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HERALD OF TRUTH: A SPECIAL REPORT

by

Elders
Highland Church of Christ
Abilene, Texas

This report deals with the current problems surrounding the Herald of Truth Radio and Television ministry. Here is where we, the Highland elders stand. Some will feel that this report contains explosive material. Others will say that more details should be given about certain matters.

As Christians, we have resolved that we should go no further. To say more we would have to get into personalities. While that would make our case perhaps stronger, we will not do it. We cannot believe that is the Christian thing to do.

We sit here and see people's attention being diverted from preaching the Gospel to a lost world. We see the articles written. The bitterness some express. Our hearts cry out. Yet, we are determined not to get into a "dog-fight" with our brethren.

We are seeking in every way to be true to the Lord and His Word. We know this is what you want of us. As long as you make your support available, we will continue to attempt to fulfill the Great Commission through radio and television. We are willing to face the Lord in judgment from this stance, and we believe you will stand with us.

Introduction

"Is there anything to these rumors about Herald of Truth?"

This has been the question on the minds of some for the past several months. Articles have been written. Speeches have been made. Questions have been asked. Concern has been expressed.

We know people are concerned because they have appreciated and supported this work of evangelism which has been sent out over the world each week for 21 years. It is obvious that the Gospel has never been needed by this country any more than now. Evidences of national corruption, moral breakdown and flagrant disregard for the

Word of God have never been greater. Ancient, pagan worship is being revived in numerous cults. Satan himself is being worshiped. The Gospel must go into this situation.

In this critical time we have been faced with our own problems. Satan would like nothing better than to corrupt this work or destroy it. No one wants to see this happen to any outreach of the church.

We are determined that this program will be Biblically and doctrinally sound and Christ-like in attitude. It has the right to the support of brethren only if this is true.

Critical, difficult times need not be destructive. God is able to bring gold out of refining fires. That is our prayer now. Because of the events of these past few months, this program can be greater than ever. All of us can be better than ever. And we will-- with God's help.

Bitterness, suspicion and fear will not prevail. These will give way to repentance, to faithfulness and love.

In the following pages you will read a message that comes from our hearts. These are the earnest convictions of the elders of the Highland church.

OUR RELATIONSHIP WITH BROTHER E. R. HARPER

Brother E. R. Harper worked with the Highland church and the Herald of Truth Radio and Television program for twenty-eight years. As you know, in the beginning he saw the value of a national radio and television program. Later, when called upon to defend the

program, he did so. He loved the program from the beginning. Few have worked more diligently for it.

In January of 1970, the elders decided to reduce brother Harper's workload. We had already set up a sort of special situation for him. The Highland church has a policy that staff members will retire when they reach the age of 65. In 1970, brother Harper was already 73 years old.

However, the matter had never really been pushed, because of the longstanding relationship brother Harper had with the church and with the radio and television programs.

In 1970, brother Harper still wanted to work for the ministry, so we arranged a lighter workload for him. His work and responsibilities were reduced. At that time, in agreement with him, he began receiving one half of his regular salary. He had remained on full salary from age 65 to 73.

Then, about a year ago, a difficult situation arose. We were aware that some doctrinal problems had surfaced in this congregation. But, then, what congregation among us hasn't had some problems? This isn't new to any of us. Our disagreement came over the way to handle these problems. We were studying with these people, praying with them. Brother Harper was demanding a harsher approach. We heard his suggestion which he sent to us in lengthy letters, but we decided that his approach was not the best for these situations.

One thing led to another. The situation went from bad to worse. Not only were members of the congregation whom brother Harper had contacted becoming upset, but Christians outside Abilene as well.

Each time he would visit another city, we would receive phone calls and letters from people there.

Finally, after we had received two threatening letters from brother Harper, we knew that something had to be done.

Instead of devoting our time to our local congregation and the radio and television ministry, we were spending time and energy and money settling such problems.

Here is the way the situation was handled.

The need for some action had been discussed among the elders. It was then shared by the chairman of the elders, brother A. A. Wade, with brother Clois Fowler, who works full time with the radio and television ministry coordinating the daily business and activity. He was the one who was making the work assignments to staff members (including brother Harper) and it seemed appropriate that he should be consulted.

