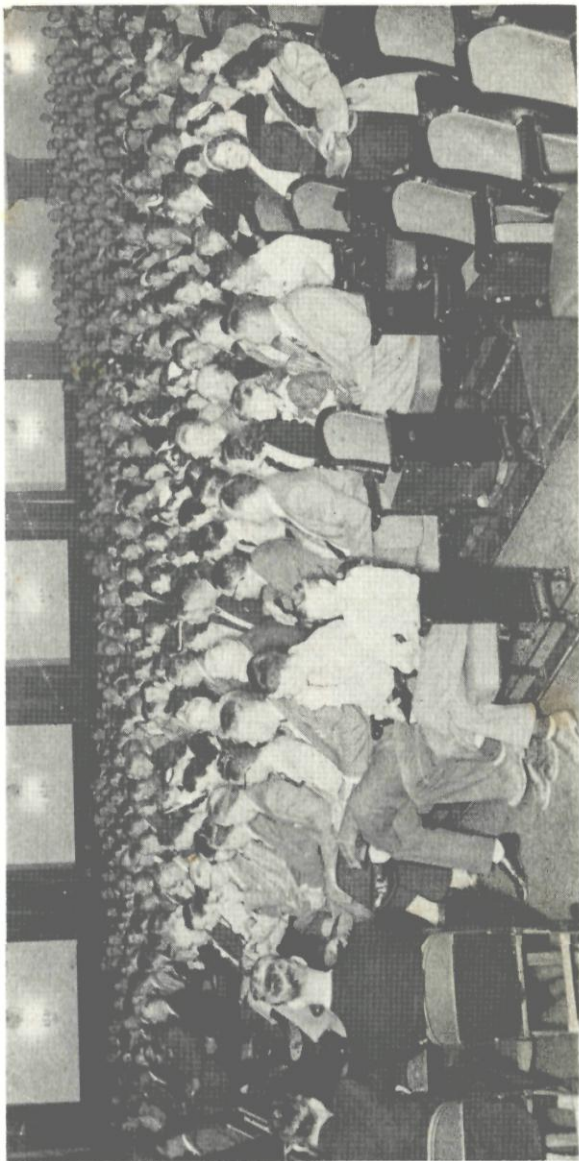


Humble displaying large charts — speaks to vast audience



Part of audience at first night's session

HUMBLE-GARRETT DEBATE

Held in

IVANHOE TEMPLE, KANSAS CITY, MISSOURI

APRIL 20-23, 1954

Between

BILL J. HUMBLE, Kansas City, Missouri

Evangelist, 39th and Flora Church of Christ

and

LEROY GARRETT, Dallas, Texas

Editor, BIBLE TALK

TAPE RECORDED
AND TRANSCRIBED BY
L. WESLEY JONES

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PUBLISHERS' PREFACE

THIS IS ONE OF THE GREAT DEBATES of this generation. The disputants are both young men, and both have had a great deal of scholastic training. It is conducted on a high plane, and is entirely free from what many call "mud-slinging." You will read it with both pleasure and profit.

Solomon said, "of making many books there is no end." As long as time shall last, men will continue to make books; and truth and error will be locked in deadly combat. A great heritage to the present generation is the great debates that were held, printed, and preserved for our profit. Very few stop to consider the amount of time, work, and money required to print these debates and thus leave them for us and our children. Many fail to recognize and appreciate the value of a book.

"On all sides," wrote Thomas Carlyle, "are we not driven to the conclusion that, of all things which man can do or make here below, by far the most momentous, wonderful and worthy are the things we call Books?"

The issues discussed in this debate have been "troubling Israel" in some sections for a number of years. But error spreads, and it will not die out; it has to be fought out. Members of the church everywhere ought to be fortified against error. One of the best ways to learn how to meet error is to hear and read how it is met in debate.

The publishers wish for this debate a wide circulation, and a fair and honest reading. The church grows with an open and honorable discussion of the truth. May the day never come when a full and free discussion of religious questions is not permitted.

THE PUBLISHERS

M. LLOYD SMITH

A. G. HOBBS, JR.

HARDEMAN'S INTRODUCTION

(For Bill J. Humble)

The Debater

One of the participants in this debate was speaking in his "home state," for Bill Humble was born (Sept. 18, 1926) and reared in southwest Missouri. He first attended Freed-Hardeman College, Henderson, Tennessee (where our close personal friendship began). Next, he attended Abilene Christian College, from which he was graduated with highest honors, and where he participated extensively in collegiate debating. Later, bro. Humble received his master's degree from the University of Colorado, doing research work which led to the publication of his first book, CAMPBELL AND CONTROVERSY, by the Old Paths Book Club (1952).

After they had graduated from Abilene Christian College together, bro. Humble and Miss Geraldine Carrington of Dallas, Texas, were married in 1948. They now have two children, Eric Lane and Rebecca.

Bro. Humble began preaching while he was still in high school, and he has worked in meetings and in local work ever since. He was a member of the faculty of Florida Christian College for four years (1949-1953); thus he is intimately acquainted with the college whose scripturalness is considered in this debate. Also, he has taught in the University of Tampa. Since the *Preceptor* was founded in 1951, bro. Humble has been one of its staff writers, and he has contributed numerous articles to other brotherhood periodicals. Since June, 1953, he has lived in Kansas City, Missouri, where he is working with the 39th and Flora congregation.

The Sphere of Gospel Preaching

Because God has chosen gospel preaching as the means of saving those who believe, the Lord's apostles thought it "not reason" that



PAT HARDEAN — BILL HUMBLE

they should leave "the ministry of the word." It is because of our respect for the same divine significance of gospel preaching that it behooves us to exert every power within us to determine the precise meaning, sphere, and limits of such preaching. The first proposition in the debate you are about to read states the issue between two men — and two groups — who hold different convictions as to the meaning, sphere, and limits of gospel preaching. The debate is not an effort to determine their sincerity; this is assumed as a premise. Neither is the debate an effort to determine or display their ability; this, too, is known by all whom the debate might influence.

However, because of my closeness to Bill Humble's part of this debate, I wish to include these words as to what I know was his aim in the discussion. Coming to the debate with thorough linguistic, logical and Biblical training, Bill Humble intended to do something different in the realm of debating, i.e. different from many debates we have known. His aim was to examine logically and scripturally the fundamental basis of the position held by his respondent, deal with the particular arguments made, and maintain absolutely an air of scholarship, friendship and most of all, Christian courtesy, to his opponent. His success in this, I believe, was eminent and enduring. This is said, not to prejudice the reader against bro. Garrett's aims and accomplishments, but simply because I know bro. Humble intimately, and feel the influence of his accomplishments in this debate will increase as years pass. The reader of this debate is about to enter into one of his life's richest experiences in the way of religious readings.

The Church and The Individual

If, as Paul says, the mission of the church is to reflect even unto principalities and powers the manifold wisdom of God, how important must it be to determine the church's proper mission, and to guard against those things which encroach on her sphere! On the other hand it is of tremendous importance that we properly discriminate between duties and rights peculiar to individual Christians in their capacities as fathers, husbands, citizens, and servants. It is undoubtedly the case that many of these burdens should not be borne

by the church, for they are not within her divine mission. Yet, though we are to "let not the church be charged" (1 Tim. 5:16), we still have duties as individuals.

The second proposition in the following debate states the issue between those who believe individuals as Christian parents have the right to organize schools in which the Bible may be taught along with the academic subjects and those who deny this to be either a right or an obligation. In all likelihood the reader will find more fundamental material on this theme in this debate than in any other single volume in the world. There is good debating done on this proposition in the following pages, not only good debating, but also good expositions and discriminations of Biblical principles. Reader, that you will study these pages with the set purpose of allowing the divine principles to control your thinking and impell you to future action, is my sincere prayer.

Life is a series of options — flesh and spirit, atheism and God, Christianity and worldliness, the church and denominationalism, rational truth and narrow dogmatism. May all of us, in every choice, take the higher one!

PAT HARDEMAN
Champaign, Illinois





CARROLL WRINKLE — LEROY GARRETT

CHANDLER'S INTRODUCTION

(For Leroy Garrett)

Brother Leroy Garrett was born at Mineral Wells, Texas, 35 years ago. He comes from a big family of seven boys and one girl. His parents now live in Dallas. In 1944 he married Ouida Pitts, of Athens, Texas. They have no children.

He was educated in the public schools of Dallas, college training at Henderson, Tenn. and Abilene, Texas, and university training at Dallas, Texas, Princeton, N. J., and Cambridge, Mass. He and his wife suffered financially through some of those school years, but his thirst for knowledge was such that he finished his desired school work. We who know him best feel that such training will always prove a blessing to him, if he will keep his head and his heart. I have never known a more humble man, and trust that his attitude shall always remain the same — that his desire will be to serve.

As a Debater

Brother Garrett has engaged in only a few debates. I think he regards the most important the one with D. N. Jackson, the famous Baptist debater, when he was only 21 years of age. He has a very fine spirit in debate, and feels that they should be as impersonal as possible. I heard him with Brother George DeHoff in Nashville, was with him some during the day, and his attitude toward those who disagree with him was very good.

As a Preacher

He has preached in some 30 of the 48 states. Much of his work has been in "mission" meetings; scores of tent meetings. He did considerable work in the Northeast while in university training in that area. He has also done much radio work.

As a Teacher

Like the apostle Paul, Brother Garrett has supported self in part. By profession he is a school teacher. He was once principal of Richardson, Texas high school, and later a teacher of history and English in Dallas high schools. At present, along with evangelistic and editorial responsibilities, he serves as a part-time teacher in Dallas schools. Several years ago he taught in Montgomery Bible College, Montgomery, Ala.

As a Writer

He has done considerable writing for several religious papers. At one time he was staff writer of *Sound Doctrine* (Montgomery, Ala.) and regular contributor for several years to *Apostolic Times* (Nashville, Tenn.). Since October, 1952, he has been editor of *Bible Talk*, which almost immediately attained wide interest and soon enjoyed one of the best circulations in our history. It goes into nearly every state and several foreign countries.

ANSEL CHANDLER
Tyler, Texas

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**HUMBLE-GARRETT
DEBATE**

HUMBLE'S FIRST AFFIRMATIVE

First Night

Brother Hardeman, brother Garrett, Christian friends:

Never, I think, have I stood before an audience of people feeling a greater sense of personal responsibility before my heavenly Father, than that feeling which is welling up in my heart tonight. When I came to Kansas City less than a year ago, I came to a city where the people of God were divided, badly divided. In spite of the fact that our Lord prayed that all of his disciples might be one (John 17), and in spite of the fact that the apostle Paul pleaded for unity, (1 Corinthians 1), the people of God in this city are still divided. Religious division is always a terrible tragedy, but religious division among the people of God is a tragedy a hundred-fold worse.

We are here tonight because we believe that something may possibly be done about that divided state. I am not here desiring to parade differences of opinion among the people of God before a skeptical world; nor am I here to employ sarcasm or ridicule in discussing the various differences of opinion between me and brother Garrett. I am here tonight because I believe that "ye shall know the truth and the truth shall make you free." I believe that there is power in the word of God. I believe that there is a way that God's people may ultimately be one, and that way lies in a return to what the Bible teaches. If all of us, as a result of this study together, may come closer to a knowledge of what the Bible teaches about those points wherein we differ; then by doing that, we will be drawn closer to one another and to that ultimate unity in this area for which all of us pray. I believe firmly tonight that when Christian people come to an *open Bible* with an *open heart*, a great deal of good can be accomplished, and that is the thing that I propose to do in this study from night to night.

The proposition which brother Hardeman read just a moment ago, and which I am affirming tonight, is this: "It is scriptural for

a church with elders to employ a gospel preacher (an evangelist) to preach the gospel regularly to the church." Here is exactly what I mean by the terms of that proposition: By "it is scriptural," I mean that the New Testament authorizes; "a congregation with elders" is a church of Christ scripturally organized; "to employ," is to use. The word employ does not carry either the idea of hire or of pay. (*Webster's Collegiate Dictionary*, p. 327). By "a gospel preacher (an evangelist)," I mean one who spends his full time in the work of preaching and is supported in that work. "Preach the gospel" means to announce the glad tidings of "the kingdom of God, of the salvation that is in Christ, and of what relates to that salvation." (*Thayer's Greek-English Lexicon*, p. 256). By "regularly," I mean a steady practice; by "to the church," to Christians.

I certainly do not affirm that all the preacher's time is to be spent with the church. This is not implied in the language of the

How Far Can We Agree?

I AFFIRM THAT IT IS SCRIPTURAL FOR:

- () A church with elders to employ (use) a gospel preacher.
- () The church to support the preacher.
- () The preacher to preach the gospel.
- () Regularly to the world.
- () To the church.

CHECK ANY ONE WITH WHICH YOU DISAGREE.

The charts which I used in this debate were drawn by bro. Everitt Wood, of West Chester, Pennsylvania, formerly a student of mine in Florida Christian College. The charts were large, easily seen by the entire audience, colorful and well drawn. I am deeply grateful to bro. Wood for his many hours of hard work in preparing these charts. The sketches which appear in this book were drawn by bro. Jodie Boren, a member of the Van Brunt church in Kansas City, Mo. (BJH)

proposition, nor do I believe it. He preaches to the world and to the church, but since the preaching to the church is the part of my belief that is questioned by brother Garrett, that is the part that is singled out for study in this proposition.

In order to get the idea that brother Garrett and I are discussing clearly before your mind tonight, I want to introduce a chart now to pin-point the issue very clearly.

The purpose of this chart is not primarily to make my first argument: it is rather to get before the minds of this audience the exact question that is at issue between me and brother Garrett. I call your attention to this question: "What is the exact issue that brother Garrett and I are discussing tonight?" What is the point where we differ? I ask also, "How far can we agree?" We understand that there are differences among the people of God tonight, but we ought to see first of all, "How far can we agree?"

I am affirming that it is scriptural for a church with elders to employ, that is, to use a gospel preacher. I am affirming that under some circumstances it is scriptural and right for a church with elders to employ a gospel preacher. Brother Garrett does not deny that, so far as I know. In fact, I am quite certain that brother Garrett agrees with me on that part of our proposition. Brother Garrett publishes a paper that is called *Bible Talk*, and he has been publishing that paper for some eighteen or twenty months now. In the very first issue of *Bible Talk* brother Garrett made this statement: "I agree that a church might use a so-called gospel preacher for regular work at home." (October, 1952, p. 5.) Thus brother Garrett agrees that under some circumstances the church, even a church with elders, may employ a gospel preacher. Brother Garrett and I agree on that part of this proposition. Second, I am affirming that it is right for the church to support that preacher, financially. Paul says, "They that preach the gospel shall live of the gospel" (1 Cor. 9:14). Brother Garrett says, "It is the work that he does that we question, not the fact that he is paid. All of us agree that preachers may be supported and supported well." (*Bible Talk*, December, 1953, p. 45). Thus, contrary to any ideas that you may have had, there is no issue between brother Garrett and me as to whether

or not it is right for a preacher to be supported, for both of us agree on that.

I affirm that it is right for the preacher, who is employed by the church with elders, to preach the gospel; and certainly there can be no difference of opinion about that. I am affirming that it is scriptural for him to preach *regularly* to the world, and brother Garrett uses the word "regular" in this statement, "I agree that a church might use a so-called preacher for regular work." Thus, there is no difference between us about the regularity.

Where, then, is the issue in this proposition? What is the thing that we are discussing in this debate tonight? I frankly believe, friends, that if this proposition were read without the last three words of the proposition, brother Garrett would affirm it just as readily as I would. I believe that's so. I believe that brother Garrett would affirm that *it is scriptural for a church with elders to employ a gospel preacher to preach the gospel regularly*. He believes that just as certainly as I do. Then what is the issue that we are debating tonight? The issue is whether or not one can preach the gospel *to the church*. The issue is whether or not that preacher as a part of his work, when he is employed by the church with elders, can preach the gospel to *the church*. Thus, I say again for emphasis, that if the *last three words* of this proposition were omitted, brother Garrett would affirm it just as readily as I would. The entire issue of this debate turns on the last three words of that proposition, whether or not it is scriptural to preach *to the church*.

Do I mean that brother Garrett teaches that it is *not* scriptural to preach the gospel to the church? That is exactly what he believes. In the latest issue of *Bible Talk*, which I received only today, I found this statement: "The Bible is silent as a tomb regarding preaching to a church. Not one sermon was ever delivered to a church. No preacher ever preached to a New Testament church. The early Christians never met to be preached to." (*Bible Talk*, April, 1954, p. 124). Brother Garrett says it's an *impossibility* to preach the gospel to the church, and that is the issue between us tonight. If those three words were omitted from this proposition, brother Garrett would affirm the proposition just as readily as I.

How Far Can We Agree?

I AFFIRM THAT IT IS SCRIPTURAL FOR:

- () A church with elders to employ (use) a gospel preacher.
- () The church to support the preacher
- () The preacher to preach the gospel.
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CHECK ANY ONE WITH WHICH YOU DISAGREE.

Thus, I ask brother Garrett, "Do you disagree with any one of these four statements?" Wouldn't you be willing to affirm those just as readily as I would? I know that you disagree with this last one, and therefore I am going to mark it for you. I know that you disagree with that one, but if you disagree with any one of these other statements, I am asking you to take this piece of chalk tonight and mark the one with which you disagree. If you disagree that a church with elders may employ a gospel preacher, mark it in the beginning of your speech. If you disagree that he may be supported, mark it; or that he may preach, mark it; or regularly to the world, mark it. I say the issue tonight is whether or not the gospel may be preached *to the church*.

I know that some of you in this audience tonight are saying this: "Why in the world couldn't one preach the gospel to the church?" The answer to that is simple. Even though brother Garrett and I are both gospel preachers, we have a fundamentally different view of what the gospel of Christ is. Brother Garrett affirms that the gospel is *only* the death, the burial and the resurrection of Christ; I affirm that it is the *entire New Testament revelation*. The entire gospel is embodied in the New Testament. Brother

Garrett says the gospel is the good news, the good news of the death, the burial and the resurrection of Christ. He affirms that once that good news has been made known to an individual, it is no longer news after that, and therefore it is utterly impossible to preach the gospel (which he defines as the death, burial and resurrection of Christ) to anyone that has already heard that gospel. And since the church has already heard of the death, the burial and the resurrection of Christ, *he affirms that it is impossible to announce that again to the church!*

Thus, there are two questions that I am studying tonight in this first speech: (1) Does the gospel include more than the death, burial, and resurrection of Christ? If it does, brother Garrett is wrong, and I have affirmed my proposition. (2) Is it possible to preach the gospel to the church? If it is, then brother Garrett has failed completely and I have certainly sustained my proposition.

The first argument that I introduce is the use of the word "gospel" in the book of Galatians. The setting of the book of Galatians is probably well known to most of you. The apostle Paul had established churches in the province of Galatia. After he had been there, Judaizing teachers had come in, teaching those Gentile Christians that it was necessary for them to live under the old Mosaic law in order to be justified, and binding circumcision, binding the ordinances of Judaism upon Gentile Christians. Hearing of this situation, the apostle Paul wrote the book of Galatians back to those churches in the province of Galatia, attempting to show them the truth of the Gentile Christian's relationship to the gospel of our Lord and Saviour Jesus Christ. Thus, Paul says this: "I marvel that you are so quickly removing from him that called you in the grace of Christ unto a different gospel, which is not another gospel only there are some that trouble you, and would pervert the gospel of Christ. (Galatians 1:6, 7). Paul said these Judaizers who had come into the province of Galatia "would pervert the gospel of Christ."

The Gospel In Galatians

- ()1:7 Judaizers "would pervert the gospel of Christ"
- ()2:2 "I laid before them the gospel which I preach among the Gentiles."
- ()2:5 "... that the truth of the gospel might continue with you."
- ()2:14 Peter and others "walked not uprightly according to the truth of the gospel."

***DOES THE GOSPEL INCLUDE MORE THAN
THE DEATH, BURIAL AND RESURRECTION
IN ANY ONE OF THESE STATEMENTS?***

YES () NO (X)

death, burial and resurrection of Christ? There is no evidence whatsoever for that. All of the evidence indicates that they believed just as strongly in the death, burial, and resurrection of Christ as did the apostle Paul. They were *not* perverting the death, burial, and resurrection; yet Paul says they were *perverting the gospel* of Christ. Now then, if brother Garrett is right and the gospel is *only* the death, burial and resurrection, it follows that the Judaizing teachers were denying or perverting the death, burial, and resurrection of Christ.

Paul reminds those Galatian brethren that a number of years before it was necessary for him to write that letter, he made a trip

from Antioch to Jerusalem to attend the Jerusalem conference (Acts 15) for the express purpose of laying this problem before the apostles and the elders at Jerusalem. Paul says that he went up to Jerusalem and "laid before them the gospel." (Galatians 2:2). Did Paul go up there to tell them about the death, burial, and resurrection of Christ? Is that the idea? Was that Jerusalem conference called to discuss the death, burial, and resurrection of Christ? Was it to decide whether or not Christ was actually raised from the dead? Why, of course not! It was held to consider the matter of circumcision; and yet Paul says, "I laid before them the gospel." Paul laid *before* them the fact that a *Gentile was not*

The Gospel In Galatians

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DOES THE GOSPEL INCLUDE MORE THAN THE DEATH, BURIAL AND RESURRECTION IN ANY ONE OF THESE STATEMENTS?

YES () NO ()

bound by the Old Mosaic law, yet he says that he laid before them the *gospel*.

Paul further says that he did not give place to those Judaizing teachers, no, not even for a moment. (Galatians 2:5). Paul refused to yield to their demands "that the truth of the gospel might continue with you." That statement implies the fact that if Paul had ever yielded to those Judaizers, the truth of the gospel would not have continued with the Gentile Christians. Does that mean that they would lose the truth of the death, burial, and resurrection? Is that the idea? Does that mean that if Paul had given way to those Judaizing teachers, the truth of the death, burial, and resurrection of Christ would not have continued with the Gentile Christians? Not at all. They would have continued believing in the death, burial, and resurrection; they would simply have been bound by the ordinances of the Old Mosaic law.

Paul reminds them that on one occasion Peter and others had come up to Antioch, where Peter had fellowshiped the Gentile Christians until certain ones came from James. After they came from James, Peter drew back; and Paul charges that Peter and the others "walked not uprightly according to the truth of the gospel." (Galatians 2:14). They walked not uprightly according to the truth of the *gospel*. Does that mean that Peter denied the death, burial, and resurrection? Does it imply that when Peter refused to fellowship those Gentile Christians, he denied the death, burial, and resurrection of Christ? That is the idea that brother Garrett's position would imply. If the gospel is *only* the death, burial, and resurrection, then when Peter and the others walked not uprightly according to the truth of the *gospel*, that would mean that they were denying the death, the burial and the resurrection of Christ!

Summary: The Judaizers "would pervert the *gospel*." Paul says he went to the Jerusalem conference and "laid before them the *gospel*." Paul did not give way to the Judaizers "that the truth of the *gospel* might continue." Peter and the others "walked not uprightly according to the truth of the *gospel*." Brother Garrett, here's my

than the death, the burial, and the resurrection of Christ in *any one* of these passages?" Here is the chalk; there is the place for you to mark "yes" or "no". Does the gospel include more than the death, the burial, and the resurrection of Christ in *any one* of these

The Nature of the Gospel

PAUL vs GARRETT

<p>"I make known unto you, brethren, the gospel." (1 Cor. 15:1)</p>	<p>It is "utterly impossible" to preach the gospel to brethren. B.T. (Jan. '53) p. 51</p>
<p>The Gospel Includes:</p> <p>Fact No. 1: "Christ died.."</p> <p>Fact No. 2: "He was buried.."</p> <p>Fact No. 3: "He hath been raised."</p> <p>Fact No. 4: "And that he <u>appeared..</u>"</p>	<p>The Gospel Includes:</p> <p>Fact No. 1: "Christ died.."</p> <p>Fact No. 2: "He was buried.."</p> <p>Fact No. 3: "He hath been raised.."</p> <p>Fact No. 4: <u>Nothing More.</u></p>

**BRO. GARRETT, DOES THE GOSPEL
INCLUDE BAPTISM?**

YES ()

NO ()

statements? If so, brother Garrett has already surrendered his position. My next chart please.

The next argument that I wish to make is an argument taken from Paul's definition of the gospel and of the nature of the gospel, as he defines it in I Corinthians 15. Paul says, "Now I make known unto you, brethren, the gospel" (I Corinthians 15:1). "Make known" is in the present tense. Paul says, "I *make known* unto you, brethren, the gospel." Brother Garrett teaches that it is utterly impossible to preach the gospel to brethren. (*Bible Talk*, January, 1953, p. 51). There is the contrast between Paul and brother Garrett. Paul says "I make known," (present tense) "unto you, brethren, the gospel." Paul was *making known* the gospel unto brethren, whereas brother Garrett says it is *utterly impossible* to make the gospel known unto brethren in the sense of a proclamation.

Now I understand full well that the words "make known" sometimes carry the idea of "reminding," and I understand also that it is translated that way in the new Revised Standard Version of the Bible. However, I also understand that it means this: "To make known as if that which had been known has escaped him." (*Thayer's Greek-English Lexicon*, p. 119). If the gospel had escaped them and Paul reminds them, then he is proclaiming the gospel all over again. Paul says I make known to brethren (present tense) the gospel. Brother Garrett says that it is utterly impossible, and that is the issue tonight between brother Garrett and me.

What is included in the gospel? Paul lists a number of things, I Corinthians 15:3-8, that are included in the gospel. Listen to the entire passage: "Now I make known unto you, brethren, the gospel that I preached unto you, which also you received wherein also you stand, by which also ye are saved, if you hold fast the words that I have preached unto you, except you have believed in vain. For I delivered unto you first of all that which also I received, how that"—fact number one—"Christ died for our sins, according to the scriptures; and"—fact number two—"he was buried; and"—fact number three—"he hath been raised." But is that all? Does Paul stop with saying that Christ died, was buried and hath been raised? *Paul does not stop*, even though my respondent *does* stop there.

Paul says that Christ died, he was buried, he hath been raised, "and"—something else is included in the gospel. If these things are a part of the gospel, Paul says there is something else in the gospel. Christ died, he was buried, he hath been raised—"and that he appeared to Cephas, then to the twelve, then to above five hundred brethren, then to James, then to the eleven, and last of all, as to a child untimely born, he appeared to me also." Fact number one, Christ died; two, he was buried; three, he hath been raised; four, "and he appeared." There is more to the gospel than the death, burial, and resurrection.

How does brother Garrett fix it? Let us contrast the apostle Paul with brother Garrett. Brother Garrett says the gospel includes: Fact No. 1: Christ died. No. 2: He was buried. No. 3: he hath been raised. Fact No. 4: *Nothing more*. That's all there is to it. Fact No. 4: Nothing more, according to Garrett. Fact No. 4: according to Paul, "and he appeared." Paul includes more in the gospel than the death, burial, and resurrection. Brother Garrett says that the gospel includes the death, burial, and resurrection of Christ, nothing more. Fact No. 4: That's all! Nothing more!

The reason that I have introduced this passage and made an argument from it is that it is about the only passage that I have known these brethren to use in trying to limit the gospel to the death, burial, and resurrection of Christ. It is the only passage that I know of their using for that purpose, and *that very passage* proves there is more to the gospel than the death, burial, and resurrection. Fact No. 4 (according to Paul): "and he appeared." Fact No. 4 (according to brother Garrett): Nothing more. I believe, then, that I have sustained from the book of Galatians and from I Corinthians 15 that the gospel includes more than the death, the burial, and the resurrection of Christ.

Now, brother Garrett, another question: "Does the gospel include baptism?" Is baptism a part of the gospel? Here is the chalk; there is the place for your answer. Does the gospel include baptism?

I have already asked him two questions. There are two more questions I would like to ask him now. (1) Does the gospel include more than the death, burial, and resurrection of Christ in any one

of these statements? (2) Does the gospel include baptism? (3) Is it possible to preach the gospel to a Catholic priest? (4) Brother Garrett, give the name and the address of *one person* to whom you have ever preached the gospel. Here's a copy, if you would like it. Those four questions, please.

The Nature of the Gospel

PAUL vs GARRETT

<p>"I make known unto you, brethren, the gospel." (1 Cor. 15:1)</p>	<p>It is "utterly impossible" to preach the gospel to brethren. B.T. (Jan. '53) p. 51</p>
<p>The Gospel Includes: Fact No. 1: "Christ died.." Fact No. 2: "He was buried.." Fact No. 3: "He hath been raised." Fact No. 4: "<u>And</u> that he appeared.."</p>	<p>The Gospel Includes: Fact No. 1: "Christ died." Fact No. 2: "He was buried." Fact No. 3: "He hath been raised." Fact No. 4: <u>Nothing More.</u></p>

**BRO. GARRETT, DOES THE GOSPEL
INCLUDE BAPTISM?
YES () NO ()**

I have answered my first question, "Does the gospel include more than the death, burial, and resurrection of Christ?" The answer of the inspired apostle Paul is certainly in the affirmative; it does! In order to show that it is impossible to preach the gospel to the church, brother Garrett limits the gospel to the death, burial, and resurrection. Fact No. 4: Nothing more. That's all there is to it. Hence, I have sustained my first major proposition, that the gospel certainly does include more than the death, the burial, and the resurrection of Christ.

The logical corollary to this is my second proposition, namely, that it is possible to preach the gospel to the church. Does the Bible teach this? Does the Bible indicate that it is possible to preach the gospel to the church? I have shown you that this is the only issue between brother Garrett and me. It is not a question of employing, not a question of supporting, not a question of preaching; it is a question of preaching *to the church*. Now then, is it possible to preach the gospel to the church?

To sustain the fact that it is, I cite one passage, Romans 1:15. The book of Romans is addressed to the church of our Lord in the city of Rome. Paul says, "To all that are in Rome, beloved of God, called to be saints, grace to you, and peace from God our father, and the Lord Jesus Christ" (Romans 1:7). These are the ones who are the beloved of God in Rome, "called to be saints." This letter is addressed to the saints of God in Rome, *to the church* of our Lord in the city of Rome. Then in the next eight verses (Romans 1:8-15) Paul uses the pronoun "you" or "your" a total of fourteen times. He says the letter is to the church in Rome (v. 7). Then he begins, "First I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world." Whose faith? The faith of the *church!* He refers to them as "brethren" (v. 13) and then says, "I am debtor both to the Greek and to the barbarian, both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you also that are in Rome" (Romans 1:14) "you in Rome." and he has just used the pronouns "you" and "your" fourteen times in eight verses, referring every single time to the

church. Brother Garrett, is there any grammatical justification for saying that thirteen of those fourteen refer to the church, and one of them refers to unbelievers? Is there any grammatical justification for that? There is not, and since there is none, Paul says that "I am ready to preach the gospel to *you* also that are in Rome" (Romans 1:15).

What is the issue in this discussion tonight? Brother Garrett agrees, I think, that it is right for a church with elders to employ a preacher. So that is not the question. It is right for the church to support that preacher—that is not the issue. He agrees that it is right for him to preach the gospel and to do it regularly.

What are we arguing about tonight? *We are discussing whether or not it is possible to preach the gospel to the church of God.* That is the issue! Brother Garrett says this is impossible because the gospel is only the death, burial, and resurrection of Christ. I have shown you from the book of Galatians and from I Corinthians 15 that the gospel does include more than the death, burial, and resurrection. Brother Garrett, does the term "gospel" in any one of those passages include more than the death, burial, and resurrection? If so, your cause is lost tonight. Paul lists four facts as part of the gospel, "and he appeared." Paul says that he could "make known the gospel" to brethren. Brother Garrett says the gospel is only the death, burial, and resurrection of Christ. Fact No. 4: Nothing more. I have sustained that there is more to the gospel than the death, the burial, and the resurrection of Christ. Then is it possible to preach to the church? Answer: *Yes!* (Romans 1:15).

GARRETT'S FIRST NEGATIVE

First Night

Brother Humble, brother Hardeman, disciples of the Saviour, and friends:

My heart swells with joy that I can look upon this great concourse of saints that are assembled here to study matters that confront the church of our Lord. A genuine pleasure it is for me to come before you this hour and talk about these grave issues. I am reminded of one of the remarks of an American patriot, who said one time in a great hour of trial and tribulation, "These are times that try men's souls," and surely we are living in a great age of the church. "These are times that try men souls," and your souls, tonight, are being tried, friends. Being tried in that the word of God is being opened, and an investigation is being made. The church of our Lord has nothing to fear in investigation. The church has always thrived on controversy. The church has not always been blessed with open discussion, though it has always been cursed by division, strife, error, and sin. We should thank our God, even though we are pained by the fact that we are divided, that we can assemble here and discuss in brotherly fashion these things upon which we disagree.

A genuine pleasure it is also to meet with my good brother Humble in this discussion. I realize that he is a good and sincere man, and a man of ability, and it is a real pleasure that we can come to sword points upon things that confront the church of our Lord.

Now, friends, we are to remember that we have nothing to fear, not even fear itself, for we shall be without fear in this investigation, and we shall open the Word of God and with the mind of Christ, we shall investigate these matters.

Brother Humble, in the course of defining his proposition, said things that I think he treated a little too lightly. So let us go over

some of the things that he said regarding key points of this proposition. "It is scriptural for a congregation with elders to employ a gospel preacher, that is, an evangelist, to preach the gospel regularly to the church." The term "it is scriptural" may be taken too lightly. We are to remember that if a thing is scriptural it is in the Book. Friends, I labor under the conviction that if a thing is in the scriptures then it can be spoken of in scriptural terminology. Now you keep that in mind. If a thing is scriptural, then that means that the Bible teaches it either by way of example, command, or necessary inference. If this system we are discussing tonight is in the Bible, and indeed it is a *system*, then it can be produced in scriptural terms. Now you keep that in mind. That means it is scriptural, that the Bible teaches a congregation with elders may employ a gospel preacher to serve as the church's minister. It may not hurt to mention in passing that the word "may" is not even in the proposition, which actually shows that according to this proposition it is the obligation of elders to do this. If the Bible teaches it, if it is scriptural, then we ought to do it. Now the thing that is scriptural is what they ought to do. And if it is what they ought to do, then it is wrong for them not to do it. Now that means, that this system is necessary, and that is what the proposition shows these men to believe. He has his "John Henry" to that.

Does this not imply that it is the responsibility of elders of a congregation to reach out beyond their own group and hire someone to come in and preach to that church? Now he says it is scriptural, and if it is scriptural we ought to do it. Now I believe, friends, that every congregation is fully capable in and within itself. Just as the human body is capable of doing everything that the Lord wants it to do without any outside forces, just so the church of our Lord, the local body of Christ, is capable of doing everything the Lord wants it to do without importing anybody. Now this obligates my friend to prove that the elders of a congregation are to reach out beyond their own members and employ somebody. They employ him to come in, and I affirm they employ him to come in and do something that they themselves ought to be doing.

Notice also the word "employ." I would like to correct brother

Humble on one point. Mr. Webster *does* give as a synonym for "employ" the word "hire." I suggest that he consult Webster's Unabridged Dictionary. The word "employ" may be defined *to make use of*, and I have no objection to that so long as it is understood, now you keep this in mind, so long as it is understood that *the elders are exercising an overt action in procuring this preacher*. Now this practice is not just a happen so. The preacher is not incidentally in their midst, for there is some kind of an agreement. There is an arrangement made. There is hiring or employing done. Now that is a key word in this proposition.

It stands to reason that if brother Humble *should* establish that Paul preached to the church at Rome or that the gospel could be preached to the churches of Galatia, it does not save him and his proposition tonight. For the sake of argument I could just concede that one might preach the gospel to the churches of Rome or Galatia. Would that prove his proposition? Friends, my respondent is a little confused tonight, I think. It is his obligation, not to prove that the gospel might be preached to the Galatians or to the Romans or to anyone else, but that the elders of a church like that one at Galatia or like that one at Rome may employ a gospel preacher to come in and preach the gospel to them. Now there is the key note in this proposition respecting elders, that these elders put forth action, they take the lead in making an arrangement with the preacher to come in and labor with them in the capacity of a "local evangelist." Now you realize that is what is going on, that such is the practice over the width and breadth of this land. So we are not centering this discussion on *preaching and teaching* only. I am happy to go to sword points with my friend on *preaching and teaching*, but even if I should concede that point he does not establish his proposition, for he must prove that elders of a congregation of the church of our Lord may employ a gospel preacher to carry on regular work with that congregation as its minister, in the capacity of regular preacher to that congregation.

Notice also the term "evangelist." I think brother Humble treated that term too lightly, so we should consider that term somewhat. I want to read to you from some of the authorities respecting

this word "evangelist." First of all I am reading from J. A. Robinson, *St. Paul's Epistle to the Ephesians*, page 181: "The term evangelist denotes those who are especially engaged in the extension of the gospel to new regions." Now notice that, "to new regions." That is what one authority says regarding the matter. I read again, this time from Edwards. *The Encyclopedia of Religious Knowledge*, page 515: "An evangelist is one who publishes the glad tidings; a messenger or preacher of good news. The persons denominated evangelists were next in order to the apostles and were sent by them not to settle in any particular place."—Now notice that, friends—"*Not to settle in any particular place*, but to travel among the infant churches and ordain ordinary officers and finish what the apostles had begun."

I am reading again concerning "evangelist." This time from Alexander Campbell in *The Millennial Harbinger*, 1853, p. 481: "Evangelists constitute the living itinerant ministry of the church sent abroad into the world and sustained in their labors by the church. They preach the word of life, they convert the world They institute churches and set them in order." Now that is what brother Campbell says about it. Notice that an evangelist is *an itinerant preacher*. That word means one who goes from place to place preaching the gospel of our Lord. Now if an evangelist is an *itinerant* minister, if he is one that preaches the gospel from place to place, then how in the world shall elders in a congregation employ him to be the *regular* man. So, in the very face of it, the meaning and import of this term "evangelist" would suggest the unscripturalness of this man's proposition. Shall elders of a congregation take a man out of his just place as a preacher among the lost and bring him in to preach to the saints? His work is that of an *itinerant* preacher, one who goes from place to place preaching the gospel to the lost.

I shall read one more concerning the "evangelist." This time I am reading from James M. Gray, *International Standard Bible Encyclopedia*, page 1039 (incidentally, this is one of the authoritative works regarding the history of the early church and the meaning of such terms as we are now discussing): "The evangelist

has no fixed place of residence." I want to repeat that. "*The evangelist has no fixed place of residence*, but he moves about in different localities preaching the gospel to those ignorant of it before. As these are converted and united to Jesus Christ by faith, the work of the pastor and teacher begins. And he begins to instruct them further in the things of Christ, and build them up in the faith." If I may indulge upon your patience, I would like to read at least one more term, and this time I am reading from Prof. Herman Cramer, *The biblical Theological Lexicon of the New Testament*, p. 34: "Evangelistes", that is the word for *evangelist*, "Only in the New Testament and ecclesiastical Greek." Now here's the definition: "He is a proclaimer of the message of salvation. In distinction from the Prophetes"—That is the word for *prophet*—"The evangelist speaks of the *facts* of redemption, the revelation of God, the *Didaskalos*," that is the teacher "*about* them, whereas the prophet has revelations: at a subsequent period the authors of the four gospels were called evangelists."

All of this shows that an evangelist is a *missionary*. He is an *itinerant* preacher. He is one that goes from place to place, preaching the gospel of our Lord. So I think friends, in the very face of the meaning of this term my respondent is faced with an insurmountable difficulty. He is taking an officer or a servant of the church known as the *evangelist*, one who is given the responsibility of going out and preaching the gospel to the lost, and is seeking to make of him a resident preacher for a church. The word itself shows that that is impossible and contrary to the very term the Holy Spirit used in designating this work.

Respecting my friend's charts, it is going to be a disappointment to him for me to announce that I do not believe, and so far as I know, I have never taught that the gospel of our Lord is limited to the death, burial, and resurrection. Just where he got that idea I do not know. I do not believe, and surely I have never said, that the gospel of Jesus Christ is limited strictly to the death, burial, and resurrection. Where did he get such an idea as that? And, of course, that leads me to answer these questions in this manner: On his first chart the "x" here represents the difference between us,

What is the issue? May elders of a congregation employ an evangelist, that is a gospel preacher, not any gospel preacher, for we are speaking of evangelists. Every evangelist is a gospel preacher, hut not every gospel preacher is an evangelist. Everybody in this house who is a saint of God is a gospel preacher, but not everybody who is a gospel preacher is an evangelist. In Acts chapter 21 verse 8, Philip is distinguished from other Philips in being called Philip *the evangelist*. Likewise Ephesians 4:11 says he gave *some* to be evangelists. If he gave *some* to be evangelists, then, of course, all are not evangelists.

So we are speaking of a special function and work in the church. That is, *an evangelist*. One who is obligated to go out and carry the gospel to the lost just as Paul said in Romans chapter 15, verse 20, "I make it my aim to preach the gospel, not where Christ has already been named, lest I build upon another man's foundation." And yet my brother would have the elders of the congregations all over this great brotherhood of ours reach out into the mission fields and bring evangelists into the congregation as regular, resident ministers to those churches! Friends, it's ridiculous from the very import of the terms before us. So I must admit in the light of this chart that I do not believe that one may preach the gospel to the church. That is quite right.

Now listen, my friend has an obligation in the affirmative tonight that is not even touched by this chart. And that is *whether or not the elders may employ this man*. Now the chart does not prove it. I want to know where the scriptures teach that elders ever reached out into the field and brought a man into a congregation to preach the gospel to that church. Now I want to know where that is. Even if he succeeds in proving that the gospel may have been preached to the Roman church and to the Galatian church, (I haven't conceded that) but even though I should concede that, he has not even begun his affirmation tonight. It is his obligation to show that elders brought those men in as *resident* preachers.

I would have you bear in mind in both of the cases before us, that is, Galatia and Rome, that Paul was not with either church when he mentions the preaching of the gospel. So surely there could

be no indication that he is being employed by the elders to serve in the capacity of minister or preacher to that church. Now that is the crux of the issue before us. What is going on in this brotherhood over the width and breadth of the land is the thing under question, and that is whether or not these elders of ours have a right to carry on this art of substitution and bring in the "chuck-wagon gang," the fellows that say "come and get it if you want to hear the gospel," rather than going out into the fields and preaching the gospel to the lost. There is the thing that I shall ever keep before my brother. Now let him talk about *preaching* and *teaching* all he wants to. I am going to talk about it too. But the thing he *must* prove above all is whether or not the elders of the congregation can enter into agreement and thus employ a preacher to be their regular minister. There's the system and that's the thing these people have come for miles and have made great sacrifice of both time and money to hear discussed tonight. And that is the thing we are going to discuss.

Now in view of *preaching* and *teaching* I think it will be in order to say something relative to these matters before us. This chart has been answered and may we stop for just a few minutes to change this? (Could I have some help here? Let us move this chart out, Pat, if we may.) Now regarding this matter of *preaching* and *teaching* I realize, friends, that there is a great deal of difficulty associated with these particular words, and I know that there are some of you that say, "Well, I'm not sure that I'm capable of understanding the difference that may exist."

