DIFFERENCE IN GIVING TO ORPHANS AND SUPPORTING A HUMAN INSTITUTION. Now Brother Totty ought to see that. Oh, he says, "We give $55.00 a month more than Holt does." Well, even so, you are giving $55.00 a month TO A HUMAN INSTITUTION—TO TWO OF THEM. And then about the claim of giving $55.00 a month more than Holt. I KNOW BRETHREN, AT LEAST TWO IN THE CONGREGATION WHERE I AM, AND ONE PREACHER IN ALABAMA, WHO GIVE MORE IN A MONTH THAN THIS ENTIRE CONGREGATION GIVES IN A YEAR TO THE SUPPORT OF ORPHAN CHILDREN. I can name them by the dozen.

But again, he says I didn't answer question number two. I did answer question number two. I pointed out to you exactly about the Maud Carpenter Home and the Tennessee Orphan Home. I pointed out to you in answer to the question how they are parallel to the Missionary Society, and in that respect are wrong, and in that respect they violate the scripture. I showed you that the Maud Carpenter Home is under a local eldership, the elders of a congregation. And I want to get something else clearly understood. Brother Totty said, "Holt didn't tell us how to take care of them. Holt didn't tell us what to do with them." Well, Holt is saying right now that when the church is faced with orphan children who have the right to look to the church for support, and if there are no individuals who can take them—no individuals who are willing to do it, they are then the obligation of the church. The church must provide for them. The church can provide the facilities for doing it AS A LOCAL CONGREGATION. But when elders of a church set themselves up as an agency through which the church-universal can work, through which all of the brotherhood can work in caring for orphans, then they have put themselves in an unscriptural position! There isn't anything like that in the word of God at all! The same thing is true of a board of directors, such as they have out at Boles Home. There they have seven men who compose a Board of Directors. These men live in various parts of Texas. THEY HAVE FORMED THEMSELVES INTO A BENEVOLENT SO-

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CIETY, FORMED A CORPORATION—BOLES HOME—AND THE PARALLEL IS IDENTICAL IN THAT RESPECT TO THE MISSIONARY SOCIETY! ONE IS A BENEVOLENT SOCIETY AND THE OTHER IS A MISSIONARY SOCIETY! IT IS THE IDEA OF A CENTRAL AGENCY THROUGH WHICH THE CHURCH UNIVERSAL IS TO OPERATE IN DOING ITS WORK! That is what I said was wrong with these orphan homes. If the churches can work through one single agency, why not through the other?

Question number three was: "Do you believe it is wrong for an individual to contribute to an orphan home?" And, there seems to be some misunderstanding about what I said. I would just like to clarify that. I appreciate the fact that everybody wants to be fair. I hope we will continue with that spirit. I appreciate that deeply. Here is what I said for I have it written down. I wanted to write it down to be sure of my answer. I answered the question: "Do you believe it is wrong for an individual to contribute to an orphan home?" I said, "Yes, if the orphan home is unscriptural in its organization or its operation." Now then, if you have an institution, a benovelent institution, such as an orphan home, that is not connected with the church, and is simply a private enterprise—a private business that men have started to take care of orphans; if as an individual I want to contribute to such I may do so. That is surely right. BUT WHEN YOU TIE THEM UP WITH THE CHURCHES, AND LET THE BOARD OF DIRECTORS BECOME AN AGENCY THROUGH WHICH CHURCHES ARE TO FUNCTION; when you form an organization that is ORGANICALLY INDEPENDENT OF CHURCHES, YET IS DEPENDENT UPON THE CHURCHES FOR FINANCES, AND OVER WHICH THE CHURCHES HAVE NO CONTROL AND NO VOICE IN ITS AFFAIRS, YOU HAVE AN UNSCRIPTURAL SET-UP THROUGH WHICH CHURCHES OPERATE. THAT IS THE SORT OF SET-UP THESE HOMES ARE!

But again, he said, "Take him, Brother Ketcherside." Well, I think Brother Ketcherside wouldn't want me on that. Especially if he believes what I think he does about it.

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But then again, let us look at some other things that I have here before you. I have a chart here that I want to introduce right now that we might get it into the record.

ORPHAN HOMES AND COLLEGES PARALLEL — Totty

1. The orphan homes are parallel with the colleges, and receive at least 75% more support from churches than the colleges ever did. Some of the best churches in the U. S. are supporting orphan homes from their treasuries." (Totty, Miscellaneous Discussions of the Bible College, Page 19.)
2. " . . . only include the orphan homes, inasmuch as they are in reality Bible schools." (Page 19.)
3. " . . . consider the parallel that exists between orphan homes and Bible colleges. We showed that orphan homes are in reality Bible colleges where secular subjects are taught." (Page 54.)
4. "Garfield Heights congregation maintains that it is scriptural to support orphan homes from the church treasuries, and it contributes to two orphan homes monthly." Informer, Vol. 7, No. 27.
   a. Which Bible College does Garfield Heights SUPPORT from the treasury?
   b. If orphan homes and Bible colleges are parallel, then both deserve SUPPORT ALIKE.
   c. If the orphan homes should be in the budget, then so should the colleges!
   d. If churches SHOULD SUPPORT orphan homes (and Totty says they should), and if they are parallel to colleges (and Totty says they are), then churches SHOULD SUPPORT colleges—and to the same degree!!
      (1) Opponent castigates those who do not support orphan homes.
      (2) It is doubtful that 1% of the churches support colleges from their treasuries.
5. Some churches OWN and OPERATE an orphan home.
   a. Is this scripturally right? Does Brother Totty condemn this?
   b. If two are parallel why can not churches OWN and OPERATE a Bible college???
6. But: "I don't teach that the church SHOULD support colleges. I don't even preach that they may. In fact, I don't even preach on that subject. I believe they may, but I leave that to the individual." Totty, in letter to Charles Campbell, 3/28/51.)

   "Bible colleges are not IN the church." (Totty, Who Did the Agitating? page 11.)
   Some churches have the orphan homes IN them." (M. D. of B. C., page 19.)
   If the two are parallel—Get the colleges IN or the orphan homes OUT of the church!!!

Brother Totty takes the position, as you can see from the chart, that the orphan homes and colleges are parallel. Now there are a lot of brethren who are going to go along with Brother Totty on the orphan home. Yes, they want to ride

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with him on that. But when they ride with him on that, they are going to have to take the colleges with them. Now that is what I said the first night. I said that the principles that underlie the support of colleges by churches, are the same principles involved in these other things. And Brother Totty just comes out forthright and takes the position that the orphan homes and colleges are parallel. Listen to it. Let's read it: "The orphan homes are parallel with the colleges, and receive at least 75% more support from churches than the colleges ever did. Some of the best churches in the United States are supporting orphan homes from their treasuries." That statement is found in *Miscellaneous Discussion of Bible Colleges*, page 19. Let us read further from Brother Totty. I am quoting him now: "Only include"—he was wanting a debate on the colleges and he said "only include orphan homes inasmuch as they are in reality Bible Schools." Notice further. He says, "Consider the parallel that exists between orphan homes and Bible Colleges. We showed that orphan homes are in reality Bible Colleges where secular subjects are taught." (page 54) Now, brethren, if you are going to stay with him on the orphan homes, and the support by churches of these human institutions and benevolent societies, stay with him on the college question! Stay with it, take it hook, line and sinker, and be consistent.

That is one thing I want to emphasize with this tonight. Yes, there are good brethren to whom it is reprehensible to think that the church could support a Bible College. The churches couldn't support such from the treasury at all. But they will ride along on the orphan homes because they can only think about the little orphan children. And certainly we need to think about them. I certainly have as much regard for them as my friend Brother Totty has. I love them and I think appreciate their plight as much as any man that walks. It is not a matter of being unconcerned. It is not a matter of being a hard-hearted, cruel wretch who has no regard for them, and who is willing to let them die in the gutter! That is not it. But I am trying to show you that these human institutions that have been created by men, these human arrangements in the form of Benevolent Societies; that they are human in their origin, that they are

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unscriptural in that they violate scriptural principles. And the colleges stand on the same principle that is involved here.

Look furthermore: Brother Totty says, "Garfield Heights congregation maintains that it is scriptural to support orphan homes from the church treasuries, and it contributes to two orphan homes monthly." (*The Informer*, Vol. VII, No. 27.) Not only that but Brother Totty wrote Brother Robert Welch, December 6th, 1950, and made this statement:

> "There are many things in church work which are not directly commanded by the Bible, such as our method of traveling, preachers' homes, secretaries, janitors, telephones, and typewriters, etc. I MENTIONED DAVID LIPSCOMB COLLEGE FOR AN EXAMPLE. THERE ARE MANY OTHERE PARALLEL, SUCH AS POTTER' ORPHAN HOME IN WHICH THE BIBLE IS TAUGHT WITH OTHER SUBJECTS AND BOLES ORPHAN HOME in which the Bible is taught with other subjects from the first grade through high school. ALL THESE INSTITUTIONS MUST STAND OR FALL TOGETHER.

Now that is what Brother Totty says about the colleges and their support from church treasuries, and about orphan homes.

Well, let us look further. Brother Totty says Garfield Heights has two of these homes in their church budget and supports them monthly. Let us ask some questions. Now, Brother Totty, I prepared this (pointing to the chart) before I got here. That is what worries him. That is the thing that has been worrying him. I certainly did. These are pretty good "rags," and you need "rags" sometimes to kind of clean up some things that need to be cleaned up! And that is why I have it all down here. We want to clean up some ideas that are in the minds of some brethren and we want to help them to get straight on it. Notice: (Reading questions from chart) "Which Bible college does Garfield Heights SUPPORT from the treasury?" Which one? Now look further: "If the orphan home and Bible College are parallel, then both deserve SUPPORT alike;" But further: "If the orphan home should be in the budget then so should colleges!" Again, "If churches should support orphan homes

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(and Brother Totty says they should), and if they are parallel to the colleges (and Brother Totty says they are), then churches should support colleges and to the same degree!" Now watch further: My opponent castigates, and talks about in awfully terrible terms, various brethren and various papers for their failure to support an orphan home. Oh, how awful such people are! What an ungodly bunch of "puny souls" they are! Oh, how terrible it is that they don't support orphan HOMES! But REMEMBER WE ARE THUS OPPOSED BECAUSE WE DO NOT SUPPORT ORPHAN HOMES, BROTHERHOOD BENEVOLENT SOCIETIES. The opposition is not because we fail to care for orphans. To charge that we do not take care of orphans is a base misrepresentation. It is not so. It would not prove anything to measure ourselves by ourselves, nor to put myself up as a standard and say, "I am doing as much as you are." But I would be willing to measure swords with my friend, and even as an individual to measure swords with the entire Garfield Heights church in this respect! I would be willing.

Let us look again. Yes, he will castigate those who do not support the orphan home, but it is doubtful if throughout the brotherhood even one per cent of the churches support colleges from their treasuries. Why? The orphan homes and colleges stand or fall together, Brother Totty says. If you take one of these human institutions you are going to take them all. Now brethren, some of you think you can get by with Brother Totty and not go all the way with him on the college question. You oppose homes. But you can't do it. It is either take both or neither. He has tied them together and sawed you off. But someone says, "I think it is unscriptural for churches to support a college from the treasury, but I do believe we can support these human benevolent societies from the treasuries." People are guided more by mere sentimen than by reason in discussing orphan homes. You see what Brother Totty thinks about it. I want you to see what he thinks. They stand or fall together. If one is entitled to church support, then both are. Look at the chart again: "Some churches own and operate an orphan home." Some of them do. Is this scripturally right, Brother Totty? For them to own and operate an orphan home? Just say any

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kind—a brotherhood orphan home or a local congregational home—let us ask about both kinds. A local orphan home, a home or some facility for taking care of orphans by a local congregation, and also is it right for a congregation to operate a BROTHERHOOD orphan home? Does Brother Totty condemn this? If the two, Bible Colleges and orphan homes, are parallel, why cannot churches own and operate Bible Colleges? Why can they not do so? But Brother Totty says, and I quote from a letter that he wrote to Brother Charles M. Campbell in 1951. Brother Totty says, listen: "But I don't teach that the church should support colleges." Why Brother Totty says, Listen: "But I don't teach that the church should support colleges." Why, Brother Totty, didn't you teach that back then? Why didn't you teach it back then? I took this statement from Brother Totty's own report in one of the gospel papers. Why didn't he teach back then that the church should support colleges? He says further, "I don't even preach that they may." But he is willing to get up here and debate it. He didn't even preach it back in 1951. But he is willing to debate it in 1954.

Watch furthermore. He says, "I don't even preach that they may. In fact, I don't even preach on that subject." I can tell you why, brethren. I am going to help him out and tell you why. You know the reason why he doesn't preach any more about churches supporting colleges from their treasuries? Because he knows that he would find deaf ears and he knows he wouldn't make any converts. He knows he would hurt his own cause. When brethren begin to recognize that the principles that are involved in church support of colleges are the same identical principles underlying orphan homes of a brotherhood nature, the Benevolent Societies, and the other human institutions among us, they are beginning to get some idea of what is involved in this discussion. That is what I want to help you to see.

Yes, Brother Totty says, "In fact I don't even preach on that subject." And then he says, "I believe that they may." "Oh, yes, I believe, I hold in reservation the fact that they may, but I leave that to the individual. He is not willing to leave it to individuals when it comes to orphan homes. Oh, you are a bunch of "puny souls" if you don't support orphan

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homes! And he castigates, and talks about the brethren that won't look after and support the human institution!

Let us look further. Brother Totty says in his little book, *Who Did the Agitating*, page 11, *"That Bible Colleges ARE* NOT IN the church." But in *Miscellaneous Discussion of Bible Colleges*, page 19, Brother Totty says, "SOME CHURCHES HAVE THE ORPHAN HOMES *IN* THEM." Now the colleges ARE NOT IN THE CHURCH, BUT THE ORPHAN HOMES ARE, so Brother Totty says. Now if the orphan homes and colleges are parallel, then he needs to get the colleges in or else get the orphan home out of the church! Now I know that Brother Totty will get up here and say I was not satisfied with the first night. Oh, yes, I am. Perfectly satisfied. But I am helping you to get the principle. He will get up and say, "Oh, Holt has gone back to the first proposition, and that is not the proposition tonight. Yes it is. It is on the proposition. Turn the chart for me, brethren.

Let us look at another one while we are . . .

(A discussion followed about making the charts available to Brother Totty. Brethren turning charts were instructed to make them available to Brother Totty.)

Thank you. Thank you brethren. While we are pursuing that thought, let us look at this chart while we are at it. Let us just see some more about this business of the colleges as they are parallel to the orphan homes. I call attention to this chart: "Colleges In The Budget."

COLLEGES IN THE BUDGETS

1. "I have always said that I would oppose the placing of our schools in the church budgets, and thus obligating the church to their support." (N. B. Hardeman)
2. Scriptural and right to put colleges in the budget!! (G. C. Brewer, Doctrine We Have Learned With Reference To Schools and Orphan Homes, page 8.)
3. "I said I HAD argued for the practice of putting colleges and orphan homes in the congregational budgets and I would be willing to argue for it again." (GCB, Congregations and Colleges, page 26.)
4. "At Cleburne and Sherman also, we put Abilene Christian College in our budget for $1,000 a year." (Page 29.)
5. "I have denied, and I do deny, that any church for which I have preached put the college in its financial program for a definite yearly amount; and I DO DENY THAT I THINK THIS WOULD BE THE PROPER WAY TO DO IT."

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6. "I think that it would be fine for a thousand churches to give a $1000 each to build or equip a college. But, for these churches to give $1000 each, year by year, would be the churches contributing one million dollars a year for the operation of a college. Such a college would definitely not be a scriptural undertaking; it would be a college operated by the churches, AND THIS IS WHAT I DO NOT ENDORSE." (GCB, Miscellaneous Discussions of the Bible College," pages 28-29.)

7. "I don't teach that the church SHOULD support colleges. I don't even preach that they may. In fact, I don't even preach on that subject. I believe that they may, but I leave that to the individual." (Totty, Letter to CMC, 3/28/51.)
Does Totty Advocate Putting Colleges In The Budget TODAY??
   a. He affirms it is scripturally right to SUPPORT them—"to pay the cost of or maintain."
   b. Is it scripturally right for churches to put colleges in their budgets for definite yearly amounts like they do orphan homes???

Brother G. C. Brewer says (and I am citing these now to get the idea before you), on page eight of *The Doctrine We Have Learned,* but notice a statement from Brother Hardeman first. "I have always said that I would oppose the placing of the schools in church budgets, and thus obligating the church to their support." Notice next, brother G. C. Brewer argues that it is scriptural and right to put the colleges in the budget, on page eight of his little tract, *The Doctrine We Have Learned.* Brother Brewer further says, "I said I had argued FOR THE PRACTICE OF PUTTING COLLEGES AND ORPHAN HOMES IN CONGREGATIONAL BUDGETS and I would be willing to argue for it again." He argues for putting the colleges in the budget on the same principles that he argues for putting the orphan homes in the budget.

But look again, he says: "At Cleburne and at Sherman also we put Abilene Christian College in our budget for $1,000.00 a year." (Page 29) These statements now are from *Congregations and Colleges,* a booklet that Brother Brewer has written. Then Brother Brewer says, "I have denied, and I do deny, that any church for which I have preached put the college in its financial program for a definite yearly amount; *and I do deny that this would be the proper way to do it."* Now if you think Brother Brewer contradicted himself, you think just like I do! If you think he didn't know where he stood on the matter, you think just as I do. He has tried to explain it. His contradiction is not the point under

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discussion however. I am citing all this to show you about the colleges and orphan homes being parallel in the putting them in the church budget. And about the churches supporting them from their treasuries. When you take one you are going to take them all to be consistent like Brother Totty.

Watch furthermore, Brother Brewer says, "I think it would be fine for a thousand churches to give a thousand dollars each to build or equip a college. But for these churches to give a thousand dollars each, year by year, would be churches contributing one million dollars a year for the operation of the colleges. Such a college would definitely not be an individual undertaking. It would be a college operated by the churches, and this is what I do not endorse." Now this is some more of the same from Brother Brewer, found on pages 28 and 29, of *Miscellaneous Discussion of Bible Colleges*, Brother Totty's book.

But now let us just look. Brother Totty says, "I don't teach that the church should support colleges. I don't even preach that they may. In fact, I don't even preach on the subject. I believe they may, but I leave that to the individual." That is Brother Totty's statement in the letter to which I referred a moment ago. Now question: Does Brother Totty advocate putting of the colleges in the budget of the churches today for monthly support as Garfield Heights does the two orphan homes they support? That is what we want to know. We are getting at the tap root of this thing now. He says he affirms it is scripturally right to support Bible Colleges, to pay the cost of or maintain them. Is it scripturally right for churches to put the colleges in their budgets for a definite yearly amount like they do orphan homes? He says they stand or fall together. They are parallel institutions.

Now let us just look in the few remaining moments at some other things. I asked my friend, Brother Totty, this question last night: I asked him where is the law that requires the church or churches to look after all or any of the dependent and neglected children in the world? Where is the law? We are members of the Lord's church. The Lord is "The Head" of the church, and, therefore, we need to look to Him for instruction. If the church is to do so, surely "The Head" has ordered it. Where is that authority? Author-

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ity comes in one of three ways: Either by direct command, necessary inference or apostolic example. Let Brother Totty give the book, chapter and verse, ordering such done from "The Head." Where has "The Head" ordered the church—as churches—to look after ALL the dependent and neglected children in the world? No use to discuss the "How" until we first establish that the work itself is lawful—authorized.

Now let us just see about I Timothy 5. In I Timothy the fifth chapter and verse five, the apostle Paul says, as he talks about widows, "Honor widows that are widows indeed. If any widow have children or nephews let them first learn to show piety at home." He is here teaching the individual to fulfill his responsibility. And if a widow have children or nephews, let those children and nephews learn to show piety at home. "And to requite their parents for this is good and acceptable before God." I am quite certain that as members of the Lord's church and as gospel preachers we have failed to emphasize the practicing of pure religion on an individual basis. We have not been taught about the necessity of fulfilling our obligations to our parents, our obligations to our relatives. I cannot please Almighty God and neglect my duty to my parents or my duty to other relatives, and Paul says so here. He says, "If any provide not for his own and especially for those of his own house he hath denied the faith and is worse than an infidel." Here is a man that neglects to take care of his own. He won't take care of them. He has denied the faith and is worse than an infidel.

Down at Gunter Home there are 78 people in Gunter Home, averaging in age from 47 to 95. About 85% of them receive old age pensions of $50.00 per month which is turned over to Gunter Home. At least one old person there in the home has too much money to receive any old age assistance and is paying her own bill of $55.00 a month, which is all the state will allow the home to charge her, if they continue to qualify for old age assistance. There are two old gospel preachers in Gunter Home. Both of these old preachers have relatives and each has a son that is a gospel preacher. And yet they are in Gunter Home for the Aged, and the church is beseiged and begged to support such a human arrangement. The Home at Gunter started as a result of the old Gunter

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Bible School buildings being out of use. And the brethren said we just can't let them rot down. Let us create something, and let us start some kind of business here, and as a result we have the beginning of the Home for the Aged at Gunter.

There is a Christian lady near Savoy, Texas, who has built her own home and is caring for fourteen old people for their $50.00 a month all on her own. She is not begging the churches for support, yet she has fourteen old people in her home and she takes their old age assistance, $50.00 a month, and cares for them. She is a better manager than the Gunter brethren. Gunter Home does not do that. Gunter beseiges the churches all over the country to send them money to help support and maintain their human institution.

My friend, if . . . . . (Time called).

Totty's Sixth Affirmative

Brethren moderators, Brother Holt, ladies and gentlemen:

I certainly am glad to have this twenty minutes. I want to expose some of the incorrect statements that he made. Now, you know he is supposed to be on the negative side; and this is the last speech that I have on this subject; and you know he hasn't examined my arguments at all. He prepared his negative material before he left Franklin, Tennessee, and has admitted that he did. He hasn't paid any attention to my arguments at all. The only one that he even touched slightly was the fifth chapter of First Timothy, and he garbled it.

COLLEGES IN THE BUDGETS

1. "I have always said that I would oppose the placing of our schools in the church budgets, and thus obligating the church to their support." (N. B. Hardeman)
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   Does Totty Advocate Putting Colleges In The Budget TODAY??

   a. He affirms it is scripturally right to SUPPORT them—"to pay the cost of or maintain."
   b. Is it scripturally right for churches to put colleges in their budgets for definite yearly amounts like they do orphan homes???

I'm going to show you some things. I'm going to show you how irresponsible he is when it comes to quoting. He doesn't have that correct on the chart there, and he didn't have any reason at all for not having it right. I have the letters, and—. Hold my time a minute until they get ready (waiting for the correct chart to be displayed). He says that I said:

> "I don't teach that the church should support colleges. I don't even preach that they may. In fact, I don't even preach on that subject. I believe they may, but I leave that to the individual."

All right, there's his quotation mark. It is just as bad to infer a thing or delete a man's quotation, making it mean something which he didn't say, as it is to tell a thing that is not so. That is what produces denominationalism. I've heard denominational preachers stand up and say that Paul said, "I thank God that I baptized none." My brother has done the same thing on another quotation tonight. Now, why is it that people will handle quotations like that? Why didn't he put the next word after "individual" there? He had it in the letter. But he's done better than Brother Cox did. Brother Cox wrote in an article in *The Gospel Guardian* and said,

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"I do not teach that the church should support colleges. I don't even preach that they may." And he put his period after "may." Brother Holt went just a little further. But I actually said, "But I leave that to the individual congregation." I didn't say "to the individual," Brother Holt, and you knew I didn't. I said, "I leave that to the individual congregation." Yes, put it down, and then garble it when I can't answer. There's the way those honest, sweet people do. Now, he'll misrepresent you; he'll tell something on you that isn't so; he'll wait until he knows that you don't have another speech to say anything and then he can come back and mix it all up. That is the unfairness of it. You'll always find it with any person who brings his negative speeches already prepared before the debate starts. Now, Brother Holt knew that. There was absolutely no reason for his telling something not so and putting it on the chart. It is inexcusable for a man to use a quotation like that. I simply meant that I'm not agitating this question. I'm not dividing churches over it, as he and others are doing. I'm not doing that. I meant I was leaving the support of colleges "to the individual congregation." They may do that as they wish. But Brother Holt wouldn't tell the truth about it. He had to come along with it changed on the chart, hoping that I'd not have the letter, I suppose, and that I could not catch him on it. Brother Holt, is that the best you can do? Aren't you ashamed to be so dishonest as that? Now, say all you want to when I can't say any more on the question. That's the way they do. They'll hold back; that's the reason they won't affirm. They hold back so they can get the last speech, and, therefore, misrepresent and do everything they want to and then say, "Well, that's what he said." You have nothing to say, because you've finished your part of the argument and can't answer.

Now, Brother Holt, that is the type of person who will write private letters and call people liars in them. That's the type of person who will accuse a man of stealing money and buying an automobile.

You said those people out at Gunter Home are in there. How do we know they're in there? You didn't produce any proof that they are in there. That might be like the automobile buying story you told. Who knows whether it's the

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truth or not? Who can depend upon a man like you who will go off and slander a man and say he stole money out of the treasury and bought an automobile, and who will misuse a quotation like you did on the chart, then come up and say so and so is in Gunter Home out there? Who knows whether they are or not?

And let me tell you something else. He made the statement over at Dayton, Ohio, that he was visiting an orphan home and saw a man drive up in a big Cadillac who had put his children on the brethren; yet he was able to drive around in a Cadillac. During open forum I arose and said, "Brother Holt, you saw that?" He said, "Yes." I said, "Was that man paying the expense of those children in there? He looked as if he'd seen a ghost and answered, "Yes." That's the type of man who will tell anything on an orphan home. He's got such a morbid hatred for orphan homes and anybody who runs them that he just simply won't tell the truth about them. I hate to say that. I hate to expose anybody like that. I hate to stand here and say that a man who claims to be a gospel preacher wouldn't tell the truth about such matters. And yet, that's exactly how he does.

Why didn't he play that tape back when he said he didn't say what I said he did? He's afraid to play that tape. He knows it would blare out and say, "No, you can't do it." He knows that. You know it. Why wouldn't you play it, Brother Holt? If you ever get me in such a predicament as that, friends, I'll just fold up my tent and quit. That's exactly what I'll do. Let him prove that I'm a liar on anything. Let him prove that I've made any statements that I can't prove. Now, that is he. That's the man who is representing the Belmont Avenue Church of Christ in this city.

All right, I'm going to read you some more. What did he say about my arguments? I want to take up First Timothy first. He didn't answer them, and you know it. He had his charts that he prepared before he got here. He didn't answer my arguments. Now, what about First Timothy? He brought that up and garbled it. If he'd read the fifteenth, sixteenth, and seventeenth verses, he would have seen that Paul said if any man who is a believer has relatives, even as far off as an aunt, who are destitute, and doesn't support them, he

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has denied the faith and is worse than an infidel. That's a man's kinfolk. I told you that. And yet, Brother Holt, I challenged you to show how the church took care of those who were *enrolled* with the church. And you didn't do it. You couldn't do it. And yet you say you answered the arguments, that you followed the affirmative. Why you couldn't follow if it had a headlight on it. He wouldn't know an argument in the affirmative, my friends, if it had electric headlights on it and he met it in the middle of the street. Actually, the only way he notices it is to dodge it. He didn't answer that. He didn't, and you people know that he didn't. I asked him plainly to tell me how it was that the church took care of them. I don't have any more speeches, Brother Holt. You've played unfair on it. You knew I didn't have any more. You may tell when you get up here next time. Just listen to him. He said last night, you know, he'd do it when the proper time came. The proper time, in his estimation, is when the other man has finished his speeches; then he can get up and say what he wants to. I've seen his kind one time before, and that was a Seventh-day Adventist. Of all the men—and I've had more than half a hundred debates—of all the men that I've ever met, he and one other are the only ones I've ever seen do affirmative arguments like that, make their negative speeches and not pay any attention to the affirmative.

All right. He asked me the other night: Where is the law for the church's providing for orphans? And he went on as if I didn't answer that when I definitely told him Galatians 6:10. And he never noticed it. Now, we know that, my friends. Foy E. Wallace says it applies to the church; Cecil Douthitt over there says it applies to the church; and others say it applies to the church. And yet my opponent tonight says it doesn't.

I want to read what G. K. Wallace said, May 24, 1951, *Gospel Guardian*: "That the care of orphan children is a responsibility of the church is not denied, except by a few brethren north of the Mason-Dixon line." It is now, though. There are a few brethren down south of the Mason-Dixon line now who deny it, don't you see. All right.

Now, he brought up Brother Welch, and he did that as if Brother Welch agrees with him. I know Brother Welch

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is a "Johnny-Come-Lately" to the Sommerite doctrine. I know he's a "half-baked Sommerite," but he doesn't agree with Holt. Now, listen to him. Here's what it is. In *The Gospel Guardian,* February 22, 1951, Brother Welch says: "Let each congregation provide for its own charity cases in the things needed, whether homes, food, clothing, or education, as far as it is able: then solicit the aid of other churches"—get that, now—"then solicit the aid of other churches if it cannot provide for its own. If it can provide for more than its own number in the community let it do so. (Galatians 6:10.)" Why, they're just all against you, Brother Holt. Brother Douthitt there, Brother Robert Welch, Brother Foy E. Wallace. All these men say that Galatians 6:10 means the church except him. And he says, "No." That's practically all of them. He says, "No, it doesn't mean the church." Listen, I asked him: To whom did Paul address the letter? He addressed it to the churches in Galatia; and he told the churches in Galatia, "As we have opportunity let us do good unto all men, especially unto them of the household of faith." And about two thousand years down this side of that, here comes Brother Holt along and says Paul didn't mean the church; Paul meant individuals.

Now then, you asked Totty for book, chapter and verse where you could put them in the orphan home. Look up here at me, Holt. Now, I can't have another speech. I challenge you to give book, chapter, and verse—get this—I challenge you to give book, chapter and verse, for putting an orphan in the private home. Speak up now and tell me, because I won't have another speech. Give me the book, chapter and verse. Of course, you know where it is! Where is it, Brother Holt? Tell me. You know where it is, don't you? Oh, he'll wait till I sit down. I have asked him fairly to tell me now so I can say something about it. He won't do it. He'll get up and give some kind of a garbled quotation after I sit down. That's the sort of a man who won't affirm anything. Give me the verse, Brother Holt.

I want to give you another challenge. I challenge you to tell how the church is to support the orphans in any way. Just tell it, will you? Speak out now. Be fair for one time in your life. Will you? Friends, that's the sort of a man who

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is holding back. Yet, he wants the truth. He's the man who accuses people of stealing automobiles, and then doesn't produce the proof. Slander! And then he says he got it from somebody else. All right.

He says that they're not parallel; they are just parallel in some things. But the editor of *The Gospel Guardian* over there said that there is an "absolute," a "deadly" and "undeniable" parallel between the orphan home and the Missionary Society. Look over there and laugh at him. Maybe he'll pitch you a note and tell you how to get out of that. You get your information from Lufkin headquaraers. Get you a note on that. Yes, he says there's an "absolute," "deadly," and "undeniable" parallel.

Now, when it comes to dividing churches, he says he hasn't; but he has. He hasn't said anything about his trouble down at Bowling Green, Kentucky. He hasn't said anything about—. Didn't you have some trouble over at Jackson, Mississippi? Say? What about up here at Oak Ridge, Tennessee? Didn't you have some up there? Did you, or did you not? Ah, he just doesn't want to say. I don't blame him. I wouldn't want to talk either.

Now, I'm going to tell you what the editor of *The Gospel Guardian* wrote about them, and the editor-in-chief, too; and here's what he said on October 18, 1951, and hear it: "We are committed to battle and that without restraint, yes, even to the point of division on exactly the same basis that those who opposed the instrumental music divided the church seventy-five years ago." Yes, the editor of *The Gospel Guardian* said, "We will battle it without restraint; we'll divide the church if it takes it, even as they did over the instrumental music in the long ago—seventy-five years ago." Yes, there sits the church splitter. There's the man who is going to battle without restraint, because he's endorsed by the editor over there. He'll battle it without restraint. He'll divide the church just like they did seventy-five years ago over the instrumental music. I'd be ashamed of that, Brother Holt. God says there are six things He hates; yea the seventh is an abomination unto Him. And that's the man that sows discord among brethren. Yet, they sit around here tonight under the chief editor, saying that they'll battle it without

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restraint. They'll divide the church if necessary, as they did over instrumental music seventy-five years ago. And then they come up sweet, wanting to fellowship us.

Now, there he sits, my friends. Let him get up and cry in his last speech and say, "Brother Totty has been hard on me; Brother Totty ought not to have done that." Brother Totty never said he'd divide the church. If the Missionary Society and the orphan home are parallel, why don't you disfellowship the fellow who contributes to the orphan home? Say? Why don't you do that? Would you support the Missionary Society? You'll have to force a better laugh than that one, Brother Holt. That wasn't a very good one. You're not in the laughing mood. You can't fool us.

Now then, he says a private orphan home. And he says that in an emergency you can contribute to a thing that is unscriptural. It becomes scriptural in an emergency. Well, Brother Holt, of course I can't say anything after you garble this, but would it be possible to be possible that an orphan home would become an emergency? Could the church then support it? Say? Please tell me now before I have to sit down. Will you? Could it? Can the orphan home become an emergency? Please tell me. Say? Will you tell me, Brother Holt? No, he'll put it down. He's going to wait until Totty gets done. Brother Holt's afraid to say now. Brother Holt doesn't want to say it. I asked him: Can an orphan home become an emergency? Brother Holt has gone on record as saying that an orphan home can be contributed to from the treasury of the church. Yes, sir.

Now, you see, friends, what I mean about a man like that. It's one thing one time; another thing another time. Don't forget, and I want the readers of this book not to forget, that he won't play the tape; that he says he didn't say, "No," over at Dayton, Ohio. He knows what he said.

Now then, let's go a little bit farther. He says he can name them by the dozens—individuals, that is—who pay more for orphans than we do here. By the dozens! I'll tell you, you're getting—. That's like the two hundred preachers Jack said would be here from your crowd, isn't it? But where did the two hundred get to? They dwindled down to a mighty little bunch, didn't they? Ah, yes, Jack Holt said, "We'll

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have two hundred preachers here; that house won't hold them;" and he suggested we rent a house downtown. Where are those two hundred preachers, Brother Holt? Better get with Jack tonight and let him straighten you out on that. "Oh, we can find them by the dozens who are giving more money than you folk are." Maybe so; but we wouldn't take his word for it. He might find somebody who he says stole an automobile.

Now, he says the church can provide for orphans. Give me book, chapter, and verse, Brother Holt. You're always wanting book, chapter and verse. One time the church can, the other time the church can't.

I want to read a little bit from Brother Foy Wallace again. Brother Foy Wallace is one he won't—. He didn't even mention his name, did he? Brother Wallace says that Galatians 6:10 means the church. Brother Holt won't even mention his name, good or bad. Now, there's no need to treat Brother Wallace that way. Brother Wallace knew what he was talking about. Brother Foy E. Wallace has seen the day when no preacher on earth surpassed him in his preaching. Brother Holt knows it. And when he wrote this it was one of those days, too. Listen to this:

> "The Charlotte Avenue Church, in Nashville, has several cottages built on their own property and is providing for several fatherless families, keeping each home intact, and it is all being done by the church through the divine arrangement of elders and deacons. Other churches can do the same. And if the burden of one church is too heavy, other churches can relieve the burdens of that church (Acts 11: 29, 30); for anything that one church has a right to do, another church has the same right to help it do, provided that in so doing the elders of one church do not become agents for all the churches in certain undertakings that extend beyond the limits of the local church."

Now, Brother Wallace is writing about the Charlotte Avenue church; and I was a member of that congregation when we built that orphan home; and it was under the elders; and Brother Foy E. Wallace said it is scriptural. And he said if they couldn't do it themselves, they had a right to ask

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other churches to help. And so there! Now, you see, friends.

I want to go back again to James 1:27. James 1:27 says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The church over on Belmont Avenue does not practice pure and undefiled religion. I want that to sink in. It does not practice pure and undefiled religion, and I challenge Brother Holt to point out where it does. And if that means an individual, every individual Christian in the church would have to do that or be lost. That's the predicament Brother Holt has gotten himself into tonight. And the Belmont Avenue Church of Christ does not practice pure and undefiled religion. I challenge Brother Holt to show one place in God's book where it ever mentions pure and undefiled religion in any sense except there. He says that church doesn't practice it. He says that church doesn't do it. Brother Holt, I'm not going to have another speech; but please tell these people how a congregation, a church, can practice pure and undefiled religion. Although I can't answer it because I'll have no other speech, we want you to tell it.

Thank you.

Holt's Sixth Negative

Brother Totty, Moderators, Ladies and Gentlemen:

This is the last speech for tonight—a twenty minute speech, and we have a number of things to look at in these twenty minutes

In Brother Totty's third speech he had quite a bit to say about the fact that I am supposed to have misquoted him here (Pointing to quotation on the chart). Now if I have misquoted him, I want you to know that I apologize to him. It certainly wasn't intentional, and if I remember, I got this from Totty's own article, and I quoted it verbatim from that article which he had written in reply to a number of other things that had been said. But even if the word "congregation" should have been on there it would not have

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changed the principle that I was trying to develop in it. It wouldn't have helped his cause any. It would not change my argument any. He thought he saw something in my leaving out this word which he could capitalize on, and try to make out of this a case of deliberate misrepresentation to gain a point. He accuses me of being dishonest and a terrible fellow. I AM NOT DISHONEST. If I did misrepresent Brother Totty, if that is not a correct quotation, I stand corrected. It won't be the first time I have ever made a mistake. It is human to err. I am a human being. Brother Totty may not ever err, but I do.

He talks about my being dishonest, and he says, "Say all you want to now, when I can't reply." He had a lot to say about that. He had a lot to say about how Holt will get up here when he can't reply; and he wants all of you to remember that he can't reply. And he says, "Holt, please tell us." And you notice how he plays up this little business of walking over here and saying, "Look at me, Holt." And he calls that debating. "Look up here at me, Holt, and smile. You can't smile and you are not in the smiling mood." He walks over here and stands over me as though he can intimidate me and bother me. And that has some effect with some people. They don't know the difference between debating and abuse. They don't know the difference between debating and just standing over a fellow and hollering. Well, now there is a lot of difference. Now such as that doesn't worry me. He can stand over me all he wants to. He said, "Please answer from your seat." Brother Totty, I don't answer from my seat. I have had Baptist preachers and Holiness preachers get over me and want me to answer from my seat, and I knew that they would do me just like you did Brother Quinette last night. You did not give him a chance to say what he had to say, and you would not let me say what I had to say either. You would cut me off and then misrepresent what I was trying to say. Well, I know that. I have had just enough debates to know better than to let a man take advantage of me that way. And I don't aim to do it. That is the reason I don't answer from my seat.

However, it is not unfair for the negative to reply to what has been said. Not unfair at all. And he says that I

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will be unfair if I reply in this speech. He is trying to work it so I can't say anything. I want all of you to remember that. He starts complaining before time, you see. He is complaining already, about the things that I am going to say. He knew what was coming.

Well, he talks about Gunter Home, and he says now who knows that these things Holt says are true. Brother Totty, if those things are true, and you can just put it down that I have investigated them personally and I know they are so. I got those facts before I came. I introduced them into this record because they are so. I have been to some of these places and know some of these things from personal observation.

But then again he made mention of a number of other things wholly irrelevant, and he says, "I want Holt to give me book, chapter and verse for putting orphans in private homes." The book, chapter and verse that says put them in private homes. The word of God doesn't say it in those exact words. That is like the instrumental music crowd. They always ask, "Where does the word of God say, 'thou shalt not use instrumental music?'" In James the first chapter and verse 27, when James was writing to Christians, and telling them to practice pure religion, included and incorporated in that command is the taking of them into our homes if such is needed. Certainly it is. Brother Totty knows it is in there. He won't deny that it is right for an individual to take an orphan child into his home. In James 1:27, we had that last night and I answered it last night, but I want to answer it again tonight. James says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and keep oneself unspotted from the world." This is talking about individual activity—the practicing of pure religion! As individual Christians we have a responsibility to practice pure religion and to keep ourselves, "ONESELF" unspotted from the world. The very context, reading verse 26 above, and reading verse 27, shows that it has no reference to congregational activity whatsoever. I mentioned that last night.