Brother Fowler in turn discussed it with the Radio and Television Committee. The men who served on this committee had been selected by the Highland elders. Some of them worked in their regular jobs in the field of communications.

Their job was to make recommendations to the eldership about the way certain aspects of the ministry were handled. It gave the elders some good solid opinions to add to their own. The committee could not make decisions in areas of significance. They could only recommend to the elders.

After consideration of all aspects of the situation with brother Harper, they recommended to the elders that he be released.

The Highland elders reviewed the matter again and decided after several days of consideration that this should be done.

Again, this decision to release him had nothing to do with doctrine. It simply came down to who was going to make the final judgment in these critical areas--brother Harper or the eldership.

Brother Harper was notified of this decision on March 26, 1973, in a letter given him in the presence of Lewis Smith, an elder, Clois Fowler, who was directing his daily activities, and A. L. Rhodes, the volunteer chairman of the Radio and Television Committee.

But brethren, we made a serious mistake in the way in which we handled this matter.

We intended to handle the dismissal in keeping with Christian principles and policies already set. But, we didn't do that. No, our hurt feelings got in the way.

Because of the problems and the frustration of trying to settle difficulties with a person who was working with us, on our staff, and at the same time fighting us--we lost sight of the past.

We temporarily lost sight of the fact that brother Harper had labored with us for 28 long years. That he had worked long hours, stayed away from his family, married our youngsters, prayed with our sick, and buried our dead.

That's right, brethren. We were so sickened and frustrated by what was going on that we were blinded.

Now, we know we were wrong. There is just nothing else to say except, "We made a mistake."

An apology was obviously in order. We wrote him on July 11, 1973, and asked for forgiveness.

Of course, we could not erase the action. Nor could we undo the hurt caused by a complete severance from the work brother Harper had done for so long. We had hurt him as a brother--that was obvious.

After much prayer, and knowing that this action could not be erased, we decided that he should be given retirement pay. As we have said, he should have been given retirement pay when he was dismissed. But, just because we made the mistake then, it did not seem that we should let it continue uncorrected.

So, based on the 28 years of service he had given, the elders voted unanimously to give brother Harper a liberal retirement for the rest of his life. In addition, to try to further compensate for our mistake, we decided to make the pay retro-active to June 22, 1973, his last pay period.

At the time of this decision, brother Harper was sending out letters which discussed our internal problems. He also discussed these matters in his travels. We knew that this retirement pay might be looked upon as a payment for him to "cease and desist."

This was definitely not the case. In fact, the elders unanimously agreed not to attach any conditions whatsoever to the offer of retirement. Absolutely no conditions were required of brother Harper and no conditions required on the part of the elders. We offered him this retirement because we thought it was the right thing to do.

Brother Harper's traveling has kept him out of town most of the time since this decision was made, so this decision, signed by all the elders, was mailed to him on November 3, with an invitation to meet with the elders at his convenience.

We do not know what brother Harper's decision will be regarding the retirement or the outcome of any meetings we may be able to arrange with him. Our hope and prayer is that much good can and will be accomplished.

THE FIFTH AND HIGHLAND CHURCH OF CHRIST

Since the action taken with brother Harper, much has been said and written about the Fifth and Highland church. Most of the criticism has been directed toward internal problems at Highland. Of course, Biblically, these must be handled by this eldership. There have been very few criticisms of the Herald of Truth programs themselves.

The question for you, obviously, is whether you can have confidence in us as an eldership.

We are the first to admit that we have some problems. It seems it would be impossible to shepherd a flock of over 1500 members without some problems coming up.

But, as you know, our problems have received wider publicity and circulation than those of most congregations. Naturally, reports sometimes become distorted as they are repeated. Much of what you have been reading is distorted, containing some half-truths. Some is honest opinion, but seen from a perspective that did not show the whole picture.

But, it has all become very confusing.

Often, it has been difficult for us to do the right thing here locally where certain people are concerned. It's hard to answer all the criticism when some of the reports are so out of proportion.

It has been difficult for us to keep all our local work here going, plus the radio and television programs, and at the same time do a good job communicating with people scattered across the brotherhood asking questions and requesting meetings.

Now, as we said at the beginning, some of the situations are too personal. We just can't take names of local members and print articles detailing everything that they have done wrong. Is that what shepherds are supposed to do? Of course not. We don't do this with our personal family matters, and we cannot do it with Highland's family matters.