In the light of that I want to say things that I think will give you an appreciation of the difference that either does or may exist regarding these terms. So first of all I will put these words before you, and the first one is the word "Kerusein." (Garrett writes words on board in Greek). Now this word is found in the New Testament 58 times, and it simply means to proclaim. It does not *necessarily* mean to proclaim the gospel. It simply means *to proclaim*. One might proclaim circumcision, he might proclaim the end of a war, or he might proclaim Christ. That is the meaning of the term.

Now there is another word before us, the word "Euangelizein." This word simply means *to preach glad tidings* or *proclaim glad tidings*. That is found in the New Testament 47 times. There is another term, "Katangellein" which is found in the New Testament 17 times, which might be translated *proclaim* and usually is, *proclaim* or *preach*. All in all, friends, we have these words, the three of them, 122 times in the New Testament. These are the words that are commonly translated *preach*. Now note, in all 122 times there is not one instance, unless these two that have been introduced are possible exceptions, *there is not one instance where the gospel was ever preached to a church!* Of all 122 cases in every case the gospel is being preached to those who have not heard it rather than to a church. I, therefore, conclude that the two cases that have been introduced must not be exceptional uses.

Furthermore regarding these particular terms I wish to point out to you that: (1) *There is not one instance in all of these 122 occasions where the preaching of the gospel as these words represent it is used as applying to the church.* Now there's one thesis that I want you to keep in mind. I have mentioned these two possible exceptions and I will be discussing those as we continue. (2) *When either of these words is used regarding preaching to a church, it is always spoken of as having already taken place.* In I_Peter 1:25, "the gospel which *was preached* unto you." Notice the past tense. That is always the case. When either of these words is used with reference to a church, it is *always* in the past tense. (3) *When either of these words is used PROSPECTIVELY the word always refers to preaching the gospel to the unsaved and never to the church.* For example, in Ephesians 3:8 and II Corinthians 10:16 Paul is speaking of preaching to those that are not Christians, of "preaching the gospel beyond you," as he says to the Corinthians.

Now those three theses should stand before us as we examine these words. Now that brings up the cases of Galatia and Rome being exceptions. Well, I believe that they are not exceptions to these theses. And here is why I think so: Men much more scholarly than any of us have spoken regarding these matters. I want to point out to you that one scholar, and I think I shall read none

other than brother Moses E. Lard, now this regards the argument on Romans 1:15. Now listen carefully if you will: "To the church he wished to impart a spiritual gift to confirm them. To the Romans he desired to preach the gospel and convert them." (*Commentary on Romans*, p. 37). Now who said that? Our own brother Moses E. Lard! He says regarding Romans 1:15 that Paul in going to that church wanted to impart to them some spiritual gift. Now that is Romans 1:11. But now to the *outsiders* in Rome he wished to preach the gospel. (Rom. 1:15). And notice, brother Humble, that Paul doesn't say that I am ready to preach the gospel to you *Christians*, or to the *church* at Rome. But, "I am ready to preach the gospel to *you* also." But now who is the "you?" We learn from Romans chapter two that Paul was writing that letter, not only to Christians, but likewise to *outsiders!* We learn from Romans 2:1-24 that he was writing to Jews, those who were "resting in the law," and not to Christians only.

Now if this letter was directed to *outsiders* as well as to Christians, we can well conclude that in Romans 1:11 where it says, "I am ready to impart unto you some spiritual gift," that that "you" is limited to the saints, while in verse 15 where he says, "I am ready to preach the gospel to you also in Rome," that that "you" could refer exclusively of the outsiders. Brother Humble will admit that the letter was written to both saints and sinners. Yet he will restrict the "you" in verse eleven to the saints. If he can restrict the "you" in verse 11 to the saints, even though it says "you," why cannot I restrict the "you" in verse fifteen to the outsiders? Brother Moses E. Lard says it is just that way.

Let me read to you from a commentary on Romans by a German professor by the name of F. Godet, and listen carefully: "The eagerness to preach at Rome no less than elsewhere is the consequence of that debt to all which he feels lying upon him. The meaning:"—Now listen to him—"likewise would not be so suitable. The word to *evangelize*, literally 'to proclaim good news,' *seems to be inapplicable to a church already founded*. But we have just seen that the apostle has here in view the *extension* of the gospel to the *unbelieving population* around it. Hence, the use of the

word." (*Commentary on Romans*, Vol. 1, p. 148). Now I'll read one more hurriedly. We're told by professor MacKnight on page 357 of his *Apostolic Epistles*: "The Christians at Rome were numerous before the apostle's arrival, but their number was greatly increased by his preaching and the preaching of his assistant." And MacKnight goes on to say in his free translation of Rom. 1:15: "I am ready to preach the gospel to you *unbelieving Gentiles* that are at Rome."

That takes care of the argument at Rome, especially when one considers in the reading of Acts 28:23-30 that Paul was engaged in preaching to those unbelieving Jews. I challenge brother Humble to produce one iota of scripture that Paul preached to Christians there, that Paul preached to the church at Rome. Now I have shown that he preached to the unbelieving Jews there in Acts 28 and from Philip 1:12; 4:22 I can show that he preached to Caesar's household and to the whole praetorian guard while in Rome. They were all outsiders. Now name one case where he ever preached to those that were within the church. Where is the case of it?

Now this last statement regarding the gospel at Galatia. I wish I had more time, but I'll say more later regarding this matter. I have already answered the question (pointing to chart) that there is certainly more to the gospel than the death, burial, and the resurrection, so that takes care of that. I want you to notice that the very verses that my friend uses (pointing to Gal. 1:9 and Gal. 2:2 on chart) show that the gospel *had already* been preached in Galatia. And when he speaks of a perverted gospel being preached he has in mind the system of justification laid down by the Judaizers. They were coming with a *new* proclamation, a new system of salvation contradictory to that which Paul "had preached" to them. And notice he says in Galatians 2:2: "I laid before them the gospel which I preached *to the churches?*" Oh no! Get it: "I laid before them the gospel which I preached *among the nations.*" Brother Humble would have it "among the churches." But that is all for now.

HUMBLE'S SECOND AFFIRMATIVE

Brother Garrett, my Christian friends:

Does the gospel of Christ include more than the death, the burial, and the resurrection of Christ? Brother Garrett has apparently taken a position tonight that the gospel *does* include more than the death, burial, and resurrection. That being the case, I would like to ask brother Garrett, "What is the gospel?" Will you admit that the gospel is the entire New Testament system? And, brother Garrett, if you will admit that the gospel includes more than the death, burial and resurrection of Christ, I wonder why you did not answer the question on this chart, "Is baptism included in the gospel?" Is *baptism* a part of the gospel of Christ? If you are willing to say tonight that there is more to the gospel than the death, burial, and resurrection, then what about baptism? Why didn't you take the chalk and mark the spot where you had so ample an opportunity to mark? Why not tell this audience tonight whether or not you are willing to admit that baptism is a part of the gospel of Jesus Christ? So I challenge you once again to take the chalk, and in the very beginning of your next speech, let this audience know whether or not you believe that the gospel includes baptism.

What about Fact No. 4? What about the appearances of Christ? Will you tell this audience whether or not you believe that the appearances of Christ are a part of the gospel of Christ? Will you tell this audience? Since you now say that the gospel does include more than the death, burial, and resurrection, will you let this audience know whether or not you believe that it includes fact number four as outlined by Paul? Will you let them know whether or not the appearances of Christ after the resurrection are a part of that gospel?

You in this audience may be wondering why I am so concerned about this. The reason I am so concerned about it is that less than two months ago brother Garrett took a position that basically the

The Nature of the Gospel

PAUL vs GARRETT

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**BRO. GARRETT, DOES THE GOSPEL
INCLUDE BAPTISM?
YES () NO ()**

gospel is *only* the death, burial, and resurrection, and that's all. On March 3, 1954, brother Garrett had a discussion with brother Thomas Warren of Ft. Worth, Texas. Brother Warren asked brother Garrett this question: "Is the gospel only the death, the burial and the resurrection?" And brother Garrett said, "Basically, the answer

to that question is yes. The gospel is only the death, burial, and resurrection."

Brother Garrett, I have the tape recording, and if you care to deny it, I will play the recording tomorrow evening. However, if you are willing to admit now that you made that statement, have you changed your position since March the fifth? You said then that the gospel is only the death, burial, and resurrection of Christ; that's all there is to it. Now do you want me to play the tape recording to show this audience that you actually said that it is only the death, burial, and resurrection, or are you willing to admit to this audience that since the fifth of March, you have changed your

The Gospel In Galatians

- () 1:7 Judaizers "would pervert the gospel of Christ"
- () 2:2 "I laid before them the gospel which I preach among the Gentiles."
- () 2:5 "... that the truth of the gospel might continue with you."
- () 2:14 Peter and others "walked not uprightly according to the truth of the gospel."

***DOES THE GOSPEL INCLUDE MORE THAN
THE DEATH, BURIAL AND RESURRECTION
IN ANY ONE OF THESE STATEMENTS?***

YES () NO ()

ideas and that you are now willing to admit that the gospel does include more than the death, burial, and resurrection?

If the gospel does include more than the death, burial, and resurrection of Christ, does it include baptism? What about that, brother Garrett? Does it include *baptism*? Does it include the *appearances of Christ*? Does it include the Lord's supper? Does it include information about how one gets into Christ? Does it include the defense and confirmation of the gospel? Does it include that? Is the defense of the gospel a part of the gospel of Christ? Are the appearances of Christ after the resurrection a part of the gospel of Christ? Less than two months ago, brother Garrett took the position that the gospel is only the death, burial, and resurrec-

How Far Can We Agree?

I AFFIRM THAT IT IS SCRIPTURAL FOR:

- () A church with elders to employ (use) a gospel preacher.
- () The church to support the preacher.
- () The preacher to preach the gospel.
- () Regularly to the world.
- () To the church.

CHECK ANY ONE WITH WHICH YOU DISAGREE.

tion. Do you now repudiate it? Have you changed your mind within the past month? And if you have, what is included in the gospel? Is more included in the gospel than the death, burial, and resurrection in those passages? Is the Christian's relationship to the Old Mosaic Law a part of the gospel? If it is, why can't that be preached to the church? Are the appearances of Christ a part of the gospel? Is baptism a part of the gospel?

I asked brother Garrett four questions in my first speech. Do you know how many he answered? *Not a one!* There is one on that chart on the gospel in Galatians. He did not mark it. There is one on this chart on I Corinthians 15, "Does the gospel include baptism?" He did not answer it. I asked brother Garrett whether it is possible to preach the gospel to a Catholic priest? Did he answer it? No. I asked brother Garrett to give the name and address of one person, anywhere, *just one person* to whom he has ever preached the gospel. Did he give it. No! I asked him four questions in my first speech. He did not answer a single one, but he repudiated a statement about the scope of the gospel that he made less than two months ago, and which I have on a tape recording. I believe that takes care, for the moment, of what is included in the gospel.

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CHECK ANY ONE WITH WHICH YOU DISAGREE.

If I can prove to you that the gospel includes more than the death, burial, and resurrection, then I have proved that it is possible to preach the gospel to the church; and if I can prove that it is possible to preach the gospel to the church, I have sustained my proposition. Brother Garrett says he wants a fuller statement of the meaning of the term, "It is Scriptural." Brother Garrett says that it has to be in the Book. Further, he says that if I prove my proposition, that will prove that the elders *have to hire* a preacher. That is what he said, that if I can prove my proposition, that will show that the elders of a congregation *must* hire a preacher to preach regularly. Not so! Not at all!

Brother Garrett asks "where is it in the Book?" I will show you where it is, brother Garrett. Is mere any issue between you and me about a church with elders employing a preacher? May a church with elders employ a preacher? You yourself say that they may, if he is doing a scriptural work. May the church support that preacher? you admit that. May that man preach the gospel and preach it regularly? You and I admit that. There is no difference of opinion between us on that point. Then what is the issue? The issue is *whether or not it is possible to preach to the church!* Thus, if I sustain the fact that it *is* possible to preach to the church, I have shown that it is scriptural for a congregation with elders to employ a gospel preacher for that purpose. I have shown you that from Romans 1:15, and I will consider brother Garrett's statements about Romans 1:15 in due time. I have sustained it from the gospel in Galatians, from I Corinthians 1, from Romans 1:15. I have proved my proposition.

Now, brother Garrett, if that *kind of proof* does not satisfy you, if you do not believe that that is satisfactory proof for my position, then *I challenge you* before this audience, to give the verse of scripture which says that the elders of a congregation may employ a preacher to *preach in a gospel meeting*. You believe that it is scriptural to do that. You believe that it is scriptural for the elders of a congregation to *employ* a preacher to preach in a *gospel meeting*. They did that at Liberty Street church. They employed you to come from Dallas, Texas, and preach in a gospel meeting in Independence,

Mo. You believe that practice is scriptural, but where is the authority for it? Where is book, chapter, and verse for it? I have given you the authority for my practice, but if the kind of authority that I have given does not satisfy you, then I demand that *you give your authority* for a church with elders employing a preacher to hold a gospel meeting. Ladies and gentlemen, I assure you that when brother Garrett produces that verse, *I will find the kind of authority that he wants for my practice in the same verse!*

Brother Garrett also says that it is the work of elders to *teach* the church. One cannot *preach* to the church, for preaching to the church is an impossibility; but it is the work of elders to *teach* the church. However, brother Garrett says that elders may employ an evangelist to come in and to teach the church for "periods of time." (*Bible Talk*, October, 1952, p. 3.). Brother Garrett, give book, chapter, and verse for that. Find the kind of authority that you demand for that practice, and in the same verse I will find the kind of authority that you demand for my practice, if the kind that I have given tonight does not satisfy you.

Garrett teaches that it is all right for a preacher to come in and work with a church that has elders for a "period of time." Who determines the length of time? Two weeks? Two month? Two years? Brother Garrett, give the kind of authority you demand for your practice, and in the same verse I will And the kind of authority that you demand for my practice. I submit that I have already proved my practice. We agree that it is scriptural for a church with elders to employ a gospel preacher to preach the gospel regularly. I have shown that the gospel includes more than the death, burial, and resurrection of Christ, and if brother Garrett denies that now, let him answer the three or four questions that I have outlined. I have shown that it is possible to preach the gospel to the church. Thus, I have sustained my practice.

Nearly one-half of brother Garrett's time in his first speech was given to a discussion of the word "evangelist." Who is an evangelist? He quoted from Alexander Campbell, the International Standard Bible Encyclopedia and from other authorities to the effect that an evangelist, to be an evangelist, must travel from place to place.

Brother Garrett affirmed tonight that an evangelist is an itinerant preacher. I deny, brother Garrett, that the idea of itinerary *inheres* in the word "evangelist." It is a derived idea and not an idea which inheres in the word.

I intend to demonstrate that a man may stay in a city for a *life-to,e* and be an evangelist. I am going to show that a man may stay in a city for two years, for five years, for ten years, for a life-time, and still do the work of an evangelist. Listen to this: "Who is a one man pastor? It is not a question of how long a preacher stays. A preacher may work in a city for a life-time and never be a one man pastor." Good statement, isn't it? "A preacher may work in a city"—like Nashville, Tennessee, the one that is specified—"A preacher may work in a city for a life-time and never be a one man pastor." Do you know who said that? *Leroy Garrett* made that statement in *Bible Talk*, January, 1953, p. 50. That is what brother Garrett really believes about the work of an evangelist. He has read quotations tonight that would seem to imply that an evangelist must move about from city to city, but brother Garrett does not even believe that. He *does not believe* the conclusion that you might draw from the quotations he read tonight, because brother Garrett says that a man may stay in a city for a *life-time* and *never* be a one-man pastor.

Let's read again. Brother Garrett said in the very first issue of *Bible Talk*, "I agree that a church may use a so-called preacher for regular work at home. He might work for years in preaching to the lost from house to house, establishing new work in the city. But that is not the way we do it." (October, 1952, p. 5). Brother Garrett says that an evangelist may remain in one city, one place, *for years* and do the work of an evangelist but he says that is not the way we do it. What's wrong with it, brother Garrett; what's wrong with the way we do it? Here's what is wrong with it. He says you cannot preach the gospel to the church, that it is an impossibility to preach the gospel to the church!

On the blackboard he listed three words for preach, one of which was "*euangelizo*". Those three words, so said brother Garrett, occur 122 times in the New Testament; and he says that not a single

time do they ever refer to preaching to the church. That's what is wrong with our practice, according to brother Garrett; thus, if I can show that it is possible to preach the gospel to the church, I have sustained our practice. Why can't one preach to the church? Brother Garrett says that the word "*euangelizo*," the Greek word for "preach the gospel," means bring good news or glad tidings; and he argues that this Greek word excludes the idea of preaching to the church. That is something you must do to an outsider. I want to call all of this audience to witness this fact: Brother Garrett has introduced the meaning of these Greek terms into this debate. He has even written these Greek words on a blackboard in Greek characters, as if everyone in this audience could read those Greek characters. I want all of you to understand that brother Garrett is the man who has introduced the meaning of these Greek words into this debate.

While I was preparing for this discussion, I was aware of the fact that brother Garrett has written a great deal about the meaning of Greek words and Greek terms. I said to myself that it is likely that the word "*euangelizo*" for example, will be discussed in this debate, and I need to know exactly what that word means. I need to know whether or not that word implies an action that may be directed to a church. Now I know that brother Garrett will say you cannot do it, so I need to know whether or not it is possible to preach the gospel, "*euangelizo*," to the church. I asked myself, "Who are the finest Greek scholars available? Where are the finest Greek Scholars that I could find? Who are the best lexicographers? Who are the men that know most about the meaning of these Greek terms?"

I began to read *Bible Talk* and I found that brother Garrett has the highest possible regard for the men who translated the new Revised Standard Version of the Bible. The New Testament came out some six or eight years ago; the Old Testament, just recently. Brother Garrett believes that is the finest translation of the Bible in English that has ever been produced. He writes for example, "This writer recommends it above all others. I believe this is the finest translation available for use." Brother Garrett says, "This writer

would that the King James Bible become a collector's item and that the new Revised Standard Version might find a place in every home in this fair land." (*Bible Talk*, October, 1952, p. 7). Another time brother Garrett writes, "It is not modernistic at all." Now I do not agree with that statement, but that is the way he feels about it. "It is not modernistic at all. Through God's providence we have in the Revised Standard Version a SAFE translation." (*Bible Talk*, January, 1953, p. 55). The word "SAFE" is in capital letters, and brother Garrett put it in capita! letters. Brother Garrett capitalized the idea that in the Revised Standard Version of the Bible we have a "SAFE" translation, and he would to God the King James disappear, that all of you would use the Revised Standard Version.

I agree with brother Garrett that the scholars who translated the Revised Standard Version of the Bible are the finest most competent Greek scholars available today, and I have written a letter to every man who worked on the Revised Standard New Testament and who is still alive. There are seven of them. Brother Garrett, I have a reply from *each one* of those seven men, the men who, according to you, produced a "SAFE" translation, the finest English translation in existence. Here is the letter I wrote those men: "Recently in a small religious journal (*Bible Talk*) I have read a number of articles devoted to a study of the New Testament words, 'preaching' (*euangelizo*) and "teaching," (*didasko*). These articles attempted to show that preaching (*euangelizo*) is always addressed to the unbeliever." That's what he is affirming tonight. "These articles attempted to show that preaching (*euangelizo*) is always addressed to the unbeliever, and that the act of teaching (*didasko*) is always addressed to the church." Then I asked them this question, along with two others, "Is it possible to preach the gospel (*euangelizo*) to the church?" That is the exact question, and that is the issue tonight. "Is it possible to preach the gospel to the church?"

Here are the answers, brother Garrett, of the men who by the providence of God have given the world a "SAFE" English translation. Brother Garrett, do you suppose they know what the word *euangelizo* means? The first one is Dr. Edgar J. Goodspeed of the

University of Chicago, now living in California. Dr. Goodspeed did not reply to my letter. He simply sent it back after answering the questions in long hand and signing his name. Dr. Goodspeed, is it possible to preach the gospel to the church? Leroy Garrett says that it's impossible, but Dr. Goodspeed, is it possible? He answered that question with one word, "Yes." *Yes!* Brother Garrett says, No, it is an impossibility to preach the gospel to the church, and that is the reason brother Humble's practice is unscriptural, because he cannot show that it is possible to preach the gospel to the church." Dr. Goodspeed says, "Yes, it is possible."

Next is Luther A. Weigle, Yale University, who was the chairman of the committee that translated the Revised Standard Version, the man who led this project that "by the providence of God gave the world a SAFE translation." Here is what Dr. Weigle says: "It is not only possible to preach the gospel to the church, it is also inevitable that any minister whom God has touched with his saving gospel will preach it . . . While it is true that the primary meaning of the gospel is glad tidings (what brother Garrett just told you) that certainly does not mean that if the glad tidings have once been heard, understood and accepted they are not longer glad tidings. The joy of the gospel is like a spring of water welling up to eternal life." Brother Garrett, you deny that it is possible, but Dr. Weigle says not only is it possible, *it is inevitable!*

Walter Russell Bowie of the Episcopal Theological Seminary makes this statement: "What is covered by the word certainly is not for non-Christians only." What is covered by this word "*euan-gelizo*" is certainly *not* for non-Christians only! Dr. Abdel Ross Wentz, president of the Lutheran Theological Seminary, Gettysburg, Pa., also answered my letter. Do you know what he said? "Yes!" Then he gave me a passage to illustrate it, a passage to prove that it is possible to preach the gospel to the church. Do you know what Dr. Wentz gave me? *Romans 1:15*. Now ladies and gentlemen, (audience laughter) a lot of gospel preachers have observed this fact: brother Garrett seems to have greater respect for the statement of some sectarian scholar than the average gospel preacher has. I was aware of that fact and therefore, I am prepared, abun-

dandy prepared, to meet brother Garrett on the scholarship of the world. I am able tonight to produce statements, direct quotations, from *ten prominent scholars*, men like Abel Wentz, Merrill Tenney, Albert Barnes, ten men like that, who say that *it is possible* to preach the gospel to the church and *who cite Romans 1:15 as an evidence*.

I am ready to meet him on the scholarship of the world, but I would rather meet him on Paul. In the personal introduction to the book of Romans, Paul uses the personal pronoun "you" and "your" fourteen times in eight verses. Thirteen times it undoubtedly refers to the church. Why say that it does not refer to the church the other time, brother Garrett? Paul uses the expression "you", "your", "you", "your", over and over again, referring to the church and then says (still in his persona! introduction to the book) "I am now ready to preach the gospel to you also that are in Rome." To whom does this "you" refer? It must refer to the "you" that he has been talking about for the last seven verses. True the word "you" in the second chapter refers to the unbelieving Jew, but is the second chapter a part of the personal introduction to the book, brother Garrett?

The next scholar is Frederick C. Grant of Union Theological Seminary, who says, "I don't believe that it is possible to preach"—maybe brother Garrett has something—"I don't believe that it is possible to preach the gospel *exclusively to non-believers*." Dr. Grant says that it is not possible to do the thing brother Garrett says you must do! Millar Burrows of Yale University wrote, "It is certainly possible to preach the gospel to the church, even though the church has heard it over and over again." It is *certainly possible* to do it!

Last of all I quote Dr. Henry Cadbury of Harvard whom I must handle very carefully. The first six from whom I have read say unequivocally that it is possible to preach the gospel to the church, but Dr. Cadbury does not answer the question as pointedly as do the other six. Dr. Cadbury is Leroy Garrett's major professor in Harvard University. He says that the word "*euangelizo*" implies preaching good news, new material, but he says that *didasko* also

The Testimony of the Scholars

"IS IT POSSIBLE TO PREACH THE GOSPEL (EUANGELIZO) TO THE CHURCH?"

Goodspeed (University of Chicago): "Yes."

Weigle (Yale): "It is not only possible to preach the gospel to the church, but it is also inevitable."

Bowie (Episcopal Theological Seminary): "What is covered by the word [euangelizo] certainly is not for non-Christians only... That message needs to be brought back again and again to Christians."

Wentz (Lutheran Theological Seminary): "Yes... Rom. 1:15... If it were not possible to preach this gospel to the church, our faith would be in vain."

Grant (Union): "I don't believe it is possible to preach the gospel exclusively to non-believers."

Burrows (Yale): "It is certainly possible to preach the gospel to the church... the good news needs to be declared again and again."

Cadbury (Harvard): "People partly informed one could still evangelize... the gospel certainly includes more than the death, burial and resurrection."

Garrett:
Preaching to a church "is an impossibility."
(Bible Talk, Feb '53, p.68)

YES () "IS IT POSSIBLE?" NO ()

implies presenting new material. He writes, "People partly informed one could still evangelize," after which he defines the gospel and says that it certainly includes more than the death, burial, and resurrection of Christ. "It includes moral warning." Well, is the church fully informed about moral warning? Dr. Cadbury writes, "It includes. I think, the narratives of Jesus' life." Does any member of the church know everything about the narratives of Jesus' life? He says people partly informed one could still evangelize!

Now, I want to summarize the evidence of these leading scholars, the finest scholars on the Greek language of today. Understand, please, that brother Garrett himself said these men "by the providence of God have given the world a SAFE translation." "*By the providence of God a SAFE translation,*" the finest English translation that has ever been produced! What did these men say about preaching the gospel to the church? Leroy Garrett says that it is an impossibility. (*Bible Talk*, February, 1953, p. 68). He says that it is "*an impossibility*" to preach the gospel to the church! Dr. Goodspeed says, "*Yes.*" Dr. Weigle says that it is "*inevitable,*" and Dr. Weigle was the chairman of the Standard Bible Committee. Bowie says that "it is *not for non-Christians only.*" Wentz says, "*Yes,*" and cites Romans 1:15. Grant says, "I don't believe it is possible to preach the gospel exclusively to non-believers." Burrows says, "It is *certainly possible* to preach the gospel to the church." Cadbury says, "People *partly informed* one could still *evangelize.*"

Brother Garrett, you already have four questions left over from my first speech, but here is number five: "Is it possible?" There is the question "*Is it possible?*" Will you contradict the finest Greek scholars the world has to offer today, men who "by the providence of God have given the world a SAFE translation," the finest English translation the world has ever known? Will you go diametrically opposed to these Greek scholars and say that it is impossible to preach the gospel to the church? Here is the chalk, and you have three charts to mark. Is it possible to preach the gospel to the church? If so, I have sustained my proposition.

I have shown you that brother Garrett admits that it is all right to employ a man, support him, let him preach the gospel,

have him do it regularly. What is the issue, brother Garrett? What is the issue between us? The issue is this: is it possible to preach the gospel *to the church*? I have demonstrated by competent Greek scholars, the finest available, that *it is possible* to preach the gospel to the church. Will you please mark this chart when you come up here? "Yes" or "no"? Is it possible to preach the gospel to the church? You say that it's an impossibility to do it. And what about the nature of the gospel, brother Garrett? Does the gospel include baptism? Does the gospel include the appearances of the Lord after the resurrection? Does the gospel in Galatians include more than the death, burial, and resurrection of Christ? If you admit that it does, will you tell this audience why you have changed your position in less than two months? Will you tell them why you have done it?

If you say that this is not the issue and that brother Humble has to show where the elders can *hire* a man to come in and do this, suppose you show where the elders can hire a man to come to hold a *gospel meeting* or *teach the church* for "periods of time". Produce the kind of authority that you accept for your practice of a gospel meeting, or an evangelist's coming in to edify the church for "periods of time", give the *kind of authority*, brother Garrett, that you accept for your practice; and *in the very same verse* I will find the authority for my practice. Brother Garrett, answer my questions!

GARRETT'S SECOND NEGATIVE

Brother Humble, brother Hardeman, brothers and sisters in Christ, and friends:

Once more it is a privilege to stand before you for the second speech of my negative of this proposition before us this evening. Before I go further I would like to impress upon you the obligation of an affirmative. The man who is in the affirmative is obligated to sustain all the parts of his proposition. The proposition before us tonight is this: "It is scriptural for a congregation with elders to employ a gospel preacher, that is, an evangelist, to preach the gospel regularly to the church." Actually, I could surrender everything my friend has insisted I do surrender regarding *preaching* and *teaching* and still he has not sustained his proposition. It is his obligation, inasmuch as he says it is scriptural, to show from the scriptures, either an example, a command, or a necessary inference where elders may employ a gospel preacher to serve regularly a congregation as its regular minister. Now that is the obligation before my brother, and I wish that he would deal with that aspect of it, rather than simply the points regarding *preaching* and *teaching*. It is my obligation to deal with what he says regarding *preaching* and *teaching*, but it is also my responsibility to point out to you that he is failing to uphold his thesis tonight regarding what elders may or may not do.

Now what I may practice really has nothing to do with this issue. I will be glad to affirm my practice. I do not know of anyone that denies my work being scriptural. His proposition obligates him to show that elders may enter into some kind of agreement, they may put forth overt action, contracting with a preacher, an evangelist, bringing him into that congregation to work with that church regularly in the capacity of preacher.

Regarding the charts on the board, I do want to say' some things,

especially respecting the one to my extreme left, which I did not have time to get to in my first speech. I want you to notice regarding I Corinthians 15, that my brother is endeavoring to put forth that there is more involved in the gospel than the death, burial, and resurrection. Now no one is claiming that the gospel consists only in the death, burial, and resurrection. I have not claimed that! And even on the tape recording that he referred to, being recorded some five weeks ago, I used the word "basically." Now *basically* the gospel is the death, burial, and resurrection, but, of course, there is more involved. There is the very fact that the Messiah has come into the world, and that *fact* that they went forth to declare, would be part of the gospel. His life on this earth, his death, his burial, his resurrection, of course, would be *part* of the gospel. Then there are *terms* of the gospel. That is, "that repentance and remission of sins should be preached in my name among all the nations." Luke 24:47. Likewise in Mark 16:15,16, "Go into all the world and preach the gospel to every creature." Then the *terms* are given. "He that believes and is baptized shall be saved." Surely there is more involved than the death, burial, and resurrection. So my friend in arguing along these lines is simply wasting much of his precious time!

Now, concerning this chart, I want to point out, if it be argued that when Paul said in I Corinthians 15 that "he appeared to Cephas, then to the twelve, then to above five hundred brethren and last of all as to a child untimely born he appeared to me also," if brother Humble makes that a part of the gospel then surely he is in a predicament, and a predicament from which I think he will never be free. Let me ask brother Humble, did Peter preach the gospel on the day of Pentecost? Well, surely he did. Did he preach all of it? Well, of course he did. Did he preach that Christ appeared to Cephas? Well, if he did, he surely did not preach the rest of it, and that is, "that as a child untimely born he appeared to me also," because that hadn't happened at that time. Now you think about that. Is this fourth point (pointing to chart) a part of the gospel? No, it is not a part of the gospel. There is a difference between the *defense* and *confirmation* of the gospel, and the gospel itself. Over

in Philippians the first chapter, verses 6 and 7, Paul is referring to the gospel that those Philippians had received. Then he goes on talking about this gospel and says, "I am set for the *defense* and *confirmation* of the gospel." Now brother Humble is good at asking questions, I think I will ask him one: Is there a difference between the gospel and the *defense* and *confirmation* of the gospel? Paul does set forth the basic terms of the gospel when he mentions the death, burial, and resurrection of our Lord. And that is what I said on that tape recording that he referred to. Now if he is going to argue that Paul was also citing gospel facts when he mentions the appearance of our Lord to Cephas and to Paul, then he will have to admit that Peter did not preach a full gospel on Pentecost, because he couldn't have said anything about Jesus appearing to Paul, for it had not happened. What is Paul dealing with in I Corinthians 15? First of all he sets forth the gospel which he "had preached" to them. Notice, *he had already preached to them!* And now he is *reminding* them of what he "had preached" to them. Now that is very easy for a person to do, and quite understandable.

It would be impossible for me to announce the news to this intelligent crowd that General Eisenhower is our new president. Why, you already know that! It would be impossible for me to bring that as *news* to you. You already know it. But I might say, "Now in view of the fact that General Eisenhower is now our president, we might all get together and work in his behalf." I might say that. I might have some reason to make an exhortation and base my exhortation upon the fact that he is our president and therefore remind you of what you already know. Now that is the significance of the term that Paul uses when he says, "I make known to you," or I remind you.

Brother Humble should get up here and tell us: If everything

in the Book refers to the gospel, does the Lord's Supper? Is that part of the gospel? If that were part of the gospel, did Peter preach the Lord's Supper on the day of Pentecost? Why, the Lord's Supper had not even begun to be observed at that time. And does he not know in Acts 2:42 that it says "they continued steadfastly in the

between *preaching* there, and *teaching*? Now Peter delivered to them the gospel—that is, he proclaimed the gospel to them. Then Luke tells us that after those people were baptized "they continued steadfastly in the apostles' teaching."

Now I affirm that there is a difference between *preaching* and *teaching*. Very definitely so, and Paul is here (pointing to chart) setting forth the basic terms of the gospel. So the fact that the Lord appeared to Cephas and Paul is a *confirmation* of the gospel, not the gospel itself.

I might say this regarding this side of this chart, and that is that I have never said that there is "nothing more" than the death, burial, and resurrection. Why the very coming of our Lord is a part of that Kerugma. And incidentally it may be well that I comment just here upon the Kerugma of the New Testament.

In 2 Peter 2:5, Moses is referred to as a Preacher. That is Kerux. That is, a *herald*. He is referred to as a *herald*, or a *preacher* of righteousness. There he was going out, proclaiming a specific message of our Lord. Then we find such prophets as Jonah likewise referred to as a Kerux. We are told in Matthew 12:41 "The men of Nineveh shall rise up in judgment against this generation because they repented at the *preaching*"—that is the *message* or *Kerugma* "of Jonah." The same is true regarding the coming of John the Baptist, the preaching of the twelve before the cross, and likewise of the seventy, and even of Jesus himself. Now get it, friends, for this is an important point: Those men went forth with a *particular* message—It was the proclamation of heaven. It was "repent, for the kingdom of heaven is at hand." And I affirm in those few words we have the proclamation of all heaven, working in the days of John the Baptist, when the twelve, the seventy, and Jesus went forth—all of them, as *heralds* of the coming kingdom. Now when they declared that *message*, they also gave *exhortations*; thus we find John, according to Luke 3:18, "With many other exhortations therefore he preached good tidings to the people." Now let brother Humble tell us if there is a difference between John's preaching and the other exhortations? He went forth declaring the coming of the kingdom. He told the people, "Repent, for the kingdom of heaven

is at hand." And yet there were "exhortations" along with that preaching, that constituted his work. Now was there not a difference between his *Kerugma*, his message, and the exhortations?

Now let us come a step further. When we come this side the cross we have the Lord saying, "Go into all the world and preach the gospel." Now what is the gospel? The gospel means "good news," "glad tidings," that is precisely it. Why friends, if brother Humble makes everything in the New Testament "glad tidings," how about the teaching on hell? Is that "good news?" How happy does that make you? And yet the meaning of the gospel is "glad tidings." So I am afraid my friend's idea will not work. There was a specific *Kerugma* in the days of John and of Jesus. There was a specific *Kerugma* as a message of salvation this side the cross also.

In 1 Corinthians 1:21, the apostle says, "It pleased God through the foolishness of preaching." There's that word *Kerugma*. And brother Humble, I invite your attention to that verse. I want you to go into that passage and explain it to us. Notice: "It pleased God through the foolishness of *the thing preached*." There is a message! And that is the same word Paul uses when he says, "And my speech and my message were not in persuasive words of wisdom." (I Cor. 2:1). That's here at Corinth, (pointing to chart) and notice he says, "The gospel which I preached unto you." He had *already* preached it, and in the second chapter, verses one and two he refers to it as the message, the *Kerugma*. They had already received the gospel, and they had obeyed it. Then he writes them in I Corinthians 15, and reminds them of what he did preach to them. Then after he reminds them of it, the death, burial, and resurrection of our Lord, as the basic facts, he goes on to *confirm* that gospel. "He appeared to Cephas, to the twelve, to above five hundred," and "last of all to me." What is the doing? He's *confirming* the gospel of our Lord.

Surely that will answer what my brother has said regarding the contents of the gospel. All such questions as, Is baptism a part of the gospel? is now answered. But the act of baptizing is not a part of the gospel (I Cor. 1:17). And even if a man is not baptized that does not mean he has not heard the gospel. Romans 10:16

says, "They have not all *obeyed* the gospel." But they heard it. A man can reject baptism, but still he has heard the gospel. Baptism is one of the *terms* of the gospel. It is not one of the *basic facts*. It is a condition that is required of the person that believes that gospel. "Go into all the world and preach the gospel to every creature. He that believes"—He that believes what? the gospel.—"and is baptized." There are terms laid down.

Will brother Humble dare say that when Paul speaks of "the thing preached" that he's talking about such things as the Lord's Supper and Christian giving? Are all those things a part of the gospel? Friends, is there not a difference between the *proclamation* of heaven of the salvation of men, the justification that has come through Christ, and the apostle's *teaching*? Surely there is a distinction.

I am reading from a professor in England, C. H. Dodd, in a work entitled, *The Apostolic Teaching and Its Development*, (page 7): "It pleased God, says Paul, by the foolishness of preaching to save them that believe. The word here translated preaching, *Kerugma*, signifies not the action of the preacher but that which he preaches, his message, as we sometimes say. *The New Testament writers draw a clear distinction between preaching and teaching*. The distinction is preserved alike in the Gospel, Acts, the Epistles and the Apocalypse, and must be considered characteristic of the early usage in general. Teaching (*didaskein*) is in a large majority of cases ethical instruction. Occasionally it seems to include what we should call apologetics." I Corinthians 15, he appeared to Cephas, and he appeared to Paul. That's *apologetics*. That is a defense and a confirmation of the gospel. That is the *didaskein* that professor Dodd is talking about.

I quote further: "Preaching on the other hand is the *public proclamation of Christianity to the NON-CHRISTIAN world*. The verb *Kerusein* properly means 'to proclaim.' The verb may be a town crier, an auctioneer, a herald, or anyone who lifts up his voice and claims public attention to some *definite thing* he has to announce. *Much of our preaching in the church today would not be recognized by the early Christians as Kerugma.*" Now here is a man

who is not speaking from theological bias, but from the actual meaning of terms used by the Holy Spirit. I quote more: "It (what we call *preaching*) is teaching or exhortation or it is what they called *homilia*, that is, the more or less informal discussion of various aspects of Christian life and thought addressed to a congregation already established in the faith." There's what professor Dodd says.

I want to read this time from brother Alexander Campbell. He says: "The difference between preaching and teaching so palpable"—that means *evident*—"in the apostolic age, though now confounded in the *theoretic theologies of our day*," I will get to that (pointing to chart) in a just a moment, "is so confounded in the theoretic theologies of our day, and must be well defined and *clearly* distinguished in the mind and the style and utterances of an evangelist or missionary who would be a workman that needs not to blush, a workman covetous of the best gifts and of the richest rewards." (*Popular Lectures and Addresses*, p. 536). Maybe some of our men need to blush! A man need not blush if he understands properly the difference between *preaching* and *teaching*, which was so clearly understood in the early church, says brother Campbell.

Regarding other matters now. I wanted to impress upon you in my last speech, the import of the term evangelist. Now what did my friend do? He came back and said, "Why even brother Garrett admits that a man may stay for a lifetime in one town?" Why, surely so. But still he's going from *place to place* in that town. I may stay for a life-time in this town, but what will I do? I will do as Paul did at Ephesus, "teach publicly and from house to house." That is going from place to place or from person to person. I did not say that he would have to go from town to town and from city to city. He has to stop long enough to preach, and though he may stay in one town for fifty years, he is on the move, not preaching to the same people over and over, but from house to house, going from place to place, from person to person. Can I defend what I say regarding the meaning of the word evangelist? If I can, my friend's proposition is lost. If I can prove that an evangelist is an *itinerant* minister, if he is one dedicated to the field of destitution, then of course it would be unscriptural to take him

out of that God ordained position and make of him a resident minister for some church.

Well, I think I shall read a little more, and I would have you remember that in defining Greek terms we must look to Greek authorities, and I know no other way. I have some letters, too, and the letters that I shall read are not the answers to questions that ask for *interpretation*, but rather *translation* (pointing to Humble's chart on RSV scholars as if to suggest he had done this). Now I beg you, grasp the difference. To write a letter to someone and ask for an *interpretation* is one thing, to ask for a *translation* or a *meaning* is something else. And that is what I asked, and here is the question: "What is the meaning of the term *euangelistes*, translated "evangelist" in the New Testament?" Professor H. D. Westlake, of the University of Manchester, in Manchester, England, answered that question this way: "He is a person who evangelizes, that is, a missionary, who propogates the faith to the unconverted." Now I asked him for *translation*, for *meaning* and not for *interpretation*. There is a difference, and I hope you have the discernment to see the difference. In answer to that same question, came this letter from a Greek himself. Dr. D. Moraitis, the Dean of the School of Theology at the University of Salonica, in Thessaloniki, Greece; mind you, a Greek himself, and, of course, not particularly interested in any Christian interpretation or of defending the clergy like some that I will be referring to in a moment (as he points to Humble's chart of quotations from RSV scholars). All right, let us see what he says regarding the work of an evangelist. Now, friends, I have confidence in your integrity and in your intelligence, and I beg that you listen very carefully to this letter. He says, "The word *euangelistes* comes from the verb *euangelize* or *euangelizomai* (to bring glad tidings). Both these verbs are compounds of the words "*eu*" which means good, and *angello*" ("to bear"-- there's your *itineracy*--) "To bear a message, to bring good news." *Bring good news!* In the New Testament the main meaning of these words is that one who believes that through the person and teaching of Jesus Christ can the soul of man be saved, announces it to others, to the end that these also accept that salvation." Now get it. "In

other words, the meaning of the verbs *euangelize* and *euangelizomai* is such that the *evangelist* is one who makes the teaching of Christ to be heard also by men who by that moment have not been informed of it." To make it known to those *that do not know it*, in other words. "Consequently, the main meaning of the word evangelist is that he is one who first brings the news of the gospel to other people and *not* the one who explains and interprets to them the contents of the Christian faith." I wonder if brother Humble knows more about the Greek than the Greeks themselves! How about that, friends?

Here is more data, and this comes from none other than Eusebius himself. Do you know who Eusebius is? Eusebius goes back to the fourth century of this era, almost in the very shadow of those who wrote the New Testament. He says in describing the *evangelist* in the first century and I quote: "Then setting out on long journeys they performed the duty of evangelists, being eager to preach Christ to those *who had never yet heard anything of the word of faith*, and to pass on to them the scriptures of the divine gospels. These men were content with simply laying foundations of the faith in various foreign places, *then appointed others as pastors*, entrusting them with the husbandry of those newly reclaimed, while they themselves *went on again to other countries and nations* with the grace and cooperation of God." Now Eusebius says they were the ones who preached to those that had not heard. They were the itinerant ministers. They went out and preached the gospel to the lost.

Now let us look at this. (Humble's chart of quotations from RSV scholars). I noted with especial interest, and I remarked to my moderator, that every letter that my friend read was from one who trained theologians, clergymen who are in the craft of producing other clergymen. And the very question that my brother asked those professors—such as Goodspeed, Weigle, Bowie, Wentz, Grant, and Burroughs. (Cadbury being the one exception). I want to talk about that in just a moment—was asked of men everyone of whom is associated with a seminary that produces men to preach to churches. He is asking them to put their "John Henry" to the

statement that men cannot do what they are training them to do!

