DEHOFF-GARRETT DEBATE

DEHOFF-GARRETT DEBATE

Conducted in Nashville, Tennessee

June 1, 2, 3, 4, 1954

between

GEORGE W. DEHOFF

Murfreesboro, Tennessee

and

LEROY GARRETT

Dallas, Texas

Proposition I

The practice of churches (such as East Main in Murfreesboro) with their elders of procuring evangelists like George W. DeHoff to serve as minister to the church is scriptural. DeHoff affirmed, Garrett denied.

Proposition II

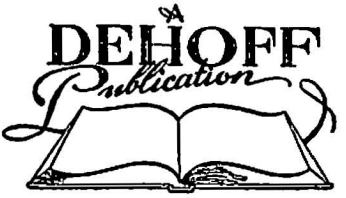
Mutual ministry as practiced by me and my brethren is scriptural. Garrett affirmed, DeHoff denied.

DEHOFF PUBLICATIONS

Murfreesboro, Tennessee

1955

Copyrighted 1955
By
George W. DeHoff
All rights reserved.



PRINTED IN THE UNITED STATES OF AMERICA

CONTENTS

FIRST NIGHT

Subject: *The practice of churches (such as East Main in Murfreesboro) with their elders of procuring evangelists like George W. DeHoff to serve as minister to the church is scriptural.* DeHoff Affirms, Garrett denies.

Page

DeHoff's First Speech 9

Garrett's First Speech 18

DeHoff's Second Speech 28

Garrett's Second Speech 38

SECOND NIGHT

DeHoff's First Speech 48

Garrett's First Speech 60

DeHoff's Second Speech 71

Garrett's Second Speech 83

THIRD NIGHT

Subject: *Mutual ministry as practiced by me and my brethren is scriptural.* Garrett affirms, DeHoff Denies.

Garrett's First Speech 97

DeHoff's First Speech 107

Garrett's Second Speech 117

DeHoff's Second Speech 127

FOURTH NIGHT

Garrett's First Speech 139

DeHoff's First Speech 150

Garrett's Second Speech 162

DeHoff's Second Speech 172

INTRODUCTION

We are pleased to present to the reading public a complete account of every word spoken in the DeHoff-Garrett Debate conducted in Nashville, Tennessee June, 1, 2, 3, 4, 1954.

This debate was between George W. DeHoff, well known evangelist of Murfreesboro, Tennessee and Leroy Garrett, Dallas, Texas evangelist and publisher. The debate was conducted under a large tent erected on Caldwell Lane just off Franklin Road. This site was selected by Nashville's Longview Church of Christ which sponsored Brother Garrett in the debate and had challenged Brother DeHoff and the Wingate and Murfreesboro churches for the debate.

Hundreds of people filled the tent to overflowing every night and it was "standing room only" as many stood throughout the two hour sessions. Preachers, elders and teachers from many states attended. The debate was orderly throughout and the speakers and audience behaved with good spirit. Following the closing speech of the debate, an attempt was made to introduce several additional speakers who had no authority to speak. Brother DeHoff insisted this was out of order—that announcements could be made but no additional speakers could then be heard. When one persisted in attempting to speak and review the debate, Brother DeHoff promptly asked the audience to stand adjourned —which they did by leaving the tent in an orderly manner.

The debate did good in the Nashville area. Hundreds had the privilege of hearing both sides of a controverted issue which was dividing and disturbing churches. Truth has nothing to fear from such investigations. From the white heat of debate and controversy, truth is purified and refined. The days of greatest growth of the Lord's church have been when faithful and godly preachers stood ready to defend the truth. Men who "do not believe in debating" are unacquainted with the New Testament and with the priceless Christian and American heritage which is ours. That the people still like debating is evidenced by their attendance.

PUBLICATION OF THE DEBATE

DeHoff Publications assumed the financial obligation of publishing the debate solely for the good which we believe it will do. Here is the debate as it was delivered with such minor corrections as are customary. Any material not used in the oral addresses is placed in footnotes so that the reader may be assured of reading a correct, full and unchanged account of the oral debate.

DEHOFF - GARRETT DEBATE

First Session: Tuesday, June 1, 1954
Large Tent, Caldwell Lane, Nashville, Tennessee

Announcements and welcome to visitors: Tom Hill, Madison, Tennessee

Singing directed by Paul Brown, Lewisburg, Tennessee

Prayer: Harris J. Dark, Nashville, Tennessee

Preliminary announcements and introduction of speakers by Pat Hardeman, Urbana, Illinois, moderator for George W. DeHoff.

Proposition

The practice of churches (such as East Main in Murfreesboro) with their elders of procuring evangelists like George W. DeHoff to serve as minister to the church is scriptual.

FIRST AFFIRMATIVE ADDRESS
George W. DeHoff

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen: It is with a deep feeling of reverence that I come here to engage with you in the study of God's word, to contend earnestly for the faith once delivered to the saints, to speak in defense of the commands of God, of the church of our Lord, of her elders, her evangelists and of the liberty which we have in Christ Jesus.

Debating is an ancient and honorable means of arriving at the truth. Solomon said, "Debate thy cause with thy neighbor" (Prov. 25:9). Isaiah said, "Come now and let us reason together, saith the Lord" (Isaiah 1:18). Christ and the apostles frequently engaged in debate. When Peter was come to Antioch, Paul withstood him to the face because he was to be blamed (Gal. 2:11). Our national congress is continually engaged in debate that the people may know the truth. Usually those people who are opposed to religious debates such as this are themselves guilty of carrying on the ugliest sort of debate when no opponent is present to answer them.

Nashville is a good place for a discussion such as this. Here in 1923, the venerable N. B. Hardeman met Ira M. Boswell and those who sought to introduce mechanical instruments of music

into the church. With this city as a base of operations, the great Foy E. Wallace, Jr. went forth in 1933 to defeat Charles M. Neal and the cause of premillennialism. The heresy with which we contend at this time is fully as dangerous as instrumental music or premillennialism and, in many ways, is a far more insidious heresy. Like Paul of old, we will give place, no not for an hour, that the truth of the gospel might continue with us.

It is not merely because of personal attacks and challenges that I am here, but it is because I feel a great sense of responsibility to the church of our Lord. "For there are many unruly and vain talkers and deceivers" especially they of St. Louis and Dallas "whose mouths must be stopped, who subvert whole houses teaching things which they ought not for filthy lucre's sake." Paul said, "Therefore, rebuke them sharply that they may be sound in the faith not giving heed to Jewish fables and commandments of men that turn men from the truth" (Titus 1:13).

I regret the circumstances which brings about a debate between brethren who ought to stand together for the truth, and it is to be hoped that a study such as this will help brethren to preserve the unity of the faith. We are here tonight because truth demands a defense and because I was repeatedly challenged by my respondent and his people to engage in this debate.

In August 1953, my respondent with others came to Rutherford County, Tennessee, not only to teach their heresy but to issue challenge after challenge by means of radio to me to debate and to insist that I was a coward to do so. The elders of the East Main Street Church of Christ considered my radio addresses sufficient answer to them at that time and saw no reason to give them a public debate in a town where they could not get a handful of people to hear them on their own.

In September, 1953, my respondent wrote me up and misrepresented me in his paper called "Bible Talk".

In December, 1953, in his paper called "Bible Talk," pages 44 and 45, my respondent again issued "A Challenge to DeHoff", by telling his readers that I refused to defend my position as a minister of the East Main Street Church in Murfreesboro and compared me to "an obstreperous little pup" which ran under the house until the big dogs, (meaning he an W. Carl Ketcherside) had passed and quoted me as saying "neither of them would debate with me" which I never said at any time. My respondent challenged me to debate with him in Murfreesboro or Nashville and said, "Come on out from under the house, George, the weather is wonderful."

In February, 1953, the elders of the Wingate church in Nashville asked me to preach a few nights on hobbyism in general

which I did. For two nights brethren associated with my respondent arose in our service, called me a coward and dared me to debate with them. My respondent flew from Dallas to press his challenge which I promptly accepted, agreeing to affirm: *"It is scriptural for an evangelist to preach the gospel at the East Main Street Church of Christ or anywhere else, to the saints as well as the sinners and it is scriptural for him to be paid for this work."* My respondent and I agreed on one proposition and agreed to negotiate on another. While these negotiations were in progress, brethren of my respondent conducted a campaign of abuse and falsehood against me by means of radio Station WHIN in Gallatin, WAGG in Franklin and WNAH in Nashville. They told people that I was "a coward", a "false teacher," a money grabber," and a "liar" and that I completely refused to debate, which they knew to be false at the time they were doing it.

My respondent and I had trouble agreeing on propositions. I sent him a half dozen completely covering the issues between us. He rejected the one we had originally agreed on and sent a new set of propositions. These I signed, not because they express the issue in terms as clearly as I believe it could be expressed but because they are the only propositions my respondent would have.

My respondent has devoted a number of years to a study of his particular views. He has engaged in several public debates, and it is to be presumed that if study, scholarship and an abundance of help from kindred spirits could overthrow my proposition, my respondent ought to be able to do it.

THE PROPOSITION

My proposition is: *The practice of churches such as the East Main Street Church of Christ in Murfreesboro with their elders of procuring evangelists like George W. DeHoff to serve as minister to the church is scriptural.*

By *"practice,"* I mean habit.

By *"of churches,"* I mean local congregations. East Main Street in Murfreesboro is in no way involved in this debate except as an example of what we mean by an independent congregation of the church.

By *"with their elders,"* I mean congregations having selected qualified men to serve as their elders as outlined in the book of God.

By *"procuring,"* I mean getting, asking, securing, employing, using, either from within or without the congregation.

By *"evangelists,"* I mean men who give full time to preaching and I am not talking about the sense in which all the members of the church are preachers, but the sense in which the word is used

in I Corinthians 9:14 where Paul said, "Even So, hath the Lord ordained that they which preach the gospel should live of the gospel," pointing out a special group of people who give full time to preaching the gospel and who, therefore, should be supported by the church. I presume that even my respondent would not say that every member of the church should be supported by the church.

By *"like George W. DeHoff,"* I just mean a man giving full time to the work of preaching, like the apostles in Jerusalem in Acts 6:4 who said "Select someone else to serve tables so that we may give ourselves continually to prayer and to the ministry of the word."

By *"to serve as minister,"* I mean serve as a servant of the church. The word "minister" means servant and in this debate it will refer, of course, to one who preaches and teaches the church.

By *"to the church,"* under the terms of this proposition, if I can prove that the elders have the right to ask me to teach one Bible class, to preach one sermon, to preach in one week's meeting, or to do anything else for the church, even to the janitor work, my proposition is established, because that is being a minister to the church.

I am not here, however, to beg the question or to quibble, so what is the real issue? The issue is not whether or not an evangelist may minister to or serve the church in any capacity because my respondent would admit that can be done even though the proposition would deny it, but in this debate I am going to prove that an evangelist can preach the gospel to the church.

Oh, yes, by *"is scriptural,"* I mean that it is taught in the scriptures or that it is within the scope of scriptural authority. A thing may be proved to be scriptural in a number of ways.

1. *By direct commandment.* Like Mark 16:15. "Go, preach the gospel."

2. *By approved example.* Like the Communion Service in Acts 20:7.

3. *By necessary inference.* Like the Bible does not command us to cook the communion bread for the communion service, but it is necessarily implied that we must do so.

4. *A thing may be proved to be scriptural by expediency.* Now to be expedient, a thing must first be lawful. Acts 16:1-3—Paul circumcised Timothy. Acts 21:20-26—Paul took a vow. I Cor. 9:18-23—Paul said he became all things to all men that he might win some.

May I explain what I mean by a thing being scriptural by expediency. For example, the Bible commands us to go, that is a matter of law, but the Lord does not tell us how to go and, hence,

it is scriptural to go by plane, by train, by automobile or to ride a donkey like Jesus went into Jerusalem if you want to use that kind of transportation.

Our Lord commanded us to sing. Whether we sing bass, tenor or alto, whether we sing with or without books, whether we sing standing or sitting is purely a question of expediency. It is scriptural to sing with song books but it is not mandatory to do so.

Our Lord has commanded us to commune. He has not told us what kind of table to use, whether to use any bread plate at all or not, or how many cups to use on the communion table.

Next, our Lord has told us to teach, he has commanded us to preach the gospel to the church and we have Bible examples of an evangelist preaching to a church having elders and being paid for it. All that is a matter of law, all of that is commanded in the book of God, but we do have some questions of expediency. Who will preach? How long shall his sermons be? How long shall he locate in the same place? How much will he be paid? All of these are questions of expediency which are left to the judgement of the preacher, the elders and the church or whoever may be concerned with the matter. A thing may be expedient in one place and not in another. A church does not have to be uniform with other congregations in matters of expediency. A thing may be scriptural and not mandatory. Individual communion cups are scriptural but they are not mandatory.Owning a meeting house is scriptural but it is not mandatory. Preaching the gospel under a tent is scriptural but it is not mandatory that we do so.

5. *A thing may be scriptural by necessity.* Like David eating the shewbread in Matt. 12:4 or the priest profaning the Sabbath in Matt. 12:5 or the sheep in the pit on the Sabbath Day (Matt. 12:11, 12), or the disciples eating grain as they passed along through the grain field.

6. *A thing may be scriptural as a matter of general principle.* Like Paul said in Gal. 6:10, "As we have, therefore, opportunity let us do good unto all men especially unto them who are of the household of faith."