But you know he had quite a bit to say about Galatians 6:10. He says that Brother Foy E. Wallace says that it refers

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to the church, that Brother Cecil Douthit says that it refers to the church, and Brother Robert Welch says it refers to the church. Well, suppose they do. Just suppose they do. I would be willing to grant that and it doesn't help your case. Also, I know that these men you offer as authority will everyone disagree with what you are affirming tonight! I COULD GRANT THAT GALATIANS 6:10 REFERS TO THE CHURCH AND IT WOULD NOT ESTABLISH THE SCRIPTURALNESS OF CHURCHES BUILDING AND MAINTAINING HUMAN INSTITUTIONS, PRIVATELY OWNED AND OPERATED, SUCH AS BOLES HOME! Why that is just a big ado about nothing. That is a very minor and technical point. But he doesn't have any scripture, so he has to hit on some little insignificant thing and try to capitalize on that, and magnify it into something great. Galatians 6:10 in my judgment has to do with individual action just exactly like James 1:27; on the same basis identically. AND WHETHER OR NOT BROTHER FOY WALLACE, BROTHER CECIL DOUTHIT, BROTHER ROBERT WELCH OR ANYBODY ELSE SAYS IT IS OR ISN'T, WHETHER WE AGREE ON THAT POINT OR NOT, WE ALL WILL AGREE THAT BROTHER TOTTY IS WRONG IN THE PROPOSITION HE HAS AFFIRMED. And I suppose any of these brethren would be glad to take him on, if he would be willing to debate it further with them. They all can speak for themselves. They are of age.

But let us look again at I Timothy five, as I was developing the argument. Brother Totty has introduced it. It is a good chapter. It is my chapter and not his. I believe it and it ought to be preached. The apostle says, "Honor widows that are widows indeed." That is the kind of widow that he is talking about now, as he writes. "But if any widow have children or nephews, let them learn first to show piety at home and to requite their parents: for that is good and acceptable before God." Then in verse eight, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Why, the apostle is here emphasizing our responsibility in taking care of our own, and not letting them, as he goes on to say, become CHARGES OF THE CHURCH. Watch verse nine.

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"Let not a widow be taken into the number under threescore years old, having been the wife of one man." Then he describes her: First, she must be threescore years old. THE CHURCH CANNOT ENROLL A WIDOW, THE WIDOW CANNOT BECOME A PERMANENT CHARGE OF THE CHURCH UNLESS SHE FIRST QUALIFIES BY BEING THREESCORE YEARS OLD! Second, she is to be "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." Then he says, "BUT THE YOUNGER WIDOWS REFUSE." You see what he is saying! He says: "Don't take a widow that is under threescore years old, and unless she meets certain other qualifications." That is the only widow the church can enroll. The church is to refuse the younger widows. Now listen to Paul in verse sixteen, "IF ANY MAN OR WOMAN THAT BELIEVETH HAVE WIDOWS, LET THEM RELIEVE THEM." You let the families and the relatives and those that are responsible look after them, "AND LET NOT THE CHURCH BE CHARGED." THE CHURCH ISN'T TO BE CHARGED WITH THEM. Then he says, "That it may relieve"—that is, that the church may relieve—"THEM THAT ARE WIDOWS INDEED." The church, as congregations, is to relieve those that are widows indeed and here is the law of God Almighty that precludes the possibility of the church enrolling as permanent wards of the church any widow who does not fit this qualification! That eleminates most of them in Gunter Home.

Now that is what Paul says. I believe that law. "Younger widows refuse." Younger widows cannot be enrolled. "Let not the church be charged." Don't you charge the church with their care. Paul commanded Timothy to teach, and as gospel preachers we need to teach, that we are to take care of our own. Yes, my friends, there are a lot of people who are like the Jews of old. The Jewish law required them to honor their parents and to look after their needs. Some of them refused to discharge their responsibility and sought to exonerate themselves in so doing by saying it is "Corbin." That is, what they would use to help their parents they said

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was dedicated to religious purposes, and thus they were thinking that they could relieve themselves of their obligations to their parents or other relatives who had a right to look to them in times of need. The word of God teaches that such is hypocrisy, that such is wrong. I cannot please the Lord by giving money into the Lord's treasury, or by faithful observance of the Lord's supper, when I neglect my individual responsibility to my own, and to my relatives that have a right to look to me for support. When I so act I am a hypocrite and am failing to practice the religion of Christ. I need to learn that lesson. All of us do. May God help us as a result even of this discussion to fully realize our responsibility to practice pure religion and undefiled religion as individuals. Also, as Paul says in Galatians 6, "As we have therefore opportunity let us do good unto all men, especially those of the household of faith." As an individual I have responsibility to all men, but especially to those of the household of faith. The church is restricted in her work of benevolence. In I Timothy 5 specifically, the church is forbidden to enroll as a permanent charge of the church any widow that doesn't meet the qualifications. "Refuse the younger widows," don't enroll them.

Well, Brother Totty asked me about what to do with the widows. I answered that in what I have just said. And I want to just emphasize some other things in order to make matters as clear as possible.

When a congregation has widows that meet these qualifications the church has the responsibility of enrolling them; of looking after them and seeing that their needs are supplied. The church can certainly provide the facilities for doing this and the authority for such is included in the command. Certainly so. Here is a church, for example, that may have some orphan children to care for; these children are a responsibility of that church. In such a case, the congregation, under the oversight of its elders, can provide the facilities for looking after those children. I believe that. I have preached that everywhere I have been. BUT WHEN A GROUP OF INDIVIDUALS FROM VARIOUS PARTS OF THE COUNTRY GET TOGETHER AND FORM A BENEVOLENT SOCIETY, A BENEVOLENT BOARD, A

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CENTRAL AGENCY THROUGH WHICH CONGREGATIONS ALL OVER THE COUNTRY ARE TO COORDINATE THEIR ACTION IN CARING FOR ORPHAN CHILDREN, OR WIDOWS, OR AGED FOLKS, THEN THAT IS SOMETHING ALTOGETHER DIFFERENT, AND SOMETHING THE SCRIPTURE DOES NOT AUTHORIZE! THE FORMATION OF SUCH A HUMAN INSTITUTION AND SUCH A HUMAN ARRANGEMENT VIOLATES THE PATTERN OF CHURCH ORGANIZATION LAID DOWN IN THE NEW TESTAMENT. THERE IS NO ORGANIZATION IN THE NEW TESTAMENT BIGGER OR SMALLER THAN THE LOCAL CONGREGATION. THERE ISN'T ANY OTHER ORGANIZATION IN THE NEW TESTAMENT CHURCH. THAT IS GOD'S BIGGEST ORGANIZATION, GOD'S SMALLEST ORGANIZATION, GOD'S ONLY ORGANIZATION, JUST AS HE READ IT FROM MY WRITING LAST NIGHT.

Yes, I stand on that principle. The local church is God's smallest, God's only organization for doing anything and everything that God wants the church as such to do. Now these orphan homes, as I have already mentioned, are divided into two groups. They are divided into the orphan home group that is under a local eldership—that is, the orphan home is under a local eldership. Some brethren contend that such is the only way they can be scriptural. If it is not under a local eldership, it is unscriptural according to their position. Some of them speak out in condemnation of the orphan homes that are under a board of directors. On the other hand there are the homes under a Board of Directors. I read from Brother Gayle Oler last night, and pointed out that he condemns an orphan home that is under a local eldership. He says that no organization except the local congregation was ever under an eldership! The supporters of the homes are divided among and between themselves.

Both types of the orphan homes are parallel in this respect: These brotherhood orphan homes are parallel in the concept of universal church action. Both have the idea of forming a central agency, whether it is a local eldership, or a board of directors, through which congregations all over country can combine and centralize and do their work,

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through that arrangement. There isn't anything in the word of God to authorize such action. It is foreign to the word of God. That arrangement is a total stranger to God's book. The work of benevolence by the church even among saints is restricted, as I read in I Timothy the fifth chapter. It is limited, so that the resources of the church will not be spent. "Let the church not be charged," that it may be able to relieve only those that are widows indeed. We need to keep these principles that are involved in this discussion clearly in our minds.

Now let me just say some things here, by way of summation. Brother Totty signed to affirm the proposition. Perhaps you have forgotten what it was, and I want to emphasize it again in view of all that has been said. Incidentally, he charged the *Gospel Guardian,* and those identified with it as being willing to divide churches, and that they are SET to divide churches. All of which is not true. Such is just contrary to the truth. I deny these charges, categorically deny them. They are simply not true at all. We are not interested in dividing churches. That is not our purpose. We don't want to divide churches. That is another baseless and deliberate falsehood.

But Brother Totty is to affirm, or was to have affirmed, that: "It is scriptural for churches of Christ as such to build and/or maintain such benevolent institutions as Boles Home, Potter Home and such homes for the aged as at Gunter, Texas." Now that is what he was to have affirmed from the scriptures. How many scriptures has Brother Totty produced? He has produced three. He has given us Galatians 6:10, where Paul says, "As we have therefore opportunity let us do good unto all men." Brother Totty jumps to the conclusion that this passage authorizes the church to combine in universal action and work through some board, benevolent society or through some local eldership; and that the churches as a brotherhood can work through that central agency to carry out their work. Brother Totty thinks Galatians 6:10 authorizes brotherhood orphan homes; that it authorizes the churches to build and maintain a human institution! There isn't anything in it that begins to look like it might be that. You go home and get your New Testa-

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ment and see. You just see. Galatians 6:10, be sure to read all that the passage says.

He introduced James 1:27. I knew the passages he would introduce before I came. I knew they were the only ones he could introduce. He hasn't even introduced any principles from other passages. He hasn't introduced anything to substantiate the scripturalness of the proposition that he affirmed. He read James 1:27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." To whom is he talking? He is not writing to congregations. It is not congregational activity under consideration. That is individual activity. We have difficulty it seems in trying to distinguish between congregational activity or the work of the church as congregations, and the work and responsibility of individuals. Too many of us have the idea that we will "saddle" off on the church our individual obligation, our individual responsibility. We need to take over our individual obligations and fulfill them, discharge them as we should. We need to realize that. One of the verses that emphasize this responsibility is James 1:27. If we practice pure religion we must do this. The word "religion" means a "binding back to God," and has to do with our relationship to God. Anything that I do, any act I perform that has to do with my relationship to God, comes in that realm. In obedience to God's will, when I do what he commands me to do, that is the practicing of pure religion. When I fulfill my obligations as a father, when I fulfill my obligations as a husband, when we fulfill our individual responsibilities in all the relationships of life as God ordains, all such has to do with pure religion. We are to keep ourselves "unspotted from the world." That is a part of pure religion. We are to "visit the fatherless and widows" and certainly we ought to do it. We need to visit them, and the idea in the word "visit" is to help them, to see to it that their needs are supplied. We need to visit them and supply their needs. I preach that. I believe that with all my heart.

Wherein do Brother Totty and I differ in this? Do we differ in that I am opposed to taking care of orphans? Is that it? No. Do we differ in that I am opposed to looking

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after widows? No. Do we differ in that I am a "cruel, heartless wretch," a "puny soul" who is not interested in the dependent, afflicted and neglected children? No, that is not it. That is not the issue between us. What is the difference between us? What is the issue that was to be discussed in this debate? It was supposed to have been whether or not it is scriptural, whether or not the word of God authorizes the churches of Christ as such to build and/or maintain such benevolent institutions as Boles Orphan Home! That is it. It has to do with such institutions as Boles Orphan Home, Potter Orphan Home, or homes for the aged as at Gunter, Texas. I denied that such are scriptural. I have not denied that it is right for widows to be cared for by those to whom they have a right to look for support—whether by individuals or by the local church in certain cases. I have not denied that orphans should have their needs supplied. I believe that with all of my heart. The dependent and neglected the world over, and all the poor should be cared for to the extent of our ability and means. But whenever we try to make of the church of the Lord a great big benevolent society; whenever we try to impose upon the church of our Lord the building and maintaining of human institutions, and seek to bind upon her obligations that the Head of the Church never assigned to her, THEN THAT IS WHERE WE DIFFER. That is where the issue should be drawn.

Does the church, as the church, have the right in some brotherhood action to form such organizations as Boles Home? Let me repeat again that Brother W. L. Totty is on record as saying that the orphan homes and colleges are parallel. Brethren, may I appeal to you, in the name of all that is reasonable, and in the sight of God and what He teaches in His word, that if you are going to go with Brother Totty on the orphan homes you will be forced by logic and consistency to go with him on the colleges too. You should put the Bible schools in the church budget. One has as much right as the other does. Garfield Heights supports two orphan homes monthly in their budget, but they don't have a Bible College in it. And Yet Brother Totty says they are parallel, they stand or fall together! I want you to see tonight that when you accept the principles justifying and

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underlying brotherhood benevolent societies, human institutions and human arrangemens, you are going to be forced, as Brother Totty has recognized, to accept the Bible Colleges, and support them from the treasuries of the churches just as you do the orphan homes. That is what I hope you can see tonight. That is the reason for introducing the things on these charts, that is the reason why I called all of this to your attention. Brother Totty is the first man that I know anything about, of all of those who stand with him, that has been willing to sign his name to the proposition, "I believe the Bible Colleges ought to be supported from the church treasuries." He has come right out here in his writing, from which I have quoted, and said that the orphan homes and colleges are parallel, that they stand or fall together, and therefore they are parallel. I have shown that in reality they are one and the same in principle, and therefore, when one of them is put in the budget the other ought to be. My brethren, I hope all this will help to clarify in your thinking the principles that are involved.

Let me say again, as I have emphasized already in this speech, that I answered fairly and candidly Brother Totty's questions. What did he do when I answered? Nothing. Thank you.

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Third Proposition

SPONSORING CHURCH EVANGELISM

The system and methods of evangelism, and the methods of raising the funds for said evangelism, as have been and are now being employed by some churches, such as the Highland Avenue church in Abilene, Texas (in the Herald of Truth radio program), the Broadway church in Lubbock, Texas, and the Union Avenue church in Memphis, Tennessee, are scriptural.

AFFIRMS: Sterl A. Watson

DENIES: Charles A. Holt

Watson's First Affirmative

Brethren moderators, Brother Holt, and you, my good Christian friends and neighbors:

I regret deeply, of course, Brother Totty's illness. I'm willing to take up where he had to leave off. And I understand that one of the first obligations of an affirmative is to define his proposition; so I shall set forth to do that. You've heard the proposition read: "The system and methods of evangelism, and the methods of raising the funds for said evangelism, as have been and are now being employed by some churches, such as the Highland Avenue church in Abilene, Texas (in the Herald of Truth radio program), the Broadway church in Lubbock, Texas, and the Union Avenue church in Memphis, Tennessee, are Scriptural."

I want to make this comment on the proposition: I didn't write it; and I do not know who arranged the proposition; but I have never seen in my life as long a proposition. I think the issue could have been set forth very briefly; and, of course, it takes a great deal of time if you go through and define every word in a proposition like this. But by the "system and methods" I mean the plan and the manner or mode of doing the work. "Evangelism," the preaching of the gospel to the world, according to the great commission as

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recorded in Matthew 28:19, 20. The "methods of raising," that is, collecting, "funds," that is, money, to finance "said evangelism, as have been and are now being employed." By the word "employed" I mean used or utilized by "some churches, such as the Highland Avenue church." And by "churches" I mean local congregations of the church, baptized believers in Christ, composing assemblies in local places or areas. "Such as the Highland Avenue church in Abilene, Texas (in the Herald of Truth radio program)," the broadcast that's being put on by the Highland church, and "the Broadway church in Lubbock, Texas, and the Union Avenue church in Memphis, Tennessee, are Scriptural." I mean by the word "Scriptural" that they come under the general heading of things authorized in New Testament teaching. And I think that that gets the proposition defined. Now, if there's any word that I haven't clarified in the proposition, I shall be happy to go into more detail and explain it further.

Now then, we have a strange phenomenon here tonight, my friends. We have a man who has come here endorsed by a human organization, known as *The Gospel Guardian*, "dedicated," as it says, "to the propagation and defense of New Testament Christianity," to stand in the way of the gospel of Jesus Christ and oppose every forward step on the part of the church that has been made for years and that is being made to preach the gospel of Jesus Christ.

In Matthew the twenty-eighth chapter, verses 18, 19, and 20, we read this: "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." I presume that the work that is being done in the preaching of the gospel of Christ by the various efforts will not be called in question by my respondent because of the fact that they are doing exactly in this work what is required of Christians in the great commission—going into all the world preaching the gospel of Jesus Christ. And, so, I am taking it for granted that he will accept the work that is being done. A gospel preacher who preaches a gospel sermon over in Germany, or in Japan,

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or wherever it is preached, preaches the same gospel that is preached here in the United States. So I am trusting that he will not find objection to that.

But remember, my friends, that Jesus gave the great commission to the twelve apostles. And then, according to Second Timothy, the second chapter, verse 2: "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." If I wanted to be as technical as my respondent has been thus far in these discussions, I would affirm that the preaching of the gospel of Jesus Christ is no part of the work of the church, but was commissioned to individuals, and that the apostle Paul repeated that to an individual, and that the church has no part in it. Of course, nothing can the church do except through individuals. I want him to point out one single thing that the church can do except through individual members of the church.

But I want you to notice this from the fourth chapter of the Ephesian letter, verses 15 and 16. And he speaks in the fifteenth verse of Christ as the head of the church. He's not simply speaking of him exclusively as the head of a local congregation, but he's the head of the whole church. In the next verse he says, "From whom the whole body fitly joined together." These brethren seem to think that members of the different congregations are completely disjointed, and that they have no connection whatsoever; and if they do, they destroy what they call the local "autonomy" of the church of the Lord Jesus Christ. So you can just simply hear them harping all the time on the "autonomy" of the local congregation, and you can't find the word in the Bible. The apostle is speaking of the whole body of Christ, the entire body of the Lord Jesus Christ. He speaks of it as the whole body "fitly joined together." And I challenge any one of them—I don't care which congregation they work with—to affirm that they have the same church every Lord's day; that he hasn't had a different church so far as the assembly is concerned every Lord's day in 1954. He won't have the same audience present next Sunday that he had last Sunday so far as speaking of the church in an abstract sense as a local assembly being the same thing all of the time. They

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couldn't prove it to save their souls from perdition.

But I want to go from that to notice something else. I'll finish this passage of scripture, though, because it shows even more. It says, "The whole body fitly joined together;" not separated and jerked apart; but "compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body"—not just a local congregation; the *whole* body—"unto the edifying of itself in love."

But now then, before I get too far into the discussion of this—and remember we have two nights on this proposition—we have some other matters that I want to attend to here. You know, we had quite a little discussion here on last evening regarding a statement that Brother Holt was supposed to have made in answer to a question propounded by W. L. Totty over at Dayton, Ohio. And in that discussion, Brother Holt kept denying that he made the statement that it is unscriptural for the church, under any circumstance, to help any individual that's outside of the church. Now, I have here the copy that was made from the record, or the tape recording, when Brother Totty asked the question. I'll let Brother Holt read the whole thing if he wants to. He typed it. He can read it all if he wants to. But I shall read at least a part of it:

HOLT: "As far as I am able to find, (and that's what I said tonight), I know of no passage that obligates the church as such to look after anybody except its own."

Well, Totty says, "I'll put this answer down 'No.' "

HOLT: "You can put it down like I gave it."—In other words, write out the answer like he gave up here.

TOTTY: "Well, that's what you mean; that you don't know of any, do you?"

HOLT: "Now, by 'its own' you mean children that are not members of the church?"

TOTTY: "No, I mean anybody that's not a member."

HOLT: "All right."

TOTTY: "Will you let me put it down, 'No'?"

HOLT: "That will be all right."

"That will be all right." And now he says, "I just let him put it down that way; I didn't mean it." I met him down

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in the office this evening; and he said, "I let him put it down that way; that's not what I meant." Well now, when Brother Holt grows up and gets dry behind the ears, he'll learn not to let people put down things he didn't mean. He'll turn his check book over to another man, with his signature on it, and say, "Oh, that's all right; you just take my check book." And see, he meets himself coming back.

IS IT SCRIPTURAL FOR THE CHURCH, UNDER ANY CIRCUMSTANCE, TO FINANCIALLY HELP AN OUTSIDER? YES
NO

Last evening he erased the "No" and left the "Yes" on here (noticing blackboard). And now tonight, "I didn't mean it. Yeah, there are circumstances under which a church can help an outsider." Well, all right, Brother Holt, get up here and tell these people what the circumstances are, and what the condition of the outsider. We want to know something. If you believe anything, we'd like to find it out. We're getting a little anxious about that.

Now, I have a question here. And, Brother Holt, I want to say this: You have argued all the way through these debates that you're under no obligations whatsoever to answer questions since you're in the negative. Now, who told you that? Would you see the church be lost and go to hell while you hide behind a technical rule of your own? It's always in order to ask questions pro and con, regardless of which side you're on. I know that, because I've asked hundreds of them when I was in the affirmative, and I've answered them for the other fellow. And that's Curtis Porter's mode of debating. The first thing he does, as a rule, is to present his opponent with questions to "focus the issue," he says. Now, I want to know how far apart we are from these *Guardian* brethren; and here's one question that I have. I'll not load him down with questions. And, Brother Holt, you don't have to answer this question tonight. We'll be on it tomorrow night; and you can think it over twenty-four hours if you want to, and counsel with your brethren, and look it over. I want to be fair with you; and if I indicate any unfairness, you stand right up any time and stop me, because I don't aim to treat you that way. The question is: Would

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Brother Jim Cope was fair enough to say to me, "I believe they both (Foy and Roy) sinned when they engaged in the Houston Music Hall meeting," and that in the presence of witnesses over in St. Louis. Yes, we were talking about it; and I said it is on a parallel. They argued for a long time that that was a local deal. Their objection was on a mileage basis so far as the work in Germany was concerned. "This is a local deal. You can cooperate in a local deal; but if you string it out and get enough miles between you and the object of your efforts, it's wrong." And they argued that for a while; and they saw that they couldn't sustain that position; so they have abandoned that; and they're not going to do that anymore. Well, why don't they come just like good boys should and acknowledge that they're wrong?

Twenty-five years ago all of us preachers were standing shoulder to shoulder opposing the Missionary Society as an auxiliary to the church, and we were telling our brethren that we should to our work *"through"* the church; *through* the church, in our efforts to oppose the Missionary Society. And by the way, my opponent has gone on record already as saying the old original Missionary Society preached the truth. I'll deny it if you'll affirm it. Will you? I'll deny it, Brother Holt, if you'll affirm it. Any of you brethren. It doesn't make any difference who it is. If you'll affirm that it preached the truth, sign up here; and I'll deny it. Now, why bring up a thing that is unscriptural and sinful, and that they won't even attempt to affirm at all, as being parallel with the doing of what God said to do?

Well, then when the Lubbock church began to send the funds sent in by other churches—and they were sending *through* that church over to Germany and places—they fell out with the word *"through,"* and said you can't give *through* the church. That's wrong! It destroys the local autonomy and puts the brethren under the central oversight of the Lubbock church elders! And so they ran away from the word "through" and said the way to do it is: You can give *"to"* a church. You can give *to* a church. And then when they started the Herald of Truth broadcast and churches began to send their funds *to* the elders of Highland church, they left that. Where are you brethren going next? Huh?

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it be equally as dangerous to a man's salvation in the judgment day—now, we're not talking about the enormity of the sin now; a big one or a little one—but in the judgment day, so far as the eternal salvation is concerned, to preach Christ thirty minutes on the Herald of Truth broadcast as to use the time reviling Jesus Christ? Now, so far as a man's salvation, when it comes to the instrument, is concerned, I'll say, "Yes, you might just as well revile Jesus Christ thirty minutes as to worship with people playing on an instrument." And you don't need to think I'll try to get out of a hard place. But will you answer, or allow the churches to go to hell for sake of your own technical rule? I'd like to have an answer to that question, Brother Holt. You answer it when you get ready. I'd like to have at least a twenty-minute speech to make reply.

Now, on last evening we had some insinuations and innuendoes that I hoped would be taken care of before the service tonight. But I met with this young man in Brother Totty's office. And here is a statement taken from the tape recording, the second speech on last evening; and in his discomfiture and his desperation, he went into a tirade of unparalleled abuse so far as my experience in debates is concerned. And here is his statement as taken from the tape recording: "Were I disposed to engage in vile charges, I don't suppose I could find a man in the United States that would present a more fruitful field than my opponent." Now, Brother Holt, I talked with you like a father would a son down there in the office; and I told you that that was bad judgment. If you had acted the part of a man and a Christian, and especially a gospel preacher, you would have attended to your apology then. In all of my experience—when I heard of that rock throwing incident and comments on that over in Italy, that's when I began to get my eyes open—in all of my experience, brethren, you may have done it, but I have never heard of a *Gospel Guardian* fan ever admitting that he was wrong about anything. Never have I. I wonder if it's absolutely impossible for them?

You take those Houston Music Hall meetings. They say they won't have any more of them. No, they won't do it any more! But where is one of them who admits that he sinned?

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(Laughter) Just where are you brethren headed, anyway?

And we have Brother William Wallace's statement regarding the orphan homes—and I have a right to reply to some of the things that were said here in the last speech last night, as Brother Totty couldn't reply to it; and it was even new matter brought up. He says the church can take care of the orphans within its "scope," and we can preach the gospel within the "scope" of the church. But he admitted in conversation with me—and he'll not deny it— the church's scope, so far as doing good to all men in preaching the gospel is concerned, covers the whole world. It has no limit. But when it comes to taking care of orphans, he says just within its "reach." If they are over in India or China, you have no obligation to starving orphans whatsoever. Then their objection is on a mileage basis. I want to know just how close to a congregation an orphan has to be in order for it to be within the "scope" of that congregation. We've got to go into a city with several congregations and zone the thing off! So then, there's got to be congregational cooperation to decide where a zone begins and ends; and you brethren don't believe in congregational cooperation!

Well, I know what the scoop is, I think. These fellows want to dictate to the whole brotherhood and set themselves up as self-appointed deputy Jesus Christs to regulate the affairs in the church and take it over. And they've got a lot of young fellows, hardly dry behind their ears yet, rearing. They'll sit up in the face of older men who have been preaching thirty-five or forty years and say, "I'll tell you, Brother So and So, we've just got to watch these trends! We've got to watch them, brethren." I heard all these warnings thirty-five years ago, how that some of these things are going to sell the church down the river. But the church is on sounder footing today than it ever has been since apostolic days, and is doing more good.

Five minutes? Thank you.

Well, I want to pass from that. I think I'll just read a little here in a book from Brother Curtis Porter in the Tingley debate. And he's one of the associate editors of *The Gospel Guardian.* We'll have more affirmative arguments here, Brother Holt. Don't worry about not having all you

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can handle. Now then, here on page 121, Brother Porter says, in answer to a statement that Tingley had made:

> "Then, he was speaking about missionary work and talking about the Church of Christ being the most lax of all people in missionary work, which is required in Mark 16:15. Well, the fact is we do not advertise *our* (emphasis mine—S. A. W.) missionary work."—Say, you couldn't get him to stick his neck out like you boys do about the Herald of Truth. You don't see any articles in your *Guardian* by Curtis Porter against it. I know. I don't have a better friend on earth than Curtis Porter, and he's endorsed me for several debates, and I've moderated for him. Well, listen: "We do not advertise *our* (emphasis mine—S. A. W.) missionary work, and friend Tingley knows nothing about it. *We* (emphasis mine—S. A. W.) have one church today—the Broadway church in Lubbock, Texas"—here it is. Brother Porter endorses it.—"*We* (emphasis mine—S. A. W.) have one church"—Well, what is it?—"*that is sponsoring forty missionaries to Europe!* (Emphasis mine—S. A. W.) And $160,000 is being spent in the effort. What do you know about what the Church of Christ is doing? Nothing! Just as you know nothing about what the Bible teaches on the plan of salvation."

Say, Brother Holt, I wish you brethren would start some mission work. I'd like to see how you would do it. I would. I'd actually like to see how you fellows do mission work. I'd like to see you care for some orphans, your church care for some orphans. I'd like to see how you do that, too.

Well, now we have a broadcast down here at Blytheville, Arkansas; and Brother C. R. Nichol, Brother Foy E. Wallace, Roy E. Cogdill, Franklin T. Puckett—Harold Sharp was the regular preacher there—and I conducted meetings there; and all of us preached in that broadcast. Listen, here's the introduction to one of the sermons Brother Cogdill preached on it:

> "From the studios of KLCN we bring you now your daily Bible study program, sponsored by churches of Christ in Tennessee, Arkansas, Missouri, and dedi-

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cated to the proclamation of Bible truth. Your speaker today is Mr. Roy E. Cogdill."

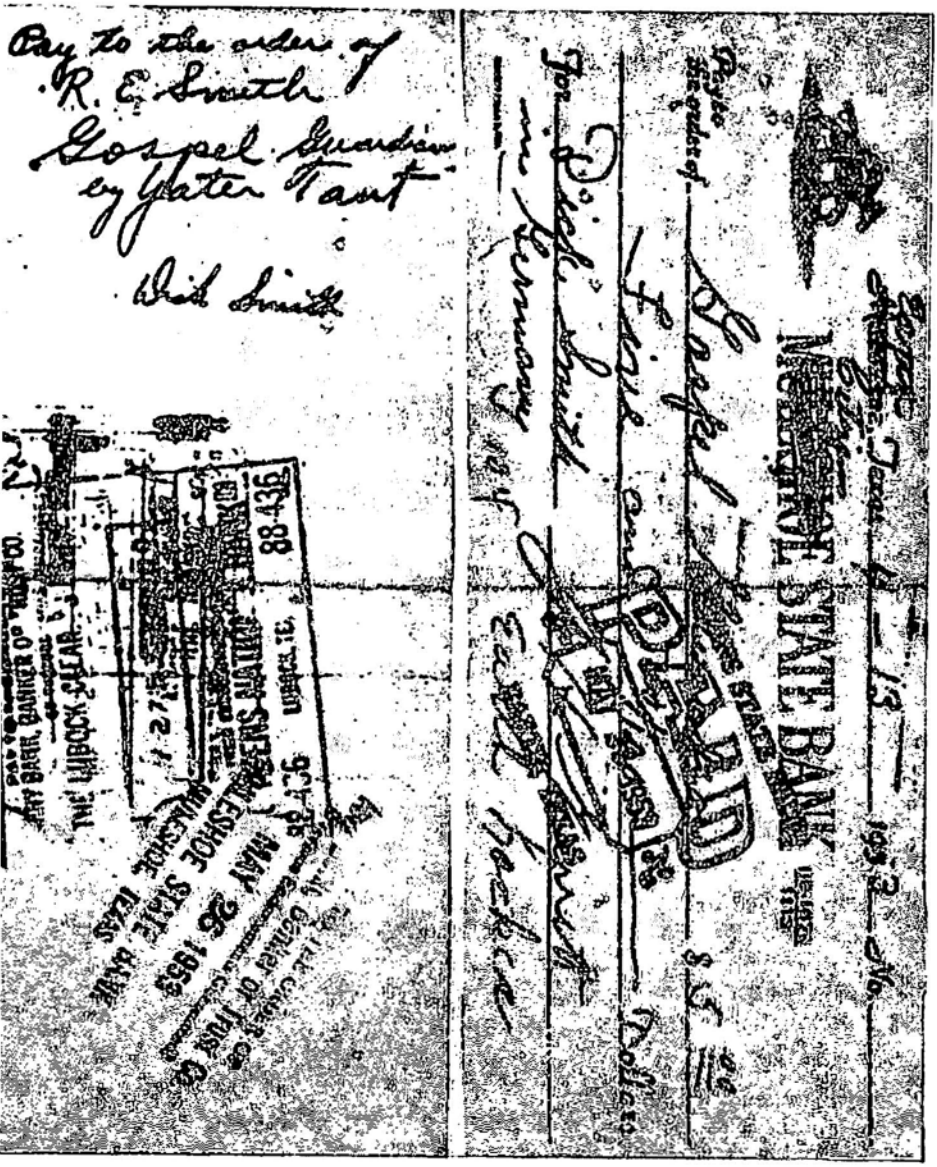
Well, I can tell you something you brethren may not know about that broadcast. It is a good one, and I hope it continues; but it is not under the oversight of any eldereship. They didn't have any eldership at Blytheville, and the preacher got the money out of the post office, opened it up, and turned it over to the treasurer; and the bills were paid. And churches mailed it in, not only from these three states, but I happen to know that they got money from six or seven states. And all of us preachers preached on it with not a word of protest. That was fine. But they start preaching the gospel under the oversight of elders down at Highland Church in Abilene, Texas, and that's wrong!

I have here a little for the editor of *The Gospel Guardian.* Here is the photostatic copy of a check that was made out and mailed to *The Gospel Guardian.* Five dollars. And it's for Dick Smith, a missionary in Germany, to be used in Germany. And on the back of it is the endorsement: Pay to the order of R. E. Smith, *Gospel Guardian,* by Yater Tant. Why certainly. (See copy of check on opposite page.)

You know, a guardian! I get to thinking about that sometimes, brethren. And I'm not inclined to be quarrelsome about little technical things like that; but, if I had a ten year old boy, and I knew that I was going to die, and had no relatives to take him, I'd want him to be under a guardian, because he's weak and helpless and needs protection and defense. That's what *The Guardian* is to the gospel and New Testament Christianity, you know. I wonder when the gospel is going to ever grow up so it will not have to have a guardian to lead it around by the hand and propagate and defend it! *The Guardian,* which Brother Holt himself says is a human organization! And he admitted last night that we do not need it or any other human organization to carry out the Master's orders.

Well, all right. Ephesians 2:10, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Brother Holt, hear me! Are the brethren walking in good works or bad works when preaching the gospel over the Herald of

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Truth and in Germany and in Japan and so on? Are they? Are they walking in good works or bad works? That's my argument, and I want you to answer it. Paul tells us in Titus 3:8: You teach them "to be ready to every good work." Is is a good work or a bad work? Get on the work part of it —what they're really doing. You've got to study about what they're *doing* in order to analyze the work of it. Now, is it good or bad? If it's good, the apostle said be ready for it.

Well, thank you. Thank you.

Holt's First Negative

Brother Watson, Moderators, Ladies and Gentlemen:

It is regrettable that Brother Totty is physically unable to continue the discussion and I want you to know that I sincerely sympathize with that condition. I am certain that it is terrible to try to discuss anything or even preach when you are suffering physical pain. It is regrettable that the debate had to take this turn, and that Brother Totty couldn't continue with the very best of health right on through to the close of it.

We agreed, in view of the fact that everybody was here and so many had come from so far away, to let Brother Watson substitute for him. I am glad of the opportunity to meet Brother Watson in this discussion. I would be glad to meet him anywhere, anytime. The only thing about the change in the speakers is the fact that I had prepared for a discussion with Brother Totty. However, Brother Watson has signed a statement endorsing all of Brother Totty's propositions and positions, and so I am glad to continue these two nights with him.

In the prayer tonight, as has been true in nearly all the prayers, the Brother prayed that THE ISSUES might be discussed. The other night Brother J. M. Powell prayed that the issues might be discussed. However, the fact is that almost everything but the issues has been discussed in this debate every night. I hardly know how Brother Totty (or Brother Watson) can say "Amen" to a prayer that the issues

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may be discussed unless he doesn't know what the issue is or else he just doesn't pay any attention to what he says "Amen" to.

The proposition Brother Watson complains about. It is too long to suit him, and it is too this and it is too that. He didn't have to accept the proposition. But he did accept it. If I accept one, I wouldn't complain about it too much.

Then he says that by the term "scriptural," he means that these things come under the general heading of things authorized in the scriptures. Brother Watson didn't take the time to explain about the organizational set-up of any of these things he is to defend. He didn't get down to the organization of the HERALD OF TRUTH, the organization of the sponsoring church, as it is called. He did not go to the word of God and show that here in the divine pattern is an example of work being done in New Testament days like it is done today. I am talking about such organization and human arrangements. Now he makes quite a bit of capital about Holt coming endorsed by a human institution—*The Gospel Guardian.* He charges that the *Guardian* has stood in the way of every forward step of the church as far as preaching the gospel is concerned. These are just some more of the wild statements that are irrelevant to this discussion. All the charges of this character that have been made throughout this discussion that are intended to reflect upon my character, upon the character of the *Gospel Guardian,* upon the character of individuals connected therewith are irrelevant—have absolutely no bearing on the proposition.

But if my friend wants to conduct himself in such a way that is his business. I thought perhaps that he might get down to the issues more than Brother Totty has, cease dealing so much in personality and stop trying to destroy brethren in the Lord and all of the influence that they might have.

He brought up the great commission, and he says Holt will accept the work being done in the great commission. I certainly do. I accept that work as work that we must do. As individuals and as congregations of the Lord's people we must be busy preaching the gospel of Jesus Christ.

He mentioned Ephesians 4:15, 16. Christ being the head of the whole church, "from whom the whole body fitly

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joined together." And then Brother Watson says that Holt thinks the members can have no connection with each other. That is certainly not so. I think no such thing. They can have connection with each other. But as far as their organic connection with each other is concerned, their organic connection with each other is in a local congregation and not in some brotherhood cooperation. Not in a brotherhood organization. That is where we have our connection with each other, and through the building up of the local congregation we therefore build up the body of Christ in its universal sense.

He introduced again the matter of the statement at Dayton, Ohio. Last evening I told you that I would have no further reference to any reflection made upon me. I told you that I was not here for the purpose of defending my character or defending my conduct in other places. That is not a debatable question with me. I believe in so far as is humanly possible for me, and in so far as I knew at the time, that if I made mistakes they were mistakes of the head and not of the heart. I believe my conduct in every place has been above reproach considering all matters, and considering my weaknesses. He brings up the Dayton, Ohio, speech again. Those of you who have been here will know that Brother Totty has tried to take a technicality and to make an argument out of it. Suppose he could make me out a liar, he wouldn't do anything but perhaps hurt me in your eyes. But he thinks that such will prove the scripturalness of his proposition. Suppose he could prove I am a liar, even when he does he hasn't helped his proposition a bit. The explanation Brother Watson gave of the affair wasn't clear. They wouldn't accept the explanation that I made. Brother Totty has a technical quibble that he put down and he is going to hold on to technicalities regardless of anything I say by way of explanation.

The explanation of the thing at Dayton, Ohio, is this and I appeal to these things simply because my veracity is at stake. I am not a liar. I may be mistaken, but I am not a liar. I have never deliberately, for the sake of my own reputation or anything else, maliciously or otherwise, told a falsehood. I have a complete statement here which we took from the recording of the speech in Dayton. Each night at the close

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of the speech we had a question and answer period. The matter under discussion took place during this period. Brother Totty has not correctly presented the affair. Brother S. P. Lowery signed a statement that is just as false as it can be. He signed a statement that I said something that I did not say. I denied it last night. But here is the connection. Brother Totty stood up to ask a question, and Brother Watson can read this account of the matter into the record if he wants to do so. Brother Totty asked the question: "Brother Holt, do you believe that under any circumstances the church may help outsiders?" I said, "Brother Totty, I made the statement in my speech, that as far as the word of God is concerned, I know of no passage that shows THAT THE CHURCH IS UNDER OBLIGATION TO HELP ANY BUT ITS OWN." Now that is what I said. That was the thing about which I had talked in my speech. Brother Totty was insistent that I answer with a "Yes" or "No." He wants to put words in the other fellow's mouth. You can't answer Brother Totty in your language. You have got to answer him like he wants you to do. Well, Brother Watson brags upon himself by saying he is too smart to get his head in such a noose. "I am too brilliant—I am intelligent—I am too experienced—I am dry behind my ears, and I never make a mistake," Brother Watson says. Well, I suppose it is possible that he never does. I suppose it is possible that I am not "dry behind the ears," as he says, but such is intended to be just more reflection upon me. But that is his business. He can talk that way and ridicule me if he pleases. When Brother Totty kept insisting upon a "yes" or "no" answer, I told him that rather than have an argument to just put it down like he wanted to. That is exactly what I meant, and that is what I said. That is what he did—he put it down just like he wanted to, and not like I said it. He can quibble about it all he wants to.