What is the matter with this man? Why did he not write and ask them the *meaning* of those words? He asked for *interpretation!* When I endorse the RSV Bible I am endorsing these men as *translators* and not as *interpreters*. But what he asked for was *interpretation!* Now let me tell you one that will really humble brother Humble. (Audience laughter). He gave Dr. Cadbury as the one exception. Dr. Cadbury said, Well, "preaching" means putting out new material. And he is exactly right. How can you put out new material to the same group week in and week out? Dr. Cadbury was asked to go to Yale and train theologians. Dr. Cadbury objects to a clergy, so he turned down the opportunity. He felt that he could not conscientiously train the clergy. And that was his objection. Because of that reason he would not go to Yale. Everyone of these men is associated with a theological seminary that produces preachers and brother Humble was asking them to repudiate what they are doing! (Audience laughter)—Goodspeed at Chicago, Weigle at Yale, Bowie at the Lutheran Seminary, Wentz also, Grant at Union, Burroughs at Yale—Cadbury being the one exception, the only man of the group that objects to the clergy, being the Quaker that he is. These men were asked to interpret, rather than to define, and I think that was rather a lowly trick myself. I think he should have asked for definition.

Now let me mention the *definition* of these men. I wrote these three words on the board, and pointed out that they were used 122 times. And out of 122 appearances there is not *one* case except the two that we have been discussing where it could *possibly* be interpreted as preaching to the church! So notice, even these translators (pointing to chart of RSV scholars) along with all the others, in rendering these words are true to the original meaning and in all the occurrences of these words in the New Testament, there is not one iota of evidence that the gospel was ever preached to a church.

We have discussed Romans 1 already. Paul did not say, "I am ready to preach the gospel to you *Christians* at Rome." He does not say that! He was writing to unbelievers, and that "you" in

Rom. 1:15 can apply to unbelievers just as the "you" in verse eleven can apply to believers. Humble makes it exclusive in verse eleven, therefore I can make it exclusive in verse fifteen. Now if not, then why not?

Now I will say a word regarding the questions that he has asked me. I have not answered these questions for the simple reason that my practice is not the issue here tonight. It does not make any difference whether I can preach the gospel to a Roman Catholic priest or not. It does not matter whether I can name anyone that I have preached to. That does not matter. The issue is, may elders of a congregation scripturally employ an evangelist, take him out of the field of the lost, make a regular minister to the church out of him, and I affirm that my friend has not substantiated that proposition tonight, even though I may concede that in Galatians or in Romans the gospel may be preached. I have not conceded that, but even so his proposition has not been sustained. I thank you very much.

GARRETT'S FIRST AFFIRMATIVE

(*Second Night*)

Brother Humble, brother Hardeman, disciples of the Saviour, and friends:

God has richly blessed us, giving us such providential care as to bring us together once more to study these vital issues facing the church of our Lord. It is with a great deal of satisfaction that I take part in these wonderful discussions, and I want you to know that it is a genuine pleasure on my part for you to hear this investigation, for you are the important ones after all. As each one of us opens the word of God tonight may he have the mind of Christ, and be able to say that his heart is open, and his mind attuned to the things that God has spoken, and to follow as He leads the way.

Brother Wrinkle has read the proposition, so I think I shall not repeat it, and inasmuch as the wording of that proposition was agreed to last evening, I shall launch right out on this discourse tonight. I believe that this thesis is an unscriptural one. It is sinful because a critical survey of New Testament churches reveals that in the work and worship of the body of Christ there is no place for the resident minister. Now I want to repeat this: *A critical survey of New Testament churches reveals that in the work and worship of the body of Christ there is no place for the resident minister.* I mean by that that the Bible is as silent as the tomb regarding these matters. It is therefore a transgression of the law for a congregation with its elders to go beyond the word of the Lord, thus transgressing, in doing something for which they have no scriptural precedent. Now let us go into this critical survey of New Testament churches and see if I can substantiate my argument. Understand, if I can prove this affirmation, then, of course, this proposition goes down in defeat, and I prove that it would be sinful for elders of a congregation to so conduct themselves.

We shall begin in the beginning with the "mother church" at

Jerusalem, a pattern for all churches of Christ. We understand first of All that this congregation was a great church respecting size. In Acts 2:41 there were three thousand members on the first day. Later in Acts 4:4 there were "five thousand men only." In Acts 5:14 there were "multitudes, both men and women." We read on and find that "the number of the disciples multiplied in Jerusalem exceedingly." (Acts 6:7) So this church was certainly a successful church from the standpoint of conversions.

Likewise it was a *working* church, a *praying* church, a *united* church. It was a church that was launching out and getting things done, for we read in Acts 5:42: "Every day in the temple and at home they ceased not to teach and to preach Jesus as the Christ." Here they are busy in the work of the Lord. And in Acts 8 they were scattered abroad and went throughout the regions of Judea and Samaria preaching the word. That is, the members of this congregation were launching out evangelizing the world. So certainly we have a most remarkable and wonderful congregation here in Jerusalem. *Did this church have a resident minister?* Now it was a successful church, but what was its leadership? Does the Bible tell us? Yes, we learn from Acts 11:29-30 and Acts 15:6, 22 and other passages that this congregation had elders. And from Acts 6:1-6 we might well infer that they likewise had special servants or deacons. But is there any mention of a *resident minister*? No! Just as there is no mention of an organ, a missionary society, or other boards and conclaves contrary to their simple way of functioning. That brings up a very interesting question: *How did they carry on their edification? How were the members ministered to and taught in the Holy Word?* If they did not have a resident minister, then surely they had some plan whereby the church was built up.

In Acts 2:42 we learn "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." In continuing; steadfastly in the apostles' teaching they carried on a program of instruction. In Hebrews 3:12-13 (I refer to Hebrews because it is generally conceded, and I think brother Humble will agree to this, that the letter was written to the Hebrew Christians in Jerusalem. (Brother Hardeman and brother

Wrinkle, if brother Humble takes exception to that, this argument will apply just the same, because this letter was written to a congregation that had elders): "Take heed lest there enter into any one of you an evil heart of unbelief in falling away from the living God; but exhort one another day by day, so long as it is called today, lest anyone of you be hardened by the deceitfulness of sin." There they are told to *exhort one another* day by day. Of course, that would include the Lord's day, wouldn't it? Notice the reciprocal, mutual ministry that is involved—"Exhorting one another." So this church at Jerusalem did not only sound *out* the word, for they likewise sounded it *in* by means of edifying one another, *Where is the resident minister?*

We turn on over to Hebrews 10:25 where it says, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another so much the more as ye see the day drawing nigh." There is much misunderstanding regarding this passage. Some seem to have the idea that the exhorting of one another on the part of these Hebrews in Jerusalem was that they should not forsake the assembly. That is, when Monday comes they were to say, "Now brethren, it's only six days away." When Friday comes, "It's only day after tomorrow. Make sure that you do not forsake the assembly." Oh, no, that isn't the meaning of it at all. There was to be a great catastrophe coming upon Jerusalem, the city was to be destroyed, and those brethren needed to be encouraged. So Paul is urging them to continue meeting, that they forsake not that assembly. Why? Because they needed the encouragement that they received in the assembly. This is referring to the assembly of the Lord, and what did they do in that assembly? They exhorted one another! There is the word *eaoutous*, in the Greek, which actually means, *mutual* edification. It means reciprocal or mutual, then when connected with exhortation it is *mutual exhortation*. Such was the case in the church of the Hebrews in Jerusalem. There in the *assembly* they edified one another. In preaching the gospel and ministering to the church they were all busy. I want to know, where is the resident minister? We read about elders and deacons, but where is the paid preacher there in

the church at Jerusalem? Friends, they were All ministers of the word.

Let us go up to Antioch for just a moment. In Acts 13 we learn somewhat concerning this church at Antioch. We are told in verse one, "Now there was at Antioch in the church that was there, prophets and teachers." Then Luke goes on to mention five of them; five different prophets and teachers. So, of course, we have no *regular minister* there. There could be no one-man pastor system involved there, for over in Acts 15:35 it mentions Paul and Barnabas abiding there in Antioch, preaching the word of the Lord, *with many others also!* Look at all the teachers and ministers that they had. Now which one was on the regular salary? Which was hired out? Why, none of them. They were all busy preaching and teaching and there was none serving as minister of the church or the man hired to preach to the church. They were all out evangelizing and that is the way they carried on their work.

Now before we leave the land of Palestine we should notice the case of Jesus our Lord. We are told in Luke 4:42. that he came to a certain desert place, which was in the environs of Capernaum. It says there, "The multitudes sought after him, and came unto him, and would have stayed him that he should not go from them." There he was preaching to them. That is what he was doing, preaching to them. And after they had heard the message they wanted Jesus to stay there. They wanted to make a "pastor" out of Him! They wanted to make a one-man *minister* out of Him. But Jesus said, "I, must preach the gospel of the kingdom of God to *other cities also*, for hereto was I sent." Now there is what our 7,000 preachers that are located with churches ought to do instead of doing what elders and others should be doing. They should follow their Lord. When congregations try to get them to stay and minister to them, they should be like their master and say, "No, I must go to other cities also, and preach there."

Do you realize, friends, that less than one half of one per cent of the people of the world have been baptized into Christ. And yet what are all of our preachers doing? They are heralding the same message over and over again to the church. What should

they do? They should do like their master. They claim to be followers of the Lord. Do they really mean that? Now when they tried to make a located preacher out of Jesus, he said: "Nothing doing, boys. I'm not for sale. I'm not ready to hire out. I must preach the gospel to other cities also." But you can buy these fellows out today. You lay down a hundred lettuce leaves and they will settle down! Yes, they will, and let some other church put down another twenty-five lettuce leaves and that extra money will move them. Now the Lord did not do it that way. He said, "I must preach to other cities also."

Now we move on, going out into the Mediterranean, we find that Paul did work on the isle of Cyprus, but we are not told much about the work there. However, there in the Mediterranean we do learn about the work at Crete, and we find a preacher working with churches on that island. But it so happens that those churches did not have elders. There an evangelist was busy setting things in order, and ordaining elders in every church. (Titus 1:5). But in that same book, Titus 1:9, we learn that the elders that were appointed were to be "able to instruct in the sound doctrine, and to convict and convince the gainsayer." The elders were to be apt to teach, they were to be able to take care of the church of the Lord. (I Tim 3:2-7). And, of course, when those men were qualified and appointed that would free Titus to go elsewhere and do the same kind of work in other fields. So, of course, we do not have the one-man minister at Crete.

Where is this one-man minister? I want you to know that tonight we are talking about a system. We are not simply discussing *preaching* and *teaching*. Now that is an important phase, and we gave time to that last night which was well and good, and we shall do so some more tonight if brother Humble desires. But he is obligated to come face to face with a system that this proposition describes. I want him to follow me. I want him to take these churches one at a time and tell us about Jerusalem, about Antioch, about the attitude of our Lord. I want him to tell us if Jesus was right in turning those people down and going out and preaching to others also, and if our preachers should not do that. Was

Paul right when he said, "I make it my aim to preach the gospel, not where Christ has already been named, lest I build upon another man's foundation?" Why should not our preachers have that kind of attitude today?

Friends, this resident minister is not in the Bible. Brother Humble is going to have to get a new Bible. He will have to get brother Hardeman to write him another Bible if he finds this pastor system. It just is not there! But we will look a little further to make sure. Maybe we have overlooked something on the way.

Let us go up to the mainland in Europe and see how things fared up in there. At Thessalonica there was a church to which Paul wrote two letters. In the first letter he mentions that they themselves were "sounding out the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not speak anything." (I Thess. 1:8). Now there is another congregation sounding out the Word. Did they also sound it *in*? Did they carry on a mutual edification program, or did they have someone hired to do that like the modern churches have? Suppose we take a look. Over in I Thessalonians 4:18 it says "Wherefore comfort one another with these words"—comfort *one another*—there is our word for mutual or reciprocal again. Notice how often it appears.

"Comfort one another" does not mean "hire somebody to comfort you." Take another look in I Thess. 5:12 it says, "We beseech you brethren to know them that labor among you and are over you in the Lord." There are the elders, the overseers, "who admonish you." You may ask: "Did the elders do the admonishing? I thought elders were to employ somebody else to do that? The elders themselves did the admonishing?" That is right! Where is this resident minister that they had hired? Maybe brother Humble will need to lend me his glasses. He is not in here. We find that the brethren edified each other, for here is another verse along that line, "Wherefore exhort *one another*"—there is *mutual* again—"and build each other up *just as you are doing*." (I Thess. 5:11). There is how they did at Thessalonica. They sounded it *out* and sounded it *in*? Where's that local preach-

er? He isn't there. They were all preachers. Yes, but who ministered to the church? Why they all did that were capable. Friends, this fellow isn't in the Book. He just isn't there.

Now I read something from brother J. N. Armstrong. He describes this system and says some things I want brother Humble to hear. Brother Armstrong was the founder and president of Harding College, and I think the president of two other Christian Colleges as well. Here is what he says: "I don't believe it would be possible to write a history of our present day churches, the 'strongest ones' in the country, and not reckon with the 'minister' of the church. I mean there would be no history that did not encircle him. His leadership in that church would be an essential part of that history. He could not be passed over in silence. It would not be a faithful history if he were not made prominent. But in the history of the work of the New Testament churches no such minister was to be reckoned with." I wonder if brother Humble will endorse brother Armstrong on this point. He cannot and yet put his "John Henry" to the proposition that he has tonight.

But I read further: "In every case where a preacher is mentioned at all in connection with the work of a church, that preacher has plans to 'move on' and that church has no plans to secure another to 'fill his place,' or to take up 'his work.' But with us, in the very strongest churches, if the 'minister' begins to plan to change 'places,' that church begins to look around for another minister." Now there is the system we are talking about. There is the practice we want to come to sword points on tonight. There is the thing that so many of you have come hundreds of miles to hear brother Humble answer. Will he do it?

I read on: "They cannot survive without 'our minister.' If he resigns and 'vacates' before the church finds one to take his place, a number of preachers are invited one at a time to preach for that 'ministerless' church, that the church may sample them and make a selection. Imagine if you can this chapter in the history of the New Testament church. It is useless, brethren, to oppose the 'pastor system' when we are fast developing it. Yeah, when we have largely embraced it already." (*The Living Messenger*,

1924). It is useless to condemn the pastor system in the Christian Church, for example, when we have it ourselves, brother Armstrong says. He says you can not find it in the book. Well, maybe brother Armstrong is wrong. We will look a little further, and see if we can find this fellow.

Let us look at the Philippian church. We read in Philippians 1:1: "Paul and Timothy, servants of Christ Jesus that are at Philippi, with the bishops and deacons." That congregation had bishops or elders, and deacons. Huh! You know there is somebody missing!! Who is that fellow? Why, he is the man that brother Humble says a congregation may hire. But the Philippian church did not have him, and Paul offered no criticism. As a matter of fact he commended that Philippian church, and it is one of the few churches that merits his praise and goes without any criticism. Did they lack something? They had their elders and their deacons, but they are the only officers mentioned. Where is this fellow that may be scripturally hired to preach regularly to the church? What congregation had him?

Well, let us look a little further. We will come on down to Corinth and see what condition was there. If you will open your Bibles to I Corinthians 14 we shall learn something concerning the work of this church at Corinth. First of all, we are told back in I Corinthians 4:17 that Paul sent Timothy to Corinth that he might bring to the attention of the Corinthians the things that Paul taught in every church. In other words, Paul was using Timothy to help set that Corinthian church in order, to help them develop a teaching program. So the things Paul taught in every church Timothy was to teach in the Corinthian church. Well, let us see what program they had. If you will look at I Corinthians 14:12: "So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church." So Paul is talking about the *edifying of the church*. Now let us see if this regular minister is in here. In verse 23 he says, "If therefore the whole church be assembled together"—the church is in *assembly*—that is not a Sunday School set-up. I do not want brother Humble to get up here and say, "Oh, in some of these places we have 25

teachers down in the Sunday school classes." We are not discussing that. That may be well and good, but we are talking about the assembly—the church *coming together!* There is where the one-man minister is hired to occupy his pulpit and preach to the church. No church be come together." "What is it then brethren? When you come together, each one hath a psalm; each one hath a teaching" (or a *lesson* as the RSV says) (verse 26). Wait a moment. *Each one has a lesson?* I thought only *one* man had the lesson in our assemblies. That is the way it is in the kind of system brother Armstrong described, and that is the way it is in a situation such as this proposition describes, the elders hiring a man to preach regularly to the church. But at Corinth how was it? When the whole church came together each one had a teaching. *Each one had a teaching!* That is what he says. Well, let us drive this thing down so deeply that it can never be rooted up. Look now at verse 31: "For ye can all prophesy" (and he says back in verse 3 that the man that prophesies is the one that edifies)—All right, "Ye can all prophesy"—or edify—"one by one." Why I thought they were suppose to have one man hired to do it. Oh, no! They all prophesied "one by one." There is the set-up in the church of our Lord at Corinth.

Now another verse might be in order. He says in I Corinthians 14:37: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." Rather serious, isn't it? He told Timothy to set it in order. He told him to show those Corinthians how he taught it in every church. Timothy went over there and did that. He set up a system of mutual ministry. They all edified "one by one," and Paul says "what I write to you is the commandment of the Lord." Is brother Humble going to go contrary to the commandment of the Lord? Is he? Where is this resident minister? Did the elders at Corinth have a man hired to do the edifying? Oh, no, for they all did it "one by one." No wonder brother Armstrong says you can't find it in the book. I'll say you can't find it in the book!!

But we'll look again. Let us go over to Ephesus, and see how things were carried on there. In Ephesians 4:16, I read, "From whom all the body"—there's the church—"fitly framed and knit together, through that which every joint supplies, according to the working in due measure"—now hear it—"of each several part,"—*each several part*—"makes the increase of the body unto the building up of itself in love." Now the parallel is to the human body. All the members function to the glory of that body. So with the spiritual body, the church of our Lord, every member is to function, "unto the edifying" of that body. Now let us see what is involved here. Turn back to verse eleven of the same chapter, "He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ, till we all attain unto the unity of the faith, and to the knowledge of the son of God." Now that shows the kind of ministering that this body is to do. Notice that he gave some to be apostles, and some prophets, some evangelists, and some pastors and teachers.

Let us study two of these officers just a moment. There is the evangelist who works with *unorganized* congregations, which is indicated in Titus 1. Titus was working with those unorganized churches on the isle of Crete, but tonight we are talking about *organized* congregations, churches with elders. Then there are pastors and teachers. The elders are to supervise the church under the direction of the divine writings of the apostles and prophets, who are also mentioned in this verse. The elders are to *train* it or perfect it. Now why? So that the body itself, that is, so that those members can build themselves up unto the work of ministering, unto the building up of the body of Christ. Friends, it means just this: *The elders are to train the saints so that they can edify one another.* Now the saints do not do it all, for the elders do some. Elders lead and train so that all may take part.

Let us see this Ephesian church a little further. Over just one page in my Bible to Ephesians 5:19 it says: "Speaking one to *another*"—there is that word *mutual* again—"Speaking one to

another in psalms and hymns and spiritual songs, singing and making melody with your heart unto the Lord." Whoever heard of a one-man singing system? Imagine a congregation hiring one man to do all the singing! What would you think of that? "Well, I wouldn't think much of it," you would say, "It says we're to speak to one another." Yes, in psalms and hymns. Now I am going to show you that we are to speak *one to another* in teaching and doctrine, and that they did it there in the church at Ephesus. Let us turn back to Eph. 4:15: "(We) *speaking* the truth in love, you may grow up in all things unto him who is the head." And there is where Paul goes on to say: "Unto the working in due measure of *each several part* maketh the increase of the body *unto the building up of itself in love.*"

Friends, I have proved that in the church at Ephesus they had a *mutual* singing, everyone who could sing took part. Brother Humble agrees to that. He would not endorse making one man *the minister of music*. Well, how about making one man *the minister of teaching*? Making one man the minister when it says that each one is to function unto the building up of the body of Christ is as wrong as creating a one-man singing system.

Now, friends, in this last minute, I want to point out to you the duties of the negative. It is brother Humble's responsibility, like a cool, calculating logician, to take these arguments as I have set them forth, and tear them into a thousand shreds, if they are not right. It is his obligation to follow me step by step and show wherein I have been either unreasonable or illogical in my conclusion. It is his obligation to say, "Oh, no, brother Garrett, you are wrong here in your views on the ministry of the church at Jerusalem, or at Ephesus, or at Thessalonica, and here is why. Here is what the Book says, and here is that fellow that the elders of a congregation may hire to preach regularly to the church." Now let us see if he does that, and may God be with him in his efforts to establish the one-man minister. I want to see it, and then I too will hire out, just like all the rest of them are doing.

HUMBLE'S FIRST NEGATIVE

Brother Wrinkle, brother Garrett, my Christian friends:

I am well aware of the responsibility of the negative speaker in a debate, and I am fully prepared to meet the responsibility to the utmost. Again tonight I feel that all of us are here because we believe that Christian people may be drawn closer together in their differences by being drawn closer to God's word. We believe tonight that when Christian people, even those who differ in their convictions, come to an open Bible with open hearts, much good may be accomplished.

It is a well-known fact that in debate a man cannot defend a false doctrine for any reasonable length of time without involving himself in one contradiction after another. Brother Garrett has convicted himself of sustaining, or trying to sustain, a false doctrine in this debate by involving himself already in at least *eight major contradictions* in two speeches last night and in one speech tonight. Brother Garrett, here they are.

Number one: brother Garrett asks that we cite the authority for a "one-man minister's" being called in by the elders of the church. He demands, "Find a verse anywhere where the elders of the church ever called in a minister to assist them in their work." What is their work? Defining the work of the elder, brother Garrett cited Titus 1:9 in his last speech, where the elder is said to be able to convict the gainsayer. Brother Garrett believes that it is the responsibility of the elder to be able to convict the gainsayer. that it is the responsibility of the elders of the church to shepherd the flock and save them from false doctrine. In that case, brother Garrett, *what are you doing here?* Are you an elder of one of the congregations here in Kansas City? Are you an elder at 26th and Spruce? Are you an elder at the Liberty Street church? What in the world are you, an evangelist, doing here, since there are congregations here

with elders, and the elders are to be able to convict and convince the gainsayer? The church that brother Garrett is representing here tonight *has elders*. If the elders are to convict the gainsayer, what is brother Garrett doing here? His *very presence* admits the fact that the elders that he is defending in this debate *are not qualified* to do the work that brother Garrett says they are supposed to do.

What are you doing here tonight, brother Garrett? I wonder where the elders of the Liberty Street church are? Where are the elders of the 26th and Spruce church? Why are they not debating tonight? Why is it necessary for brother Garrett to be here? I wonder where the elder is in Kansas City who will affirm the proposition that brother Garrett is affirming tonight? Is there one in the audience? (Pause. Then Sam Lawing, elder at 59th and Kenwood church, raises his hand.)

There is one! You are willing to try to sustain the proposition that brother Garrett is defending tonight? We will take that up just anytime that you want to, but I am just wondering why *you are not doing it tonight!* What is brother Garrett doing here? You are an *elder*, I presume, and brother Garrett is just an *evangelist*. Brother Garrett has been *imported* into Kansas City to do the work that he says *you ought to be doing* and that you say now that you are willing and able to do. What is he doing here? That is inconsistency number one!

Inconsistency number two is this: Last evening I introduced the chart that you see here to the effect that *it is possible* to preach the gospel to the church. The men listed here are the men who are still alive who worked on the Revised Standard Version of the New Testament. Brother Garrett says that by the providence of God the Revised Standard is a *safe* translation, the finest English translation of the Bible that has ever been produced. I quoted these scholars, who say *unanimously* that *it is possible* to preach the gospel to the church.

Do you remember what brother Garrett said at the very end of his last speech last night? Brother Garrett says they are just *interpreters* there; they are not translators. Here is the exact state-

ment that brother Garrett made as taken from the tape recording, "I would have you remember that in defining Greek terms we must look to the Greek authorities." That is what I did. "And I know no other way to do that. To write a letter to someone to ask for an interpretation is one thing, and to ask for a translation or a meaning"—*a meaning*—"is something else." Brother Garrett says that I have asked for an interpretation, while I should have asked for "a meaning." He also says, and again I quote directly from the tape recording of last night's debate, "Why didn't he write and ask them the meaning of these words?" Then he looked at me and said, "What's wrong with this man? What's the matter with this man?" Brother Garrett has asked why I did not ask these men the *meaning* of these words, and that if I had asked the meaning, it would have been all right.

Now ladies and gentlemen, there is not a thing in the world wrong with this man standing before you tonight. The truth is that I did the *very thing* that brother Garrett said that I should have done: *I asked those men the meaning of the Greek word euangelizo.* Here is exactly what I asked them about *euangelizo*, quoting directly from the letter that I wrote each one of those men, "Does the *inherent meaning*"--brother Garrett, *meaning*. You said that if I had asked them the *meaning* it would have been all right; they would have been translators not interpreters. I asked them, "Does the *inherent meaning* of the word *euangelizo* or its use in the New Testament imply that the act of preaching is directed exclusively to the unbeliever?" Next, I asked the question, "Is it possible to *euangelizo* to the church?" I asked those men specifically about the "*inherent meaning*" of the word *euangelizo*; and brother Garrett said last night, "If he had asked about the meaning of the word it would have been all right."

Friends, it is even worse than that. Brother Garrett knew during all of his first speech, or at least he had a means of knowing, that I had asked these men the *meaning* of the word *euangelizo*. Just prior to this session tonight brother Garrett came to me and asked to examine those letters. I was quite happy for him to do so. I gave him those letters, and he took them to his desk, sat there and

The Testimony of the Scholars

"IS IT POSSIBLE TO PREACH THE GOSPEL (EUANGELIZO) TO THE CHURCH?"

Goodspeed (University of Chicago): "Yes."

Weigle (Yale): "It is not only possible to preach the gospel to the church, but it is also inevitable..."

Bowie (Episcopal Theological Seminary): "What is covered by the word [euangelizo] certainly is not for non-Christians only... That message needs to be brought back again and again to Christians."

Wentz (Lutheran Theological Seminary): "Yes... Rom. 1:15... If it were not possible to preach this gospel to the church, our faith would be in vain."

Grant (Union): "I don't believe it is possible to preach the gospel exclusively to non-believers."

Burrows (Yale): "It is certainly possible to preach the gospel to the church... the good news needs to be declared again and again."

Cadbury (Harvard): "People partly informed one could still evangelize... the gospel certainly includes more than the death, burial and resurrection."

Garrett:
Preaching to a church "is an impossibility."
(Bible Talk, Feb '53, p.68)

YES () "IS IT POSSIBLE?" NO ()

examined them; and in the very first one there was a list of the questions that I asked those men, including the question, "What is the inherent meaning of the word *euangelizo*?" Did brother Garrett correct his misrepresentation of last night? Last night he said that it is a matter of interpretation and that I should have asked for meaning. *I did ask for meaning!* He examined the letters. There was the question, and brother Garrett said absolutely nothing about it.

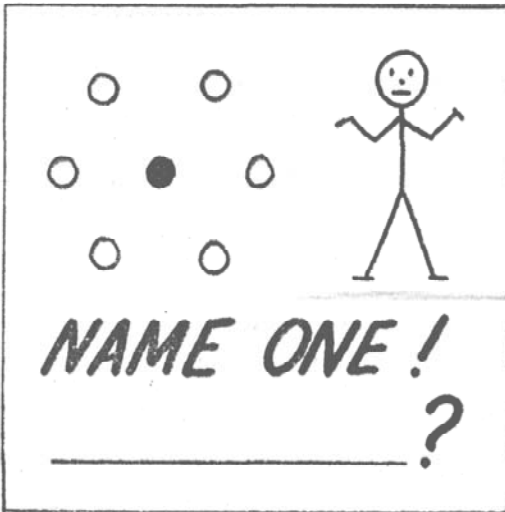
There are some points in those letters where those scholars contradict one another, openly, and I had expected that brother Garrett would probably seize on one of those points and read such quotations in his first speech tonight. That is what I had anticipated, but instead of doing that, he ignored two facts. (1) He ignored the fact that last night he misrepresented what I asked for, and (2) He ignored the fact that there is one point where they are absolutely unanimous. It is possible to preach the gospel to the church!

Brother Garrett has said in *Bible Talk* that these men are simply scholars at work. He writes that "they are scholars first, and clerics second." (*Bible Talk*, February, 1953, p. 7). That is what he says in *Bible Talk*, but last night he said that they are *prejudiced, unreliable theologians*. He named these scholars one by one and said they are men who are teaching in theological seminaries, training theologians; and therefore, they are not trustworthy. They are *training theologians* and therefore *not trustworthy!* Who said that? Leroy Garrett! Who is Leroy Garrett? Brother Garrett is a man who has the degree of Master of Systematic Theology from the school of Divinity, Harvard University; and his major professor is the very man who is listed at the bottom of this chart, who agrees with all of the rest of these scholars, and who says the whole New Testament narratives of the life of Christ are gospel. Brother Garrett says that these men are not reliable because they are theologians training theologians, when he himself is a Master of Systematic Theology.

Not only that, but brother Garrett also has Master of Systematic Theology degrees from *two* universities. Not content to study

under one of them and have just one Master of Systematic Theology, he has two! That is inconsistency number two.

Number three! Brother Garrett said in his first speech tonight, "The evangelist should go out where the name of Christ has not been named," and by that he means that he ought to go where the gospel is not known, where the good news has never been announced, where people do not even know the story of the death, burial, and resurrection of Christ. I pointed out that according to brother Garrett's reasoning last night, *he has never preached the gospel to a single individual.* Not a one! Brother Garrett, where have you *ever* proclaimed the gospel in the sense that you say we should, in places where Christ has not been named? When have you *ever* told the story of the death, burial, and resurrection of Christ to an individual who had never heard it before? Name *one*.



This little chart will remain here so that brother Garrett can see it. Over here you see this figure representing brother Garrett, speaking to an audience of people. That red dot in the center of

it represents one person, *one person*, to whom brother Garrett has *ever* preached the gospel *in his sense* of the term. Name that person, brother Garrett! *Name just one person* to whom you have *ever* preached the gospel of Christ! I challenge you to name *just one* in the sense in which you use the term "preach the gospel."

Inconsistency number four involves baptism. After much pleading I finally persuaded brother Garrett to admit last night that baptism is a part of the gospel. Look what that involves him in. Brother Garrett believes that once the gospel has been announced, since it is news, it is *then* no longer news; and you cannot preach it again. The gospel is the good news. Once the good news has been announced, it cannot be announced a second time. Thus, if baptism is a part of the gospel, when people once hear about baptism and reject it, it is no longer news: therefore it is no longer possible to preach it. Hence, according to brother Garrett you *cannot preach baptism to anyone who has ever heard the commandment to be baptized and then has rejected it!* You cannot even preach baptism; yet brother Garrett goes to all of these places holding so-called gospel meetings, trying to persuade his brethren to believe that when he preaches to Baptists, Methodists or Catholics, he is preaching the gospel. Now, according to brother Garrett's definition of the gospel as including baptism, he could preach baptism from now to eternity to a Catholic priest, and *he still would not be preaching the gospel* to that priest.

Inconsistency number five: Brother Garrett says that Peter preached a full gospel on Pentecost. Why? Peter preached that Christ came, died, was buried, was raised and that men ought to be baptized; therefore, Peter preached a full gospel. *Mormon preachers* preach every one of those facts. Brother Garrett, do Mormon preachers preach a full gospel? The logic of your position, involves you in the affirmation tonight that *Mormon preachers preach a full gospel*, just as much as Peter did on Pentecost.

Inconsistency number six: Brother Garrett says that an evangelist is one who has no fixed place of residence, and he quoted a scholar to that effect last night. Then tonight, in an effort to sustain that position, brother Garrett brought up the example of Christ. (I am

answering your speech, brother Garrett!) Brother Garrett says that in Luke 4:42 Christ was asked by the people of a certain village to tarry there; but he refused, so that he could go to *other cities*. What does that mean, brother Garrett? If there is any logical conclusion from that, it is that a man *must go from one city to another* to be an evangelist. However, brother Garrett said publicly last night, (and you know that he said it) that a man can stay in one city for *fifty years* and still do the work of an *evangelist!* Now tonight, he uses the example of Christ to try to prove that a man has to go from one city to another city to be an evangelist. Unless you move around from one city to another, you are not an evangelist. Yet last night he himself said that a man could stay *fifty years* in *one city* and still do the work of an evangelist!

Inconsistency number seven: Last night, trying to extricate himself from the last inconsistency, number six, brother Garrett said, "Certainly a man can stay in a place *fifty years* and preach the gospel, so long as he moves about from house to house." Brother Garrett, *I do that!* I preach from house to house. All of my brethren who are doing the work of evangelists in Kansas City, preach from house to house.

After the debate was over last night, brother Hardeman went to brother Garrett and in the presence of a number of preachers he said, "Brother Garrett, we do that." Brother Garrett replied, "Our practice is not the issue. We are discussing the scripture. Our practice *is not* the issue." Yet in his speech last night brother Garrett had emphasized that our practice *is* the issue. And tonight he said, "Here is the situation you see all over the country. Here is the located pastor system, this fellow who can be moved for a hundred lettuce leaves." Do you know what he called all you gospel preachers last night? "The *chuck-wagon gang!*" "The fellows who can be moved for another twenty-five lettuce leaves." He says *tonight* that our practice *is* the issue: he said *last night* that our practice *is not* the issue.

Next the word "employ." You remember that I defined the word "employ" last night as "to use." In his very first speech brother Garrett said that employ is an insidious thing. Employ is

an overt act of the elders; employ is wrong. However, brother Garrett teaches that an evangelist may be *employed* to preach to the world. He believes that a *church with elders* may employ an evangelist to preach the gospel to the world.



Now brother Garrett, if it is right for elders to *employ* in that sense, why is it not right for them to *employ* to preach the gospel to the church? What is implied in the word "employ" in preaching to the church that is not implied in the word "employ" when preaching to the world, a practice you believe to be all right? If this word "employ" is some overt sinful act when it is applied to preaching to the church, why not some overt sinful act when preaching to the world? There is *number eight* of brother Garrett's eight major inconsistencies, and the man is seen very clearly to be trying to sustain a false doctrine in this debate by involving himself in all of these inconsistencies.

He asked me two questions last night, and even though he did not answer my questions, I am happy to answer his. (1) Is hell a part of the gospel? Yes, Just as the death of God's Son is good news only as it relates to the scheme of redemption, so a place of torment is good news as it relates to a just God. (2) Is the defense and confirmation of the gospel the same as the gospel? The gospel is a self-authenticating system. There are evidences within the gospel, and Paul placed them there when he wrote, "and he appeared" (1 Cor. 15). Do you remember last night? Brother Garrett's argument is not against me, but is against Paul's statements in I Corinthians 15. I have answered his questions; he did not answer mine.

Brother Garrett went through the New Testament tonight and asked, "What about this church; did they have a located minister? They were able to edify themselves. The elders were able to convict the gainsayer. In this church the elders did not have to employ

someone to come in and do their work." I want to study those churches that he listed in his first speech tonight. Consider, for example, Corinth. Brother Garrett went to I Corinthians 14 for edification, and brother Garrett affirmed that we ought to have a mutual ministry, a mutual edification, in the church today. Brother Garrett says they did it at Corinth, and he quoted I Corinthians 14:26, where Paul says, "What is it then, brethren? When you come together, each one hath a psalm, hath an interpretation, hath a teaching." Brother Garrett says there is the plan of God for the church today; that is the way we are supposed to do it. "When ye come together"—and brother Garrett emphasized that—"When ye come together, each one hath a psalm, hath an interpretation, hath a teaching." Brother Garrett says this is the *Lord's plan* for the church today.

Now then, friends, I want to say two things about this argument. First, I Corinthians 14 is a chapter that relates to the exercise

Unto Edification

- | | | |
|-----|------------------------------|---------------|
| 1. | Please Neighbor | Rom. 15:1 |
| 2. | Paul's Authority | 2 Cor. 10:8 |
| 3. | Churches had peace | Acts 9:31 |
| 4. | Love | 1 Cor. 8:1 |
| 5. | Things Expedient | 1 Cor. 10:23 |
| 6. | <u>Spiritual Gifts</u> | 1 Cor. 14 |
| 7. | Exhort One Another | 1 Thess. 5:11 |
| 8. | All Things | 2 Cor. 12:19 |
| 9. | Gifts | Eph. 4:12 |
| 10. | Good Speech | Eph. 4:29 |

and use of *spiritual gifts* in the church *in the first century*. We do not have spiritual gifts in the church today; yet brother Garrett takes one passage out of many passages that mention edification and says that it is binding on the church of the Lord today.

Second, all of these things are unto edification. I believe in edification; I believe in mutual edification. I believe that every man is to "please his neighbor to edification." (Romans 15:1). I believe that love edifieth. (I Corinthians 8:1). I think that things expedient edify. (I Corinthians 10:23). Yet, out of that list of *ten* things that edify, brother Garrett selects *one* that has to do with the exercise of spiritual gifts: and he says that if you do not have that one the church of the Lord today, you do not have mutual ministry. Do you know why brother Garret selected that one? He selected it because that is the *only* verse in the entire New Testament where brother Garrett can ever get the idea of a *Lord's Day assembly*, if it be there, into the idea of edifying one another. There is the only verse where edification is connected with the public assembly of the church.

Friends, this is going to come as a shock to you. However, that verse is *not commanding* the use of those gifts in I Corinthians 14:26: it is *rebuking* that church for the way they did use them in their mutual edification. Here is the situation: they were coming together, and various members had spiritual gifts. All of them were jumping up at the same time, trying to use their gifts at once. Do you know what was happening? There was confusion, and Paul says, "What is it brethren? each one hath a psalm, hath an interpretation, hath a teaching. Let all things be done unto edifying." *Do not* do it the way that you are doing it. This verse, I Corinthians 14:26, is a *rebuke* to the Corinthian church for a practice, and yet brother Garrett uses that very verse to try to sustain that practice and *bind it* on the church today.

It is a whole lot worse than that. Brother Garrett *knows* that I Corinthians 14:26 is a rebuke! When brother Garrett stood here and used I Corinthians 14:26 to try to prove that that practice is binding on the church today, *he knew* that I Corinthians 14:26 is a *rebuke* to the church and not a commandment. If he denies it,

I will play the tape recording where he said publicly less than two months ago, "I know that I Corinthians 14:26 is a rebuke." He said it less than two months ago publicly; I have the tape recording there in my brief case.

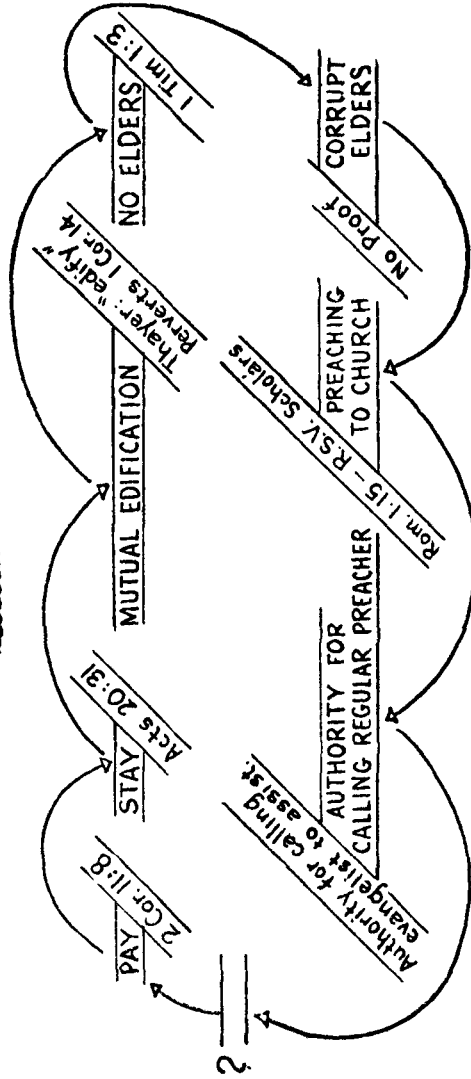
Do you know why he used that verse? That is the *only* one where he can get the idea of a *public assembly*; and he knew when he used it that I Corinthians 14:26 was *rebuking* the church for the *very practice* that he is trying to bind by that verse. Brother Garrett, *you knew it!* You knew that was a rebuke; yet you used that very verse to try to bind that practice on the church of the Lord on our day. Think of it! He uses a verse to bind a practice on the church today when he knew that that very verse was rebuking and condemning that practice, and if he denies it, I will play the recording before we leave this building tonight.

He referred to Antioch in his last speech. What about Antioch, did they have a minister there? Paul and Barnabas labored with that church for a year, "teaching much people." He says that an evangelist cannot teach the church, that an evangelist has no business coming in and teaching a church. Paul did it! Barnabas did it at Antioch, the very church that he cited. What about Timothy? Paul told Timothy to remain at Ephesus. (1 Tim. 1:3). *Ephesus had elders!* Paul told Timothy to *remain* in that church which had elders.

During these last five minutes, I want to show you how brother Garrett and the various men who try to sustain his practice move rapidly, dodging from one issue to another, so rapidly that it is nearly impossible to pin them down on any one. I want to tell you when this chart was first conceived. Not too long ago, brother Hardeman and I were listening to brother Carl Ketcherside debate in St. Louis, and brother Hardeman suddenly realized that brother Ketcherside was jumping from issue to issue at a certain point each time. I began to study brother Garrett, and I learned that brother Garrett does the same thing. Brother Garrett has done it in these discussions the last two nights, and here is the way brother Garrett does it.

Brother Garrett will begin over here on this idea of pay, these

Which One IS The Issue?



NEEDED: ANOTHER TRACK, PLEASE!

“hundred lettuce leaves” that you get, the pay; whereupon he runs into 2 Cor. 11:8 where Paul received wages, *opsonion*, the pay of a Roman soldier; and the Roman soldiers received a *fixed stipulated pay*. He runs into that, so he has to jump off that track. He cannot run that track any longer; thus he jumps from that track over to the idea of *stay*. Now then, it is no longer a question of *pay*; it is a question of *stay*. A man cannot stay at a church. *Paul did*; Paul stayed at Ephesus three years! Thus, he is forced to leave that track, so he comes over here and says you cannot stay at a *church with elders*. (You heard him say it in his last speech.) An evangelist can edify a church without elders, but not one that has elders. However, Timothy was left at Ephesus, *a church with elders*. He runs into that, so he has to leave that track of no elders; he has to “jump the track” again.

This time he goes to mutual edification. He perverts I Corinthians 14:26, and I have already shown you how he does it. (I knew what he was going to say!) There is I Corinthians 14 right there on that chart. I knew that he *would* pervert it; I knew *how* he would pervert it. He has done it tonight and there it is! Thus he has to leave mutual edification, and he will probably leave it tonight. Next, he jumps down here and says, “An evangelist can remain with a church with corrupt elders. The elders here in I Timothy 1:3, at Ephesus, were *corrupt* elders.” Brother Garrett says the elders at Ephesus were corrupt elders; I have the tape recording on that, too. (Laughter) However, there is no proof, not one iota of proof for that assertion!