In these six ways a thing may be proved to be scriptural, but in this debate we are interested in Items Number one, *What is commanded?* Number two, *What is an approved example?* and, Number four, *What is an expedient method of doing these things?*

NO "ONE MAN PASTOR"

My brethren and I do not believe in a one man pastor system. We have several elders. We do not believe in a one man minister. All our members are ministers and we practice mutual ministry

like it is in the Bible. We believe that the elders of the church may ask any member to serve in any capacity that he is competent to serve. We believe that all of our members are preachers in a general sense, but that some of them are preachers in a specific sense, and that these preachers may teach and edify the church. The question in this debate is whether or not a preacher may preach to the church. We will now prove that it is possible for a preacher to preach the gospel of the Lord Jesus Christ to the church.

Is It Possible to Preach the Gospel to the Church?

— THE BIBLE —

1. "I am ready to preach the gospel to you that are at Rome also." Paul in Rom. 1:15
   - v. 7—Saints
   - v. 8—Had Faith
   - v. 11—Subjects for spiritual gifts
   - v. 12—Mutual Faith
   - v. 13—Brethren
2. Righteousness of God in the gospel. Rom. 1:16-17
3. Rom. 15:20-29—Paul preached were Christ not named (v. 20) having "no more place" going to "them" (v. 23) with the gospel (v. 29)
4. Establish you according to the gospel. Rom. 16:25
5. "Brethren", I declare unto you the gospel. I Cor. 15:1.
6. "Come to Troas to preach Christ's gospel." 2 Cor. 2:12-13
   Returned and preached to established church. Acts 20:7
7. "I have preached to you the gospel.;" Robbed other churches to preach to established church. 2 Cor. 11:7-8 "No Offence." (v. 7.)

LEROY GARRETT

It is utterly impossible to preach the gospel to the brethren."— Bible Talk, Jan., 1953, p. 51.

"The New Testament says nothing of preaching to the church."

Bible Talk,
April, 1954,
page 124

1. And if you will turn the chart over, I call your attention first of all to Romans 1:15, where the apostle Paul said, "As much as in me is, I am ready to preach the gospel to you that are

at Rome also." Here is the real question involved in this debate. Is it possible to preach the gospel to the church? I call your attention to a quotation from my respondent, Brother Leroy Garrett, printed in "Bible Talk," January 1953, Page 53. Brother Garrett said, "It is utterly impossible to preach the gospel to the brethren." Again in his paper called "Bible Talk" in April 1954, page 124, He said, "The New Testament says nothing about preaching to the church."

At another time, perhaps tomorrow night, we will find out why he thinks it is impossible to preach the gospel to the church. The reason is, he does not know what the gospel is and does not understand the nature of the gospel, but we will have that tomorrow night. At this time, I want to prove that it is possible to preach the gospel to the church.

Paul said in Rom. 1:15, "I am ready to preach the gospel to *you* that are at Rome also." And I call your attention to Rom. 1:7 where the Apostle Paul said that these people were saints. I call your attention to verse 8 where he said, *they had the faith.* Then I call your attention to verse 11 where he said, "I long to see you that I may impart unto you *some spiritual gift.*" Here are members of the church and Paul said I long to come unto *you* that I may impart unto you some spiritual gift. Then in verse 12, Paul said they had the *mutual faith* both of you and me. In verse 14, he said, "I would not have you ignorant *brethren* that oftentimes I purposed to come unto you but was let hitherto."

Then in verse 15, Paul said, "So, as much as in me is, I am ready to preach the gospel to *you* that are at Rome also." You, who? You brethren, you saints, you people with the mutual faith who are subjects of spiritual gifts, I am ready to preach the gospel to you. "Find me a place where any preacher ever preached to the church." Well, I have found you one who was ready to, haven't I? The Apostle Paul said, "I am ready to preach the gospel to you that are at Rome."

2. Then my second argument in this connection is based on the next verse—Rom. 1:16, Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." "Therein" means "in the gospel." The righteousness of God is revealed in the gospel. It is revealed by means of the system of faith. Is it right to preach the system of faith to Christians? If so, the gospel reveals is. If not, what was Paul preaching it to them for, when he wrote the Roman letter? It was right to preach the righteousness of God to the church. If not, what was Paul doing it for when he wrote the gospel here?

3. My next argument is also found in Romans. This time in Romans 15:20-29. In Romans 15:20, Paul said, "Yea, so have I strived to preach the gospel, Not where Christ was named, lest I should build upon another man's foundation." It was Paul's general practice at first to preach the gospel where Christ had not been named lest he should build upon another man's foundation. But verse 23—"now having no more place in these parts and having a great desire these many years to come you." What is it Paul? Paul said, "It is my usual course to preach where Christ has not been named but having no more place in these parts to do that kind of preaching, I have a great desire to come to you." What is he going to come to them with? Romans 15:29—"And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ."

Now, I want to know in deviating from his usual mission did Paul sin? Paul said I am going to you, brethren, the church in Rome, in the fulness of the gospel. Now it is true it was Paul's chief mission in the beginning to preach where Christ had not been named, nevertheless, he had a right to do otherwise. Just as he declared in I Cor. 9:16-18, that though he sometimes would forego his right to remuneration, he had a right to be paid for preaching the gospel though he did not always exercise that right and so he said that he deviated from his usual course at the beginning of preaching where Christ was not named, that he might go to the church in Rome in the fulness of the gospel of Christ and I want to know if Paul sinned in doing that?

4. Then I call attention to my fourth argument. And I put these on the chart not for my benefit because I already know what they are and, besides, I have them written down in my notebook, but I put them on the chart for the benefit of my opponent and for the benefit of this audience so that everybody may see and copy down exactly what I am talking about. This chart will be copyrighted, but it belongs to me and the more people who copy it down and wear it out over these fellows all over the country, the better I like it. So I am just happy for anybody to copy it down.

In Rom. 16:25, Paul said, "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the word began." Paul said that these Roman brethren were going to be established according to the gospel and according to the preaching of Jesus Christ. This means preaching the gospel to the members of the church unless the members of the church are established in the gospel by preaching the gospel to somebody else. "According to the gospel" surely does not

mean a direct revelation of some sort.

5. I call your attention to I Cor. 15:1 Paul said, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received." "Moreover brethren, I declare" —Present tense. Right now. "Unto you, brethren"—members of the church." The gospel which I have preached unto you"—past tense. To whom did Paul declare the gospel? Unto the brethren. When did he do it? Present tense. Right then. He declared the same gospel which he had preached in the past. That is Paul vs. Leroy. That is Paul vs. Carl. That is Paul vs. all of these people who are running over the country claiming that it is impossible to preach the gospel to the church.

6. And I call your attention in the sixth place to II Cor. 2:12-13 where the Apostle Paul said, Furthermore, when I came to Troas to preach Christ's gospel, a door was opened unto me of the Lord. Paul came to Troas to preach the gospel and we find mentioned in Acts 16:8 when he established the church, but later on he returned to Troas and we read in Acts 20:7—"When the disciples met on the first day of the week, Paul preached unto them ready to depart on the morrow and he continued *his speech* until midnight." Paul went to Troas to preach the gospel to establish the church and after they had an established church, he went back and when the brethren met for the communion service, Paul preached to them on the Lord's Day and kept up his sermon until midnight. So I insist, ladies and gentlemen, that I have clearly established it is possible to preach the gospel to the church.

7. Seventh, and finally in this address, I direct your attention to II Cor. 11:7-8, Paul said, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached unto you the gospel of God freely? I robbed other churches, taking wages of them to do you service." Paul preached the gospel to the Corinthians repeatedly after they became Christians, while robbing *other churches* to do them service shows when he did it, he robbed Macedonia to preach the gospel to an established, fully organized body of Christians. He preached the gospel to a church and let others pay him for doing it and said it was not any offense. It was not any offense to Paul, it was not any offense to God, but it would have been an offence to my respondent for a man to preach the gospel to a fully established church and let churches pay him for preaching the gospel to the church.

Thank you very much and I bid you listen just as courteously as you have to me to my respondent, Brother Leroy Garrett.

FIRST NEGATIVE ADDRESS

LEROY GARRETT

Brother DeHoff, Brother Hardeman, brothers and sisters in Christ, and friends:

I stand before you tonight with the same attitude of the apostle Paul when he said, "I exercise myself to have a conscience void of offense toward God and man always." I seek to conduct myself in just that fashion tonight and every night that follows in this discussion, to so live in your midst that I will have a conscience void of offense toward you and toward our heavenly Father. It is a genuine pleasure for me to share in this discussion.

QUESTIONS FOR DEHOFF

You understand that the negative in a debate of this sort has the right to ask the affirmative certain questions, and I have tried to be conservative by asking only six questions:

1. Please give book, chapter and verse for elders hiring or procuring an evangelist to serve as minister of the church.

2. Would you say that the apostle Paul or any other New Testament preacher received a fixed salary?

3. Would it be scriptural should the church in Murfreesboro send you to the mission field full time while the elders themselves and others under their care carry on the work that you are now doing in Murfreesboro?

4. Name the New Testament church that had a regular preacher on Lord's Day, a man employed to steadily do that work week after week, one known as the regular minister or the located evangelist.

5. Was Paul's desire to get a job with the church like you have in Murfreesboro or to preach to the lost in the destitute fields? Which did he do, Brother DeHoff?

6. In case a widow in the Murfreesboro church needs financial support upon what basis should the elders decide how much money she should be given. Here is a copy of them, Brother Hardeman.

As for the proposition and the definitions of terms, I have this to say: The proposition tonight deals with a *practice.* Our dis-

cussion is not upon words, but upon a *practice*. Notice the proposition—"the *practice* of churches." Brother DeHoff says that means a habit. All right, it is something that goes on habitually. It is a habit, all right, and I propose to show you that it is an *unscriptural* habit. It is a practice, a definite practice, that goes on in Murfreesboro and in other such churches.

WORK OF THE EVANGELIST

Another term is the word *Evangelist*. Brother DeHoff defines an evangelist simply as a gospel preacher and I will have to correct him on that. An evangelist is one who preaches the gospel, to be sure, but everyone who preaches the gospel is not an evangelist. There is an office in the New Testament church which is spoken of as, "He gave some to be *evangelists*" (Eph. 4:11), and in a book that I hold in my hand, *Gospel Sermons* by Brother George W. DeHoff, he acknowledges that an evangelist is an *officer* in the church. Brother DeHoff, is every member an officer? An evangelist is an official agent of the church of the Lord with a specific work to do.

Let us study this term evangelist a step further. I am reading tonight from a man who has studied the meaning of original words as we find them in the New Testament (and bear in mind, I am dealing with a word that is in the proposition). May the Murfreesboro church scripturally employ an evangelist? Maybe we do not understand what an evangelist is. I am reading from the *Life and Epistles of St. Paul* by Conybeare and Howson. Some of you are aware that this book is a reputable and classic work in religious literature. In volume 1, page 436 these scholars say: "the term evangelist is applied to those missionaries who like Philip the evangelist and Timothy traveled from place to place to bear glad tidings of Christ to unbelieving nations and individuals." Conybeare and Howson in describing the kind of work Paul did say that he was a missionary, an evangelist, i.e., one who goes from place to place, preaching to the unbelieving individuals.

I now read from the *International Standard Bible Encyclopedia*. Brother DeHoff sells this in his bookstore, so he knows it to be a reputable work. It says, "The evangelist has no fixed place of residence . . . ." I would like for Brother DeHoff to read about what he "ain't" from a book in his own store. Notice this encyclopedia further: "The evangelist has *no fixed place of residence* but moves about in different localities preaching the gospel to those ignorant of it before." That is not what Garrett says. These are the words of a great, scholarly encyclopedia. Now I am reading from one of the most scholarly series in existence. *The Interna-*

tional Critical Commentary (Ephesians, page 118): "By evangelist, we are doubtless to understand those whose special function it was to preach the gospel to the heathen." Now from Eusebius, who was one of the first of the historians, dating back to the fourth century, back to the very shadow of apostolic history. He says in chapter 3, v. 37 of his work: "The evangelist set out on long journeys and performed the duty of evangelists, being eager to preach Christ to those who had never yet heard anything of the word of faith, and then to pass on to them the scripture of the divine gospel. These men were content with *simply laying foundations of the faith in various foreign places and 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 co-operation of God."

And now from Alexander Campbell *(Millenial Harbinger,* page 481): "The evangelists constitute the living itinerant ministry in the church—" Now what is *itinerant?* That means one who goes from place to place. All right, "a living itinerate ministry in the church sent abroad into the world and sustained in the labors of the church. They preach the word of life. They convert the world. They institute churches and set them in order." Now that is an evangelist, according to the venerable Alexander Campbell.

JESUS AS AN EVANGELIST

Let us go to the new Testament and see if this word means what these scholars say. In *Gospel Sermons* (page 254) DeHoff says that Jesus was an evangelist. Well, I believe that our Lord was an evangelist, but let us see if he had the practice that George DeHoff has. Matt. 4:23 says, "And Jesus went about all Galilee teaching in the synagogues and preaching the gospel of the kingdom of God." He went about everywhere preaching. That is what an evangelist does. Did the Lord locate? Did he stay with people and pamper them by being their regular *minister?* Well, they tried to get him to, but he would not do it. Notice Luke 4:42-43: "And when it was day, Jesus went into a lonley place and the people saw him and came to him and *would have kept him from leaving them."* They would have kept him there! Jesus, the evangelist, said "I must preach the good news of the kingdom of God to other cities also for hereunto was I sent." Jesus was a real evangelist. They tried to get him to stay and be the resident minister like George DeHoff is over at Murfreesboro, but the Lord said, "Nothing doing, I must preach the gospel to other cities also." That is the kind of evangelists we need in the church of our Lord today.