But Brother Watson introduced a matter that I brought up last night. I had pointed out that Brother Totty was trying to ridicule and villify me, to make me a church splitter, and to make out of me almost everything ungodly, vile and "puny" that you can think of. I mentioned the fact last night in my reply that were I disposed, and were I of the disposi-

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tion of heart and soul to seek vile things, I am sure that Brother Totty would be as fruitful a field along those lines as any man. As an example of such dealing, I want to read into the record tonight a letter that has been sent to Brother Totty. It was delivered to him in person and he saw it, yet he absolutely refuses to correct his misrepresentation with reference to Brother Quinette the other night, when Brother Quinette stood up in the midst of Brother Totty's speech and tried to make a point. Brother Quinette sends this letter:

"Brother W. L. Totty
Garfield Heights Church of Christ
Indianapolis, Indiana

Dear Brother Totty:

During one of your speeches, I arose to tell you that you were misrepresenting and falsely accusing Brother Charles Holt and the Belmont Church of Christ. But you interrupted me before I finished my first sentence and then you began to tell the audience that I was repudiating Brother Holt's position. I think you know that I spoke up to correct you and not to repudiate Brother Holt's position. I should like to request you, on behalf of the Belmont Church and me, to correct this flagrant misrepresentation before this debate ends.

Fraternally,
Cecil E. Quinette/s/."

Brother Totty refuses to do it. Brother Watson refuses to do it. Brother Totty and his moderator both. He misrepresented this good man and everybody here knows that he did. This is the sort of tactics he has employed throughout the debate.

Now those things I have said just by way of clearing up matters, and I apologize again for having to deal in such things. I would like to meet a man in a discussion of these matters who would discuss what the Bible teaches. It would be a real joy to invite people over the nation to come and hear a real debate of what the word of God teaches, rather than to a villifying, mud-slinging, insulting contest, such as these men have carried on. And I would that some of the brethren connected with these sponsoring churches or

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the HERALD OF TRUTH, would come up to the "lick-log" and meet the issues, whether they are "dry behind the ears" or not. That wouldn't have anything to do with it, just so he will come up to it.

Well, then he talked about when Holt grows up and gets "dry behind the ears." He brings up a lot of such things. He says, "If I manifest unfairness, stop me." I don't intend to stop Brother Watson anymore than we stopped Brother Totty. Let him have his liberty to do as he pleases.

Then he brought up the matter of the tirade that I went into about Brother Totty, which I have answered. He says he has never known a *Gospel Guardian* fan ever to admit that he was wrong about anything. Well, he just doesn't know everything. He is just not familiar with all of the things. The *"Gospel Guardian Men"* have never under any circumstances claimed to be infallible, to never make mistakes. We know better than that. In almost every issue of the paper you can read from the pen of some of these men, the fact that we have made mistakes, that we want to learn, and that we are trying to do just that. Will that suit them? No.

Then he talked about the fact that Holt said the Missionary Society preached the truth. And Holt is on record as saying it. I did say it. I was talking about the original Missionary Society, of course. In so far as we can take the term "truth," and as far as I would say that any gospel preacher preaches the truth, I would say that the original Missionary Society preached the truth. Yes, sir. Now as to the matter of truth, when you come down to little, petty disagreements, perhaps there would be some things that they preached along that line which I would not accept. But as far as preaching the gospel of Jesus Christ I think they did do this.

Then he says that I don't believe in congregational cooperation. That is a charge that is baseless and false. He says these *Gospel Guardian* fellows want to dictate to the churches. They think they are "deputy Jesus Christs," as he expressed it. All such as that is beside the point. We have no disposition to dictate to the church. We couldn't if we wanted to, and we wouldn't if we could.

Then he says, "I would like to see how you do mission

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work." Well, perhaps you ought to come around and see. We do it after the New Testament pattern. We try to do it just exactly in the way that it was done in New Testament days, and not according to some humanly arranged idea or through some human institution. We try to do it after the New Testament pattern. We try to do that, and if you can find wherein we are mistaken about it, then you do so.

Well, he brought up the $5.00 check that was sent through Brother Tant, or to Brother Tant for Dick Smith. He tries to capitalize on that. Brother Watson doesn't know the difference between a forwarding person, a person that forwards something on to somebody else, and an organization of elders, or an institution that oversees a work in another field. Brother Tant didn't oversee Dick Smith and the *Gospel Guardian* wasn't overseeing him or his work.

Then he says, "Are brethren walking in good works or bad works in preaching over HERALD OF TRUTH?" Let me say tonight, brethren, that as far as preaching the gospel is concerned, that is a good work anywhere and anytime. I have never denied that. As far as preaching the truth is concerned, I am not here to deny that that is being done. I am here to show that the HERALD OF TRUTH in its organic structure and organization is contrary to the word of God. That is what I am here to do. Titus 3:8, which teaches us to maintain good works, has no bearing on the situation.

I want to introduce some questions now. What I have said takes care of everything he said. I have paid attention to all that he said that has any bearing on the issue. I want to ask him six questions. He is in the affirmative and it is his busines to answer questions. I have six here:

> Number one: Is the Herald of Truth a work belonging to the Highland Church alone, or is it a work of the churches of Christ in general that is being done through the Highland Church?
>
> Number two: Does the New Testament reveal a pattern whereby churches of Christ must operate? If so, where is the pattern for 1080 churches working through one church to carry on a nation-wide radio and television program? Book, chapter and verse please.

You will notice these questions. They are to elicit truth.

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I am not trying to trap him. I am not trying to take an unfair advantage of him. He is in the affirmative, and I want him to tell us if the work of the HERALD OF TRUTH is the work of Highland alone, or if it is the work of the churches of Christ as a brotherhood, in general. I want him to tell us if the New Testament reveals a pattern of New Testament operation as far as the church is concerned? Book, chapter and verse.

> Number three: If the New Testament DOES NOT reveal a pattern, whereby churches must operate, then tell us what was wrong with the Missionary Society as originally formed?

Now if there isn't any organization set forth in the New Testament through which churches are to operate; if there isn't any pattern setting forth the organization through which they are to preach the gospel, what was wrong with the Missionary Society as originally formed?

> Number four: Does the church in its universal sense have any organization through which it is authorized to express itself?

Does it? Does the church in its universal sense; the church as a great brotherhood to which he referred tonight; does it have any organization, Brother Watson, through which it expresses itself? Is there any divinely given organization of churches of Christ? If so, what is it?

> Number five: By what authority may one local church function through another to do a work beyond the membership of both of them?

That is a question that is very germane. By what authority does the local church here, the Garfield Heights church, work through a church in Abilene, Texas, or in Lubbock, Texas, to do a work beyond the bounds of both of them? Beyond THE MEMBERSHIP of both, is the way I used it.

> Number six: Does the work and authority of elders begin and end with the congregation wherein they are elders?

What is the extent of the work and authority of elders? Are the elders over a diocese, over a given territory or is their work and authority limited to the congregation in which they are elders? Now those questions have to do with

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the proposition.

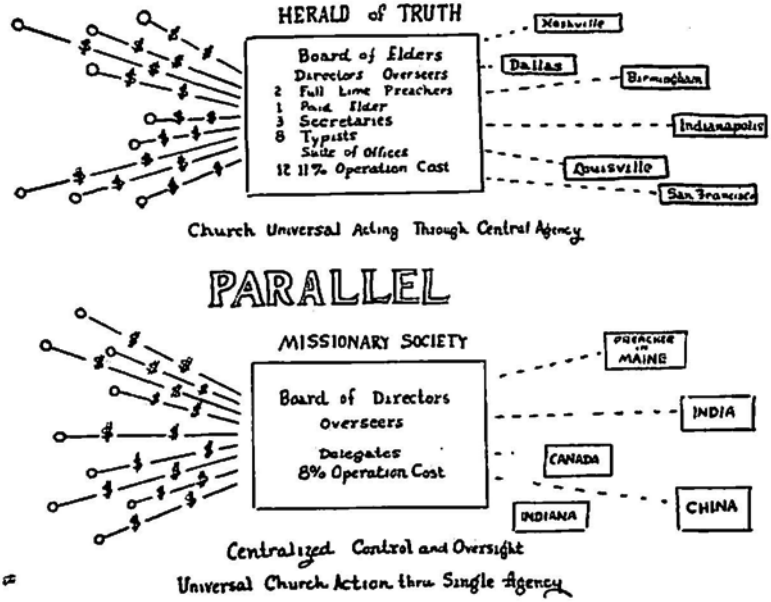
Now let us just look at some other things. Brethren, turn the charts down for me please. First of all, let me just point this out to answer all of these things that he has injected into the record, concerning the differences and inconsistencies of the brethren connected with the *Guardian* or otherwise. He brings up the fact that they have engaged in things that he thinks are inconsistent. As I pointed out to you the other night, Brother Watson, who is now in the place of Brother Totty, is affirming certain things are scriptural. And by his inserting these differences, inconsistencies and church troubles into the body of his effort, he must therefore regard them as germane to the issue and as vital evidence in establishing his proposition. But these affairs—the Dick Smith affair and all these other things, to which he had reference—are recent. THEREFORE, BY THIS WE MUST CONCLUDE THAT PRIOR TO THESE DIFFERENCES AND OTHER MATTERS OF LIKE IMPORT THAT HE HAS INTRODUCED, HIS PROPOSITION WAS FALSE. OTHERWISE HE WOULD NOT HAVE INTRODUCED THEM IN EVIDENCE AND IN SUPPORT OF HIS CONTENTION. Now Brother Watson must say that these things are germane and that they are offered IN PROOF of his proposition, or else he must acknowledge them as out of order and admit that they are only injected purely for prejudicial reasons. Now let him say, whether these things are germane, whether or not these things are relevant or irrelevant in establishing the scripturalness of his proposition. If these things are not relevant, if these things are not INTRODUCED AS PROOF, THEN THEY ARE ALL OUT OF ORDER. In that case he ought to apologize for the introduction of these things.

But just before we get into this, and talk about the sponsoring church, I want to read a statement from Brother Brewer. Brother G. C. Brewer is a representative man of the position held by Brother Totty. Brother G. C. Brewer, in the *Gospel Advocate*, August 27, 1953, makes this statement concerning the sponsoring church: He says, "This whole idea was born because of a very sad condition that existed in the brotherhood forty or fifty years ago." Brother

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Brewer says that "The sponsoring Church" idea was born about fifty years ago. He recognizes that such is of recent origin and he doesn't even claim to give scripture for it. There isn't anything in the pattern for it.

But let us just look at the HERALD OF TRUTH here for a moment, and see what we have.



(Reading from chart) We have the HERALD OF TRUTH with its board of elders, who are the directors and the overseers. The organization has two full time preachers, one paid elder, three secretaries, eight typists, a suite of offices and about 12 per cent operation costs; that is, twelve per cent of the overall cost. That is how much it costs to support the organization. Well, we have a thousand and eighty churches over the nation that are sending money into the HERALD OF TRUTH, from all over the nation we have them, sending it to Highland, that they might preach the gospel over radio and television in Nashville, Dallas, Birmingham, Indianapolis, Louisville, San Francisco and other places.

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Now you can see that we have in this set-up the church universal acting through a central agency. There is no reference to such action in the New Testament. There is no pattern in the New Testament for an arrangement of that kind.

Look now at (pointing to chart) the parallel between the HERALD OF TRUTH and the Missionary Society as it was originally set up. You know, of course, that there are two senses in which the word "church" is used in the New Testament. It is used with reference to a local Congregation, and then again it is used in reference to the church in its universal sense. As far as the word of God is concerned, the church in its universal sense has no organization, it has no mission as such, it has no work that it is to perform. The Missionary Society came about as the result of an unscriptural concept of church action. What do I mean by that? I mean this: That they got the idea that the church in its universal sense was charged with the responsibility of preaching the gospel, and therefore laid upon them was that obligation. Furthermore, since in the word of God there is no pattern, there is no organization given through which the churches universally could operate, then they were at liberty to form their own organization. And so the Missionary Society was born, with its board of directors as overseers, to which delegates from various churches were sent to help to write its policy. It operated at about eight per cent of the overall cost. The society was supported by money sent in by churches all over the country. They sent their money in to the board of directors, who would oversee and control the preacher and his work in Maine, in India, or Canada, or China, or Indiana, or Indianapolis, or wherever he may be. In this arrangement we have centralized control and oversight. We have universal church action through a single agency. The Herald of Truth and the Missionary Society are parallel, identical, in that respect. If it was wrong for the churches as a whole, as a universal church, to work through a central agency—The Missionary Society—it is wrong in the HERALD OF TRUTH. They are identical and parallel in that respect. I defy my opponent to come tonight and point out any difference in this regard between the two. A thousand and eighty churches working through a central

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agency to perform a work beyond their borders, beyond the membership of that church. Churches—(time).

Watson's Second Affirmative

Gentlemen moderators, ladies and gentlemen, Brother Holt:

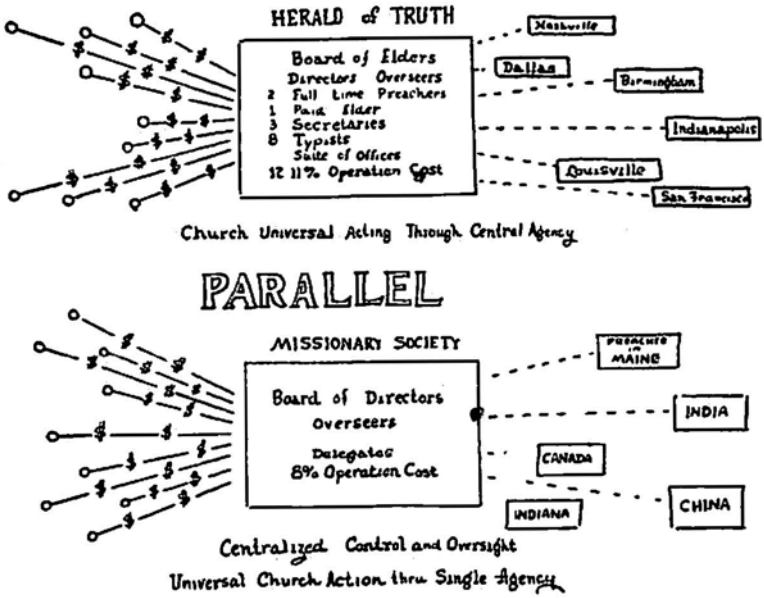
I was just wondering what the young man would have done if he'd had five minutes more time. I never in my life saw a man run wild as this young man has.

Now, I want to take his chart from him the first thing I do. He thinks because of the fact that he can see similarities in things that they're identical and the same thing According to that, Brother Holt, a mule and I would be the same thing. (Laughter) We both have two ears, but we're not identical. Now nod your head at that. Are we identical? (Laughter)

WILLIAM WALLACE: "Amen!" (Laughter)

BROTHER WATSON: In what respect?

WILLIAM WALLACE: "In your actions." (Laughter)



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Now, he's got his board of elders. That's the first objection he finds to the Herald of Truth. Why I thought—let me see, here. I had better read just a little from Brother Roy Cogdill. And this is the introduction to *God's Prophetic Word,* by Foy E. Wallace: "In order that the meeting might be carried out on a scriptural basis and without provoking criticism, the Norhill Church decided to *sponsor* (emphasis mine—S. A. W.) the meeting, guaranteeing all expenses incurred, and simply extend an invitation to the other Churches of Christ to have whatever part in the meeting, financially and otherwise, they wanted to have." Now, that's what they decided to do. And on the same page it says, "Twenty churches worked together as one." If twenty churches can work together as one, then, Brother Holt, why can't a thousand and eighty of them work together as one? Huh? Come on, now. Nod your eye or bat your head. (Laughter) If twenty churches can work together as one in cooperation to preach the gospel, why can't a thousand and eighty? Huh? Answer me! Look up here! Bat your eye at me! And he says they were under the Norhill elders. What's the difference in Norhill elders and Highland elders? This first objection is that the Herald of Truth is under the oversight of elders.

He said he'd answer my argument; but you haven't done any such thing, Brother Holt. You didn't say a word about that Blytheville broadcast that is supported by dozens and dozens and up into the hundreds of churches, and that Foy E. Wallace, Roy Cogdill, Brother C. R. Nichol, Franklin T. Puckett, and Harold Sharp preached on, and it not even under the oversight of an eldership. And they endorsed it.

Now, brethren, can't you see that the "legs of the lame are unequal?" I beg you boys to lay down your clubs and get out here and preach Jesus Christ. You're not going to dictate to the brotherhood. Listen, all you fine gospel preachers here, don't you let these boys make laws for you and punch you around like you were a caddy for them. You stand right up to them and tell them where to stop. They'll push you around if you'll let them do it.

I said I'd never heard of one of them apologizing or admitting a weakness. And I haven't. They were corrected

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right down there in the office this evening and stood as silent as stumps. Not a word of apology! And you can't even correct a thing with them. They won't let you correct a thing. They'll go right ahead.

Now then, he says, "I meant that these were false accusations on a man." Why, of course, it was vice and slander you were spreading on an innocent man, and in any court in the land that statement would stand up as a slanderous statement about a man. "Were I disposed to engage in vile charges, I don't suppose I could find a man in the United States that would present a more fruitful field than my opponent." Don't you know there are men mean enough that you could find more bad tales on than Bill Totty? But you think that he would furnish as good a starting place, or maybe the best in the United States, don't you, if you just wanted to start vile charges? Now, Charles, the only thing to do about it is to quit sitting around like a baby and come out like a man and admit that you made a statement that you shouldn't have made. Don't you know that you can't always follow up your statements and correct them and explain what you meant by what you didn't say?

Well, there's the introduction to the Blytheville broadcast. And Brother Cogdill preached on it. That was fine.

Oh, but let's go on. "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 sufficiency of the Lord's church in the accomplishment of His work without the interference of human organizations." But we've got a human organization here in Herald of Truth, just because away back yonder the old Missionary Society, which he endorsed as preaching the truth, had its delegates and so on to go in and formulate policies for them. Have you ever been called as a delegate up to Highland, Brother Holt? Huh? Hey, name us one of those delegates who has been called in there to help work out the Herald of Truth broadcast. Huh? Will you do it? Now, you see, he thinks that these things are parallel. If you have the Herald of Truth, you have got to have the Missionary Society, he says. But they're not parallel. And in the college and the orphan home arguments, he said if you support one,

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you've got to support the other. Just like if there were three ladders standing up on the wall out here, I couldn't get on top of the house without climbing all three of them. (Laughter) And that's how reasonable the man is.

But he says all the funds were handled *through*. And they were working *through* other churches in Houston, weren't they? Now, you brethren remember that when he gets up here and starts saying that you can't give *through* a church to a work. That's what they were doing, and Brother Cogdill is a witness to it. Yeh, they gave their money *through* the Norhill church and all bills incurred were paid out of that treasury with a complete report furnished each congregation assisting. Now, I want these brethren to repudiate that thing if they're going to oppose the Herald of Truth. "The legs of the lame are unequal." "Thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21.) Huh? "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14:22.) Every single thing that they object to in the work that is being done by my brethren now, they're guilty of it in some respect. Maybe in a miniature sense, even their missin work, what little they do. And that wasn't a mission meeting at all. It was a well supported meeting, under the oversight of the Norhill elders, and supported by cooperating churches; and Brother Cogdill says there were twenty of them. Yet they endorse that, and I can't pull him out.

Do you endorse the Blytheville, Arkansas, broadcast, Brother Holt? Come on for the sake of getting the truth out before the people. I'm not trying to trap you. I want to know. Do you endorse that broadcast? I've never seen a line in *The Guardian* against that broadcast, and it's not under the oversight of an eldership.

Now, I'll tell you what these brethren will do. I presented the question, too— Do you aim to answer that question? Do you? Do you aim to answer that question, or try to answer it? Now, I'll tell you what they'll do. Talk about the matter of fellowship, some of them will come and conduct meetings for you and not say a word about this "institutionalism" business if you request them not to, because it's been done right at West End in St. Louis where I preach. But

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if it were a matter of conviction with me sufficiently grave enough to disturb the whole cause of Christ and be published in that *Gospel Guardian* as much as it is, I'd preach it everywhere I went! And I wouldn't worship one Lord's day with a congregation that would send a check to the Herald of Truth, if it were as grave a situation with me as it is with you boys. Say, will you sit down at the Lord's table and worship with the First Christian people using their instrument? Will you? Will you fellowship with them? Suppose they call you for a meeting and use the instrument, and you go over there opposing the instrument, and you say, "I can't fellowship you brethren on the instrument, but I'll do it while I'm here." Maybe they'll let you preach against it one Sunday if you keep on using it, and you fellowship them! Your position logically forces you to withdraw fellowship and get off to yourselves. You can't fellowship us! And I wanted to have the same good gospel preacher back, but I said I can't make that kind of request of the man again —to request him to withhold something that he conscientiously believes that he ought to preach. I wouldn't agree to such a deal myself, and I wrote and told him so.

Now, you take this matter of the orphan home. I want to say another word about that. He said on last evening that you couldn't, an individual couldn't, give to an orphan home that was set up on an unscriptural basis; that is, with a board of directors. And that's Boles Home, you know. Well, that one over at Morrilton, Arkansas, is in the same circumstances—under a board, isn't it, Brother Holt? It's under a board just like Boles Home. And you don't believe that an individual could give to that, do you? Scripturally? Huh? Well, I'll tell the audience that they're set up on the same basis. Yet, they got Brother Ward Hogland, a fine young gospel preacher over at Park Hill, in Ft. Smith, where I used to live and work with the church, under their wings; and so he got the brethren in the notion of quitting sending checks out of the church treasury. And now then, they take up a collection at the church door. They have their collectors back there with a basket, you know. And after the crowd leaves they turn it over to the treasurer, and he puts it in the deposit with the other money and sends a check to Mor-

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rilton. And by the way, one of the elders of that congregation, Brother Holt, is on the board of directors of that Morrilton Orphan Home—Brother W. A. Loudermilk, a good man, too. But Brother Hogland is working under the oversight of an unscriptural elder; the elders tolerate it; therefore, they're not scriptural. So there is an unscriptural eldership overseeing one of your preachers; and they're making individual contributions, taking up a collection at the door and sending it over to that home that is under an unscriptural board.

Now, I know what's wrong over there. They've discovered what's wrong. If you pass the basket by the brethren for collection for the orphans, you sin. But if you'll just let the brethren pass by the basket and put their contributions in it, it is all right! (Laughter.) Now, isn't that hair-splitting, my friends. That reduces the thing to an absolute, ridiculous absurdity; and anything that you can reduce to an absurdity just simply isn't so.

Like Brother Wallace's "scopes" in the church, you know. Scopes! Big scopes and little scopes! An orphan so far away from the church building and out of the community, you don't owe him anything! Let him starve! It doesn't make any difference how much they cry for bread. The church can't send a check over there to feed those little rascals. We're not obligated! They had no business being born anyway. But the scope of the church in preaching the gospel is the whole world, and they won't even let God's people preach it in the United States! They say, "Here, stop! That's not the way to do it." Well, how should we do it? "Well, when we get around to this matter of objection to all you brethren are doing, we'll show you some of these times." Just like he's going to affirm some things here before it's over. He won't affirm anything. Will you affirm that *The Gospel Guardian* propagates and defends New Testament Christianity? If you will, I'll deny it. You find a church over in St. Louis to endorse you, and we'll have a debate over there. That's pretty strong. That's the slogan on the front of it. It is a guardian. It leads little New Testament Christianity around by the hand.

Now then, he says we're slandering and slurring them

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and trying to besmear them when I bring up these things. No, that's not it, Brother Holt. Why, I'm not a bit in this world mad at you. I'd go home with you and eat the last bite on your table, if I had a chance, right now. (Laughter) There's not any personal feeling in the thing. But it is a matter of principle. You brethren are on a work of havoc, disturbing the minds of brethren; and whether you know it or not—I don't know whether you know it—you're absolutely disturbing the cause of the Lord Jesus Christ over your *own* rules and regulations.

Oh, he says, "He didn't define the proposition so I could understand it." Brother Holt, I don't run a brain factory! I can tell you the truth, but I can't manufacture brains for you to think with; and if you can't understand the definition that I gave, I can't help it. Now, what is it he points out here and objects to? Well, he understood what I meant when I said that—the general authority of the New Testament for doing the work of the Lord; and I proposed to prove it.

Now then, I want to know by your chart if you say that the Missionary Society and the work done by the Herald of Truth broadcast are parallel? Do you? Come on out. I don't want to meet an argument that is not made; I want to know what your argument is. You've shown some similarities, and there are some similarities between the church of Christ and the Catholic Church. That doesn't mean that they're in the same category. Now, that's the way they do, you see.

I'll get to your questions, too, before this session is over, Brother Holt.

Now, he says, "I did say that the Missionary Society preached the truth—the old original." Well, why don't you affirm it, then? Do you say that you'll affirm it and sign your name to a proposition and debate it? I've already proposed to do it. It doesn't fix a thing just to get up here and assert it. But get your John Henry J. Johnson on the dotted line, Brother Holt; and we'll just keep having debates.

Well, now then, he says, "I didn't say that we couldn't cooperate." I'll tell you what one of their preachers did say. Brother Pat Hardeman preached a sermon at the Overland Church of Christ, in St. Louis, on June 28, of this year; and

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five times in one sermon he said, "No congregation has scriptural right to take on a bigger job than it can do itself." And he was attacking this very thing (Herald of Truth) here, Brother. And I learned that the congregation he is working with, according to reports, sends fifty dollars every month to the Herald of Truth and a regular contribution to the Valparaiso Orphan Home, which is under a board of directors; and one of his elders recently had a fervent appeal in the *Gospel Advocate* for the brethren to send in $35,000.00 to finish that orphan home. Well, then I asked some questions. I said, "What would you do if the brethren decide to install the instrument?" He said, "Well, that's under the elders over there; I don't run the church over there." What if the elders decide to put in the instrument? Would you just keep on preaching for them, you brethren who object to the Herald of Truth? You'd draw the line on the instrument, wouldn't you? And if this is a sin and has reached the proportion that you say it has, why not draw the line on this? Would you work with a congregation that incessantly sins, and worship with them?

Now, brethren, can't you see the extreme position that you take and what it will do for the cause of Christ? The body of Jesus Christ is suspended before the gazing eyes of unbelievers, bleeding at every pore; and you brethren are trying to excite everyone with the idea that the church is about to go into digression. It is stronger today than it ever has been. Just because we quit having services just on Sunday morning twenty years ago is no sign the church is weaker.

Now then, he says that we misrepresented Brother Quinnette's letter. You're wrong about that, Brother Holt. Brother Totty was arguing that the Belmont church endorses you, and you said that an individual cannot under any circumstances be helped by the church—an outsider cannot be helped out of the church treasury. And then you erased the "No" here. (See blackboard question.) But the transcript that you read yourself said it was all right for him to put it down that you said, "No;" that the church couldn't do it. And I asked you what individual the church can help who is outside. Why don't you brethren come on and tell? Why

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don't you get up and say what individual, what kind of an individual outside the church, that the church can help? What we want to do is to get the truth before these people so they'll know. The brotherhood is confused about these things. And every individual who get *The Gospel Guardian* is, because it does that kind of work.

Now then, are you going to apologize for the statement made? It doesn't make any difference what you had back in your mind, or what you intended; the statement tended to indicate that Totty was a vile character. And, Brother Holt, you can't compare that with reading the accounts of things and documents that are furnished here. You make the assertion, and you offer no proof of it. Do you repudiate the statement?

Well, he says, "Now, Brother Watson says that you can't get him caught in a thing like that." I said that, Brother Holt. You'll never find me going around with insinuations against gospel preachers. If they come to me with tales about Brother Carl Ketcherside—he may be here tonight; and he and I have debated; we're not personal enemies—but if someone came to me with a slanderous tale on Brother Ketcherside, I'd say, "Don't carry that any further; don't believe that. I don't believe it; and I won't believe it until it is demonstrated to be a fact; and then I'll be sorry that I had to believe it." If we'll quit making such unwarranted, wild statements about gospel preachers and our brethren in Christ, and hold our tongues a little better, the cause of the Lord Jesus Christ will be better off.

You're a young man; and I hate to see the cause of the Lord Jesus Christ hindered or hurt in any respect. You're a young gospel preacher who can be influential and good for the cause of the Lord Jesus Christ, and I hate to see you hurt your influence in the least. You need to be a heart to heart friend with W. L. Totty. If you don't know anything against the man, don't insinuate that you do. But the statement you made still carries the insinuation. You haven't fixed it a bit. Every time you whitewash that thing, you make it blacker, Brother Holt. And the only way to do is just to get up and repudiate the statement and say, "I made an unfortunate statement that wasn't right." Make it in your

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own words, but make the statement, and don't try to get around it.

Now, over in the eighth chapter of Second Corinthians, there the apostle speaks of Titus and others that were messengers of the churches and commended them to the church or Corinth. They went up and got the money there, and they took that money down to Jerusalem. Here's Brother Cogdill's book which says—before they erased it and put it "Judean"—they took it to the elders in Jerusalem. Well, all right. Let's follow this money down to Jerusalem and to the elders. Now, the question comes up: What elders? Elders of how many churches? There is not a man on God's earth who knows. You can follow it down to those elders, and you don't know which elders or how many churches. It just says elders; doesn't even say elders of the church; doesn't say elders of the churches. They just took it down to the elders. That's all it is. And now, how these elders administered that money, there's not a man who lives on this earth who could tell how they did it; whether they took it out already earmarked in little paper bags from each congregation, or what they did about it. You brethren just don't know! And yet, that's where you are making your laws. That's the reason I said self-appointed deputy Jesuses. James says there is one lawgiver who is able to kill and destroy. There's just one. And you brethren are offering some help the Lord doesn't need when you set up a law and try to regulate the work that is done by my brethren in carrying out the gospel commission to preach the gospel to the whole world. That's what they're doing in the Herald of Truth, and there's not an objectionable thing there.

Some of you preachers have secretaries in your offices, don't you? "Oh, they've got a secretary down there!" "They've got a secretary!" Got some secretaries! And, "They've got some offices down there!" Does that make it wrong? Does that make it unscriptural? And ten per cent operation, plus all of these things. "They've got two full-time preachers, and one paid elder!" And I can put a finger on a "thus saith the Lord" that supports every bit of that. They're doing just what the Bible says exactly, there. Now, since they've got all of these things the Bible authorizes, he

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comes down here and says, "Here's a Missionary Society; it has a board of directors." That doesn't. It has a board of elders.

Thank you.

Holt's Second Negative

Brother Watson, Moderators, Ladies and Gentlemen:

Brother Watson came up and the first thing he said was that he was just wondering what I would do if I had five more minutes. Well, I would have done just what I am going to do this next twenty minutes. I am going to show the unscripturalness of your proposition. That is exactly what I would have done with another five. Just what I had been doing with the other twenty.

Then he says that there are similarities between the HERALD OF TRUTH and the Missionary Society and that because I found some similarities, that that means I think they are parallel in every respect. I pointed out here on the chart that they are parallel in that both of them represent the church universal acting through a central agency. Of course, I know that they are not identical. I have never known of anybody that would even contend that the HERALD OF TRUTH is identical in every respect with the Missionary Society. BUT I AM CONTENDING TONIGHT, AND I WILL CONTEND UNTIL HE SHOWS ME OTHERWISE, THAT THE HERALD OF TRUTH AND THE MISSIONARY SOCIETY—IN ITS ORIGINAL CONCEPT—ARE IDENTICAL IN THAT THEY REPRESENT THE CHURCH UNIVERSAL ACTING THROUGH A SINGLE AGENCY!

Now, Brother Watson, I think I made that as clear as I possibly can. That is what I say is the parallel between them and that represents an unscriptural concept. Now that is what is unscriptural about the arrangement of HERALD OF TRUTH. We have a thousand and eighty churches working through a central agency. Of course, I don't think the secretaries are wrong. It is not unscriptural because they have

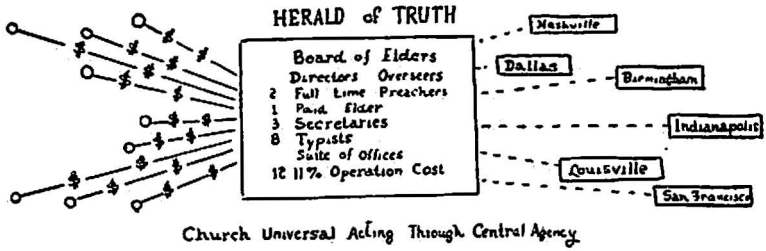
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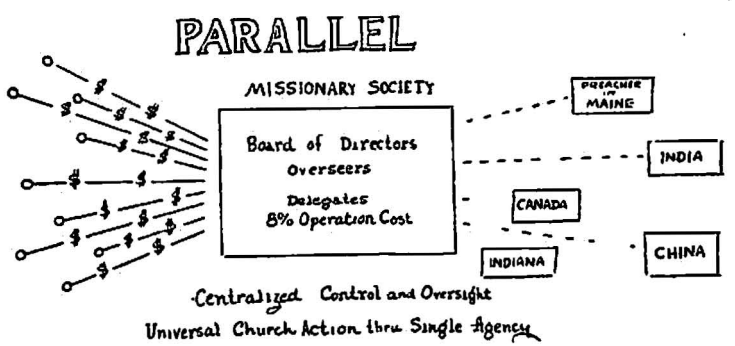
secretaries. It is not that I think it is wrong to have a paid elder. Now Brother Watson is quibbling like Brother Totty has been doing. He knows that is not what I said. Having as many typists as the local church might need to carry on its work is perfectly right and I am not opposed to that. But I am just setting this forth—CHART—(Herald of Truth —Parallel—Missionary Society)—showing that the board of elders—the board of directors, are the overseers of a work that is far more tremendous than that congregation can undertake alone. They have called upon thousands of churches to send them $1,400,000.00, which they propose to spend for the churches of Christ. The other churches are to simply furnish the funds and let these elders do the spending and overseeing in this enormous nation-wide broadcast that they have undertaken. Can you not see, brethren and friends, that you have churches all over the nation, a thousand and eighty of them, working through one central agency—the Highland Church at Abilene?

Now let me stop long enough to make a point clear. I had never met any of these men until I met one of the elders, Brother J. M. Patterson, last Sunday night, at the Taylor Boulevard Church in Louisville. I want you to know, and I want them to know, that I hold none of them in any personal disrespect. I honor their zeal. I appreciate their interest in the cause of Christ. I do not believe any of them have any ill motives in launching their project, nor do I think that any of them would intentionally seek to wreck or bring harm to the cause of Christ. Brother J. M. Patterson and I had a long talk. I think he is an admirable person. I respect his convictions and I think he is a fine man. He promised me that he would read the book of the debate, if it is printed. He told me this, "Brother Holt, I hope above all things that you brethren will have an honorable discussion; that you will act like Christian gentlemen. I hope that above all things." And he said, "I want to read the book when it is published, and I am going to write you if you don't act the way you should." He further said, "Brother Holt, if you can convince me that our arrangement is unscriptural I want you to know we will quit it." I sincerely hope that I can succeed in proving this, SIMPLY AND ONLY BECAUSE

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I BELIEVE IT IS UNSCRIPTURAL! I hope that Brother Patterson will weigh the things that shall be registered against the Herald of Truth in this debate, as well as all the things said by other men. I hope that if the Highland elders are not satisfied with the defense made by Brethren Watson and Totty, and they surely will not be with their attitude and conduct, that they will set forth a representative man endorsed by them, to defend their set-up. They should do this by all means. It would certainly help.





Now look at the parallel between them. (Pointing to chart) Here, in the Missionary Society arrangement, we have churches all over the nation working as the church universal through a board of directors or overseers. In this arrangement the churches were allowed to send delegates to help form policy. Well, Brother Watson says, "Holt, which one of the churches has ever sent a delegate over here to the Herald of Truth?" None of them have and that is one way that the Missionary Society is better and fairer than

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the Herald of Truth arrangement. These men won't even let you say anything about what they do with your money or how it is appropriated. "We," the Highland elders say, "have absolute control over it. We do not give any authority to anybody else." All the other churches can do is to send it or not send it! Sure, and churches could send money or not send it to the Missionary Society too. But churches could send a delegate and have a voice in the operation and to help form the policies of the Missionary Society. The Missionary Society recognized that it was the work of all the supporting churches and so you can see that the Missionary Society allowed the churches to have a voice in the arrangement and the work that was done. THE HERALD OF TRUTH says you can't have anything to say about the operation. All the supporting churches can do is just send them the money and let them do it. They say, "You just give us the money and we want a $1,400,000.00." And if the churches will provide them with that, I dare say that next year it will take $2,000,000.00 and the demand will increase all the time. It has been increasing ever since it started.

Brethren, turn the chart for me please.

Let us just look now. He introduced the Houston meeting, and I have talked about the fact that he can point out inconsistencies in our practice all he wants to. The fact that we may have been inconsistent has no bearing on the subject at all. Then he brings up the Blytheville Radio Station and talks about that. I don't know anything about it. Because some of us are inconsistent, he says the legs of the lame are unequal. Well, suppose that is so, it doesn't prove what Brother Watson is here to affirm is SCRIPTURAL. And then he gets real brave, and he says, "Now, don't let these fellows push you around. Oh, brethren, the *Guardian* bunch is awful; they are puny souls and don't let them push you around. You stand up to them like a man." Well, it will be all right to stand up to us if you will just get a little scripture. Get a little scripture and you can set us all down. Brother Watson has not produced a scripture yet. Yes, he has presented some things in our practice that are not in harmony, perhaps, with what we teach today. Brother Watson made a fine speech over at the Belmont Church the other

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day, and among other things he commented on how he thought brethren ought to change if they were wrong, and how he admired the ones who did. Well, suppose the brethren have changed. Give them credit for that, Brother Watson. Then he says, "Holt, you ought to quit sitting around like a baby." This is what he calls me simply because I try to do right and refuse to engage in such tactics as he has employed.

Well, he says name some of the delegates sent to the Herald of Truth. Of course none have been sent and I pointed that out.

He talks about the matter of fellowship, and then he said, "Your position forces you to disfellowship us. Why don't you draw the line on the Herald of Truth." Ah, they are mighty interested in trying to flay us with that idea of disfellowshipping. There is nothing calculated to widen the breach between brethren any more than Brother Totty and Brother Watson's charges; calling everyone who differs with them "Ketchersidites" and "Sommerites," along with all of the other epithets that they can throw. Yes, I pointed out the other night that the matter of fellowship depends on a lot of things. It depends upon a lot of things and I don't mind telling you tonight that I am not ready to draw a line of fellowship in the Church of Christ, or between brethren on these things. I plead with brethren to be open-minded and honest, and let us study these matters. If we are in harmony with the word of God in the Herald of Truth, I want to get behind it myself. Let us study it. Let us be certain before we start throwing epithets and hurling insulting remarks at each other.

Then he brings up the orphan homes again. He talks about the orphan homes, and about me saying that an individual couldn't give to one of them if it is unscriptural. He then talks about some of the things that he thinks proves that we are inconsistent. That is all beside the point. And then he makes an appeal to prejudice. He says, "Oh, they wouldn't feed the little orphans, the little rascals, they ought not to have been born." Now, Brother Watson, nobody believes in taking care of them more than I do. I don't know what you are doing along this line, or what the church does where you live. As I said last night, I would be willing to

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measure works with him. If we measure ourselves by ourselves, what have we proved? He says, "Will you affirm the *Gospel Guardian* preaches the gospel?" Why, of course, in so far as the truth is preached through it, it preaches the gospel. There are a lot of things in it that I don't believe. Brother Totty writes for it once in a while! (Laughter) There are a lot of things in it that are not so!

Then he said, "Will you affirm in debate that the old Missionary Society preached the gospel? Suppose I would, what good would it do? Brother Watson seems to be just raring for debate. He has really gotten worked up now and he is really enraged about this thing. But he tells us he is not mad, that he is not upset or angry! He says, "I am a good friend of yours, Holt, even if I am trying to prove you are a church buster, and an ungodly, puny soul! I am a good friend of yours, and I want to show that you are a devil and that you are hell bound, and that you want to dictate to the churches. Oh, Holt, I love you!" (Laughter) Really sounds like it. That sounds like love. That is not according to the book I have been reading. I have been reading the wrong book if that is what you call love, Brother Watson.