He has to jump off that track completely, and next he goes over here to preaching to the church. A man can *stay*, and a man can be *paid*. A man can remain with a church, but he cannot preach to the church. Whereupon, he runs into those Revised Standard scholars, who were asked the *meaning* of the word *euangelizo*. He has to leave that, and he goes over here: “Where is your authority for calling a regular preacher? Where is your authority for calling a regular minister?” Brother Garrett, where is your authority for calling an evangelist to assist the elders in convicting a gainsayer? Where is the authority for the elders calling

an evangelist to come and *do their work* in convicting the gainsayer? They have done it, and there is the man!

Thus, brother Garrett runs the track from pay, to stay, to no elders, to corrupt elders, to mutual edification, to "you cannot preach to the church," to "there is no authority for calling a regular preacher." He runs into a road block every single time! He is driven from one track to the other; he is driven from one argument to another by insuperable arguments he cannot meet. Brother Ketcherside does exactly the same thing.

Now brother Garrett, "Needed: Another track please!" What are you going to put there? (Indicating blank space on chart) What do you have left? What else can you bring up? There is every argument that you make. "Needed, brother Garrett, another track please!"

GARRETT'S SECOND AFFIRMATIVE

(*Second Night*)

Brother Humble, brother Hardeman, brothers and sisters in Christ, and friends:

This will be my last speech on this particular proposition. I must say at the outset that I am disappointed in my good brother Humble. He reminds me of a man whose bed was too narrow and whose cover was too short. Brother Humble is long on charts but rather short on scripture! Now, friends, did you not notice that I took thirty minutes of my good time to set forth an affirmative argument, and after requesting that he deal with my argument step by step, he rather chose to deal with the inconsistencies of Leroy Garrett. He referred to one argument, the church at Corinth, and that is all. This man's logic actually amazes me. Brother Garrett has an S.T.M. degree; therefore the church at Jerusalem had a one man minister! Brother Garrett is a graduate of Harvard University; therefore it is scriptural for elders of a congregation to employ an evangelist to preach regularly to the church!

I was reading sometime back from President James R. Cope of Florida Christian College in the *Gospel Advocate*, who said: "Sometimes men try to find inconsistencies in those with whom they disagree. People should realize that if a man proves one to be even the devil's brother that does not answer his argument." I agree with brother Cope, and I wish brother Humble would.

However, I shall deal with some of the matters that my friend has taken up even though they really do not pertain to what I said. I set the stage as the affirmative and he should have followed. I am going to ask brother Humble for those letters again, if I may. (Humble passes letters of scholars to Garrett). Carroll, you mind holding my time while I locate this, if that is permissible. There

was a reference to the *Theological Word Book* by Allan Richardson.

Humble speaks: I believe that is the letter of the professor at Gettysburg. Wentz says that he agrees with that letter, and that represents his view in the parts that I have marked.

Garrett: That's from Wentz?

Humble: That's the one that has the black, the one by doctor Stamm.

Garrett: Maybe you had better show me. Do you mind showing me? (Humble indicates letter for which Garrett was looking).

Brother Humble, why didn't you read this excerpt to these people? Why didn't you do that? Friends, you are going to see a sick man tonight. (laughter) I want you to keep your eye on brother Bill Humble. I want you to keep your eye on him. Now this letter is from C. A. Weigle, that's this gentleman right here (indicating on chart) of Yale, and notice that he has quoted from doctor Weigle's letter. But Dr. Weigle says in this letter, "I am asking my secretary to copy two paragraphs from a *Theological Wordbook of the Bible*, edited by Allan Richardson. You will find these paragraphs on page 100, under the heading 'Gospel.' Since I cannot be sure that you will have the book I am asking her to copy these two paragraphs as a fuller statement of the position that I have stated." And he sent it along. I really didn't think brother Humble had it, but I have it. I have it. And he had it, too. Dean Weigle sent it along. I want to read that to you. You keep your eye on brother Humble. (laughter) See if this doesn't sound like what Leroy Garrett said last night. It is almost like a reproduction from the tape recording of last night. You listen to this, from one of his own authorities. All right, you listen now, and keep one eye on brother Humble. "The English word gospel, anglo-saxon, *godspel*, God's-story, is used to translate the Greek *euangelion*, good tidings. The New Testament use of this word and the verb *euangelizo*, to preach glad tidings; derives from the Septuagint and witnesses to the belief that Christ is the fulfillment of the Scriptures. The key Old Testament passage is Isaiah 68:1; 'The spirit of the Lord God is upon me because the Lord hath anointed

me to preach good tidings to the meek.' In his sermon at Nazareth Jesus explicitly referred these words to himself, and elsewhere he sees in his preaching of the gospel to the poor and elsewhere and the Messianic fulfillment of the scriptures. The gospel writers leave us in little doubt that it was Jesus himself who first used the expression 'to preach the gospel', of his own proclamation, and that he interpreted it as the fulfillment of the Isaiah prophecy. Even if such uses of gospel as Mark 8:35 and 10:29 reflect its later technical connotation in the missionary church, the content of the gospel which Jesus preached and which he sent out the apostles in their mission to preach was the kingdom or reign of God at hand."

That is the very passage I referred to last night. All right, I am reading further: "After the death and resurrection of Jesus the content of the gospel as it is understood by the apostolic church is Christ himself. It is no longer simply the gospel of the kingdom of God, though of course, that is involved. But is the gospel of Jesus Christ the Son of God, a phrase in which every word has now become the technical expression of apostolic Christianity. It is the gospel of God; *that is, the saving message which God has addressed to the world*"—notice, "*to the world*"—"first by way of anticipation in the scriptures, and now finally in the living word, Jesus Christ. It is, therefore, supremely *the message of the cross and resurrection*. It is the 'power of God unto salvation to everyone that believes. There can be no substitute for this authentic gospel, even though another gospel were preached by 'an angel from heaven'. The church itself is built upon the one gospel and is indeed a fellowship of the gospel. Sometimes Paul speaks of 'my gospel'. But he does not mean that his gospel is in any way different from that of the church as a whole, but rather that he has had a personal apprehension, or he would say a 'revelation' of the gospel, which is that of the whole church, which authenticates its truth and constitutes him an apostle. The gospel must always be received personally by faith, and even though Christ was crucified by being placarded before men's eyes it will remain hidden, that is, a mystery, until they appropriate it by the personal response of faith.

For those who thus receive the gospel it is always news, breaking in freshly upon them and commencing them afresh, though they may first have heard it and accepted it long ago." (laughter)

Now friends, wait just a moment. (laughter continues) I said last night from I Corinthians chapter 15 that the gospel might be stated by way of reminding the Corinthians. But wait a minute, I'm not through. (laughter) This is from page 100 of the *Theological Wordbook of the Bible*. I am going to expose two men here. I am going to expose this seminarian up at Yale along with brother Humble, by showing you that this seminarian or else his secretary cut short what Canon Richardson said. Now you watch me do it. This (holding up quotation from Richardson) is from the pen of the same person and it is under the same heading from which Humble's excerpt was taken. When I saw this excerpt, I thought it was all here. Now I have the quotation and I want to read you the rest of it. This is in the same book, *The Theological Wordbook*, Allan Richardson the Canon of Durham, same book exactly, and you can see for yourself. Now I am reading from the same man under the same article, mind you. And we will see the clergy in its true light. Now Richardson goes on, and here is what he says further: "In the New Testament we find three words, *euangelizo*, to preach glad tidings, *katangelo*, to declare and announce, and *kerusso*, to proclaim as a herald." Those are the very three words I gave last evening. Now let us see if we are going to have some laughs. Listen to this: "*The fundamental idea of these words is the telling of news to people who had not heard it before. Evangelization, that is, in the New Testament preaching has nothing to do with the delivery of sermons to the converted, which is what it usually means today, but it always concerns the proclamation of the glad tidings of God to the non-Christian world.*" What? It always involves the preaching of the good tidings of God to the non-Christian world. There's what Allan Richardson says, and that is what these two, this seminarian and brother Humble, cut short.

I read further: "As such it (preaching) is to be distinguished from teaching, the great *didache*, which in the New Testament

normally means ethical instruction, or an occasional apologetic, and instructions in the faith." Now he quotes from C. H. Dodd, the very man I read from last night in *The Apostolic Preaching*. Listen again: "When the preachers, originally the apostles, later the accredited evangelists, had attracted hearers by their proclamation in the market place, of the gospel of the cross and resurrection, they handed them over to the accredited teachers for further instruction in the faith." There is the book that Dean Weigle referred to, and then cut short, or else his secretary did. Now I did not enter this debate yesterday. I gathered all the material I could find on these words, and when I saw Allan Richardson referred to, that this professor endorsed him, and supposedly sent an excerpt from his pen, I said right there brother Humble's goose is cooked sure enough. So the very authority that Dean Weigle refers to substantiates the very point that I have in mind and stated last evening.

I read a little further from the Canon: "This distinction between preaching and teaching is found within the ministry of Jesus himself. Jesus preached. that is, he proclaimed the kingdom of God. John the Baptist had likewise heralded the kingdom of God. (Matthew 3:1). Though his proclamation was rather a warning of judgment than good news, and he taught; and note the distinction which occurs twice in Matthew 4:23, and Matthew 9:35. The instruction which he gave to his disciples in the sermon on the mount is *didache*, teaching rather than preaching." Theological Wordbook of the New Testament, Allan Richardson, Canon of Durham. There is Dean Weigle's authority!!

Now while we have this matter before us I want to point out how brother Humble has sorely hurt himself in referring to these RSV scholars. Now he says, "Well, now, I wrote them from the standpoint of authority, to find out what they would say regarding these matters." Well, friends, that is about like writing the American Tobacco Company and asking them if it is a sin to smoke. (laughter) Does he expect these professors of theological students to put their "John Henry" under a statement that would repudiate their very profession? Why, they would turn themselves out in

the street as popcorn vendors, rather than as theological professors. When I said that he asked for interpretation that is precisely what he asked. He did ask for *interpretation* instead of *definition*. Let me show you the difference. Here is how I asked a professor in a seminary a question along this very line: "What distinction is there if any between the Greek words for preach and teach as commonly used in the New Testament? Is there a difference in *content* of message, or are the words virtual synonyms?" Now there I am asking for a *definition* and not *interpretation*. The very idea of writing a seminarian and asking him if it is possible to preach to a church, the very thing he is training men to do! That is about like writing James Cope and asking if it is right to preach to the church, the very thing he is training men to do! Would any one expect James Cope to put his signature to the statement, "Why, no, you cannot preach to a church." the very thing that he is training men to do?

When I asked this scholar simply for definition here is the answer that came back: "I should say that the broad distinction between preach and teach as commonly used in the New Testament is that *preaching is primarily concerned with a proclamation of the good news of the kingdom in its connection with the ministry, passion and resurrection of Jesus the Messiah; while teaching is primarily concerned with the behaviour to be expected from those who have heard and responded to the preaching.* This distinction cannot I think be applied in all cases but broadly speaking it answers to the facts." You know who says that? Dr. T. W. Manson of the University of Manchester!

Now I want to read, if the copy of the letter is here, the question that brother Humble asked. He asked the scholars this question: "Does either the inherent meaning of the word *euangelizo* or its use in the New Testament imply that such preaching is directed exclusively to those who are not Christians, that is to unbelievers?" Next question: "Is it possible to preach the gospel to the church?" Now just imagine this professor walking back from his seminary class room where he has taught his sermon outlines to the boys. He sits down and reads brother Humble's ques-

tion, "Is it possible to preach the gospel to a church?" Well, brother, it better be or I'll be out selling peanuts." (laughter) Now that takes care of all this business. I shall put these letters right here for now and hand them to you later. (speaking to Humble) Oh, I notice here, this one from Dr. Cadbury, which prompts me to say that professor Cadbury happens to be the only man on here that is not an avowed believer in the clergy system. All the others are professors of clergymen. Precisely that. I have talked to Dr. Cadbury many times. In his office we have talked about *preaching* and *teaching*, and when I took my general examinations in that school, I placed before Cadbury and his committee my idea of *preaching* and *teaching*. They said, "Well, yes, Mr. Garrett we think you can defend that." So, of course, if Dr. Cadbury had repudiated that I would surely take him to task by way of letter! I could say: "What do you mean by telling me one thing at Harvard and then something different to someone else?"

But notice what Dr. Cadbury says, the very man that would not take a job as a professor in training men to be ministers. He says, "I believe that it is safe to say that *euangelizo* in its noun form implies that the content is news to the hearer, that *it is not reiteration.*" You notice that he did not put that down on his chart, did he? No! What has happened to his scholars? The very man that does not believe in the clergy, one that we would expect to be honest about the matter comes right out and says *the gospel is something new, and it is not reiteration!* Yet Bill Humble in trying to defend the proposition that a man can preach regularly to the church quotes Dr. Cadbury and then omits the very thing that he says, it isn't reiteration, it is something new, by-passes that and quotes something else. But I'll let you decide these matters.

I am not sure that an examination of those matters was worth this precious time, and yet perhaps such matters should be attended to. In these last eight minutes I want you to realize how I have received unfair treatment regarding brother Humble's first negative tonight. He will be speaking again. What he will say regarding all the arguments that I made in my first affirmative I do not know, and I will have no chance to reply.

In his first speech, referring only to one argument that I made, he said I Corinthians 14 is the only case of a public assembly that I cited where mutual edification takes place. And yet my whole argument was along that line! What did he say about Hebrews 10:25? "Forsake not the assembling of yourselves together, but exhorting one another," I showed that IN THE ASSEMBLY they exhorted one another; and, therefore, there was not the one-man minister plan. What did he say about that? He talked about these charts, all this business (pointing to quotations from scholars). Why, friends, he is not debating *me*. He is supposed to be discussing an *issue*. It is not his obligation to go back to what I may have said two or three years ago or five weeks ago in another debate. It is his business to get up here and answer my speech tonight. You people do not know what I said back then, and likely you do not care, but you did hear what I said tonight. He should have answered what I said regarding the church at Jerusalem, but what did he say about it? Nothing at all!

I have substantiated the fact that the church at Jerusalem had its elders and deacons, it carried on the work of preaching and the work of edification all without the resident minister. I have shown that. I have shown the same to be true at Antioch. I likewise dealt with the churches on the isle of Crete and the work of Titus there. I studied with you the churches at Thessalonica and Philippi. I took up the work at Ephesus, and especially the idea of the one-man singer as a counterpart to the one-man minister. What did my friend say regarding all these matters? Well, he may get up here in his next speech and refer to some of these things, but I'll have no chance to reply. So you can well see that my friend, whether deliberately or not, has done himself an injustice and he has certainly done you an injustice in getting off on Leroy Garrett—talking about his education, his inconsistencies, all those matters. He has himself in trouble by trying to fix up this flat tire that he blew out last night. (laughter) I have shown that these churches carried on their own work and worship without the aid of a hired preacher. I have shown that they edified themselves. I have shown that they did not have to reach out and bring in anybody to do

their work. He did not touch top, side or bottom of my proposition in the affirmative tonight.

Now he did talk about Corinth, so let us see about what he said. He says that I Cor. 14:26 is a rebuke, and that I know it is! Well, what I said would not militate against the idea of it being a rebuke, for I did not say that it was not a rebuke. There is some doubt about that among scholars, whether it is a rebuke or not. I personally think that it is, but do you know what the rebuke is about? These men at Corinth were so eager to prophesy that their enthusiasm was getting the best of them. Because of that Paul says, "Let all things be done unto edifying." Why, one man would speak up, while another man was still speaking, and so they were out of order. That is why he says in verse 33: "God is not the author of confusion, but of peace." Thus Paul says "You're out of order. You're getting up and interfering with the brother already talking!" He is not condemning the practice of different ones taking part, but that they were carrying on their mutual ministry in a state of confusion. Now let us see what he goes on to say in verse 31, and you noticed that brother Humble did not refer to that verse, the very one that I placed my argument upon. Verse 31 says, "For ye can all prophesy one by one." Remember that argument? Not the one-man plan, but "one by one." That is not only permission, that is a command; and yet brother Humble turns right around and says, "Well, it wasn't a command." I read from I Corinthians 14:37 where Paul says, "These things that I write unto you, they are the commandments of the Lord." In other words, he writes, "Ye may all prophesy (or edify) one by one." Then he says, "These things that I write . . . are a *commandment* of the Lord." So that takes away the dodge that he made respecting I Cor. 14.

I might add here that he sought to discard I Cor. 14 because of the spiritual gifts. Why, friends, there are spiritual gifts even in Acts chapter 2. Peter spoke by inspiration, and there was the speaking in tongues in Acts 2. Does that mean Acts 2 is no good?

As for this chart that he placed up here (it isn't up here now) in answer to mutual edification, on which he listed the various

things that edify (such as "love edifies"), I realize all that is so, but I was speaking of the *teaching* that edifies. I know there are a number of things that edify, but one way that we are edified is by *teaching*. That mutual teaching is to be done when we come together in the assembly.

How does brother Humble stand in the estimation of this audience tonight? Personally, I am a little disappointed in his conduct. He started out saying that he was going to answer my affirmative. He was going to do that, and yet he got up here and said, "Brother Garrett goes from place to place. On the tape recording back yonder he said this. Now he says the other, etc." Yes, in my first speech I went to Jerusalem, I went to Antioch, then I went to Thessalonica, then I went to Ephesus, I went to all those churches. I showed how they edified. Why did he not take up what I said? I will tell you, he couldn't! He was unable because he is defending something that is not in the Book. Friends, there is not a man living on the top side of God's earth that can defend what Bill Humble has his "John Henry" to tonight. He cannot defend it, and that is why he talks about something else. You know, when you have something that you cannot defend, the best thing to do is to get off on something else! Talk about Leroy Garrett! Talk about Harvard or Carl Ketcherside, anything, except the argument! So I must say that I cannot appreciate that kind of thing.

Now maybe I should say just a word concerning the term "gospel." I should take the rest of the wind out of brother Humble's sails respecting the term gospel. Do you not recall that Paul says in I Corinthians 4:15: "Though ye have ten thousand tutors in Christ, yet ye have not many fathers; for in Christ Jesus *I begot you through the gospel.*" Now you parents out there, how many times did you beget those babies? Once, did you not? Each child is begotten one time. Is that not right? Yet these men have put their signatures to a proposition that would have us believe that we are to beget people over and over by preaching the gospel to them time and time again! Paul says you have ten thousand tutors (that is the *teaching*), but you have only ONE father, "for I begot

you *through the gospel*." That is what the gospel does. It begets you. That is one process, that is *the thing preached*, that is the *kerugma* of the New Testament.

Likewise Paul says, "I have *fully* preached the gospel of Christ" (Rom. 15:19). I have *fully preached* the gospel, he says. Yet that was before the book of Galatians, I Corinthians and Romans were written! Still he preached a *full gospel*. But brother Humble would have to say, "No, Paul, you didn't preach all of it, because you didn't have the book of Revelation. You didn't have all these other books." *You know Paul thought he had all the gospel!* Yes, he thought he had it all. Brother Humble says, "Not so, Paul, you don't have it all." What will brother Humble do? *What will he do?*

HUMBLE'S SECOND NEGATIVE

Second Night

Brother Wrinkle, brother Garrett, Christian friends:

Do I really need to make this speech tonight?

Brother Garrett spent about half of his time during this last speech reading a very long selection from *Theological Wordbook of the Bible*, as that was quoted by Dean Weigle in reply to my question, "What is the *meaning* of the Greek word *euangelizo*?" Brother Garrett stated last night that if I had asked these men about the *meaning* of this Greek term, they would have answered as translators, and their statements would have been acceptable. I pointed out the fact that I did ask them, "What is the *inherent meaning* of the Greek word *euangelizo*?"

Brother Garrett did not say a single word about that; instead he attacked the statement of one of these men, Dean Weigle of Yale University. Understand, ladies and gentlemen, that Dean Weigle is the chairman of the committee that translated the Revised Standard Version of the Bible, and yet brother Garrett stooped to the level tonight of calling him a "swaggering seminarian" and even mimicking the way that Dean Weigle must have walked across the campus to his classroom. It just seems to me that the three hundred year old rivalry between Harvard University and Yale University has broken out afresh in Kansas City, Missouri, tonight! (Laughter).

Dean Weigle makes the statement that "it is possible to preach the gospel to the church." *Every one* of these men says that it is possible to preach the gospel to the church, and as I pointed out last evening, that is the fundamental issue between me and brother Garrett. That is the issue; yet every single one of these men says that it is possible to preach the gospel to the church. Dean Weigle says that it is not only possible to preach this gospel, but it is "*inevitable*" that it will be done and that it must be done. Dr.

The Testimony of the Scholars

"IS IT POSSIBLE TO PREACH THE GOSPEL (EUANGELIZO) TO THE CHURCH?"

Goodspeed (University of Chicago): "Yes."

Weigle (Yale): "It is not only possible to preach the gospel to the church but it is also inevitable..."

Bowie (Episcopal Theological Seminary): "What is covered by the word [euangelizo] certainly is not for non-Christians only... That message needs to be brought back again and again to Christians."

Wentz (Lutheran Theological Seminary): "Yes... Rom. 1:15... If it were not possible to preach this gospel to the church, our faith would be in vain."

Grant (Union): "I don't believe it is possible to preach the gospel exclusively to non-believers."

Burrows (Yale): "It is certainly possible to preach the gospel to the church... the good news needs to be declared again and again."

Cadbury (Harvard): "People partly informed one could still evangelize... the gospel certainly includes more than the death, burial and resurrection."

Garrett:
Preaching to a church "is an impossibility."
(Bible Talk, Feb '53, p.68)

YES () "IS IT POSSIBLE?" NO ()

Weigle next says, "I am going to quote a selection from *Theological Wordbook of The Bible*, to give a fuller explanation of this view." Brother Garrett quoted all of that long selection, which finally was climaxed in this statement: "For those who thus receive it the gospel is always news." Brother Garrett says, "Not so; it is *not* always news." Canon Richardson says, "The gospel is always news, breaking in freshly upon them, and convincing them afresh, though they may first have heard it and accepted it long ago." Canon Richardson, the very man from whom he spent some ten or twelve minutes of his speech reading, says that *the gospel is always news*, even though a man may have heard it and accepted it a long, long time ago.

Brother Garrett says that this "swaggering seminarian", Dean Weigle of Yale University, simply misrepresented Richardson. Do you know who Richardson is? He is a member of the clergy, an official of the Church of England. Brother Garrett says now that you cannot trust these men, but of course he said in *Bible Talk* that by "the providence of God they have given the world a *SAFE translation*." He affirms that in their work of preparing this Revised Standard Version, they were scholars first and clerics second. Do you know what he does next? He charges that all of these men are prejudiced by "theological bias" and not to be trusted, and he relies upon a *theologian* of the Church of England to prove it! He even charges Dean Weigle, the man who was the chairman of this committee that gave us the finest English translation the world has ever known, with *misrepresenting a fellow scholar* on the meaning of the word *euangelizo*!

Think of it! Leroy Garrett charges the chairman of the committee that gave the world its finest English translation with misrepresenting a fellow scholar!

(Brother Wrinkle rises to say): Brother Humble, may I suggest to brother Hardeman that he make it clear to the audience if he will, as your moderator, that brother Garrett said it is "possible" that Dean Weigle's secretary made the mistake in leaving out that translation; either that or he misrepresented. I simply want that made clear brother Hardeman.

(Brother Hardeman responds): Then let us enter this as part of the record, too, that brother Garrett's exact words are, "Now I want to expose two men, Bill Humble and Luther Weigle." That is in the record, too. (Laughter).

Brother Garrett argued that writing these men and asking them whether it is possible to preach the gospel to the church, asking them about the "inherent meaning" of the word *euangelizo*, is like writing the American Tobacco Company and finding out whether or not it is sinful to smoke. Do you know the authority that he selects? He says that it would be foolish to ask those men about the *inherent meaning* of a word when they have just given the world its finest English translation; he says you cannot rely upon them because they are clergymen; then he relies upon the *Theological Wordbook of the Bible*, written by the Canon of Durham, and the Canon of Durham is a theologian, an official in the Church of England. He repudiates all of these scholars because they are *theologians* and proves them wrong by the testimony of an English *theologian!*

Next, he says these men are "seminarians," engaged in the work of teaching theology. I pointed out in my last speech that Dr. Cadbury was Leroy Garrett's major professor when Leroy Garrett was obtaining a degree, Master of Systematic Theology, in the School of Divinity, Harvard University.

I want to remind you of the fact that brother Garrett charged in his speech just a moment ago that I had overlooked all the arguments that he had brought out in his first speech tonight. That simply is not right. He charged that I referred to only *one* of his arguments. (1) I referred to mutual edification, and I pointed out that I believed in mutual edification. (2) I answered his reference to Antioch. (3) I answered his reference to example of Jesus by pointing out that Leroy Garrett said last night that a man can stay in a place *fifty* years and do the work of an evangelist; yet tonight he takes the position that Jesus Christ is our example as the Master Evangelist because Jesus went from city to city. Last night, according to Leroy Garrett, you could stay in one city fifty years and be an evangelist; tonight, you must move from city to city to be an evan-

gelist. (4) I answered his reference to I Corinthians 14:26. The record of this debate will indicate the fact that brother Garrett introduced I Corinthians 14:26 into this debate as a *plan* for the church in our day, as his *authority* for the practice of mutual ministry. I charged that he was perverting the passage, and brother Garrett has now *admitted* that he believes it was a *rebuke* administered to that particular church!

There are two or three things that brother Garrett said in his first speech that I did not have time to consider, though I referred to far more than half. Relative to all the passages that have to do with mutual edification and mutual ministry, I pointed out in my first speech that I believe whole-heartedly in a mutual edification. I selected I Corinthians 14:26 for study because that is the *only* passage where brother Garrett can ever get the idea of a *Sunday morning service* into mutual ministry, and I emphasized in my first speech that I Corinthians 14:26 is a passage regulating the use of *spiritual gifts* in the early apostolic church. Brother Garrett says, "That is right, but can we not use those laws to regulate natural gifts in the church today?" Does brother Garrett do it? No! One of them had a psalm; this refers to their getting up and singing a song. Do you believe in that, brother Garrett; do you believe that it is all right to have solos in the church today? Is that your practice? Are you going to apply this rule regulating supernatural gifts to the natural gifts by saying that it is right to have solos in the church today?

Brother Garrett says we would not allow one man to do all of the singing in the church, so why let one man do all of the edifying? Brother Garrett, the singing that is carried on in *your* assembly is no more parallel to *your practice* of mutual ministry than it is to *my practice* of preaching to the church. You say that it is right for *one man* to edify one Sunday, and the next Sunday it might be all right for two men to edify. The third Sunday another man will edify. You exclude the women. Will you exclude the women from singing? Will you allow one man to do all of the singing one day and let another man do all of the singing the following Sunday? Is that the way you carry on your service? I say that your illustra-

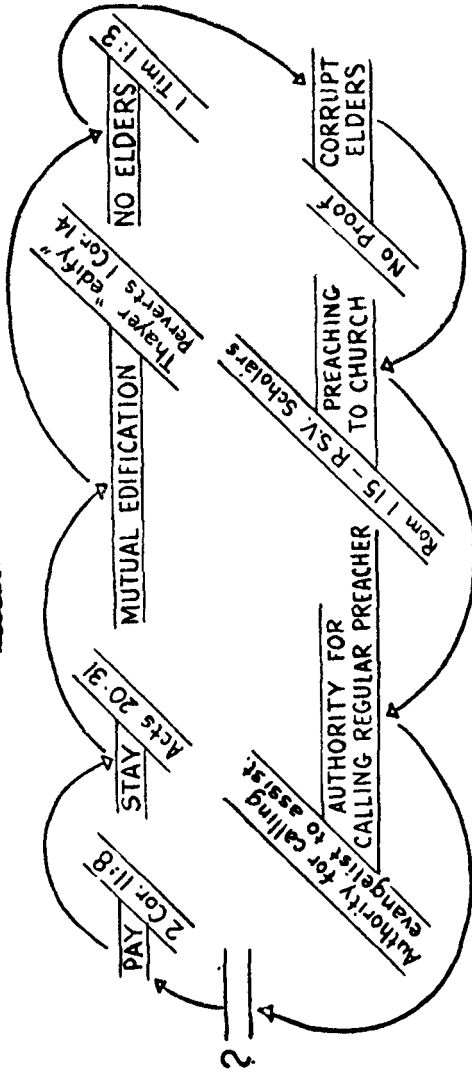
tion of singing is no more parallel to your practice of mutual ministry than it is to my belief (based upon the testimony of competent scholars) that it is possible to preach the gospel to the church.

Next, I refer to this chart. As I explained in introducing this chart in my first speech, the arguments contained on the chart represent the *shifts* that have been made by *brother Garrett in this debate*; but far more than that, they represent the shifts that have been made by *every debater* who has tried to sustain the position that brother Garrett has taken in this debate! Brother Garrett's procedure in this discussion tonight has been parallel to the procedure of others who have tried to sustain this practice. As I pointed out in my last speech, brother Hardeman conceived the idea of drawing this chart while listening to brother Carl Ketcherside shift from one issue to another, just exactly like brother Garrett has shifted from one issue to another tonight.

They begin on the idea of *pay*. It is wrong to pay a preacher a *stipulated* salary. Yet in II Corinthinans 11:8, Paul says that "I robbed other churches, taking wages of them that I might preach unto you." "*Wages* of them!" The word "*wages*" is from the Greek word "*opsonion*." It means "a soldier's provision, the money with which a soldier is paid, the pay of any workman," according to the definitions of *ten lexicographers* that I have lying on my desk. Understand clearly, I am saying that the word that is used in II Corinthians 11:8 for pay will *allow* a stipulated salary. The idea of a stipulated salary is conveyed in that word; and therefore, the practice of a stipulated salary is authorized by that particular passage.

Brother Garrett will talk about the hireling system, the mercenaries and the "lettuce leaves;" but when he confronts that passage of scripture, has to jump the track, jump it completely. He is forced to come to the idea of *staying*. Brother Garrett says an evangelist has to move from city to city; that is the example of Christ. The evangelist *must* go from one city to another. He is an itinerant preacher, even though brother Garrett himself said last night that a man could stay in one city for *fifty years* and still do the work of an evangelist.

Which One 15 The Issue?



NEEDED: ANOTHER TRACK, PLEASE!

Next, brother Garrett runs into the passage where the apostle Paul remained in Ephesus for three years, so it is right for a preacher to *stay*. It is not a question of *pay*, and he shifts to the argument on *stay*. Next, it is *not* a question of *stay*; it becomes a question of a *church with no elders*. Brother Garrett has to get off the idea, "It is a matter of *how long* a man stays with a church," and he shifts the track from that argument to the idea of a church with *no elders*. He says that an evangelist may work with a congregation that does not have elders, but when that church becomes scripturally organized, it is necessary for the evangelist to move on. He runs that track for a little while; then like brother Ketcherside and these other preachers, he runs into I Timothy 1:3, where Paul exhorted Timothy to *tarry* at a congregation that *had elders*. Brother Garrett asks, "Where is the authority for a man staying with a church that has elders?" There it is in I Tim. 1:3. Timothy was left by Paul in Ephesus, a *congregation that had elders*. He was told to "rebuke," to "teach," to "put the brethren in mind of these things," to "give heed to teaching." All of these are instructions which are found in I Timothy, and which describes *the work of Timothy*, an evangelist, *in a congregation that had elders!*

Thus, brother Garrett has to shift from that, for he can no longer say that it is wrong for a preacher to stay with a church that has elders, work there and do a scriptural work. Now, he has to say that they were *corrupt elders*, and that it is all right for a preacher to stay with a church that has corrupt elders. He says the elders there at Ephesus were corrupt men; they had left the truth of the gospel, and Paul left Timothy there to correct the corruption that had crept into the eldership. There is *not one iota of proof* in the entire Bible for that assertion! When brother Garrett tries to prove that, (and I am making his arguments for him now), he does so by saying that the prophecy of Acts 20, where Paul says that some would arise speaking perverse things, was fulfilled in I Timothy 1:3. Again, there is not an iota of proof anywhere in the Bible for that! He *assumes* that the elders were corrupt. When I challenge him for his proof, he *assumes* something else in order to prove his first assumption!

When brother Garrett cannot stay on the idea of corrupt elders, he comes next to mutual edification. He says that a preacher's staying with a congregation that has elders will inhibit mutual ministry.

Unto Edification

1.	Please Neighbor	Rom. 15:1
2.	Paul's Authority	2 Cor. 10:8
3.	Churches had peace	Acts 9:31
4.	Love	1 Cor. 8:1
5.	Things Expedient	1 Cor. 10:23
6.	<u>Spiritual Gifts</u>	1 Cor. 14
7.	<u>Exhort One Another</u>	1 Thess. 5:11
8.	All Things	2 Cor. 12:19
9.	Gifts	Eph. 4:12
10.	Good Speech	Eph. 4:29

I introduced this chart in my last speech, and I want to refer to it again now. I pointed out very clearly in my first speech that *I believe in a mutual ministry!* Here is a chart that lists *ten* things that are said by the apostle Paul and various other writers to be unto edification. Do you know that Thayer's *Lexicon* defines the term "edify" in such a way that the kind of life that I live before my fellow Christians is a means of edifying my brethren? You edify me by the life that you live! I believe in a mutual edification. Here are *ten* things that are said by the Bible to be unto edification, but brother Garrett selects one of those that has to do with spiritual gifts in the early church. Why does he select that one? Brother Garrett, brother Ketcherside and other men have gone all over

this country ignoring these nine other things and saying that if you do not do number six, the one which applied to the supernatural spiritual gifts in the early church, you have *no edification* in the church today. You have a dead church, no teaching, no edification. Why did they select that one? They selected it because they believe that is the one where they can find a Sunday morning assembly and they cannot even find it there. They cannot prove that I Corinthians 14 refers to a Sunday morning assembly. I pointed out that when brother Garrett introduced I Corinthians 14:26 he knew that it was a rebuke rather than a command, and he has now admitted it.

Therefore, he will have to leave mutual edification. A preacher staying with a congregation does not prevent mutual edification. We have mutual edification at 39th and Flora. We have a mutual ministry, for I believe that *every member* of that congregation is a minister. I believe that I am a minister. I am a minister in the sense that I am giving my *full* time to the ministry of the word, just like the apostles, who were evangelists, did in Jerusalem. The apostles gave their full time to the ministry of the word in the city of Jerusalem after the church was established there. Brother Garrett would say, "They should have moved on elsewhere." They remained in the city of Jerusalem, giving themselves fully to the ministry of the word with the church in Jerusalem. That takes care of another of the churches that brother Garrett paraded through.

Thus, here is a preacher staying with a church with elders. It is right for him to be paid; it is right for him to stay. There is no evidence that the eldership was corrupt in any sense. He could stay there and the church still practice a mutual edification. Where in the world is brother Garrett going next? He goes to "preaching to the church." When brother Garrett says it is impossible to preach to the church, he runs directly into the Revised Standard Scholars. Their testimony is the *united* testimony of *all* of them, for Cadbury says the very same thing that all of them say. When I asked them the *meaning* of the Greek word "*euangelizo*," they say that *it is possible* to preach the gospel to the church. Brother Garrett runs directly into that. I told you that a lot of people have recognized this

fact: Brother Garrett has far more respect for the statements of sectarian scholars than the average gospel preacher does. I knew that; that is the reason I have met him on the scholarship of the world, and you know that I have.

However, friends, I would prefer to stay with *Paul* any day. I introduced this argument in the very first part of my first speech—the word “you” in Romans chapter one V. 6: “Ye, called to be Christ’s” V. 7: “Ye, called to be saints” V. 7. “you”, “grace and peace be to you.” V. 8: “You,” “Your faith is spoken of.” V. 10: “You”, “I pray that I may see you” V. 11: “that I may impart unto you some spiritual gift, that ye may be established, that we may be comforted in one another’s faith, that I may have some fruit among you, even as among the other Gentiles” “So I am ready to preach the gospel to you,”—YOU—“also that are in Rome.” Do you re-

“You” in Rom. 1

- v. 6. Ye - Called to be Christ’s.
 - v 7 Ye - Called to be saints.
 - v 7 You - Grace and peace
 - v 8 You - Faith spoken of.
 - v 10. You - Pray to see you
 - v 11 You - Impart spiritual gifts.
 - v 11 Ye - That ye may be established
 - v 12 You - Comforted in faith
 - v 13 You - Fruit among you.
-
- v 15. You - Preach gospel to you.

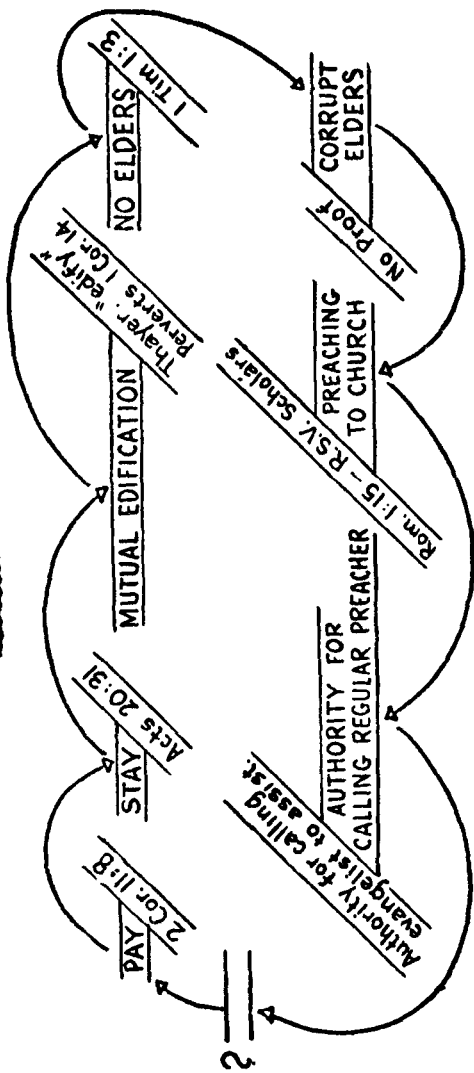
member what brother Garrett said last night? Brother Garrett says, "Brother Humble demands the right to make all of these inclusive of the *church alone*. That gives me the right to make this inclusive of the *unbelievers alone!*" Do you remember that? Actually, it gives me the right to *insist* that the "you" is inclusive of the *church alone*, unless you can give some reason for showing otherwise, which most assuredly you have not done!

In eight verses (Romans 1:8-15) which are all part of the *personal introduction* addressed by Paul to the church in Rome, Paul uses the personal pronoun "ye" and "your" *fourteen* times. Brother Garrett admits that thirteen of those fourteen occurrences in this personal introduction to the book refer to the saints, to the church of God, to Christians; yet he insists that the *last one*, which is still in the *personal introduction* to the book, must represent the *unbelievers* in Rome.

Brother Garrett cannot stay there. He cannot stay on preaching to the church, for I have shown you that it is possible to preach to the church. I have shown you that it is right for an evangelist to *remain* with a church, even with a congregation that has elders, and that there is no evidence that they were corrupt elders. It is right for him to be *paid* even a stipulated salary, according to the meaning of the word "*opsonion*."

What is the issue then? There is one last track, and brother Garrett switches desperately to it. Over and over in this debate and in *Bible Talk* brother Garrett has asked, "Where is your authority for calling a preacher?" Where is the authority for a church with elders calling a preacher? Brother Garrett, where is your authority for a church with elders employing you, calling you, to do the work tonight that God ordained that the eldership should do, convict the gainsayer? You came to the Liberty Street congregation last fall, and you said that it was right for you to hold a gospel meeting there. Where is your authority for that? Where is the authority for the elders of a church calling you to hold a gospel meeting? This man says in *Bible Talk* that it is scriptural for the elders of a church to employ a man to *teach* the church for periods of time. (*Bible*

Which One 15 The Issue?

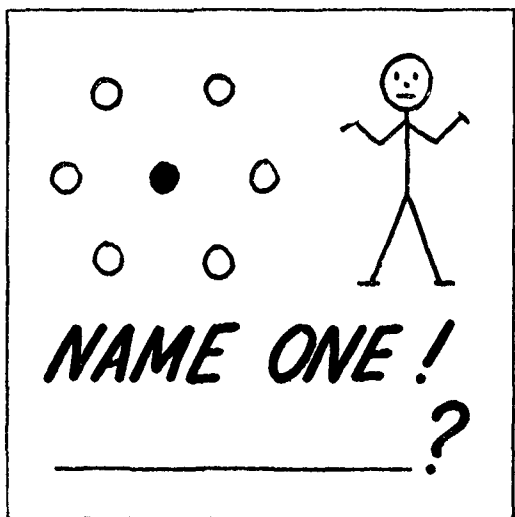


NEEDED: ANOTHER TRACK, PLEASE!

Talk, October, 1952, p. 3). Yet, he demands my authority when I say that it is right to do the *very same thing!*

I pointed out, ladies and gentlemen, that according to brother Garrett's definition of the gospel (and I suppose we might just as well write in the word "gospel" over there as the *last track* that he went to in the last part of his last speech), brother Garrett has *never* in all of his life *preached the gospel to a single individual!* Do you remember that I challenged him in my first speech, (and he has had *four* speeches since then), to name *one person* to whom he has *ever* preached the gospel according to his definition of "preach the gospel." I even put a chart up here so that he could not ignore the chart, and he still did it.

Friends, do you know that before this debate began yesterday, brother Garrett called me and said, "What kind of a practice are



we going to have about questions?" I replied, "I supposed it would be all right to ask questions anytime." He said, "That will be all right with me." I asked him a question in the very beginning of my first speech, and he never did answer that question. *Never* did!

He did not answer, because in brother Garrett's definition of the words "preach the gospel" he has *never* in *all of his life* preached the gospel to a single, solitary individual!

I have shown eight inconsistencies in his position, and he did not refer to a single one of them. "Needed," brother Garrett, "Another track." Where are you going to go now? I have taken up *every single argument* that these men use, some of them arguments that brother Garrett has not even had time to present in this debate, such as the "corruption" of the Ephesian elders. I have considered every argument that men like brother Garrett and brother Ketcherside introduce to show that our practices is not right, every single one. That is the end of my time, so brother Garrett, "Where is your last track?"

HUMBLE'S FIRST AFFIRMATIVE

(Third night)

Brother Hardeman, brother Garrett, ladies and gentlemen:

The churches of Christ in this particular area have been divided for many years over the issue of whether or not it is right to establish Christian colleges. For many years there have been preachers in this area who have been teaching that this practice is sinful. Forty or fifty years ago Daniel Sommer propounded that idea; and after him Carl Ketcherside and now Leroy Garrett have affirmed that it is sinful for Christians to establish and to operate colleges in which the Bible is taught.

There has been a great deal of investigation about this issue, and I know that in the minds of many people in this area there are sincere questions about the truth or falsity of this particular proposition. There are many young people in congregations that have fellowshiped brother Garrett and brother Ketcherside who have wondered sincerely whether it is actually wrong to attend a school in which the Bible is taught. They have heard of the beneficial Christian environment of schools like that, and they have longed for the associations of Christian young people in a Christian environment while attending college. Thus, in spite of their being taught by their elders that such schools are wrong, they have wondered seriously about these issues.