Now consider Rom. 15:20, quoted by Brother DeHoff a moment ago, which came with poor grace from a man that practices phat Brother DeHoff does, for that verse says, "I make it my aim to preach the gospel." Where? Where I can get $6,000 a year for it? Oh, no, that is not it. Some place where I can draw a princely salary and conduct my own business on the side, and then go out and hold meetings and pull in another $400 for just eight days? That is what DeHoff practices, but it is not in the Book. What did Paul say? "I make it my aim to preach the gospel." Where? "Not where Christ has already been named, lest I build upon another man's foundation." George DeHoff not only wants to build upon another man's foundation, but he wants to build upon a foundation that will assure him of sufficient income, for his life's work has been that of a hireling minister moving from church to church sustained by princely salaries in every place.

"PREACH" OR "TEACH" NOT THE POINT

We are discussing a practice. We are not discussing the meaning of such words as *preach* and *teach*. It so happens that on last evening we had a roundtable forum here under the tent on the aspects of *preaching* and *teaching*. Some of the very arguments that Brother DeHoff set forth regarding preaching to the church were answered by those in the audience, and the problems raised were reasonably well solved, and some stood up and said, "I did not understand these words before, but now I understand that there is a distinction." Of course, that discussion was profitable, and I think it well and good to discuss *preaching* and *teaching,* but such is not the issue tonight. Do you notice that neither of those terms is in this proposition? I had a debate a few weeks ago where "preaching the gospel to the church" was in a proposition, so it was quite in order to discuss *preaching* and *teaching* then, but we are not discussing such terms in this proposition since the words are not even there.

I know what Brother DeHoff wants me to do. He wants me to get off his practice, and get on *preaching* and *teaching*. That is what he wants, but he will fail in that. I am going to talk about his practice, and do you know why? Because I have signed my name, Leroy Garrett, to the proposition that the practice of churches like the one in Murfreesboro of employing evangelists like George DeHoff is unscriptural. That is what we are talking about, his practice as minister of the Main Street Church of Christ in Murfreesboro.

Is It Possible to Preach the Gospel to the Church?

— THE BIBLE —	LEROY GARRETT
1. "I am ready to preach the gospel to you that are at Rome also." Paul in Rom. 1:15 V. 7—Saints v. 8—Had Faith v. 11—Subjects for spiritual gifts v. 12—Mutual Faith v. 13—Brethren 2. Righteousness of God in the gospel. Rom. 1:16-17 3. Rom. 15:20-29—Paul preached were Christ not named (v. 20) having "no more place" going to "them" (v. 23) with the gospel (v. 29) 4. Establish you according to the gospel. Rom. 16:25 5. "Brethren", I declare unto you the gospel. I Cor. 15:1. 6. "Come to Troas to preach Christ gospel." 2 Cor. 2:12-13 Returned and preached to established church. Acts 20:7 7. "I have preached to you the gospel.;" Robbed other churches to preach to established church. 2 Cor. 11:7-8 "No Offence." (v. 7.)	It is utterly impossible to preach the gospel to the brethren."— Bible Talk, Jan., 1953, p. 51. "The New Testament says nothing of preaching to the church." Bible Talk, April, 1954, page 124

As for this chart, Brother DeHoff, you can have it either way you want it. I can concede everything on that chart. You can take the whole business. If there are two sides to it, you can have both of them. That is not the proposition. Your practice is not on that sheet, so you have not defended what you are doing. That a man might preach the gospel to the church does not mean that your practice is scriptural. We are talking about your practice as minister of that church in Murfreesboro. What do you think about Brother DeHoff? I sat there amazed to watch him waste an entire thirty minutes seeking to divert this debate along lines of *preaching* and *teaching*. I told Brother DeHoff some weeks ago that I should be glad to discuss *preaching* and *teaching* with him,

and I explained as carefully as I knew how that *preaching* and *teaching* and their distinctions are rather difficult for the average person to grasp; therefore I would want a separate proposition to discuss those terms. He refused the offer. If his last speech means that he has changed his mind and is now willing to discuss *preaching* and *teaching*, we will sign another proposition and extend this debate for another two or three nights. But now we are discussing his practice and that is what I intend to talk about.

(Now may we have about one minute out so a chart can be erected here. About one minute out please. You will have to excuse me. It takes just a little time to manipulate these charts.)

"THE MINISTER" AN UNSCRIPTURAL OFFICER

SOMEONE IS MISSING	
MODERN PLAN	BIBLE PLAN
1. Elders	1. Elders
2. Deacons	2. Deacons
3. Minister	3. ? ? ? ? ? ?

Now, my beloved brethren, you will notice this simple chart. It is entitled "Someone Is Missing", and the person that is missing is the very one that we are discussing, the man that occupies the position held by George W. DeHoff in Murfreesboro. I notice in my Bible that elders are to be over every church. In Acts 14:23, we read that Paul and Barnabas appointed elders in every church. It is understandable that there are to be elders. Therefore, when we find elders in the modern plan, we can say that is scriptural. We also find in the Bible the office and work of deacons. In Philippians 1:1: "To all the saints that are at Philippi with the bishops (elders) and the deacons." You will notice no one else is found there. There were (1) saints, (2) elders, and (3) deacons. Now I affirm that elders and deacons are the only permanent officers in a congregation of our Lord. Every church should have its elders and deacons, but there is someaone missing in the Bible plan in view of what we find in the modern plan—the minister! Here is the office I am talking about. Here is the work I want to know about. What congregation in the New Testament had the minister along with its elders and deacons? Did such a man labor

bor along with the elders and deaocons? Did Paul write to that Philippian church and say, "To the saints with their bishops and deacons—*and the minister?* Oh, no! He simply is not there, is he? There is someone missing!

This chart serves another way. I could entitle it "Someone Has Been Added". In the Bible plan we simply have elders and deacons. That is all. No pope, no archbishop, no nun, no priest. Elders and deacons and that is all. But in the modern plan, we have elders, deacons and here is the office that has been added. (pointing to "Minister" on chart) Here is the man that I am asking about tonight. Here is what George DeHoff is doing in Murfreesboro and that is what he is obligated to defend tonight.

Let us investigate this practice and see what it is composed of. Brother DeHoff said a moment ago that he believes in a mutual ministry. He implied that his practice makes way for every Christian being a minister and suggested that he is not *the minister,* but only *a minister* in a special sense. Well, let us take a look. I have here this book, *Gospel Sermons* by Brother DeHoff, and it has on the title page: "By George W. DeHoff, Minister, Main Street Church of Christ, Murfreesboro, Tennessee," That indicates both a title and an office. Was Paul *the minister* of some church like DeHoff is over in Murfreesboro? Look again at this same book, page 22. Here is a letter written by George W. LeHoff to a church with its elders, (like we have in the proposition): "To the elders and deacons of the Russellville Church of Christ. Greetings: I submit my resignation as minister of the Russellville Church of Christ effective at the end of this month." I wonder if his wife put in her resignation, too! Was she a minister in that church? Not like George DeHoff, for he occupied a position that he had to resign, and he resigned from that position in order to take another job in Murfreesboro.

The elders write back to him and say: "Dear Brother DeHoff: It is with great reluctance that we accept your resignation as our minister." Imagine the apostle Paul resigning as minister of some church! And yet Brother DeHoff gets up here and talks about *preaching* and *teaching!* It is not a question of whether Paul was eager "to preach the gospel to you also that are in Rome." What we are interested in is whether the elders were "eager" to employ Paul as the regular minister. There is the point that we have before us tonight.

On the church building in Murfreesboro, you will find a sign with these words: "Church of Christ, George W. DeHoff, Minister." Why is minister after *his* name? Why is not the name of other members there, if they are all ministers alike. Maybe he is a

special minister! That is the work that I call in question—this office that he occupies as minister of the church in Murfreesboro. I also have here the bulletin issued by the congregation. It says, "Church of Christ, George W. DeHoff, Minister." Why not list all the members? He says they are *all* ministers and they practice a mutual ministry. Well, *mutual* means equal, so why do they not get their names up on the signboard like he does? Can we not see that he has a position that is distinct from all of the rest of them? What man in the New Testament had a position like that? Now here is a congregation with its elders (holding up bulletin of Murfreesboro church). Seven men are listed as elders and George DeHoff is the minister of the church. That is the position he occupies. Here is what is placed on the church's stationery). Some of you sitting close by can read this: "Church of Christ, East Main Street and Academy, Murfreesboro, Tennessee, George W. DeHoff, Minister." Of what is he the minister? He is the minister of that church! Now, Brother DeHoff, of what church did Peter serve as the minister? Here is an envelope with the same thing on it: "Church of Christ, George W. DeHoff, Minister."

Friends, this practice is general. It is all over the brotherhood. This proposition says "the practice of churches such as the one in Murfreesboro." We have it right here in Nashville. I have here a clipping from one of the Nashville papers entitled, "He Takes New Pulpit". It says, "Charles E. Chumley, at the new college Church." And here is the writeup: "Charles E. Chumley, President of Alabama Bible College, Athens, Alabama, becomes minister on November 22 of the Church of Christ congregation on which meets at David Lipscomb College." He has become *the new minister!* Sounds like a position, does it not? Who in the Bible did that? I can read about men becoming elders and deacons, but this practice of men becoming the minister of the church is what I want authority for.

But someone will say, "Aw, Brother Garrett, that is from a newspaper and you know newspapers get things mixed up." Well, yes they do. (I also know that newspapers are blamed for a lot of sectarianism that my brethren practice, and George W. DeHoff is in that category.) Suppose I read from a *creditable* magazine. No one would question the accuracy of the *Gospel Advocate!* Oh, no! In writing up this same man in his new work (they throw in the building), the Advocate says "the church at Lipscomb College begins a new building" (I'll not read all of it but it is too good to bypass all of it.) "which will be just North of the college campus on Granny White Pike and will be of a modified Gothic design. The auditorium is planned to seat 1122 persons and features a unique pulpit area with the Lord's table elevated above the auditorium."

Yes, and they have a "unique" officer, too! He is not in the New Testament. Along with a unique pulpit they have a unique officer, for the *Advocate* goes on to say: "The elders of the church are E. P. Landom, S. C. Boyce, Howard Youree and Max Hamrick. Charles E. Chumley will be *the new local minister* this fall succeeding Eldred Stevens who has moved to Fort Worth." That is what the *Gospel Advocate* says about it. Bro. DeHoff, where is that in the New Testament? I want to know that.

I have another clipping here from a Nashville paper which tells us about churches like the one over in Murfreesboro entitled "The Central Church of Christ buys a home for its minister." You know George DeHoff has one that is air-conditioned. Air-conditioned! (Laughter). I wonder why the elders does not live in that building. The first time I visited that congregation I saw the handsome looking structure standing there. I was suspicious as to what it was, but I thought I would ask, "Who lives here, one of the elders?" The reply, "Oh, no, that is where our minister lives." I figured that. They have a *special* building for a *special* officer that is not in the New Testament. They got him from the Christian Church and other sources of sectarianism. Back to the clipping: "The Central Church of Christ has purchased a house for $17,750 to be used by its minister." $17,750 for a new home for their *minister!* (Laughter). He is the fellow that I want a Bible for. Never mind whether he can *preach* or *teach* the church. Did elders in the New Testament ever hire a man like they have hired this fellow and like they have hired George DeHoff? That is what I want to know.

It says here: "Charles E. Cobb, the Central Church minister, will succeed A. R. Holton, who left Central to become *the minister* of the 16th Street Church in Washington, D. C." It goes on all over the country! These fellows peddle and merchandise the gospel, doling out their sermons across the pulpit and moving from one church to another to the highest bidder. It is just as ridiculous, absurd and strange to the New Testament as counting the rosary beads in a Roman Catholic Church!

The article accompanies a picture of Charles E. Cobb, and there is a man standing behind him in this picture that interests me. The man is one of the elders of the congregation, Brother C. E. W. Dorris. I respect Brother Dorris and think he is a good man, but something is wrong with him in this picture. The writeup says, "New minister greets a member" and then it says in the subtitle, "Charles E. Cobb, left, new minister of the Central Church of Christ, greets—," and then it goes on to tell about the new minister, and in the picture we have C. E. W. Dorris who is spoken

of as the "senior elder" of the congregation. (of course, that could be a newspaper error!) But Brother Dorris looks a little sad. He really does. I wish you could see the picture. Here is the new minister standing with one of the elders that hired him. I think I know why Brother Dorris was sad. I want to read you what Brother Dorris himself said about this question in his tract "Strong and Weak Churches": "The intelligent, active, live church is that which can conduct its own worship without the aid of a preacher. The church that needs a preacher to keep it alive and whose members cannot find interest and spiritual nourishment in a study of the word of God and the simple worship ordained by him, but must have an eloquent speaker to tickle their ears every Sunday and to do their study for them is a weak and helpless church." That is what this elder said about it.

I read further. "A church that has been in existance for five or six years," (at Murfreesboro Brother DeHoff says on his radio program "I am speaking to you from the 101 year old Murfreesboro church in Murfreesboro, Tennessee") so it is five or six years old all right, and yet it must hire a man to do the preaching for them. Brother Dorris says, "A church five or six years old that cannot do its own work ought to die and give place to one that is faithful to its duty." Futhermore, he says, "It is a stumbling-block to sinners." Pretty strong language, is it not? In this picture it looks as if Brother Dorris is sadly thinking, "Here we are hiring a man to minister to a church that is scores of years old. Here we are a dead, inactive church, a stumbling block to sinners, that ought to die and give place to another." That is what Brother Dorris says about it. No wonder he is looking sad. Yet I sympathize with the elders. They are shackled down by a bunch of ambitious hirelings that want the pulpit, and brother, you let an elder try to get the preacher out and the preacher will get the elder out!

SECOND AFFIRMATIVE ADDRESS

George W. DeHoff

Gentlemen Moderators, Brother Garrett, Ladies and Gentlemen:

I am ready to continue my affirmative of the proposition, *The Practice of churches such as the East Main Street Church of Christ in Murfreesboro with their elders of procuring evangelists like George W. DeHoff to minister to the church is scriptural.*

I said in my first affirmative that it is certainly possible for a thing to be scriptural in six different ways.