Then he says that Brother Pat Hardeman said in St. Louis that a church has no right to undertake a work larger than it can perform. Well, why didn't you just give Brother Pat Hardeman the book, chapter and verse which shows that the church has the right to do it? That would settle the matter. Brother Hardeman would have changed.

Then he says that Brother Holt is confused about these things, and all who take the *Guardian* are confused. I want to tell you the brotherhood generally is confused. And do you know one of the main reasons why? Simply because these brethren have not one ounce of scripture for their practices, and all in the world they can do is to becloud the issues by bringing up such things as the Music Hall meetings in Houston, the Dick Smith affair; they bring up things that are completely irrelevant; they smear character and insinuate that those who question these things are trying to be the dictators of the church. They tell people not to be pushed around by these bullies, and thus they throw up a smoke screen, and becloud the whole discussion. The *Gospel Guard-*

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ian is a fine paper, and everybody ought to have it. You can get it for $3.00. See me or Brother Tant if you want it. It will be good for you. You can read it and it will help you. It will help to clarify the issues if you will read it.

Then Brother Watson says that I need to have a heart to heart talk with Brother Totty; that I ought to be a friend of Brother Totty's and that we need to talk with him. I am willing to do that. I think I am a friend to Brother Totty. Brother Totty might be surprised to know that I have defended him. I can prove by men who are sitting around here that I have heard things about him that I said I did not believe because I have never seen the proof. Yet he says I am not a friend of his. But you know what, Brother Totty has never talked with me. He got up here last night and charged me with being a church splitter and he read some of a letter that he has gotten; yet Brother Totty has not until this day said, "Brother Holt, look what I have here. I would like to hear what you have got to say. I would like to hear your side." No, he is not interested in that treatment of another. He is saying in effect, "I am going to ruin Holt—I am going to smear him. I'm going to ruin him if I can." He hasn't asked me until this day one thing about these charges he has heard about me. Not one thing.

Well, Brother Watson thinks he will introduce some scripture, and so he comes to 2 Corinthians 8, and he talks about the messengers of the churches; and he says you can follow it down to the elders, and no one can know which elders. He throws up another smoke screen. He doesn't make a clear or concise argument of any kind regarding this passage. You know he confuses two entirely different instances here. He confuses two different instances of charity. He just puts them together as if they are one and the same. They are about thirteen years apart, but it doesn't make any difference to him. He jerks them up and puts them together. Brother Watson, it is your position that demands that you show—and here is what you're going to have to show—you are going to have to show that the churches all over the country sent to the Jerusalem elders, and that the Jerusalem elders had a diocese, and that they dispensed with the charity, according to their judgment, to the other churches,

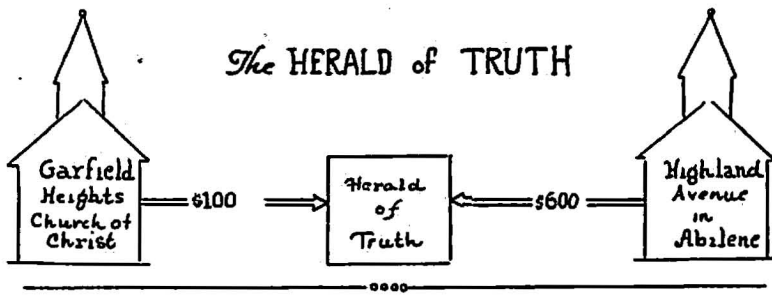
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and gave to other churches what they wanted the other churches to have. Now when you give that example, you will have some semblance of the modern arrangements among us today.

Then Brother Watson says there is not an objectionable thing in the HERALD OF TRUTH. And he pointed out the secretary and other things as though I objected to such things. I have already answered that.

Brother Watson asked me a question. I intend to answer your question. You told me I did not have to answer tonight. Now don't complain about it. You said I could have until tomorrow night. Now you complain because I do not answer right now. Well, if you were going to allow me until tomorrow night, don't get up and go to rushing me. Give me the time you allowed.

Well, let us just look now. Let us look further at the HERALD OF TRUTH. I have a chart here to illustrate the set-up.



1. What makes the Herald of Truth any more the work of Highland Avenue than Garfield Heights?
   a. Because it originates in Abilene??
   b. Because Highland contributes to it???

ONLY ONE REASON: Because the Highland elders WERE SELECTED by Nichols and Willeford to be the overseers—Directors!!!

These elders were chosen and appointed to the task by the preachers!! College Church elders refused it—Highland elders only second choice!

2. What obligation do the Highland elders owe to Highland Church as pertains to the oversight of Herald of Truth that they do not owe to every other contributing church??
   a. In the capacity of directors of Herald of Truth they owe the same obligation to all.
   b. They sustain the same relationship to 1080 churches!!

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c. Can they scripturally sustain the same relationship to 1080 churches that they sustain to Highland church??

3. Only things making this the work of Highland church:
   a. They contribute to it.
   b. Their elders oversee it.

Suppose the Highland elders give their oversight to another contributing church, would it then become the work of that church???? THE HIGHLAND ELDERS ARE A CENTRAL AGENCY FOR BROTHERHOOD ACTION IN RADIO AND TELEVISION EVANGELISM!!!!

Just suppose that Garfield Heights Church of Christ sends a $100.00 a month to the HERALD OF TRUTH. We have here the Highland Avenue Church in Abilene, they put in $600.00 a month. The elders of the Highland church are the overseers of this particular work. Now then, there is quite a bit of discussion among brethren as to whether or not the work of the HERALD OF TRUTH is the work of the Highland church alone, or whether it is the work of the churches of Christ in general. It seems that the defenders of it can't make up their minds about it themselves. Those who try to uphold it are divided about this point. Those who are defenders of it have taken different positions. Some of them say that it is the work of churches of Christ in general and I want to show you some things about it.

For example, I have here some of the literature sent out by the Highland Church in the early days of the program. Here is one that says, "Churches of Christ salute you with the Herald of Truth." "Churches of Christ" salute you. Here is another of their reports that says, "The Churches of Christ salute you." That is the way they advertised it—as being the work of CHURCHES of Christ. Now, they did that to start with. They defended it to start with on the basis that it was the churches of Christ all over the country engaged in the accomplishment of their work in this one central arrangement. Yes, that is the idea that they had. Let me just read to you another statement from one of their own publications: "Churches of Christ salute you with the Herald of Truth." That is found in this report—"LOOKING AHEAD" is the name of it. "Churches of Christ salute you with the Herald of Truth." That is the first statement. Now watch the next part of it: "Briefly we shall give you some idea of the inner workings of this, YOUR NATIONAL

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BROADCAST." Now whose national broadcast did they say it was here in this report? They said it is "YOURS." YOURS—WHOSE? THE CHURCHES OF CHRIST ALL OVER THE COUNTRY!

The HERALD OF TRUTH now comes on the radio and over television in a different way. Instead of saying, "The Churches of Christ salute you with the Herald of Truth," they now say, "The Church of Christ, meeting at 5th and Highland, Abilene, Texas, salutes you with the Herald of Truth." Those brethren are getting down now where they say if we defend this thing at all we are going to have to defend it on the basis that it is the work of the Highland church altogether. That it is the work of the Highland church alone and others are just helping us do OUR WORK. But that has not always been their idea about it.

But let us just see about it. What makes Herald of Truth any more the work of Highland Avenue than Garfield Heights? What is it that makes it Highland Avenue's work? I asked Brother Watson a question about this and I hope he will get around to those questions I asked him. But look now (pointing to chart—The Herald of Truth). What makes Herald of Truth anymore the work of Highland Avenue than Garfield Heights? It is because it originates in Abilene? Does that make Herald of Truth more the work of Highland than Garfield Heights? Is it because Highland Church contributes to it? Is that what makes it the work of Highland Avenue?

Let me show you what makes this Highland Avenue's work. THE ONE AND ONLY REASON IS BECAUSE THE HIGHLAND ELDERS WERE SELECTED BY BROTHER NICHOLS AND BROTHER WILLEFORD TO BE THE OVERSEERS AND DIRECTORS! THAT IS THE ONLY REASON ON EARTH THAT IT IS THEIR WORK! THESE ELDERS WERE CHOSEN AND APPOINTED TO THE TASK BY THESE PREACHERS! The College church had refused it. The Highland elders were only a second choice. And now they get up and say IT IS OUR WORK! Well, just let me read to you what Brother J. M. Patterson says in his little pamphlet, *The Herald of Truth Management and What It Does.* He says, as he talks about Brother Nichols and Brother Willeford, "They were co-speakers for a few

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years over a six station network in Iowa and Wisconsin. Prospects revealed by radio were followed up by conventional evangelism. Seven active congregations were established by this campaign. THIS WAS THE BIRTHPLACE OF THE HERALD OF TRUTH RADIO EFFORT." WHERE WAS IT BORN? UP IN IOWA AND WISCONSIN. WHAT DID THEY DO? THEY MOVED IT DOWN TO ABILENE. Yes, they just moved it down to Abilene. "The plan," listen, "was submitted to the Highland elders in autumn of 1951, with request that they supervise and direct the program." Now watch further, as I quote from Brother Patterson: "Some ask, why did the Highland elders pick Nichols and Willeford instead of older preachers to do the speaking?" Here is Brother Patterson's reason: "THE ELDERS WERE ON THE WRONG SIDE OF THE TABLE TO PICK. The whole idea was a 'brain-child' born out of the minds of Nichols and Willeford." Who did the picking, Brother Patterson? He says that Nichols and Willeford did. Nichols and Willeford picked the elders. Well what did they do? They picked the elders and put their scheme, their plan and their program under their oversight. And so you can see that the elders were on the wrong side of the table to do any picking at all in the matter.

Well, let us just look furthermore. I want to ask my friend, Brother Watson, this question: "What obligation do the Highland elders owe to the Highland church that pertains to the oversight of Herald of Truth, that they do not owe to every other contributing church?" Now I want him to come up here and just tell us that. What obligation do they owe to the Highland Church that they would not owe to Garfield Heights, if Garfield Heights supports the Herald of Truth? As far as the program itself is concerned. IN THE CAPACITY OF DIRECTORS OF HERALD OF TRUTH, THESE ELDERS OWE THE SAME OBLIGATION TO ALL. THEY SUSTAIN THE SAME RELATIONSHIP TO A THOUSAND AND EIGHTY CHURCHES, AS FAR AS THIS PROGRAM IS CONCERNED. CAN THEY SCRIPTURALLY SUSTAIN THE SAME RELATIONSHIP TO A THOUSAND AND EIGHTY CHURCHES? Brother Watson, I SAID CAN THEY SCRIPTURALLY

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SUSTAIN THE SAME RELATIONSHIP TO A THOUSAND AND EIGHTY CHURCHES THAT THEY SUSTAIN TO HIGHLAND?

Now, my friends, the only things that make Herald of Truth the work of Highland church is that they contribute to it, and that their elders oversee it. Suppose that the Highland elders give their oversight to another contributing church. Would it then become the work of that church? Would it? All you need to do is just shuffle it around. Take time about overseeing it so as to have fair play. In this way you can just be pushing it around from one to another. By doing this then each one could claim that "it is our work, we are in control of it, we dictate everything that is done, we have absolute authority!" The Highland elders in the case of the Herald of Truth, are a central agency for brotherhood action in radio and television evangelism! That is exactly what they are! There isn't book, chapter and verse in the word of God for an arrangement of that kind. The church in its universal concept has no central agency through which it can operate. There isn't any organization of the church given in God's book that is bigger or smaller than the local congregation. That is God's biggest organization and that is God's only organization. Brother Watson can make fun of congregational autonomy all he pleases, but it is scripturally right. Local congregations are independent of each other. They have no agency, no organization, no headquarters through which they can combine and concentrate their efforts in any field. They cannot so centralize, and the Herald of Truth tonight stands as a violation of New Testament scripture in that respect. There isn't anything in the pattern for it. There isn't scripture that will teach it. And if Brother Watson can come to this stage tonight and show you where in the word of God there is authority for such an arrangement, I will be willing to accept it.

It is not the preaching of the gospel with which I find fault. It is the arrangement of a thousand and eighty churches working through a central agency, the Highland Avenue Church in Abilene. There isn't any difference in that respect and the Missionary Society. And brethren, may I appeal to you that you study this thing; that you begin to

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look at it. You just look at the implications that are involved and you make up your own mind about it. If we are wrong I certainly want to know it. I believe the position I occupy with all of my heart. I am as sincere as I can be in this thing, and I told Brother Patterson that I want to be as fair and charitable toward them as individuals, as I can. But I cannot restrain myself from saying: "Brethren, I question your set-up and I can't see that there is any justification in the Word for it." I would ask of them, and I ask Brother Watson: "Where in the pattern, where in the word of God did churches ever consolidate or combine in such an arrangement, and as congregations universally, all work through a central agency in the accomplishment of their work?" When Brother Watson gives us that he will have given us the scriptural proof of his proposition. (Time)

Watson's Third Affirmative

Brethren moderators, Brother Holt, ladies and gentlemen:

I shall try to make this next twenty minutes just as nearly nineteen minutes and sixty seconds as possible. And I want to go over some of the things that this brother has said, at least in the beginning of my speech.

But before I do that, I want to emphasize this one thing. You know, he complains at the definition of the proposition. And then he invariably gets into the stand and says, "Well, he hasn't even noticed my arguments." And this time he said, "He didn't even produce one single verse of scripture." Now, Brother Holt, why do you want to do things like that when you know that I'll catch you on it? And you know that the audience sees it. He'll get up and say, "Not one single passage of scripture did he quote; so I don't have a thing in the world to do." And then if he ever does even notice a verse of scripture that I present, he doesn't make an argument on it; but looks around in a wise kind of way and says, "That's beside the point. I'm beginning to think if there were a point in it, Brother Holt couldn't get it. I don't know what's wrong with the man. He absolutely ought to be registered and

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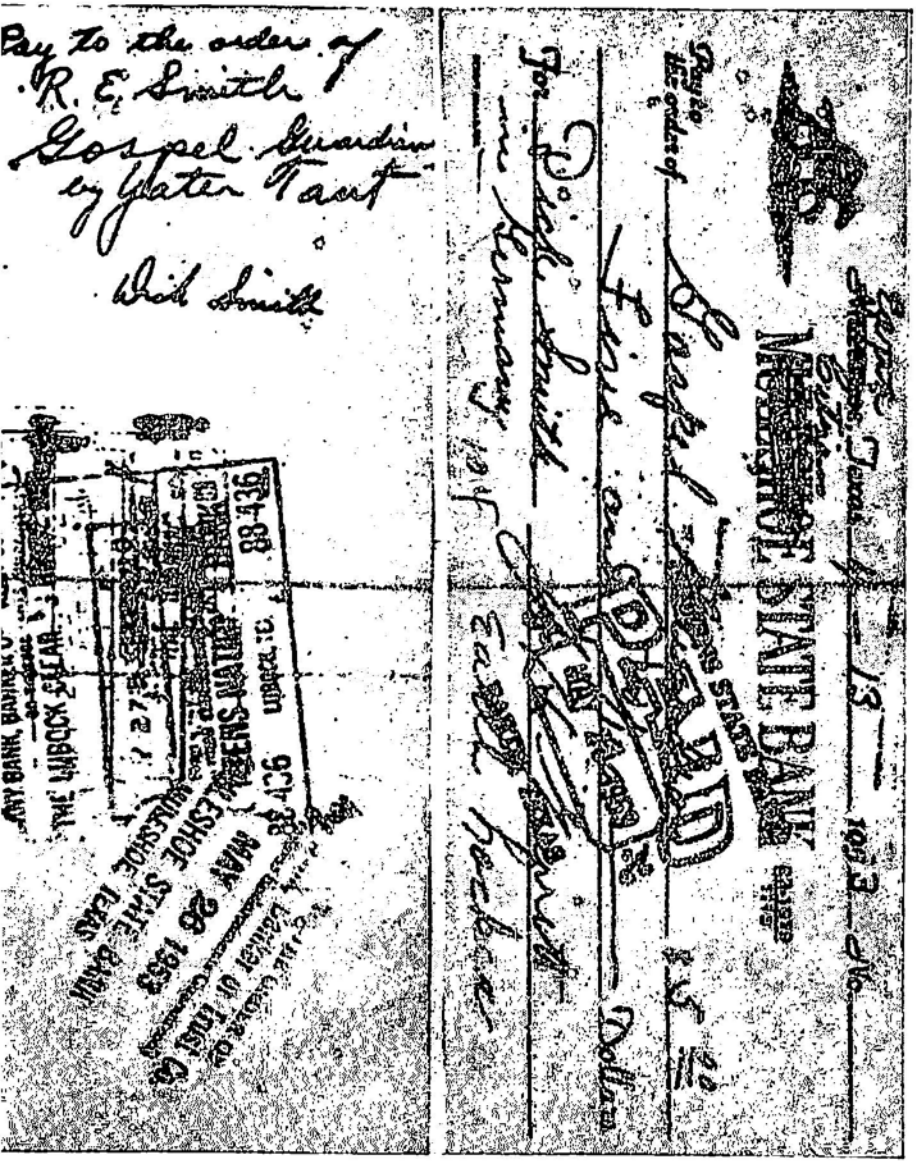
pedigreed for a man that *will not* pay any attention whatsoever to his respondent's argument. Brother Holt, didn't you know you're in the negative? You talk about being in the negative; and where you are, you don't have to answer questions. Have you forgotten that you're in the negative? He came here and he has made two twenty-minute speeches already that he prepared down in Tennessee. He hadn't even heard what I had to say in the affirmative; and so he was so eager to put over his charts that he'd prepared down in Tennessee that he gets up here and ignores what I said and talks on his charts. Now, don't you know that it is wrong, Brother Holt, to try to write out an answer to a man's affirmative before you even hear him make it? He reminds me of the woman who said, "I don't want to hear any evidence; I've got my mind made up already."

Then, he tries to compare the Herald of Truth with the Missionary Society and says, "They're on a par all right." And if he can just do that, he reminds me of the man whose wife called for a doctor to come over to see her husband. He was having convulsions one right after another; and the doctor called for hot water and got ready to give him a shot. His wife was standing there and said, "Do you think that will fix him all right? Do you think he will get over it? Do you think he's going to get well?" The doctor said, "Well, I don't know; in fact, I don't know what's wrong with him; but I do know that this shot will throw him into a chill; and I'm death on chills." So he tries to vaccinate us with the old Missionary Society and says, "Why bring that up?" Well, I thought that when you brought it up, Brother Holt? Why bring up the old Missionary Society? Why did you bring it up?

Talk about a missionary society when we have a photostatic copy of a check that was forwarded to *The Gospel Guardian,* made out to *The Gospel Guardian,* and then endorsed by Yater Tant and forwarded on to the missionary in the field! (See copy of check on opposite page.)

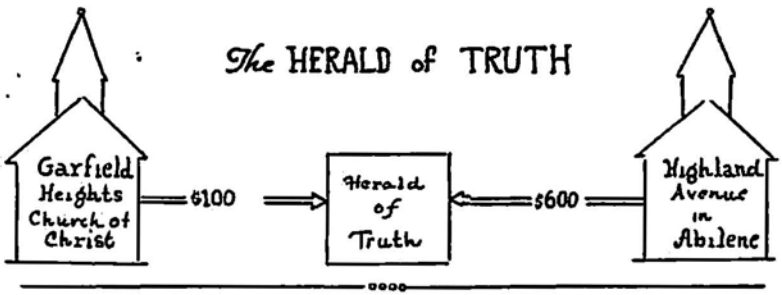
Why, that's what a missionary society is—a forwarding agency, you know, to look after mission work. The church isn't big enough to do it. Just turn it over to Yater Tant and *The Gospel Guardian!* If all these thousand and eighty

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churches will send their money down to Yater and let him take care of the financial side of that, the trouble will all be over. He can employ as many secretaries as he wants, put in all of the office equipment he needs, and nobody will even grumble about it, because it's under the big boys down there, you know. "We do things right!" Turn it over to Yater and *The Gospel Guardian.* Let those boys look after it. You know, they know *how!* They won't tell us what the law is regulating that matter. We can't get them to affirm anything. "You fellows are not doing it right. You just turn it over to us; let us be the forwarding agency."



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THE HIGHLAND ELDERS ARE A CENTRAL AGENCY FOR BROTHERHOOD ACTION IN RADIO AND TELEVISION EVANGELISM!!!!

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Here it is! We have it now. Just funnel it in to *The Gospel Guardian* and Brother Yater Tant, and he will funnel it on over to Germany! Get it over there! Get your dollars on the way, boys!

Well, he wants the chapter and verse for a thousand and eighty churches sending all their money *to* one church to do the work that that church has to do.

And he doesn't know anything about the Blytheville broadcast! Just so innocent about that. Well, I told you about it. If it is set up and conducted like I said, will you endorse it? Huh? A broadcast that is *not* under the eldership? Suppose I'm lying about it, and you admit that you will not endorse such a set-up as I describe. Will you, or will you not? Now, bat your eye or nod your head. See, I can't for the sake of elucidating matters and bringing the truth out, to save the cause of Jesus Christ from the onslaughts of these brethren, get them to even nod their heads and say whether or not they would endorse a thing if it is set up, and sponsored by churches from several states, and carried on without the oversight of an eldership. And those brethren have been as much involved in it as I have. I have preached on it. I think it is a good broadcast, and I hope it lives and prospers; but it is not even under the oversight of an eldership. I want every way that we preach the gospel of Jesus Christ to prosper. And put this down, Brother Holt. Paul said in Philippians, first chapter and verse 18, that some preached the gospel in pretence, some to add affliction to his bonds and some of good will; but he said, "Every way,"—even in this way (indicating Herald of Truth on Holt's chart) if it had been possible—"Every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Brother Holt says, "I don't. I'm sad about it. They just preach the gospel every Lord's day over the Herald of Truth and it just burns me up!" (Laughter) "I wish they'd quit that! I don't like the way they finance it, anyway." Well, I'll tell you how we can do it. An individual can finance it all he pleases. Just give all these preachers a thousand dollars each and get them in the notion of going down there and giving it to the Highland church. An individual can give that church all he pleases. And just get up

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a thousand and eighty churches that will give the same amount to the preachers, with the understanding that those faithful gospel preachers will invest it in radio preaching, and let them go down there as individuals, and that will be fine. And you can support the colleges through the church treasury all you please that way. A church can give a preacher a $10,000.00 check if it wants to, just on the same principle it can give him one dollar. All they have to do is just give it to a gospel preacher who they know will invest it in Christian education. Let him go down there and give it to the college. The trouble is all over then, because it came from the pocket of an individual. After they give him the money, it is none of their business. It is none of the church's business where he spends his money, or who he gives it to. They say an individual can just give it to anybody he wants to.

Now then, he says, "Brother Watson got up here and made a play on those orphans, and so on, and tried to play on the emotions of the people," because I said their objection is on a mileage basis. That's right. I was stating a fact. Brother Wallace won't deny it. He says we're not under any obligation to help orphan children in China or India. Just the orphans within our scope! And an orphan scope isn't as big as our gospel preaching scope. We've got a lot of scopes in the church, you know. And I know what the scoop is, but I'm puzzled about these scopes he talks about. The benevolent scope isn't anything like as big as doing good to all men in gospel preaching scope! Of course, Jesus would just heal a few people within his scope, you know. When sick people would come around, Jesus would say, "Well, you're not in my scope; I'm not obligated to that old guy over there. He's out of my scope. Get him over here in my scope, and I'll take care of him." Now, I said that anything you can reduce to an absurdity is absolutely not dependable. You can't put any dependence in it.

Now then, they seem to think, because of the fact that you make a contribution to the work done by the Highland elders, that you surrender all power and authority into their hands and become subservient to them, and that they exercise centralized control over you. I want to tell you people something. There are good churches in St. Louis; and I love

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them, too. I think their elders have learned better now; but when I moved to St. Louis—I'd been under agreement nine months to move and work with the West End church—before I got there, they had been—they made a mistake by doing it—under the oversight of the eldership of another congregation, though they had elders some year or two before I moved there. But when the elders of the church, under whose oversight they had been, heard that Sterl Watson was moving to St. Louis, they came over and got a meeting with the West End elders. They said, "We don't need Sterl Watson in this town. He'll have us in debates and so on." And they didn't know a thing in the world against me. They wouldn't attempt to say a thing on earth against me so far as my life or my gospel preaching is concerned. They wouldn't attempt to do it. And I don't feel irritated at those brethren about that. But what was that besides centralized control? You talk about centralized control!

And now then, he says, "Why didn't he give Brother Pat Hardeman the scripture that proves a congregation can take on a bigger job than it can do itself?" And then, just a little while ago when I accused him of not believing in congregational cooperation, he said, "You're wrong about that! You're misrepresenting me! I believe they can." Do you think one congregation can jump in and help another when it is plenty big enough to handle its job? Is that your argument? Would you say that a congregation should have the help of another congregation if it hasn't taken on any more than it can do itself? When does this cooperation start? When a congregation takes on a job bigger than it can do itself? We believe in congregational cooperation! Now, brethren, make up your minds which way you're going. Conglomerated mass of contradiction that you try to put over here! You blow hot and cold. You say one thing in one breath and another in the next. And who knows what their position is?

How much time do I have, please? How much? Thank you.

Now, for his questions: "Is the Herald of Truth a work belonging to the Highland church alone or is it the work of the churches of Christ in general that is being done through the Highland Church?" Well, the Highland church gave the College church a contribution to help build their building.

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Whose work was that? It was the College church's work alone! And if they can make one contribution, they can make a thousand. If one church could give them a contribution, a thousand and eighty could. Of course, it's Highland's work.

"Does the New Testament reveal a pattern whereby churches of Christ must operate? If so, where is the pattern?" Where is my New Testament? I want to show it to that boy. (Laughter) He said a while ago that he'd been reading the wrong book about love, and I think that's right. Maybe I have it up here. Yeah, right here it is. Here's the pattern (holding up New Testament). Certainly it is. And when they're preaching the gospel over the Herald of Truth broadcast, they're doing exactly what Jesus Christ said when he said, "Go teach all nations." And when you try to make a law to tell them how to do it, you're just as guilty as the man who says you've got to ride on a mule because your granddaddy did. That's the trouble with you brethren; you're trying to make laws all the time.

But you notice he doesn't know anything about Blytheville. And that Houston deal—that doesn't have anything to do with it. Yes, it does! Yes, it does! Why don't you brethren repudiate that and say they sinned? If we're sinning in this, they sinned in that. Twenty churches involves the same principles as a thousand and eighty does. And the only difference is that they're operating at Blytheville, minus the oversight of an eldership. And I think it's one of the finest broadcasts in the land, and I pray God's blessings upon it. But if I were trying to kill it, I wouldn't uphold Abilene. If I were trying to kill Abilene's broadcast, I wouldn't uphold Blytheville. And then, these Houston meetings down there. Twenty churches participating; and they were working—and one of their witnesses, Brother Cogdill, says they were working—*through* the Norhill church. Yeah, they worked *through* them. But don't you work *through* now. It was all right to work *through* then. But don't you work *through* now. You can't work *through* Highland elders. You can work through—.

Brethren, I told you not to let these brethren push you around. As long as they're so inconsistent that they can't

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even agree with themselves, will argue with their own likeness in a mirror, don't pay any attention to them when they come up with those arguments, trying to push you around and make you believe that you sin when you send a contribution to the Herald of Truth broadcast. If that's not right, the best way on earth to convince us that it is not is for you brethren to get out and do something of a constructive nature, is it not? You live in the objective case and the kickative mood, and we want to see you do something.

They say, "Yeah, we do mission work." Well, I've been hunting for it now for two or three years, and have asked brethren, "Well, where are they doing any mission work? What is their mission work?" I believe I'm fair enough to accept it, if I see some mission work done by these brethren and someone being supported actually in a mission field. There is plenty of territory. You don't have to go overseas to convince me. Get up here in the United States. St. Louis is almost as destitute as Rome, Italy. There is plenty of mission work to be done. We want to see it done. We want to see *your* pattern.

"If the New Testament does not reveal the pattern,"—I might as well not answer that; because it is the pattern itself—"whereby churches must operate, then tell us what was wrong with the missionary society as originally formed." Why, you said there's nothing wrong with it; it preached the truth. I'll let you worry with the Missionary Society, Brother Holt. You introduced that thing; then raised the question and said, "What does that have to do with it?" And I wondered that when you first got it up here. You tried to vaccinate me for something I didn't have, because you could treat a different disease and couldn't handle the one you thought I did have.

"Does the church in its universal sense have any organization through which it is authorized to express itself?" Certainly. The New Testament. When it comes to the universal faith, Jesus Christ is the head of it. That's an easy question to answer, isn't it?

"By what authority may one local church function through another to do work beyond the membership of both?" They're not doing that in the Herald of Truth broadcast. We're not

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working through that church. We're sending our money down *to* it. You brethren talked about that *through* so long, and now you've abandoned that and then said—and it was in your writings—that you can give *to* a church. We started doing that; and now then, they're objecting to that. We'll just have to turn that Herald of Truth broadcast over to them and let them run it. We send our money down there to help them in their work.

"Does the work and authority of elders begin and end with the congregation wherein they are elders?" And there's another thing that many of my brethren have peculiar ideas about. They seem to think that elders are overseers, like bosses. Elders are examples, or shepherds, or leaders; and you can't lead a thing and drive it at the same time. If an elder of this congregation were invited to come over and—some elders preach the gospel, don't they?—preach at West End Church of Christ, he would be authorized to preach in that church, and to serve that church, and to work with that church as long as the agreement lasted, if it were a ten days' meeting or a three weeks' meeting. I serve as an elder in the church over in St. Louis where I worship, and am I not under the authority of this church here during this discussion? Huh? What's wrong with that, brethren? This local autonomy business has become a regular scarecrow to some of you brethren.

How much time have I now? Thank you.

All right. Now, I want to read this. Talking about that fellowship business; and, "He wants to bring me out on it." Certainly, I want to know where you brethren stand. Where are you willing to draw the line? If it's a sin, why fellowship it? If you're right, I charge every last one of you that you fellowship incessant sin as long as you conduct meetings with churches that support these broadcasts and missionary efforts, and worship with them. You're just as guilty as if you worshiped with the use of the instrument. Now, let's let people know where we stand on this. I'm not afraid to let them know where I stand. What's wrong with you? Are you afraid to come out and say, "Yes, I'm going to draw the line of fellowship. If they won't stop it, I'll not work and worship with them."

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Yeah, but listen. In *The Gospel Guardian,* October 18, 1951, Brother Yater Tant speaking: "We are committed to battle and that without restraint, yes, even to the point of division on exactly the same basis that those who opposed the instrumental music divided the church seventy-five years ago." There you are. That's Brother Tant.

Well, he talks about the organization up here. I have the statement over here from Brother G. K. Wallace concerning that, *Gospel Guardian,* June 26, 1952:

> "Recently I spent several days in Abilene, Texas, visiting with the brethren who are carrying on the national broadcast known as the Herald of Truth. I had the pleasure to visit in their offices, to meet with the elders, to meet with Brother James W. Nichols, and view very carefully all that is being done. This work surely needs and deserves the help and support of brethren everywhere."

I asked Brother James Nichols before they ever started, "Have you cleared that matter with Brother Tant and *The Gospel Guardian?*"

"Yes, Brother Watson, we talked."

"What did they say about it?"

"They gave us the go-ahead signal; said they'd advertise it."

And by the way, they did; and I read it. And now, here they are fighting the very thing that they advertised and recommended and announced through *The Gospel Guardian.*

G. K. Wallace again:

> "I, too, have listened to almost every broadcast. The simplicity of the service, the good gospel songs, and the plain, simple way the gospel is preached will do good.
>
> "This work is actually directed by the elders of the Highland Street church in Abilene, Texas. . . . I thank God and take courage for this noble adventure, and pray that sufficient funds will be available to continue the broadcast."

Now, do you brethren endorse what he says about it? That's Brother G. K. Wallace.

Well, Brother Cogdill, here in the book *The New Testa-*

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ment Church, it says on page 47, "Every good work done through local organization (Eph. 3:10)." And then, "Local churches cooperated in doing their work, but such work was always under the supervision of a local church and its eldership." Just like this is! Brother Cogdill said it. And the same principle of the Houston meetings. And by the way, Burton Coffman and the Central church didn't cooperate; and they got a whole issue of the paper. Scathing denunciations! Wouldn't cooperate! And according to their present position, it turned out that that was the only scriptural church in Houston. The only one! I'll repudiate it if you charge anything like that on my brethren. When it connects with a proposition like this, I'll either stand up and be man enough to repudiate it or try to defend it, one or the other. Now, what are you going to do about the Houston Music Hall meeting?

And then, over here at Louisville—and I'll read it if he denies it—where Brother Joe Cox was preacher, and other churches sent the money in to Brother Cox where they had no elders, they put on a similar meeting, except it wasn't under the oversight of elders. The churches with elders turned their funds over to the church that didn't have elders, and Brother Cogdill was the preacher. Brother Wallace? Yeah, that's right. Brother Foy E. Wallace. Well, I think that was fine. I don't blame Brother Wallace, and I don't blame the churches over there. They were preaching the gospel. It was a mutual understanding among the brethren. But their position forces them to the conclusion that it was wrong. Even worse than the Houston meetings! Because that was cooperation under the oversight of no elders. Now, you say you believe in cooperation; but then you turn around and defend Brother Pat Hardeman's statement that no congregation can scripturally take on a bigger job than it could do itself. And which way are you going, brother Holt? Just which direction are you headed on this deal?

Well, the reason I kind of rushed him on the question business was because he refused here for two or three nights to answer any questions at all, and I thought I'd just have to get in behind the boy, now. I'll tell him I'll give him until tomorrow night, but I want to remind him of it every five

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minutes for the next twenty-four hours to get him to answer it. So, that's the reason I did that, Brother Holt. I love you in spite of the fact that you claim I don't.

Now, "Yeah," he says, "I'm Totty's friend." Well, be man enough to get up here and repudiate that statement you made. I don't care what you had in your mind. Anyone who reads the statement can see that the statement will smear the man's reputation. I'll leave that to any three honest men on earth. But he just keeps getting up here, saying, "I'm Totty's friend, all right; yes, I'm his friend; I'm his friend." Is that the way you want your friends to treat you?

Thank you.

Holt's Third Negative

I would like to get a point of order from the moderators. In my last negative tonight, am I allowed to introduce another chart tonight? Would that be right?

Brother Watson speaks: Introduce anything you want to.

Brother Holt: Now I don't want to do it if tomorrow night I will be charged with being unfair. That won't be done, will it?

Brother Watson: No, your whipping will just last longer. Go ahead.

Brother Holt: I am willing to take that, but I just didn't want to take any advantage. All right.

Now, Brother Watson, Moderators, Ladies and Gentlemen:

I am really getting down to enjoying this. I hope we can discuss now throughout the rest of this debate, the real issues that are involved. Brother Watson says that if Holt gets up here and notices any scripture that he gives that Holt doesn't make an argument on it. Well, now if you introduce the scripture, Brother Watson, you are supposed to make an argument on it. Not me. Now you must want me to make your argument and then answer it for you. That is what I had to do for Brother Totty. And I guess that's what I am going to have to do for you.

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Now he says Holt prepared his speeches down in Tennessee. And you know that plagues him just like it did Brother Totty. These "prepared speeches," as he refers to them, have just completely annihilated what they are trying to get over before you. Why these charts are just negative arguments. They are just to illustrate and focus the issue. They are just points. Do you mean to tell me that you and Brother Totty made no preparation in advance? Surely you are not contending that a man in the negative is forbidden to make any advance preparation at all? Why such is ridiculous.

He says I ignore what he says. I don't ignore what you say. I certainly do not intend to ignore anything that you say that is germane to this issue, and you can be assured of that.

Then he says, "Brother Holt, why do you bring up the old Missionary Society?" I brought up the old Missionary Society to show you that there is an identical parallel in one fundamental respect between the Herald of Truth and the original Missionary Society. That is why I did it, and if you are going to take one of them then you will have to take both of them, or else you are going to have to show the scripture authorizing the church universal acting through a central agency. You are obligated to show that centralized control and oversight, that universal church action through a single agency is scriptural! Now you are going to either say that I am wrong in drawing the parallel in this respect, you are going to show that I am wrong; or else you are going to accept the Missionary Society in its original concept as scriptural; or else you are going to have to admit that I am right in the things for which I am contending tonight. Well, let us just see what he will do.

He complained that he can't get Holt to "nod his head or bat his eye to save the church of the Lord." Now he must think my nodding my head or batting my eye is going to save the church of the Lord. He stands over me like he can intimidate me and wants me to answer so he can take advantage of me like Brother Totty took advantage of the good brother the other night. Well, I have learned that you need not try to do those things. I will answer when my time comes. As we discuss these things we each have three twenty minute

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speeches. He can answer on his time and I will answer on mine. He can ask me anything he wants to. This business of standing over me saying, "Nod your head or bat an eye," is not debating. Nearly all the Holiness and Baptist preachers up and down the country have used such uncouth tactics.

Then he brought up Philippians 1:15-18. You remember that. He said he could rejoice like Paul did, that the gospel is preached in every way, and he indicated that he would accept the preaching of the gospel in EVERY WAY. WELL, I WANT TO KNOW IF YOU WILL ACCEPT IT THIS WAY—THROUGH THE MISSIONARY SOCIETY. (Pointing to Missionary Society on chart.) Right here. Now you don't forget this: DO YOU REJOICE IN THE GOSPEL BEING PREACHED THE MISSIONARY SOCIETY WAY? Will you accept this way, Brother Watson? You say that you will accept the preaching of the gospel in every way, and, oh, how happy he is that these brethren have the HERALD of TRUTH! How happy he is about these sponsoring churches that are preaching the gospel in Germany. He says: "I will accept the preaching of the gospel in any way." But then he says, "Don't you bring up the old Missionary Society, and don't try to vaccinate me against something I don't have." The trouble is, Brother Watson, you have got it, but you just haven't recognized it! I am putting the name on it. That is what you have exactly, Brother Watson, in all of these arrangements. In every way it is simply a revival of the old "Missionary Society disease." Now you see if he will remember that one tomorrow night. He won't.

Then he says that I think because churches send a contribution to Highland, that they surrender authority to Highland. Now that is what Brother Watson says that I think; that because these churches send a contribution to Highland they surrender authority to Highland. I think just exactly what the Highland elders said about it. And I want to read their statement. What do they say about this matter? They say: "The Herald of Truth radio program is a work of the church of Christ at Fifth and Highland, Abilene, Texas. The elders of this congregation direct and oversee every phase of this work from preparation of sermons to the mailing of printed copies of the sermons. THE HIGHLAND

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ELDERS HAVE NEVER DELEGATED ANY AUTHORITY TO ANY PERSON, BUT AS A UNIT HAVE DIRECTED THIS WORK." Whom do they say has the authority? The Highland elders! Oh, yes, I readily admit that these one thousand and eighty churches can send money or not send it. They can do that. So could the churches affiliated with the Missionary Society! They had that much liberty, too.

Why Brother Briney in his debate with Brother Otey made the statement that the churches had the liberty to withdraw their support anytime they wanted to. They could stop their contributions anytime they got ready. Why they have perfect liberty and freedom, Brother Briney said, in his debate with Brother Otey, as he tried to defend the Missionary Society. Brother Watson comes along years later and tries to make the same argument. "These churches," according to Brother Watson, "do not surrender any authority." The Highland elders say you do as far as the Herald of Truth is concerned. They say, "We are running it lock, stock and barrel; we do not ask your advice and you can't give us any advice as far as having any authority is concerned; oh, you can advise us, but will still do as we please for we have all the authority." The one thousand and eighty churches can quit anytime they get ready. They can send a contribution or not send it; certainly so. I readily admit that. So could they in the Missionary Society arrangement. The Highland elders have the complete authority in the Herald of Truth.

Brother Watson asks, "Do you think because you send a contribution to Highland you surrender authority to them?" I have given you what the Highland elders say about it.