Therefore, I am very happy to be able to affirm tonight that "The organization by Christians of schools like Florida Christian College is in harmony with the New Testament." Here is what I mean by the terms of this proposition. By "organization," I mean the act or process of organizing; by "Christians," I mean individual members of the church. The school is established, owned and supported by *individual members of the church and not by the church*. By "like Florida Christian College," I mean the school now exist-

ing at Tampa, Florida. Before any other school can actually be relevant to this proposition, it must be like Florida Christian College in the respect in which it is discussed in this debate.

Consider, for example, the support of these Christian Colleges. *Florida Christian College does not and will not accept a contribution from a church or from a church treasury!* I emphasize that because I know there are many of you in this audience that are laboring under a different impression. Florida Christian College is supported *solely* by individual Christians! those connected with the administration of Florida Christian College *do not and will not* accept a contribution from the treasury of the church. I am just as strongly against that practice as anyone else is. Thus, if any other college is introduced into this study on the matter of support, it will be necessary for that school to be "like Florida Christian College" in its support.

I do not affirm that Florida Christian College is a perfect institution, just as I do not affirm that every local congregation of the Lord's church has always been perfect. I recognize that mistakes can be made in a human organization, a private institution like Florida Christian College, just as mistakes can and have been made in churches of the Lord. I do not propose to defend any mistake that the college may have made in the past, but I do propose to affirm tonight that it is scriptural for schools like Florida Christian College to be established. By "is in harmony with the New Testament," I mean that it does not violate any principles of the New Testament; rather it is in harmony with those principles. Of course, Florida Christian College is not specifically mentioned in the New Testament, just as brother Garrett's paper, *Bible Talk*, is not specifically mentioned in the New Testament; yet he believes *Bible Talk* "is in harmony" with the New Testament.

As I began a study of the preacher proposition by pointing out a number of points on which brother Garrett and I agree, so I begin this proposition in the same way. (1) Brother. Garrett and I agree that the education of children is a parental responsibility. (2) We agree that the church is not charged with the duty of providing secular education. (3) We agree that Christians may

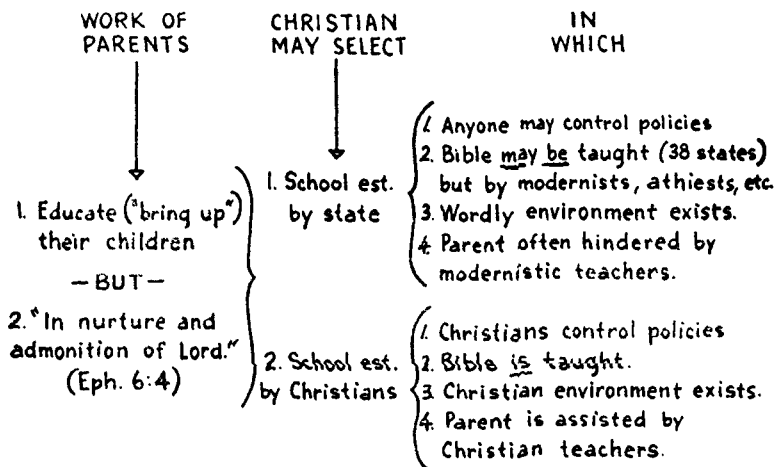
scripturally establish, maintain, contribute to, and operate colleges, and we agree that those Christians who maintain and operate colleges should use their influence in the college for promoting the cause of Jesus Christ.

Brother Garrett published an article in *Bible Talk* called "Perhaps I'll Build A College," in which he described the kind of college he would establish were he establishing one. He says, "I would endeavor to maintain a Christian atmosphere, and I would seek Christian students for that very purpose. My school would emphasize moral discipline as well as literary discipline; in reality they go together. I would hope that young saints would meet, associate together and marry. I would rejoice to see them share in the work of the church which might be nearby. I would do all in my power *to promote the cause of Christ as head of this college*, just as I would if I were the head of a construction crew." (*Bible Talk*, October, 1953, p. 4). Where is the issue then? *The issue is whether or not it is right to teach the Bible in that college as a part of the curriculum!*

(4) Brother Garrett and I agree that it would be sinful for contributions to be made from church treasuries to such colleges. (5) We agree that the environment of our Christian colleges is better, more wholesome, more beneficial, than in a state school. There is the basis of agreement between us tonight.

Now, I proceed to affirm the case for Christian education. The apostle Paul says, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). It is the work of parents, *not* the work of the church, to bring up and educate their children; but Christian parents are obligated to do that in a specific way, "in the nurture and the admonition of the Lord." I submit that Christian parents cannot do this without instructing their children in the Bible. A Christian parent cannot do what he is commanded in Ephesians 6:4, educate his children in the nurture and the admonition of the Lord, without teaching those children the Bible. Therefore, the whole education of children is a responsibility that God has given to the

The Case for Christian Education



***IF CHRISTIAN SCHOOL IS DOING THE
WORK OF THE CHURCH, THEN PUBLIC
SCHOOL IS ALSO.***

Christian parent, and that includes the *teaching of the Bible* to those children.

As confirmatory evidence, listen to another translation. The American Standard Version says, "Nurture them in the chastening and the admonition of the Lord." A third translation is the one which "by the providences of God is a SAFE translation," the one produced by a group of "swaggering seminarians," the Revised Standard. It says, "Bring them up in the discipline and the instructions of the Lord." The education of children then is a *parental responsibility*.

When the Christian parent does that work, he does it through

a school, and the Christian parent may select either one of two kinds of schools: a school that is established by the state or a school that is established by Christians (a perfectly legitimate work for Christians to be engaged in, as brother Garrett admits). Contrast the two kinds of schools. (1) If a school is established and controlled by the state, anyone may control the policies of that school; atheists, modernists or infidels may control the policies. If a young person is not willing to engage in dancing, he may be socially ostracized. If a young person is not willing to follow the practices of the world, he may find himself at odds with his fellow classmates. Whereas, in a school that is established by Christians, *Christians do control the policies*. Which kind of school is the better school?

(2) In a school that is established by the state, the Bible may be taught, but by modernists, atheists and infidels. Brother Garrett, here in the state of Missouri the Bible may be read in the public school, and the Bible *is read* in the public schools of Kansas City. Bible reading is a form of Bible teaching. Therefore, *the Bible is taught in the public schools of Kansas City*. Courses in the Bible are offered at the University of Missouri; they are also offered at the University of Kansas. Therefore, if a school that is established by Christians is doing the work of the church because the Bible is taught in that school, then *the public school is also doing the work of the church* because the Bible is taught in the public school! Where are you parents going to send your children? If a school that is operated by Christians is doing the work of the church because the Bible is taught in that school, then the public schools of Kansas City, Missouri, are likewise *doing the work of the church* because the Bible is read and Bible reading is a form of teaching. Also, Bible teaching is legal in the public schools of thirty-eight of the forty-eight states.

(3) The third point of contrast is that in this school operated by the state a *worldly environment* normally exists. The young person is thrown among influences that are unwholesome in their character. They are subjected to temptations that do not exist around a Christian campus to the degree they exist around the

campus of a public school, as brother Garrett himself frankly admits. A *Christian environment* exists at a school that is operated by Christians, and brother Garrett admits that this is true. Now, to which kind of school would you rather send your young people? One where there is a *Christian* environment, or one where there is a *worldly* environment?

(4) In the school that is state-established the parent is often *hindered* by modernistic teachers and by an ungodly atmosphere. Whereas, in that school that is established by Christians (and remember that the work of education is a perfectly legitimate work), the parent is *assisted* by Christian teachers and a Christian atmosphere.

Whose work is it to educate the child? Answer: *the parent's!* What does this include? It includes the teaching of Bible. The Christian parent is to bring that child up in the nurture and the admonition of the Lord. This includes Bible instruction; and thus, it is a work of Christian parents to provide an education *including Bible training* for their young people. What kind of school will best serve that purpose? A school of this character established by the state, or a school of this character established by those who are members of the body of Christ? (Pointing to chart.) I submit the fact that *education* (including Bible teaching) *is a parental responsibility*. Christians therefore may select a school that is established by Christians, in which the Bible is taught, to discharge that God-given responsibility!

It has often been argued throughout the years that a school of this character is an unscriptural school. However, a school of that character is one that is *assisting that Christian parent* in a God-given responsibility, that he might do what God ordained that he must do in Ephesians 6:4. What is wrong with a school of that character? Is there any *legitimate* objection that may be offered to a school of that character? There are many of you in this audience tonight who are probably saying in your hearts right now, "That may sound good, but a school like that is doing the work of the Lord's church. A school like that is usurping the work of the church, because it is the work of the church to teach the

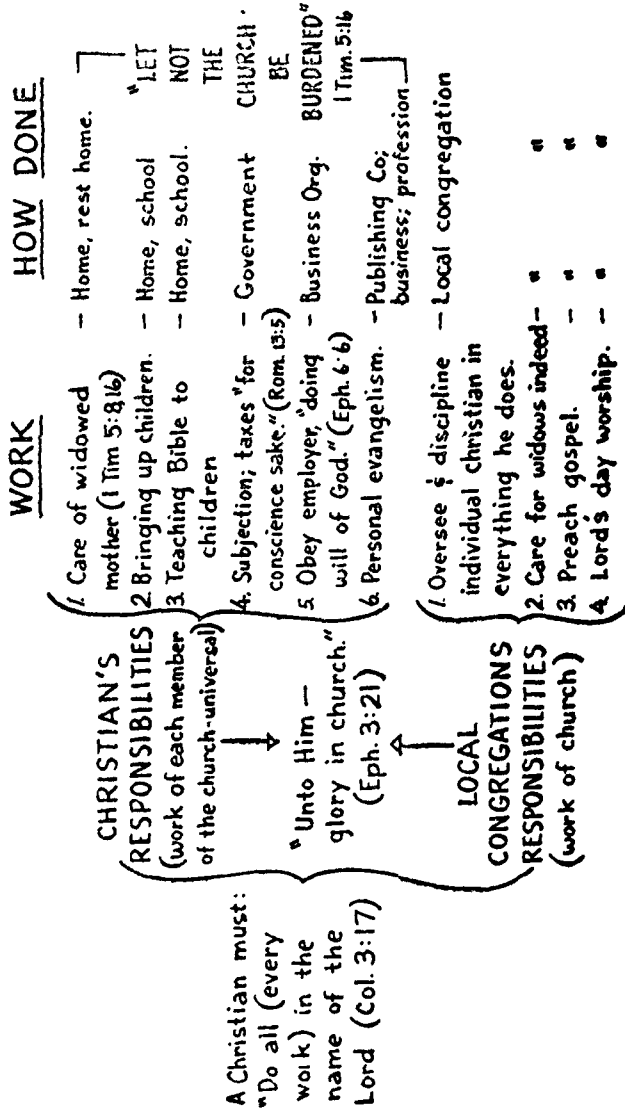
Bible; and if a school is established by Christians to teach the Bible, then that school is doing the work of the Lord's church." If that be the case, the public school is, too, and you could not support the public schools of Kansas City because the Bible is being taught in them. If the Christian school is doing the work of the church, *the public school is likewise*. Where in the world are you going to send your young people for an education?

To focus attention on this question of whether the Christian college is doing the work of the Lord's church, I have one question to ask brother Garrett. On the preacher proposition I asked him four, and he would not answer them. It seems to me that if I reduce it to *just one question*, and give it to him near the middle of my first speech so that he has some fifteen minutes to think about it, surely brother Garrett will be willing to answer this one question. Here it is: *Is the teaching of the Bible exclusively the work of the church as the church, or is it also the work of individual Christians as individuals?* Now ladies and gentlemen, brother Garrett asked me two questions on the preacher proposition, and I answered both of them even though he steadfastly refused to answer mine. Surely he will answer one question for me tonight.

Now, I proceed to a study of this very vital issue: Is a school that is established by Christians, a school that is of the character of Florida Christian College and established to assist the Christian parent in his God-given responsibility of Ephesians 6:4, is that kind of a school doing the work of the Lord's church?

Everything that a Christian does, every single act that a Christian performs, must be done in the name of the Lord Jesus. *Every* responsibility that God has given us, *everything* that we do, must be done in the name of the Lord Jesus Christ. (Colossians 3:17). The responsibilities that God has given to us fall into two general categories, and I want to divide them very clearly for your study tonight. (1) There are those responsibilities that I call the *Christian's responsibilities*. They are works of the individual members of the body of Christ; they are responsibilities that God has given us as *individual members* of the church. They are the work of

Unto Him - Glory in the Church



} LET
 } NOT
 } THE
 } CHURCH
 } BE
 } BURDENED"
 } 1 Tim. 5:16

- 1. Oversee & discipline individual christian in everything he does.
- 2. Care for widows indeed — "
- 3. Preach gospel. — "
- 4. Lord's day worship. — "

each member of the church in the universal sense. This is not the entire list, but here are some of them. (Indicates list on chart).

(2) On the other hand, there are the *local congregation's responsibilities*. These are works that God has given to the *local church as such*, and they *are* the work of the church. These are the responsibilities that God has given to the local congregation! I submit that when either one of those responsibilities is discharged, the member of the body of Christ is giving God glory in the church. Whether he is doing those responsibilities which rest upon him as an *individual member* of the body of Christ, functioning as an individual; or on the other hand, whether those things are done which are the responsibility of the *local church as the church*, Christians are giving God glory in the church. (Ephesians 3:21).

Let us contrast some of these responsibilities. First, it is the responsibility of an individual member of the body of Christ, an *individual Christian*, to care for a widowed mother (I Timothy 5:8, 16). On the other hand, it is the responsibility of the *church* to care for those who are "widows indeed," and the church is to be charged with their care (I Timothy 5:16). This is the responsibility of the church *as the church*; it is *the work of the church*, the local congregation. What about the care of a widowed mother? If an individual member of the body of Christ cares for a widowed mother, he does it as a member of the church; he does it because he is a member of the church and because God commanded him to do it. He does it in order to *give God glory in the church*.

However, is he doing the work of the church? The answer is most emphatically, "No!" This is *not* the work of the church! I know that it is not because Paul said with reference to the care of a widowed mother, when it is done by the *individual Christian*, "Let not the church"—*the church*—"be burdened" (I Timothy 5:16). Do not burden the church with it; this is *not* the work of the church. Who does it? The *individual Christian*. Why? He does it because God has given him a responsibility to do it, and because he is a member of the church. He does it *as a member* of the church, because the Lord Jesus told him to do it. This is the responsibility of an individual Christian, and when he does it, he

is giving God glory in the church; but *it is not the work of the church*, and "let not the church be burdened."

On the other hand, the care of those who are widows indeed (and Paul defines very clearly who "widows indeed" are) is a responsibility of the local church. This is the work of the church, and it is to be done through the local congregation. The care of a widowed mother might be done through one's own home; it might be done through a hospital. It might be done through a rest home, but is that the church doing it? Is that the work of the *church*? Not at all!

Next, the bringing up of children is a Christian's personal individual responsibility. God commanded him to do it. (Ephesians 6:4). This is the responsibility of an individual Christian as a member of the body of Christ, and according to the meaning of Ephesians 6:4 this training includes Bible teaching. Whose work is that? The *individual* Christian's! Which category does it fall into? (Indicating chart.) Is it the work of the *church* (or as brother Garrett uses that term, the work of the *local congregation*), or is it the work of the *individual member* of the church? Let us see. When my wife and I decide that our little son has done wrong and when we spank him, is that the work of the church? Is that the church spanking my son; is that the *church* disciplining an unbeliever? Certainly not! This is an individual Christian responsibility. Why do I do it? I do it as a Christian, a member of the body of Christ. I do it as a *member* of the church in the universal sense; but, brother Garrett, that is *not* the work of the church, and "let not the church be burdened."

When I send my son to a college one of these days, I will want him to go to the kind of college where he will be encouraged by Christian teachers. He should go to a college where he will be encouraged by fellowship with other young people who are members of the body of Christ. When I send him to a school that is operated by members of the church and when he is taught the Bible, is that school doing the work of the church? *NO!* The school is doing the work of the *individual member* of the body of Christ. (Indicating

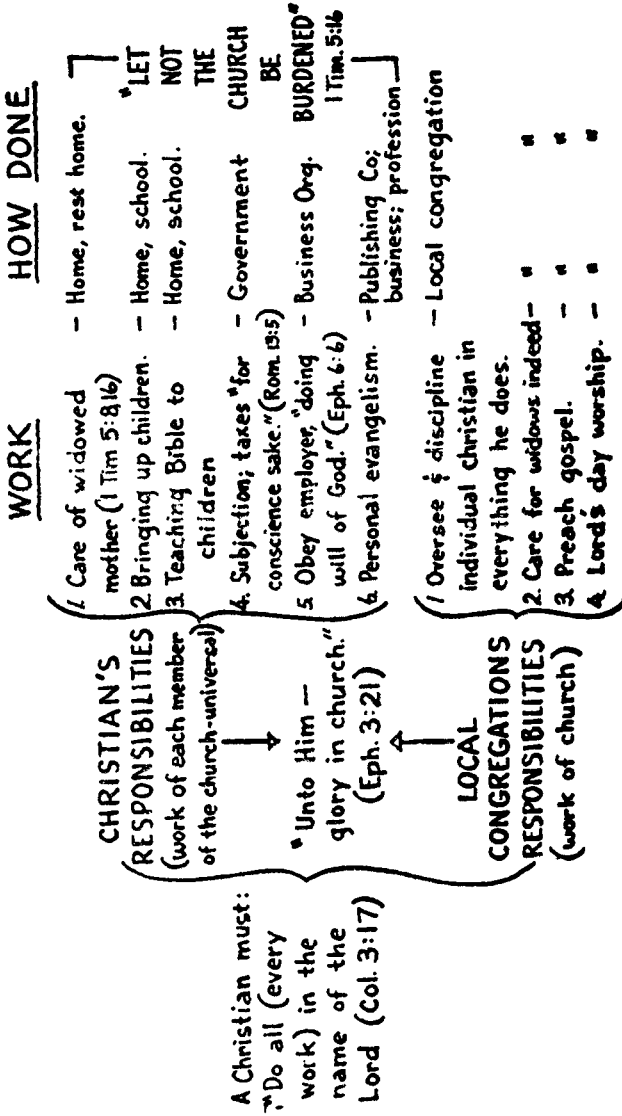
the chart.) The responsibility falls in this category, and brother Garrett, "Let not the church be burdened."

This is the reason I oppose a church's contributing to a Christian college. The college is *not* doing the work of the church, and that is the reason that I believe it is *sinful* for money to be taken out of the treasury of the Lord's church and given to a college. Whose work is the college doing? It is doing the work of *individual Christian parents*. Brother Garrett, "Let not the church be burdened;" for that school is *not* doing the work of the church. Rather, the school is doing the work of the *individual* Christian, the individual member of the body of Christ.

Again, it is my responsibility as a Christian to be in subjection to the government and to pay taxes. I do it "for conscience sake," because I am a Christian. This is a Christian responsibility. I do it as an individual member of the body of Christ, but I do it through a gigantic organization, a government, and when I do this, I am *not* doing the work of the church. The *government* is *not* doing the work of the Lord's church. When I pay taxes, I am discharging a Christian's *individual* responsibility, and I am giving God glory in the church; but brother Garrett, "Let not the church be burdened."

Personal evangelism! This is my responsibility to preach the gospel to everyone with whom I come in contact, whether those who are *outside* the body of Christ or those who are *fellow members* of the body. The responsibility of personal evangelism—I do it as an *individual member* of the body of Christ. I may discharge this responsibility through a business organization, through a publishing company like *Bible Talk*, through a business or a profession. When I do this, whose work am I doing? The work of the *church*? *Not at all!* I am discharging my responsibility as an individual member of the body of Christ, and it is *my* work as an *individual Christian*. When I do it through a business organization or publishing company, is that publishing company or that business organization doing the work of the church? *NO!* Brother Garrett, I could tell you tonight of a Christian couple (*more than one* member of the body of Christ) who established a secular business in order that

Unto Him - Glory in the Church



*LET NOT THE CHURCH BE BURDENED" 1 Tim. 5:16

- 1. Oversee & discipline individual christian in everything he does.
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- 4. Lord's day worship. — " "

the business might give them an opportunity to teach people the gospel of Christ. Were they establishing an unscriptural organization because they made themselves (through a business, a company, an *organization*) an opportunity to reach others with the gospel of our Lord? They were discharging their responsibilities as *individual members* of the body of Christ, and in doing so, they were giving God glory in the church!

However, there are those responsibilities which *are* the work of the church, and if another organization is established to do one of these works, that organization is unscriptural, just as unscriptural as it can be. (Points to lower section of chart.) It is the work of the local church as the congregation, done through the local church, to oversee and discipline every member of that congregation in every thing that he does, whether he is a part of the government, a part of a publishing company, or a part of a school. The congregation *as such* disciplines the local member of the church in *all* of these individual relationships. The care of widows indeed and the proclamation of the gospel of Christ are works of the local congregation as such. Thus, friends, if one sets up a missionary society *through which that local church does its work*, that missionary society is doing the work of the local church, and that missionary society is sinful and wrong.

The missionary society *is* doing the work of the church, but is the college doing the church's work? *Not at all!* The college is fulfilling the responsibility of the *individual member* of the body of Christ, as that individual does what God commanded him to do and gives God glory in the church. Brother Garrett, if this college is another body (listen to me please, brother Garrett) doing the work of the church, what makes it another body? *What makes that school another body* doing the work of the church? It is doing that which God commanded the individual Christian parent to do! There, ladies and gentlemen, is the case for Christian education.

The individual Christian parent (because God has given him that responsibility *as an individual*) is commanded to educate his children, to bring them up, but to do it "in the nurture and admonition of the Lord;" and that means to teach them the Bible. When

that young person is sent to a school, whether it be a public school in Kansas City, or a school that is operated by Christians, and when that young person is taught the Bible, whether in the public schools or a school operated by Christians, is that school doing the work of the church? *No!* Rather, the school is doing the responsibility that God has placed upon that individual Christian parent to bring up that child in the nurture and the admonition of the Lord. The young person may be educated in a school where the Bible is taught, but not by modernists and atheists, where a Christian environment exists, and where he may meet and associate with young people who are fellow-members of the body of Christ. The school which does that kind of work—and that describes Florida Christian College—is aiding the parent in a God-given responsibility (Ephesians 6:4) and *is not doing the work of the church*. Rather, it is doing the work God gave that *individual* Christian father and mother.

GARRETT'S FIRST NEGATIVE

(Third Night)

Brother Humble, brother Hardeman, brothers and sisters in Christ, and friends:

It is a real pleasure that I stand before you once more to continue this fine controversy that we have going on between brethren who are eager to study in the spirit of Christ. Before I launch out on what my good brother Humble has said I have some remarks to make concerning a statement that I made concerning a professor last evening.

Sometimes amidst the crucible of controversy men inadvertently make mistakes that need to be corrected. In my speech last evening I made such a remark regarding Dean Weigle of Yale. In reading Professor Allan Richardson's quotation I quoted professor Weigle as setting forth Richardson's conclusions on the noun *gospel*. I mistook this quotation to be Richardson's treatment of the *verbal* form of the same word. I erred, therefore, in concluding that the dean or perhaps his secretary had sent brother Humble a distorted copy of what Richardson said. Inasmuch as my quotation was from the same author and in the same book and on the same subject it in no wise minimizes the validity of my argument, since it was a reading of the very scholar that this Yale professor set forth. Yet in fairness to Dean Weigle I feel compelled to exonerate him of the charges that I made last evening. I am glad to make this statement, not only to keep the record straight but also in an effort to emulate the apostle Paul in his noble ambition of "doing no man any wrong."

And now for a consideration of what brother Humble has said regarding this proposition. First, however, I want you to know just what the proposition is. I think that is a very important element in our controversy here tonight. Notice: "The organization"

—there is a key word in the proposition—“The organization by Christians of schools such as Florida Christian College is in harmony with the New Testament.” Friends, we are talking about an organization tonight, an organization such as Florida Christian College. Did you notice how often my brother used the word *organization* in his first speech? Now we are talking about *organizations!* We are not discussing the right of Christians to start schools. No one denies that. You can go out here and start a school. Surely so. I may do that just as brethren everywhere have. We are not discussing that. We are discussing whether or not Christians may start an organization through which they do what the church itself should be doing.

I am going to show you that that is the very thing we are getting at tonight. That is, *Christians starting organizations*, which brings me to the question that brother Humble asked me: “Is the teaching of the Bible exclusively the work of the church as the church, or is it also the work of individual Christians as individuals?” Well, suppose I change just one word there. I change the word “teaching” to “preaching.” And I ask my brother: *Is preaching the Bible the exclusive work of the church?* Well, he believes it is. Surely preaching is the exclusive work of the church, so how about a missionary society? Oh, but he says, “The church *as the church*, or is it also the work of individual Christians *as individuals?*” Now here is his argument: It would be wrong for the church as such to start an organization, such as a Bible college; but it is all right for individuals to do so. Well, now let us see if it will work on the missionary society that way. Now, brother Humble, would it be all right for some of us to gather a group of individuals and start a missionary society? Now, I want to know about that. You say it is wrong for the congregation to do it *as a congregation*. I agree there. All right, may Christians as individuals start a missionary society? Now I want to know that. Suppose a few of us get together, Tom, Henry and Sam, and we start a society for the purpose of preaching the gospel to the lost. Maybe I am made the president and someone else is made the secretary. Would you endorse that? We would not be doing it *as a congrega-*

tion, but as individuals. Why, no, he would not endorse that! Of course, he wouldn't, and yet that is the case with Florida Christian! That answers that question, and there is one for him to come back on.

Then he asked me if these colleges were other bodies, and if so, what makes them other bodies. Because Christians *organize* them and fashion them into bodies. The charters of these schools actually list them as incorporations. The charter of Freed-Hardeman College, for example, says, "We are a body politic." The charter of Florida Christian College sets it forth as an incorporation. It is therefore *embodied*, thus organized into another body, and that is what we are discussing tonight. It is not right to start an organization to do the work of the church, whether it be preaching or teaching, and it does not matter whether individuals do it as individuals or whether the congregation does it as a congregation.

Now let us start over here on these charts. Now my brother has gone to Ephesians 6:4 where the Holy Spirit says, "Fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." Well, there is where he finds Florida Christian College! Let us take a look and see if there is anything about an organization such as Florida Christian College in Ephesians 6:4. Take the key words there, "Fathers" and "bring up your children." Do you need another organization to do that? Is an organization implied in those terms? Now the Holy Spirit tells you fathers to "nurture your children." Does that mean you have to form another organization to do that? Bring them up "in the nurture and the admonition of the Lord." Does that call for another organization? Now notice, friends, if it does call for another organization, then you must have it in order to bring your children up in the nurture and admonition of the Lord! You could not rear your children without another organization! Now that is his affirmation! He is affirming that Christians can start organizations such as Freed-Hardeman College or Florida Christian College. All right, what is his proof? Ephesians 6:4! "Fathers, bring your children up in the nurture and admonition of the Lord." If there

is an organization there like Florida, then we must have it to be scriptural. And we cannot rear our children without Florida Christian College! Bless your life, how did we get along before Florida Christian College started? Where does this put my brother? Why, friends, I'm telling you that this chart does not even begin to touch the issue that we have before us tonight. This is not related to the element of organization that his thesis demands that he deal with tonight. There is no organization at all in Ephesians 6:4. None at all. If so, then we will have to have an organization if we nurture our children. A mother says to the father, "Well, you know we need to rear our children in the Lord." "Yes, honey, but we don't have any organization like Florida Christian College to do it? Gotta have it, because if it's in Eph. 6:4, we'll have to have it to do it that way." If it is not in the verse, then the passage does not prove his proposition.

Now regarding I Thessalonians 4:11, "Study to be quiet, and to do your own business, and to work with your own hands, even as we changed you." Do we need another organization to do that? We are talking about saints starting organizations. The very idea of Christians getting together and saying, "Well, you know we need to work with our hands, so let us start an organization through which to do that." Why, friends, these verses do not even begin to touch the issue at all. There is no organization here. (Indicating the scriptures on Humble's chart). If so, then we must get up an organization before we can start working with our own hands or minding our own business. How about it, brethren, start an organization so you may learn to mind your own business!

What is wrong with brother Humble? I will tell you, he has something that he cannot defend. That is precisely it. He is calling for an organization in verses that do not imply organization at all; and if they do, I will tell you we are in a fix. Yes, sir, we are going to have to go out and start an organization. Now look at this thing again: *If organizations are implied in these passages, why did not Paul tell these Ephesians to start organizations? Why did Paul and Timothy start the church and the church only at Ephesus? Why did they not start a college so as to take care of*

the children? Why did they start just the church and nothing else? If I Thessalonians 4:11 means they were to have something besides the church, why did not Paul say something about it? He went to Thessalonica when there was not a church there? What did he leave there? He just left the church, the one body of our Lord. Did he leave any other organization? No, he did not. Just the church, that is all.

I will not argue about a state school or schools started by Christians. We have no objections to a school started by Christians. That is not the point. We are not objecting to that. The point is, may they start schools "like Florida Christian College?" Now they can start a business college, or to start a college teaching students to be seamstresses or bookkeepers is well and good. But they cannot start an organization to carry out the commands of the Lord! The Lord has already given us all the organization that we need through which to do his work. Well, that takes care of that chart.

Now let us take a look at this one.

"Everything a Christian does is to be in the name of the Lord." We all understand that. Up here we have individual work; that is, the Christian's responsibility. And down here we have the responsibility of the local congregation. Now, do you understand his argument? His point is that the *congregation* cannot start another organization, but if an *individual* does so it is all right. His idea on "Let not the church be burdened" I think is a misunderstanding, for Paul is simply talking about the church not being financially obligated. What was to be done for those widows in I Timothy chapter 5 was to be done by the church. But when he says "let not the church be burdened", he means, do not let the church be obligated to pay the bills of those widows who have children that can care for them. There is the point of that.

Does this passage mean that Christians may start organizations such as Florida Christian College? Well, let us take a look. Number one says, "The care of widowed mothers." That is, taking care of widows. Does that call for an organization? Now you think about it, friends. A church is to take care of its widows. All right, now think of individuals doing it. Suppose you and I had a widowed

mother? Are we to go together and start an organization to take care of our widows? If so, then why did not Paul say that? And if another body is involved, why would he say, "let not the church be burdened"? There is the one body with its obligation to care for these widows. Now if there is no extra organization in the case of widows, why would there be in the bringing up of children? Now, why?

Friends, the Lord gave us one body, and that is all he gave us. It is rather interesting to sit back and watch a gospel preacher try to defend more than one body. It looks as if my friend has several bodies here. This chart would endorse one body for the purpose of caring for widows, another for the caring of children, and another for the paying of taxes! That is right, for all of us are obligated to pay taxes, so according to this chart we may get together and start an organization so that Christian duty will be done the right way! Why, friends, that will not work. As we talk about organizations, remember there is no authority for any of these ideas. If there is authority for one, then there is authority for another. And I will tell you my friend is institutionally bound tonight. He has one organization for the widows, and another organization for the caring of children. He would also have an organization for personal evangelism. And how about that? All of us are to go out and evangelize, aren't we? Sure we are, individually, so, suppose we get together and start an organization. Make me the president of it, and I will supervise you in your personal work! Would that be scriptural? Now that is what he has in Florida Christian College.

If he will not endorse another body for personal *evangelism*, why would he do it for personal *teaching* of the Bible? Now let me tell you something: *We need only one body to do all this work (individual work) just as we need only one body to do all this (congregational work)*. Even though the Christian in this category is working as an individual, he is not to establish another body in order to do that work. Why, a thing is not scriptural just because individuals do it instead of the church itself. The church is composed of individuals, and if it would be wrong for us to start a

missionary society on an individual basis, then on the same basis it would be wrong for us to start a Bible College. So I tell you, these charts do not even begin to touch the issue. These charts do not deal with the point of organization. If they do, then we may have a missionary society. If they do, then we may start an "Endeavour Society". If they do, then we can start some such organization as "Youth For Christ."

Take his argument on Eph. 6:4. Parents do not only have the responsibility of *teaching* their children, but they also have the responsibility of *preaching* to them, do they not? Would brother Humble endorse the idea of you parents going together and organizing a society so that your children might be *preached* to? Oh, no, he would not endorse that. Why not? Why it would be another organization! Then why can you get together and start an educational society to do the *teaching*?

Now my brother has made two or three statements that I think will pinpoint the issue between us tonight. One statement he made was, "The school is not doing the work of the church." He said it is simply individuals at work. They are working in a secular, private institution; and it is not the church doing the work through the school. So he affirms that the school is not doing the work of the church. You heard that and we might wonder if our good brother knows what the work of the church is. Suppose we investigate just a little, and I suspect the best place to go is to Florida Christian College literature itself.

I have here first of all an article from *Gospel Advocate*, January 17, 1952. "The Florida Christian Lectures." Now you listen carefully while I read. It says: "The sixth annual lecture series of Florida Christian College, February 18 to 22, features"—Now who is featuring this? The church? Oh, no, Florida Christian College is featuring this. Now, what are they featuring?—"a lectureship on the 'One Lord' and the 'One Faith.'" A lectureship on the "One Lord" and the "One Faith." Listen to what they did during this lectureship. "Twenty seven able men from twelve states will deliver the address." All right, here are some of their topics: "Harris J. Dark, *Christ In the Old Testament*. Parker

Henderson, *Christ, the Prophet.*" C. E. McGaughey preached on "Saved by the Life of Christ." Paul Wallace on "Reconciled By the Death of Christ." Kenneth Adams on "Christ and the Church." James P. Miller on "The Resurrection of Christ, The Divine Demonstration of The Faith."

Is not this the church's work? Is it not the church's obligation to teach the one Lord, the one faith, and to preach Christ? And yet here you have Florida Christian College preaching Christ. Who is featuring this lectureship? Florida Christian College is. Who is sponsoring these twenty-seven lectures? Florida Christian College. What is this? This is a gospel meeting. Conducted by a church? No, it is conducted by a college, under the supervision of that college.

Well, let us look again. This time I am going to *Gospel Guardian*, March 30, 1950, and this comes from the pen of James R. Cope, the president of Florida Christian College. I read from him: "The quality of teaching being done in Bible at Florida Christian College." All right, let us put down here, "They teach Bible." (On blackboard). Already we have noticed that they conduct lectureships, or gospel meetings.

Reading further it says, "The quality of teaching done in Bible at Florida Christian College is commending itself to students now enrolled in growing numbers of interested brethren and visitors to the campus. Whether young men planning to preach the gospel, desiring the office of an elder later on, or wishing to equip themselves for the responsibilities and places of general usefulness in the church, or whether young ladies desiring to equip themselves to be better wives, mothers and homemakers, all alike are giving united testimony of the splendid offerings in Bible. Instructors in Bible are not only equipped with knowledge and ability to teach, but in addition they have a deep reverence for the Bible as God's inspired word to man, and in turn impart this respect to their students. After all the primary reason"—Notice—"the primary reason for the existence of any truly Christian school is the emphasis that is given to Bible teaching and religious train-

ing." You know, I thought that was the work of the church. And here Florida Christian College is doing it!

Jim further says, "Remove this and the school could offer no more than that found in any strictly academic institution." A little different from an ordinary secular school started by individuals, is it not? Here is a school actually engaged in the work of the church. *They train elders!* That is what brother Cope says they do. What else do they do? *They train preachers!* It does not matter what you want to be, so long as you are interested in the general usefulness of the church, the college will train you. So if you want to be useful in the church, you need not go to the elders and deacons of a local congregation. Go to Florida Christian College! And yet this man tells us that it is not doing the work of the church.

Brother Humble, is this the work of the church (pointing to blackboard)? To conduct gospel meetings, teach the Bible, to train elders, to train preachers and to prepare people for general usefulness in the church of the Lord? That is what Florida Christian College is doing. I want to read something else here, and this time from the charter of Florida Christian College.

The original charter says, "We the undersigned, all of whom are residents and citizens of the state of Florida, do hereby voluntarily associate ourselves together and acknowledge and present to one of the judges of the circuit court of the 13th Judicial Circuit of the State of Florida, within and for Hillsboro County, this charter, duly subscribed by them for the purpose of forming and incorporating under the laws of the state of Florida, a non-profit corporation." There it is, *another body!* The Bible says there is only ONE BODY! But here are men starting *another body*. Now why did they start it? Now you listen as you have never listened before. Here is why they started it: "Article Three: The Objects: The objects of this corporation and the general nature of the purposes for its creation are as follows: *To establish and maintain a college for the advancement of Christian education in which the Holy Scriptures shall be taught as the revealed will of God to man and as the only sufficient rule of faith and practice.*" I thought

it was the church that was the "pillar and ground of the truth." But here Florida Christian College is established to teach the Holy Scriptures as the revealed will of God.

But now they do something else. Right here in the original charter it is set forth as their objective. Notice, "Wherein men *may be taught to preach the gospel of Christ* and men and women trained in and inculcated with the principles of Christianity." Brother Jim Cope says they are there to teach the Bible, to train elders, and to train preachers. And that is what the charter says. It looks as if I have good documentation when I say that Florida Christian College is engaged in doing the work of the church. So we have only one thing to decide: *What is the work of the church?* If Florida Christian College is not *now* doing the work of the church, then what would it have to start doing, that it is not now doing, in order to be doing the work of the church?

That college is training preachers. It is holding gospel meetings. It is training elders. It is teaching the Bible. It is preparing people for general usefulness in the church of our Lord. All of which is the church's work. I thought the Bible said over in 2 Timothy 2:2: "The things which thou has learned from me among many witnesses the same commit thou to faithful men who shall be able to teach others also." You know Timothy was trained to be a preacher. But it was not a college that trained him. It was the church of our Lord that did it through the evangelists and elders through whom he worked.

I want you to notice what is before us here, friends. Florida Christian College is *another body*. It is an incorporation, the original design of said incorporation being to teach the word of God as the only rule of faith and practice, and to train men to be gospel preachers. And yet brother Humble gets up here and says, "Well, Florida Christian College isn't doing the work of the church." I wonder if he knows what the work of the church is!

Now what is brother Humble going to do about this? Let me tell you what brother L. R. Wilson says about it. He was the first president of Florida Christian College, and he says in the October 23rd, 1947 edition of *Gospel Advocate*, "Anytime a school, a mis-

sionary society, or any other institution encroaches upon the church, and the work given to the church, it forfeits its right to exist". Now the first president of Florida Christian College says whenever a school starts doing the work of the church, it does not have any right to exist. So I prove by the officials of Florida Christian College themselves that the school does not have any right to exist! Why? It does not have any right to exist if it is doing the work of the church, brother Wilson says. Well, it is doing the work of the church, brother Cope says. Yes, sir, it is teaching the Bible, training elders, and training preachers. And the original charter of that institution says that it was designed for that purpose. Where oh where shall they go?

Friends, this discussion tonight deals with the creation of organizations through which to do the Lord's work; that is, other bodies. The church of our Lord is the only body for such work. In Ephesians 4:4 the apostle Paul says, "There is one body." And you know what that *one body* is to do? That one body is to develop preachers. It is to train elders. It is to teach the Bible. It is to preach the gospel. It is to do all the work that God wants done. When anyone goes out here and creates another body, they have one body too many.

It is rather sad, brethren, to see a gospel preacher get up and try to defend another body in addition to the one body of our Lord. We are told over in I Timothy 3:15, "If I tarry long that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." The church is not only the pillar of the truth, not only the foundation, but even the underlying support. Those two words carry that idea. The church is the foundation and the underlying support of the truth. How dare any Christians to get together and organize another body to carry on the work of that divine creation.

So I say in conclusion that my brother has not upheld his proposition. The real difference between him and me tonight is that he believes in additional bodies. He believes in *two* bodies and I believe in *one!* The Bible says there is one body and I believe

that one body can do all of this. (Motioning to the list of works on Humble's chart). But brother Humble will have to say, "Well, that one body can do it; but I believe that Florida Christian College as another corporation, another body, can also do it."

HUMBLE'S SECOND AFFIRMATIVE

(Third Night)

Brother Garrett and ladies and gentlemen:

You are witnesses tonight of the fact that I gave brother Garrett every opportunity to pitch this debate upon a scriptural plane. Every argument I made to sustain my proposition was from the Scripture, as I built a clear logical argument upon Ephesians 6:4, showing the right of Christians to train their children through a school that is operated by members of the body of Christ. Instead of dealing with those clear scriptural arguments, brother Garrett chose rather to read from statements about Florida Christian College, trying to show that Florida Christian College is engaged in a work in which it ought not to be engaged. Therefore, I think the best place for me to begin my second speech tonight is by considering these charges that brother Garrett listed on the blackboard against Florida Christian College.

First, he says that Florida Christian College conducts gospel meetings. *Gospel* meetings! Yet, he has been trying to tell you for two nights that it is *impossible* to *preach the gospel* of Christ to a person who has *ever* heard of the death, burial and resurrection of Christ. I want to tell you something, brother Garrett. These college lectureships are designed for *members* of the body of Christ. They are designed for the uplifting and upbuilding of those who are *members* of the body of Christ. Now can you preach the gospel to members of the church? If the lectureship is a gospel meeting, then it is *possible* to *preach the gospel of Christ to the church*, because those college lectureships are meetings that are designed for *members* of the body of Christ.

Brother Garrett, I want to show you the dilemma that you are in tonight. If you say that these college lectureships are *gospel* meetings, since they are for *members* of the church, this proves

that *it is possible* to preach the gospel to the church. Thus, you have been *wrong* in *everything* that you have been saying for two full nights. That is one alternative, and here is the other. If it is *impossible* to preach the gospel to the church, as you insisted for two nights, then it is impossible for the lectureship to be a *gospel meeting* because it is for *members* of the church. Now, which alternative are you going to take? Tonight he calls it a *gospel meeting* when *members* of the church come together for a study of the Bible. He calls it a *gospel meeting*, and even worse than that, he charged that Florida Christian College preaches Christ. Think of it—“*preaches Christ!*” He says you cannot preach anything unless it is good news, and that you cannot preach Christ unless a person has *never* heard of Christ. Therefore, he implies that the people who attend those “gospel meetings” are people who have *never* heard of Christ, and *the very opposite is true*.

Brother Garrett, if you were *right* the first two nights, you are utterly *wrong* in your charge tonight. If you are *right* in your charge tonight, you were utterly *wrong* the first two nights; and the truth is, *you have been completely wrong both nights*. (Laughter)

I believe it will be easily possible for us to list these next three charges together, because they all fit together. He charges that Florida Christian College is an institution that is set up to teach the Bible, train elders and train preachers. Now as I pointed out in my very first speech, Florida Christian College is a school that is established by *Christians*, and Christian parents are given the responsibility of bringing their children up in the nurture and the admonition of the Lord. That implies *Bible training*. It is the right of *individual* Christian parents to teach their children the Bible.