(Pause for chart to be turned)

I clearly showed in my first address that it is possible for a thing to be proved to be scriptural in at least six different ways. Apparently my opponent was well satisfied with that definition of what we mean by scriptural because he had no comment to make about it. Also I called attention to the fact that my proposition requires me to show that it is possible for the elders of the church to procure a man to serve the church and that if he could serve the church in any capacity—teach one Bible class, hold one week's meeting or preach regularly for the church—or even to serve as janitor of the church—that is serving the church or ministering to the church.

I further mentioned that in this debate I will prove that it is scriptural for an evangelist to preach the gospel to the church. I proved that in my first address by introducing seven major arguments to not one of which my opponent paid any attention. I not only introduced these arguments but hung them up on a chart where he could see them and over against that gave two quotations from "Bible Talk" where my respondent said it is impossible for a man to serve the church by preaching to it. He does not believe that it is possible to preach the gospel to the church. I insist that it is possible for an evangelist to serve the church by preaching to the church and I introduced seven arguments to show that.He ignored them all. You know why? He said he had a proposition about that over in Kansas City. And so he did and he was very unhappy with it over there and did not do anything with it there. And he has had ever since that debate to get ready to do something with it and I had wondered whether he would do anything with it here, but it looks as though he is not going to. You know why? I think I know why. Because his brethren, his group of hobbyists here in Middle Tennessee do not share

his viewpoint on preaching and teaching, and, therefore, he thinks he can come to Middle Tennessee and leave that out altogether because most of his hobbyists here in Middle Tennessee are on my side on the question of preaching and teaching.

QUESTIONS

My respondent asks some questions. Of course, logically I should take these home and sit down and write out the answers and bring them back to him tomorrow night, but I know he is in a hurry to get the answers to these questions so we will give them to him now.

"1. Please give book, chapter and verse for elders hiring a preacher or evangelist to serve as minister of the church." Answer: The same passage which shows where elders ever procured an evangelist for a series of lessons or a gospel meeting. If you will find where the elders have the authority to send and get you to preach one week, that would be where they had the authority to send and get me ten years. So you find your own words.

"2. Would you say that Paul or any other New Testament preacher ever received a fixed salary?" The word for "wages" meant "the fixed pay of a Roman soldier"—II Cor. 11:8. You are a Greek scholar. That is the Greek word *opsonium* that means the fixed wages of a Roman soldier. Paul said, "I robbed other churches takes wages of them while I preached to you." He preached to a church, that is what Brother Garrett says you can not do. He preached the gospel *to them,* which Brother Garrett says you can not do and he took wages, which Brother Garrett says you can not do.

3. He asked, "Would it be scriptural should the church in Murfreesboro send you to the mission field fulltime while the elders themselves and others under them carried on the work which you now do for the church there?" Yes, though the present arrangement is scriptural. The elders frequently send me to the mission field, Brother Garrett. That is *their* business how much they keep me in the mission field and not your business.

"4. Name the New Testament church that had regular preaching on the Lord's Day by a man employed to work with the church steadily week after week known as the regular minister or the located evangelist." The town is Ephesus. The preacher is Timothy. We'll get better acquainted with him in just a few minutes.

"5. Was Paul's desire to get a job with a church like you have in Murfreesboro or to preach to the lost in destitute fields?"

Some New Testament evangelists like Paul stayed more in the mission field. Others like Timothy worked more with congregations.

"6. In case a widow in the Murfreesboro church needed financial support, upon what basis should the elders decide on how much money to give her?" Why, how much she needed and how much they thought they were able to give her. That would be a matter for them to decide and they would not have to hear from you in order to decide a matter of that kind.

That is the answer to all of his questions.

Then you noticed my respondent instead of answering the plain Bible arguments which I introduced, spent his time slinging mud and attacking me personally.

In the first place, he is misinformed about how much income I have and what kind of business I have, but what does that have to do with this debate? By the way, there is a Leroy Garrett Book Agency down in Dallas, Texas. When he came to Murfreesboro he criticized me for having a *flourishing* publishing business. Well, the only difference I know between his and mine is that mine is flourishing. He has a publishing business down in Dallas. (Laughter.)

My respondent stated that George W. DeHoff has drawn a princely salary all of his life. Well, I deny that but what difference does that make. I am satisfied with what I have been paid and if churches where I preached were satisfied with it, what business is it of his? Then he said many of these arguments introduced by Brother DeHoff on his chart were answered last night by members of the audience who were here. Possibly, we had better get some of them to come and answer them tonight because Brother Garrett did not answer them. (Laughter.)

And next, he read from the title page of my book, *Gospel Sermons*. Brother Garrett told you everything except the price of it. It is $3.00 a copy, Brother Garrett. You told them everything else about that. And he read from our church stationery and from our church bulletin about "George W. DeHoff, minister," and argued from that I am the only minister that the East Main Street has. Well, I know a man who wrote a tract. The name of that tract is "Have You Entered the Ministry?" And when he signed his name on it he said, "By Leroy Garrett, Minister of Christ." "Leroy Garrett, Minister of Christ." If "George W. DeHoff, Minister of the East Main Street church of Christ" means that is the only minister East Main Street has, then Leroy Garrett, Minister of Christ, means that is the only minister Christ has. So we have "Pope" Garrett, according to his logic. (Laughter.)

Then my respondent talked about what kind of house the

church owns in Murfreesboro where I live. About it being air-conditioned. All of it is not airconditioned and it just happens that the people who gave me an airconditioning set didn't even live in Murfreesboro and did not have to send to Dallas and get permission from you to see if it was all right to cool me off in the summertime.

Then my respondent spent some time throwing off on the Gospel Advocate. Everybody knows for nearly a hundred years, the Gospel Advocate has fought for the truth and fought against digression here in Middle Tennessee and throughout the country. It will take more than Leroy Garrett with his BB gun to destroy the Gospel Advocate. Just another thing: he has been having a great deal to say about the Gospel Advocate writing him up and would not let him answer. Brother Garrett has written me up three times in "Bible Talk" and will not let me answer so it is time for him to start practicing what he preaches in that respect.

CENTRAL CHURCH

Then my respondent, (hand me that letter from Central Church of Christ in Nashville) had to throw off on Central Church of Christ. I would like to tell you that Central Church of Christ at the present time is supporting or helping to support the preaching of the gospel in eleven different cities or areas. And during the past ten years Central Church of Christ has spent in round numbers $190,000 to preach the gospel in the mission fields. How much, Brother Garrett, should the Central Elders pay for a meeting house? When the elders of the Central church want a preacher's home, can they buy a house without getting your permission? He said, "Paid $17,750" and all of his brethren laughed about it. Well, do the elders of the church have to get permission from him so that they can buy a house or can they use their own judgement about that? Ladies and Gentlemen, there is more involved here than just preaching and teaching to the church. The question is involved here about whether or not the church can select it own elders and run its own business without having somebody in St. Louis or Texas dictate to the churches what they can do and how much they can pay for a meeting house.

THE WORK OF AN EVANGELIST

Then I want to talk to you about an evangelist. The word evangelist just simply means "a proclaimer of good tidings." It means one who announces good news, and the itinerant part does

not inhere in the word. It is only a derived meaning like the word "baptism" later came to mean "sprinkling" because some people practiced that. The word evangelist means one who announces good news. That is the basic meaning of the word and it has nothing to do with whether or not he travels.

I am now going to prove by an "outstanding and recognized authority" that an evangelist may stay in one town two years, seven years or ten years. Here it is: "It is not a question of how long a preacher stays. A preacher may stay in one city for a lifetime and never be a one-man pastor." Who said that? Leroy Garrett in "Bible Talk," January 1953, page 53. Did you hear him talk about it tonight and say that an evangelist must go on a *long* journey. And then in "Bible Talk" he says that he can stay in one city a lifetime, if he wants to. That is the way it was in January 1953, I wonder how it will be when he speaks again. Brother Garrett does not believe that an evangelist must go from city to city like the authorities which he quotes implied that he must.

Now let us read again. Brother Garrett said in "Bible Talk" in October 1952, Page 5. "I agree that a church might use a preacher for so-called regular work at home. He might work for years preaching to the lost from house to house establishing new work in the city" and etc. So it is not a sin for the elders to procure a man to serve the church. And that is what I am proving tonight and here you state that it is all right for them to do it if he will go from house to house and do that teaching the lost and I showed on my chart that he could preach to the church. Brother Garrett, some of the elders of the East Main Street Church of Christ are here tonight and if you would care to write out a list of the things that I can do and can not do in Murfreesboro, no doubt they would be glad to receive it because I know they will hold their breath to find out from you just what kind of work I can do in Murfreesboro.

What is the issue in this debate, ladies and gentlemen? Here it is in "Bible Talk," January 1953. Quoting Brother Garrett. "It is not a question of how long a preacher stays." "2. It is not a question of where he stays." "3. It is not a question of whether or not he is supported at all. It is a question of the *kind* of work he does." That is the issue and that is the basis on which I fought the question in the first speech that an evangelist can preach the gospel to the church. That is the issue involved.

But my respondent did a lot of yelling about an evangelist locating with a church and the kind of work he has to do so I want him to have one.

THE WORK OF AN EVANGELIST

"Do the work of an evangelist—" 2 Tim. 4:5
" . . . a good minister—" 1 Tim. 4:6
Paul commanded Timothy to abide at Ephesus—1 Tim. 1:3
Church at Ephesus had elders—Acts 20; 1 Tim. 5:17

— HIS WORK —

1. "Charge some not to teach." 1 Tim. 1:3
2. "War a good warfare." 1:18
3. "If I tarry long . . . behave . . . " 3:15
4. "Put the brethren in mind . . . "4:6
5. "Be example of believers." 4:12
6. "Give attendance to reading, exhortation, doctrine." 4:13
7. "Give thyself wholly to them." 4:15
8. "Take heed to . . . thy teaching." 4:16
9. "Them that sin rebuke . . 5:20
10. "These things teach and exhort." 6:2
11. "Fight the good fight of faith." 6:12
12. "Charge them that are rich." 6:17
13. "Guard that . . . committed." 6:20

7 years later Paul wrote 2 Timothy.

14. "Be not ashamed." 2 Tim. 1:8.
15. "Commit to faithful men." 2:2
16. "Put them in remembrance." 2:14
17. "Instr. those that oppose themselves." 2:25
18. "Preach the word" 4:2

TIMOTHY TO LEAVE: "When thou comest" . . . to Paul in Rome. 4:13
WHY LEAVING: "Tychicus have I sent to Ephesus." 4:12

THIS OUR WORK

Here it is. The work of an evangelist. II Tim. 4:5 Paul wrote to the young man Timothy and said, "Do the work of an evangelist"—I Tim. 4:6. He said that if Timothy would do certain things he would be "a good minister." So here are the words evangelist and minister used interchangeably and synomously. Paul said, "You do the work of an evangelist and you will be a good minister, while you do that." Paul commanded Timothy to remain at Ephesus. I Tim. 1:3—he said, "Timothy you abide still in Ephesus." The church in Ephesus had elders—Acts 20 and I Tim. 5:17. So here we have an evangelist locating with a church having elders. That is the issue tonight. Can an evangelist locate with a church having elders. Yes, Brother Garrett said for me to find a Bible example. Well, I have a Bible example and here it is on the chart

and I want us to notice the work that he did while he was located with a church having elders.

First of all, Item No. 1. There are thirteen items here in I Timothy. Brother H. Leo Boles said that all preachers ought to read I and II Timothy and Titus, that they ought to read them several times a year in order that they would know what the work of a preacher is and so I recommend the reading of these books to my respondent, Brother Garrett.

First of all, Paul said, "Timothy you charge some not to teach another doctrine."

Second, he said, "You war a good warfare."

Third—I Timothy 3:15—he said, "If I tarry long, behave." If Brother Garrett had been writing to him, he would have said, "If I tarry long, move. Go on a long jourrney so that you will be an evangelist." But Paul wrote to him and said, "If I tarry long —I hope to come back shortly, but," he said, "If I tarry long, you behave."

Fourth—I Timothy 4:6—Paul said, "Timothy if you will put the brethren in remembrance of these things, thou shall be a good minister." "If you will put the *brethren* in remembrance of these things, thou shalt be a good minister." All you preachers who are here. If you want to hang out a sign in front of the church that says "John Doe, Minister," you can do it. I would not advise you to hang out a sign that said "John Doe, Good Minister." I'd wait for the members of the church to decide if you are a good minister, but Paul said that if you will put the brethren in remembrance of these things you will be a good minister so there it is and if a good minister it would be all right to call him one. So you people who have a preacher, if he preaches the gospel to the church and puts you in remembrance of the truth, put you out a signboard calling him a minister and tell your neighbors you have a good minister if you want to. That is what the Apostle Paul said here. I do not think you ought to hang out a sign in front of the church that says, "Leroy Garrett, Good Minister," because he says you can not preach to the church, that you have got to preach where Christ has not been named. But here Paul says you are to put the brethren in remembrance of these things and you will be a good minister.

Fifth, in I Tim. 4:12.—"Be an example of the believers."

Sixth, In I Tim. 4:13, he said "Give attendance to reading, to exhortation, and to doctrine."

Eight, I Tim. 4:16—he said, "Take heed to thy teaching."

Ninth, he said in I Tim. 5:20—"Rebuke."

Tenth, he said, "these things teach and exhort"—I Tim. 6:2.

Eleventh, he said "Fight the good fight of faith"—I Tim. 6:12.