Then he talks about congregational cooperation, and he wants to know when does cooperation start. I believe in congregational cooperation, but that cooperation must not take on an unscriptural form. I believe in it just like they did in New Testament times. Then the individual congregations would concur to produce the same effect, cooperate in a common work; but never did they combine their resources in, or work through a local congregation to accomplish a work in another field. There is not an example of many churches

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working THROUGH one church. No, that is not New Testament congregational cooperation. There is nothing in the pattern for an arrangement of one thousand and eighty churches combining and working through any central agency. There is no record of the church in its universal aspect, as a great brotherhood, working through one single agency to accomplish any work. That is not scriptural cooperation. Yes, churches can scripturally cooperate, and before this debate is over I will set before you New Testament cooperation as the New Testament pattern gives it.

Then he talks about the "conglomerated mess." I think he must have misapplied that because surely he must have had reference to all the "mess" that he has introduced that he thinks proves his proposition. But let him introduce what he will.

He says why doesn't Holt say something about the Houston meeting and the Blytheville radio program? He can talk about these all he pleases. Those things are not germane to the issue. Proving us inconsistent, proving me inconsistent doesn't prove your proposition is scriptural. Now, Brother Watson, these brethren can see that. Now if you can destroy me, or destroy the *Guardian* and show that we are everything you accuse us of being, you still haven't proved your proposition!

Then he tells you brethren again, "Don't let these fellows push you around; just stand up like a man." I told you in my other speech, and I will tell Brother Watson again now, that if he will just give us the scripture, if he will just set forth from the New Testament—Which he said is the pattern—the principle justifying one thousand and eighty churches working through a single agency; the principle that justifies the church universal acting through a single agency, I am willing to surrender right now. And I won't be trying to push anyone around so far as that is concerned! I am not trying to push anybody anyway.

He talks about the matter of fellowship. He wants to try to force on us the matter of trying to destroy the church and draw lines of fellowship. I told you in my other speech, that I am studying the matter. I want to learn. I am not ready to draw lines of fellowship on any of these things and I am

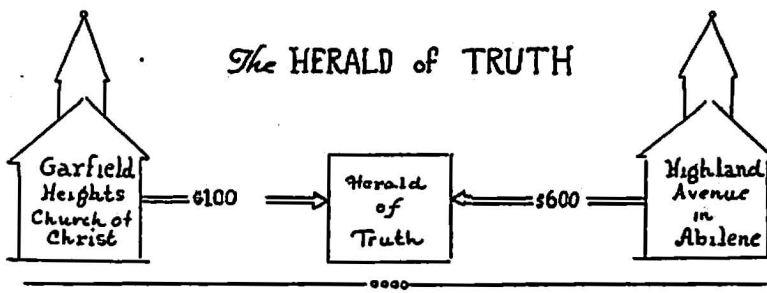
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not doing so. Yes, I preach what I believe about them, and so can Brother Watson. And I would that we could act like brethren should act. I wish we wouldn't engage in the use of slurs, insinuations, and epithets as is being done by so many today. Some are more interested in proving that others are inconsistent than they are in what the scriptures teach. Brother Watson uses such tactics toward me and yet he turns around and tells me how much he loves me!

But he says that I ought to repudiate the things that I said about Brother Totty. I said nothing about Brother Totty that would anyway at all need to be repudiated. Brother Totty can stand up here all night and charge things against me, and think nothing about it. Brother Totty can easily see when a fellow does him wrong and quickly resents it. But he can't see when he does anybody else wrong.

Brethren, will you turn the chart for me please?

Now let us just look at some things. I was talking to you in my other speech about the HERALD OF TRUTH. Let us just get some things on this matter. I am going to have to take the affirmative on this with Brother Watson. I thought he would affirm, but he is like Brother Totty, he is not going to do it. So I want to take the affirmative and I am going to try and get into the record some material that it will be worthwhile for the brethren to have. Now if you want a lot of "junk," why you can take the book and read what Brother Totty and Brother Watson have had to say. All that you can read in the book too. But now let us look at the HERALD OF TRUTH.



1. What makes the Herald of Truth any more the work of Highland Avenue than Garfield Heights?

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a. Because it originates in Abilene??
b. Because Highland contributes to it???

ONLY ONE REASON: Because the Highland elders WERE SELECTED by Nichols and Willeford to be the overseers—Directors!!!

These elders were chosen and appointed to the task by the preachers!! College Church elders refused it—Highland elders only second choice!

2. What obligation do the Highland elders owe to Highland Church as pertains to the oversight of Herald of Truth that they do not owe to every other contributing church??
   a. In the capacity of directors of Herald of Truth they owe the same obligation to all.
   b. They sustain the same relationship to 1080 churches!!
   c. Can they scripturally sustain the same relationship to 1080 churches that they sustain to Highland church??
3. Only things making this the work of Highland church:
   a. They contribute to it.
   b. Their elders oversee it.

Suppose the Highland elders give their oversight to another contributing church, would it then become the work of that church????

THE HIGHLAND ELDERS ARE A CENTRAL AGENCY FOR BROTHERHOOD ACTION IN RADIO AND TELEVISION EVANGELISM!!!!

This organization of the HERALD OF TRUTH, that has been formed by which and through which churches of Christ can preach and televise the gospel over a nationwide radio and television program, was the brain child of Brother James Nichols and Brother James Willeford, two young preachers. As I pointed out to you a moment ago, in my other speech, they sold this idea to the Highland elders. They tried to get the College Church elders to take it. The College Church elders refused it. Why I don't know. I am not interested in that, but they refused it anyway. And the Highland elders were persuaded to take it. The Highland elders couldn't pick the preachers—the preachers picked them! And that is the main reason that it is the work of Highland Avenue. I asked my friend, Brother Watson, this question: Suppose the Highland elders gave their oversight to another contributing church, would the HERALD OF TRUTH then become the work of that church? Suppose I did prepare this in Franklin, you can't answer it, you can't answer these things even if I had prepared them in Indianapolis. What about that, Brother Watson? When you come back tomorrow night we will put up this chart to help remind you. Suppose the Highland elders just decide to pass the Herald of Truth around?

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Can they just pass around responsibility like that? If it is the responsibility of the Highland elders can they just shift that responsibility? May two or three brethren just get up some scheme, work up some national radio program or national television program, and then just decide that they want to give it or sell it to all the churches, and in order to do so go out and persuade some local eldership to take the oversight of it? Having selected some eldership to oversee it they can say, "Now it is perfectly scriptural, so brethren, send us your money." What about the Missionary Society? Suppose that the Missionary Society in its original concept, the American Christian Missionary Society, had been put under a local eldership. Would it have been scriptural, Brother Watson? Would it make the Missionary Society scriptural to put it under a local eldership? Just suppose that a group of men decide to form a missionary society. They are going to preach the gospel over here in Philadelphia, up in Wisconsin, in St. Louis, and in other places. They form the plans and make all the arrangements. Now then they would like to sell this arrangement to some eldership. They make it known that it is their idea and they are going to do the preaching, but want this eldership to take the oversight of it. After succeeding in that they then go out and beg of all the churches, and plead with all of the churches to come help us do OUR work! Now can't you brethren see that? Can't you brethren see exactly what took place in this thing?

Why I have shown you that this work is no more the work of Highland Avenue church than it is the work of any other supporting church. As has been pointed out, THE HIGHLAND CHURCH DID NOT ORIGINATE IT. They didn't originate it. It was the brain child of Brother Nichols and Brother Willeford. SECONDLY, THE HIGHLAND CHURCH DID NOT SELECT THE PREACHERS. The preachers selected the Highland Church, you see. And yet they will contend that it is the work of Highland. But Highland didn't select the preachers. Then again, HIGHLAND CHURCH DOESN'T PAY FOR IT. How can they say it is their work? They do not pay for it. They plead with churches all over the land to support it, they say they get contributions from a thousand and eighty churches all over

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the nation, and yet they claim it is THEIR WORK. Their total financial contribution to the program is just barely enough to pay the one elder, who is employed as the overseer of the project. A fourth reason that proves that the Herald of Truth is not the obligation of the Highland Church is this: HIGHLAND CHURCH CANNOT STOP THE PROGRAM. Oh, they can stop their part of it. Yes. They can stop their oversight. Yes. They can stop their contribution to it and their oversight of it. Yes, they can stop all of that but the work can go right on. James Nichols and James Willeford brought it from Iowa to Abilene, and they can take it from Abilene to New York. Who or what can stop them? What is there in scripture or logic to keep them from doing it? AND YET WE ARE TOLD THAT IT THE WORK OF HIGHLAND ALONE? That it is the work of the Highland elders. Brother Watson says, "Oh, it is their work." Brother Watson, I want you to tell me in what respect it is their work, and why it is their work! Did it belong to Highland while it was still in Iowa? These two brethren moved a "work" all the way from Iowa down to Abilene, and then just because the Highland elders took the oversight of it and the Highland Church contributes to it, they argue that it is the responsibility of Highland *exclusively!* Now that is it.

Now I have asked, "What obligation do the Highland elders owe to the Highland Church that pertains to the oversight of Herald of Truth that they do not owe to every other contributing church?" I asked him that. Now you know, Brother Watson has accepted this proposition. He is to affirm that it is scriptural, that the work done by Highland in the Herald of Truth is scriptural. Now I am asking him some things concerning this matter and they have a direct bearing upon it. He is in the affirmative and he should answer. What obligation do those elders owe to the Highland Church that they do not owe to a thousand and eighty churches as respects the Herald of Truth? In their capacity as directors of Herald of Truth they owe the same obligation to all. They sustain the same relationship to a thousand and eighty churches. Can they scripturally sustain the same relationship to a thousand and eighty churches that they sustain to Highland Avenue?

Now if the brethren will turn the chart please, I would

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like to point out something else. These charts will be here tomorrow night, and we will still be on the Herald of Truth. It is all on the same subject.

Let us look at some other things in connection with it. Brother Wallace, turn that chart over. All right, now let us look at another parallel. (Chart stand almost falls) Those charts are heavy—they are really loaded! (Laughter) It is hard to hold them up. That is the reason for the difficulty.

A PARALLEL

Illinois Christian Missionary Society . . .	The Herald of Truth
1. Printed constitution and by-laws.	1. No printed constitution or by-laws, but governed by accepted rules of procedure.
2. Board of Managers.	2. Board of Managers (Elders of Highland).
3. State evangelist as its field agent.	3. Two or more to travel over many states.
4. Solicited contributions state-wide.	4. Solicits contributions nation-wide.
5. Board has full authority to disburse all funds.	5. Board has full authority to disburse all funds. ($1,400,000)
6. Hired and paid all employees.	6. Hires and pays all employees.
7. Delegated no authority to anyone.	7. Delegates no authority to anyone.
8. Made reports to contributing churches of conversions and churches established.	8. Makes no reports of conversions or churches established.
9. Defenders affirmed that it was authorized in New Testament.	9. Defenders say that it is New Testament cooperation.
10. Purpose to preach the gospel.	10. Purpose to preach the gospel.
11. "Church Universal" idea at work in arrangement and defense.	11. "Universal Church Action"—1080 churches working through a central agency.
12. Many churches pooling their resources and operating through a single board of men.	12. Many churches pooling their resources and operating through a single board of men.

CHURCHES CANNOT SCRIPTURALLY COMBINE TO ACT THROUGH THE ELDERSHIP OF A SINGLE CHURCH OR BOARD OF DIRECTORS, EITHER IN GENERAL EVANGELISM OR BENEVOLENCE!

FOR SUCH "COOPERATION" THERE IS NEITHER COMMAND, APPROVED EXAMPLE, NOR NECESSARY INFERENCE IN THE SCRIPTURES!

Notice here, I have a parallel drawn. I want to just let this register with you. The parallel is between the Illinois Chris-

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tian Missionary Society and the Herald of Truth, and I want us to see how parallel the two are. The Illinois Christian Missionary Society has a printed constitution and by-laws. The Herald of Truth has no printed constitution or by-laws, but it is governed by accepted rules of procedure. Look again: The Illinois Christian Missionary Society has a board of managers. The Herald of Truth has a board of managers, the elders of Highland Church. Number three: The Illinois Christian Missionary Society has a state evangelist as its field agent. Over here the Herald of Truth has two or more who travel over many states. Number four: The Illinois Christian Missionary Society solicited contributions state wide, but the Herald of Truth solicits contributions nation wide. Number five: The Illinois Christian Missionary Society board had full authority to disburse all funds. They controlled all the funds. Over here, the board of elders has full authority to disburse all funds, and they want a $1,400,000.00! Put it under their oversight! Give it to them! Let them manage it! Let them control it! Let them do with it what they think ought to be done with it. Just give it to them and that is all you have to say about it. That ends your work!

Now watch further: We have here number six: Under the Illinois Christian Missionary Society, they hired and paid all employees. They did, the Missionary Society did. Number six: The Herald of Truth hires and pays all employees, that is, the board of elders does. Number seven: The Missionary Society delegated no authority to anyone. In the Herald of Truth, they say we delegate no authority to anyone. That is what they say. Watch again: Number eight: The Missionary Society made reports to contributing churches of conversions and churches established. Number eight: The Herald of Truth makes no reports of conversions or churches established. It differs in that respect. But then again, number nine: The defenders of the Missionary Society affirmed that it was authorized in the New Testament. That arrangement, that system, that sort of cooperation, was in the New Testament authorized so they argued. And number nine, the Herald of Truth defenders say it is New Testament cooperation. Brother Watson says that. But he hasn't given book, chapter or verse for it. And he will not have done so when

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the debate is over. He won't give book, chapter and verse for it. And when he does he will have to take the Missionary Society with him. When he does he will take this one with him, just see if he doesn't. Then number ten: The purpose of the Missionary Society was to preach the gospel. Now over here the purpose of the Herald of Truth is to preach the gospel. Number eleven: The church universal idea is at work in the arrangement and defense of the Missionary Society. What was their idea? Why the Missionary Society was born with this idea, brethren. You can read of this in Brother Earl West's book, *The Search for the Ancient Order,* and indeed it is a wonderful book. Also, the little tract that has been written by him, *Congregational Cooperation—A Historical Study,"* is deserving of the serious study of every Christian. It needs to be read. The church universal idea is the very bed rock upon which the Missionary Society was founded. What was it? That God had assigned to the church universal the responsibility of preaching the gospel to all the world, and since God hadn't given the organization through which the church universal could operate, they assumed that they were at liberty to form that organization. And so the Missionary Society was born. The church universal idea at work in the arrangement and defense of the Missionary Society. But under the Herald of Truth we have the same thing exactly. We have universal church action. A thousand and eighty churches working through a central agency—the elders of the Highland Avenue Church. One thousand and eighty of them in universal church action, in one the same as in the other. Look at the chart again, over here under the Missionary Society, number twelve, we have many churches pooling their resources and operating through a single board of men. We have the same thing in the Herald of Truth. Many churches pooling their resources and operating through a single board of men. Look at it, (Reading from chart). "Churches cannot scripturally combine to act through the eldership of a single church or a board of directors, either in general evangelism, or benevolence. For such cooperation, that kind of cooperation, there is neither command, approved example nor necessary inference, in the word of God."

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I submit my case tonight to the word of God. The pattern there is perfect and complete. When my good friend and brother produces the scripture for such a combination of resources in one eldership to do a work beyond the membership of all, and to which all bear an equal responsibility, I will accept it. Brother Watson, if you love me as you say you do, you will do this. If you love me, you ought to get up here and say, "Brother Holt, here it is in the word of God. Here is the authority for all churches, the universal church, operating through a single agency. Ah, Brother Holt, I love you and I want to tell you where the word of God says it. I want to give you the word of God for such, give you the pattern for churches combining and pooling their resources and operating through a single board of men." Brother Watson, if you love do it. If you love me you ought to do it in your first speech tomorrow night. You ought to give me the book, chapter and verse for it if it is in God's book. I am asking you as a friend and brother in the Lord, I am asking you to give me the New Testament authority for such arrangement as the Herald of Truth, and then when you give me that arrangement, if you can and do, I want you to tell me why it is NOT identical with the original Missionary Society! Tell us why the authority for an arrangement like the Herald of Truth wouldn't authorize the Missionary Society. I want you to explain the difference. That is why I brought up the Missionary Society. I assume Brother Watson believes the Missionary Society is an unscriptural way of preaching the gospel. I wish he would tell us about that definitely. I wish he would say that that arrangement is wrong or that it is right, that he will accept it or that he will reject it. Oh, he doesn't like it. It scares him. He doesn't want it brought up and says, "Don't vaccinate me for something I don't have," when the very trouble is, he just doesn't know what he has! (Time).

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Watson's Fourth Affirmative

Brethren moderators, respected friends, ladies and gentlemen:

It is a pleasure for me to come back in this the closing session of this series of discussions this evening to try to bring to your minds the things that I think you ought to hear so far as my side of the discussion is concerned. The propositions discussed up until last evening I had no opportunity to speak on, though I thought Brother Totty did a magnificent job. I regretted his illness, of course; and I'm doing the best I can now to serve as a substitute until the debate comes to a close.

I want to assure all of you that I have no personal feelings; that is, of an ill nature, toward anyone. I love all of my brethren in Christ; and I hope that we can come closer together because of our study of the issues that we have under consideration in this service tonight, as well as all of the other propositions.

Now, there are some things that I want to get into the book. There was a mimeographed sheet passed out here last evening; and I want to read the first paragraph, or the heading, of that under the term, "Notice."

> "When Brother Totty unlawfully seized and confiscated approximately five hundred copies of the document appearing below, he might not have been taking advantage of the 'Fifth Amendment,' but he was most assuredly engaging in the tactics of 'the Junior Senator from Wisconsin.'"

I don't know whether Brother Charles M. Campbell and Brother Joseph Cox were engaging in the tactics of the "Junior Senator from Wisconsin," or not last night when they completely ignored the elders of this congregation and, without permission, passed out their propaganda, thus exercising their "evangelistic authority;" but it was quite evident that they were following closely the pattern of the Communists behind the iron curtain.

Now, there is another thing I would like to remind the audience of; some things that you don't know; and I want that to go into the book, too. Last night after the discussion came to a close, I had to debate all seventeen of the *Guardian*

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angels. They were so immensely well pleased with Brother Holt's failure that they came over and tied into me. I listened to what they had to say here on both sides up until last evening; and I had no disposition whatsoever to question one of them, or even to comment on any phase of the debate whatsoever. I never raised a discussion with any of them, because I was completely and perfectly pleased with the defense that W. L. Totty had put up so far. But they came over and had to rehash the proposition, and Brother Adams had to come and get them off me. And then to try to bolster up his signal failure, they had the mimeographed sheet. I don't know but that maybe they've run it all day today. And it may take a dozen issues of *The Gospel Guardian* to ever bolster it up and galvanize his failure into respectability.

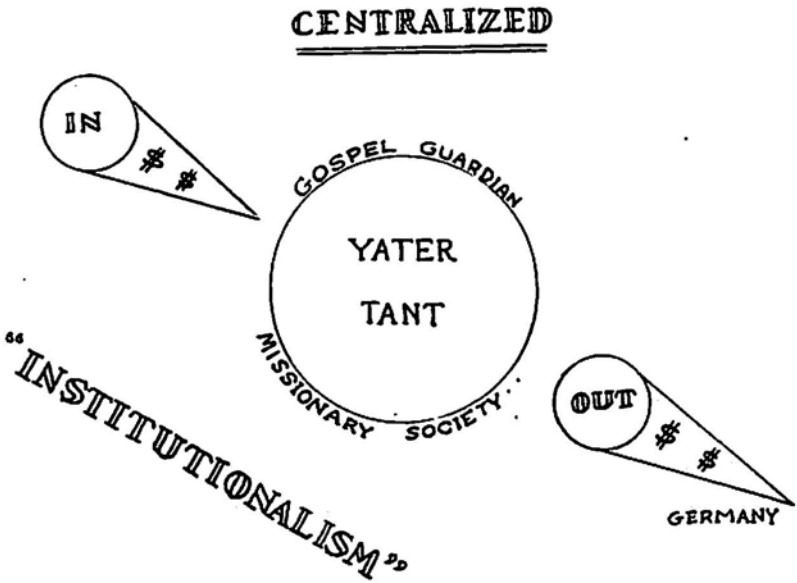
But anyway, I want that to get into the book because of the fact that the people who read the book never would know a thing like that. I never had any disposition in my life to rehash a discussion after it was over. If we select a man and endorse him as a representative man, then I'm willing for what he has to say to go to record; and so far as the discussion is concerned, that ends it until we start another one.

And I want you brethren to understand one thing. Wherever you can get a church to endorse you, and the brethren will invite me, or where there are two churches that will invite both sides of this to be discussed, we'll have a discussion any time you want to, up and down the length of the land and the breadth of it. And I'll be ready every time, because I *stay* ready to meet hobbyists always. And so you won't have to worry. But you brethren are going to have to *affirm* something when I meet you in debate, and *The Gospel Guardian* is to be embraced in the proposition.

There's another thing that I want to get into this discussion; and I want this, brethren, to go into the book. That's the *Gospel Guardian* Missionary Society, you know (pointing to chart). The forwarding agency! He worried so much about the agency over here in Abilene, Texas; and now then they have one that is an agency which Brother Holt admits is a human institution and absolutely and wholly unnecessary. The church is all-sufficient and needs no assistance from any kind of a human agency or organization or

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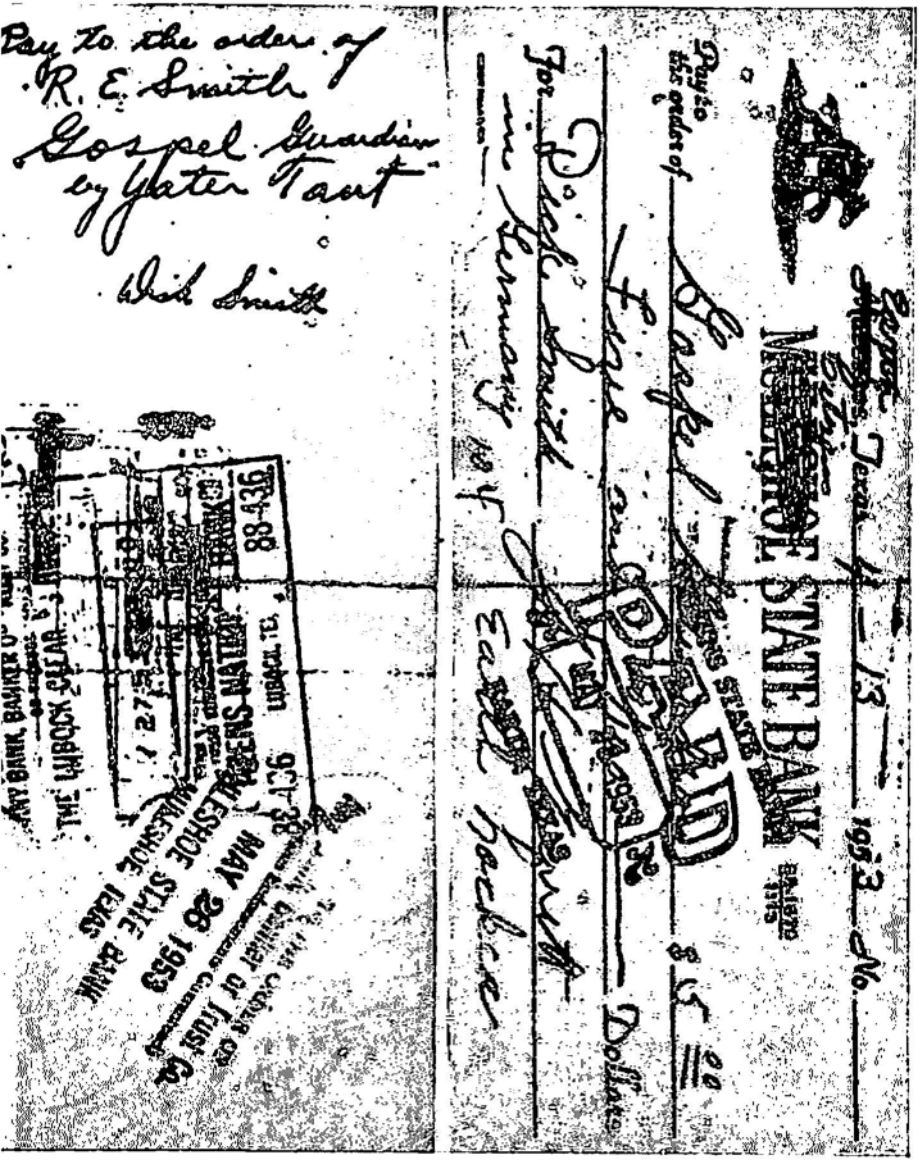
institution to help in the work that it does. And then here is a check that was forwarded, or sent, or made out to



The Gospel Guardian, and was sent to *The Gospel Guardian,* was endorsed by *The Gospel Guardian* by Yater Tant, and then funneled to the missionary in Germany (noticing chart). And so I want the check to go into the book with the endorsement on the back of it. (See copy of check, opposite page.)

And we'll get that evidence in, and we'll just see how the book looks with the *Gospel Guardian* One-Man Missionary Society. You know, we had one a few years ago—a man by the name of Don Carlos Janes, a one-man Missionary Society. You know what became of that one, brethren. And he had to die before all of the evils of that thing were uncovered. I don't know what's going to show up so far as Brother Yater Tant and the *Gospel Guardian* Missionary Society is concerned. Of all the people in the world to come up opposing a missionary society, you brethren are the last ones, because you've made one out of *The Gospel Guardian.*

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Pay to the order of
R. E. Smith
Gospel Guardian
by Yater Tant
Dick Smith
MUTUAL STATE BANK
Pay to the order of
Dollars
For
88-436
THE LUBBOCK CLEAR
MAY 26 1953
LUBBOCK STATE BANK
LUBBOCK, TEX.

Now, brethren, I know what it means to be an "anti." I cut my teeth on anti material. My father and mother were what people today would call Sommerites. They read to me the *Apostolic Review* more than they did the Bible. I was bitterly opposed to Christian colleges, to orphan homes, even to classes wherein we teach the Bible. And every argument that you make against the Herald of Truth broadcast, the anti-class people will make against the Bible class. And they'll rear right back on their two hind legs and do just what you brethren do. They'll say, "Chapter and verse? Give us the pattern for your Bible study." I think you brethren ought to join the anti-class clique. That's where you ought to be, because you pursue the same course. You're the law makers, just like they are. You offer the same arguments in opposing the Herald of Truth and the work that's done in Germany and other places that they offer in opposition to the Bible classes.

But when I learned better than that, then I quit acting that way. And I've never considered it a dishonor to change. Now, my position regarding schools is that a congregation, where it will cause no friction, may make a contribution to a Bible school. But I have always opposed any congregation, where there would be any friction, doing that because of the unity of the church at stake. And I would oppose it today. I was opposed to ambitious men making any attempt to work the colleges into the budget of the church. And I would oppose one congregation trying to force itself into the budget of another congregation. That's my position exactly, and has been ever since I have believed in Christian colleges and the work that they are doing.

But now, will you brethren do that? I have preached in gospel meetings in nineteen of these United States, and done local work in several of them; and with my position on the colleges, orphan homes, Herald of Truth and mission work, I preached the gospel; and there's not one single place that one of you can point to and even find any indication that I ever caused any kind of friction ever on these issues.

Written back yonder about six years ago, when Brother Carl Ketcherside's forces were threatening the life of the church in southeast Missouri, northeast Arkansas, and paid

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for by the churches that sponsored it—a cooperation of several congregations—I hold in my hand a pamphlet of which I am the author; and the title of it is *Ketcherside and Killebrew Keeled.* On page 11 of this—and I knew what I was doing when I wrote it. There were *Gospel Guardian* angels, and plenty of them, who wanted me to get out a second edition of it because they were all gone; and they wanted more of them. People were begging for more of them. And at the bottom of page eleven, I read:

> The church as pillar and ground of the truth (I Tim. 3:15) has divine right to support the teaching of the truth with all the necesary means wherever it is taught. To the extent that the truth is taught, regardless of where, the church is within her right in supporting the work, if that happens to be in a hardware store, *school,* on a train, ship, or anywhere else."

And as you know, they just passed this out in bundles; and they said, "Brother Watson, that stopped them cold in their tracks and did as much good as anything. We really spent our money well, and really we want you to get out another edition of it." And that's my position on it, exactly.

Well, I want to go to another thing now. I was told here on last evening—you know, we had quite a little debating about whether the church could help one who is outside the church, and the statement that was taken from the tape recording, and so on, which finally turned out to be exactly like Brother Totty said it was. Brother Holt said, "I told Brother Totty he could put it down all right;" but in other words, "I'll give him a blank check with my signature on it; and he can just go ahead and make out the check." He said that it is wrong for the church to support anyone outside the church, or to give a contribution to, or to help one outside the church.

Well, I've been told by Brother William Wallace, who's regulating the "scopes" in the church, that the scope of the church is world wide so far as mission work is concerned. You can go just as far as you want to preaching the gospel. And after you have preceded benevolent work by preaching the gospel in a place; for instance, China; then you can follow up, after you've gone over there and preached the gospel,

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and start doing some benevolent work. When I think of that, I wonder, when Jesus Christ was healing the sick and feeding the hungry, if he looked them over and said, "Well, now, you're not in my scope." Which did he do first? Did he teach those people first and then heal them? Did he find a man that was blind or lame, and so on, and say, "Well, I'd like to heal you, fellow; but I've got to preach to you first." Or when Peter and John went up into the gate of the temple and saw the lame man, lame from his mother's womb, did they look him over and say, "I'd like to heal that fellow; but I've got to preach to him first?" You've got to precede the benevolent work by preaching to him, because he's either not a member of the church, or he's not in our *scope.*

It won't do to sit and grin like a cow eating cactus. (Laughter.) That won't fix it.

Well, I pass on to this. And by the way, they understand this argument, even though they won't refer to it, because on an envelope that has Brother Holt's name on it there is the outline of it drawn just like it is here (pointing to chart). Tant's missionary society.

And by the way, brethren, I want to tell you one thing: If you're interested in all the quarrels and wrangles that will just simply satisfy all your appetite for things like that, subscribe for *The Gospel Guardian.* If there are any fusses going on, or any wrangles, the brethren will have it in there. And I'm not opposed to religious publications. I think they're fine. But there can be an abuse made even of a good thing.

Now, then, I want to get in another thing right here. He said last evening, "Oh, he didn't make a single argument." Well, if one trotted upon all fours and barked in your face, Brother Holt, you wouldn't know it. (Laughter.) Now, you look here what he's done.

And he said, "Oh, I don't think we ought to discuss this fellowship business because we're still studying the matter." Now, Brother Holt, the next time you get into a debate, you study the matter before you get into it. I'll just give you a little advice on that line. It's a good idea to study these matters before you get into it.

But he's tried to parallel the Missionary Society and the Herald of Truth. Why don't you fellowship the Missionary

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Society? You'll fellowship the Herald of Truth; and yet you say they're parallel; yet you won't fellowship the Missionary Society. Huh? Now if you don't feel silly, you don't feel natural, Brother Holt. That's just as inconsistent as anything the Devil ever originated. A man will refuse to fellowship the Missionary Society when he says it is parallel to the Herald of Truth; yet will fellowship the Herald of Truth. Well, that is just some more of their inconsistencies.

I want to turn him over to the evolutionists, now. An evolutionist, in order to prove that a man is a monkey, or came from the monkey, will start out with an analogy. In the first speech he made, he said that you can't prove anything by an analogy; yet he tried to do it with this. But the first thing he'll do will be start out with his analogy; for instance: A man has a head; and a monkey has a head. A man has eyes; a monkey has eyes. Man has ears; a monkey has ears. Man has a mouth, and the monkey has a mouth. A man walks; and a monkey walks. Therefore, a man is a monkey. That's the way he reaches his conclusion. But you forgot one thing about your little monkey as compared with the Herald of Truth. The monkey has a tail; and that's the thing that makes him a monkey—one of the things. And then he has animal blood, and a human being doesn't.

Now, he talks about the Herald of Truth; and he talks about the organization. Why, of course, the Herald of Truth is under organization. But it's under the same organization that Foy Wallace and Roy Cogdill, and all the rest of these fellows who wrote on this subject, said that every gospel work must be under—under the oversight of the elders of a local congregation. Yes, it's under organization; under the elders. Now, try to get over that one.

Well, I want to read now the argument from the eighth chapter of Second Corinthians, and that has worried these brethren in their *Gospel Guardian*. Beginning with verse 14 here in the eighth chapter of Second Corinthians, the apostle says, "But by an equality, that now at this time your abundance may be a supply for their want." Whose abundance? Church at Corinth. Why, here, Paul, are you saying that the church at Corinth can supply the want of another congregation? And we have these *Gospel Guardian* angels claim-

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ing that no congregation can take on a bigger job than it can handle itself. If they sinned by taking on a bigger work, and they have needs, why, you just let them go. The only kind of cooperation that these brethren will recommend is an *unnecessary* cooperation. They say that congregations can cooperate; but it's a sin for one to take on a bigger job than it can do itself; therefore, the only cooperation that they can tolerate is when one congregation helps another congregation that hasn't taken on a bigger job than it can handle itself. Now, I claim that's prosecuting the boys and really driving the peg down.

But let's go on over to the end: "As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." Paul goes on here and says that, "For indeed he accepted the exhortation"—that's speaking of Titus—"but being more forward, of his own accord he went unto you." Now, we're going to find Titus going up there; and there's a young Titus—or you can call him James Nichols if you want to, Brother Holt, when you get up here, or Jim Willeford—those fellows whom you said went down there to Abilene, you know, and appointed the elders to look after the Herald of Truth. The elders were not big enough men. They couldn't get out of it. But he contradicted himself and showed that they were misrepresented by telling us that they first went over to the College church and asked the College church elders to take them over. But I guess that ruffled them when the brethren wouldn't do what they asked them to; and they said, "Well, let's just go over to Highland; and we'll appoint those fellows and *make* them do it." And that was a smear and a slander on those two fine, young gospel preachers. You had better be trying to fix up Yater's endorsement of them and the announcement in *The Gospel Guardian*, and then doing a right about face on the proposition. Why, you take two *Gospel Guardian* angels and set them astraddle of the fence; and the only way you can turn those fellows is with their backs together. That's as close as they agree. One looks one direction; and the other, the other. Now then:

> "And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not

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that only, but who was also chosen of the *churches*" (emphasis mine—S. A. W.)—a mutual understanding of cooperation among the churches to select or choose these men; yeah, traveling collectors, fund raisers—"chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the *churches*." (Emphasis mine S. A. W.) (II Cor. 8:18-23.)

Now these fellows just absolutely cannot stomach a passage of scripture like that. The gospel of Jesus Christ, in this connection, won't die on their stomachs.

Say, I wish you fellows would do some mission work. You keep telling us that you do. Point out one place that you've done an atom of mission work anywhere. I want to know about it. Just like to know about it.

WILLIAM WALLACE: "Right now."

Show me your faith without your works, and I will show you my faith by my works.

WILLIAM WALLACE: "Do you want it now?"

It'll be the first positive thing you've had. Do you want—aren't you satisfied with him? Do you want to stick your name on a proposition? Do you brethren want Brother Wallace to take his place? Put him up here, and I'll trim his dewclaws, if you want to put him up in Holt's place.

We've had quite a bit of that jumping up like pop corn, turning white around here. (Laughter.) Now, if I have to, I can take care of a whole crew of you, and your dad and your uncle and your grandad. (Laughter.)

"Wherefore shew ye to them, and before the churches,

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the proof of your love." (II Cor. 8:24.) How are you going to prove your love? By doing this work—cooperating as congregations for the relief of congregations that are in distress or in need. Now, they say the same principle governs the preaching of the gospel of Christ.

I don't like to have to debate with these young fellows, because I love young gospel preachers, who put in from the audience. But some people have a constipation of ideas and a diarrhea of words, and you've got to take care of them.

Now then, in Second Corinthians, the ninth chapter and the second verse, Paul says that it would please them of Macedonia and Achaia to make a "certain contribution" to the poor saints in Jerusalem. That's in the fifteenth chapter of Romans, verses 25 and 26. And here is Second Corinthians 9:2, he says that Achaia "was ready a year ago." And now then, what's going to happen, Paul? Why, he says: I'll go to Jerusalem and take this contribution down to Jerusalem; I'll go take it to Jerusalem. Where are you going with it Paul? To Jerusalem. Turn back to the eleventh chapter of Acts, verse 30, and there you will find it says they sent it "by Barnabas and Saul," the contribution, to the elders in Jerusalem. And in the next chapter he says when they had returned from Jerusalem, they made a report to Antioch. Now, these brethren would have us to believe that they went down to Jerusalem and then instead of going to Jerusalem they went to each individual Judean church.

Well, now, we can trace this money from the various churches that gave it by the messengers down to Jerusalem—or wherever they went—where they turned it over to the elders; and that's as far as we can go under God's heaven. There is where *The Gospel Guardian* takes over. We trace it to the elders. The elders raise the question: How are we going to administer this? Well, we don't know. Get the New Testament; read it. Read it, and couldn't find how to administer it. What are we going to do? Now, here we are stymied! Why, get hold of *The Gospel Guardian* boys; they'll tell you how to do it. When the Lord's law stops, they'll take over and make laws. Just leave it to them; they'll take it up.

Now, honestly, brethren, before God and high heaven, you couldn't, to save your souls from perdition, take up there

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with the eleventh chapter of Acts and tell how those brethren administered that money; or whether it was taken out to the various elders of the different congregations. Get up here and do it. Now, that's one you can get right up here and say if you want to do it. Let him up here, brethren. Turn him loose.

Thank you.

Holt's Fourth Negative

Brother Watson, Moderators, Ladies and Gentlemen:

I am glad to be here again tonight for the final session of this discussion. These issues that are supposed to have been discussed are of very vital concern to me. I am keenly interested in the solution to them and in what the word of God teaches concerning them.

Brother Watson had quite a bit to say in his speech that has no bearing whatsoever on the subject under discussion, as has been true of most of the speeches that they have made. Most of the things that they have said have been irrelevant. He says he has some things that he wants in the book. He wants to get a reply in to Brother Charles Campbell's letter. He thinks Brother Charley Campbell has misrepresented matters. Brother Charley Campbell's letter just told the truth and they want to do what they can about it, and try to off set it. Then he mentioned last night that after the debate he had to debate "all 17 of the Guardian Angels." Now you know, I stood over here and watched Brother Watson over there, and it looked like if ever there was a fellow who was white with anger, and "turning white like pop corn," it was Brother Watson. I never saw the like. I was even afraid to go over there. I was afraid he was about ready "to spit fire." Also, it looked like he was into it just as much as anybody else. Now if he didn't want to debate them, he didn't have to.

Why he talks about the little boys not dry behind the ears, and how he is a big man. He says he can "take care of your daddy and your grand-daddy and your great-grand-

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daddy!" What is he complaining about? Ah, they don't really like it when you get after them. Now he is ready, he says, and we can have a debate any time. He says, "I stay ready to meet hobbyists." Yes, brethren, he wants to brand somebody as a hobbyist. You know that has always been one of the great weapons in support of a weak effort. If I can just brand you as a hobbyist, in the minds of a lot of people that just closes their ears to anything you have got to say. And Brother Watson and Brother Totty are very good at throwing out epithets. Oh, if they can brand somebody as a "Sommerite," or "Ketchersidite" or "Hobbyist," they think they have thereby established their case.

Well, he says he is not an "anti." He accuses us, of course, of being "antis." He talks about the fact that every argument that we have made has been made by the "antis" in years gone by. And then Brother Watson was tormented before the time. I suppose he knew that I knew about former positions that he had occupied, you see. Much of Brother Watson's and Brother Totty's argument has been that the *Guardian* boys are inconsistent, that they have changed positions; yet there never has been a man that has made a more radical change than Sterl A. Watson has made on the college question. I want to just introduce that matter to you. It could be really interesting to show you a lot of other things that have been said about it. Last evening, Brother Watson signed an agreement, as he substituted for Brother Totty, and the statement is, and I quote it:

October 21, 1954

> I endorse the propositions of W. L. Totty of Indianapolis, Indiana, in the debate conducted in Indianapolis, October 18-22, 1954.
>
> /s/ Sterl A. Watson.