I asked brother Garrett whether Bible teaching was the exclusive work of the *church*, or whether it was the work of *individual Christians* as well as the work of the church. What did he say? He did not say a word about it! Instead, he asked me. “Is it the exclusive work of the church to preach the gospel?” The truth is, brother Garrett, it is *not*. It is the work of the church as the church to preach the gospel, and therefore, if you set up a missionary society

to do this work, it would be wrong. However, it is *also* the responsibility of *individual members* of the body of Christ to do the work of personal evangelism, and brother Garrett has an organization called *Bible Talk* through which he preaches the gospel. Brother Garrett, if you deny this, *I challenge you, I defy you to define the word "organization" so as to include Florida Christian College and not include Bible Talk.* Here is the man with a missionary society! *I challenge you to define the word "organization" so as to include the college and exclude Bible Talk.*

Now he says that Florida Christian College is set up to teach the Bible. Of course! That is one of its purposes. Certainly it is. I showed in my very first speech that it is *right* for Christians to set up a school in which the *Bible is taught.* Anytime you teach the Bible to young men who are interested in the church and who are interested in the gospel of Christ, *you are encouraging them to preach.* Thus, it is not a question of whether or not it is right to *train young preachers* in a college. It is simply a question of whether or not it is right to *teach the Bible* to young people in a college because the very act of *teaching* the Bible will encourage and train young men to be preachers.

Next, brother Garrett said, "Timothy was an evangelist, and Timothy was trained by the *church.* They did not need Florida Christian College to train Timothy and give him an education. He had the church and that is *all* that he had. The church was sufficient for training the young gospel preacher, Timothy." This argument may sound logical and reasonable, but the truth is that brother Garrett believes two things: (1) Brother Garrett believes that it is right for a young man who desires to preach the gospel to *attend a college* and get a college education, and he believes this advisable. (2) He also believes that in connection with that college education, it is right for that young man to take Bible courses in that college, provided only that it is *not* operated by Christians. As long as it is operated by modernists, or as long as it is operated by infidels or skeptics, it is *right* for a young man to attend a college and there study the Bible in order to be a preacher. Do you want

the evidence for that? Would you like to have the evidence for that assertion?

Here is an official transcript from the School of Divinity, Harvard University. This transcript is for a man named *Leroy James Garrett*, a man who has already received a *Master of Systematic Theology* degree from the School of Divinity, Harvard University, and who is now a candidate for a Ph.D. from the same Harvard Divinity School. Here is a list of every course brother Garrett has taken at Harvard University. Yet, here is the man who says the church is all you need! Brother Garrett is the man who says that Timothy did not have a college education. Timothy did not have Florida Christian College; and the church is all you need to train your young preachers! There is the man! What did brother Garrett take at Harvard Divinity School? I find about six courses in New Testament. He studied *New Testament* at Harvard University, he studied *church history* at Harvard, and he studied the *history of religion*. Brother Garrett studied theology and German at Harvard, and that is all that is listed on his transcript. Old Testament, New Testament, church history, theology! Yet, he said that *all you need* to train young gospel preachers is the *church* of the Lord Jesus Christ!

Let me tell you something. If we had *eight* contradictions in which he involved himself last night, before we get through with this proposition tomorrow night, we will have *twenty-eight!*

Now, I will show you how (according to brother Garrett's ideas) we could make Florida Christian College *perfectly scriptural* as a training school for young preachers. He believes it is right for a man who wants to be a gospel preacher to go to college, and he believes that it is right for that man to *take Bible* in college, as long as that college is *not* operated by members of the church. Thus, I will show you how we can make Florida Christian College a scriptural institution and how it can train young men to be gospel preachers. There sits my good friend, James R. Cope, the president of Florida Christian College. If brother Cope would lose his faith in the Bible, deny the virgin birth of Christ, deny the inspiration of the Bible, deny the miracles of the Bible, in short, if he would

desert the entire Christian faith and join the Unitarian church, or the Quaker church like Dr. Cadbury; and if he would lead all of his faculty and all of his trustees with him, *then* young men could study in Florida Christian College to be gospel preachers, and it would be *perfectly scriptural. Believe it if you can!*

It is worse still. Brother Garrett read from the *purported* charter of Florida Christian College to try to prove that Florida Christian College was set up to teach the Bible and to train young men to be preachers. I have already shown that it is right to teach the Bible in a school and that the very act of teaching the Bible encourages and trains young men to be gospel preachers. However, brother Garrett tried to make something of the fact that in the charter of the college it mentions the training of gospel preachers.

Ladies and gentlemen, the document from which Leroy Garrett read is *not* the *present* charter of Florida Christian College! Do you want me to make it worse? *He knew it was not the present charter!* Do you know how he knew it? I told him before this discussion began tonight. I went to him and said, "Brother Garrett, do you have a copy of the latest catalog of Florida Christian College?" He said, "No." I produced one, gave it to him, and pointed to the spot in that catalog where it quotes from the college charter. I said, "Brother Garrett, the charter of Florida Christian College was changed *more than a year ago*. Did you know that?" He said, "Yes, I knew it." Yet, tonight he read to you from the *old charter*, the one that has been obliterated, the one that has been taken out of the way, the one that is no longer in force.

Brother Garrett, what do you say to a Christian church preacher who reads from the Old Testament to bind instrumental music on the church today? What do you say to the man who reads from the *old charter* of God, the charter that was *once* in force, the Old Testament, to prove instrumental music or the Sabbath binding upon Christians today? You people know what he believes about that; and yet, he turned right around and read from the *old charter* of Florida Christian College, the charter that has been taken out of the way, disannulled, modified, changed, more than a year ago.

And he did it *knowing that he was doing it*, because I told him so before this debate began tonight.

Next, I want to call your attention to this word "organization." Brother Garrett says that Christians do not have the right to "organize" or set up schools. They do not have the right to work through an *organization*. What about the state school that teaches the Bible? Are they working through an organization in that state school? Also, I pointed out that brother Garrett has an organization that is set up for preaching the gospel. Again, I *defy* him to define the word "organization" in such a way as to *include* Florida Christian College and *exclude* "Bible Talk." He has already tried to do it tonight. I asked him what a body was, what makes the school a body doing the work of the church; and he said it is a body politic, a *corporation*. Thus, it is the fact that Florida Christian College is a *corporation* that makes it *another* body doing the work of the church. What makes it another body, another organization? It is the fact that Florida Christian College is a corporation. A *corporation* makes it a *body*.

Body = Corporation

N.T. Church was not incorporated.

N.T. Church was not a body.

Let me show you the inconsistency brother Garrett is in now. He says a body is a corporation. That is what makes Florida Christian College another body; it is a corporation. But, brother Garrett, the New Testament *church* was never *incorporated*. Therefore, according to your definition of the word "body," the *New Testament church is not even a body!* You have eliminated the church of the Lord! The church of the Lord is not even a body, according to the definition of the word "body" that brother Garrett has tried to pin on Florida Christian College.

Brother Garrett said a moment ago that I am a man who believes in two bodies to do the work of the church. I am a man who believes in *one body* to do the work of the church, but I am a man who believes that Christians may establish a *school* in which to do their individual parental responsibility. He says I am a man who has set up *two bodies*, but brother Garrett does not even have *one body* now. He has eliminated the one! (Laughter) He does not have anything at all. He says that a body is a corporation, but the New Testament church was never incorporated. Therefore, the New Testament church is not even a body. This question of organization is going to get worse. He says that it is all right for Christians to establish a business college. Why? They have a right to educate their children. Thus, it is right to establish that kind of school. If so, why is it not all right to establish a school in which the Bible is taught, where Christians may discharge their responsibility as individual members of the body of Christ, but not to do the work of the local church?

This issue of "organization" is just a little bit worse yet. Brother Garrett says that we are not here to discuss the right of Christians to "organize" schools or "set up" schools. That is not the question. We are not here to discuss the right of Christians to organize schools. However, that is the way I defined the word "organize." *That is the question*, whether or not Christians have the right to "organize" (set up) schools like Florida Christian College, but brother Garrett says that is *not* the question. That was the way I defined "organize," and that is the first definition given in Webster's large unabridged dictionary. The *first definition* that is given is, "The act or process of organizing; the act of setting up." There is the *first* definition, and that is the way I defined the word, but brother Garrett says that is not the question.

Why am I saying so much about *first* definitions? I am emphasizing this because brother Garrett got himself into a big problem just recently over the matter of first definitions. Less than a month ago brother Garrett debated brother Guy N. Woods at Stockton, California. Brother Woods quoted a Greek Lexicon, Moulton and Milligan, as saying that the word *dialegomai* in Acts 20:7 means

to preach; thus Paul was preaching to the church. That is the argument brother Woods made. Brother Garrett came over and said, "I deny it; I flatly deny it." Brother Woods reached down into his brief case, produced Moulton and Milligan, and read from the book where it says that *dialegomai* means "to lecture, to preach, to discourse," in all places in the New Testament except one in Mark. Brother Garrett said, "Wait a minute, wait a minute; let's get the truth about this matter. Let's wait a minute." He looked at it for a minute, saw that this was not the first definition of Moulton and Milligan, and said, "Don't you know that when we are reading a lexicon, it is *always* the *first* definition?" Would you like to hear brother Garrett say that? He has denied that we are discussing the *first definition* of organize tonight, but let us see what he said just about a month ago about *first* definitions.

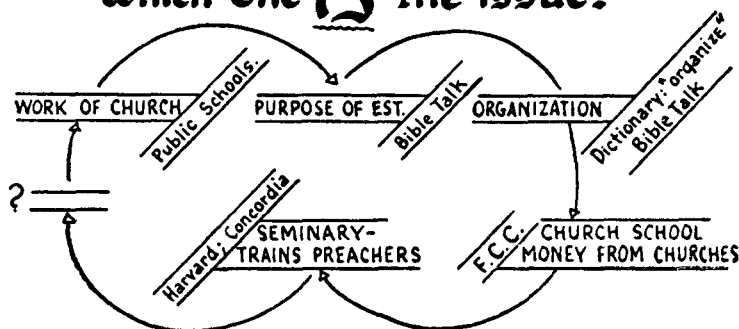
(The following excerpt from the tape recording of the Woods-Garrett debate is played. The stammering voice of Leroy Garrett says, "Now wait just a moment, brother Woods. Wait just a moment. Wait a minute. We're going to see this thing through. . . . Now always when we consider a word, we are to consider the first definition that a lexicographer gives.")

Thank you, that is it. That was brother Garrett saying that anytime we consult a lexicographer we ought to take the very *first definition* the lexicographer gives.

Many of you remember a chart on shifts from last night. The chart showed how brother Garrett shifts from issue to issue, not staying on one, but going from one track to another. Finding something that he simply cannot answer, he shifts the issue and jumps the track. Brother Garrett does the *very same thing* on the college proposition, and I am introducing this chart tonight so that brother Garrett will have *three full speeches* to try to explain the way that he shifts from one issue to another.

First, brother Garrett begins over there (you see that this is the very way that he has done it tonight) by saying Christian colleges are doing the work of the church. They are schools set up *to do the work of the church*. However, the public school is teaching the Bible. Brother Garrett, is it a question of the *work* that is done in

Which One IS the Issue?



NEEDED: ANOTHER TRACK, PLEASE!

that Christian school? The *public school* teaches the Bible. Harvard University teaches the Bible. Brother Garrett, you attended Harvard, and you will encourage a young gospel preacher to go to a sectarian, atheistic, modernistic theological seminary rather than to a school where Christian teachers will ground him in the truth of the Lord. Brother Garrett, is it a question of the *work* that is done? He says it is; these colleges are doing the work of the Lord's church.

Whereupon, he runs into the public school and the state universities. They are teaching the Bible. Harvard University which he attended, is teaching the Bible. Thus, it is no longer a question of the *work* that is done; it is the *purpose* of establishment. It is why they set the school up. Now, he says it is not a question of the *work* involved; it is a question of *why* they set it up. He will say tonight the public schools were not set up to teach the Bible, but they were set up to teach everything they do teach, including Bible. Thus, he shifts to this idea of the purpose of the establishment. Why were they established?

Next, he runs into *Bible Talk*. Bible Talk is an organization operated by brother Garrett which was set up to preach the gospel. Do you deny that it is an organization, brother Garrett? If so, I defy you to define the term "organization" in such a way as to

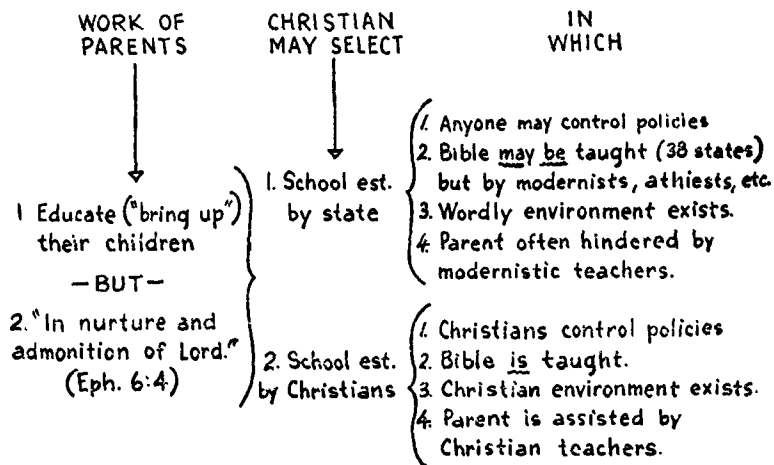
exclude Bible Talk, but *include* Florida Christian College. When he jumps to this idea of the *purpose* for which they were set up, he runs into *Bible Talk*, which was set up for the purpose of preaching the gospel. Next, he says, "No, it is *not* a question of why they were set up, not a question of the purpose. It is a question of the *organization*. *Bible Talk* is not another organization." When I defined "organize," I used the very *first* definition that is given in *Webster's Unabridged Dictionary*, and brother Garrett said, when he got into hot water, that in discussing a lexicon we have to use the *first definition*. I gave the first definition or organize, "to set up." *And he set up Bible Talk!* Organize means "the act or processing of organizing, setting up," and he *set up Bible Talk!*

Thus, he runs into *Bible Talk* again. I am affirming tonight, as I will affirm tomorrow night, that *Bible Talk is an organization* in every sense that Florida Christian College is. He will quote a statement in just a moment where he says that *Bible Talk* is "unorganized and unincorporated." Legally, that may be true, but do you mean that a thing has to be *incorporated* to be a *body*? If so, the church of the Lord is not a body. Thus, he cannot make any point on organize. Brother Garrett has to jump that track, and he comes down here to "a church school." It is doing the work of the church. It is a *church school*. What is a public school? One that is *owned* by the public and *supported* by the public. A private school is one that is *owned* by private individuals, *supported* by private individuals. A church school is one that is *owned* by a church and *supported* by a church. Florida Christian College is *neither owned by the church nor supported by the church*. It is owned by *individual members* of the body of Christ, it is supported by individual members of the body of Christ; therefore, it is not a church school. Thus, he runs into the facts about Florida Christian College.

Where are you going to go next brother Garrett? He says, "It is a *seminary*. It trains preachers, and we do not need that. Timothy did not have any Florida Christian College or seminary to get his education. Timothy had the church and that is everything that Timothy had, just the church." Then he runs into Harvard and Concordia! Where are you going next, brother Garrett? "Needed,

another track please!" You could not find your track last night in one speech. I am wondering if you can find one for this chart in three speeches. Brother Garrett, you have got to find another argument, another track!

The Case for Christian Education



***IF CHRISTIAN SCHOOL IS DOING THE
WORK OF THE CHURCH, THEN PUBLIC
SCHOOL IS ALSO.***

If I have time to summarize, I would like to show you once again tonight the fact that there is a scriptural basis upon which individual members may organize a school in which the Bible is taught. Is it a question of organization? One time he says it is *not* a question of organizing, and then he turns around and says that it *is*. I have shown, ladies and gentlemen, from Ephesians 6:4, that Christians are to train their children and do it in the nurture and

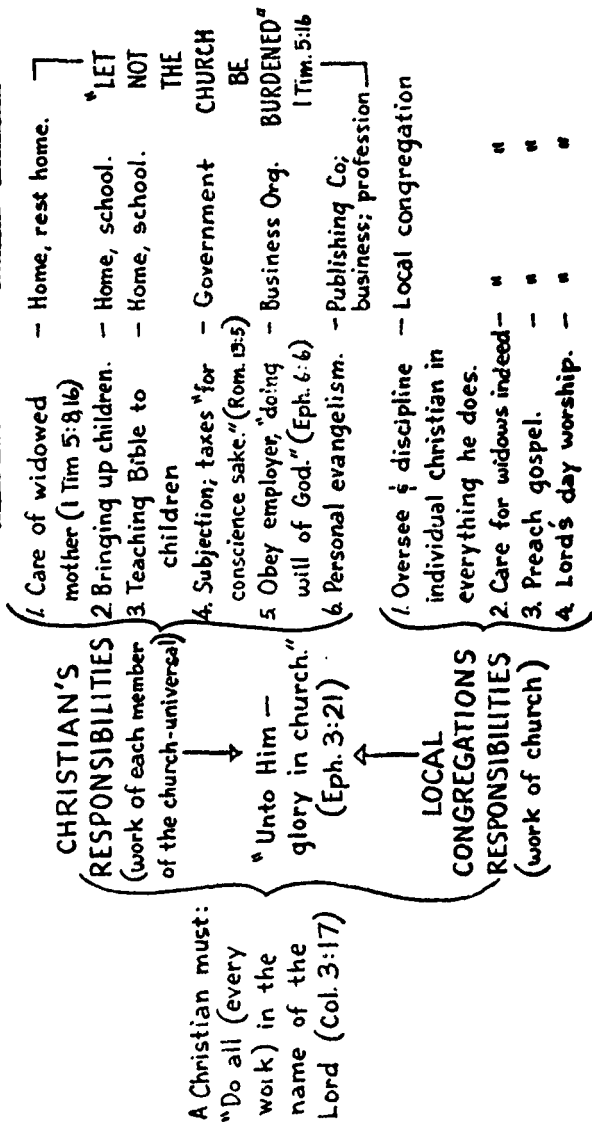
the admonition of the Lord. This command implies Bible teaching. Brother Garrett replied by saying, "I do not see any organization in there. Do you parents see any organization there?" Brother Garrett, how are you going to get the public school into it? You use the public school to discharge that responsibility. How are you going to get the public school in there? Next, he turns and says, "Oh, the public school was not established by Christians for that purpose?" However, *Bible Talk* was established by Christians to teach the Bible; and thus we come back to the chart again and go round and round.

Is Florida Christian College an organization set up to do the work of the church? The answer is emphatically, "NO." I have shown that there are individual Christian responsibilities. The care of widowed mothers is *not* a work of the church. Brother Garrett says, "Do not let the church have to foot the bill." That is the very idea; it is *not* the work of the church. The local congregation as such, out of the treasury of the church, is not to care for these widows. This is not the work of the church, but the individual Christian does it. The Christian might do it through a home or through a rest home. Brother Garrett says, "We cannot start up another organization." Does that mean that a Christian cannot operate a rest home business? Can a Christian operate a rest home to discharge this responsibility that God has given the individual member of the church? (Points to chart.) These things are responsibilities of *individual members* of the body, and they are not the work of the church, to be done through the organization of the local congregation, and that is the sense in which brother Garrett uses the term "work of the church." These things are not the "work of the church."

A Christian has to pay taxes. Brother Garrett said, "Does that mean that he can set up another organization?" He does not have to. He is already in one and cannot get out of it—the government. (Laughter) The government is not doing the work of the church; yet through that organization, the government, a gigantic body politic (it is in the constitution), the Christian discharges this individual responsibility. Is he doing the work of the church when he

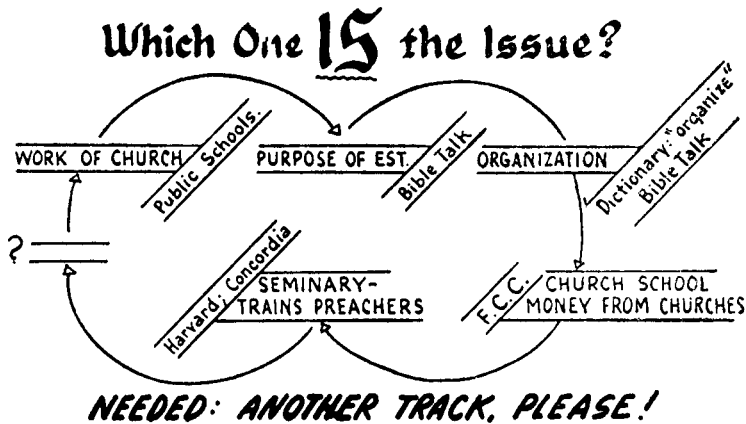
Unto Him - Glory in the Church

WORK HOW DONE



does it? No, the work of the church is down here. (Indicating lower part of chart.) He is doing the responsibility of an individual member of the body of Christ. Thus, the school *is not doing the work of the church!* These things are the work of the church down here and are done through the organization of the local congregation. This is the reason a missionary society is wrong; the society is set up to do the work down here. (On lower part of chart.) Brother Garrett asks, "Will you affirm that preaching the gospel is exclusively the work of the church?" I have affirmed the *very opposite* tonight, brother Garrett, earlier in this speech.

He charges, "Florida Christian College was set up to do the work of the church." He says it holds *gospel* meetings, when it trains members of the church. Thus, teaching the Bible to *members* of the church is now a *gospel* meeting, even when evangelists do it. What an inconsistency! He says it is wrong for preachers to be trained in a human organization. What about Harvard, brother Garrett?



Finally, ladies and gentlemen, the same thing is true of this chart tonight which was true of the same type chart that I introduced last night. These shifts in position are the shifts that have been used by *all* of these brethren like Garrett and Ketcherside in

trying to attack the college. Study the published debates of brother Carl Ketcherside and you will find that he shifts from one issue to another, just exactly like brother Garrett has tonight; and brother Garrett has made nearly all of these shifts in his very first speech tonight. Thus, this is the course of attack that has been used by *all* of these preachers. Answer it, brother Garrett, *if you can!*

GARRETT'S SECOND NEGATIVE

(Third Night)

First of all, brethren, suppose we consider the chart here to my right. You understand tonight that the proposition with which we are dealing concerns Florida Christian College and not Leroy Garrett. You will notice that brother Humble asked me, "Deal with this chart if you can." Well, I think I can do it, but I am not obligated to do so. What I have done at Harvard or at Concordia or what I may be doing through *Bible Talk* has nothing to do with this proposition tonight. And I am not going to let brother Humble pull the wool over your eyes regarding this matter. We are not discussing Harvard, Concordia, Leroy Garrett or Carl Ketcherside, and even though I could spend five, ten or fifteen minutes of my time on this track (laughter), on this chart, and thus justify myself in the light of these so-called contradictions, the proposition does not obligate me to do that.

Now I have put my "John Henry" to a proposition that deals with Florida Christian College. I am not obligated to defend anything that this chart may deal with. Now I think everyone in this house can see that. We are obligated to talk about the organization of Florida Christian College and other such schools. So we can just toss this out. It is not the proposition.

Now just suppose this chart proves Leroy Garrett inconsistent. Now he does not know what my attitude now is regarding Concordia, Harvard, and all these other matters. I am not going to indulge upon your patience and certainly I am not going to waste my time upon something that does not deal with the proposition in any way whatsoever. So we will just dispose of that now. It is not the issue, and everyone here can see that this is true.

Let us consider this: It was interesting to me that my friend did say some things regarding my reply to this chart (pointing to

chart on Christian Education), but did you notice that he said nothing about what I said with regard to Ephesians 6:4 and 1 Thessalonians 4:11? Remember how I showed that, if his reasoning is true, we are OBLIGATED to have these organizations. Remember how I pointed out on my fingers the key words in Ephesians 6:4, "*Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord?*" There is nothing there that suggests an *organization*, or if brother Humble prefers, *something that is set up*. That definition suits me. All right, if Ephesians 6:4 involves the setting up of something, then we have to have something set up in which we rear our children besides the church. We have to have these organizations. We must have these other bodies that are set up if his interpretation of Ephesians 6:4 be right.

Now I want to ask you something: Would it not have been better for him to have dealt with my negative argument rather than to have spent precious time dealing with my previous education? What do you think about a matter of that kind? Did not I point out that according to his argument regarding 1 Thessalonians 4:11, the brethren would *have* to start these organizations in order to keep themselves busy. In that verse Paul says, "Study to be quiet, and do your own business, and work with your hands." Now can they set up something else, another organization to do that? Well, it is not in that verse! If it is in that verse, the organization would be necessary. Then you would have men "working with their own hands" only through another organization! It looks to me as if they would have somebody else's hands working for them. But you notice he passed by all that. He was out for the audience and for laughter by talking about Carl Ketcherside and Leroy Garrett. Why did he not take up that chart that he put up?

All right, my friend has something to say regarding my inconsistency, as he calls it, regarding preaching and teaching. Well, what is good for the goose is also good for the gander. I wonder about my brother. Did you notice he has been arguing for the last two nights that preaching and teaching are identical. That has been his position. Well, I wonder about this chart which has

"Teaching the Bible to children." How about *preaching* the Bible to children? Are you willing to put that down there? *Preaching* the Bible to children! Come on, brother Humble, are you willing to establish an organization like Florida Christian College in order to *preach* to our children? Are you? You would do well to forget about Harvard and Concordia, and what I said in the Woods debate, and deal with what I say to you. Now you come out on this. Suppose we put *preaching* here? (Pointing to "teaching" on chart) Now you say they are the same. All right, how about *preaching* the Bible to children? Will you get up an organization for that? Is that all right? Boys, where are those laughs that we were hearing a while ago?

Did I not point out that this brother is institutionally bound? Why, he has one institution to take care of the widows, and another for personal evangelism, for if he has one for teaching children then he can have one for these others. Now you know he did not talk about what I said on that, did he? No, he was too busy playing what I said regarding *dialogomai* in the Woods debate, and even that was a perversion since it was only part of what was said. But I am not talking about that either because that is not the proposition.

Brother Hardeman: Brother Garrett, Mr. Moderator, I'd like for brother Garrett to specify the perversion because brother Humble and I do not believe in perversion. Specify the perversion, please. We have the whole tape.

Brother Garrett: Will you give me an extra minute of my time?

Brother Hardeman: We'll give you two hours, if you'll specify the perversion. (laughter)

Brother Garrett: I will be glad to do that. Yes, sir, delighted.

Brother Wrinkle: Brother Hardeman. I wish to express my opinion of that matter if I may. May I?

Brother Hardeman: Certainly.

Brother Wrinkle: My opinion of the matter is that the tape should not have been introduced to begin with, for that has absolutely nothing to do with the proposition. I disagree with brother

Garrett and with you, and think that that matter should be left entirely out of this discussion.

Brother Hardeman: Brother Wrinkle, is it your opinion that playing the tape recording should be brought into the discussion?

Brother Wrinkle: My opinion is that brother Humble misrepresented brother Garrett in playing that brother Garrett did not agree with the first definition of the term *organize*. He brought up this other matter (*dialegomai*) from the debate with brother Woods which absolutely had nothing to do with the issue. I am sure that brother Garrett will agree with Webster's first definition of the term *organize*.

Brother Garrett: I have already accepted it.

Brother Wrinkle: Brother Hardeman, brother Garrett has accepted the first definition that Webster gives. The bringing up of this point from the debate with brother Woods was introduced in my opinion for no other purpose than to create . . .

Brother Hardeman: Now you're dealing with our purpose. Go on.

Brother Wrinkle: Yes. Well, perhaps I should not go into that realm of it. It is my opinion that that should be left entirely out of this discussion. And it is my opinion that brother Garrett should go on with no more reference to it.

Brother Hardeman: All right, brother Wrinkle, just this word about brother Garrett's first statement as he began a while ago. He said concerning brother Humble's point, that it's the act or process of organizing, and he said, "We're not discussing whether Christians have a right to start these." Not if he doesn't want to go by that now, I accept his change of it. That's all right.

Brother Wrinkle: Brother Hardeman, I think you missed the point. (Turning to audience: Now this is between moderators and I thank you for your earnest attention.) I think you missed the point in what brother Garrett meant about not starting an organization. Brother Garrett's point was that you should not start an organization like *Florida Christian College*. Not starting organizations, but *starting organizations like Florida Christian College!*

Brother Hardeman: Well, he shouldn't have said, "We're not

here to discuss the starting of such organizations like Florida Christian College." That implies we're not dealing with the starting of an organization like Florida Christian College. Now I accept the change, so let's go on. But let's play the tape of the first of the speech if you want to settle whether he originally said that.

Brother Wrinkle: Well, brother Hardeman, it is a matter of course, and I am not trying to debate for either brother Garrett or brother Humble, and I am not interested at this time in a discussion with you. But my point is this: That this point about the debate in California should have absolutely nothing to do with this discussion here tonight. It is my opinion that we should go on with the debate irrespective of that matter.

Brother Hardeman: On the same basis brother Garrett's quoting there from a tape recording seventeen years before, is all right. So, we'll leave it out. That's all right.

Brother Garrett: Maybe you better post me on how much time we have. Friends, there is no reason why we should have misunderstandings regarding these matters. I will not argue about the words "set up" or "organize." The point is, Christians do not have the right either to "set up" or "organize" other bodies that are to do what the one body of Christ is to do. Now on the other hand, Christians do have the right either to "set up" or to "organize" educational institutions. Now a man can go out here and start a bookkeeping school. He can "start it," or he can "set it up," or he can "organize" it. I will not argue about such terms. But he cannot go out here and "start" or "set up" or "organize" *another body that does what the one body is to do!* Now there is the whole point. But I do not want to digress. I want to get back to this chart.

Remember in my last speech while I was speaking of personal evangelism. I asked my good brother Humble if we could get together as individuals and organize a missionary society. Now if we can organize an educational society to "teach" them, or to "preach" to them, (he argues they both mean the same)—so he'd have a *missionary* society here and he'd have a *teaching* society down here. (Indicating on chart) So I asked him, "If you can organize or set up a *teaching* organization, then why not a *mis-*

sionary organization or an *evangelistic* society in carrying on our personal work?" But you notice he did not refer to that. He was too busy talking about Concordia!

Friends, there is his chart. He has an institutional rope around his neck, and around the church, too. I believe in ONE body, and only ONE body. I believe that one body can care for the widows, bring up its own children, teach the Bible or preach the Bible, and its members as individuals can obey the government without trying to get a society to exhort them to do it! The one body can do everything that the Lord intends that it do, and whether it be individually or congregationally does not have anything to do with this issue. A missionary society is wrong whether it be set up by individuals or by a congregation, and brother Humble agrees to that fact. Now he would not endorse the *missionary* society set up by individuals, and yet he has a *teaching* society set up by individuals.

Now, friends, I think you can see it. What is all this (pointing to chart)? These are *additional bodies*. Everyone of these works would necessitate another body if his logic carries through. Of course, he is listing all of these in order to get the college in. That's what he's after. But I ask him, "Since there's no difference between *preach* and *teach*, how about 'preaching' the Bible to our children through an organization like Florida Christian College?" How about that?

I anticipated what my brother would say about the gospel meeting at Florida Christian College. That brought a few laughs, didn't it? I figured he would say that, so I was prepared for him. What did I read concerning the lectureship of Florida Christian College from the *Gospel Advocate*? Notice, that the very sermons they delivered, the "addresses" as they are called here, are the very things that I defined as the gospel. What did they do? They preached on *Christ in the Old Testament*, *Christ the Prophet*, *Reconciled by the Death of Christ*, *Saved by the Life of Christ*, *Christ and the Church*, *The Resurrection of Christ*, and *The Divine Demonstration of the Faith*. You know that is a pretty

good substance of the gospel as I defined it, is it not? Yes, sir, so Florida Christian College does conduct gospel meetings.

Brother James Cope is here, and he can tell you that they have students in Florida Christian College that are not Christians. Yes, sir. And some of these schools; I do not know about Florida Christian, but some of these schools offer invitation songs, and I can prove it.

Boys, where are the laughs? Where are they? Here is Florida Christian College conducting what I said they conducted—gospel meetings—preaching the death, burial and resurrection; and in their student body are those that are not members of the church and they even offer invitation songs and baptize people. The colleges do that, mind you!

We need to make a sharp distinction between preaching TO something, or teaching something, and preaching or teaching THROUGH something. Now let me illustrate: Could brother Humble preach TO a missionary society? Suppose the president of the missionary society were to invite brother Humble to come and preach to those who are in that society. Well, of course, he could do that. But could he preach THROUGH that society? Now there is a difference, isn't there? That is, could he be hired by that president and work under his supervision, and thus go out as an evangelist or a missionary under the supervision of the administrators of the missionary society? Now brother Humble will tell you, "I can preach *to* a missionary society, but I can't preach *through* one." Now let us take Florida Christian: Can you preach or teach *to* Florida Christian? Surely. I shall be glad to do it. I wish they would give me the chance! You may ask, "Do you mean you will go to F.C.C. and teach?" Surely, just like I will to a missionary society! "Well, will you teach *through* that society?" Oh, no, not through it. See the difference? I can preach to a Methodist church. But I cannot preach *through* the Methodist Church. I can preach *to* a Catholic organization, but I cannot join that organization and preach *through* it. I can preach *to* Florida Christian, but I cannot preach *through* Florida Christian!

Now let me show you something. Those that serve Florida

Christian College are doing that precise thing. That is, they are teaching by the instrumentality of and under the direction of Florida Christian College. And I am going to prove it to you. Now here is this charter again. In referring to the board of directors of this college, it says, "They are to select a faculty capable of giving instruction in such courses as shall be deemed advisable by its board of directors." The board selects the faculty at Florida Christian College. Let us look further into the charter and read of the duties of the board of directors, "They are to veto the appointment of any professor"—and who are these professors? Professors of Bible—"They are to veto the appointment of any professor, instructor, officer or employee made by the president of the college when such appointment is not satisfactory to the board of directors. They are to fix the salaries of the president, professors, instructors, officers and employees." When you teach the Bible at Florida Christian College you are not doing it as a member of the church. You are doing it as the member of another body. This proves it. Who selects those teachers? James Cope and the board of directors. Who pays them? The college. Under whose direction are they teaching? The college. That is what the official document says. The very idea, just teaching *as members of the church*, that's all! Well, I cannot teach down there, and do you know who will keep me from it? James Cope will keep me from it. Why? Because he is the head of that body, and he and the board of directors determine who shall teach or preach the gospel there. Don't tell me it is a private institution with Christians teaching the Bible as members of the church! Don't let this man pull the wool over your eyes, friends.

All right let us notice another matter. He says that the New Testament church is not a body because it is not incorporated, answering an argument that I made concerning incorporation. Well, I'm surprised at my friend, but perhaps he does not know what the word incorporate means. It simply means *to embody*. Did not the Lord embody the church? Does not Ephesians 4:16 say, "Fitly framed and knit together." There are the parts of the body being brought together. It goes on to say, "In the working

in due measure of the each several part unto the building up of the body." Why surely the church is incorporated. Incorporated by heaven's edict! It is the ONE BODY. It is the one incorporation or the one embodiment of all God's revelation. That is a wonderful thing for brother Humble to say, and I am glad to get that point, for surely the church of our Lord is a body, and it is incorporated! Incorporated by God himself.

But you know Florida Christian College is ANOTHER BODY. And you know brother Humble would like for me to talk about all these things. (Indicating chart). He would like for me to get over here. You know he criticized me for reading about Florida Christian College. Yes, he did that, amongst the first things he said was, "Well, he gets up here and reads about Florida Christian College!" Well, my dear brother, that is the proposition. Now I could very well criticize him for talking about *Bible Talk*, Leroy Garrett, Carl Ketcherside, Concordia, or Harvard, for those things are not in the proposition. I got up here and talked about Florida Christian College and he criticized me for reading about Florida Christian College! This man has lost his marbles evidently. What's wrong with the fellow? (laughter)

I want to read some more from this original charter of Florida Christian College. Brother Humble stepped up here and said, "Now, you know the charter has been amended. We've made some corrections, and brother Garrett knew that those corrections had been made, because I told him so." Well, I knew it before he told me, and I have the amendments here, too. I knew about that, and we are going to deal with those matters, too. But first of all I want to ask: *Why did they amend the charter?* This college was organized back in 1944, and in 1953 they made some changes in the charter. I wonder why they did that? Do you know why? I am going to tell you.

First of all, I am going to read to you the way it was back in 1944: "The purpose or the objects: to establish and maintain a college for the advancement of Christian education in which the Holy Scriptures shall be taught as the revealed will of God to man, as the only and sufficient rule of faith and practice, wherein men

may be taught to preach the gospel of Christ and men and women trained in and inculcated with the principles of Christianity"—now get this—"and wherein the arts, science and languages shall also be taught." Notice that originally in 1944 the school was set up *in order to teach the Holy Scriptures and train preachers*. But you know something happened down in Paragould, Arkansas in July of 1952 that caused a little ripple down in Tampa, Florida.

In Paragould, Arkansas, it was revealed in a debate that Freed-Hardeman College was actually aligned with churches of Christ, so much so that the elders of twelve churches of Christ could actually extricate the board of directors of Freed-Hardeman by calling a mass meeting of the churches of Christ. Why, that was like an atomic bomb in that debate down there, and the noise was heard all the way from Paragould to Tampa! And when brother Cope got his board of directors together he said, "Boys, we'd better do something about our charter, or the 'Sage of St. Louis' will get us." (laughter) All right, now I am going to read to you . . . (laughter continues). I am going to read to you . . . (continued laughter). I wish you would be quiet. It takes my time to wait on you. (laughter) If you will be quiet, please!

Now I'm going to read to you how they changed it. Then I want brother Humble to tell us *why* they changed it. Was it *wrong* for ten years and *right* only last spring? Now it was changed last April. Was it *wrong* for nine years? Will he endorse Florida Christian College of 1944 as well as 1954? Why did they change it? Well, here is what they have changed, and maybe you will understand why when I read. Originally the charter said, "The purpose of the school is to teach the Holy Scriptures and to train gospel preachers." Then along with that they threw in a little of the arts and sciences. I wish you would look at the adroitness and the chicanery of the change they made a year ago: "The object of the corporation, and general nature of the purposes of its creation are as follows: to establish and maintain a college wherein the arts and sciences and language shall be taught." Look at that, would you! In 1944 Bible teaching and the training of preachers were placed first, but in 1953 the arts and sciences are placed first

and the training of preachers is not mentioned at all! I wonder why. *I wonder why!*

I will tell you. Brother Cope told the boys, "Listen, we may have something we can't defend in that charter." He heard what went on up at Paragould, so he or someone went down to the court house and peeped at this charter. "Well, look at this thing, would you! This school was set up for the purpose of training preachers. Brother, we've got to change that." So they changed the charter. But you know they didn't change their *practice!* They are still training preachers even though they took it out of the charter. Down in Dallas, Texas, at the Preston Road Church of Christ brother James Cope said, only about ten days ago, and I quote from him: "The scientists revise their ideas to suit the objections that have been made against their ideas." In other words, when the modernists get in trouble they shift positions. But you know when modernists change their theoretic ideas, it is still sorry modernism; yes, and when an additional body, set up to do the work of the church, changes its charter, it is still doing the work of the church just the same. Brother Cope, you changed your charter. You ought to change your practice. That is what you ought to change.

I wish you would look at that! What do you think about men like this? They left out the training of gospel preachers altogether in their amendment, and yet it is in the original charter. Now is this wrong? (holding up original charter) If this is wrong then that school was wrong for the first nine years, and just got right last year! How about this? Yet they have been training preachers all along, and are still at it.

Well, let us look at another thing in this charter. I am going to show you that for ten years Florida Christian College was lined up with churches of Christ in Florida. You know he wants me to talk about Harvard and Concordia. He wants me to get off Florida Christian, but I shall not do it. I am going to talk about the proposition. The charter says, "All members of the board of directors shall be elected from a list of candidates therefor as recommended by the congregations of the state of Florida of the

Church of Christ." Now, wait a moment. Is this a secular school? Independent? One that the church has nothing to do with? Why, friends, for the first ten years of the existence of this school a person could not be on the board of trustees unless his name was submitted on the approved list by the congregations of the churches of Christ in Florida. That puts the churches of Christ over Florida Christian College!

Look at the charter further: "Each director shall at all times be a member of the church of Christ in good standing, and if any member should resign or be expelled from any congregation of the church of Christ, he shall automatically cease to be a member of the board of directors." In other words if the church of Christ disfellowships him, Florida Christian College will kick him off the board of directors. And yet they say it isn't a "Church of Christ School!" Pat, where are those smiles, boy? (laughter) Pat, you're not smiling like you were awhile ago, are you?

All right, I'm going to read the change now. You know Jim said, "Boys, Carl Ketcherside will get us. (laughter) We must change that thing. Why up there in Paragould, Arkansas, he cleaned G.K.'s plow with Freed-Hardeman's charter." So at the next meeting of the board of directors after the Paragould debate he got the boys together and said, "Now, let's change this thing." So they did. They changed it, so here is the way it reads now: "All directors hereinafter shall be selected for a term of three years. All members of the Board of Directors shall be elected from a list of candidates therefor, as recommended"—before that it was, "by churches of Christ in Florida." Here is how it reads now—"by the members of the board or other parties interested in the welfare of the college." Was it wrong for nine years? Well, if I had debated this issue last year, Florida Christian College would have been wrong, according to these men, because they have done some changing. Why did they change it? *Why did they change it?* Because they could not defend it, that is why. And they still cannot defend their practice. They have changed the charter, but they have not changed their practice.

You know, you can take the name Roman Catholic off of a

church building, but that will not change the nature of that church. A man who is an infidel can start calling himself a Christian but he is still an infidel unless there is a change of heart. This school has not changed its practice, though it changed its charter. They were afraid that they might get in a debate like someone was concerning Freed-Hardeman College and thus get in trouble.

Friends, here is one of the most interesting things of the whole business. Well, I'll mention two things just here. First of all, this amendment to the charter is as silent as the tomb regarding the expelling of a board of director member who is out of fellowship with churches of Christ. Now they left that off, too. Heretofore, if he were kicked out of the church, he would be kicked off the board of directors. But that did not sound so good to brother Cope. Since he doubted their being able to defend that he took that out too.

I tell you, here is the berries! Here is what I want to mention to you. This amendment talks about the arts and sciences with "an opportunity for the study of the Bible." If that isn't rich—an *opportunity* for the study of the Bible! Now, brother Cope and the boys said, "How can we fix this thing so they can't touch it. Well, we'll just say we give them an *opportunity* to study the Bible, but our real purpose will be teaching the arts and sciences." And yet he himself with his own pen in the *Gospel Guardian* says, and I read it to you a moment ago: "The primary purpose of this school is the teaching of the Bible." But in his amended charter he made the arts and sciences the primary thing, with an "opportunity" to study the Bible thrown in. I want us to look at that word "opportunity" for just a moment—*opportunity* to study the Bible. I am going to prove to you that Florida Christian College *makes* them study the Bible. It **MAKES** them.

Here in this 1953-54 catalog, page 17, it says, "Every regular pupil must study the Bible every day." Look at the word *must*. "*Must* study the Bible." Yet brother Cope and those directors said, "We're teaching the arts and sciences with an *opportunity* to study the Bible." *Opportunity* nothing, they *make* them study it. I wonder if they *make* them be baptized. Come on, boys, how about it?