Twelfth, he said, "Charge them that are rich not to be high-minded"—I Tim. 6:17.

Thirteenth, he said, "Timothy guard that which is committed unto thee." Timothy was a young gospel preacher located with a church having elders and it was Timothy who was to guard the truth which had been committed unto him. And indeed, Paul said to give attention to reading, to exhortation and to doctrine and "Give thyself wholly to them." Brother Garrett, would have said, "You can not do that. You will have to quit and get you another job, because you can not give full time to preaching the gospel to the church. You will have to get another job and work with your hands or you will be a one-man minister or hireling pastor."

Seven Long years went by, Paul wrote to Timothy again. What do you think he wrote this time? Do you think he wrote and said, "Timothy, you have the mutual ministry system operating by now so you ought to move." No, he did not. He wrote II Timothy and he said in II Tim. 1:18, "Be not ashamed."

He said in II Tim. 2:2, "The things that you have heard commit to faithful men that they will be able to teach others also."

Then in II Tim. 2:15 he said, "Timothy, put them in remembrance." I do not care whether he calls a man a gospel preacher or not. Maybe you can call him a "gospel reminder," because he puts the brethren in remembrance of the truth.

Then he said in the seventeenth place—II Tim. 2:25—"Instructing them that oppose themselves"—like Garrett. Timothy, as a young preacher, was to instruct the people who oppose themselves.

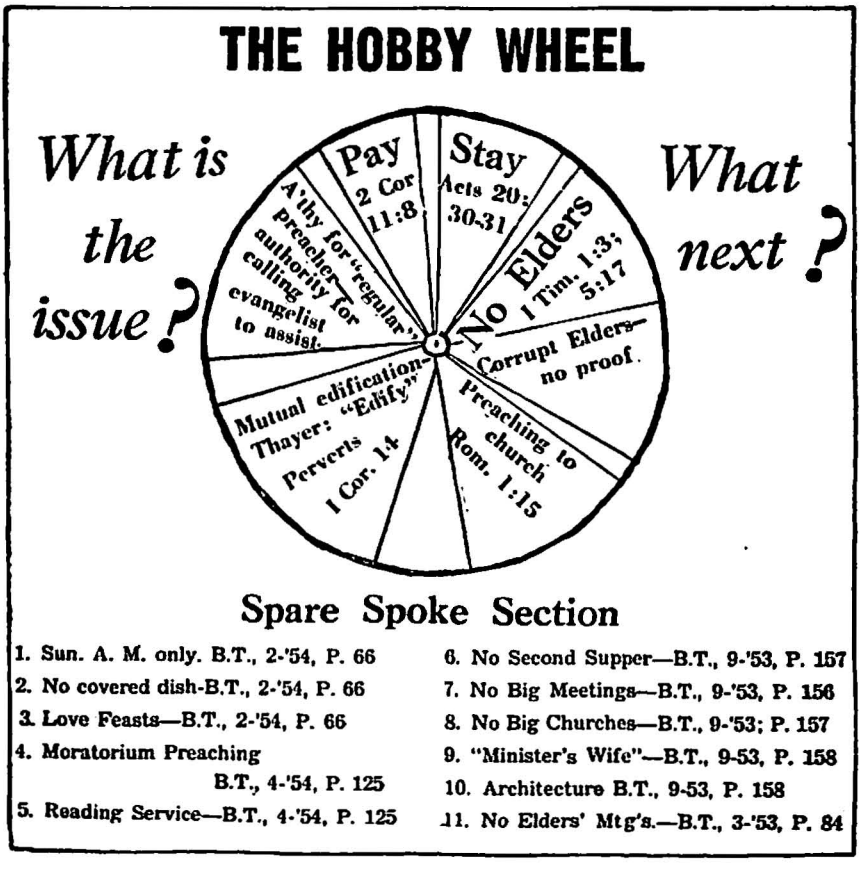
And eighteenth, in II Tim. 4:4, Paul said, "Timothy, preach the word, be instant, in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine for the time will come when they will not endure sound doctrine but after their own lusts will heap to themselves teachers having itching ears." Who heaps teachers? Why, the church. Outsiders do not select teachers for the church. The church members select the teachers and he said, "You preach to these people who are going to be selecting teachers, you preach the word to them." Now there is an evangelist, located nine long years with the church in Ephesus while it had elders. Now we will see whether he will want to talk about whether a man can locate with the church. When he gets up again, he will jump the issue and be on something else.

But I want you to see the bottom of this chart, ladies and gentlemen. Finally, Paul got ready for Timothy to leave. He said in II Tim. 4:13. "When thou comest to me in Rome, bring my coat and books." So he was going to leave. Wonder why he could leave the church? I suppose they are going to have the elders preach

Sunday about now (which would be quite all right if they are competent to do it). Or maybe they will have the "mutual ministry" system in operation. No sir, in II Tim. 4:12, he said, "Tychicus have I sent to Ephesus." Who is Tychicus? Another young preacher. Paul had been over there three years. Timothy had been over there nine. And at least seven of them by himself, after Paul left, and then Paul said, you come over here to Rome because I have sent another young preacher over there—Tychicus. I wonder what he was going to do when he got over there?

But brethren my respondent would not get on the issue and stay on the issue so in view of that I am going to let him have whatever issue he wants to on the question because it is my intention for four nights to preach the truth and to expose his particular hobby which he espouses.

I did not intend to take time out to turn charts, but let's have half a minute out while we turn over the chart here.



Now, ladies and gentlemen in my closing five minutes I want to introduce this chart entitled "The Hobby Wheel" on which I have the seven different positions commonly taken by my respondent in debate and on the bottom of the chart at least eleven other hobbies that he has in reserve. You have heard of the book of the month club where you can join that and get a book every month. You have heard of the gift of the month club where you can join that and get a gift every month. But you can line up with Brother Garrett and get a new hobby every month because he has an abundance of them in store. Never has one man in the same space of time taught so much error and given out so many inconsistencies and contradictions as my good friend, Brother Garrett, since he has been publishing and distributing literature.

Well, let us start up here. First, Brother Garrett talks like it would be wrong to pay a man to preach. I call your attention to II Cor. 11:8 where Paul said, "I took wages for preaching."

And then he jumps and says "It is not the pay I am talking about, it is the stay." Then I call your attention to Acts 20:30, 31 where the Apostle Paul stayed three years at Ephesus preaching and teaching.

And then he says, "It is not staying in one place I object to, but you should stay where there are no elders." I call attention to I Tim. 1:3 and I Tim. 5:17 where they had elders while Timothy was located at Ephesus.

Then he jumps over and says "They were corrupt elders." That is what he said in the debate out in California with Brother Guy N. Woods and I presume that is still his position tonight, unless he has changed his mind in the meantime. But there is no proof for these being corrupt elders.

And then next, he says, "It is not corrupt elders, I am talking about. It is impossible to preach to the church." We call attention to Romans 1:15 where Paul said, "I am ready to preach the gospel to the church."

And then he says it is not preaching to the church I object to, "They have to have a mutual edification system." And Thayer gives at least ten different things that edify people and we do have mutual edification at Murfreesboro and the church meeting here at David Lipscomb College does have mutual edification. He asked me if all the members of the church at Murfreesboro were officers in the church. Yes, they are all officers. All members have not the same office. The word "office" means "work". There is the *work* of the elders, the *work* of the evangelist and the *work* of the deacons and the *work* of the members. They are all officers, but all members have not the same work. To hear my re-

spondent tell it, you would think that all members had the same work and that is being the *mouth* of the body and they all had to exercise it at 11 o'clock on Sunday morning in order to have mutual edification and then my respondent perverts I Cor. 14 when he introduces that and then he hops off of that and jumps over and says give me the authority for a regular preacher. Well, it would be the same authority for calling you to preach in one week's meeting.

By the way, did you preach in a two weeks meeting for the Longview church in Nashville last year and did they pay you $200 and mark on the check $200 for preaching the gospel and did you cash the check and take it along home with you? And did you preach in a meeting down at Port Neches, Texas and did you stay with Brother J. B. Jordan in his home during the meeting and did you tell him that you would not set a price on your work but that you ought to have $15.00 a day for preaching and if they did not give you $15.00 a day, you were going to preach them some good strong sermons on giving? Brother J. B. Jordan told me that last week in Dallas and he said he wished I would use it up here and use his name, that you told him that and he passed along the word to Brother McCain the treasurrer, that Brother Garrett expected to be paid $15 a day and so they paid you $15 a day for preaching in the meeting down there.

And did you preach at Murfreesboro, Tennessee, one Sunday morning when you were there and the elders did not know who you were and somebody said you were an outstanding preacher. And they paid you $25 for preaching and did you then go next door to my home while I was absent and eat dinner over there at home and spread your picnic lunch and use this "mansion" which the church provides for me? Understand I do not object to your using the home, but I just call attention to the fact that if he can be paid one Sunday and use the home one day, I can be paid regularly and use it regularly.

Thank you very much, ladies and gentlemen.

SECOND NEGATIVE ADDRESS

LEROY GARRETT

Brother DeHoff, Brother Hardeman, brothers and sisters, in Christ and friends:

I would like to caution you that this is a spiritual meeting and that we are here to discuss things that concern the kingdom of our heavenly Father. It is quite in order to condemn false doctrine. Surely we should deal with principles and not with personalities except insofar as those personalities are related to error. Neither should we seek to be funny and make parade and spectacle of the things that we are discussing. So I trust we will have a clear conscience toward God, for He looks down upon all that we do. He knows the thoughts that are in your hearts, and thus is aware of what prompts laughter, good will, or an open heart. May we keep that in mind.

It may be important to this audience that I refer briefly to the report of Brother J. B. Jordan relative to what I said about my support in Port Neches, Texas some years ago. I do not believe that Brother Jordan would falsify, for I know him well; but I will have to say that he surely misunderstood. I say before my God tonight that I have never in my life spoken in regard to how much I should receive, nor have I inferred at all that I would expect so much money. Certainly I did not say, infer, suggest, intimate, or insinuate that I expected $15 a day, week, month, or year. That is the truth regarding the matter.

I would pause here, however, to caution my good Brother DeHoff regarding matters of this kind. There is a difference between a man receiving $25 or $200 for some special work when he has need of the money and a man who already has a princely salary of over $6,000 a year (mind you, over $6,000 year, plus an air-conditioned home in which to live) and who will yet pull in another $400 for an 8-day meeting in addition to that. Brother DeHoff, you held a meeting at Pearl and Bryan church in Dallas last week, did you not? And along with drawing a $6,000 a year salary in Murfreesboro, plus a home with the bills paid, and along with that giving your time to your own flourishing publication business (my criticism was not that he has a publication business, but that he draws a big salary from the church and then uses part of his time to conduct that business), you go out to Dallas and accept $400 for an 8-day meeting! I do not believe the elders would support a widow who has a profitable publishing business. I think they would say, "You already have your living." Now I have denied what he said about the Jordan report because it was not true,

but he will not deny that! Brother DeHoff, I live in Dallas and I have friends there. Brother, how about that 6,000 potatoes a year! A home in addition to that! *Then he goes out and holds these meetings, eight days at a lick, and pulls in another $400!*

The reason I am dealing with this man is because his name is in the proposition. We are discussing his practice, and he gets up here and tells me that his work is like the work of Timothy at Ephesus. It is a crying shame for a man who has an income like he has and who occupies the kind of position he does to do a thing of that kind. When Paul spoke of the conditions of Ephesus and of the sacrifices of men like Timothy, he said, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now." (1 Cor. 4:11-13) Then comes a man with a big job of $6,000 a year, an air-conditioned home, operating a publishing business in addition to that, and then runs over the country holding one-week meetings at $400 a lick. This man tells me that is the kind of work Timothy did at Ephesus! Friends, this is a serious matter.

This man has erected charts that do not touch top, side or bottom of his proposition. Now *my* practice is not up for discussion tonight. It does not matter whether I be a hobby rider or whether I make a hobby wheel every week—or even if I be a horse thief! We are discussing *his* practice tonight. Commencing Thursday evening we shall be discussing *my* practice, but tonight we are on *his* practice, and I wonder what you think about Brother DeHoff. A man who is known as such a gallant debater, one who challenges sectarians all over the country, and one who defies all the armies of sectarianism by radio, comes up tonight actually evading his practice over in Murfreesboro.

DEHOFF'S ANSWERS

I now refer to his answers to my questions. I asked: (1) *Please give book, chapter and verse for elders hiring or procuring an evangelist to serve as minister to the church.* He answers that it is in the same passage where you will find elders hiring a man for an eight day meeting. That is not what I asked him. I asked him for *his* practice. That is about like a fellow saying: "Well, when you show me the scripture for what you are doing, I will show you scripture for my mechanical instruments of music." If you are debating on the organ, you should call upon its proponents to produce Bible for it. DeHoff's practice is the proposition tonight; we are going to be discussing *my* practice later.

Since he says his work is in the same passage where we will find something else, I conclude that it is not in the Bible. Is that it? Last evening in our Roundtable I asked one preacher if the practice of hiring out to a church was in the New Testament. He was honest enough to admit: "No, it isn't." But Brother DeHoff does it indirectly. He says it is in the same passage where you will find something else! I want to know where his practice is authorized, for that is the thing we are discussing.