We wanted that requirement. We wanted him to accept Brother Totty before we would let him substitute. Now Brother Watson is an elder in the West End Church in St. Louis. Brother Watson is also the preacher. But you know they had a debate over there not so long ago with Brother G. K. Wallace. And the elders over there, one of which he is, called on Brother G. K. Wallace. Brother G. K. Wallace came

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to defend the truth against Brother Ketcherside. And yet Brother G. K. Wallace is a man who has spoken out-right against college support, or churches supporting colleges. During that very debate Brother Wallace would say such as this: Listen to it:

> "Then he said, 'All the schools accept money from churches and all deny it.' I do not think that is true. I think there are some schools that do not, but here is one thing about it I AM JUST AS OPPOSED TO PUTTING THE COLLEGE IN THE BUDGET AS BROTHER KETCHERSIDE IS, AND IF YOU CAN GET THE BRETHREN STRAIGHTENED OUT ON THAT, WHY HELP YOURSELF, BROTHER KETCHERSIDE. YOU KNOW THAT DOES NOT REPRESENT ME NOR THE BRETHREN AT WEST END. All the time you spent on that was wasted." (The St. Louis Debate, page 241.)

Brother G. K. Wallace says, "Brother Ketcherside, straighten out Brother Watson." Brother Totty told me in person that when Brother Wallace would make those statements, it just really irritated him. That it just bothered him and upset him. There is a man that called a man who doesn't agree with his position on the college question, to meet Brother Ketcherside. Brother Wallace said that this position does not represent the views of the elders over there at West End. Why didn't you correct him, Brother Watson?

Brother Ketcherside in talking today about Brother Watson's change said, "You know that is going to be really revealing over in St. Louis" He said that all of the churches in St. Louis have long opposed churches supporting the colleges from their treasuries, and that they stand there now. And he says it is going to not only be revealing, but it is going to work a revolution over there!

But listen again. In 1947 in the *Bible Banner*, when Brother Foy E. Wallace was making such a strong fight against colleges being planted in the church budgets and the churches supporting these colleges, Brother Watson wrote Brother Wallace a letter that is quoted in the August issue. Brother Watson said:

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"For a long time, I have intended to write you. Other matters have so taxed my time that I have just put it off. I just wanted to say that I fully appreciate the fight you have made against 'isms' that threaten the church. I don't want you to ever entertain the idea of letting down because of hateful things done by brethren who love the wages of unrighteousness. I feared several years ago that your heart would be made heavy by some traitors. I hope the colleges never dominate the church, but I know that a lot of preachers are dominated by them and especially their presidents. I am a friend to Christian education and have defended it in debate with Ketcherside. WITH THE CONDITIONS THAT NOW EXIST I WOULD NOT UNDERTAKE IT." Did you hear that? Then I read on, "When I met Ketcherside some years ago, Brother Hardeman furnished me a letter, over his signature, to the effect that F. H. C. was an adjunct to the home and depended in no sense upon the church as such for its support." Brother Watson said he wouldn't even meet Ketcherside until Brother Hardeman furnished him with a statement that the college in no sense depended upon the church as such for support. "That was just after his debate," as I continue reading, "That was just after his debate with Bogard in Little Rock, Arkansas. If the churches all emptied their treasuries into the colleges, a poor boy would still have to manage for money to attend one. I would oppose money being sent from a church treasury to an orphanage if I knew that someone would have to pay the orphan child's board and room extra. God willing, my children will attend a Christian school but I expect to have to foot the bill myself. Sterl A. Watson, Haynesville, La." And those good brethren in Haynesville will be interested to know that he has changed his position.

And yet he will get up here and rail against the "Guardian Men" when he points out their inconsistencies and changes they have made.

I read now from the *American Christian Review*, and here

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is Sterl A. Watson, February 28, 1939: Brother Watson says: "I HEARTILY RECOMMEND THE *REVIEW.*" Now, Brother Totty, is he a Sommerite? (Laughter.) Now you brethren better get together. You better have a little matter of disfellowshipping around here. (Laughter.) Here is the man that substitutes, here is the man that Brother Totty will let substitute for him who recommended *The Review*, that Brother Totty, well, I won't tell you how he feels about that paper. It is so evident, nobody needs to be told.

Listen again: Brother Watson says: (Reading from the *Review*)

> "THE BEST EFFORTS ON EARTH BY THE BEST MEN ON EARTH HAVE BEEN CRITICIZED. SOME HAVE BEEN UNDULY AND UNFAIRLY MISREPRESENTED. I THINK THE *REVIEW IS* ONE. ALSO, DANIEL SOMMER HAS BEEN ACCUSED OF 'CHANGING HIS POSITION,' ETC." And then reading on a little further: "*The Review,*" he says, "came into our home when I was a small boy; we continued receiving it until I was grown. I still read it and see the same expressions from Brother Sommer regarding the schools that I read in *The Review* twenty years ago. I OPPOSE THE SAME KIND OF SCHOOLS HE DOES." IS HE A SOMMERITE, Brother Totty? "It is not, neither has it been, a question as to whether one can scripturally teach the Bible in schools, but can a Christian scripturally own and operate a school and not teach God's word in it. HE HAS NO RIGHT TO PIN IT ON THE CHURCH FOR SUPPORT AND MAKE A 'CHURCH SCHOOL' OUT OF IT."

Brother Sterl A. Watson, you are a fine fellow to be talking about somebody changing positions and trying to point out inconsistencies in the practice of brethren! A man that has made an about face like you have on the support of the college question should have nothing to say.

But last night my friend asked a question and he gave me until tonight to answer it. I want to read the question and answer it in my first speech so he can say what he pleases about it. He asked me this question. You can see

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how prejudicial it is. But I will answer it: "Would it be equally"—imagine that—"Would it be equally as dangerous to a man's salvation in the judgment day to preach Christ thirty minutes on the Herald of Truth as to use the time reviling Jesus Christ?" Here is the answer: Christ answered the questions of SOPHISTS by asking them questions. Brother Watson will find the answer to his question in his answer to the following: Will a man, Brother Watson, like Brother David Lipscomb, one of the "giants of the faith" that Brother Totty has up here on his chart, will Brother David Lipscomb be in as much danger at the judgment because he believed and taught that an old bachelor could be an elder in a New Testament church as if he had spent his life villifying Christ?

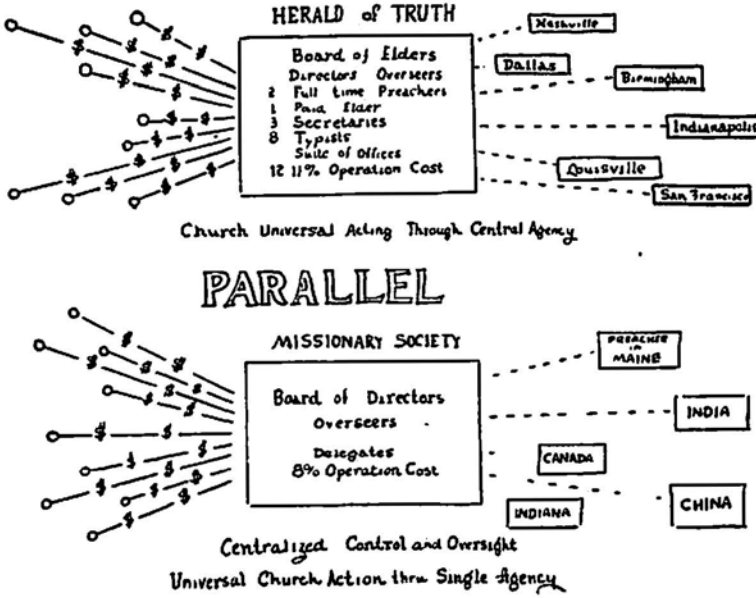
Now Brother Watson made a speech over at Belmont the other day. And he just ranted about anybody that would be foolish enough to teach a thing like that. "Why I had just as soon appoint an old maid as an elder. I had just as soon preach premillinialism as to preach such heresy as that," so Brother Watson said. Now let him answer that question and he will have the answer to the other one.

Then let us notice now. Brother Totty and Brother Watson have been considerably exercised because of a statement made by me the night before last with reference to and in rebuttal to certain false charges of a personal nature made by Brother Totty against me. These charges against me included the charges of slander, lying and church dividing. In rebuttal thereto I said in eflect: "I have no desire or disposition to resort to the sort of vile charges as has my opponent. But let this be said—should I want to do so my opponent would certainly present as fruitful a field along this line as any man in the United States." Brother Totty regarded seemingly, or without any seeming to it, he did, he regarded my statement as slander. Even if it was slander, which it is not, but the very reverse, as Brother Totty puts it, "what is sauce for the goose is also sauce for the gander." However, my statement fairly construed is a defense of my agitated Brother Totty, rather than an accusation against him. Brother Totty freely admits the existence of all sorts of rumors about him circulating freely in this city and in

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this country. He says they are false. The charges which he has made against me in this debate are equally false. All I said was that if I were disposed to do as he has done in this debate, that is, charge his opponent with being guilty of all the vile things told about him by his enemies, he, Brother Totty, would furnish us as fruitful a field as any man. I have shown by the manner in which I have conducted myself in this debate, that I am not disposed, I am completely unwilling to charge Brother Totty with the guilt of the many things that are rumored about him. Let that be an explanation.

But let us just notice now the chart. I am going to have to get into the affirmative material, if there is any in this debate. Because Brother Watson is not going to do any better than Brother Totty. He is going to talk about everything else but the proposition. Let us look at this one.



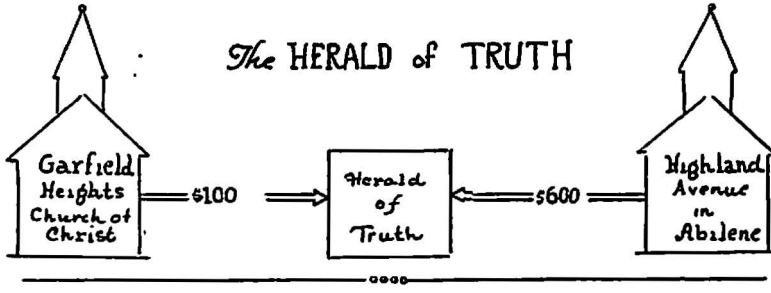
We have here, as I illustrated for you last night, the Herald of Truth, through which, or into which, a thousand and eighty

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churches contribute money. They want $1,400,000.00. They want churches all over the nation to send it to them and they will then have absolute control and authority over it. Therefore, they can preach the gospel in San Francisco, Louisville, Indianapolis, over radio stations and television stations. We have here the church universal acting through a central agency. I pointed out to you that that is identically parallel with the Missionary Society, for it functions in the same way. Churches all over the nation send their money in to a board of directors, or overseers, and they in turn oversee the preacher in Maine, India, Canada, Indianapolis or wherever it may be. We have the church universal—centralized control and oversight through the Missionary Society. This is universal church action through a single agency, and in that respect the two are parallel.

Turn the chart.

I asked him last night to tell me if that was not the case. He hasn't answered it yet. I asked my friend, Brother Watson, to tell us if there is any God given organization through which the church universal is to act, or any organization through which the church in its universal sense can act. Brother Watson hasn't answered. Let us look again.



1. What makes the Herald of Truth any more the work of Highland Avenue than Garfield Heights?
   a. Because it originates in Abilene??
   b. Because Highland contributes to it???

ONLY ONE REASON: Because the Highland elders WERE SELECTED by Nichols and Willeford to be the overseers—Directors!!!

These elders were chosen and appointed to the task by the preachers!! College Church elders refused it—Highland elders only second choice!

2. What obligation do the Highland elders owe to Highland Church as

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pertains to the oversight of Herald of Truth that they do not owe to every other contributing church??

a. In the capacity of directors of Herald of Truth they owe the same obligation to all.

b. They sustain the same relationship to 1080 churches!!

c. Can they scripturally sustain the same relationship to 1080 churches that they sustain to Highland church??

3. Only things making this the work of Highland church:

a. They contribute to it.

b. Their elders oversee it.

Suppose the Highland elders give their oversight to another contributing church, would it then become the work of that church????

THE HIGHLAND ELDERS ARE A CENTRAL AGENCY FOR BROTHERHOOD ACTION IN RADIO AND TELEVISION EVANGELISM!!!!

We have the Herald of Truth here. Garfield Heights, let us suppose, puts a hundred dollars into the Herald of Truth. The Highland Avenue Church in Abilene puts in six hundred dollars. Their elders are the overseers. Their elders are the directors. Now I asked what makes the Herald of Truth anymore the work of Highland Avenue than Garfield Heights? Brother Watson admits that Herald of Truth is the work of Highland Church. He says it is. Now I have asked him what makes it the work of Highland Church anymore than Garfield Heights or any other church? I asked him was it because it originates in Abilene? Because Highland contributes to it? I pointed out that there is not but one real reason and that is because the Highland elders were selected by Brother Nichols and Willeford to be the overseers and directors.

Brother Watson says that I slandered those brethren. Why, Brother J. M. Patterson, in his letter that I read last night, said that very thing. That the elders were on the wrong side of the table to pick. If somebody slandered them, Brother Watson, it was Brother Patterson, one of the elders. I told you what happened, and I read from their writings to prove it. But you want to get up here and accuse me of slander. Well, go right on, the people who will read the book, and will read it honestly and intelligently, are not going to believe those charges that go unsubstantiated, as all of them have.

But let us look again. I have asked Brother Watson, and I am asking him again tonight, "What obligation do the High-

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land elders owe to the Highland Church that pertains to the oversight of the Herald of Truth, that they do not owe to every other contributing church?" Has he answered? No, sir. Will he? I am not a prophet nor the son of a prophet, and he will turn white and his blood veins will stand out, and he will get over here over me and roar, "Bat your eye or shake your head," BUT HE WON'T ANSWER THE QUESTION! He will talk about how wonderful a debater he is, and how anxious he is to get hold of all these boys. He will take them seventeen at a time! But he won't meet the issue! You look at it and listen for him, and see if he does it.

And I hope that Brother J. M. Patterson and the good brethren of the Herald of Truth will see to it that a representative man, somebody who will discuss the issue is put up to do it.

Well now let us look: (Reading from chart) In the capacity as directors of Herald of Truth these owe the same obligation to all one thousand and eighty churches. They sustain the same relation to one thousand and eighty. Can they scripturally do such? Can they sustain the same relationship to one thousand and eighty churches that they sustain to Highland? The only thing that makes this the work of Highland is they contribute to it and their elders oversee it. But if the Highland elders were to give their oversight to another contributing church it would then become the work of that church. They can just pass it around, shift it around. Take time about. The Highland elders are a central agency for brotherhood action for radio and television evangelism. Identical in this respect with the Missionary Society.

Turn the chart please.

Now last night I asked Brother Watson some questions and of all of the men that I have ever met in discussion. Brother Watson makes the poorest out of answering questions of anybody I ever saw. I asked Brother Watson the first question, Is the Herald of Truth a work belonging to the Highland Church? And he said, "Of course, it is Highland's work." Well, I want him to answer these questions (Pointing to chart) concerning it. I asked him if the New Testament reveals a pattern. And oh, he got excited and started hunting his New Testament. "There is the pattern, there

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is the pattern," he said. I asked him, If there is a pattern for the operation of the New Testament churches, then where in the pattern is the authority for one thousand and eighty churches to work through one church to carry on a nation wide radio and television program. I asked for book, chapter and verse. And he hasn't given it.

I asked him, question number three, If the New Testament does not reveal a pattern whereby the churches are to operate, tell us, please tell us, what was wrong with the Missionary Society as originally formed? Why he just went on to say, "I am going to let you worry about it." Sure he will. He doesn't want to worry about it. And I am going to show you before this discussion is over tonight exactly why Brother Watson doesn't want to worry about it. He didn't answer number five. In number six, I asked him, Does the work and authority of elders begin and end with the congregation wherein they are elders? Oh, he says, if an elder goes over to West End and preaches, he is doing work. Well, nobody questions that. A Christian can go and preach anywhere. An elder of this church can go preach anywhere he wants to go, or can go, or is invited to go. BUT HE DOES NOT DO THAT *AS AN ELDER OF THIS CHURCH*.. The work and authority of elders begins and ends with the local congregation wherein and over which they are elders. We know that. We have preached it for years. Most of us have forgotten it; at least a lot of people have.

But let us look at this parallel again, between the Illinois Christian Missionary Society and the Herald of Truth.

A PARALLEL

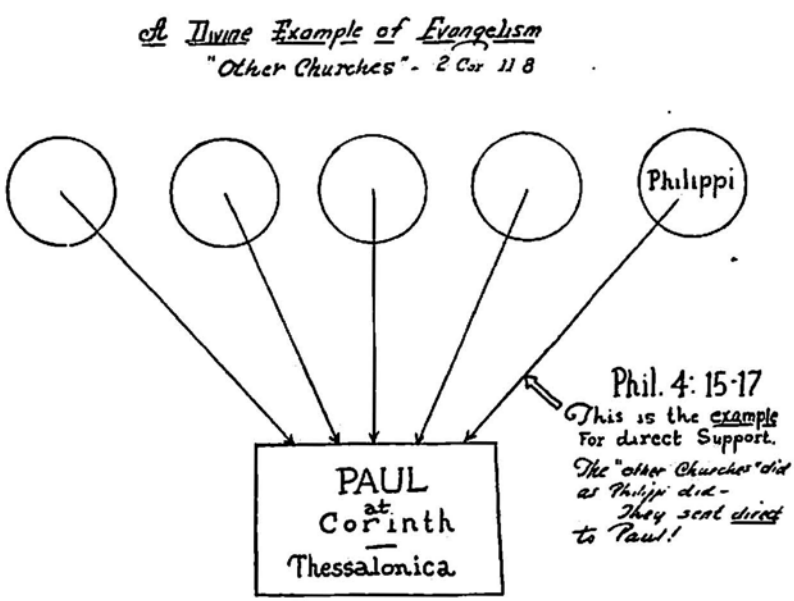
Illinois Christian Missionary Society	. . . The Herald of Truth
1. Printed constitution and by-laws.	1. No printed constitution or by-laws, but governed by accepted rules of procedure.
2. Board of Managers.	2. Board of Managers (Elders of Highland).
3. State evangelist as its field agent.	3. Two or more to travel over many states.
4. Solicited contributions state-wide.	4. Solicits contributions nation-wide.
5. Board has full authority to disburse all funds.	5. Board has full authority to disburse all funds. ($1,400,000)

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I pointed out to you that there are eleven points in which the Missionary Society and the Herald of Truth are parallel. Only in one place, as I remember it, was there a difference. And that is in number eight: The Missionary Society made reports to contributing churches of conversions and churches established, but the Herald of Truth arrangement does not do so. I pointed out to you, and you can see these things, that the churches cannot scripturally combine to act through the eldership of a single church or a board of directors, either in general evangelism or benevolence; for such cooperation (and that is the kind of cooperation that is wrong) there is neither command, approved example or necessary inference in the scriptures.

Please turn the chart.

Let us just look at some more. We want to get the material in this book. I thought we could have somebody that would discuss the things that ought to be discussed, instead of talking about hobbyism, church dividing, and hurling charges of one kind or another at various individuals. But let us just look. I have here a chart called *A Divine Example of Evangelism.*



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Now here we have it, and we can see from this chart exactly how evangelism was done. I have a New Testament somewhere, please. *A Divine Example of Evangelism.* Let us just notice what we have listed here on the chart. Brother Watson read two places in the scriptures in his speech, 2 Corinthians 8 and 2 Corinthians 9. And he put two events, thirteen years apart together. He just mixes them up together, ignores the chronology, ignores the events. He is trying to build something that he thinks will substantiate what he wants it to do.

But we have here in 2 Corinthians 11, and the eighth verse: Let me read that for you. Here the apostle says, "I robbed other churches taking wages of them to do you service." Where was Paul? Paul was at Corinth, and years later he said to the Corinthians, "I robbed other churches, taking wages of them." Of whom? "Other churches to do you service." Now we have a divine example of how the apostle received those wages. In Philippians the fourth chapter, and reading the fifteenth, sixteenth and seventeenth verses. The apostle says, "Now ye Philippians know also that in the beginning of the gospel, when I departed from Macedonia . . . " (Time) Is that all of it?

Watson's Fifth Affirmative

Brethren moderators, Brother Holt, ladies and gentlemen:

I'm glad to appear before you now to speak for the next twenty minutes, and I think I'll take up right where he left off; but I want to do this first. Brother Holt, you told the audience that I quoted scripture or read scripture from the eighth chapter of Second Corinthians and the eleventh chapter of Acts and tried to indicate that I was trying to put over on the audience that they were both the same event. But I quoted the eleventh chapter of Acts to show that the messengers who took that contribution took it to the elders, and that the church did cooperate in choosing men to take up a collection or to raise funds among the churches, and that they were messengers of the *churches.* And when they got

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it down to the elders at Jerusalem—or wherever they took it—you couldn't tell, to save your soul from perdition, how the elders administered it. And there is where the *Guardian* angels take over to make laws where God has not spoken.

Brethren, that's where all of our trouble originates—with these modern law makers. Now then, he complained here because he said we weren't using any scripture. Why do I need to go ahead and load him down with scriptures when I give him two simple connections, and he won't even answer my arguments on that? One is enough. It just takes one dose of poison to kill a man. You don't have to stand and pump it into him.

But, "I robbed other churches, taking wages of them." (II Cor. 11:8.) Well, if Paul ever made a mistake, he admits it here, for he said here, "Forgive me this wrong." Those fellows were doing unnecessary cooperation here. The job wasn't too big for them to do it, and Paul took help from other churches. And Paul apologized for doing the only kind of cooperative work that these brethren will endorse or tolerate. That's right. They say a church can't take on a job bigger than it can handle itself. "That's a sin! That's wrong! That's cooperation where it's not acceptable to God." But one congregation can cooperate with another. Well then, if it can't cooperate where the other church needs the help, or supply the want of the other church, why, the only kind of cooperation it could have is with a church that doesn't need it. Thank you.

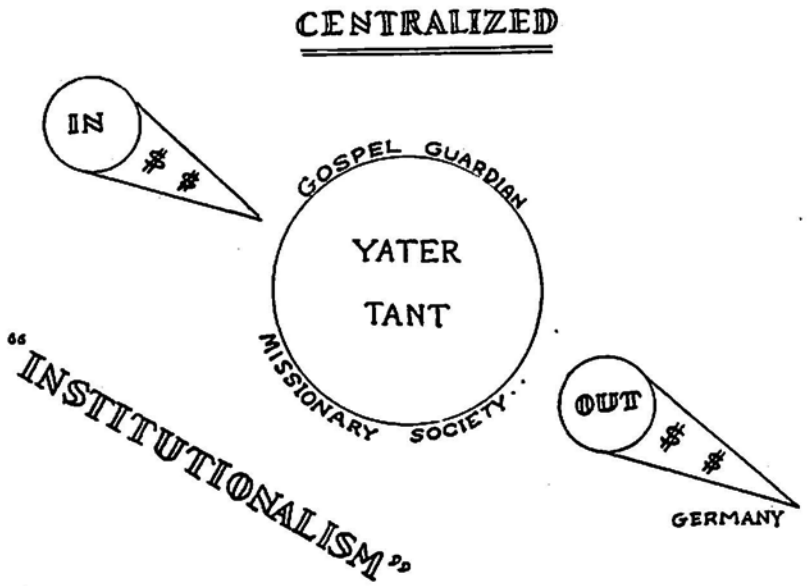
And I see more grins like cows eating cactus. I'll tell you, this is getting amusing.

Now then, he doesn't like the way I answer questions. Do you know the reason why? Because it didn't furnish him a bit of ammunition. Not one bit on earth. Left him high and dry. I answered those questions so that he couldn't sink his teeth into anything.

But now then, with all of his charts trying to parallel the Herald of Truth with the Missionary Society, he's never come up here and told you people why he will fellowship the Herald of Truth broadcast and the churches that support it, and yet withhold fellowship from the Missionary Society. Say, when you're drawing parallels, Brother Holt, tell us the difference

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in the Illinois Missionary Society and the one you endorse and say preaches the truth. And what's the difference in it and the Tant Missionary Society?



Here it has a head, Yater Tant. It has an organization, *Gospel Guardian* Publishing Company. It has a treasury. It has secretaries. And it's a forwarding agency to forward money to missionaries in Germany. Who is supposed to send out missionaries? *The Gospel Guardian?* Or the church? Now, you talk about how they did it here. *The Gospel Guardian* is taking care of that deal. And if these thousand and eighty churches will just all send their money down to Yater and let him administer it, the *Guardian* boys will take care of it; and all the fuss will be over, if they'll call some of them up there to preach on it. That's the seat of the whole trouble—they haven't been asked to preach on that broadcast—in my estimation. And I've heard a lot of expressions to that effect. If they'd just turn it over to these boys, it'd be fine.

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Gospel Guardian! What's a guardian for? A guardian of a little weak boy leads him around by the hand. He's not strong enough to take care of himself. And that's the condition of New Testament Christianity; so the boys came along with *The Gospel Guardian* to lead it and guide it and protect it. It says, "Dedicated to the propogation and defense of New Testament Christianity." And Brother Holt says it is a human organization and the church needs the help of *no* human organization. It does not need *The Gospel Guardian,* does it, Brother Holt? Does the church need *The Gospel Guardian?* Does it serve any need so far as the church is concerned? DOES IT? DOES IT? DOES IT? DOES IT? DOES IT? (Laughter.) That'll come out in the book. (Great laughter.) And that's on that side, just as sure as grandma's lie soap is on the other side.

Well, they say Sterl Watson has changed on the college proposition. And he's honest enough to admit it when he makes a change, isn't he? I never heard of a *Gospel Guardian* angel ever admitting that he was wrong on anything. They held the Houston Music Hall meetings, and two or three of them engaged in that. Twenty churches could cooperate and work *through* the elders to do that, you see. They said you shouldn't work through a Missionary Society; work *through* the church. Work through the local elders. And then when they started working *through* the church down at Lubbock, they said, "You can't work *through* the church. Now, that's wrong. You're working *through* the church. The only way you can do it is to work *to* the church." And when that work was started down at Lubbock, even though they had worked through the Norhill church down there at Houston, and they were cooperating *through* the Lubbock church, these boys all scattered like scalded cats, and ran away from the word "through." They said, "Give to! Give to! Give to!" And so when they started the work over at Abilene and started giving *to* the church, under the oversight of the elders, to do that work—. Now then, where are you boys going to land next? You say, "You can't give to the church."

Yeah, it will make a dandy book. I'm willing for my part of it to go before the people. As far as Totty's and my part of it is concerned, I'm willing for it to be read.

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These boys have been ignored here for several years, and they've ranted and raved and carried on their campaign. Brethren paid very little attention to them. And you know, with all they've had to do, the schools are overcrowded, the orphan homes are filled, and they're building more of them, the Herald of Truth is going on, and the church is stronger today than it ever has been, and it grows in spite of you fellows and the Devil, too.

"Yeah, we'll show you some mission work!" Yeah, we'd like to see some meetinghouses you've built in new places where there wasn't anybody operating in the cause and see you go into a brand new place and conduct some meetings.

Well now then, he's quoted Brother Wallace's statement, G. K. Wallace's statement, in the discussion over at St. Louis. Brother Ketcherside said about that debate, "Yeah, that's going to cause a revolution over there." Why, everybody there knows my position on the college question. Everyone of them knows it, Holt. You don't need to get excited about that. I'll take care of the situation in St. Louis. And if any of those boys get to sweating for a debate, we'll take care of that, too. They know that, too. Just don't worry about that. Don't ever worry about Sterl Watson. You've got troubles of your own to take care of. And don't worry about the West End church. I sat down and told Brother Wallace when he debated with Ketcherside before and refused to affirm and even include the orphan homes with a board of directors, "Brother Wallace, I would have affirmed it." But you won't even endorse the home that he was willing to defend in debate. You and Wallace are not together at all. You won't defend the Maude Carpenter Orphan Home. Yeah, they all know my position over there.

Now then, this statement in the *Bible Banner*—and I found out that there were a lot of things overdrawn and overstated about that, just like nearly everything else that comes up. They get one side of it and take a long head dive into print with it without investigation. The report was going all over the country that the college was trying to force itself into the budget of the church. I have never worked with a congregation that I have ever known that a college made any effort to get into the budget of the church. And yet it's a

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regular rawhead-and-bloodybones story. You hear those young preachers say, "We've got to watch these trends. Why, the first thing you know the college is going to jump right into the budget of the church."

I have never made the statement that I was in favor of putting the colleges in the church budgets. But I do maintain, and have for years, that the church has the liberty, or it can of its own accord, make a contribution to a Christian school. And if some of these fellows come along and object to it, they are meddling in other men's matters—just like the boys did who circulated the mimeographed sheet. And I venture the suggestion that they wish they were down there turning out some material right now.

Oh, Yeah, he sweats under the term "hobbyist." Well, that's what E. R. Harper and everybody else calls you. That's the thing that is coming up the brotherhood over. They regard you as hobbyists. I've preached with my convictions for more than twenty-five years, and I challenge one of you fellows to find a disturbed church over it.

He wants to know if I'd disfellowship Brother David Lipscomb because he believed in bachelor elders. Listen, Brother Holt, did he divide any churches over it? Huh? If he did and didn't repent of it, I wouldn't fellowship him. And suppose those elders down at Mt. Pleasant, Texas, instead of being elders, were two convicts in a penitentiary for perjury and they started that on you and signed a document like they did, even though they're perjurers, the question we want the answer to is: *Did they tell the truth?* Did you teach against orphan homes down there? Did you recommend or did you teach in favor of single men serving as elders? And did you teach that one doesn't need to confess his faith in Christ before baptism? That's the thing we're interested in. That's the thing that the division came over, they said. What caused it over at Bowling Green and Oak Ridge?

Well now then, "Sommerites! Sommerites!" Why, I could sit down at the table with Brother Daniel Sommer, were he living today, and worship with him at the Lord's table and could have before he even changed. The only reason that I don't worship with Brother Ketcherside is because he's erected a wall of partition and won't fellowship me. I begged him

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with tears in my eyes, "Brother Ketcherside, let's get this wall of partition down so that we can at least fellowship and worship together as brethren in Christ should." Brethren, if a fuss comes up in my family, we don't separate and never speak to one another again. And when we sit down at the Lord's table, as brethren in Christ should, that's the best place in the world for us to get into the spirit of Christ to the extent that we'll work out all things that hinder fellowship and reason together like brethren ought to do. But these brethren can't consistently do it as long as they fellowship the Herald of Truth and disfellowship the Missionary Society. "The legs of the lame are unequal." And that'll go into the book, too.

Now then, I have a little analogy here. He's good at these analogies, you know. And I just want to call your attention to one of them. Here he says you can help outsiders on the chart that we have here on the blackboard. And then seventeen of them, or several of them, last night pointed right in my face and said, "I want the chapter and verse that authorizes or obligates a church ever to help an outsider." And the poor brother got up back there, bless his heart, the other night and tried to clear Brother Holt of something that he's admitted himself that he was wrong on, because he has been calling for chapter and verse for authority to help an outsider, showing that he doesn't believe it. And so the brother tried to clear him of what he was guilty of and couldn't. And he's gone down the road on the blackboard over here saying, "Yes, you can help an outsider. In calling for authority for it he says you can't help an outsider. And he says an individual can give to an orphan home; then he turns around and says if it is set up with a board of directors, he can't do it. And then he says churches can cooperate; but, on the other hand, they can't take on any bigger job than they can do themselves. And *The Gospel Guardian* can serve a good purpose in progagating the truth; yet, on the other hand, the church has no need of that human institution. And there he sits, poor boy. He can, and he can't; he shall, and he shan't; he will, and he won't; he'll be damned if he does, and he'll be damned if he don't. (Laughter.) Now which way are you going, Brother Holt? Those are his contradictions,

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and they'll go into the book.

TOTTY: "Five minutes."

Thank you. *Gospel Guardian* boys! Now then, what did he say about my arguments? Brother Holt, didn't you know that you're in the negative? You seemed to rejoice in that fact to start with. He has brought his charts all prepared here, and I've taken from him every one of them.

These elders down there in Abilene, they're exercising centralized control. Let me tell you boys something. Now, listen to this: The West End church in St. Louis sends fifty dollars a month to the Abilene elders to help carry on that work. And when we do that, it doesn't tie them together. If you give a bum out here fifty cents for his dinner, does that tie you to that bum and put him under your oversight? Are you under his? Does it? Can't you see the ridiculousness of that? And if there's any centralized control in it, we send the money down there and tell them what to do with it, and it puts them under our control because they run errands for us.

Now then, he told you good people last night, "You send your money down there, and you can't have any say in it. They won't let you make a suggestion of any kind." They won't let a hobby rider do it, but they even talked to me by long distance, and they've written me letters and asked if I had any suggestions or would suggest any corrections or anything that would improve the program. No, they're not going to call on you for advice, Brother Holt. You needn't worry about that. They'll not ask you boys for any help. If they would, they'd stand a lot higher in your estimation. But they're not going to ask you boys for any help. They see that if you carry on your work here, with all of the strength you could muster, you've had one missionary in the field five dollars' worth, and had a missionary society to forward the pay to him. Yater Tant's Missionary Society! A check made out to *The Gospel Guardian,* endorsed by Yater Tant, its editor, and sent on to the missionary in the field. I beg these brethren down there in Abilene, Texas, if they want unity, and are willing to pay the price, just get those thousand and eighty churches to send their money to Lufkin, Texas, to *The Gospel Guardian;* and they'll take care of it.

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Now, the eighth chapter of First Corinthians. What did he do with that? Not one thing on earth. And then the ninth chapter and the second verse. Paid no attention to that. Well, I don't need to heap a lot of scriptures on him if the boy can't answer the few that I do send.

But now this Blytheville broadcast. You know, he dropped that because that argument is hot on both ends, and he just simply can't hold either end of it. Here were Foy and Roy and, I believe, Brother Yater preached on that down there. I'll not ask him to nod his head, but I believe he did. I'll not say that he did, but it just seems to me that he did. But there were dozens of churches supporting that, and it was under the oversight of no eldership whatsoever; and yet that was all right. How can they fellowship Blytheville and disfellowship Abilene? That's what they do; they meet themselves coming back. And, brethren, the whole trouble is: Some disgruntled preachers, who do nothing of a positive nature, object to everything that comes along. They just sit all of the time. Young men, who ought to be full of life and vigor for the cause of Christ, are die-hards who don't even care if the church never grows.

Now, the best way on earth to convince us of how to do mission work and how to care for the poor and things of that kind is to get out and get to work at it. Get out and do some of it. Go convert some people in mission fields. Set up a plan or a pattern that we can follow. If we're wrong, and you'll set up a New Testament pattern as you talk about it, we'll follow your pattern. We want the truth. You've been telling these people all the time that we're wrong; the Herald of Truth is wrong; this is wrong; and that is wrong; but you offer nothing in its stead. You're like the man on the ship who was telling the fellow, "Get off! Get off! Get off!" But he didn't have anywhere to get off to. And that's the way of you fellows. You're rearing for us to "get off! get off! get off!" but you don't afford us a place to get off. Show us a pattern by which we should be governed in this if you don't like the plan which we're following.

You want the authority for the Herald of Truth broadcast. Matthew 28:19, 20. And just as sure as you can read in that any authority to have Bible classes on the Lord's day

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morning, you can read in there the authority to always teach God's word whenever you have opportunity. And the size of the program doesn't make it unscriptural. If it is acceptable to New Testament teaching at Blytheville, Arkansas, it is acceptable here.

They even went over to Louisville, Kentucky, and they had a big city-wide meeting over there; and the churches with elders turned their money over to Brother Cox where they had no elders; and they had congregational cooperation there. It was all right. Under the oversight of no elders. I'm not censuring Brother Cox. I don't think it was wrong, so far as that is concerned.

BROTHER COX: "They didn't turn it over to me; they turned it over to the church.

Well, they turned it over to the church; and I judged from the way you passed out the pamphlet last night that you run the church. (Laughter.) So that doesn't make any difference. When you get a preacher running a church, why, it doesn't make any difference whether you turn it over to the church or to him. Anyway, if you'll turn it over to *The Gospel Guardian* boys, and let them look after it, why, they don't care how much work we do. But they're not going to be bothered doing anything of a constructive nature.

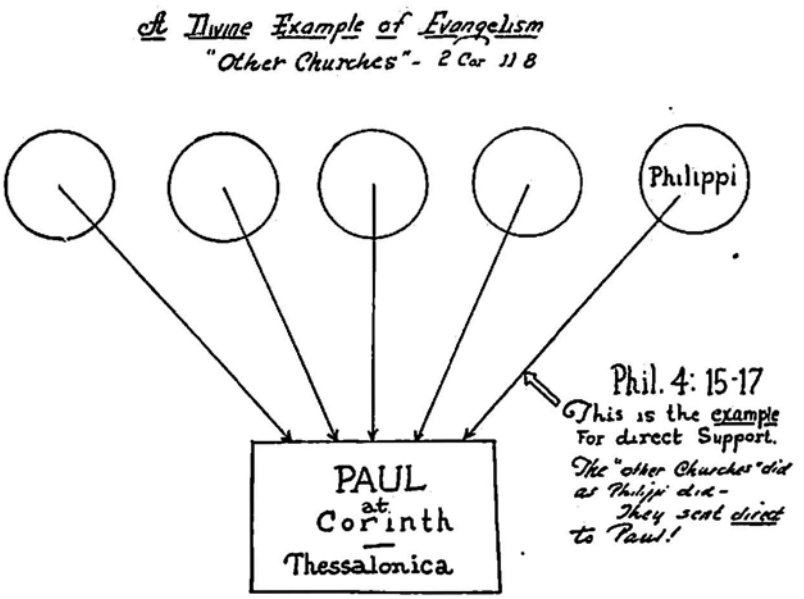
Now then, his Missionary Society. I want to know the difference between the Missionary Society that you said preached the truth and the Illinois Missionary Society. Draw your analogy between that. And suppose you could find the Missionary Society that did teach the truth. If I could find a church of Christ, a congregation, that taught the truth and was at variance with the teaching of the Bible in some other respect, it would still be wrong, wouldn't it?

Thank you.

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Holt's Fifth Negative

I want to continue with the positive and affirmative material. I want to notice again the chart that we were discussing when I closed my first speech. I was giving you a divine example of evangelism. How it was done—the pattern. You know Brother Watson said, he hollered, "Show us the pattern. Where is the pattern? If you will just show us the pattern we will do it that way." He says it is like you holler at a fellow, "Get off, Get off, Get off, Get off of a ship," and you don't show him anywhere to get off. Well, I am showing you where to tap on—where you can get off right here! Here is a New Testament example.



The apostle Paul said in 2 Corinthians 11, verse 8, that while he was at Corinth, "I robbed other churches taking wages of them." Did you notice what my friend Brother Watson said about that? I don't know whether he intended to be sarcastic or whether he intended to be smart, or whether he just did it in ignorance. But he said that Paul apologized for

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the only sort of cooperation in which he ever engaged. Did you catch that, brethren?

Brother Watson: I didn't say that.

Brother Holt: Now you can play the record, brethren; and if you didn't say that I will take it back and apologize tomorrow—right now. You said that, Brother Watson. Now you may not have meant it, but if you didn't mean that, I will back up right now. You said that Paul apologized for the only kind of cooperation that these brethren believe in, and that Paul ever did. All right.

Brother Watson: I left the last out.

Brother Holt: All right. That these brethren believe in. Well, Paul didn't apologize for that sort of cooperation. The apostle was talking about the fact that while he was at Corinth, and Brother Watson knows that, that he received from other churches wages and didn't allow the Corinthians to support him. That is the thing he was talking about. It doesn't have anything to do with the cooperation. He did receive support from other churches. One of the churches that supported Paul at Thessalonica, in fact the only one, was the Philippian Church. And Paul said, "Now ye Philippians know also that in the beginning of the gospel when I departed from Macedonia no church communicated with me concerning giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my necessity." What did they do? The Philippian church sent once and again to Paul at Thessalonica. Here then is the example for direct support. These other churches did as Philippi did. I know this is right. Brother Watson won't deny that that is right. Now he says, "Oh, you just show us." There is the way the Philippian church did it. They sent to Paul once and again while he was at Thessalonica. That is divine example.