At the same time we do want to give you some detail in some areas. This is necessary, we feel, to dispel some of the rumors that have been started.

In this regard, we want to tell you how things are and what our convictions are.

Are the elders united at Fifth and Highland? Again, as with congregations across the land, we sometimes disagree with each other. We have disagreed over some matters during these times of problems. We have disagreed on matters of judgment some of which came because of external pressures from outside the Highland church.

During the past few months, we have worked hard at resolving these matters. We believed that all of the elders were working in good faith and felt that progress was being made.

Then suddenly, we learned that four of the elders were resigning. One resignation, brother Foster Cox, was completely unrelated to the action being taken by the other three. Brother Cox's resignation was dated October 21, 1973, and gave as his reason I Timothy 3:1, stating,

"I no longer desire the office of a bishop." He also stated: "I love each of you men and the entire family at Highland, and I want you to know that I hold no grievances against anyone, and this action reflects no action on any decision made by the eldership."

The three other resignations were completely related to the current unrest. Their letter, dated October 24, 1973, signed by all three, B. G. Clinton, Hoyt M. Blodgett, Jim E. Harper, read:

"After many days of prayerful consideration, we have decided to resign as elders of this congregation. Let us assure the members of this congregation that we leave with love and kindest feelings for you, and our prayers will be that God will bless your every effort in keeping with his will. We are grateful for every kindness and the many words of encouragement extended to members of our families and ourselves during the many years we have worked and served together."

It should be pointed out that one of these three men, brother B. G. Clinton, who signed an article he helped produce as an elder of the church, had not attended the Highland church for some three months. Repeated efforts had been made by the other elders to get him to define his relationship. These were ignored. Brethren, such actions are very difficult to understand and to work with.

The other two brothers had given no indication to the other nine elders of their plans. We are hurt to learn now that they had been

working all the time secretly, telling others about confidential conversations that took place in our elders meetings. Other than these three, none of the elders worked secretly. We had held no secret meetings as we now learn they had done. Not one of us had betrayed the personal commitment of confidentiality that we took when we were installed as elders.

We feel their action was unethical and cannot in any way support or condone such behavior. We are amazed that elders of the church would do such things while crying out about "unsound doctrine."

We are hurt that these three brethren have chosen to bring pressure on Highland through circulated reports among members of this congregation and articles mailed out to the brotherhood. In fact, they had already mailed out some materials prior to the time of their resignation.

Brethren, we worked long and hard in the various areas of concern. Definite action was taken to correct certain matters. Progress was being made. We were hopeful (and had no reason to believe otherwise) that our work could go on together in the same way that has characterized this eldership all these years. We are sorry they have not worked in the usual manner that should be expected of brethren.

We, as an eldership, stand united. The elders include the one who has served longest in this eldership, Lewis Smith, 18 years. Also, H. E. Hart, 17 years; Art Haddox, 15 years; Neal McLeskey, 8 years; W. L. Fletcher, 5 years; Roy Lewis, 5 years; A. A. Wade, 5 years; and Leroy Norman, 5 years. Four of the elders are in their seventies, three in their fifties, and one in his late forties. Two of these men, W. L. Fletcher and A. A. Wade, served other congregations as elders many years before coming to Highland.

The past few months have indeed been difficult. Pressures have been great. If you are an elder, you know how difficult matters like this can be and, how hard they are to work out. We have tried to do our best. We constantly examine our motives. We stand by our motives and confess the mistakes we have made. It is the only thing we know to do.

Is the charismatic movement, i.e., speaking in tongues, healing, etc., present in the Highland church? The answer is absolutely not.

First, we should tell you how all of this got started. Here are the facts.

Fifth and Highland is a fairly large congregation of over 1500 members. It is hard, as you can imagine, for us to know every single belief held by each member.

We became aware, some time ago, that five couples were having some uncertainties about the work of the Holy Spirit. This has been a troublesome issue all over the brotherhood.

Some of these people at Highland who had not settled their mind on all the issues involved in the Holy Spirit discussion found themselves on the "firing line." Under pressure, they said things that they had sometimes not thought out well. Then, they found that what they had said, or parts of it, was printed and circulated.