I asked him: (2) *Would you say that Paul or any other New Testament preacher received a fixed salary?* He referred to II Cor. 11:7 and the the Greek word *opsonion.* I will not even go into the Greek, but simply to the Bible that you perhaps have in your lap. Turn to 2 Cor. 11:7 and let us see if Paul received a fixed salary. Now Brother DeHoff says the word *opsonion* implies a fixed salary, that the Roman soldier had a fixed salary. That is not so, but I will not invade even that sphere of the problem. Here is what Paul said: "Did I commit a sin in abasing myself that ye might be exalted, because I preached the gospel to you for nought? I robbed other churches . . ." Notice carefully: "I robbed other *churches . . .*" Churches is plural, is it not? "I robbed *churches,* taking *wages* of them." Now "wages" is *opsonion.* If *opsonion* means a fixed salary, then Paul had several stipulated salaries from different congregations! Brother DeHoff, you mean to tell me that Paul was not merely on a fixed salary from one church, but that he was receiving a fixed salary from several churches? This man is in a pickle! ! How about that, friends? He says *opsonion* means a fixed salary, but Paul received *opsonion* from CHURCHES. Well, he out did DeHoff, did he not? Brother DeHoff has a stipulated salary from one church, but Paul had fixed salaries from several churches, according to Brother DeHoff. That interpretation will not work and here is why: "And when I was present with you and was in *want.* I was not a burden to any man; for the brethren when they came from Macedonia supplied the measure of my needs." (2 Cor. 11:9) There is how Paul was supported. The "measure of his need" was supplied. That is exactly what *opsonion* means. So, if what Brother DeHoff said is true, Paul was on several stipulated salaries from different churches. Rather unfortunate, isn't it, Georgie? (Laughter).

All right, look at the next: (3) *Suppose the elders over there sent him out and they themselves ministered to the congregation as the overseers. Would that be scriptural?* He said, "Yes it would." Then why is it not done that way? He has not produced scripture for his present practice! He admits that this would be scriptural and, friends, would that not solve our problem? Our 7,000 preachers are located with churches doing what the elders

ought to be doing. Now, Brother DeHoff, you admit it would be scriptural if the elders would begin to feed the flock. I expected that concession since the Holy Spirit commanded the elders to feed the flock and send these preachers out into the highways and byways. (Act 20:28; Rom. 15:20) The church would then be cared for by the elders, with others helping them, and the evangelists would go forth to preach to the lost. Now he admits that would be scriptural. There is no doubt about that. You know there is a big question mark about his practice. What are the elders over at Murfreeesboro to do, anyway? Why did the Lord place elders in the church? We read in Acts 20:28 that elders are "to feed the church of the Lord which he purchased with his own blood." Feed the church of the Lord! Are they doing that at Murfreesboro? If so, why is George DeHoff there? Why cannot they do that work and send him out? He admits that would be scriptural. Then I suggest that they do the scriptural thing. There is no doubt about that, but there is a doubt about his practice.

Another question that I asked him was: (4) *Was Paul's desire to get a job with the church like you have in Murfreesboro or to preach the lost in the destitute fields? Which did he do?* Now he answered the first part of the question by saying, "Some worked with churches and some did not." I asked him about Paul. I want an answer from him. I asked "What did Paul do?" Did he do a work like DeHoff is doing? He dodged it by saying, "Some did one thing and some did another." The Apostle Paul teaches us that we are to be followers of him as he followed the Lord. (1 Cor. 11:1). Brother DeHoff says that Jesus was an evangelist. As an evangelist what kind of work did our Lord do? Luke 4:43 shows his attitude: "I must preach the gospel to other cities also." That is the way the Lord did it and that is the way Paul did it. And Paul said, "Be followers of me as I follow the Lord." But Brother DeHoff had rather follow somebody else than Jesus and Paul. Paul would not locate with a church like DeHoff has. Jesus would not stay in one place even when they pled that he do so. From the looks of it, Brother DeHoff is not willing to follow Jesus or Paul.

TIMOTHY AT EPHESUS

I was utterly amazed, my good brethren, to hear what Brother DeHoff said in his last speech about Timothy at Ephesus. I turned to some of my friends sitting near me and asked, "Did I misunderstand Brother DeHoff?" They said, "No, that is what he said." He actually stated that Timothy stayed at Ephesus seven years!" When a man asserts a thing like that he ought to prove it. Brother DeHoff, you will have more speeches tomorrow night, so I request that you prove to us that Timothy stayed at Ephesus

for seven years. You said it, so prove it!

Regarding Timothy at Ephesus, that case does not touch upon Brother Dehoff's proposition because his proposition says, "The practice of churches with their elders of *employing an evangelist* like George DeHoff." There you have a church with its elders employing an evangelist, but DeHoff admits right here in I Tim. 1:3 (pointing to chart) that it was Paul that left Timothy at Ephesus. He was not hired by those elders. He was left there by Paul, not by being hired by the elders. Did some other evangelist leave you at Murfreesboro, Brother DeHoff? Were you not hired by those elders? Was Timothy hired by the Ephesian elders? No! So there is no parallel, and thus no defense of the proposition. In one case the elders employed DeHoff; in Timothy's case he was left at Ephesus by apostolic authority. Brother DeHoff, if the elders hired Timothy, could they have fired him? Now you think about that, friends. (I know some of you have come from miles to hear this discussion and I want to put it right down here so all of us can understand it.) Brother DeHoff was hired by those elders in Murfreesboro. They can fire him. In fact his *Gospel Sermons* talk about how elders can get rid of a man by just firing him. Now, could the Ephesian elders have fired Timothy? If they could not have *fired* him, they could not have *hired* him, for the right to *fire* implies the right to *hire,* and the power to *hire* implies the power to *fire.* If they could not have *fired* him, they could not have *hired* him. They did not *hire* him, Brother DeHoff, so of course, you have no parallel at all.

I would like for you to turn to Acts 20:28 where Paul talks to these Ephesian elders. I can see that Brother DeHoff has this case at Ephesus all fixed up, but it is warped by sectarianism as anything put out by some prejudiced denominational pastor. Here is his little playhouse: (1) Timothy was left at Ephesus, presumably hired by the elders; (2) He stays there seven years; (3) Then Paul sends Tychicus to take his place, or either to be the assistant minister (You know we have that nowadays!). Timothy stayed there seven years, mind you. Isn't that a nice play pretty?

Well, Acts 20:28 just knocks that thing into no argument at all. There the Holy Spirit speaking through the apostle Paul says (talking to the elders at Ephesus): "Take heed therefore unto yourselves and to all the flock over which the Holy Spirit has made you overseers, to feed the church of the Lord which he hath purchased with his own blood." The elders were told to feed that flock and yet Brother DeHoff would have them turn around and hire Timothy of Tychicus to do what they themselves were to do! In both cases it was Paul that left the evangelist there. I Tim. 1:3: "As *I* exhorted thee to abide in Ephesus." Paul exhorted Timothy

to abide at Ephesus! II Tim. 4:12: "Tychicus have *I* sent to Ephesus." The elders had nothing at all to do with it in either case. So the man's argument falls flat.* As this debate continues there may be more discussion upon Timothy.

PREACHING AND TEACHING

I see that my time is getting away so I want to hasten on and talk about another matter that I consider very important just here. Brother DeHoff in his last speech made a number of statements that deserve careful consideration. They may lead you to have false ideas relative to the nature of this discussion.

Brother DeHoff is attempting to make this discussion one upon the difference between *preaching* and *teaching. I want to* settle this once for all. I have explained to Brother DeHoff if he wants to debate upon *preaching* and *teaching,* I will gladly enter into such a discussion. We will stop here and now, or when I finish this speech, and sign a proposition as to our differences on *preaching* and *teaching.* If he wants to debate about those terms, we will arrange a proposition to that effect. But I am going to discuss *this* proposition tonight and tomorrow night and am not going to be led away from it. I want you to understand that, so when he talks about *preaching* and *teaching,* you will know that in *this* proposition those words do not even occur. All this talk about my being unable to defend my thesis on these words is ill-placed, for in Kansas City the proposition dealt with "preaching to the church", but such is not the case in this discussion. I have debated on baptism for remission of sins and on the church with Baptist preachers, but I am not talking about those propositions tonight. So with *preaching* and *teaching.* That is not the proposition tonight. We are talking about the *practice* of George DeHoff over in Murfreesboro.

MISCELLANEOUS MATTERS

He says that a thing is scriptural in one of six different ways. Well, let him show us the scripturalness of his job just one of those six ways! That is what we are interested in. I will take *one* of them. You find us just *one* way your work over there is scriptural. That is all we want.

Brother DeHoff acknowledges that an evangelist is an officer of the church. He says that in his book and also acknowledged it a moment ago. But he also argues that a congregation having a located evangelist is a matter of expediency; that is, a church may

*The statement in the oral address was: "The man's argument falls flat—as flat as a flitter"—G. W. D.

or may not have him. Wait a minute, Brother DeHoff. If the evangelist is an officer in a congregation (that is, a church with elders), then of course he *must* be there. Is that not right? I put up a chart here and showed how elders and deacons are the only officers in the church. Now he says that the evangelist is also an officer. If that is so, a congregation would have to have a located evangelist just as it has to have elders. What does that do for all these congregations that do not have located ministers? My friend takes a position that makes his own work an impossible thing, for I have shown the work of an evangelist to be one who goes forth and preaches the gospel to the lost.

He mentions the Central church here in Nashville and all the good work that it has done. The same thing can be said about the First Baptist church or the First Christian Church. In my files I have a letter from a Christian Church pastor who signs his name, "John Brown, minister, First Christian Church", just as Brother DeHoff does. This Christian Church does many wonderful works along a benevolent line just as the Central church does, but that does not touch the issue. In referring to the Central church, I mentioned their having a man serving *as minister of their church* along with the elders and deacons. There is the office or position that we are questioning.

I would that my friend would refer to the argument concerning our Lord. I understand that a Christian is a follower of Jesus Christ and we should be able not only to sing, "Oh, To Be Like Thee, Blessed Redeemer," but also to practice that kind of religion. Do we want to be like our Lord? I took a statement from Brother DeHoff's book about Jesus being an evangelist. Brother DeHoff, do you want to be the kind of evangelist that Jesus was? What kind was he? He was one that went about different places preaching his coming kingdom and the remission of sins, but today—even though we have entire countries without a church, entire states with hardly a Christian—our 7,000 evangelists are sitting down with churches just as an old hen sets on a nest of eggs. These men stay at a congregation doing what the elders ought to be doing. If they want to be like our Lord or like the apostle Paul who could say, "Be ye followers of me even as I follow the Lord," then, they would get out and do the kind of work they did. He does not claim that Jesus or Paul did his kind of work. Why can we not follow their example?

OBJECTIONS TO ONE-MAN MINISTRY

I now list some of the objections that I have to this system. (1) *It usurps the function of the elders.* We are told in Titus 1:9 that the elders are to be able "to instruct in the sound doctrine

and to convict and convince the gainsayer." Now, mind you, an elder is to be able to instruct in the sound doctrine and to convict and convince the gainsayer. We learn from I Thess. 5:12 that elders actually edified the church. They were the ones that restored the disorderly (1 Thess 5:14). We read in Acts 20:28, which I have already quoted, that they actually *fed,* they *took care of* the church, they were the *guardians* of the congregation. But in our day, my good brethren, we have adopted a system that has been handed down to us by sectarian precedent whereby elders of a congregation reach out and bring an evangelist into the congregation to do the very thing that those elders themselves should be doing.

I say, therefore, that is usurps the function of the elders. We are not to impeach the wisdom of our heavenly Father when he placed bishops over every congregation. Aged men that have the wisdom and the scriptural knowledge are to rule our young people and all of our people in the law of the Lord. Are those men in turn to hire some young fellow just out of college (or even a well posted man for that matter) to do their work; thus denying the mission field of an evangelist? This hired ministry system usurps the function of the elders. Actually, the work that Brother DeHoff is doing over in Murfreesboro should be done by the elders of that congregation. Of course, they may have assistance from others in the congregation, to be sure. But have you noticed, friends, that wherever an innovation enters into the body of Christ, it always makes impossible that which is scriptural? Now the thing that is scriptural is for the elders to instruct in the sound doctrine and for every brother to edify as he has the capability. Rom. 15:14 proves that to be the case: "I am persuaded of you, my brethren, that you are full of goodness and all knowledge, *able also to admonish one another.*" How can you admonish one another when you have one man, the hired pastor, monopolizing the pulpit? So this system actually makes impossible that which is scriptural. Now, Brother DeHoff says he has mutual ministry. Where does he have it? *Outside* or *inside the* assembly?

If it is good *outside* of the assembly, why is it not good *inside* the assembly? If one has the ability to admonish another *outside* the assembly, and he says they do that, then why not *inside* the assembly? By doing that they could turn him out into the mission fields. Of course, he might have to give up an air-conditioned minister's home and his eight day meetings of the $400 variety. But did not the Apostle Paul say, "Suffer hardship as a good soldier of Christ Jesus"? Have we lost the meaning of that admonition? Do we know what it is to suffer hardship?

We should hang our heads in shame as we open the pages of the word of God and read the qualifications of elders, and then look upon our pitiable condition of elders capable of doing nothing except to hire someone to carry on the work. When trouble arises in the church, all they seem able to do is to fire the minister and get somebody else that will fit into the program a little better. We must be sympathetic with the problem. Our elders are not wholly responsible; neither are the ministers wholly to blame, but it is a despicable condition for which we are all responsible, so let us get together and solve this crucial problem. The solution? We can solve it by the word of God. The word of God tells elders to feed the flock—not the evangelist! Paul told Timothy, "Do the work of an evangelist". Woe be to the evangelist who would neglect the lost so as to do the work of elders in ministering the church—all for hire!

(2) *It usurps the proper function of evangelism.* Let your eyes be cast upon the regions of Europe, Asia, Africa, or South America tonight. Let your mind linger upon the condition in our own country, even in your own state of Tennessee. With a vast lost world about us, we understand that the Lord wants the gospel preached to every creature. But how in the world will we reach all mankind as long as our best men, the 7,000 preachers that we have, those most capable of going into those fields, are tied down to the apron strings of a congregation, feeding it the bottle week after week? Our best preachers are busy preaching faith, repentance, and baptism to the churches! Churches are being admonished by a one-man system, allowing a group of lukewarm, indifferent brethren to be content with giving a dollar a week, singing a few songs, breaking bread, doing nothing all week only to repeat the same thing the next Lord's Day.