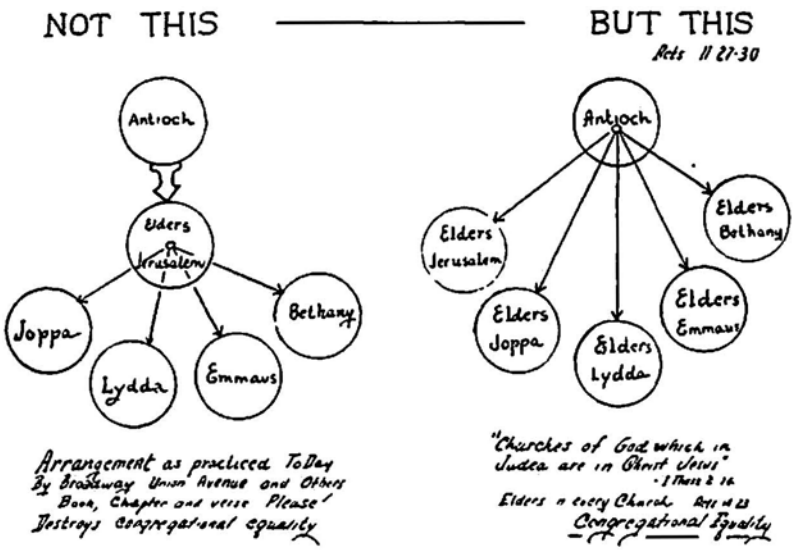
Now brethren, change the chart for me.

Brother Watson in his first speech started debating with Brother William Wallace, who is sitting over here, about the scope of the church. That isn't even on the subject. And it has no bearing on it. He talks about subscribing for *The Gospel Guardian* if you want all the arguments and fusses. He would like to make you think that is all there is in it. He would like to belittle it in the minds of brethren and keep

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them from reading both sides of the issue, and reading a discussion of matters that completely annihilate what he has to say.

But let us just look now. I have some other things here to illustrate the point for us. Yes, prepared down at Franklin. But I didn't need to come to Indianapolis to know what you would say. I didn't need to come to Indianapolis to prepare the speech. I knew what you would say and what you wouldn't say before I came. Why, certainly. Now let us just look.



I have a chart saying, "NOT THIS, BUT THIS." Let us just see what the New Testament teaches about this matter. We have here an arrangement as is followed by some churches today. For example, Antioch sends to the elders of the church at Jerusalem, and the Jerusalem elders oversee the spending of that money in Joppa, Lydda, Emmaus, and Bethany. Now that is the arrangement that Brother Watson says will be all right. But I want him to find us a pattern for it. Oh, he talked about them sending money to Jerusalem and he

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says you can't prove to save your life what happened to that money after it got to Jerusalem. You can't tell what use was made of it. Brother Watson, you find us the authority for this. Where the church at Antioch sent to the church at Jerusalem and the elders there had the oversight of the spending of that money in these different churches. You let him find that.

Over here we have a divine record. In Acts the eleventh chapter I want you to notice what that passage says. Acts 11:27-30: Here the apostle Paul makes this statement, "And in those days came prophets from Jerusalem unto Antioch. There stood up one of them named Agabus who signified by the spirit that there should be a great dearth throughout all the world which came to pass in the days of Claudius Ceasar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." NOW TO WHOM DID THEY DECIDE TO SEND RELIEF? THEY DECIDED TO SEND RELIEF UNTO THE BRETHREN. BRETHREN WHERE? THAT DWELT IN JUDEA. THE BRETHREN IN JUDEA. Well, now watch what they did. "Which also they did, and SENT IT TO THE ELDERS by the hands of Barnabus and Saul." I want you to notice one thing. In I Thessalonians 2, verse 14, we read of the "churches of God which in Judea are in Christ Jesus." I know there was more than one church, one congregation, in Judea. The apostle Paul speaks of "*churches* of God which in Judea are in Christ Jesus." And it was God's order that there be elders in every church. Acts 14:23. And so when Antioch decided to send relief unto the brethren, they sent it to the elders—the elders of the Jerusalem church, the elders of the church at Joppa, the elders of the church at Lydda, the elders of the church at Emmaus, and to the elders of the church at Bethany. That is the way they did it. That is congregational cooperation. There isn't any centralized control and oversight as there would be in this other example. Here is the divine example. Here is a man made arrangement. I can give you the book, chapter and verse for congregational equality.

Oh, Brother Watson mentioned about the Herald of Truth, and he said the Herald of Truth boys are their (the con-

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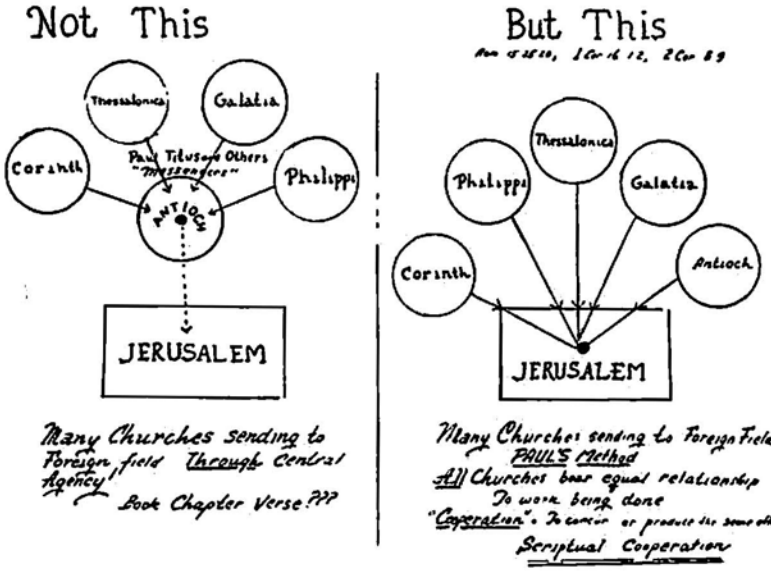
tributing churches) "messenger boys." Did you get that? They send fifty dollars a week down to the Highland elders, and they tell the Highland elders what to do, and Brother Watson admits that if there is any control, or if there is any authority exercised, West End exercises the authority over the Highland elders. YOU CANNOT HAVE AGENCY WITHOUT HAVING SUBORDINATION ONE WAY OR THE OTHER. Either the church that sends the money is going to control the spending of it and determine what shall be done with it; or else the church that sends the money will turn it over to the church to which it is sent, or the group to which it is sent—the receiving church will control the spending of it. There is subordination in either instance. In no case can there be such a thing without subordination. It has to be.

Watch now. You see this is a divine example. This is a man-made arrangement, an arrangement practiced today by Broadway in Lubbock, Union Avenue in Memphis, and others. Where is the book, chapter and verse for this? This destroys congregational equality, and makes of the elders at Jerusalem a diocesan eldership, having authority of a diocese—control over a number of other churches in so far as this work is concerned. It destroys congregational equality, and it is a central agency for united action.

Let us turn again please. We notice some other things. Brother Watson says, the trouble is with these fellows, they are modern law-makers. They are modern law-makers. You know he talks about us in some rather uncomplimentary language. Oh, he makes fun of the *Guardian*. He can't stand the idea of the *Gospel Guardian* being a guardian of the gospel and makes fun of it. The apostle Paul told Timothy in I Timothy 6:20, "Guard that which is committed to thy trust." Guard that. Why, yes, we ought to guard that. Jude writes in Jude three, "Contend earnestly for the faith which was once for all delivered unto the saints." And so Brother Watson says, "the church grows in spite of you and the Devil, too. Oh, the church grows in spite of you and the Devil, too. You are a bunch of law-makers." Then he talks about a number of other things along that line. But let us just look at this matter again.

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We see we have here "NOT THIS arrangement, *But This* arrangement."



Now let us look at it. Here is the church at Antioch. We have here the church at Corinth, Thessalonica, Galatia and Philippi, as they send to the church at Antioch, and then the church at Antioch sends it on to Jerusalem. The church at Antioch takes all of the funds, and with their oversight and control send it down to Jerusalem. We have many churches sending to a foreign field through a central agency. What were they doing? They were centralizing their funds through this congregation at Antioch, in our supposed arrangement. In this we have many churches working through one church as they send to a foreign field. Where is the book, chapter and verse for that? It is practiced today. Brother Watson and Brother Totty are supposed to defend it. They are supposed to show that it is scriptural.

But let us look at the other one. We have another case about thirteen years later than the one mentioned a moment ago, where the Jerusalem brethren were in need, and we have

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the church at Corinth, the church at Philippi, Thessalonica, Galatia and Antioch, sending to the Jerusalem elders. They send to the church at Jerusalem. THEY DIDN'T SEND THROUGH ANOTHER CHURCH. THEY DIDN'T CENTRALIZE IT. THEY SENT DIRECT. Paul, Titus and others were messengers, yes. But those messengers were chosen by the churches. They were not chosen by THE CHURCH. These messengers were not forced on these churches. These churches were independent in their action. They either chose Paul or Titus, or they selected their own messengers, or they selected or chose messengers that had been chosen by other churches. There was no combining of resources here under the oversight of the messengers. The messengers didn't control it. These messengers were simply agents of these churches as they sent their funds to the Jerusalem church. And when the Jerusalem church received it, to meet their emergency and the great famine that was there, they had the oversight and supervision of it and it was their work. And so we have here many churches sending to a foreign field. That is Paul's method. There is the divine example. There is the pattern. We believe in doing it that way. All churches bear equal relationship to the work being done. Yes, each of them bears an equal relationship. There isn't any subordination. There isn't any agency. They send to the relief of the church at Jerusalem. We have here cooperation. You see how each of these churches concurs, they work concurrently in the accomplishment of a given task. Yes, they all bear an equal relationship to it. So that is cooperation—to concur, or to produce the same effect. That is scriptural cooperation. This isn't (Pointing to the other arrangement on chart). Book, chapter and verse, Brother Watson?

Turn the chart please.

Brother Watson talks about the position that he has taken on the college question. And he says he has never made a statement that he favors the colleges being put in the budget. You know that thing kind of "sunk his canoe." He doesn't like to be exposed as changing. He doesn't like to be exposed as having changed his position. But he doesn't mind talking about others, and talking about the fact that

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the *Guardian* fellows never correct a statement, they never correct a wrong. Yet he got up here last night and read from Brother Roy E. Cogdill's book where he had corrected something that he believed to be error. He won't even give you credit when you do. What good would it do me to bring up proof of our correcting, or acknowledging things in which we have been wrong. They won't accept that. They wouldn't accept a point of that kind at all.

We have here a chart that I want to introduce to illustrate the centralization in Germany. (See chart on opposite page.)

The funds from American congregations are put into the hands of the Broadway Church in Lubbock. These elders of the Broadway Church own the titles to lands, buildings and rental contracts in Germany. Brother Otis Gatewood said last Sunday afternoon in Nashville, Tennessee, that this very condition existed. These elders at Broadway have the control of these buildings in Germany. And yet they say, "Oh, there isn't any such thing as central oversight, central control and oversight." Yet they control these church buildings, the buildings of other congregations in a land across the sea! That is the thing I am opposing. There isn't any authority for it.

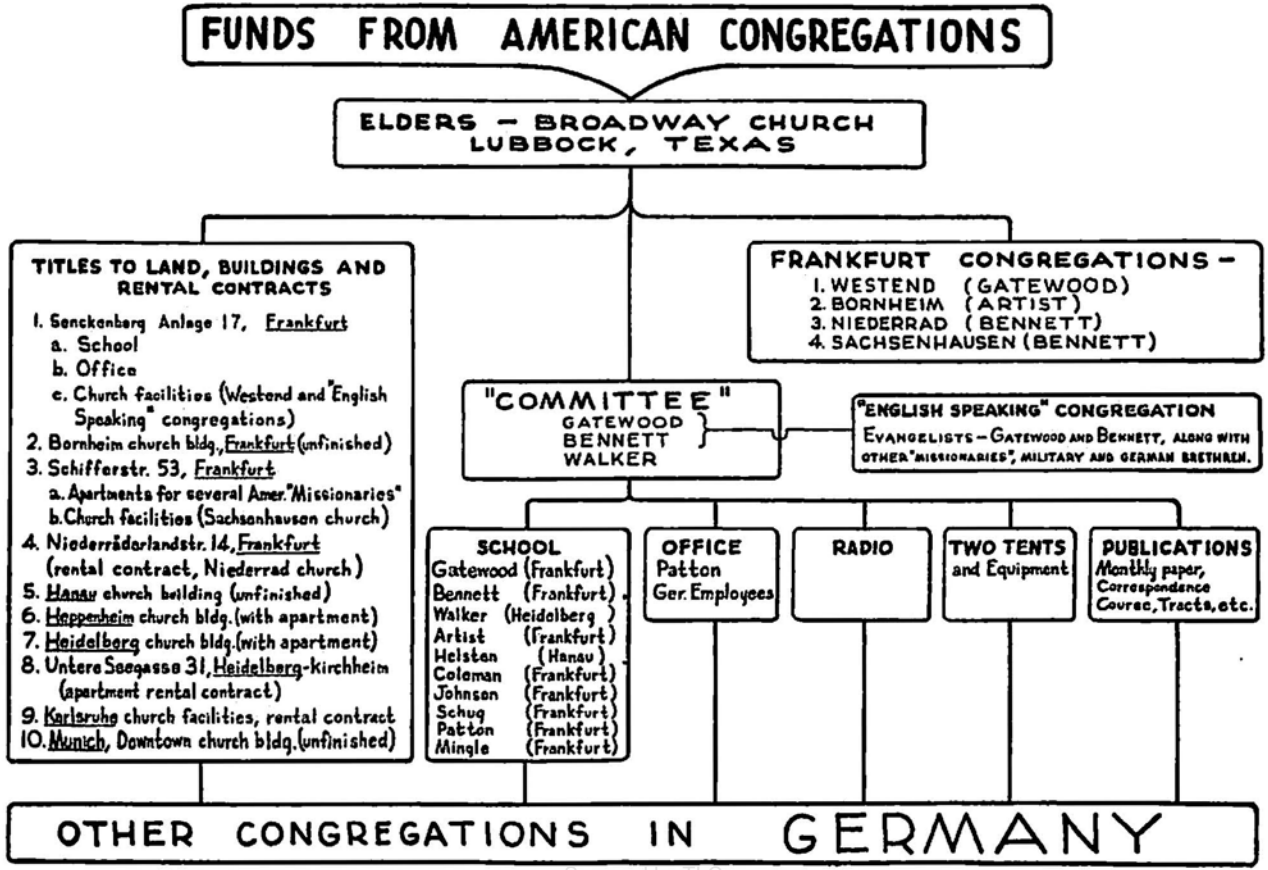
And in all of the arrangement, if you will study the chart, you will see that the Broadway elders in Lubbock, Texas, think they have control over the whole thing. They are more or less looked to as having the oversight of all work in Germany, and that all is under their direction and under their jurisdiction.

Now to the other chart, please.

My good friends Brother Watson and Brother Totty have had quite a bit to say about me preparing charts before I came. Now you know I have tried to be good to them and tried to do them right. So I have made one while here in Indianapolis. *This is an Indianapolis chart,* Brother Watson! Made this one after I got here. (Laughter.) With the help of Brother Wesley Jones, Brother Harold Hazelip, Brother James Cooper, and Brother Paul Brock who painted it. Now you ought to like this one. This is really rich. I want you to see it. Now Brother Watson said last night, "Why bring up the Mis-

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sionary Society?" Well, I knew why he would say that. And Brother Watson said, "Why, don't vaccinate me for something I don't have." Brother Watson, it is too late to vaccinate you. You have already got the disease! Vaccination is to prevent it! It is too late to prevent a disease after you have already got it. You have got the Missionary Society and you just don't know it. You have just given it another name. And Brother Watson, I am not trying to vaccinate you now, I am trying to treat your disease. I am trying to show you what it is. I want to show you that the arguments, if you can call them that, that have been made by Brother Watson and Brother Totty, were made in 1908 by J. B. Briney in his debate with Brother W. W. Otey. (See chart on opposite page.)

What was Brother Briney defending? He was defending the Missionary Society. He made the same kind of arguments, the same kind of charges that Brother Watson and Brother Totty have made. What did he say? He said the Missionary Society was *authorized,* on page 160 of the debate. Authorized by God's Word. Brother Watson and Totty say the Herald of Truth and the sponsoring church arrangement are *authorized.* Brother Otey said, and I say, "Where is the scriptural proof?"

Let us look again, let us see: Brother Briney said, "The Missionary Society is pleasing to God." Brother Watson says, "Oh, there isn't an objectionable thing in the Herald of Truth. There is not an objectionable thing." Proof? Proof? I have shown you there isn't anything in the pattern for such arrangements.

Again, Brother Briney said, "Is it to be commended or is it to be censured? Are you going to censure all the great good that is being done?" And Brother Watson comes and he says, "Now, is it a good work, Holt, or is it a bad work? You just get up here and tell them that preaching the gospel on the Herald of Truth is a bad work." Same old quibble. Then I ask for the scriptural organization for it, Brother Watson. I want to show you that you are not being vaccinated. You are being treated for the disease. I am not going to vaccinate you. I am trying to get you to see your disease.

Well, look, Brother Briney came to the messengers. And

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1908—J. B. BRINEY	Otey-Briney Debate	WATSON & TOTTY—1954		HOLT & OTEY
1. Missionary Society "Authorized"	Pg. 160	1. Herald of Truth "Authorized"	Speech 1	1. Where???
2. M. S. Pleasing to God	Pg. 218	2. "Not an objectionable thing in it."	Sp. 2	2. Proof!!
3. To be Commended or Censured?	Pg. 256	3. Is it a Good Work or Bad Work?	Sp. 1	3. It is a Scriptural Organization???
4. Messengers . . . A. M. S., 2 Cor. 8,	Pg. 171	4. 2 Cor. 8—Messengers	Sp. 2	4. Authority for a Board??
5. Had M. S. before Church	Pg. 169	5. Jesus Healed Beyond Scope	Sp. 3	5. Hebrews 9:15-17 (Thief)
6. Whole Church Acting	Pg. 162	6. Whole Church Acting. Eph. 4:16	Sp. 1	6. Such is an Unscriptural Concept
7. Opponents Insisting Upon Division	Pg. 250	7. Opposition Exciting Church About Digression	Sp. 2	7.
8. M. S. Opposed from Hell	Pg. 218	8. Opposition Disturbing the Cause	Sp. 2	8.
9. Opponents Criticize, Abuse, Obstruct	Pg. 249	9. Opposition in "Objective Case . . . Kickative Mood."	Sp. 3	9. Ignored O. T. Prophets, Acts. 7:51-53
10. "Tendencies"—Were Scorned	Pg. 237	10. Opponents say, "Watch These Trends."	Sp. 1	10.
11. Does the Opposition DO anything either Orderly or Disorderly?	Pg. 195	11. Let Opposition Do Something Constructive!	Sp. 3	11. "Come around and see what we do."
12. Other Side Doing Anything?	Pg. 198	12. Let Us See Your Mission Work	Sp. 3	12. We do it after the N. T. Pattern.
13. Does God Frown Upon Cooperation?	Pg. 199	13. "WE Believe in Church Cooperation"	Sp. 3	13. We are Anti—Unscriptural Cooperation
14. "Show Us What You Have Done!"	Pg. 249	14. Where and What is your Mission Work?	Sp. 3	14. Matt. 6:2. This is not "Horn Blowing" contest
15. Club to Cudgel Societies	Pg. 267	15. "Lay Down Your Clubs"	Sp. 2	15. Club?? Or Axe at the Root?
16. Shall We Destroy Fruits of M. S.?	Pg. 231, 232	16. "Put it Under the Big Boys"	Sp. 3	16. Irrelevancy
Method Not Given				
17. Walk or Ride Illustration	Pg. 193	17. Method not given: Walk or Ride. Opposition makes law—Totty		17. John 16:13—All Truth Given
18. "Dear Little Orphans"	Pg. 273	18. Orphans—Can't feed rascals	Sp. 2	18. Job 31-21-22
19. Still Church's Missionary	Pg. 198	19. Do Contributing Churches Surrender Power?	Sp. 2	19. Highland Elders Delegate no Authority
20. "How Shall Congregations Cooperate?"	Pg. 199	20. Let the Opposition Affirm: How to Cooperate	Sp. 2	20. As Churches Did in N. T. Pattern!

The Plea of 1980: "Why Bring Up the Old Herald of Truth?"

Differences between Opponents and Briney: Briney had: 1. Superior Ability. 2. More Charitable Attitude.

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he talks about them being a missionary society. And Brother Watson talks about Second Corinthians 8, those messengers: "That proves that you can have messengers like James Nichols and the Herald of Truth." And we ask you, "where is authority for a centralized board—a central agency?" Brother Otey asked Brother Briney that, and I am asking Brother Watson and Brother Totty.

Let us look again: We have here Brother Briney saying that they had a missionary society before they had a church. Page 169. And then Brother Watson makes fun of church autonomy, he makes fun of the church having a scope and Brother Watson said, "Jesus healed beyond His scope. He didn't have any little old scope." Well, you see Brother Watson's trouble is, he makes the same sort of application that is made by the sectarians about the thief on the cross. He doesn't recognize that we are living under the New Covenant, the New Testament that is binding, the law of Christ—the head of the church, upon us today. The same sort of thing.

But let us look a little further: Brother Briney said, "In the Missionary Society we have the whole church acting. It is the church as a whole acting." Brother Watson and Brother Totty say it is the whole church acting in the Herald of Truth. And Brother Watson tried to make out of Ephesians 4, an example of that. Well, I charge as Brother Otey did that it is an unscriptural concept of the whole thing.

Now watch again: Brother Briney said that "The brethren who are opposing the Missionary Society are insisting upon division." Oh, how he did rant about the fact, "You won't let us have our society, and therefore you are going to divide the churches. You won't let us have our society and therefore you are going to divide the churches." And Brother Watson says, "Oh, you are exciting the church about digression." And he talked about "these trends." He makes fun of these little boys who are not "dry behind the ears," trying to tell gospel preachers who have been preaching for thirty-five years about things. Oh, yes, we have heard that plea before. In 1908, Brother Watson, and you are just taking Brother Briney's place. Let us look now. "Oh, you are exciting the church about digression."

Look, Brother Briney said, the Missionary Society, if

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it is opposed it "must be a perpendicular line that comes straight from perdition." He said the only ones who would oppose the Missionary Society would have to come from hell. The good work that it does, yes. Well, Brother Watson says, "You are disturbing the cause. You are disturbing the cause." And then Brother Briney said, "You criticize and you abuse, and obstruct." That was his charge. And Brother Watson comes along and says, "Now you fellows are just in the objective case and the kickative mood. That is the trouble with you. You just sit down and do nothing. You want to be law-makers and all other such things."

You know, my friends, I read over in Acts the seventh chapter about Stephen charging those people with ignoring the Old Testament prophets. Yes, they can ridicule the trends. The apostle Paul warned the elders of the church at Ephesus about men who would arise within their ranks; he talked about trends, and warned about things along this line. But Brother Watson says, "You are disturbing the cause. You are creating division. You are just in the objective case and the kickative mood." "Watch these trends," Brother Watson says that is the way "the Guardian boys" talk. "Watch these trends." And "they are not even dry behind the ears!" The same old thing again as in 1908.

But let us just note again: Brother Briney said, "These tendencies," as he talks about them, "they are to be scorned." He scorned any such thing as a dangerous tendency. Oh, nothing could have, and certainly the Missionary Society didn't have any dangerous trends. There weren't any dangerous tendencies in it. And Brother Watson says the same thing about these arrangements today. He said, "You watch these trends—that is the way the *Guardian* fellows talk." Well, we ask the question. You can ignore the teaching of the word of God, and go beyond that which is written. You go beyond the pattern and do the same thing.

Brother Briney said, "Do something. I would like to see you fellows that oppose the Missionary Society do something orderly or disorderly." That is the way he talked, Brother Watson. "I would like to see you fellows that oppose the Missionary Society do something orderly or disorderly." Brother Watson just stands over us and shouts, "Do you

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ever do anything constructive? All you ever do is just sit down and do nothing." And he talks just like Brother Briney. "You don't do anything constructive." Our answer to that is, Come around and see what we do. Come around and see.

Let us just look again: Brother Briney said, "Is the other side doing anything?" That is, those who oppose the Missionary Society? Brother Watson says, "Let us see your mission work. Let us see what you are doing." Well, you come around and see that we do it after the New Testament pattern. You will see it if you will just come around and look.

Brother Totty said, "Does God frown on cooperation? Does God frown on cooperation??" Brother Watson stands up here and says, "*We* believe in cooperation. *We* believe in cooperation." But as Brother Otey answered Brother Briney, I answer Brother Watson—that "I am ANTI-UNSCRIPTURAL cooperation." There is a scriptural cooperation after the New Testament pattern, and there is an unscriptural cooperation.

But let us look again: Brother Briney said, "Show us your accomplishments. What have you done?" That is the old Missionary Society argument. Brother Watson comes and says, "Where or what is your mission work?" In Matthew the sixth chapter and verse two, Jesus said, "Do not your alms before men." Brother Watson, this is not a horn blowing contest. We are not up here to blow horns. We are not up here bragging about what we have done. And I wouldn't, I would hang my head in shame if I couldn't do any more than forty-five dollars a month for orphan homes. And then talk about what a wonderful work that is.

But then again, Brother— (time).

Watson's Sixth Affirmative

Brethren moderators, Brother Holt, ladies and gentlemen:

I'm glad to come before you now for my last speech in this session, and this is the closing session of the discussion. And I shall take up where my respondent left off and take a back track on him.

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And I want to say now, Brother Holt—you say you're not in the horn blowing business—if all you brethren blew your horns at once on constructive work, it wouldn't even squeak.

Now, he says, "Come and see what we're doing." We've been trying to find out where, and I notice the brethren down in Texas are raising a howl. Show us some of your mission work. We want to see it. Where are you brethren doing your mission work? You say, "Come and see." Tell us where the place is, and we'll get to it if you'll just show us where it is you're doing some constructive work. It is certainly not being done in Texas.

They got off down there where there are pretty good churches, you know; get pretty good salaries out of it; and they don't even have to go out in a hard place and conduct a meeting or anything like that. If they do, they are paid well by the church. And then they say, "Come and see what we're doing." Well, that's what we want to do. You know the Bible says—Jesus said, "Let your light shine before men." Now, if you brethren have any light, what are you hiding it under a bushel for? You don't have to boast to let us see it. We're crying for your example of it. (See chart on next page.)

Now then, I want to show you what's wrong with this chart here. Why didn't you put the Missionary Society over here closer to these fellows? Why are you so skittish of that thing when you'll fellowship us and won't fellowship the Missionary Society? If we're parallel with this (noticing Holt's chart) and we don't agree with Holt and Otey at all, then you've sure got a strange bedfellow here in us, haven't you? He won't sleep with this; won't be a fellow with him at all. "No, we won't fellowship this (Missionary Society). But we'll conduct meetings with these other brethren and we'll promise not to say a word about our hobbies—if they request us not to. And we'll go ahead and fellowship with them. We have been doing it—some of us."

Say, you brethren are inconsistent. And if this thing has reached the proportion that you claim it has, you're just as much obligated to disfellowship us as you are these Missionary Societies. And if you keep on fellowshiping with us, and you sit down with us at the Lord's table, if you were to

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1908—J. B. BRINEY	Otey-Briney Debate	WATSON & TOTTY—1954		HOLT & OTEY
1. Missionary Society "Authorized"	Pg. 160	1. Herald of Truth "Authorized"	Speech 1	1. Where???
2. M. S. Pleasing to God	Pg. 218	2. "Not an objectionable thing in it."	Sp. 2	2. Proof!!
3. To be Commended or Censured?	Pg. 256	3. Is it a Good Work or Bad Work?	Sp. 1	3. It is a Scriptural Organization???
4. Messengers . . . A. M. S., 2 Cor. 8,	Pg. 171	4. 2 Cor. 8—Messengers	Sp. 2	4. Authority for a Board??
5. Had M. S. before Church	Pg. 169	5. Jesus Healed Beyond Scope	Sp. 3	5. Hebrews 9:15-17 (Thief)
6. Whole Church Acting	Pg. 162	6. Whole Church Acting. Eph. 4:16	Sp. 1	6. Such is an Unscriptural Concept
7. Opponents Insisting Upon Division	Pg. 250	7. Opposition Exciting Church About Digression	Sp. 2	7.
8. M. S. Opposed from Hell	Pg. 218	8. Opposition Disturbing the Cause	Sp. 2	8.
9. Opponents Criticize, Abuse, Obstruct	Pg. 249	9. Opposition in "Objective Case . . . Kickative Mood."	Sp. 3	9. Ignored O. T. Prophets, Acts. 7:51-53
10. "Tendencies"—Were Scorned	Pg. 237	10. Opponents say, "Watch These Trends."	Sp. 1	10.
11. Does the Opposition DO anything either Orderly or Disorderly?	Pg. 195	11. Let Opposition Do Something Constructive!	Sp. 3	11. "Come around and see what we do."
12. Other Side Doing Anything?	Pg. 198	12. Let Us See Your Mission Work	Sp. 3	12. We do it after the N. T. Pattern.
13. Does God Frown Upon Cooperation?	Pg. 199	13. "WE Believe in Church Cooperation"	Sp. 3	13. We are Anti—Unscriptural Cooperation
14. "Show Us What You Have Done!"	Pg. 249	14. Where and What is your Mission Work?	Sp. 3	14. Matt. 6:2. This is not "Horn Blowing" contest
15. Club to Cudgel Societies	Pg. 267	15. "Lay Down Your Clubs"	Sp. 2	15. Club?? Or Axe at the Root?
16. Shall We Destroy Fruits of M. S.? Method Not Given	Pg. 231, 232	16. "Put it Under the Big Boys"	Sp. 3	16. Irrelevancy
17. Walk or Ride Illustration	Pg. 193	17. Method not given: Walk or Ride. Opposition makes law—Totty		17. John 16:13—All Truth Given
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drop dead at the Lord's table worshiping with us, with your position and attitude toward that, you'd land in hell. If you were to die aiding and abetting, helping and fellowshiping with this crew (Missionary Society), you know you'd go to hell, don't you? Yet, you're fellowshiping in us exactly what you say is in them. Now, brethren, that's the size of the thing.

And he worries about Watson's change. He said, "Watson's worried about it." Watson is not worried about a change. Watson never has disturbed the church over the college issue. He never will do it. Just where you fellows go in and raise a fuss and they call me in there to attend to you, I'll do that.

And I beg you, Brother Holt, you can be worth untold value to the cause of the Lord Jesus Christ, if you brethren will just lay your hatchets down and start preaching the gospel of Jesus Christ. Why, the whole seventeen of you would have done better to have gone up into Pennsylvania, or somewhere where the gospel has never been heard, and preached the gospel of Christ than to have come here to have debated this proposition, because you certainly haven't gained any ground in this. And that would be showing to people, or demonstrating to people, what you can do.

But now, there's one thing that he didn't put over in this (still noticing Holt's chart), if that's what he's calling the Herald of Truth. "Local Elder Oversight" belongs right up at the top of it. New Testament organization. And that's the difference in this and this, and that's the difference in this and this, too (pointing to Holt's chart).

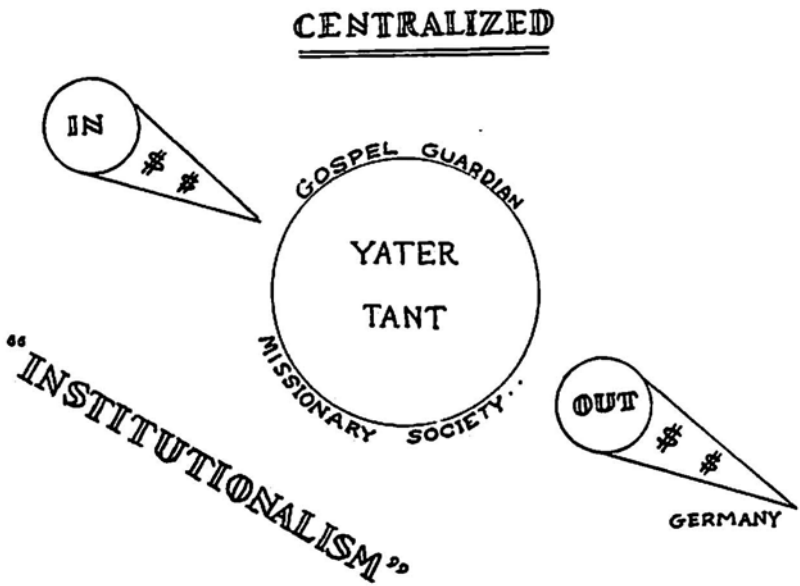
I tell you when they go for a big city-wide sponsored meeting and the elders of various congregations turn their contributions over to a congregation that has no elders, and they have cooperation to that extent, they're the last fellows in the world to come up with something like this. It comes with poor grace for them to talk about congregational cooperation.

And then he told you that I said that Paul apologized for the only kind of cooperative work he ever did. I never said anything that even smelled like that. I said that Paul, as nearly as Paul came to apologizing for anything he did, was in that connection where he did a work, the *only* kind of cooperative work, that you fellows will endorse, because he

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said he took wages from other churches. He said he robbed other churches, taking wages of them to do the Corinthian church service when the Corinthian church was able to take care of its own needs. And you say if the job is bigger than the congregation can handle, they have no right to do it. It sins when it does it.

But we've got them fixed, brethren, from the book. And it will be smeared all over the pages of the book. I want this to go in there.



Yater Tant's Missionary Society. Forwarding agency! Forwarding agency! Human institution! Sending out money to missionaries. Forwarding the check to the other fellow.

Now, he says, I'll go over to the eleventh chapter of the Acts of the apostles, and I'll cite that fellow something." Is my Testament there handy, brethren? Now then, you know in James 1:27 he said that is talking about the individual's caring for the orphans. In Galatians 6:10, "As we have therefore opportunity, let us do good unto all me, especially

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unto them who are of the household of faith." "That's the individual that's not the church," he says. As thou hast therefore opportunity. Well, look over there in Acts the eleventh chapter. After this matter had been made known by Agabus, the prophet from Jerusalem, verse 29 says, "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." Brother Holt, that was an individual contribution. And now, he's got it up here for church cooperation. (See chart.) Don't you see I catch you on every blunder you make, Brother Holt? Now, be as fair on this deal as you were on Galatians 6:10. He said that it is an individual matter, even though the letter was addressed to churches in Galatia—churches in the whole district. He says it couldn't have been the churches doing good to all men, because the church can't help anybody outside the church. And if you'll turn to Acts 11, it plainly says that it was done by the disciples, every man, every individual, according to his ability. According to the individual's ability, they determined to send relief to the brethren that dwelt in Judea; and this they did and sent it unto the elders. So you boys, as individuals, could send your contribution over here to Abilene to the elders to preach the gospel. Couldn't you? Why don't you boys do it as individuals? Every one of you boys, according to your ability, why don't you determine to send some help over there to preach the gospel over the Herald of Truth broadcast?

Now, he says the Herald of Truth, so far as the preaching is concerned, is good. And evidently he thinks the fruits are good because he'll go conduct meetings with congregations, as Brother Jack, I understand, went out to Anderson, Indiana, under the agreement that he wouldn't say anything about these things. He held a meeting out there and fellowshiped with them. They'll correct me if that's not right. And now then, he wants a debate out there on these things. He got along all right, left the church in peace and harmony out there, and would like to go out there and have a debate on these things now. He can fellowship them; but he can't fellowship us. And so, he fellowships the Missionary Society; but he just simply can't fellowship us at all.

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I turn back here and I notice another thing. Why, I mentioned the fact that Jesus Christ didn't wait until a man had heard the gospel preached before he healed him. Talking about this church scope business. He said that Brother Watson jumped on Brother William Wallace. Brother Wallace put into this thing when he had no business; and, of course, if I have to take care of a half a dozen of them at one time, I'll do it. But Brother William Wallace's article had been read, his statement that the church can take care of orphans or destitute people within its "scope." And he says the scope of preaching reaches farther than the scope of benevolence. And he admitted to me that the church has more than one scope. And I said, "I understand what the scoop is: You boys want us to bow to your law. But I'm puzzled about the scope." And then I cited the fact that Jesus Christ, before the gospel had been preached to people, found a blind man; and he healed that man. He didn't say, "Now, wait, you're out of my scope." He didn't say, "You're not one of my disciples yet. I've got to make a disciple out of you before we heal you." And then Holt said, "Well, that happened before the New Testament." Say, Brother Holt, I wonder if we can follow Jesus Christ and his examples as head of the church? Can the church follow the examples of Jesus Christ? Jesus went on errands of mercy. And he didn't make any distinction between race or color. When he found people who were in destitute circumstances, he helped them. Can the church do it? Can the church follow its head?

The apostles are to be followed in their instructions and work as Christians. And in Acts the third chapter, when Peter and John went up to the gate of the temple and saw the lame man there, they didn't say, "Now, this boy, we could heal him if he were in our scope, couldn't we?" Or, "If he were a Christian; but he's not our own; and we're not supposed to do anything for anybody but our *own*—just members of the church." You get your neighbors and friends outside the church to believe that, friends, and we've finished our work of baptizing. You just don't need to build any more meetinghouses with baptistries in them when they find out that the church of Jesus Christ is more narrow and selfish and conceited and penurious than earthly organizations, that

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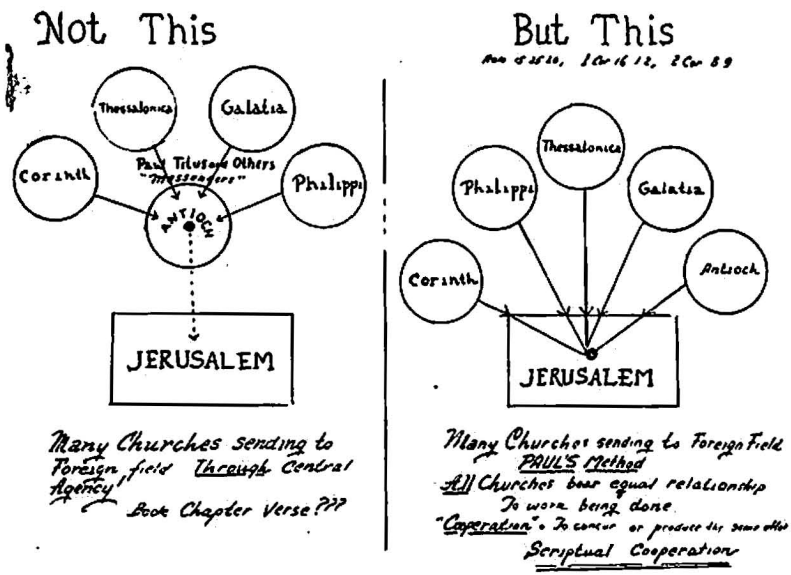
it absolutely closes its heart to the pains, sorrows, and hunger, and distress of people just because they're not members of the church. "We help our own." He's had two positions on that. Talk about change. Change! He's changed a dozen times in this one debate. And who knows where he'll go next?

Let me have that, Brother Totty, please. Now, I'll just attend to another little thing. You remind me, Brother Tant, if you care to, when it's over and I'll give you my subscription to *The Gospel Guardian.* I want to read those quarrels. Here's Brother Yater Tant, *Gospel Guardian,* October 18, 1951: "We are committed to battle and that without restraint, yes, even to the point of division on exactly the same basis that those who opposed the instrumental music divided the church seventy-five years ago." Now then, here's the question: What did Brother Tant have in mind? Well, we know one thing is in there—the possibility of division in the Lord's church. That's one thing that is in there. And the next thing: Was that intended as a threat to intimidate us to quit carrying on the Herald of Truth broadcast? Well, now here, if they're going to tear the church all to pieces, brethren, we'd better just stop this work of preaching the gospel over the Herald of Truth, the German work, and things of that kind, because we can't afford to see the Lord's body divided. But the fight's already on! And it'll continue as long as some of us live, if these brethren keep on debating the matter.