And incidentally where are those laughs? It is not so funny now, is it? No! You wanted me to talk about Concordia and Harvard instead of Florida Christian, didn't you? Boys, I'm sorry to disappoint you.

Listen, friends, they have something down at Tampa, Fla. that no man in the world can defend, and they know they can't defend it. That is why they changed the charter. Did it "just happen" that *after* the Paragould debate, when Freed-Hardeman got in trouble with its charter, that they changed the charter down at Florida Christian College at the next meeting of the board of directors? Isn't that interesting?

Friends, in this last minute I want to tell you that the Lord of heaven has placed his glory in the church of our Lord. He says the church is the "pillar and ground of the truth." He says, "Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever." The church of our Lord has God's glory within it, and that church is capable of doing everything God wants it to do, and he is a jealous God. This idea that brethren are to go out here and start another body to teach preachers, train elders, and prepare people for usefulness in the church of our Lord is wrong. There is ONE BODY, the pillar and ground of the truth. I am defending that ONE body rather than TWO bodies. I thank you.

GARRETT'S FIRST AFFIRMATIVE

(Fourth Night)

Brother Humble and brother Hardeman, brothers and sisters in Christ and friends:

This is surely a fine concourse of saints. There must be some 900, or perhaps 1,000, in the audience tonight. I suggest we embark upon this fourth and last night of our discussion in keeping with the same attitude as expressed in that fine prayer by brother Bernell Weems. May each one of us with the right spirit enter into a consideration on these matters.

Brother Wrinkle has read the proposition in your hearing, and I think the terms are already well understood. I, therefore, will simply repeat it and then embark upon my first affirmative tonight: "The organization by Christians of schools such as Florida Christian College is contrary to the New Testament." Each of those terms is well understood by each one of us tonight. We are discussing an *organization*, not just any organization, but an organization that is established by *Christians*. But not just any organization that is established by Christians, but such an organization as Florida Christian College. I affirm that such is contrary to the New Testament.

I might comment upon one expression in the proposition, and that concerns the term *organization*. There is a difference between the words *organize* and *organization*. For example, a person who prepares a speech organizes. The very lesson that I have prepared for tonight is organized. My material was brought together in a systematic way, but no one would call this material an organization. The same is true with the words *institute* and *institution*. This very debate was instituted, that is, it was started, but who would call this debate an institution? So let us keep in mind that institute, to start, is one thing, the noun *institution* is something else. The

verb *organize* means one thing, that is, to start or set up, to place in its proper parts and relationships, but the noun *organization* refers to an institution; that is, a body made up of its constituent parts.

All right with that in mind I want to invite your attention to a syllogism on the black board behind me. This syllogism is composed of three distinct parts. A major premise, a minor premise, and a conclusion. Now as it goes in a syllogism, if I can establish my major premise to be true, or if it be conceded by my respondent, and if the minor premise follows in logical order, then by necessity the conclusion follows. I want you to keep that in mind. If I can establish the first two points, or if they be conceded, then this conclusion necessarily follows.

Now look at the major premise, No. 1: *Any human organization established by Christians to train gospel preachers is contrary to the New Testament.* I can prove that if need be, but I think brother Humble, my respondent, will concede my major premise. Surely he will not come up here and say that Christians may establish human organizations for the purpose of training gospel preachers. I think he will say, "Brother Garrett, I agree with you. That's exactly right. It would be contrary to the New Testament to set up a human organization in which gospel preachers are trained and tutored." Now if brother Humble does not concede that point, I will deal with my major premise in my next speech.

All right, let us move to the minor premise. No. 2: "*Florida Christian College is a human organization established by Christians to train gospel preachers.*" If I can establish that thesis, then by necessity the conclusion follows: "*Therefore, Florida Christian College is contrary to the New Testament.*" Hence, my syllogism will be proved, and my proposition will thereby be substantiated. So, friends, let us take a look at this minor premise. It is composed of three distinct parts. First of all, "Florida Christian College is a human organization." I think I need not prove that, for brother Humble has admitted that already. He does not believe that it is a *divine* institution, and he has told us that it is human. So I do not have to prove that, do I? The second part, "It is established by

Christians." Well, he admits that, of course. He does not believe that God did it, irrespective of how good it may be, and I would not say the devil started it however much I may disagree with the work that it is doing. It was established by human beings, by Christian human beings.

The third part, "To train gospel preachers." Now there is where we come to sword points. There is the crux, because if my brother can be made to see that phase of this minor premise, it *necessarily* follows that he must admit Florida Christian College is contrary to the New Testament. What is my task, therefore? To prove that Florida Christian College was organized to train gospel preachers. As a matter of fact, I have but four words to prove in this entire syllogism. If I can prove that one phrase, "To train gospel preachers," it follows unequivocally that Florida Christian College is contrary to the New Testament.

So let us undertake that phase of it. Is Florida Christian College organized and does it now exist for the purpose of training gospel preachers? There is no better place to look than to the charter itself. The charter of Florida Christian College says, "We the undersigned, all of whom are residents and citizens of the State of Florida, do hereby voluntarily associate ourselves together and acknowledge and present to one of the judges of the Circuit Court of the 13th Judicial Circuit of the State of Florida, within and for Hillsborough County, this charter, duly subscribed by them, for the purpose of forming and incorporating under the laws of the State of Florida a non-profit corporation for the objects and with the powers as herein after set forth, to wit, CHARTER of Florida Christian College. Article number one, Name. Article number two, Location and Offices. Article number three, Objects." Now here is where we are going to do some reading. "Article number three, OBJECTS." Now you listen carefully. "The objects of this corporation and the general nature of the purpose for its creation are as follows: To establish and maintain a college for the achievement of Christian education in which the Holy Scriptures shall be taught as the revealed will of God to man, and as the only and sufficient rule of faith and practice." Now listen carefully. "Wherein men

may be taught to preach the gospel of Christ." Now this original charter of Florida Christian College says that the object of the corporation is *to train men to be gospel preachers*. So immediately from the official document of this corporation I have proved my proposition.

It was suggested on last evening that I was guilty of the same fallacy of the Sabbatarians in referring to this charter as they are when they go back to the Old Testament to a law that is abrogated. Because there are certain amendments to this charter, it was suggested by my respondent that it was wrong for me to go back and look to this charter as the official pronouncement of that institution. But I would remind my good brother, and I want you people to understand that there is stamped on the fly-leaf of this very charter these words: "State of Florida, County of Hillsborough; I, Charles H. Pent, Clerk of the Circuit Court in and for said county of the State, do hereby certify that the foregoing is a true and correct copy of the charter as filed in this office, December 31, 1944 at eleven forty three a.m., and recorded in the A of C, Book 25, Page 493, of the public records of Hillsborough County, Florida. Witness my hand and official seal this seventh day of April, AD, 1954. Charles H. Pent, Clerk."

I asked this clerk to send me the charter of Florida Christian College. He did so, and this is the charter under which this institution was established. And I would remind you that is precisely what our proposition is. That is, the *organization* of such schools as Florida Christian College. Now here it tells us *the purpose for which it was organized*, and that purpose was to train gospel preachers. I think that is all the evidence I need, but I will give you more proof as I pass along.

I know of no better place to go than to the presidents of these colleges themselves. Thus far there have been two presidents of Florida Christian College; namely, L. R. Wilson and James R. Cope. First of all I read from L. R. Wilson, in the *Gospel Advocate*, October 23, 1947, under the title, "The Place and Need of Christian Schools." Now notice the "*Place and Need of Christian schools*." Now here is what he says: "Those who wish to preach

the gospel are likewise given *special instructions in the Bible* and all related subjects." What does president Wilson say? *Those that want to preach the gospel are given courses in the Bible and other related subjects.* Where? At Florida Christian College! That is what he is talking about. So the president, the very first one, states that the school does train gospel preachers.

Let us look to brother James R. Cope, the present incumbent at Florida Christian. I read this time from the *Gospel Guardian*, March 30, 1950, under the title, "Florida Christian College Plans and Adds," by James R. Cope. "Whether young men planning to preach the gospel"—there we have it right there—"planning to preach the gospel, desiring the office of an elder later on, or wishing to equip themselves for the responsibilities and places of general usefulness in the church, or young ladies desiring to equip themselves to be better wives, mothers and homemakers, all alike are giving united testimony to splendid offerings in Bible." So if a man wants to be a preacher of the gospel, brother Cope says, he can come to Florida Christian College, for we train gospel preachers. That is the testimony of the two presidents of that institution.

The evidence is rather abounding, is it not? (1) The charter says it; (2) The only two presidents the college has had say it. And now I am turning to the official publications of that institution. I refer to the various bulletins that have been issued by Florida Christian College. This one, July 1949, says on page number 8, speaking of *The Sowers Club*: "The Sowers Club is composed primarily of young men who are *preparing for the ministry.*" What is this? This is a human organization, established by Christians. This is Florida Christian College, not the church of our Lord. What does it have? It has a club under its sponsorship and it is composed primarily of young men who are *preparing for the ministry*, whatever that may be. I thought every Christian was a minister. But here at Florida Christian College they have a special class of ministers under training and have a special club for them.

I read from a more recent bulletin this time. The *Catalog*, 1953-54, says concerning the very charter that I quoted from a moment ago, and I am reading here especially to show you that

this charter was depended upon and even quoted as lately as just a year ago, for notice it is 1953-54. "The Purpose of Florida Christian College." And here is what it says, "The charter of Florida Christian College states that the object of the institution shall be the maintenance of a college for the advancement of Christian education in which the Holy Scriptures shall be taught as the revealed will of God to man, and as the only and sufficient rule of faith and practice"—Now get it—"Wherein men may be taught to preach the gospel of Christ." Why was it chartered? To train men to preach the gospel of Christ. That is what my syllogism calls for. I tell you, the evidence is surely abounding.

I am now reading from the very latest *Catalog* of Florida Christian College, 1954-55. I point out to you from this catalog, in the first place, that this institution maintains a financial program for the training of gospel preachers. Not only do they train them, but they provide financial assistance for the training of them. On page 27 I read, "The Preachers Assistance Fund." What is this? A church catalog? No, this is a college catalog. A human institution, and yet it has a *preachers assistance fund!* That is what it says. I would be glad, friends, for you to analyze this book. I want to take you into my confidence and read to you things you might not otherwise learn. I want you to listen as you have never listened before for the next few minutes. I am going to show you that this school actually has a seminary. It conducts a seminary, and what I now read shows you that they have a financial program for the support of some of the students in their seminary. "Through the generosity of Christian friends a fund has been established to assist young men who plan to preach, who cannot possibly attend Florida Christian College without financial aid." Now here is a gospel preacher who needs to be trained, so a fund is set up whereby he might receive financial aid in going to Florida Christian College. Why? So that he might be trained as a gospel preacher.

I read further: "The Garland-Grayson Memorial Loan Fund. The student body of 1951-52 established a loan fund in memory of Garland Grayson, a ministerial student of Tyler, Texas." A ministerial student? Have you ever read about a ministerial student in

the New Testament? What is this language of Ashdod that comes to us from Tampa, Florida? Ministerial student! But notice further: "This fund is designed for the benefit of worthy young men planning to preach the gospel." "*The Russell Loan Fund*. In honor of her husband, Mrs. Effie Russell of Akron, Ohio, has established a loan fund for the benefit of young men desiring to preach the gospel." Now here we have three different loan funds in operation in Florida Christian College. What for? For the support of men who want to be trained as gospel preachers.

Noticing further in this same book, I learn that this college established by my brethren actually maintains a seminary. Now they do not use that term, but I am going to show you that it is nothing in this world except a seminary, for the training of church personnel of congregations of our Lord. On page 87 it says, "A Special Division of Bible and Religious Education." Perhaps some can read it from where they sit. (Garrett holds open catalog before the audience.) Notice, *a Special Division*. Now over here it talks about the arts and sciences, homemaking, cooking and other things. But this is *a special division* and maybe you cannot see it, for in under that heading it says, "This division is *separate* from the Junior College." And earlier in this bulletin it points out that Florida Christian College is divided into TWO units: The first unit is the Junior College. The second unit is this "Special Division of Bible and Religious Education."

Let us see what kind of a special division this is. As I turn over the pages I find that it says this: "An attempt is made to provide as complete a foundation for *preaching* and *teaching*"—There must be a difference—"An attempt is made to provide as complete a foundation for preaching and teaching, as well as church leadership and Christian character as is possible in two additional years beyond Junior College or the Special Foundation Courses." What is this department for? It is for the training of men who want to learn to preach and teach. That is its purpose. Now they have their Junior College, but in addition to that they have two advanced years *designed to train men to preach and teach*.

Now you may say, "Why, brother Garrett, I did not know that

brethren had institutions like that in existence." That is why we have discussions of this kind, so that you might learn what Paul meant when he said, "There is ONE BODY." We need to learn that the church of our Lord is all that Christians need, all that God has given, and that the CHURCH is God's religious department. God wants nothing else except *the church itself*.

I read further: "The aim of the division of Bible in this section is to equip the student with a working knowledge of the Bible, and to prepare him to meet the religious errors and skepticism of this age." So they *prepare him to meet false doctrine*, to preach and to teach the gospel. Sounds like the church, does it not? But that is what this human organization is doing down in Tampa, Florida.

Now notice the *exclusiveness* of this special division. It goes on and says, "No student will be allowed to *audit* these courses except under extraordinary conditions." Now to *audit* simply means to visit. This shows that we have an exclusive group taking these courses in religion for the purpose of training to be preachers and teachers. They will *enroll* in the classes while others are not allowed even to audit unless by special permission. What is this? This is a seminarian group, being trained and tutored by Florida Christian College, not by the elders and evangelists of the church of our Lord.

I read on and find "Upon successful completion of this course outlined in advanced Bible or in Religious Education, the College proposes to award a Certificate of Achievement. The certificate will be signed by the President of the College, by the Head of the Bible Division, by the Dean, and by all members of the Bible faculty." The president of the college, the head of the Bible department, the dean and all the members of the Bible faculty sign this special diploma. So notice, they have a *financial program* for ministerial students, they have *special courses* for them, and now they have a *special degree* or certificate of achievement for them. If that is not a seminary, then what is it?

I proved to you last night that this same charter says that no man can be on the board of directors unless his name is selected from an approved list submitted by congregations of the churches of Christ in Florida. So, originally when *this school was established*,

which is what the proposition calls for, it was actually under churches of Christ. No man could be on the board unless he were a member of the church of Christ, and if the church of Christ dis-fellowshipped him, he would be kicked off the board. The charter says all that. And it also says that those board members must be selected by a list submitted by the congregations of Christ. If that is not a church of Christ seminary, then what would it have to be to be a church of Christ seminary?

As I look into the curriculum, I would like for everyone of you to be looking over my shoulder. I would like for you to see what our brethren have done down in Tampa, Florida. How they actually have established a curriculum for a church of Christ seminary. I shall read it to you. There is *Old Testament Poetry*, *Old Testament Prophets*, *Hermeneutics* and *Homiletics*. Now Homiletics is not a course on *how to make* homily! Homiletics is a course designed to train preachers to *preach sermons*. Let me read to you the description. "This course deals with the preparation and delivery of sermons." You know a preacher needs to preach *sermons*, so this college trains them to preach *sermons*! Notice further: "Certain fundamental principles governing outlines are emphasized so that the student shall be able to prepare his own outline. A study is made of the construction and use of sermon outlines. Some outlines are given by the teacher; some are constructed in class; some original outlines are prepared by each student." A course designed to train men to make their sermon outlines! There is the course in Homiletics.

I read on: "Course in Hebrews, Galatians and Romans," and did we not learn this week that *they are all a part of the gospel*? Is not that what brother Humble said? Why Galatians is part of the gospel. Hebrews is part of the gospel. Romans is part of the gospel. And he also tells us there is no difference between *preaching* and *teaching*, so here in Florida Christian College we have GOSPEL PREACHING going on. A missionary society! The faculty is preaching the gospel under a board of directors and a president. And yet this man proposes to object to a missionary society that does the same thing! The only difference, friends, is that James

Cope, the president of Florida Christian College hires men to preach the gospel in *the different classrooms*; whereas, the president of a missionary society hires the Christian Church preachers and sends them to *different countries*. So it is only a difference in geography! That is all. Cope sends them to different class rooms and the president of a missionary society sends them to different countries.

It has courses on the *Book of Revelation* and on the *Bible and Evolution*. But notice this on page number 97. You know the minister today needs church leadership, so it says, "There is a study of scriptural organization of the church, the qualifications, selection and duties of its officers are carefully studied." So here is training for church leadership. I read on and find that they have courses in *Materialism, Catholicism, and Calvinism*. And notice this one: "Religious Education, No. 400. *The Problems of the Preacher*. A study is made of the work of a preacher and a survey of the problems that confront him in his various activities." A course for preachers? I should say! Here is "*Personal Evangelism and World Evangelism*."

Is that not enough evidence? I have read from the charter; I have read from three different bulletins of that institution; I have read from the two college presidents that have been over that institution; and I have read from the Special Division of Bible which exists for the purpose of training men to preach and teach.

Now let us take a look at this syllogism again. The minor premise says, "*Florida Christian College is a human organization established by Christians to train gospel preachers*. Have not I proved it? And I have proved it from their own records. The conclusion therefore necessarily follows: "*Therefore Florida Christian College is contrary to the New Testament*."

Now I want my brother to do as I did with him last evening. He put up charts and made his affirmation, and I came up and dealt with his arguments. I did not talk about brother Humble, nor did I discuss his education. I did not talk about the paper for which he writes. *I dealt with what he said!* It will be up to you as to whether or not I answered his argument, but at least I tried,

and I think everyone who was here knows that. So I want brother Humble to be the scholarly and good man that he is and come up here and put his finger on these words (pointing to syllogism on board) and tell us wherein brother Garrett is illogical in his argument.

In conclusion I want to submit to my brother the answer to a question he asked me on last evening. He asked me to give a definition for an *organization* that EXCLUDES *Bible Talk*, the paper that I edit, and INCLUDES institutions like Florida Christian College. I submit that to him at this time. Organizations like Florida Christian College can be defined thusly: *It is a union of individuals under a common head for the accomplishment of specific purposes, in the accomplishment of WHICH purposes the individual loses his personal identity.* Now that is the answer to his question of last evening. I think my time is up, and I trust that you will listen carefully to my respondent, give him your undivided attention, and listen to him as respectfully as you did to me.

HUMBLE FIRST NEGATIVE

(Fourth Night)

Brother Garrett, brother Wrinkle, my Christian friends:

As all of you know, there are many young people all over the great northland of these United States who have been reared in churches which teach that it is wrong for a Christian college to exist, wrong for a school to exist in which the Bible is taught. They have been educated to believe that this is the fundamental issue in this debate, that it is positively sinful for a school to exist in which the Bible is taught. There are young people in this audience tonight who are just exactly like that, who have been educated in congregations where they have taught that a Christian College is wrong *because the Bible is taught in that college!*

Friends, could you have learned from brother Garrett's first speech tonight whether or not such a school as that is actually sinful? I am going to reply to everything that brother Garrett said in his first speech, but I wish to begin by addressing that question primarily to you young people who are interested in this issue. You have been taught that it is wrong for a young person to go to a college *in which the Bible is taught*, but have you learned the answer to that question from brother Garrett tonight?

While I was a student in Abilene Christian College, I did a little bit of work on their debate team; and while I was on the faculty of Florida Christian College I taught collegiate debating. If there is any one thing that I ever learned about debating and about the responsibilities of *any* disputant in any discussion such as this, it is that a man is *logically bound* to explain any inconsistencies and contradictions in which his position places him. Brother Garrett stands before you tonight, not only as a disputant, but as a religious leader, a guide, an evangelist, a teacher. Thus, I am saying that Leroy Garrett tonight has not only a *logical* responsibility to explain the

inconsistencies in which he may find himself involved, but brother Garrett has likewise a *moral* responsibility to explain whatever inconsistencies are involved in the conclusions he has derived from this blackboard tonight.

Brother Garrett, I emphasize that this is a *moral* responsibility. There are young men in this audience, young preachers who have been following you, who realize that you have this moral responsibility. There are brethren in this audience who are fellowshiping you, who recognize likewise that you have this moral responsibility. Brother Garrett, I emphasize that when you find yourself involved in inconsistencies, *you have a moral responsibility to explain those inconsistencies.*

Brother Garrett is likely to say, "Brother Humble cannot establish the rightness of Florida Christian College by showing me to be inconsistent." Brother Garrett, *I am not trying to!* I did that last night. I introduced two large charts, one of which I had up before the discussion began, the other here. These charts dealt exclusively with the scriptural issue, with *scriptural* arguments to show that it is right for a school to exist, established by Christians and in which the Bible is taught. *I pointed out that a school of that kind is not doing the work of the church but is doing the work of those individual Christian parents.* I presented the case for Christian education last night, brother Garrett. Tonight, I am going to show your inconsistencies to this audience, but *not to justify my position.* I did that last night! *I am going to expose the inconsistencies of Leroy Garrett tonight to show you that brother Garrett is morally bound to explain these inconsistencies and contradictions.* It is a *moral* responsibility, for in the very point where brother Garrett criticizes the college and says it is sinful, brother Garrett is himself practicing the very same himself. Thus, brother Garrett, you are *morally* bound as a religious teacher, as an evangelist, as a leader of men, and you are *logically* bound by the rules of debate to explain these inconsistencies which will appear tonight as I study your speech of tonight and your two speeches of last night.

(1) *Inconsistency number one* is his use of the college charter. Last evening brother Garrett was reading from the *old* charter, even

though I had told brother Garrett that it was the old charter. Tonight, brother Garrett read from that *same* old charter a statement that it is the purpose of Florida Christian College to train gospel preachers. Brother Garrett, that charter has now been *amended* and you *cannot find that statement* in the *new* charter of Florida Christian College! Also, brother Garrett read from the latest issue of the college catalog, and if brother Garrett would have examined the statement of the purpose of Florida Christian College in that very catalog from which he read and which is lying on his desk tonight, brother Garrett would have found the statement of the purpose of Florida Christian College. It is right there on his desk tonight, it is in the catalog. The statement of the purpose of Florida Christian College, according to the *new* charter, is there; but brother Garrett read from the *old* charter which has been superseded, and he tried to make it appear that the *old* charter is the charter *today*. That is just like the Adventists, who try to show that the Old Law is the New Law today.

Brother Garrett said last night, "Those folks down at Florida Christian College got scared by what happened at Paragould and therefore they had to change it." A committee was appointed *in 1951* by the Board of Directors of Florida Christian College to study proposed changes in the charter. There was a two year period of study to determine how to change that charter *to conform the charter to the practice of the college from the beginning*. More than a year ago those changes were adopted by the Board of Trustees of Florida Christian College. The charter does *not* now say that it is the purpose of the college to train preachers, and brother Garrett has that statement of purpose in the catalog that is lying on his desk tonight.

Now, brother Garrett, honest and sincere men on the Board of Directors of Florida Christian College tried to improve that charter, to make the *charter* conform to the *practice* of the school *from the very beginning*. They were honest and sincere Christian men, and they made an honest sincere change in the charter of the school for the purpose of improvement. Do you know what brother Garrett called it last night? *Chicanery!* The very word he used was "chi-

canery," which means deceit. Brother Garrett charges that when honest Christian men on the Board of Directors of Florida Christian College make an honest change for improvement, it is "chicanery" and deceit! Brother Garrett, that is contradiction number one in your position and you are morally bound to explain it to these young men tonight.

Missionary Society-Purpose

1. Direct preachers to fields.
2. Oversee use of churches' money.

Florida Christian College-Purpose

1. Secular education.
2. Teach Bible in connection.

(2) *Contradiction number two* involves brother Garrett's reference to the missionary society, and I introduce this chart for your study tonight. The missionary society directs preachers into the fields. It oversees the use of churches' money, whereas Florida Christian College gives a secular education, and in connection with that, it teaches the Bible. Thus, the only way he can prove that Florida Christian College is parallel to the missionary society is by showing that the teaching of the Bible is *exclusively* the work of the church. He cannot do that, for I proved the very opposite from that chart last night. (Points to chart: "Unto Him, Glory In The Church.") Furthermore, it is going to get far worse on that point in just about ten minutes. Brother Garrett, that is contradiction number two, and you have a moral obligation to explain it.

(3) *Number three*: the preaching of the gospel! Brother Garrett returned tonight to the idea of preaching and teaching. Did you notice that he made a great play upon the words, "I could preach to a missionary society but not *through* it." Remember that. Next, he turned right around and said, "I could *preach* to Florida Christian College but not *through* it." He could *preach* to Florida Christian College, but Florida Christian College is made up of *members* of the church. Thus, if brother Garrett can *preach* to Florida Christian College, that means he can *preach* to *members of the church!* Last night he called these college lectureships "gospel meetings." *Gospel* meetings! If it is a *gospel* meeting, you are preaching the gospel, but the ones who come to those college lectureships are *members* of the body of Christ. Those lectureships are *designed* for members of the church. Therefore, if they are *gospel* meetings, that proves that it is possible to preach the gospel to the church.

Brother Garrett charged last night, "They sing invitation songs at these college lectureships." Friends, I believe that it is right and proper to sing an invitation song anywhere, anytime, to any person. However, Florida Christian College does *not* sing invitation songs at lectureships!

Next, concerning the content of the gospel, you remember that I had a hard time (the first two nights of this discussion) trying to persuade brother Garrett to tell us what the gospel is. Discussing these college lectureship "gospel meetings" last night, brother Garrett rattled off a list of subjects and made this statement: "I picked out these specific subjects which were gospel preaching." He said, "Here are some subjects that were discussed at that college lectureship that are *gospel preaching*. One of these that brother Garrett picked out was this subject: "We Are Saved by His Life," a direct quotation from Romans 5:10, which refers to the Christian living that leads ultimately to eternal salvation.

Thus, brother Garrett now says that a sermon on the *Christian living* which will lead to eternal salvation is *gospel!* Now, Christian living has become gospel, and yet he denied this up one side and down the other for two nights. He said that a lesson to the church is *teaching* but not preaching; now he has called a lesson on how

Christians should live in the church to go to heaven (Romans 5:10) *gospel* preaching. This proves that any teaching that is addressed to the *church* telling them how to live the Christian life is now *gospel*, according to brother Garrett. If brother Garrett ever tries to have another debate, he is going to have a hard, hard time on the meaning of the term *gospel*!

Brother Garrett, "preaching the gospel" is the third inconsistency in which you have involved yourself. You have a moral responsibility to extricate yourself from that contradiction, not to show Florida Christian College is right (I did that last night), but to show that you are *not* inconsistent, unsound, and an untrustworthy teacher.

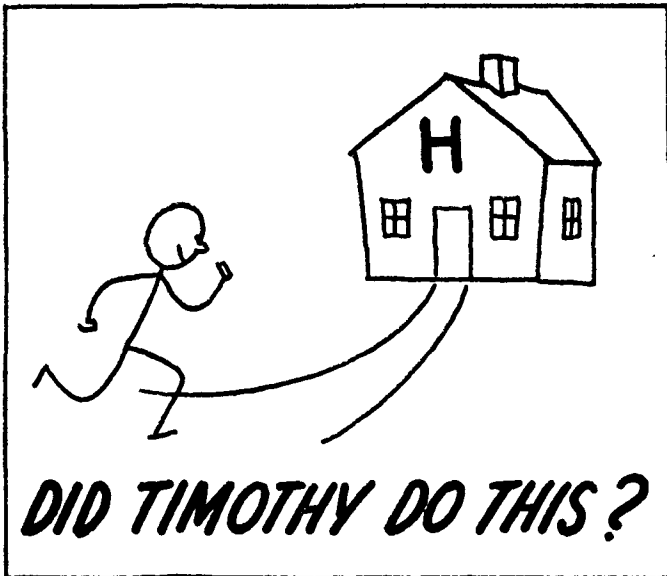
(4) *Inconsistency number four*: the training of preachers. There is the point that brother Garrett made so strongly tonight; in fact, he spent nearly all of his speech trying to prove that Florida Christian College is set up to train preachers. How did he prove it? He tried to prove it by the old charter, the old-law charter, the one that has been disannulled, the one that does *not* now contain the statement that the college is set up to train preachers. Brother Garrett knew, if he had read the catalog that is lying on his desk, that that statement had been eliminated from the charter by honest sincere Christian men. They had been discussing it two or three years before the Paragould debate, studying these changes that should be made in the charter; yet brother Garrett calls that honest sincere change, "chicanery"—deceit.

How else did he prove it? He tried to prove it reading from the present catalog of the college about a terminal course for ministers. He asked, "Whoever heard of studying to be a minister in the New Testament." Brother Garrett, I did. Paul told Timothy, "If you put the brethren in mind of these things you are a good *minister*." Timothy was *then* working with a congregation with elders, and Paul told him (2 Timothy 2:15) to *study*. Thus, there is a minister who is told to study, and that is a minister who is working with a congregation with elders. I introduced this on the preacher proposition; you had a chance to deny it and never did.

Relative to this terminal course for ministers, brother Garrett

said, "Notice how exclusive it is. Just a few are allowed" Brother Garrett, this terminal course for ministers is open to *any* student who complies with either of the following requirements: (1) that he have an Associate of Arts degree, or (2) that he satisfy a committee that he has had the experience, the educational background, that will allow him to take that course. The catalog says that it is open to *any* student, but he says that it is a special seminary training.

I pointed out last night that in reality this question of training preachers is simply a question of *teaching the Bible*, and that is all that it is. Anytime you teach the Bible to young men who aspire to be preachers, you are encouraging them to be preachers, and you are training them for that purpose. Thus, in reality this is simply a question, "Is it right to teach the Bible in a college?" and proved beyond the shadow of any doubt last night that it is. I emphasized last evening that brother Garrett does not believe that it is sinful for a young man that wants to be a preacher to have a college



education. Brother Garrett does not even believe that it is wrong for him to study the Bible, theology, Old Testament, Greek, New Testament and homiletics. A young man has a perfect right to study all these things, provided only: *the school is not operated by members of the body of Christ*. Harvard is all right, and brother Garrett, here is your fourth inconsistency.

Ladies and gentlemen, here is Leroy Garrett going to Harvard University. (Indicating chart). There he is entering Harvard. Brother Garrett says, "Timothy had the church, and that is all that Timothy had." Then did Timothy do this? (Indicating chart again). Did Timothy enter a theological seminary? Brother Garrett said last night, "Humble does not even know how I feel about that *now*." Tell us! Will you disavow it? Will you say tonight that it is wrong for a gospel preacher to study the Bible in a theological seminary? I dare you to do it, because I do not believe that you consider it wrong. Will you tell us tonight whether or not it is wrong? Did Timothy have that? Certainly he did not, and that is inconsistency number four.

I told you last night (according to his ideas) how we could make Florida Christian College scriptural so that young men could go there. If you would just persuade Jim Cope to be a Unitarian, who did not believe the Bible, who might not even believe in God, and who certainly would not believe in the deity of Jesus Christ, and if he would take all of his faculty and all of his Board of Directors with him, then young gospel preachers could attend, study the Bible, study the very courses that are *now* listed in the college catalog but under men who would *then* be dedicated to denying and undermining their faith, and it would be perfectly scriptural!

Brother Garrett says that any human organization established by Christians to train gospel preachers is contrary to the New Testament. Florida Christian College is such an organization; therefore, Florida Christian College is contrary to the New Testament. (Reading from Garrett's blackboard.) Brother Garrett, I will affirm in just a moment that *Bible Talk*, your paper, is a human organization established by Christians to train gospel preachers, since it teaches the Bible to young men. Therefore, *Bible Talk* is unscriptural, ac-

ording to *your* logic. Brother Garrett, let me ask you something: "Are you willing to assume your *moral responsibility* of meeting this argument?" I am not trying to prove that Florida Christian College is right tonight by showing you inconsistent. Last night, I had two large charts devoted exclusively to *scriptural argument*, showing the scripturalness of the school. I am *not* trying to show that the college is scriptural by showing that you are unscriptural, but I *am* trying to show that you are an unsound teacher, untrustworthy, leading these people astray, because you involve yourself in one contradiction after another. One after another, yet you are unwilling even to *attempt* to explain those contradictions when you have a moral responsibility to do so.

(5) *Contradiction number five* is his treatment of charts. I have used one chart after another in this discussion, but brother Garrett has hardly even noticed them at all. He spent a few moments on one last night, and I answered the things that he said. He looked at that one ("Which One *IS* The Issue") and said, "I might spend five minutes on that *track*—I mean on that chart—but I do not choose to do so." I do not choose to discuss my contradictions; I do not choose to do the thing that I am morally obligated to do! That is the way he treated my charts.

Yet, ladies and gentlemen, after this discussion was over last night, my moderator overheard Leroy Garrett make this statement to a woman with whom he was speaking, "They just use charts when they are out of scripture." Brother Garrett, did you just use charts when you were out of scripture in *Bible Talk*? The issue that you are distributing here nightly has cartoons and caricatures of gospel preachers. The preacher is pictured as a money grabbing man, a "gentleman of the cloth," the "chuck wagon gang" who is taking the money that belongs to the widows and needy. There is your inconsistency! You put *cartoons* ridiculing gospel preachers in *Bible Talk*, yet you tell a woman, "They just use charts when they run out of scripture." That is inconsistency number five, and you are obligated, brother Garrett, *morally* obligated to explain these contradictions.

Ladies and gentlemen, I want you to know that I have done

everything within my power during this debate to get brother Garrett to answer my arguments. I have put charts up there and he ignored one for two nights. (Indicates charts hanging behind speaker.) I have put charts up here and he ignored them completely. (Indicates chart: "Did Timothy Have This," which hangs on speaker's stand.) I have asked him questions and he did not answer a single one of them. I have laid charts on the speaker's stand and he has not answered them. I just wonder, ladies and gentlemen, if brother Garrett would answer a chart if it suddenly came down *from above*?

(Audience stirs as three large charts begin to descend on a curtain from above the stage of Ivanhoe Temple. Loud laughter. Charts are: (1) Christian Home—Christian School; (2) Florida Christian College and Bible Talk; (3) If The Teaching Of the Bible Is.)

(6) Look at this chart on *Bible Talk*. This is *contradiction number six* which brother Garrett is morally bound to explain, but it is an inconsistency which brother Garrett cannot explain if his life depends on it. Look at this chart very carefully while I study it with you. Notice that Florida Christian College has a head who selects the teachers, whereas *Bible Talk* has an editor as head and he selects the writers. Last night brother Garrett said that Florida Christian College is another body because it is a corporation. I replied that if this is true, the church of the Lord is *not* a body because it is *not* legally incorporated. Brother Garrett replied to this argument by defining the word incorporate: "to embody, to bring together, to put together parts." If this definition is true, since there are various individuals that are "brought together" in their work in *Bible Talk*, *Bible Talk* is a *corporation* according to brother Garrett.

Apparently brother Garrett was not satisfied with this definition of organization or corporation, for he tried it again tonight. He defined an organization as (1) "a union of individuals under a common head." In a college you have a number of teachers under a common head, and in *Bible Talk* you have a number of writers under a common head. They fit together so far. (2) "For the accomplishment of some specific purpose." The college teaches the

Florida Christian College AND Bible Talk

1. President - Head
 2. President selects faculty - teachers
 3. President regulates classroom teaching
 4. President decides tenure of teachers
 5. Teaches Bible
 6. Helps train young preachers
 7. Charges for teaching: tuition
 8. Depends on individuals for support
 9. Not under elders of any church
 10. Does not do work of church
- or dominate church.
-

***IF GARRETT SAYS THE DIFFERENCE IS "ORGANIZATION,"
HE CANNOT DEFINE "ORGANIZATION" SO AS TO INCLUDE
FCC AND EXCLUDE BIBLE TALK!***

BRO. GARRETT, TRY IT!

Bible, and *Bible Talk* teaches the Bible, so there is a common purpose. (3) "In the accomplishment of which purposes the individual loses his personal identity." I will affirm that a writer in *Bible Talk* loses his personal identity in whatever sense a teacher in Florida Christian College loses his personal identity. Thus, this definition of "organization" that brother Garrett has given me tonight fits *Bible Talk* just as well as it fits Florida Christian College. Therefore, if Florida Christian College is another body, which is teaching and training gospel preachers and is therefore unscriptural, *Bible Talk* is likewise. Does this prove that Florida Christian College is right? No, I did that last night. It does show just how utterly and completely inconsistent this man Leroy Garrett can get. Every single point in his definition of "organization" applies to *Bible Talk* just as fully as to the college.

I will make it even worse than that. Brother Garrett says that in *Bible Talk*, he is simply a minister, and that is all there is to it. However, he refers in one issue of *Bible Talk* to "my versatile assistant," and he gives the name of that assistant. Thus, if brother Garrett is just a minister, he has an assistant minister, and she happens to be a woman or a young lady! *Bible Talk* is an organization, in which people are brought together for a common purpose, just as certainly as in Florida Christian College.

Next, I want you to observe this chart to show that he is going to get another body, another corporation, in here. The Christian school, is it an institution? He says, "Yes." Is it an organization? Yes. A body? Yes. Does one member have authority over another? Yes. Does the college teach the Bible? Yes! Therefore, he says that Florida Christian College is sinful, but look at the Christian home. Is it an institution? Yes. Is it an organization? Yes. "What God has joined together"—there are people joined together for a common purpose. Is it an organization? Yes. Is it a body? Yes, for Paul says that even if a man is joined to a harlot, he is *one body* with her. Does one member have authority over another? Yes. Does it teach the Bible? Yes. Therefore, if Florida Christian College is "another body" doing the work of the church, the Christian home is likewise another body!

Christian Home**Christian School****WHAT DOES IT DO ?**

YES	1	Is it an institution ?	YES
YES (Matt. 19:6)	2.	Is it an organization ?	YES
YES {Matt 19:5,6 1 Cor. 6:16}	3.	Is it a body?	YES
YES (Col. 3:18)	4	Does one member have authority over another ?	YES
YES (Eph. 6:1-4)	5.	Does it teach the Bible ?	YES

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**IS IT "ANOTHER BODY"
DOING THE WORK OF THE CHURCH ?**

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Brother Garrett condemns Florida Christian College, because in the college the president controls the teachers. However, brother Garrett regulates the writings in *Bible Talk*. He decides the tenure of the writer, and I do not believe that he would allow me to write in *Bible Talk*. Would you, brother Garrett? There is your parallel, right down the line.

Next, I want to get to this idea of charging for instruction. Brother Garrett says that *Bible Talk* is something that teaches the Bible. Is that the work of an individual Christian, or is teaching the Bible always *exclusively* the work of the church? If teaching the Bible is *exclusively* the work of the local church as the church, then *Bible Talk* is *doing the work of the church*, because it is teaching the Bible. The church is *charging* for that teaching, and a *stipulated* pay at that. And, after the church charges for its teaching, one man, Leroy Garrett, pockets the money! When the church has charged a stipulated pay for its teaching, *one man* who is not even an elder in the Lord's church pockets the money. (Indicates chart on *Bible Talk*.) Since brother Garrett (point number four) controls the writings in *Bible Talk*, Garrett who is not an elder *controls other*

If the Teaching of the Bible Is:

(1.)

ONLY THE WORK OF THE LOCAL
CHURCH (AS THE CHURCH)

THEN:

1. Bible Talk is doing the work of the church
2. The church is charging for teaching the Bible.
3. After the church charges for its teaching, one man (Garrett) pockets the money.
4. Since Garrett controls the writings in Bible Talk, Garrett (not an elder) controls other Christians in doing the work of the church!

(2.)

THE WORK OF INDIVIDUAL
CHRISTIAN PARENTS (AS WELL
AS OF THE LOCAL CHURCH-AS SUCH)

THEN:

1. Neither F.C.C. nor Bible Talk is doing the work of the church.
2. Garrett's charge that F.C.C. is a human organization doing the work of the church is false.
3. One Christian (Jim Cope) is not controlling other Christians in the work of the church.

Christians in doing the work of the church. Can you not see that *Bible Talk* and Florida Christian College are parallel?

What is brother Garrett going to say to this parallel? He is going to say, "I am not obligated to defend *Bible Talk* tonight." However, you are obligated to prove yourself consistent, brother Garrett, to show these people that you are a trustworthy teacher. You are obligated to satisfy these young men that you are a *consistent teacher*, and I defy you to try to do it tonight. What are you going to do?

Do you say that *Bible Talk* is like one of Paul's letters? That is the way brother Ketcherside has tried to defend *Mission Messenger*, and that is the way brother Garrett has tried to defend *Bible Talk*—by saying that the paper is like one of Paul's letters. Brother Garrett, in my last speech tonight I plan to examine that idea that a paper is like one of Paul's letters. and I am going to expose it utterly and completely. It will not be new material, because I am telling you now that I am going to do it. You have every opportunity to say anything you want to about it, but I intend to examine in my last speech the idea that *Bible Talk* or the *Mission Messenger* is just like one of Paul's letters.

I think I have covered everything in the course of these six inconsistencies that brother Garrett said tonight. He went back to

preach and teach, and I answered that. He argued that Jim Cope controls these teachers, but he controls the writers. He said that according to its charter Florida Christian College is set up to train preachers, and that *is not true today*. When honest Christian men amended the charter to make the *charter harmonize with the practice from the beginning*, (and we affirm that is the *very purpose* for which it was done) brother Garrett says that is chicanery! When honest Christian men make a sincere effort to change for improvement, brother Garrett calls that *chicanery* or deceit. He talked about the college catalog; yet on the very page where he said you have a theological seminary, it states that *any* student can take those courses who has completed a two-year college course. That includes either boys or girls, yet he calls the college a seminary devoted to training preachers.

Brother Garrett, you are morally bound to explain these inconsistencies to this audience.

GARRETT'S SECOND AFFIRMATIVE

(Fourth Night)

Inasmuch as my respondent said five or six different times that he proved his proposition last evening, it might be well for me to say a word concerning his proof, which consisted in the display of these two charts. Now friends, I want you to notice that one of most glaring cases of inconsistency stands before your eyes. On this first chart which he erected for the purpose of showing the authority for a human organization, he quotes Ephesians 6:4, where the Holy Spirit told the fathers to "bring up your children in the *nurture* and *admonition* of the Lord." Now the word "nurture" is from the Greek word *noutho*, which means to *discipline*. Notice what we have here. According to brother Humble in his argument last night, the fathers in view of Ephesians 6:4 are to bring their children up in *the discipline of the Lord*. He claims that verse authorizes an organization like Florida Christian College.

Then he puts this chart up that says down here that "the discipline of the individual Christian in every thing he does is in the local congregation." Notice, *the discipline of the individual is in the LOCAL CONGREGATION!* All right, here the discipline is in the hands of the father (pointing to chart on Eph. 6:4), but as the father disciplines his child and the child becomes old enough to be baptized into Christ, then he is, of course, a member of the "local congregation," at which time the discipline must be under the authority of the elders, according to Humble's second chart. Now that means what? Just as soon as children get old enough to be members of the local congregation, you cannot send them to an organization like Florida Christian College. Notice down here (pointing to second chart) that this must be done in the "local congregation" and not in an institution like Florida Christian College. What does my friend have? Just this: When that child is

baptized into the church he cannot go to Florida Christian. No, sir, for then "the discipline of the individual in everything must be in the local congregation."