Some of what was said in no way reflected the beliefs of the eldership or the Fifth and Highland congregation. Yet, impressions were being left that we, as elders, and a large portion of the Highland church, believed in tongue-speaking and all the rest. That is completely false.

What happened was that an unfortunate situation or two was suddenly circulated--and falsely represented as characteristic of the entire Fifth and Highland church.

We found ourselves in a difficult situation. While trying to work with and teach the people in our local situation, we found ourselves, at the same time, having to answer reports which were blown completely out of proportion. Some of which were just plain false.

With all the pressure it was sometimes difficult for us to act with the best judgment.

Now, without going into all the personal details, we want you to know where we stand on these issues, and where this church stands.

Contrary to what some would have you believe, the elders are unanimous in their rejection of the charismatic movement and do not extend fellowship to those who advocate modern-day tongue-speaking and miracle working. A public statement was made to the congregation on January 28, 1973, to this effect. Prior to that date, fellowship was refused to a family who had moved to Abilene and who had sought membership in the Highland church.

During the past several months, some discussion has gone on about this matter. We have worked with some people whose minds were unclear on this matter. But, isn't this the right way to handle these matters? But just because we have worked with some who were unclear on it, does that mean that we, as elders, are in sympathy with such a movement or that this church is a charismatic church? Obviously, it does not.

Despite reports to the contrary, we will refute any error in this congregation. With so many reports being circulated and charges made,

it did aggravate the situation; it made things look bad. But, you know how that goes. We could not abuse people simply because inflated reports were making the rounds. We had to remain faithful to the Word and we believe we have.

The Fifth and Highland church is not a charismatic church. It does not sympathize in any way with and is unalterably opposed to the neo-pentecostal movement. We will not knowingly tolerate error of any kind being taught in our classes or our pulpit. No elder holds such views. Nor does anyone on our staff.

We repeat, the Fifth and Highland church is not a charismatic church. Not in any way.

What about Highland's preacher? We know that many statements have been circulated about Lynn Anderson, the preacher for the Fifth and Highland church. We know him. He loves the truth. He loves the church.

We have had our difficult times. We have made our mistakes. He has made his. But, who hasn't? The important thing is to correct them and grow by them.

Regarding several matters in question, brother Lynn Anderson states:

"I do not believe in modern-day tongue-speaking or miraculous gifts of divine healing. I believe the church of Christ was conceived by God before the foundation of the world and was purchased with the blood of Jesus, hence could not be a denomination. I do not believe the Holy Spirit reveals new truth today nor do I believe in visions or any other kind of supernatural revelations. I believe there can be no unity in Christ except upon the basis of sound doctrine coupled with brotherly love."

We will support brother Anderson and any other preacher so long

as he preaches sound doctrine and lives a life becoming to the gospel. We, the elders, who work with him day after day and since we hear him first-hand are in the best position to determine whether his convictions and lessons are in keeping with God's Word.

What about brother W. F. Cawyer? Brother Cawyer resigned as an elder of the Fifth and Highland church in 1968, five years ago, after the elders denied his strong request for lifetime retirement. He made this request after only eight years of full time service with the Highland church and the Herald of Truth. (His previous five years had been spent with the commercial advertising agency that helps with the production of the program.)

Brother Cawyer immediately moved to another congregation and except for funerals has not to our knowledge attended a service here since.

An "Open Letter From the Highland Elders" has been published in answer to his charges and is available upon request.

What about Highland's future? Highland is a sound and solid church. It will remain such. We are growing. We have had 22 baptisms in the last 5 weeks. We will not fail in the responsibility you have entrusted to us. Never have we needed solid congregations more than we do now; never have we been any more determined to be that.

THE HERALD OF TRUTH RADIO AND TELEVISION PROGRAM

For better than 21 years, we have had the oversight of this work. It has been a joy to see it grow. You have continued to encourage us in every way possible. We are deeply appreciative. But, once again, questions have been raised that we want to answer.

Who is running the Herald of Truth? The Highland elders are in complete control of all the Herald of Truth work.

We, as the elders, decided to dissolve the Radio and Television Committee. May we restate, the committee was originally formed by the elders to discuss various matters that arose and to make recommendations to the elders. It had no authority to make decisions whatsoever. It was purely an advisory committee from which counsel was sought prior to a major decision made by the elders.