Now, he says, Brother Watson is worrying about the 'trends.'" Turn this chart, brethren, please. Trends! He says Brother Watson speaks of the "trends" and so on. That's your imaginary trends where you accuse godly elders and local congregations of the church of the Lord Jesus Christ of setting up an unscriptural agency when they don't do it. Now, they haven't done anything of the kind. Of course, it's necessary for us to keep an eye on the church and on ourselves lest we by trends go away from the truth.

Let's see, is that the one? No, I want the one where it says, "This and That." How much time do I have? Thank you. Yes, that's it. Thank you, brethren.

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Now then, if we are represented by these various churches here, where it says, "Not this," and we were sending our money to Abilene congregation and then the Abilene congregation were sending that money on down to the Jerusalem church, it would be a different thing. But they're not doing that. We send it to Abilene, and Abilene uses it right in their work to preach the gospel. And so that's what he used to represent us; and it's not so, Brother Holt. But now then, he says, "That way it is put under a centralized agency." Over here, he says is the way to do it: You send it all down to Jerusalem. And he used the eleventh chapter of Acts of the apostles, or Second Corinthians eight and nine, and there we get it down to the Jerusalem church to relieve their distressed circumstances. He seems to want you brethren to believe, without any investigation whatsoever, without any knowledge on your part, that there was just one church in Jerusalem. Three thousand were baptized on the first occasion, five thousand on another occasion, multitudes of men and women, great company of priests turned to the Lord; and yet they were all meeting under one eldership and one congregation!

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Now, the point that I made was that when they got it into the hands of the elders, whether the elders of one congregation or seventy-five congregations, they couldn't tell to save their lives how they administered that. Why they might have rented some homes for the widows and distressed people there. They might have built some, so far as that's concerned.

Let's see now. This central agency. He talks about the Missionary Society and says, "Why bring that up?" He said, "Brother Watson said, 'Why bring that up?'" No, I didn't say that, Brother Holt. Now, you're wrong about that. You brought the Missionary Society up; and then in your desperation you were the one who said, "Why bring up the Missionary Society?" And I said, "I wondered that when you first brought it up." But since you've brought it up, I want to know why you'll fellowship us and won't fellowship it, when you say that we are parallel.

And by the way, that Blytheville broadcast. They certainly let that thing alone, don't they?

"The Broadway church in Lubbock owns property in Germany." I'll tell you what I'll do, Brother Holt. When you read from this Testament, or your own, a verse that authorizes the church where you preach to own property, I'll read right under it where it authorizes the church in Lubbock, Texas, to own property in every state in the United States. Now, this whole thing is over matters of judgment and unrevealed things and over laws that they make that they couldn't prove to save their lives. Now this is one of his objections, isn't it? Certainly, it is. What does it amount to? Not a thing on God's earth, so far as revelation is concerned. And so the fact that the church owns property over there isn't wrong.

And he says, "Why, Brother Cogdill changed." Yeah, certainly Brother Cogdill changed; and his book shows it. And for fourteen long years in that book he had taught error; and according to these brethren, it was a grievous error. Now, I don't think it amounted to anything. It didn't lead any congregations into digression at all; nor did it lead them away from the truth. Do you reckon Brother Cogdill's book might have been responsible for this Herald of Truth broadcast, from that error in it? If they are wrong, I don't

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know where else it would come from than from a man like Roy Cogdill, whose book was sold by *The Gospel Guardian* for fourteen years, which was teaching false doctrine. Now, since he has eliminated that from it, it isn't teaching false doctrine. I appreciate the fact that Brother Cogdill had it changed when he found out there was something wrong with it in his estimation.

But now, he says that these messengers here didn't control the money. Listen. A bank messenger who has money turned over to him to take and deposit, as long as he has that money in his possession, he controls it, doesn't he? Would a bank employ a messenger to transfer money from one place to another who admitted that he had no control over the money or funds placed in his hands? Why did you want to bring a thing like that up, Brother Holt? Don't you know, as long as those messengers delivered the money, that they controlled it until it was turned over to the elders where it was sent? That's just absolutely ridiculously absurd to say that those agents had no control over it. But he just ridicules the idea that the church now can have messengers as it did then.

Centralized control! And you're under the control of another if you make a contribution to the Herald of Truth. Then that puts us under the centralized control of the elders at Highland. If he gives a hungry man a dollar to buy his lunch with, then that puts him under the control of that hungry man. Isn't that strange? Now, brethren, there's not a thing on earth to that, so far as making a contribution to another congregation, to an individual, or to anything that does not make you subordinate to it. If that's the case, then twenty of those churches in Houston were in subordination to the Norhill church and Foy Wallace and Roy Cogdill. And if we have gone astray, they are the bad boys who set the example.

Now, why don't you brethren come out in that *Gospel Guardian* and make some confessions? You need to take up the next fourteen issues of it with your confessions of wrong, according to your position, because you are the ones who set the example. There are their Houston meetings. And over here in Louisville, Kentucky, there was a preacher with a

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congregation that had no elders who was receiving funds from congregations that did have elders and carrying on a big city-wide meeting. Cooperation! Cooperation! They took on a bigger job than they could do themselves, and they're on record as saying it is wrong.

Certainly, when we change we admit it. Why don't you boys admit it? Why don't they get up and say, "Yes, we sinned in the Houston Music Hall meetings." They said for a long time, "They're not parallel; this is local work." They were whipped off of that ground; and now then, they just say, "We're not going to do it any more." Yeah, "We've quit that." But it's not enough for a man in the church to say, "I'm just not going to do it any more," and just not admit that he was wrong when he did it. If it wasn't wrong, why don't they keep on doing it?

Well, I don't imagine Brother Tant will do this any more, either (noticing chart). He had a missionary over there, who was recalled by the church; and then wrote a scathing denunciation of the elders that had the oversight of the work that he was doing, and then just made *The Gospel Guardian* a missionary society. Forwarding agency! That word "agency" seems to trouble the brethren. So that's what *The Gospel Guardian* is, and that's going down in the book.

Time up?

TOTTY: "You've got one minute."

Thank you. Well, in that one minute I want to use that by asking these brethren why they fellowship churches that support the Herald of Truth broadcast and refuse fellowship for the Missionary Society churches when they say that we belong in the same category. Now, brethren, we're all puzzled about that. And we don't claim disfellowship. God forbid that we should ever ask for it.

Thank you, ladies and gentlemen.

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Holt's Sixth Negative

Brother Watson, Moderators, Ladies and Gentlemen:

I want to take up again in this speech where I left off in the second one. Get some more positive material before you, for the benefit of honest people that are studying these questions.

Brother Watson: Is that new material, Brother Holt?

Brother Holt: This is the chart I introduced a while ago.

Brother Watson: Did you present it a while ago?

Brother Holt: Yes, sir. I presented this chart.

Brother Watson: All of it?

Brother Holt: Are you going to object to me reading the rest of this?

Brother Watson: Well, if you want to present new material, it is not supposed to be done.

Brother Holt: This is not new material.

Brother Watson: Well, you haven't presented it though. Mark his time.

Brother Holt: This is not new material. This is that that has been entered into this debate.

Brother Watson: All right then, anything like that, certainly.

Brother Holt: All right, this has all been entered into this debate. I have another chart in the back of this one that I am going to read, too. It is not new material either. The last thing Brother Watson did before he sat down, was to ask me about the fellowship. And I have another chart over here that I am going to use to help answer his question. He wants to ask a question and then doesn't want me to answer it just because it is my last speech. He ought not to ask it if he doesn't want it answered.

Now I was talking to you about the contrast, or at least the comparison, and the parallel between the so-called arguments of Brother Briney in 1908 and Brother Watson and Brother Totty. I want this chart in the book, and I want people who are honest and sincere to study and see that they have made the same sort of arguments. Those who have written in defense of these things, Brother Cecil Wright, Brother E. R. Harper and all of the other brethren have

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made the same identical arguments. They can't find anything in the scriptures to justify these set-ups, therefore, all they can do is charge inconsistencies; they accuse us of not believing in cooperation; they say we talk about trends and that we are set to divide the church; they read only partial quotations from our writings, just like Brother Watson read from Brother Tant's pen, and as Brother Totty did also. They only read part of it. They won't even finish the statement and let Brother Tant explain what he is talking about. Not at all. Just garble quotations, part here and a part there. (See chart on next page.)

Well, we were talking about this matter and Brother Briney made an argument just like Brother Watson has made tonight. Brother Briney said, "You are just taking a club to cudgel the socities." Did you hear Brother Watson say a moment ago, "Now you boys ought to lay down your club. You boys ought to lay down your clubs." That is what Brother Watson said, that is the kind of arguments he makes. "Lay down your clubs." Well, now we are asking, "Is it a club," Brother Watson, "or is it an axe at the root of your unscriptural organization?" That is the trouble with it. It is not a club that we just want to use haphazardly, but it is an axe that is laid at the root of an unscriptural organization. That is the thing that hurts.

But now again, Brother Briney said, "These fellows are set to destroy the fruit of the Missionary Society." He talked about the wonderful fruit that the Missionary Society produced. Brother Watson says, "Put it under the big boys. That is the thing to do, just get it under these *Gospel Guardian boys.*" Did you hear him? Oh, he said, "The trouble with these fellows is, the Herald of Truth has just never asked them to preach on it. That is my opinion about what is the matter." Nobody asked you your opinion about it. And I suppose your opinion isn't worth anything anyhow. But that is certainly not so. And he says, "Oh, just put it under the big boys." That is completely irrelevant, like 99.9 of everything else they have said. It doesn't have any bearing on whether or not these things are scriptural. And honest people can see this.

Brother Watson takes a lot of pride in some of the things

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"WHY BRING UP THE OLD MISSIONARY SOCIETY?" — Watson & Totty

1908—J. B. BRINEY Otey-Briney Debate	WATSON & TOTTY—1954	HOLT & OTEY
1. Missionary Society "Authorized" Pg. 160	1. Herald of Truth "Authorized" Speech 1	1. Where???
2. M. S. Pleasing to God Pg. 218	2. "Not an objectionable thing in it." Sp. 2	2. Proof!!
3. To be Commended or Censured? Pg. 256	3. Is it a Good Work or Bad Work? Sp. 1	3. It is a Scriptural Organization???
4. Messengers . . . A. M. S., 2 Cor. 8, Pg. 171	4. 2 Cor. 8—Messengers Sp. 2	4. Authority for a Board??
5. Had M. S. before Church Pg. 169	5. Jesus Healed Beyond Scope Sp. 3	5. Hebrews 9:15-17 (Thief)
6. Whole Church Acting Pg. 162	6. Whole Church Acting. Eph. 4:16 Sp. 1	6. Such is an Unscriptural Concept
7. Opponents Insisting Upon Division Pg. 250	7. Opposition Exciting Church About Digression Sp. 2	7.
8. M. S. Opposed from Hell Pg. 218	8. Opposition Disturbing the Cause Sp. 2	8. Ignored O. T. Prophets, Acts. 7:51-53
9. Opponents Criticize, Abuse, Obstruct Pg. 249	9. Opposition in "Objective Case . . . Kickative Mood." Sp. 3	9.
10. "Tendencies"—Were Scorned Pg. 237	10. Opponents say, "Watch These Trends." Sp. 1	10.
11. Does the Opposition DO anything either Orderly or Disorderly? Pg. 195	11. Let Opposition Do Something Constructive! Sp. 3	11. "Come around and see what we do."
12. Other Side Doing Anything? Pg. 198	12. Let Us See Your Mission Work Sp. 3	12. We do it after the N. T. Pattern.
13. Does God Frown Upon Cooperation? Pg. 199	13. "WE Believe in Church Cooperation" Sp. 3	13. We are Anti—Unscriptural Cooperation
14. "Show Us What You Have Done!" Pg. 249	14. Where and What is your Mission Work? Sp. 3	14. Matt. 6:2. This is not "Horn Blowing" contest
15. Club to Cudgel Societies Pg. 267	15. "Lay Down Your Clubs" Sp. 2	15. Club?? Or Axe at the Root?
16. Shall We Destroy Fruits of M. S.? Pg. 231, 232	16. "Put it Under the Big Boys" Sp. 3	16. Irrelevancy
Method Not Given		
17. Walk or Ride Illustration Pg. 193	17. Method not given: Walk or Ride. Opposition makes law—Totty	17. John 16:13—All Truth Given
18. "Dear Little Orphans" Pg. 273	18. Orphans—Can't feed rascals Sp. 2	18. Job 31-21-22
19. Still Church's Missionary Pg. 198	19. Do Contributing Churches Surrender Power? Sp. 2	19. Highland Elders Delegate no Authority
20. "How Shall Congregations Cooperate?" Pg. 199	20. Let the Opposition Affirm: How to Cooperate Sp. 2	20. As Churches Did in N. T. Pattern!

The Plea of 1980: "Why Bring Up the Old Herald of Truth?"

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Differences between Opponents and Briney: Briney had: 1. Superior Ability. 2. More Charitable Attitude.

he says. He says, "Does it, does it, does it, does it?" And that is going in the book. Brother Watson, there is going to be a lot of those things look pretty bad in the book. You should have thought about it before it came out. You may prize, and think those are wise and wonderful statements, but they won't look so good when people read them.

Then he says, Brother Briney did, he made that walk or ride illustration. Brother Totty made it the other night. He said, "Holt, if I would tell you to come up here from Franklin you could walk or ride. You may do it either way." Well, that is the way they argued about the Missionary Society. You can walk or ride, and then they will turn around and say, "You make a law." Oh, they charge us with making laws where God didn't make one. We do not. In John the 16th chapter and verse 13, there Jesus said, "The Spirit shall guide you into *all truth.*"

Would you find for me in the Old Testament this passage? I want to read it. Job 31:21-22.

Now notice again. Brother Briney talks about the orphan home and he said, "Oh, these dear little orphans." Yes, he made a sentimental appeal about how those who opposed the Missionary Society didn't like the dear little orphans. And Brother Watson and Brother Totty do the same thing. They say, "These little orphans. Holt and his group wouldn't even feed the little rascals. They wouldn't even feed them." In the language of Job, and this is not an argument at all, but a reply in the language of Job. Job 31:21, Job made this statement: "If I have lifted up mine hand against the fatherless when I saw my help in the gate, then let mine arm fall from my shoulder blade and mine arm be broken from the bone." That is sufficient answer, Brother Watson.

But let us look again. Brother Briney argued that these societies were just arrangements by which the church could send out its missionaries. Yes, the Society would send out the missionaries, but they will still be the churches' missionaries. Why brother Watson and Brother Totty made the same argument. They say, "Oh, you send contributions to the Herald of Truth but you don't surrender power; why if it works either way, the Highland elders are under you—they become your messenger boys and do as you tell them

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to do." That is what Brother Watson says about it. And we have here where the Highland elders say that they delegate no authority. They say they have all the authority. They have absolute say so in all of those matters. I have introduced that in this debate.

In looking at it further, Brother Briney said, "How can congregations cooperate? How can they cooperate?" And Brother Watson says, "Oh, if these fellows ever meet me they are going to affirm something." I am willing to affirm that the way that Paul was supported at Corinth and Thessalonica is scriptural. I am willing to affirm that what is on that chart, in the illustration that I had, and where I said "THIS;" I am willing to affirm that that is scriptural. Will he deny it? Affirm how to cooperate. I can give you the pattern. I have given it to you—"NOT THIS, BUT THIS." I gave you book, chapter and verse for it. I am not even in the affirmative in this discussion, but I have been willing to do it.

And let us just look: "The plea of 1980." Just put yourself forward about thirty more years. And you will probably hear this plea: "WELL, WHY BRING UP THE OLD HERALD OF TRUTH?" Yes, after brethren have seen the trend and the tendency and the thing has gone into its extremes, then probably some will be saying, "Why bring up the old Herald of Truth?" Just like Brother Watson said: "Why do you want to bring up the old Missionary Society?" He said he didn't say that. Brother Watson, you did say that. You asked me, "Why bring up the old Missionary Society?" I brought it up, certainly. And then you asked me why I did it. I brought it up to show you that when you accept the principles upon which the Herald of Truth operates, you are going to accept the principles upon which the Missionary Society was originally formed. Of that he hasn't touched top, side, nor bottom.

Now let us just look. I want to point out the only real differences between my opponents, Brother Totty and Brother Watson, and Brother Briney. BROTHER BRINEY HAD A LOT MORE ABILITY AND HE HAD A FAR MORE CHARITABLE ATTITUDE! Now that is the difference!

Now, brethren, if you will turn the chart, let us look at

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this matter of fellowship. They have asked me about it. Brother Watson said, "Holt, I want you to tell me about it. Now this isn't new material. Now if I do not have the right to answer, then they can object. I don't want to be unfair.

BROTHER TOTTY: We don't object to that chart going in the book, understand. It is new material. Most of that he has used since he has been talking is new material. But we don't object to any truth that he thinks he has going into the book, provided he makes the statement now that Brother Watson never had a chance to see that chart before he finished. Now if he will make that statement, we don't care what he puts in the book. We are not trying to smother truth. But I think with all fairness to readers of the book he should say that Brother Watson never had an opportunity to see that chart.

Brother Adams: Let us do this. I will ask Brother Holt if he is willing. (Brother Adams then consults with Brother Holt about the point raised). If you introduce this chart, Charles, would you be willing for us to alot an amount of time for him to make reply to that?

Brother Holt: Yes, that is all right with me.

Brother Adams: How much time would you—.

Brother Watson: Brother Adams, I have finished my part of this debate. If that is new material, it is against the rules to bring it in. And he knows it.

Brother Adams: Well, it is not new material, but—.

Brother Watson: It is new, and I haven't seen it. Comes under the heading of that. Now let him make his statement and go ahead and use his chart, because if it has got truth in it the people need it. And I don't care to reply to it. Just let him make the statement that I didn't see the chart.

Brother Adams: Well, I think that is fair to you. Yes. You didn't see the chart.

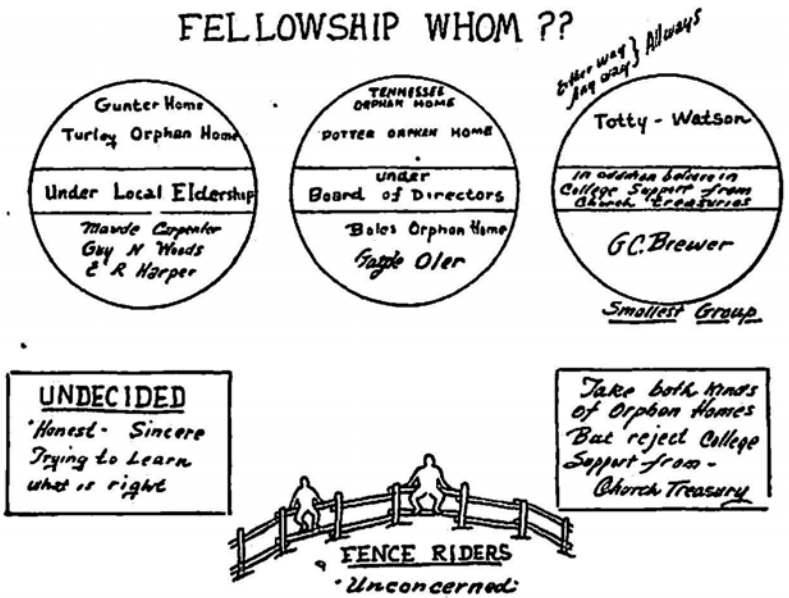
Brother Totty: You just make the statement that Brother Watson never saw the chart. He kept it covered until he made his last negative. And that will be alright. Just put that in your book.

Brother Holt: I am perfectly willing to acknowledge that Brother Watson hasn't seen this chart. But I knew he would keep riding that fellowship thing, and there is not any new

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material on it. He has asked me about fellowship in almost every speech. Now when I get up here and I want to illustrate it he doesn't like that. He wants to say that I have got to admit that it is new material. It is not new material. And the readers of the book can judge it. No, he hasn't seen the chart before, but it will be just like all the rest of them. If I had introduced it in the first speech he would not have paid any attention to it. Why, of course, he wouldn't.

But I want you to look: He has asked me about "FELLOWSHIP WHOM." Now these brethren that are upholding all these institutions need to do a little deciding on this fellowship business. I want you to just look at the groups into which they are divided, they talk about and condemn each other's position.



There is the group that holds to a local eldership. I have introduced all that in this debate. They say that *the only way* a home can be scriptural is for it to be under the oversight of a local eldership. Brother Guy N. Woods and Brother

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E. R. Harper are in this number. Also you have the Turley Orphan Home, the Sunny Glenn Orphan Home, and the Gunter Home for the aged in this group. Now they contend that this is the only way for it to be scriptural. *Any other way is wrong.*

Brother Totty: I want a point of order. He never noticed Brother Guy N. Woods, and I read Brother Guy N. Woods, where he said all these homes are scriptural, the other night. Get that in the book, too. You are garbling Brother Woods. Why didn't you answer that? That is new material. And Brother Woods said, and he pointed out these homes that you call institutions and said they are scriptural. Didn't he, Brother Adams? I will get the *Advocate,* if you want to see it. I read it the other night. Almost the entire article.

Brother Adams: He speaks about homes, but he doesn't specify any particular homes.

Brother Totty: No, he said all these homes: Yes, he takes them all in.

Brother Adams. Well, he does not use the word "all" so far as I remember.

Brother Totty: He said, "Our homes."

Brother Adams: Well, "Our homes." But now that doesn't necessarily mean all. That is not a universal statement.

(Brother Totty directs that the article in current *Advocate* be brought from the office).

Brother Totty: Now if you will just hold everything we will get the *Advocate.* (Discussion followed among the brethren and between the moderators. It was proposed that a wire be sent to Brother Woods to determine his position. Brother Totty made the following comment about the use of the answer from Brother Woods to the wire he proposed. "And whatever he says we will put in the book after your argument, just following your argument. How will that be?"

Brother Holt: Well, wait just a minute now. Let us clarify that. If you will ask him what his position was in 1939.

Brother Totty: No.

Brother Holt: That is what I am quoting. Brother Woods may be like Brother Watson, he may have changed since 1939.

Brother Totty: You haven't got 1939 up here. We are not

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confining this debate to what somebody said in 1939. You have got that present. Now what would you—if he believes that we can help Tennessee Orphan Home and Potter Orphan Home and Boles Home now, from the treasury, will you put it in the book?

Brother Holt: I will be glad to.

Brother Totty: All right, now all of you heard that. I will get the telegram and we will put whatever he says in it. Now go ahead and make your argument. *See Addenda.

Brother Holt: Now, are we ready? I am ready to get going here (There is some further delay in starting some recording machines). Let us go. Now most of the people won't understand what the discussion is about. I have Brother Guy Woods listed here as believing that orphan homes, to be scriptural, have to be under a local eldership. I know that is what his position was in 1939. I haven't seen anything from him to the contrary since. Now if he changes in 1954, that is his business. He has the right to do so, like Brother Watson. Brother Watson has changed.

Well, I am pointing out that there are plenty of brethren who believe this is the only scriptural arrangement. Then there are the others who think the Board of Directors is the scriptural way to do it; and orphan homes and other institutions ought to be under a Board of Directors. They say that is the only scriptural set up. And I have already mentioned in this debate that Brother Gayle Oler says, "The only organization that ever was under a local eldership was a local congregation." I have already cited that in this debate, and therefore, that includes Boles Home. The only scriptural set up is a Board of Directors. Over here (Pointing to chart) we have some under a local eldership. Incidentally, Brother Totty and Brother Watson are on record as saying that there never was anything under a local eldership except a local congregation. They are already on record, so they don't belong over here, they can't accept this—the group of homes under a Board of Directors. They have already condemned this as being wrong. This set up under a Board of Directors, such as Boles Home and Potter Home.

Now let us just look over here. We have another group who will take both types of orphan homes, but they reject

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college support from the church. They will accept orphan homes under either sort of an arrangement as being right. But, brother, whenever you start putting the colleges in the church budgets, they don't agree with that. That is wrong.

Well, we have a little bitty group over here, the smallest group of all. They will take the organization either way, any way, practically all ways. It just doesn't make much difference. And in that group, we have those who contend for church support of colleges from the treasury. The thing that has been under discussion and which Brother Watson has introduced again tonight. Brother Totty and Brother Watson are in that group, as far as the propositions for this debate are concerned. Brother G. C. Brewer has been introduced as being in that group. Well, now which group is this? That is the very smallest. They say, Brother Brewer does, and I have introduced it, that both of these other groups are wrong whenever they contend that they are right, that either of them is right. Neither one of them is right to the exclusion of the other one. And Brother Brewer goes further, he says we will take church support for the colleges. Well, this group says this one is wrong; this group says the other is wrong; this one says you are both wrong, or this one is wrong when you take the colleges.

Then we have another group down here: A group who are undecided. A group of honest, sincere people trying to learn what is right. And some of them came many miles to hear this debate in hope of learning something about these matters; only to hear mud-slinging and to hear such things as have been engaged in by my opponents. Then there are many "fence riders." They are not concerned about it either way. It depends upon which way the wind blows. They will then decide and make their decisions about this matter. We need to be honest and sincere and study this thing.

When it comes to matters of fellowship we can see that there needs to be some deciding of fellowship in the camp of those that stand with Brother Totty and with Brother Watson. No need to try to get us to draw the lines of fellowship. Let us let him do it.

Now just by way of summation, let me say a few things. The issue in this debate *has not* been about "WHAT" we

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should do. That hasn't been the thing we have been discussing. It is not about doing good. It is not about maintaining good works, about visiting the fatherless and widows, preaching the gospel, teaching the word, or edifying the churches. The "WHAT" hasn't been under consideration. We believe these things should be done.

Neither has the "WHO" been under debate, or it should not have been. The "WHO" that should be helped is not the issue. It is not orphans, widows, the needy or the bloody man out there in the street or all men. That is not the issue. The issue is not regarding the "WHO!" We believe they should all be helped in their need.

The issue has been "HOW," or the way; the scriptural procedure by which the preaching of the gospel, the looking after orphans and the widows, the needy and the bloody man in the street, is to be done. THAT IS THE ISSUE. My friends, and opponents have spent time on the "WHAT" and "WHO," and they have left untouched completely the "HOW." They haven't set forth the scriptural "HOW"—the scriptural way.

Now let me just show you some of the "proof" that they have introduced. The sort of "proof" that they have given. First of all, they have offered the *Gospel Guardian.* Why, they would get so excited they would say, "I want to read to you from the word of God," and then grab the *Gospel Guardian!* That is right, they would do that. And then they have tried to destroy the *Gospel Guardian,* to kill its influence. They have attacked the editor; they have attacked the publisher; they have attacked nearly all of the writers; they have read garbled quotations from the writers; and they have misrepresented their views. The reader of the book should be certain to check the original source and see the statements in their complete context. For example, Brother Watson read tonight from Brother Tant's pen, where he said the *Gospel Guardian* is set to divide the churches over these matters. That is not true. It is a garbled quotation. It doesn't allow Brother Tant to explain what he had in mind.

Then notice the attacks on these other men as made by my opponents. They have made attacks on men who are present. They have pointed out Brother Joe Cox, Brother

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William Wallace, Brother Charley Campbell, and they have badly misrepresented these men when they knew these men couldn't answer back. And Brother Charles Campbell, for example, has requested that I read this letter that he has handed out that brethren might know that he has been misrepresented. If time allows I will do it. But let us just look—.

Brother Totty: Just a minute. If he reads that letter we answer it. Is that right, Brother Adams? I know that is new material. Now if that letter is read, then I answer it.

Brother Adams: I would suggest that we leave the letter out.

Brother Totty: He is perfectly willing to read it so far as I am concerned, provided we answer it. But not without an answer.

Brother Adams: Now I am afraid that would inject into the debate—you may answer the charges they have made against Brother Campbell about circulating it, but let us leave the letter out of the debate. So that we will not have to have either the letter or the answer in the book.

Brother Totty: Well, that is all right with me. If he reads it, it will certainly be answered.

Brother Adams: It deals with matters that have nothing to do with the proposition.

Brother Holt: Just let me make a point of order. These brethren were so excited for fear that I had misrepresented Brother Woods. And they couldn't prove that I had. I didn't misrepresent him. But now when it comes to Brother Campbell, if I introduce his letter and let Brother Campbell speak, then that is new material. But I will withdraw it.

Brother Totty: No, that is not new material. You see you have got Brother Woods on your chart. You are trying to take—. Now Brother Campbell is twenty-one. If he wants to debate he can write the proposition. Be glad to debate with him. But if you read his letter, he brought a letter in here without permission of the elders and they circulated it last night. And that ought to be enough for Brother Campbell. But if you want to read a letter for him—maybe we just better assign a night some night and let Brother Campbell speak. If he can't be satisfied with your job. If you just got to read one letter after another, to try to bolster

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you up. Now I don't object to reading it.

Brother Adams: I would suggest this, Brother Totty: You and Brother Campbell settle your differences together. Now Brother Holt may answer if he wishes your statements that were made about his introducing the letter, and let us leave the letter and its answer both out of this book.

Brother Totty: That will be fine, suits me.

Brother Adams: What do you think about that, Charles?

Brother Holt: That is all right. Let us go again. (Laughter.) Now some more of this sort of "proof" that has been introduced in this debate. They have made an appeal to the pioneers. Brother Totty introduced what he called his "GIANTS OF THE FAITH," as though these men agree with him in toto, when it is absolutely not true. Many of those men on his chart, among whom is Brother E. R. Harper, did not and do not agree with his position on the college question. And Brother Harper is going to be surprised and shocked to see himself so aligned. It might be misrepresentation! We can't prove anything by the pioneers.

But then he has pointed out the practices of the past. Our past practice proves nothing.

Then Brother Totty and Brother Watson have talked about the inconsistencies of these brethren. I have no obligation to be consistent with anything save the truth. You know I read a statement from Brother N. B. Hardeman that I would like to introduce into the record about being consistent. He says, and I quote him, from the *Gospel Advocate*, May 29, 1947:

> "As to my being inconsistent, I am quite sure that I have been inconsistent many times regarding many things. All who have not been are dead. I have always rejoiced in the discovery of any truth and have gladly accepted it regardless of what I have thought or said in years gone by. I have never sought to be consistent for the sake of so being. Mr. Emerson said, 'A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words

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and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today.' "

Let us look at other things that have been introduced. Brother Watson's radical change on the college question has been pointed out. He believed in supporting colleges, or rather opposed church support of colleges in 1947, and now he believes in it in 1954. He has made a radical change, and yet he talks about the "Guardian boys," and says they set a bad example. He says that maybe they are responsible for all of theses unscriptural set ups. Brother Watson, you may be responsible for some of us opposing colleges supported by churches! Did *you* ever think about some of these things? These brethren don't mind putting the shoe on the other fellow's foot, but they don't like to have it put on theirs. They don't mind laying "sauce on the goose" but they don't want any on the "gander."

But let us look again: They brought up the Houston Music Hall meeting. They brought up Brother Cogdill's book which has been corrected. They have talked about the Blytheville radio program, Brother Ward Hogland and the Ft. Smith church, and they have made great capital of Dick Smith being sent five dollars by Brother Yater Tant. All of which is completely irrelevant. It has no bearing on the issue and doesn't prove anything.

The Mt. Pleasant church trouble has been introduced. There is no place in honorable and dignified debate for such matters. They know nothing about the trouble. Their charges against me as have been presented in this debate are false in their very implication. The innuendos in which they have engaged, for example: "What about Oak Ridge, Tennessee? What about the trouble? Did you have any trouble over there?" No, he didn't say definitely that I did, but just asked the question to leave a bad implication! Brethren, such is circulated to arouse suspicion and do harm; it is uncharitable and unbrotherly. They have set out to ruin me personally, to brand me as a factionist, and as a church splitter. They talk about me as being cruel, merciless and that I do not love orphans. They charge that I would let a man bleed to death out on the street before I would help him.

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They say, "Holt is a church dictator." All of which is calculated to destroy my influence and close the minds and hearts of individuals against listening to anything I might have to say. It is beneath the dignity of an honorable debater to stoop to such things.

But then again, they have tried to introduce as proof, or at least they think it is proof, the cute and smart things in which they have engaged. Such as standing over me and asking me to answer from my seat. "Look up here, Holt. Shake your head, bat your eye. Will you do it to save the church of Jesus Christ?" These same old uncouth expressions and manners have been borrowed from old time Baptist preachers and I have met them in debates many times. It is not dignified. Neither is it brotherly conduct. When brethren in Christ come together, and they have to resort to that sort of thing, then my friends, somebody is surely wrong. We are supposed to be brethren. And both of us agreed to treat each other as brethren, and Brother Totty and Brother Watson have failed to do that just as they have failed completely to establish their proposition. Surely there are good people in this church at Garfield Heights that deplore such uncharitable and unchristian conduct on the part of Brother Watson and Brother Totty.

THE OPPONENTS HAVE INTRODUCED NEARLY EVERYTHING EXCEPT THE WORD OF GOD IN PROOF OF THEIR PROPOSITION. Yes, everything but the word of God, and the reason why it hasn't been offered is very evident to all. There isn't any Word of God, there isn't anything in the pattern for these unscriptural arrangements and combinations! That is evident to all. The reason that they have given no scriptural proof is because there isn't any! If there was they would have presented it.

Brother Watson, I would hate to be in your place as an older, experienced debater like you say you are, and let a boy that you say is "hardly dry behind the ears" come and so completely meet you and annihilate your position. Brother Watson and Brother Totty talked about having other debates on these issues. I would that the brethren behind these arrangements would select a representative man and have a real debate on these issues. It would certainly be fine. Brother

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J. M. Patterson told me that he was willing to do it, and would see about it. I hope and pray that it may come to pass. Debating and studying these matters will help, *IF we will act as we should and not turn the thing into an insulting and mud slinging contest.*

I would like to say that I deeply appreciate the many commendations that I have had, that I have received, from those who agree and from those who do not agree with what I have advocated, relative to my efforts to be a gentleman and a Christian in this debate. They can see that even under the most difficult circumstances, where charges, innuendos and mud-slinging are hurled, that I have tried to act like I should. And if I have failed in any respect along this line I beg you and the Lord to forgive.

But again I want to say that I am humbly grateful to all the great host of preachers and brethren who have come from far and near to study and hear these things discussed. You honor me—(time). Is that all?

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Addenda

In the course of the discussion Brother Totty charged me with misrepresenting Brother Guy N. Woods when I said that he was opposed to orphan homes not under a local eldership, and to church support of colleges. We agreed that the matter should be clarified by a statement from Brother Woods, which was to be inserted along with this explanation as an addenda to the debate proper. Here is the telegram from Brother Woods showing that he does now endorse orphan homes which are under a board of directors and not under an eldership (Spring Hill).

1955 Jan. 17

W. L. Totty
3842 Shelby Street, Indianapolis, Indiana.
I endorse the operation of and urge both individual and church support for orphan homes such as Tipton and Spring Hill.

Guy N. Woods.

Following are a few quotations from Brother Woods' writings which had led me to believe that he did NOT endorse homes which were not under an eldership, and did NOT believe it right for the colleges to be supported out of church treasuries.

ABILENE CHRISTIAN COLLEGE LECTURESHIP 1939

"1. THE TENDENCY TOWARD INSTITUTIONALISM. The ship of Zion has floundered more than once on the sandbar of institutionalism. The tendency to organize is a characteristic of the age. On the theory that the end justifies the means, brethren have not scrupled to form organizations in the church to do the work the church itself was designed to do. All such organizations usurp the work of the church, and are unnecessary and sinful. The veteran John S. Sweeney well said, 'Christians do not need to spend time and means organizing and fostering such societies. The church of God is spiritual house enough for us to live

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in, temple enough for us to worship in, vineyard enough for us to work in, husbandry enough for us to tend, building enough for us to work on, army enough for us to march, drill and fight in. People who are contending, as they say, for primitive Christianity, for New Testament Christianity, should stand for the church of the New Testament, and leave others to spend their time and money on human societies, if they cannot be persuaded to do better.' This writer has ever been unable to appreciate the logic of those who affect to see grave danger in Missionary Societies, but scruple not to form a similar organization for the purpose of caring for orphans and teaching young men to be gospel preachers. Of course it is right for the church to care for the 'fatherless and widows in their affliction,' but this work should be done by and through the church, with the elders having the oversight thereof, and not through boards and conclaves unknown to the New Testament. In this connection it is a pleasure to commend to the brotherhood Tiptons Orphan Home, Tipton, Oklahoma. The work there is entirely scriptural, being managed and conducted by the elders of the church in Tipton, Oklahoma. The work there is entirely scriptural, aided by funds sent to them by the elders of other congregations round about. We here and now declare our protest against any other method or arrangement for accomplishing this work." (A. C. C. Lectures, 1939.)

"BROTHER BREWER'S BOOK"—1942

By Guy N. Woods

"Contending For the Faith," by G. C. Brewer

"The section on colleges and Missionary Societies in which the author attempts to prove that it is scriptural for the churches, as such to contribute from their treasuries funds for the support of Christian colleges, falls, in this writer's opinion, far short of the mark. Brother Brewer insists that there is a difference in sending funds to a Christian college, a human institu-

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tion, and in doing the same with reference to a Missionary Society. Through long dreary pages this is argued at length; all of which, to this writer, is a sea of mud! Perhaps it is our own denseness; and if Brother Brewer and those who profess to see such a difference wish to consider our inability so to do a manifest mark of immaturity, they are at liberty to do so. We can write only as the matter appears to us at present. We are frank to confess that we lack the inner wisdom or whatever it is that enables one to accept without question the theory that it violates no principle of reason or revelation to support a human institution designed to educate young men for the 'ministry,' and yet insist that it is subversive of both reason and revelation to support an institution similarly organized to keep these young men in foreign fields preaching the gospel they learned in the college! In our view brethren surrender their contention against the Missionary Society when they espouse such a view of the colleges." (Firm Foundation, Feb. 3, 1942.)

"ANNUAL LESSON COMMENTARY—1946"

(Published by Gospel Advocate Co., Guy N. Woods author.)

"SUBJECT OF THE LESSON EXPLAINED"

"The scriptures teach the autonomy of the church and its right to function independently of any other body on earth. For this reason churches of Christ recognize no ecclesiastical head on earth, nor do they delegate their rights to any council, synod, or conference. There is no higher organization on earth than the local church. The church with its elders to oversee it, the deacons to serve, and the evangelist to proclaim the word is an independent entity and answerable only to Christ."

"HELPS FOR TEACHERS"

"The self-sufficiency of the church in organization, work, worship, and every function required of it by

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the Lord should be emphasized. This lesson is much needed today. Religious secular organizations are always trying to encroach on the function of the New Testament church, interfere with its obligations, and attempt to discharge some of its functions. The church is the only organization authorized to discharge the responsibilities of the Lord's people. When brethren form organizations independently of the church to do the work of the church, however worthy their aims and right their designs, they are engaged in that which is sinful. . . . "

"II. PROVIDING THINGS HONEST IN THE SIGHT OF ALL MEN." (2 Cor. 8:18-21)

"In line with the fact that our lesson today deals with the autonomy of the church, we point out that the contribution here alluded to was raised wholly without the high pressure organizational methods characteristic of today. There was no organization at all; the churches in their own capacity, raised the funds, and they were gathered by brethren specially appointed for the purpose. This is the Lord's method of raising money, and it will suffice in any case. There is no place for charitable organizations in the work of the New Testament church. It is the only charitable organization that the Lord authorizes or that is needed to do the work the Lord expects his people to do."

"GENEROSITY OF THE PHILIPPIAN CHURCH" (Phil. 4:15, 16.)

"Here, too, we see the simple manner in which the church in Philippi joined with Paul in the work of preaching the gospel. There was 'no missionary society' in evidence, and none was needed; the brethren simply raised the money and sent it directly to Paul. This is the way it should be done today. No organization is needed to accomplish the work the Lord has authorized the church to do. When men become dissatisfied with God's arrangement and set up one of

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their own, they have already crossed the threshold to apostasy. Let us be satisfied with the Lord's manner of doing things." (Annual Lesson Commentary, Gospel Advocate Co., Lesson XI, Dec. 15, 1946.)

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