Here is the answer to our condition: The Lord has given us an evangelistic program by which we are to carry the gospel to the entire world. That consists in evangelists going into the mission fields, establishing congregations by ordaining elders and deacons over them, and having the elders take care of the churches. Then, as the historian Eusebius says, the evangelists will go to other fields and plant other churches of the same kind. We can do it if we will, but we will never do it so long as men love hire more than we do the Lord's plan.

I thank you.

DEHOFF - GARRETT DEBATE

Second Night, Wednesday, June 2, 1954
Large Tent, Caldwell Lane, Nashville, Tennessee
Singing directed by Paul Brown, Lewisburg, Tennessee.
Prayer: W. C. Hastings, Murfreesboro, Tennessee.

Pat Hardeman, Urbana, Illinois, Moderator for George W. DeHoff. Henry C. Grayson, Nashville Tennessee, moderator for Leroy Garrett.

PROPOSITION

The practice of churches (such as East Main in Murfreesboro) with their elders of procuring evangelists like George W. DeHoff to minister to the church is scriptural.

SECOND NIGHT, FIRST AFFIRMATIVE ADDRESS
George W. DeHoff

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:

It is a great pleasure after a pleasant night's rest and the refreshing showers of rain to come again to study the word of the Lord. I am happy to be here to defend the truth, to speak in favor of the church of our Lord, of her evangelists, her elders and her work. The proposition for discussion is: *The practice of churches (such as East Main in Murfreesboro) of procuring evangelists such as George W. DeHoff to minister to the church is scriptural.*

Last night I clearly showed by a formidable array of scriptures that it is scriptural for a preacher to preach to the church and, being scriptural, it is, therefore, scriptural for elders to procure or get a man to do that work. I have showed that it is possible to preach the gospel to the church and my opponent said, "That is not the subject. We had that subject up in Kansas City," but in "Bible Talk," May 1954, Page 143, he said about the Kansas City debate, "The debaters likely spend too much time on the meaning of the gospel and preaching and teaching." That *is* the subject here: Can the elders get a man to preach to the church? He said, "The words preach and teach are not in our proposition." The word "minister" is. That means "to serve." When a man preaches to the church, he serves the church, therefore, ministers to the

church and the word *is* in our porposition. But if preaching and teaching is not ministering; then an evangelist may be called to preach to and teach the church without being a one man minister or any other kind of minister.

ISSUE NOT PERSONAL

My respondent last night said, "The issue is George W. DeHoff and his work." If so, my work is preaching the gospel to the church and to outsiders and if the issue is George W. DeHoff and his work, then the issue is can you preach the gospel to the church. The truth is, this issue is not George W. DeHoff, but it is the matter of whether or not elders may procure an evangelist to preach to the church. My name is in the proposition only as an illustration of what we mean by an evangelist, that is, a man who gives full time to preaching the gospel.

My respondent chose to leave the issue and engage in low-down, dirty, dishonest and underhanded mudslinging by making personal attacks upon me. I am not the issue and am not to be debated, but since my respondent chose to introduce that for the purpose of creating prejudice and getting us off the proposition which we signed, I shall now prove that he is a slanderer, prevaricator and misrepresenter of his brethren. He misrepresented me in my work at Murfreesboro in the following particulars.

(1) He said, "George W. DeHoff has been paid a princely salary all his life." That is not so. It really makes no difference and has nothing to do with the proposition. I might say that I started preaching the gospel when I was fifteen years old, and during the next ten years, by the time I was twenty-five, I had baptized twenty-three hundred people all over this country, holding meetings in school houses, brush arbors and everything else and some places I was not even paid enough bus fare to get home and I have kept right on with that work all of my life and until now. It would be interesting to find out what my opponent has done during the first ten years of his life as a gospel preacher. How many churches he has divided. How many elders he has pitched out. How much division and trouble he has caused in the church of our Lord. It would be interesting to know that. I can say one thing. I have never been a party to any church division. I never have been a party to throwing out the elders of the church and the elders at all the churches where I have preached remain my friends now and invite me back to preach to them. And I never have been to a place for a two week's meeting with the elders there, and at the end of the two week's, find out that they did-

not have any elders because I had managed to manipulate and get rid of them in the meantime.

(2) My opponent said Brother DeHoff draws a salary of more than $6,000 a year with expenses on the side. That is falsehood No. 2. The salary is not more than $6,000 a year. It is $6,000 a year and there are not any expenses on the side. That does not have anything to do with it, but it shows again that he doesn't know what he is talking about. The Lord said, "The laborer is worthy of his hire." And who knows more what a gospel preacher is worth to preach—Leroy Garrett or the elders who employ or procure him to preach? By the way, $6,000 a year is not too much for a gospel preacher to be paid. Not at all. A man with the same attainments as a gospel preacher, in the business world would draw a much larger salary than that and it is these men that he and his hobby riding brethren continually sling mud at about how much they are paid. They would be paid more than that if they were engaging in some other activity. But most of them are sacrificing to preach the gospel of the Lord Jesus Christ.

(3) He said, "Brother DeHoff has a business on the side with a handsome income." There is not one word of truth in that. I have a publishing business which is operated by my Wife and from it I have never received one penny of income and yet Garrett said last night, "He receives a handsome income." My moderator and I discussed today what word I ought to use to call my opponent and so I say he is a "prevaricator" about that.

(4) "The church at Murfreesboro furnishes him a handsome home with bills paid." Well, that is another thing. It would be all right if the church at Murfreesboro paid my utility bills, but it so happens I pay my own so he slipped up again. That is falsehood No. 4.

(5) He said, "The church in Murrfreesboro furnishes him an air-conditioned house to live in." That is falsehood No.5. The church in Murfreesboro does not furnish me an air-conditioned home. Some friends of mine in Nashville, who appreciated some service that I had rendered to them and for which I refused to accept any pay gave an air-conditioning set to me and put it in my home. And I would like to say to Brother Garrett and to any of my friends who might be likeminded that it is in the part of the house used by my family and my office is not air-conditioned and

I sweat when I go in there. I just drop that hint to anybody who might be likeminded. You can take it up with Brother Garrett and see if it will be all right to get me another one. The apostle Paul never did ride in an automobile. The apostle Paul never did operate a recording machine and, so far as we know, never did use a fountain pen such as my opponent is using over there. That has nothing to do with this proposition and my opponent just brought it up to slander me and create prejudice. It was because these charts were hurting him and he did not want to talk about the scriptures, and so he talked about that. He said, "Why don't you furnish an airconditioned house for all the brethren?" Why, the same reason when you held a meeting at Berea in Warren County last summer that they gave you $200 at the end of the meeting and did not pay all the members over there. You were the one that was working. That was a church that had elders and sent after you. They "procured" you and you located over there for approximately two weeks and they paid you $200 and I never heard of you giving it back to them over there. I Cor. 9:14, the apostle Paul said, "They that preach the gospel should live of the gospel." That is talking about a special preacher class who preached the gospel and should live of the gospel.

(6) He said, "George W. DeHoff is selling his services to the highest bidder." He knows that is not so. If he did not, our elders at Murfreesboro very well know that I am not over there because that is the highest salary I could get, but because they feel and I feel that we are accomplishing good. That is the reason I am over there. I turned down a $7,500 salary recently just because I did not care to move. I like what we are doing over there. He said, "Brother DeHoff was paid $400 for an eight day meeting. He has a big salary and goes out and picks up money on the side." Two times in twenty-five years, I have been paid $400 for an eight day meeting. (By the way, I would be happy to be paid that some more, but that has happened two times in twenty-five years.) But I just checked it. During the last eight months, I have not made anything in outside speaking. I have held meetings. I had one this year for which I was not paid anything. Why didn't you tell about that one and I have gone all over the country making speeches and sometimes I am not paid anything. But he does not tell anything about that. He picks out where I am well

paid and then jumps up and says, "$400 for an eight day meeting." That has nothing to do with our proposition. It is just dirty, lowdown, mudslinging and there are seven barefaced falsehoods that Leroy Garrett has told about our work in Murfreesboro.

All right I am in a good humor, but I can tell you right now, if you will read some more over there in *Gospel Sermons* that you read so much of last night, my good friend B. G. Hope said in writing the introduction, "Few people ever got into a fuss with George without coming out second best." So suppose you turn back to the proposition and give attention to what we are debating about instead of mudslinging of that sort and falsifying of that sort.

Once and for all, I support my widowed mother, a wife and three children and try to be a good citizen, preach 260 times a year on the radio at Murfreesboro, conduct 208 other services and average 100 sermons a year in meetings and that is 568 services a year that I conduct and usually it is closer to 700 and then Garrett comes up here and says, "I want to tell you what he does on the side." A man who preaches 568 times a year does not do much of anything on the side, Brother Garrett. Well, I tell you I am tired of this business of Leroy Garrett, Carl Ketcherside, Tom Hill, Henry Clay Grayson, and others running over the country and slandering gospel preachers about how much they are paid. I want them to put up or shut up.

In my brief case is my income tax report for last year. I had a net income of $651.20 on which I paid tax last year and that is all the net income I had last year and I challenge Leroy Garrett to dig out his income tax report and I challenge W. Carl Ketcherside to dig out his, and I challenge Tom Hill to dig out his, and I challenge Henry Clay Grayson to dig out his. Let them put up or shut up. There is Leroy, the Prevaricator; Leroy, the slanderer; Leroy, the elder remover; Leroy, the church splitter; Leroy, the false teacher.

All right now you ought to be sorry you got off on that, Brother Garrett. Last Night, I showed by seven unanswerable arguments that it is possible to preach to the church. I want to continue with that tonight.

Is It Possible To Preach The Gospel To The Church?

THE BIBLE	GARRETT
8. Gospel in Galatians "Though we preach (now) any other gospel unto you (the church) . . . let him be accursed"—Gal. 1:6-9 (1) "Laid before them the gospel"—2:2 (2) To prevent being removed 1:6 (3) "That truth of the gospel might continue with you"—the church—2:5 (4) "Peter and others walked not uprightly according to truth of the gospel." 2:14 9. "Conversation become gospel"—Phil. 1:27. How without preaching it? 10. Gospel preached to every man in church. Col. 1:23, 25, 28 11. Gospel preached to Christians ("we") to prevent "slipping"—Heb. 2:1-4. Refers to Great Commission. (1) "Which at the first began to be spoken by the Lord". (2) "Was confirmed unto us by them that heard him." (3) "God bearing witness with signs." The gospel of Mark 16:15.16; The teaching of Matt. 28:19 The preaching of Luke 24:47 which "began at Jerusalem." Acts 2.	"It is utterly impossible to preach the gospel to the brethren." Bible Talk Jan., 1953 p. 51 "The New Testament says nothing of preaching to the church." Bible Talk April, 1954 p. 124

Gentlemen, If I may have the second chart down there, I want to show again that the Bible teaches that it is possible to preach to the church and since it is possible to preach to the church, elders have a right to ask me to preach to the church and they have a right to ask any other evangelist to preach to the church. Leroy Garrett says it is impossible to preach the gospel to the church. In Kansas City, when Bill Humble showed that we can preach the gospel to the church, he said, "That is not the issue." His Greek scholars folded up against him, he was whipped, he comes down here to Nashville and when I show it is possible to

preach to the church, Leroy Garrett says, "That is not the subject tonight."

Do you know why he does not want that for the subject? It is because his brethren at Longview do not agree with him on that subject and, therefore, when he is down in Texas, he preaches that one can not preach to the church. When he was out in California in debate with Guy N. Woods, he preached one can not preach to the church and when he was in Kansas City in debate with Bill Humble, he said one can not preach to the church, but when he gets to Nashville, he will have to stay off of that because the Longview brethren do not agree with him and it will create dissention in his own ranks. Well, it may do it.

First of all, here is the quotation from "Bible Talk", January 1953, page 51. "It is utterly impossible to preach the gospel to the church." Second, "Bible Talk", April 1954, page 124, "The New Testament says nothing of preaching to the church. Seven arguments last night and not a one of them noticed and I continue with my affirmation tonight that it is possible to preach the gospel to the church and call your attention to Gal. 1:6-9. The Apostle Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Verse. 8—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto

---

Is It Possible To Preach The Gospel To The Church?

THE BIBLE	GARRETT
12. "This is the word by which is gospel is preached unto you" I Pet. 1:25 13. Continuous gospel obedience—I Pet. 4:17-18 14. Put the brethren in remembrance—2 Pet. 1:12-15. v. 1—Faith and righteousness—This is the gospel—Rom. 1:16-17. v. 4—The promises They are gospel—Eph. 3:6 v. 4—Escape from corruption—Remission of Acts 2:28-40. v. 5-7—"In your faith add . . ." Christian graces. v. v. 9-10—Things brethren forget— (1) Purging from old sins. (2) Calling and election.	"It is utterly impossible to preach the gospel to the brethren." Bible Talk, Jan., 1953 p. 51. "The New Testament says nothing of preaching to the church." Bible Talk, April, 1954, p. 124.

you, let him be accursed." "Though we"—the apostles, "or an angel from heaven preach any other gospel unto you,"—brethren, church members, "than that which we have preached, let him be accursed." If Brother Garrett had been there he would have said, "Though we preach the same gospel unto you, let us be accursed, because that will make us a one man pastor and hireling minister usurping the authority of the elders," but Paul says if "we preach any other gospel unto you"—Christians, "other than that which we have preached, let him be accursed," showing that it is possible to preach to Christians.