The elders of the Fifth and Highland church exercise complete control of all programming activity. Clois Fowler coordinates the day to day detail, reporting directly to the elders.

How are the scripts handled? Who chooses the writers? Who approves the material? The elders approve each writer and the material they write. No material is aired that has not first been approved by the speaker and finally by the eldership.

Quite a process is involved in getting the material written, approved, prepared for filming (in television) and completed. The elders first approve the material, then view (or listen to) the material in intermediate stages so that the final product is assured. In addition, all other printed material is approved before being released to the public.

How are funds accounted for? Each year an annual audit is prepared by a Certified Public Accountant. This accounts for every penny received and spent. Our practice has been (and shall continue to be) to make this information available to contributing churches upon request.

We try to exercise good stewardship in all facets of the program. We are very conscious of the responsibility that accompanies contributed funds. Every effort is made to spend these funds wisely and conservatively.

What about salaries of those connected with the program? Reports concerning high salaries being paid here are simply totally false. Some of our men took cuts in salary when they moved here from local church work. Some have been offered jobs that paid higher salaries, but they have stayed with the Herald of Truth programs. The raises we have given have not even kept up with the inflationary trend.

All of our men furnish their own housing and utilities. We have attempted to maintain a salary level that would be about the same as what the average local preacher is being paid.

Could the programming be done much cheaper than it is currently costing? From the very beginning we have tried to employ the principles of good stewardship in the mechanics of the programming itself.

Hallmark Associates, Inc., an advertising agency, represents us with networks and stations and Hallmark Film Productions, Inc., makes our films. These are people who are predominantly members of the church. They know us; they know what we believe and so are much more qualified to do this work than some other that is unfamiliar with the churches of Christ.

In the past we have done some work with other companies, even earlier this year, and we ran into all kinds of difficulties when dealing with non-Christians in this kind of work.

Hallmark is not favored, financially, in any way. We do business with them under contract based on solid business principles. There is no conflict of interests nor are there any vested interests in Hallmark by any of the elders or Herald of Truth staff.

Reports that have been circulated to the contrary are simply false reports.

Is there any policy against mentioning instrumental music (and similar topics) on the programs? Absolutely not. This matter has been discussed fully on the program. Four sermons delivered on the program last year discussed it. Naturally, it is not the topic of every program.

What about Heartbeat? Heartbeat is a five minute daily radio program designed to reach a growing secular audience in America. It is designed to be the first contact for the growing millions who fill the freeways and turnpikes, homes and businesses of America who no longer believe in God or the Bible.

Heartbeat is the first handshake. It is a door-knocker. It is like a "billboard" along the road. It is an advertisement, an invitation to probe more deeply the basic questions of life. It carries a message of hope and love and concern.

Does Heartbeat teach the Word of God? Heartbeat is a multi-media approach to evangelism. The problems of reaching people today are enormous as all of you know. Several different approaches are needed. Several different types of programming are needed.

Heartbeat has a two-pronged approach: One, the program itself. Two, a printed follow-up ministry. The program is designed to find

persons, to turn them into real seekers for truth and to acquire their names and address.

When we get letters in response to Heartbeat, a teaching ministry begins. It consists of a minimum of twelve, two-page teaching letters. These letters cover the need for faith in Christ, the new birth, the church, etc. Additional materials are being prepared for use with this audience.

As the person is taught, at the appropriate time, he is put in contact with local brethren. So you can see that the word of God is taught through the broadcasts.

Does Heartbeat mention Jesus? Yes, the program does mention Jesus, sometimes referring to Him as Jesus, sometimes as Teacher, a term He was called frequently while here on earth.

The program does recognize the massive perversion that has occurred in the minds of the people where Jesus is concerned. Many people in our modern world consider Him a myth or legend or fantasy figure. Some even consider Him the leader of a hippie movement. Heartbeat assumes that the listener is basically unfamiliar with who Jesus really is or what He stands for.

Does Heartbeat have a Chicago address and independent format to disassociate it from Abilene and the church? Definitely not. Heartbeat has a Chicago address simply because we felt that the teeming millions who live in large metropolitan centers like New York, Chicago and Los Angeles could relate more easily to a similar address. Inasmuch as it is standard practice for addresses of national programs to be different from the city where the program originates, it was felt wise to follow such a course.