Friends, he puts up one chart to substantiate a human organization and puts up the next one to show that it cannot be possible, because that child, once he is old enough to be in the church, must be disciplined by the congregation. He cannot go to Florida Christian for that discipline. There goes your Christian atmosphere in the colleges. The father cannot send the child there, not when he is a member of the church! Why? Because *that* discipline is *in the local congregation!* So he puts up one chart to establish his organization and puts up another to show that it cannot be, for the discipline must be in the local congregation of those that are members of the church. That is how he "proved" it last night! He said six different times that he did it last night.

Well, back in the days of Ananias and Sapphira when the Lord struck those people dead they wrapped them up in sheets and took them out and buried them. We are not going to wrap brother Humble up in these charts, but I think that shows you how he "proved" his proposition last evening. He has proved by his own charts that a Christian cannot even go to Florida Christian. Why? Because the discipline is *in the local church*. So when that child gets old enough to be a member of the church the discipline is over here (pointing to category of items under "local church" on chart). His own chart proves that a father cannot send his children to Florida Christian College!

So that takes care of his "proof" last night. Now take these two charts down. While that is being done it might be well to inject into the record here another correction that I have been requested to make, an error on the part of brother Humble in this case. I am sure that it was inadvertent on his part. The elders of the congregation over on Liberty street in Independence asked me to make it clear that they were not challenged for this debate. Rather it was a personal challenge from brother Humble to me. I think he left the impression, not intentionally perhaps, that he had challenged the church, and hence those elders had selected me to defend them

rather than they themselves "convicting the gainsayer." So I am sure that the elders of the Independence church would be glad to defend any false teacher that should come into their congregation. Since I received the challenge personally, they suggested that I go on and fulfill it. Well, we make those statements so as to clarify issues as we move along.

All right let us look at these other charts. We sorta need to take care of the paper hanging around here, you know! (laughter) I cannot make pretty charts like that, but I did bring a New Testament along. That book says there is ONE BODY. I thought maybe that would be all I would need in this discussion but maybe I better learn to make pretty charts. It looks as if they are rather popular nowadays. Well, I want to point out concerning what my brother said about Harvard, Concordia and all these other things about me, so I can just get rid of this chart now, because he may have reasons to refer to it in his last speech. Harvard is not an organization established by Christians. We are discussing human organizations *established by Christians*. Why, there is no reason for me to speak concerning Harvard, because that is not the proposition.

My brother talks about my *moral responsibility*. Friends, when I put my name to a check there is moral responsibility that I fulfill that obligation. I should not write a "hot check." Neither should I write a "hot" proposition. I should not promise to discuss one thing, then come up here and talk about something else. I am obligated to talk about Christian Colleges, like Florida Christian, and not about Harvard or Concordia. If my friend cares to talk about Harvard and Concordia, let him submit propositions that have to do with those institutions. Tonight suppose we talk about the proposition, because I feel that I have "a moral responsibility" along that line. All right, let us get rid of this one now. Move her out of the way! Shove her back! We keep the paper hangers busy, don't we?

Brother Humble had somewhat to say regarding our young people and I want you to know that I surely have interest in our young people also. Not only have I attended these so-called Chris-

tian colleges, but I even taught in one of them. Surely no one here will accuse me of being prejudiced against them since I was sent to them by my parents and thus graduated from two of them and have degrees to indicate the same. Since I taught in one of them, I would not be prejudiced regarding these matters. I am telling you young people that there is a *better answer* and that answer is in the Bible. I think I shall submit it to you now (I have not much room on this board since I want this syllogism to remain) by way of these circles my next argument. Here we have the church of our Lord. That church is spoken of over in Colossians 1:18 where Paul says, "And he is the head of the body, the church." He goes on to talk about that one body, and says in the same chapter and verse 27, "If Christ be in you the hope of glory," then he says, "whom we proclaim." Now there is the church, "whom WE proclaim." There is the *preaching* responsibility of the church of our Lord, "Warning every man and *teaching* every man." There is the *teaching* responsibility, *teaching* every man. Then it says, "In all wisdom," notice *all wisdom*, and "*every man*." Now, according to what we have here in this passage, the church of our Lord is to do the preaching and the teaching. Now to whom? "To all men." Now what is the subject matter? All God's revelation. "All wisdom." Now, friends, I say that includes everything that God has revealed. And every thing that God wants done is to be done *through that one body*.

Now over here we have another circle, and this represents Florida Christian College, which is a *human* institution. Over here is the *divine* institution, the church of our Lord. If we will obey Colossians 1:28 I will affirm that Florida Christian College cannot exist. It positively cannot exist! Now why? (1) Because it cannot *preach*. It cannot be established to preach because we are "to proclaim" through the church, Paul argues. (2) It cannot be established *to teach*, for that is to be done through the church, we are taught in Col. 1:28. And then we are to teach ALL WISDOM and we are to teach EVERY MAN. So how about Florida Christian College, can it teach anybody? No, there is no one left to teach, because the church is to teach *every man*. So, Florida Christian

College would have no student body! How about subject matter? The church of our Lord is to teach "all wisdom." There is none left for Florida Christian College to teach. The divine wisdom which comes from above is to be taught by the church; and furthermore, it is to be for every man. And he goes on to say, "That we might present every man perfect in Christ." So all the preaching, all the teaching, all the warning, all the exhorting is to be done by the church. So there is no student body left for Florida Christian College, and there is no curriculum left for Florida Christian College. And there is no measure of completion for them to perfect, because the church is to perfect every man. Now there is the plan that we have in the New Testament.

ARGUMENT ON COLOSSIANS 1:28

(Diagram on Board)



CHURCH

(Divine)



COLLEGE

(Human)

Over in II Timothy 2:2, Paul tells Timothy regarding his own training, "The things which thou has learned from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." It does not take an organization to do that. I say that this argument, along with the one that has been

listed above, shows that the church of our Lord is all that man needs in order to teach every man all wisdom unto perfection. The job can be completely done that way.

You know, friends, I believe in a charter. I have a charter, and that charter is this New Testament. Here is the charter of the church of our Lord (holding up copy of New Testament). And you know it does not need to be revised. Here is the charter of another body (holding up charter of F. C. C.). Now brother Humble has to have TWO CHARTERS because he has TWO BODIES. The New Testament is one charter, and that is all we need and it does not need to be amended. On the other hand, Florida Christian College has a charter, then they have to amend it, switch around, back it up, and tie it on to something else! You do not have to do that if you will just stay with the Book. The Bible says there is *one body*, which is the church of our Lord. (Ephesians 4:4). And that body has a charter, chartered in heaven, if you please.

If you go out here and start another body, you will have to get another charter. It is ridiculous for a gospel preacher to endeavour to substantiate two bodies. Why have it? Not for preaching and teaching, for the church does that. Not to inculcate any more wisdom, for God has given the wisdom to the church. Why have Florida Christian College? It cannot have a student body if "every man" is to be trained by the church. There is no subject matter since God has given all the subject matter to the church. So there is positively no reason for the existence of Florida Christian College *unless it wants to be a business enterprise in teaching the arts and sciences just like your cotton gin or grocery store.*

I have shown you that this school is actually engaged in *training gospel preachers*. Brother Humble gets up here and says, "Well, he referred to the charter." He says that charter has been abrogated just like the Old Testament has. I wonder why he ignored the statement that I read from the County Clerk down in Tampa, Florida. I asked for the charter of Florida Christian College, and it cost me about \$9.00 to get it. Did the Clerk send me something else? If so, I think we need to talk to him about ethics. I just

wonder about that, for I asked for the charter and here is what they sent me. Now they sent me amendments, but here is the charter. There are some statements made amending the charter. Why did they make this amendment? He said, "The board of directors met for some two or three years and studied this matter and thus made these changes." Well, I am glad to hear him say that, for that shows they recognized that it was wrong. So it was wrong until just last year! And he was teaching in it while it was chartered just as it is now, without these amendments. Does he endorse Florida Christian College back in the days when he was teaching in it? These amendments were made only a few months ago. Was it wrong up until then? Why, surely it was, for he said they studied it over, gave serious consideration to it, and they decided to change things. Then that shows after careful consideration that they decided that Florida Christian College was wrong. Friends, what do you think about a matter of this kind?

Then he deals with my use of the word chicanery, and I must admit that it looks a little deceitful to me; and you know why I think so? Well, for the same reason that I think it would be wrong for a druggist to get down a bottle of arsenic and put a sugar label on it. That would be a little deceitful. And just so it is deceitful for them to change the charter and yet not change the practice. Now they have changed the charter, which admits that they realized that it was wrong, but did they change their practice? I read to you in the current catalog that is just off the press, which says *the purpose* of this department of religion is to teach men about preaching and teaching the word of God. That is right off the press.

There is no doubt about my proving my proposition. I think brother Humble realizes that. What did he say about my statements from the two presidents? I read from two presidents showing that they said this school exists for the purpose of training men to preach the gospel. I have those statements here and they are for his examination. And did I not point out from three different bulletins, and even from the current bulletin, that there is a course for preachers in making out sermon outlines, and a course in local problems of the church, problems of the preacher, and church leadership, all

of which are designed for the training of preachers. And what did he say about all these loan funds that I read about? That came out of the bulletin just printed. Loan funds for preachers! They enter this special department where they study about how to preach, how to teach, and how to conduct the church in its worship.

Well, friends, there is no doubt about it existing for the purpose of teaching men to be gospel preachers, which brings me to this proposition again. "Any human organization established by Christians to train gospel preachers is contrary to the New Testament." Now he admitted that, didn't he? All right, "Florida Christian College is a human organization established by Christians to train gospel preachers." Have I not proved that? Does it train gospel preachers? Now if I have not proved it, I would like for you to tell me how I would prove it. I have read from the charter, and I have shown you how the County Clerk says that is the charter, for which he charged me \$9.00. Did he rob me of my money? He says this is the authorized charter of Florida Christian College, and put his signature to it. Was that man deceitful about it?

I have read from two presidents and from three bulletins. I have substantiated all these points with such documents as their catalogs. Oh, yes, they are teaching preachers. *Therefore, Florida Christian College is contrary to the New Testament.* I have proved my proposition. You notice that he did not *deny* they are preparing preachers. So all I needed to do was to show that they are preparing preachers and I have done that.

Well, how about *Bible Talk*? I ask my friend to produce one sentence that would even suggest that I am training preachers in *Bible Talk*. You know, I sort of messed things up for my friend, it seems, for it did not go the way that he intended! Why, the idea of *Bible Talk* training preachers! Why, that is ironical in the very face of it. That will be very interesting to my mother, my mother-in-law, and my wife who are in the audience. They know how that I have suffered some trials and tribulations in my opposition to a special preacher course and a special preacher class. And then for a man to get up and say that in my paper I am training a special group of men to preach the gospel is rather ludicrous. Of course,

I am not training gospel preachers in *Bible Talk*, so his parallel just falls flat, completely flat indeed.

I forgot about these charts. (Referring to charts that had been let down on stage curtain). Well, they are up there so that I can hardly see them, but which one of them has something to do with this issue? Now he spoke of *moral responsibility*. I am morally obligated to fulfill the requirements of where I put my signature. So I am obligated to deal with anything that has to do with Florida Christian College as per this proposition. If he has something here that is contrary to what I have argued, then I am going to deal with that. Now which one deals with Florida Christian College? Does the middle one? We will take a look at it. Florida Christian College on one hand and *Bible Talk* on the other. Then there are certain parallels that are given between the two.

But, *Bible Talk* is not in the proposition. The chart shows how Florida Christian College has a president—I have dealt with all of those things, showing the president is the head of that school, and how he controls the teaching of the Bible. But *Bible Talk* is not in the proposition, so there is no reason to discuss that. Then he says, "If Garrett says the difference is *organization*, he cannot define *organization* so as to include Florida Christian College and exclude *Bible Talk*." Notice the chart that reads, "Brother Garrett, try." It sort of messed him up for me to give definition in my first speech! So I think we can take that chart down! But let us look at that *organization* for just a moment and the definition that I submitted to my friend. F. C. C. is a "union of individuals under a common head." But not so with *Bible Talk*, for you do not believe because a man writes for my paper, I am the head over him? Why, that is preposterous on the very face of it. I am not his head, and there is no organization respecting *Bible Talk*. I am reading here from *Bible Talk* a statement submitted to the government for its approval and by its requirement. "Statement required by the Act of Congress, August the 24th, 1912, as amended by the Acts of March the 3rd, 1933, showing the ownership, management and circulation of *Bible Talk*, published monthly at Dallas, Texas, for October 1, 1953. Publisher and editor, Leroy Garrett. Managing editor, none.

Business manager, none. The owner, Leroy Garrett, 3600 Mt. Washington, Dallas, Texas. The known bond holders, mortgagees, etc., none. *Bible Talk* is a personal project of its publisher, *unorganized* and *unincorporated*, sworn to and subscribed the first day of October, 1953, before me. Signed and sealed by George N. Reuder, Notary Public, Dallas, Texas, Dallas County, Texas."

So *Bible Talk* is not an *organization*. *Bible Talk* was not set up to train preachers. So there is no parallel to what I have said concerning Florida Christian College. Now back to this definition, let us take a look: "A union of individuals under a common head." I have shown that to be true of F. C. C., but it is not the case with the paper. "For the accomplishment of specific purposes." Well, both *Bible Talk* and the college have specific purposes, that phase is true of both. "In the accomplishment of *which* purposes the individual loses his personal identity." Now, I am going to show you that a man does lose his personal identity at Florida Christian College, just like he does in the army. When a man goes into the army he is under a common head with other individuals, then they give him a number. At Florida Christian College they give him a title, such as "Professor of Bible." In the army he is under the captain or the general. At Florida Christian College he is under the president. In the army he is simply one among many and he loses his personal identity. He only does what "the army" does, so he loses his personal identity. I think we realize that. Now just so, when one goes to Florida Christian College as a professor, he loses his personal identity, for in the work he does it is "the school" that is doing it.

For example, in this catalog there are listed several courses where the professor's name is not even given. Certain courses are offered, but it does not matter what professor is carrying it out. A man loses his personal identity at Florida Christian College because he is a *part* of an institution. Now let me illustrate: The motto of Florida Christian College is that it is a "Friend of youth." Now notice. Florida Christian College is a "friend of youth." Not the individuals that teach there, for they are merely part of that institution. We read further in this catalog where it says, "Florida

Christian College offers," so and so. There is an institution at work, and the man who is a member of that faculty is functioning under a head, and thus he loses his personal identity. He is a *slave* of that institution, a *servant* to that board of directors. No one is a servant to me who might write for *Bible Talk*, for that paper is simply the reaching out with a long arm in doing things that I could not otherwise do. Now that takes care of *Bible Talk*, so if he wants to talk about *Bible Talk* in his next speech, let him do so all he pleases.

Now he has said a great number of things about my inconsistencies. I am not responsible in this debate for any inconsistencies that I may have personally, because we are not discussing Leroy Garrett. So there is no reason why I should deal with those matters. However, I have already explained about the charter and the new catalog; and as for that school being parallel to the missionary society, I proved in my first speech tonight that Florida Christian College is a missionary society. But what did he say about that? They are *preaching the gospel* when they teach those courses that he contends is gospel.

Now he says also that I object to a school *because the Bible is taught there*. That is not the case at all. I object to that school because it is another organization doing what the one body of our Lord is to do. Now let me illustrate this thing. You know, brother Humble, I would be glad to come down to Florida Christian and teach down there. As a matter of fact, I might take brother Ketcherside along with me. Let him teach a course on evangelism. I would like to take up the work of elders and other matters. We would like to come down there and teach awhile. Could we do so? Oh, no! Why? Because we are not a part of that union. We are not a part of that organization. We would have to be hired out, or invited in a special way, by James R. Cope who is the head of that institution. Now there is the point between him and me. We can go down there and teach to that school, surely, but we cannot join the faculty and teach or preach through that institution.

Now last of all, friends, I want to point out that I am not obligated in any wise to discuss these various charts that my friend has erected. You know why? Because they do not deal with the prop-

osition on Florida Christian College. That is the reason. In his next speech if he wants to get up here and talk about my education, the schools that I have been to, then let him throw them all in, even the elementary and high schools in Dallas that I went to. I spent some time at Abilene Christian and Freed-Hardeman. He can talk about all that if he wants to. But surely, a man of brother Humble's ability, surely a man that has been trained by his associations in a Christian College, will come face to face with an issue. Surely he will step up and meet this proposition squarely. He can just forget *Bible Talk*, for we are not talking about that.

Now I want him to tell us, Is Florida Christian College training preachers? If he admits that, he loses this proposition. If he says "No, Florida Christian College is not training preachers." he contradicts James R. Cope, the president. He contradicts L. R. Wilson, the first president. He contradicts the very bulletin that they just put out last week. Because it says, "the purpose of this department is for the training of men in the fields of preaching and teaching."

Now, my beloved brethren, in this last minute I want to tell you that I have endeavoured to the best of my ability to stay in the middle of the road regarding the propositions before us in this debate. I think that I have come face to face with the crucial matters regarding Florida Christian College as an organization established by Christians to train men as gospel preachers. If I have substantiated that, then that school has no right to exist, as L. R. Wilson has admitted to be the case.

The church of our Lord, which is the pillar and ground of the truth, is all that men need. The Lord says, "I will not give my glory unto another." He says, "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever." Where is the glory? It is in the church and in no human organization. And so, friends, if this brother chooses to deal with me personally, with my paper or with my education, just remember I am willing to discuss such matters with him if he wants to arrange for that. But I trust that he will discuss *this* proposition tonight.

HUMBLE'S SECOND NEGATIVE

(Fourth Night)

Brother Garrett and my Christian friends:

Human imperfections in any man are always understandable, but there is more than the human imperfection involved in our discussion tonight. The cause of Christ has been divided in this area for years, for decades, for more than the life-time of some of you in this audience; and one of the primary reasons why the cause of Christ has been divided is the fact that men like Carl Ketcherside and Leroy Garrett have preached year after year and decade after decade that it is wrong to establish schools in which the Bible is taught. If I can prove that Leroy Garrett has an organization that is *parallel* to the college in every essential respect, if I can show that he has another organization that is doing the work of the church (in his definition of that term), then, ladies and gentlemen, he cannot dismiss it as lightly as he has tonight.

The unity of the body of Christ is at stake. The body of Christ has been divided for years, and even decades, in this area over this issue of whether the college is another body doing the work of the church. Brother Garrett, it is not enough for you to say *Bible Talk* is not the issue tonight, for if I can show that *Bible Talk* is *parallel* to Florida Christian College, I have demonstrated that you are doing the *very thing* that continues the division in the body of Christ all over this vast northland.

The apostle Paul said, "Thou therefore that teachest another, teachest thou not thyself also?" (Romans 2:21). Thou therefore that teachest me that a human organization is wrong under these conditions, teachest thou not thyself also, when thou hast the very same kind of organization in all of its essential respects, as I have shown you on that chart up there?

Florida Christian College AND Bible Talk

1. President - Head
 2. President selects faculty - teachers
 3. President regulates classroom teaching
 4. President decides tenure of teachers
 5. Teaches Bible
 6. Helps train young preachers
 7. Charges for teaching: tuition
 8. Depends on individuals for support
 9. Not under elders of any church
 10. Does not do work of church
- or dominate church
-

***IF GARRETT SAYS THE DIFFERENCE IS "ORGANIZATION,"
HE CANNOT DEFINE "ORGANIZATION" SO AS TO INCLUDE
F.C.C. AND EXCLUDE BIBLE TALK!***

BRO. GARRETT, TRY IT!

If the college is another organization, *Bible Talk* is also another organization and his own definition proves it. For example, brother Garrett says, and here is his definition for study again, that an organization is "A union of individuals." There are a number of individuals who are united in their work in *Bible Talk*. Now he says, "I said in the paper it is unorganized and unincorporated." Legally that may be true, but legally that is likewise true of the church of the Lord. Thus, if that shows *Bible Talk* is not another organization, the fact that the church is not legally incorporated shows the church is not a body.

Bible Talk represents a union of the efforts of individuals. Listen to these statements. Brother Garrett wrote in the very first issue of *Bible Talk*, "All connected with this paper give their time." They are connected with it. There are a number of them who are working together in that paper. Brother Garrett mentions his "versatile assistant" in the September, 1953, issue. Now, brother Garrett, if you are putting out *Bible Talk* as a "minister of Christ," you have a *versatile assistant minister* and she happens to be a woman. A number of "Summer Issues" of *Bible Talk* were published, and brother Garrett said they were dedicated to preaching the gospel. He wrote in them, "Brethren, this is a cheap way to *preach the gospel*." Thus, here is an organization of persons who are preaching the gospel, another body preaching the gospel! Again, brother Garrett said, "We commend the scores of brethren who cooperated." In *Bible Talk* there is a union of scores of individuals who cooperated for the accomplishment of this specific purpose. They are all united for the accomplishment of the purpose of teaching the Bible, just as those at Florida Christian College are united in the purpose of providing a secular education along with Bible teaching at the same time.

Brother Garrett also says in this definition of organization that, "In the accomplishment of which purpose the individual loses his personal identity." He says, "In the college catalog there are courses offered where the teachers' names are not even given." However, there are articles published in *Bible Talk* where the man's name is not included. Who is Theophilus? There are articles in *Bible Talk*

where the man has lost his identity so completely that scores of brethren all over this country have wanted to know who Theophilus is, but they have not been able to learn his identity. Brother Garrett, James R. Cope will tell this audience who is teaching any course in Florida Christian College, thus, the teachers do not lose their identity.

Brother Garrett says, "The president controls the college; he controls the teaching of the Bible," but Garrett controls the writings that go into *Bible Talk*. This does not mean that James R. Cope controls all the details of the personal lives of his teachers; because I taught for him four years, and brother Cope did not control all the personal details of my life. But brother Garrett, you control the *writings* that go into *Bible Talk* just as certainly as brother Cope controls the *teaching* of the Bible at *Florida Christian College*, and I am going to give you proof of it right now, the most interesting kind of proof.

Brother Garrett says, "I could not go to Florida Christian College and teach the Bible." Yes, you could, brother Garrett. Listen to this: "Resolved that *Bible Talk* is parallel with Florida Christian College in enough points to establish *Bible Talk* as a body in the same sense that Leroy Garrett affirms that Florida Christian College is a body other than the one body of Ephesians 4:4." James R. Cope, the President of Florida Christian College, affirms that proposition. He challenges Leroy Garrett to deny it under this condition: they will discuss it in *speaking* at the college where they speak to teach the Bible, and they will discuss it in *writing* in that paper where brother Garrett controls the written teaching, *Bible Talk*. Brother Garrett, James R. Cope has signed the proposition, and he will affirm that *Bible Talk* is another body in the same sense that you affirm that Florida Christian College is another body. He is willing to affirm that publicly at Florida Christian College with you denying, provided there will be a written debate in *Bible Talk*.

Now, let us see who controls what. Certainly, brother Cope says who teaches the Bible at the college, but brother Garrett says who teaches the Bible in *Bible Talk*. If he says, "Yes," to this proposition, I am going straight to Florida Christian College when it happens.

If he says, "Yes," to this proposition, he *proves* that he *controls* the writing in *Bible Talk* by allowing brother Cope to do it. If he says, "No," to this proposition, he *proves* that he *controls* the writing of *Bible Talk* by not allowing brother Cope to do it. There is the proposition publicly read into the record of this debate.

Now, ladies and gentlemen, here is the pathetic thing, the thing that ought to make our hearts bleed tonight, to think that a man like Leroy Garrett will perpetuate division in the body of Christ. The body of Christ *is divided* over this issue of Christian Colleges, and remember that Leroy Garrett will perpetuate division in the body over this issue, when he himself is guilty *at the same time* (if Florida Christian College is guilty of it).

Next, look at that syllogism. (Points to Garrett's blackboard.) I have added the words "*Bible Talk*" where brother Garrett has had the words "Florida Christian College." If that syllogism condemns Florida Christian College (which it does not), that syllogism also condemns *Bible Talk*, because the two are parallel. Brother Garrett says, "You cannot prove *Bible Talk* is set up to train young preachers." Brother Garrett, you are opposing the located preacher system. You are writing article after article in that paper in opposition to the located preacher system, and you are influencing and training every young man who reads that paper and who is willing to follow what you write. If you have a single young preacher as a subscriber to *Bible Talk* who believes anything that you teach in it, you are training young preachers through *Bible Talk*! It is an organization, and brother Cope is willing to affirm *publicly* and in *writing* that it is another body in the very same sense that you affirm that Florida Christian College is another body.

There is the pathetic thing and the thing that ought to make our hearts bleed tonight. The cause of Christ remains divided in this area because men will do the *very thing* which they condemn to be wrong in others! "Thou, therefore that teaches another," brother Garrett, "*teachest thou not thyself also?*" I have taken up his definition of organization; I have shown that he controls the writing in that organization; I have shown that men lose their iden-

tity in that organization; I have shown that the organization trains young preachers. Brother Garrett, "Thou therefore that teachest another, teachest thou not thyself also?"

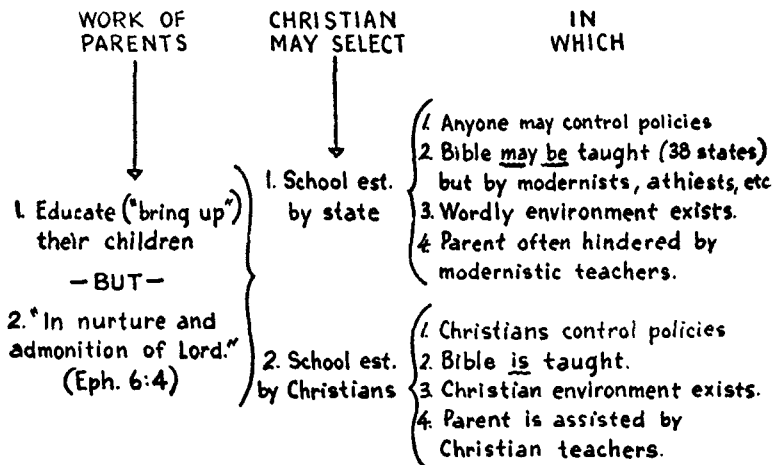
At the beginning of my first speech tonight, and continuing through that speech, I gave a list of six major inconsistencies that brother Garrett is *morally bound* to deal with tonight, and you can see *why* he is morally bound to consider them. He says that we are doing something that is so sinful that it is right to keep the body of Christ all over the north divided over the issue. We are doing something that is so wrong, so sinful, so grievously sinful, that the body of Christ remains divided, hearts are made to bleed, and souls are made to be lost. Yet, brother Garrett, you yourself have another organization just like the college in every sense. How can you divide the body of Christ, or perpetuate division in the church over an organization, when you yourself have the *very same kind* of organization? Am I proving Florida Christian College scriptural by that? No! I proved that last night. I am simply showing that this man is inconsistent, that he is not a trustworthy guide, that he is perpetuating division in the body of Christ; and yet, he is doing the very same thing which he charges perpetuates that division.

What did he do with his other inconsistencies? I said that he was inconsistent in his use of the college charter, and he waved the charter around for awhile and said, "*Here* is the charter; *here* is the charter. Did the man deceive me when he said *this* was the charter?" After he had done that for quite some little time, brother Garrett finally said, "Well, of course, he did send me these *amendments* over here," and he held them over here in the other hand. (Indicates how Garrett held charter in one hand and amendments in the other.) "This is the *charter*, but he sent me these *amendments* over here." What is an amendment? It is a *change*, brother Garrett. If that clerk had sent you the charter that you held in one hand *all by itself*, if he had sent you a charter *reading like you read that charter*, and *without* sending you those amendments, he *would* have been deceptive and would have been kicked out of his job as incompetent. Why? Those amendments *change* that charter, and they change the charter *in the very paragraph* where you read it. That is

the way he dealt with his inconsistency, and that is the kind of thing that is perpetuating division among the saints of God all over this vast northland.

Next, I pointed out that several years ago the various ones in charge of that school recognized that the *charter* did *not* correctly represent the *practice* of the school. *The charter was changed so that it would correctly represent the practice, as the practice had been from the beginning.* Honest Christian men, sincere Christian men made that change for improvement, and brother Garrett calls that *chicanery* and deceit. Thus, if you are an honest Christian, if you realize that you may have done something that might be wrong,

The Case for Christian Education



***IF CHRISTIAN SCHOOL IS DOING THE
WORK OF THE CHURCH, THEN PUBLIC
SCHOOL IS ALSO.***

and if you stop it, that is trickery, deceit, chicanery, according to Leroy Garrett. Yet, that kind of teaching and that position has brought division to the saints of God all over this area.

Next, let me go to my case for Christian education and observe what he did with it. Ephesians 6:4 says, "Bring up your children in the nurture and the admonition of the Lord." He said that the word "nurture" (and I want to study that word with you for just a moment) is a translation of a Greek word "noutheteo," and he quoted the *wrong* Greek word to you. Actually, the Greek word for nurture is "paideia," which means, "The whole training and education of children (which relates to the cultivation of mind and morals and employs for this purpose now commands and admonitions, now reproofs and punishment)." (Thayer's *Greek-English Lexicon*, p. 473). This passage gives a Christian parent many rights, but I name two of them: (1) the right to teach the Bible, and (2) the right to punish their children.

<p>Eph. 6:4 Allows { State School Florida Christian College</p>
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Brother Garrett says, "How do you get an organization there? Where is your organization?" Brother Garrett, here in chart form is an argument that I made last night. Ephesians 6:4 allows, brother Garrett says, a state school. Brother Garrett says that it is all right to send your child to a state school. How do you get that state school in there? Whereas, I say it allows a school that is operated by Christians like Florida Christian College. If brother Garrett had tried to explain how he could get a *public school organization* into that passage, I could have explained just exactly how to get a *private school organization* into that same passage.

Next, he says, "The church is to discipline its members. Let us suppose there is a young person who grows up, becomes a member of the body of Christ. The elders have the right to discipline, but Humble says the young person can be disciplined in Florida Chris-

tian College. Therefore, Florida Christian College is doing the work of those elders." Let me draw a parallel. Elders have the right to discipline the young people, but brother Garrett says that it is right for them to go to state university and be disciplined there. Therefore, that state university is usurping the work of the elders.

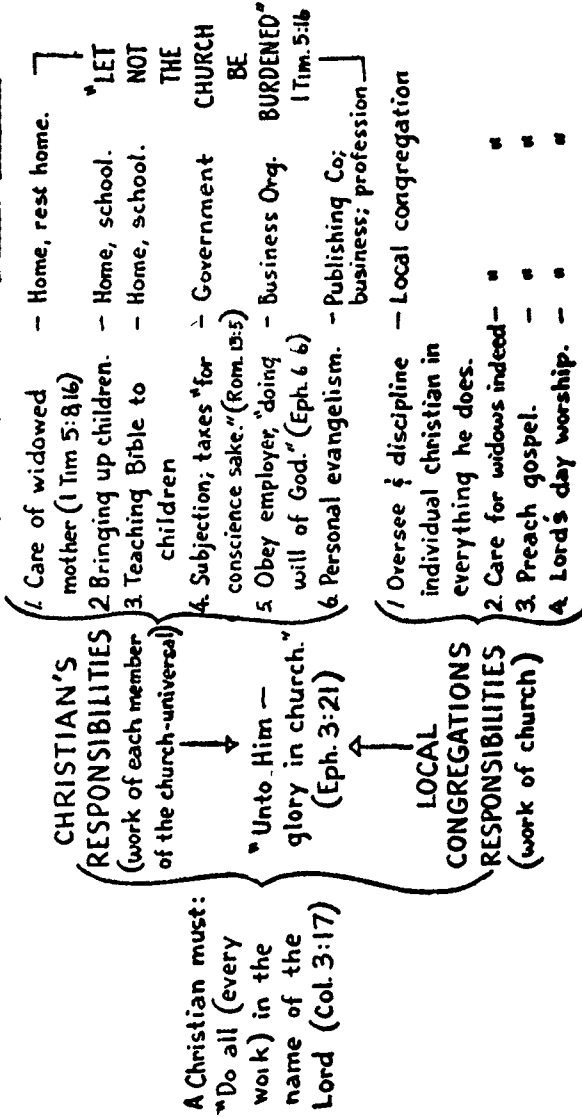
Brother Garrett missed that point completely, for the point is that the elders of a congregation have the right to oversee and to discipline a Christian for wrong doing in *all* of these relationships of life. Here is the individual Christian parent discharging his responsibility as a Christian to teach his child the Bible. He can do it in one of two kinds of schools: one established by the *state*, or one established by *brethren*. Brother Garrett, if you will show me how you get that public school organization into Ephesians 6:4, then you will know how to get this private school organization into Ephesians 6:4.

However, is the Christian parent doing the work of the church when he does that? Certainly not! Remember all the work I did last night, showing you the difference between an individual Christian's responsibility and the responsibility of the local congregation. Brother Garrett closed his speech tonight by saying, "I believe in one body. He has another there." Well, brother Garrett has another over there, too, *Bible Talk!* (Points to chart on *Bible Talk*). Brother Garrett says, "I believe in one body, the body of Christ, and I give glory to God in the body." I do too, brother Garrett, in all of those ways that I taught you last night. When I discharge my responsibilities as an *individual member* of the body of Christ, whether it be the care of a widowed mother, the bringing up of children, the paying of taxes, or personal evangelism, *I am giving God glory in the church!* I am doing that work that God has given me as an *individual member* of Christ, but let not the church be burdened! These things are *not* the work of the church in the sense of being responsibilities of the *local congregation as such*, and that is the way brother Garrett uses that expression, "the work of the church."

My last speech, I told you that I was going to explode this idea that *Bible Talk* is just like one of Paul's letters. Brother Ketcherside makes that argument for the *Mission Messenger*, and brother Gar-

Unto Him - Glory in the Church

WORK HOW DONE

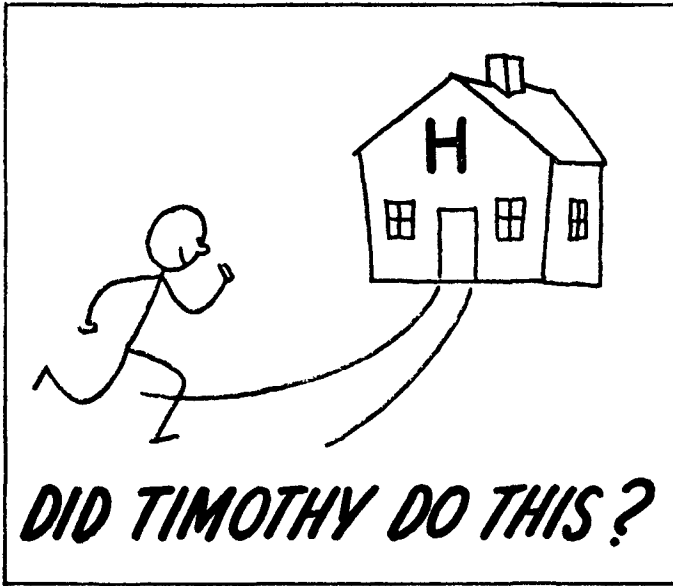


A Christian must:
 "Do all (every work) in the name of the Lord (Col. 3:17)

rett makes it for *Bible Talk*. I brought the argument up before, and here it is. *Bible Talk* is *not* just like one of Paul's letters. (1) Where did Paul ever offer twelve issues of Romans for \$1.00, so much gospel for so much money, a stipulated salary for one of his letters? (2) Where did the apostle Paul appeal to the brotherhood for contributions to "scotch" the book of Ephesians? That is what brother Garrett did in the latest issue of *Bible Talk*. (3) Where did Paul ever send out 40,000 copies of a special issue of the letter to the Galatians and thank the scores of brethren who made it possible? (4) Where did Paul ever try to persuade his brethren that the epistle to the Romans was "unorganized and unincorporated." Do you ever find Paul trying to do that, trying to convince his brethren that the epistle to the Romans is "unincorporated and unorganized?" Did Paul ever have to do that? (5) Where did Paul ever tell his brethren that some churches ought to order a hundred copies of one of his letters every month? (6) Where did the apostle Paul ever advertise books in the letter to the Ephesians? There is *no possible basis* upon which Leroy Garrett can defend *Bible Talk* and condemn the college at the same time, and brother James R. Cope has challenged him to try to do it.

Friends, that takes care of everything that brother Garrett said in his last speech except this point, "My going to Harvard is not the issue." I want to call your attention once again to the idea that brother Garrett has made so prominent here tonight, when he says, "The church is enough to train preachers. The church is the only organization that can train preachers, the only organization that has any right to train preachers. Consider the young man Timothy; he had a mother, a grandmother, the church, and that is *all*."

Did Timothy have Harvard University? Did Timothy go to the School of Divinity, Harvard University, and study theology in a human organization? You did not tell us tonight whether Harvard was wrong. Last night he said, "Humble does not even know now what I believe about Harvard." I asked you, and you would not tell me. The reason you would not tell me is that you believe tonight that *Harvard University is right*. Here is a man who will encourage young gospel preachers to *leave Christian colleges*, where they study



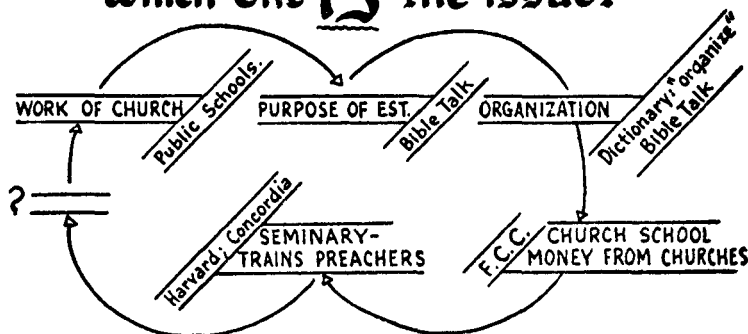
under Christian teachers, and *go* to an atheistic, modernistic, *theological seminary*, to study under skeptics and take that terrible chance that their faith may be wrecked and their good to the cause of Christ lost forever! Here is a man who tells you young people that it is wrong for you to go to a Christian college, a college where the Bible is taught, even though I have shown you very clearly the scriptural basis upon which the college may exist.

Brother Garrett says, "I cannot draw pretty charts like that." No, you cannot, for those cartoons in *Bible Talk* are not pretty. They are caricatures of honest sincere gospel preachers, representing them as "money grabbers" and "men of the cloth." No, they are not pretty. Brother Garrett can draw pictures, but they are not pretty!

Before I close, I want to call your attention again to the way these men, Carl Ketcherside, Leroy Garrett and others, have shifted from one issue to another. They will begin on the idea that the school is doing the work of the church, but if so, the public school

is when it teaches the Bible. If you will show me, brother Garrett, how you can get a public school that teaches the Bible into Ephesians 6:4, you will learn right there how to get a private school operated by Christians, and which teaches the Bible, into Ephesians 6:4. Next, he says, "No, it is not that. It is the *purpose* of es-

Which One IS the Issue?



NEEDED: ANOTHER TRACK, PLEASE!

tablishment." However, he runs into his own organization, *Bible Talk*, that was established for the *purpose* of teaching the saints and preaching the gospel, a human organization established by him to preach the gospel.

Thus, he has to get off that track, and he comes to "organization," but he runs into the fact that *he has one*. He has to leave that track, and he comes next to "church schools." Church schools—because they are supported from church treasuries. I have taken the position in this debate that such a practice is wrong, and to defend these Christian colleges this position is as strong as the Rock of Gibraltar. Brother Guy N. Woods took this very same position in the recent debate at Stockton, California, when brother Garrett charged that the schools take contributions and quoted from G. C. Brewer. Brother Guy N. Woods said, "I am not responsible for what brother Brewer says. I believe that it is *wrong* for churches to contribute to the colleges." I agree with brother Woods because he

agrees with the Bible, and I disagree with brother Brewer because he disagrees with the Bible. These are not church schools!

Are these colleges theological seminaries training preachers? He reads from the charter (when it is not even the charter now) to prove this and ignores his own practice!

Ladies and gentlemen, think of this fact: there has never arisen a man better qualified educationally than Leroy Garrett to criticize these colleges. Leroy Garrett has an educational background that a man like Carl Ketcherside never dreamed of, in spite of his personal ability in the pulpit. Brother Garrett has a background in Christian colleges, has taught in a Christian school, has one Bachelor of Divinity degree, two Master of Systematic Theology degrees, nearly has his Ph.D. in Theology from Harvard. He is a man that has the highest possible qualifications educationally, and look how miserably he has failed. Observe how miserably this man has failed to prove that it is sinful for Christians to establish a school in which the Bible may be taught.

My friends, there is division in the body of Christ tonight in Kansas City, in St. Louis and all over this northland over this very issue.

There are young people who are weakening in their allegiance to old heads, who are able to study these matters for themselves, to rightly divide these arguments drawn directly from the Word of our heavenly father, and who can see that there is absolutely no foundation *scripturally* to this opposition to these schools that are established by our brethren. For fifty years now it has been necessary for men like Daniel Sommer, Carl Ketcherside and now Leroy Garrett, the best qualified academically of them all, to shift from one issue to another, running into a roadblock which they cannot answer and shifting constantly from one track to another.

I believe that as you have studied with me these four nights, as you have seen the charts, as you will study these charts, and as these charts and these ideas will burn in your hearts long after the quibbles of brother Leroy Garrett have been forgotten, you will think far more seriously about this divided state of the Lord's body in this area. I believe that you will realize that there is one way, only one

way that all of us can come together and be one. Would it not be marvelous if we would have assemblies like this where the gospel was preached, where souls were led to Christ, where the saints were edified? Would it not be a marvelous thing if all of us as fellow members of the body of Christ were working arm in arm, shoulder to shoulder, in this great metropolitan area to build up the body of Christ?

Do you know what is keeping us divided, and what has kept us divided for, yea, these fifty years? It is the fact that men have been able to shift from one argument to another, running into some fact they could not answer, jumping the track to another argument, and honest people have not yet been able to see what these men have been doing. I believe that you can see it now, and that you can study the scriptures with intelligence and understanding. I believe that you can analyze the scriptural arguments that have been represented upon these charts, and I believe that you can see that it is scriptural for brethren to establish a school in which the Bible is taught.

That is the issue—whether or not Christians may establish a school in which the Bible is taught. Why are we divided? We are divided because men have opposed that simple little proposition without any scriptural foundation for their opposition. Why are we divided? We are divided because men like Ketcherside and Garrett, my brethren in the Lord but woefully wrong on this proposition, have led you into accepting a proposition they cannot prove. This, I submit, is the reason why the cause of Christ is divided here. This is the issue!

(Brother Wrinkle speaks: For the sake of the record brother Garrett wants to make this correction concerning the word that means discipline. He by a slip of the tongue used the English word "nurture," and he meant to use the word "admonition" which means the same as the word discipline over on the other chart. He wanted to make that correction and appreciates brother Humble's calling attention to it.)

(Brother Hardeman: There are two Greek words in that verse. Brother Garrett used the Greek word, you will find on the tape,

“*noutheo*.” You used that one and it is *paideia*. You look at the tape, brother Wrinkle, and that is on the record. I understand it is a slip of the tongue now since you say that, but you used the wrong Greek word. You check it, brother Garrett.)