Heartbeat's format is in no way designed to cover its identification with the church. It is designed the way it is in order to make the offer of Jesus Christ available to people who would not otherwise be reached with other programming.

Are local identity lines ever used with the program? Yes, in some areas where this is permissible and where brethren feel it would be helpful, identity is given to tie Heartbeat with the local church.

Does Heartbeat represent a departure from the message of the Gospel that we have always preached? Definitely not. As has been explained above, Heartbeat is a multi-media approach to evangelism. The radio program finds people; written follow-up teaching guides them into the basic teachings of the Gospel.

OUR BASIC COMMITMENTS

We, as the elders of the Fifth and Highland church, are determined to continue the faithful presentation of the Gospel of Jesus Christ, to avoid false practices, to continue to present unswervingly to our age the beauty and message of the Bible.

To that end we remain committed to the authority of the Word of God, the Bible. We rest completely on the solid, absolute authority of the inspired and inerrant Scriptures. We have no other hope. We are keenly aware of the open attacks on the Bible, on its inspiration, its account of the creation of man and the world, the virgin birth and the resurrection of Christ. These attacks must be rejected; the Bible must be accepted as the sole authority.

We remain committed to Jesus Christ as our Savior and Lord.

He is the only way to God. Man must be called upon to believe in Him with all of their hearts, to turn away from sin and its power through repentance, to confess His name before men, and must be baptized for the remission of sins. This is God's plan, and His only plan, for man's obedience.

We are committed to the church which Jesus built. We are aware that many believe she is irrelevant and non-essential. We are aware that some would so re-order her devotion to the Word of the Lord as to mute her voice for righteousness and obscure her Biblical identity. The church is not a denomination and must never be allowed to become such. Never have we loved the church more and never have we been more determined to see her faithfully preaching the Gospel and serving.

We are committed to the restoration principle. These times demand more than ever that we be faithful to the plea: "Let us speak where the Bible speaks and be silent where it is silent." The New Testament is the divine pattern for what God expects the church to be in every generation.

The church must not practice anything that is not expressly authorized in the New Testament. Every generation has the solid obligation to emphasize the return to the faith and practice of the New Testament. Only in that way is there any solution for the problem of religious division; only in that way is there hope for the restoration of New Testament Christianity.

We believe the restoration principle includes baptism for the remission of sins; recognizes the Lord's Supper observed, according

to the New Testament, only on the first day of the week; practices only the use of vocal music in worship, respecting the total absence of any trace of instrumental music in the New Testament; accepts local churches as free and autonomous with Christ honored as Head, His Word her only rule of faith and practice, and elders as the shepherds of the flock. The day must not come when these things are not preached and practiced faithfully.

We are likewise solidly committed to pure and faithful Christian living. Worldliness has always been a problem to churches. In these days of moral and spiritual laxity it is even more of a problem. We must not return to the worship of materialistic gods. Our morals must be directed by the holiness of the God whom we serve as revealed in His word. Never has there been a greater need for the preaching of God's holiness. Nothing will speak more directly to the immorality of our age.

We are dedicated to these matters clearly and unswervingly. We believe you are dedicated to the same things. Therefore, the Herald of Truth ministry is dedicated to them. It will continue to proclaim the Gospel of Christ, respecting each of these matters.

WHERE DO WE GO FROM HERE?

Let us re-affirm certain basic points: 1) The Herald of Truth Radio and Television programs are overseen directly by the Highland elders. 2) We are determined to have sound, faithful programming that honors Christ and His Word. 3) We are committed to the wisest and best use of contributed funds. 4) We are committed to preaching the Gospel of Christ through mass media opportunities. 5) We are committed to a greater future for Christ and His church.

Here is a preview of the programming that you will hear and see in the coming months.

TELEVISION TITLES 1974

1. Christ the Son
2. Christ the Man
3. Christ the Head
4. Christ the Sacrifice
5. Christ the Example
6. Christ the Never-Changing
7. The Most Awaited Man in History
8. The Authority of the Bible
9. The Power of the Gospel
10. How to Study the Bible
11. Christians are Born, Not Made
12. Why Become a Christian?
13. Changing Direction
14. Buried For Life
15. The New Testament Church Today
16. What Is New Testament Christianity?
17. The Assembly of Christians
18. The Christians in a Non-Christian World
19. The Christian Life - Dream or Reality?
20. The Greatest Gift
21. The Haves Have Not
22. In the Image of God
23. Is Death Really the End
24. Instrument of the Mortals
25. In Memory of Me
26. How Much Is Enough?

HERALD OF TRUTH

SERMON TITLES FOR 1974

(First Quarter)

Man's Deepest Needs

- "Deliver Us From Bondage" (Sin)
 "The Quest For Certainty" (Bible)
 "Are There Christians Outside the Church?" (Church)
 "Choosing a Church"

A New Look At Jesus the Christ

- February 3--"The Stormy Northside of Jesus Christ" (Strength with respect)
 February 10--"Broadmindedness" (Liability in religion)
 February 17--"Young Man of Jerusalem" (Plan of salvation)
 February 24--"What Is the Church of Christ?"

The More Excellent Way

- March 3 --"A Song in the Heart" (Worship in song)
 March 10 --"What Would Jesus Do?"
 March 17 --"The Dilemma" (Goodness not enough--Cornelius)
 March 24 --"All Ye That Pass By" (Rejection and its consequences)
 March 31 --"Maranatha--Our Lord Come" (Judgment Day)

Brethren, the issue is now in your hands. Will we emerge from this situation with a stronger evangelistic work and drawn closer together as a brotherhood--or will we allow it to broaden the gap?

A lot is at stake.

To fail now would have a severe impact on our brotherhood.

It would also be discouraging to our young people.

And what about the areas where the cause of Christ is so weak? These struggling groups have so little to encourage them and to use as tools in their work. It would be so discouraging to them if this ministry were suddenly withdrawn.

During October alone, we received 12,000 letters from around the world as a result of these programs. Imagine the potential within just one month's response. Is it the best thing for the Lord's work that this stop?

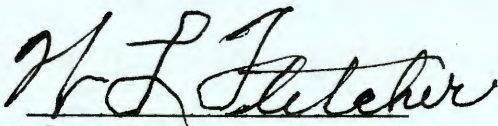
And then there are the gains that come from having been on the air for so many years. We are one of only 4 or 5 religious programs that NBC radio network will carry. Getting radio and television time gets harder every year.

Herald of Truth, produced by churches of Christ, is one of the oldest continuing religious broadcasts in America. If we drop this work, all of the prestige (which opens so many doors of opportunity) within the broadcast industry would be lost. It took years to build this reputation for our brotherhood and our programming.

The Highland elders don't want to see it stopped. We want it to continue. We are committed to it because we have seen lives changed,

souls saved, congregations started and missionaries helped through these broadcasts. We feel it would be tragic for us to allow some problems to kill this ministry. Criticism must not destroy us; rather it must improve our work. We are working hard to solve our problems. We are stronger as a result. We believe the program will be stronger than ever.

The issue is before you. It will be decided in the coming weeks in elderships and congregations all across the land. If the prayers and financial support continue to come, then the word of God will continue to be carried around the world by radio and television. We ask that you prayerfully consider this. Thank you for your understanding.



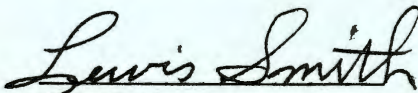
W.L. Fletcher



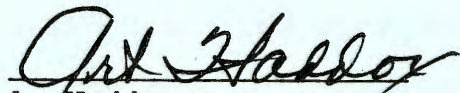
H.E. Hart



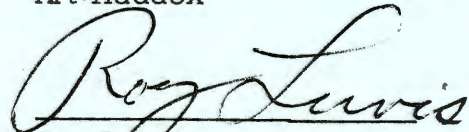
Neal McLeskey



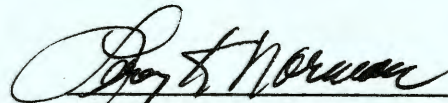
Lewis Smith



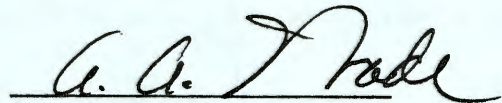
Art Haddox



Roy Lewis



Leroy Norman



A.A. Wade

November 8, 1973