Here are the reasons why Paul said preach the gospel to Christians. (1) To prevent them being removed from the truth (Gal: 1:6). (2) Gal. 2:5—"that the truth of the gospel might continue with you"—the church. How can gospel truth continue with the church unless the gospel continued to be preached to the church?

For my next argument along this line, I would like for you to turn to Gal. 2:5. The apostle Paul said in talking about people who brought false doctrine and hobbyism into the church, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." How could the truth of the gospel continue with the church unless the gospel truth continued to be preached to the church and then in Gal. 2:14, he talked about Simon Peter and he said, "When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all". That is where he rebuked Peter before them all just like tonight I am rebuking Leroy Garrett before them all for the church-dividing, false doctrine that he is bringing into middle Tennessee and introducing wherever he can get somebody to listen to him.

Next, I call your attention to Philippians 1:27, where the apostle Paul talking along this line said to the members of the church to let "their conversation," that is their manner of life, "be as it becometh the gospel of Christ." How could a man have his conversation—his manner of life—be as becometh the gospel of Christ unless it was preached to him, and unless it was pointed out wherever his life failed to measure up to the gospel of the Lord Jesus Christ.

And then next, I call your attention to Heb. 2:1-4 where the apostle Paul said, "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip, for if the word spoken by angels was steadfast and every transgression received a just recompense of reward,

how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by themthat heard him, God also bearing them witness, both in signs and miracles, confirming the word." Hear it. This is the Great commission. He said, (1) "It at the first began to be spoken by the Lord." (2) "It was confirmed unto us by them that heard it" and (3) "God bore them witness with signs and miracles." He is preaching the Great Commission. That is the gospel of Mark 16:16, the teaching of Matt. 28:19 and the preaching of Luke 24:47, which began in Jerusalem in Acts 2, and Paul said, "Preach it all over again to the members of the church."

THE WORK OF AN EVANGELIST

"Do the work of an evangelist—" 2 Tim. 4:5
" . . . a good minister—" 1 Tim. 4:6
Paul commanded Timothy to abide at Ephesus—1 Tim. 1:3
Church at Ephesus had elders—Acts 26; 1 Tim. 5:17

— HIS WORK —

1. "Charge some not to teach." 1 Tim. 1:3
2. "War a good warfare." 1:18
3. "If I tarry long . . . behave . . . " 3:15
4. "Put the brethren in mind . . . " 4:6
5. "Be example of believers." 4:12
6. "Give attendance to reading, exhortation, doctrine." 4:13
7. "Give thyself wholly to them." 4:15
8. "Take heed to . . . thy teaching." 4:16
9. "Them that sin rebuke . . 5:20
10. "These things teach and exhort." 6:2
11. "Fight the good fight of faith." 6:12
12. "Charge them that are rich." 6:17
13. "Guard that . . . committed." 6:20

7 years later Paul wrote 2 Timothy.

14. "Be not ashamed." 2 Tim. 1:8
15. "Commit to faithful men." 2:2
16. "Put them in remembrance." 2:14
17. "Instr. those that oppose themselves." 2:25
18. "Preach the word" 4:2

TIMOTHY TO LEAVE: "When thou comest" . . . to Paul in Rome. 4:13
WHY LEAVING: "Tychicus have I sent to Ephesus." 4:12

THIS OUR WORK

But I want to talk with you about the work of an evangelist. You know last night we had this chart on "The Work of an Evangelist" and I called attention to 11 Tim. 4:5, where Paul wrote to young Timothy and said, "Do the work of an evangelist" and then I Tim. 4-6,—"If you put the brethren in remembrance of these things, thou shalt be a good minister. So he is a good minister when he is doing the work of an evangelist. Then, I Tim. 1:3, Paul wrote and told Timothy to abide still in Ephesus. Last night, Brother Garrett said that Paul located Timothy at Ephesus. Not a word of truth in it. He was already there and Paul just told him to stay there and—by the way, if Brother Garrett had written to him, he would have said, "Move." But Paul wrote to him and said, "Stay" and there you have an unanswerable chart about Timothy being located at Ephesus.

And I want you to notice, the apostle Paul, said, Item No 3, I Tim. 3:15—"If I tarry long, behave." If Brother Garrett had written, he would have said, "If I tarry long, move" But Paul said, "If I tarry long, behave." And then seven years after leaving Ephesus, Paul wrote to Timothy at Ephesus and told him to keep on preaching the word.

Brother Garrett said last night that he wanted me to find where Timothy was at Ephesus, nine years or seven years. I do not care whether it was nine years or seven years, or five years. Paul told him to abide at Ephesus. Seven long years later, he wrote and Timothy was still preaching for a church that had elders.

He said, "Could the elders have fired Timothy?" Certainly so. If Timothy had departed from the faith, the elders could have gotten rid of him. I hope they could have anyway, just as the people at Cockrell Hill Church in Dallas did when you located with them six weeks and took a stipulated salary of $100 per week and they heard these hobbies of yours, they called you in and said, "We can not use you anymore on account of your hobbies:" I think the elders at Ephesus could have done the same thing to young Timothy.

And then he said, "Paul sent Timothy over to Ephesus." We do not have any apostles today to send a preacher anywhere and if anybody gets a preacher today, it would be the elders—they are the ones who are in charge of the church.

And then Brother Garrett said, "This assistant minister business is breaking out among us." I'll say it is. Leroy Garrett publishes "Bible Talk" and says he is a minister of Christ when he does it. And in "Bible Talk" he tells about his assistant.

He said, "my versatile and able assistant"—and she is a woman! He not only does his work of a minister, but he takes a stipulated pay. "So much preach, so much pay." Twelve issues for a $1 and he has to get his pay in advance. By the way, those of us who preach, preach under the direction of godly elders and Leroy Garrett publishes his paper under the direction of nobody. Leroy Garrett is a minister and has an assistant minister and preaches and teaches through "Bible Talk" for a stipulated amount and is under the direction of nobody and he put in his paper, "Send me the money to Dallas," and they sent him more than $700 last month. Just rolling it in whenever he calls for it and then these boys go all over the country and say, "You ought not to preach for a stipulated salary. Just get what you need." Why, I would be mighty glad if they just paid my expenses and not any salary, Brother Garrett.

I heard of a man who located down at the Chisholm Church in Montgomery, Ala. The elders wanted to stipulate $75 a week for him and he said, "No brethren, I do not believe it is right to take a stipulated amount. I'll just go to the treasurer and draw what I need." They were taken in by that smooth talk and so instead of paying $75 a week, he averaged drawing more than $100 a week. All right, an expense account for him. "Hireling minister." "Clergy." "Expense account pastor!" "Send me a dollar to Dallas" and "Send me a dollar to Saint Louis."

And then furthermore, my opponent misrepresented me from my Book, *Gospel Sermons,* last night—Page 254, He said, "Brother DeHoff said that Jesus is an evangelist and don't you want to be an evangelist like Jesus?" I said an evangelist just simply means a proclaimer of glad tidings and that in that sense the Lord Jesus Christ was an evangelist, every apostle, and every prophet and every preacher is an evangelist and in that sense every member of the church is an evangelist. And then he said, "Brother DeHoff said Jesus is an evangelist" and tried to make out like I said Jesus was an evangelist like a gospel preacher is today. The point does not make any difference, but you can not trust a man to tell the truth when he misrepresents these authorities and quotes from them and gets up here and tells something somebody said. By the way, he said the work of many of these preachers today is to get the elders out. He ought to know about it after Longview in Nashville and Cockrell Hill in Dallas. He ought to know if the work of most preachers is to get the elders out.

Last night, he said I saw a picture of C. E. W. Dorris and he looked sick in the paper. Yes, and somebody else is going to look

sick about that, too. C. E. W. Dorris has preached regularly for churches, is a respected elder of the Central Church of Christ here in Nashville, and referred to as the senior elder, not because he has any more authority than the other elders, but out of respect of his old age. Brother Garrett misrepresented Brother Dorris last night. He will not have to deny that because Brother Dorris is in the audience tonight. He came to me after the service last night and said, "Brother DeHoff, Brother Garrett misrepresented me and I have answered what he had to say about that" and Brother Garrett knew brother Dorris had answered it and he had seen the answer and then he got up here and misrepresented C. E. W. Dorris last night. He read where Brother C. E. W. Dorrris said that a church that is in existance five or six years and still can not meet and worship God without a preacher is a stumbling block to sinners and if it cannot be taught to mend its ways, it ought to die and give place to one that is more faithful to its duty. And that is where Brother Garrett stopped, and told how C. E. W. Dorris was on his side. And the next line says, "It is true that in cities and large towns the constant service of a preacher is needed." "It is true that in cities and large towns the constant service of a preacher is needed" and Brother Garrett just read down to that and chopped that sentence off and misrepresented C. E. W. Dorris and Brother Dorris was sitting right in the audience and here he sits on the second seat tonight and here is the tract that I have in my hand.

Oh, he can misrepresent Alexander Campbell because he is dead, and he can misrepresent David Lipscomb because he is dead and can not come up after the service with a trembling hand and say, "Brother DeHoff, he misrepresented me," But Brother Dorris is still here. "Alexander Campbell preached every Sunday for years and years in a little church near where he lived" —Lard's Quarterly, Vol. 3, page 264 by Moses Lard. David Lipscomb became an elder of the College Street Church of Christ in 1887 and helped to employ C. A. Moore as the regular preacher and for fifteen years C. A. Moore was the regular preacher for the College Church of Christ while David Lipscomb was an elder and yet my respondent gets up here and says, "David Lipscomb didn't believe in having a located preacher." Somebody else ought to look sick about these matters which he has introduced to us.

Thank you very much, ladies and gentlemen.

FIRST NEGATIVE ADDRESS

LEROY GARRETT

Brother DeHoff, Brother Hardeman, brothers and sisters in Christ, and friends!

It is once more with pleasure that I stand before you to continue my part of this proposition.

I think it would be wise for me to begin where my respondent left off. Respecting Brother Dorris, all that I can say is that I should believe a man for what he says. Surely it is not out of order for me to take a man for what he says. This tract by Brother Dorris entitled *"Strong and Weak Churches"* reads as follows—and I am going to quote from a considerable portion of it so that we might understand just what Brother Dorris did say. "The church is doing well in our estimation, we will say according to the Bible standpoint, that is able to live without the preacher, that is able to edify itself, encourage and exhort one another, do all the worship at the Lord's house and the work of the church in the world without the help of a preacher. It is only a weak, helpless church that needs as a babe a constant nurse. No church is firmly established until it has a number of its own true, faithful, self-trained members intelligent in the scripture who can conduct the worship and do the work of the Lord of every description in its own community."

Then I went on and read last evening, "The church that has been in existence five or six years and still cannot meet and worship without a preacher is a stumbling block to sinners and it cannot be taught to mend its ways, it ought to die and give place to another that will be faithful to its duty."

Brother Dorris continues to say, "If churches would learn to do their own work and lean upon their own God developed strength instead of preacher support and put the preacher out into the mission fields and weak places, where he ought to be. Then the dictator, church destroying, located minister would be outlawed." Now there is what Brother Dorris has to say. Am I to be blamed because I accept a man for what he says? Now the fact is, he goes on and mentions that in cities and large towns there is a constant need for a preacher in no wise mitigates the other parts of this tract, not in the least bit. If so, then we will just put Brother Dorris on the spot tonight. Will he say God has one plan for the churches out in the highways and byways and then another pattern for the big churches? Is that what he is contending? I do not so understand his tract.

My friends, either Brother Dorris, and I want to be kind to

my venerable brother and I think I spoke respectful of him last evening. They are simply trying to dodge the strength of this tract by referring to one sentence that does not mitigate the other sections of it in the least bit. The church at Jerusalem was a great church. Will Brother Dorris say that it had a regular preacher? If so, who was it? Will he contend that there was one plan for a country church and another plan for a city church? Now all I know to do is to take a man for what he says. He says if we can get rid of this church destroying, dictator, or stumbling block to sinners, by getting him out into the mission fields. Now that is by it and I speak respectfully of him, because sitting right beside him is the hired minister, Charles E. Cobb. They have just hired him and I suppose Brother Dorris resented that inasmuch as what he said in this tract. Now there is the truth regarding that matter.

PREACHING AND TEACHING

My brother continually refers to the matter of preaching and teaching and he comes up with the idea that I do not want to discuss preaching and teaching because there are some around here who do not agree with me on that subject. But did you not hear me last evening say that I offered to discuss that proposition with him, but I wanted it to be a different proposition and even last evening did I not say that I would sign a proposition with him on that subject? And how could anyone conclude that I would be afraid to discuss it here in Nashville? Now I have here a proposition. It reads: *"New Testament preachers did not preach the gospel to New Testament Churches."* Leroy Garrett, Affirms. Now Brother DeHoff, if you want to discuss preaching and teaching, you just put your "John Henry" down here, my dear brother. Now if I were talking in the kind of language that Brother DeHoff uses when he writes me a letter, I would tell him to put his "signature where his babbling mouth is," but I cannot stoop to that kind of language. He uses that kind of language. That is the kind of language he uses when he writes me. I could say, "Brother DeHoff you put your signature where your babbling mouth is." But I will be nicer about it and say, "If you want to discuss preaching and teaching, then put your 'John Henry' down there and we will start on it Saturday night."

All right, that surely will take care of the matter of *preaching* and *teaching*.

DEHOFF AND TIMOTHY

Now regarding what Brother DeHoff says concerning my attack upon him. It looks as if I have correctly represented him after all. He admits that he has a salary of $6,000 a year and I

said $6,000 *plus,* because he gets his house rent to boot. That is worth $1,200 a.year and yet he tells me that his work is parallel to that which Timothy did at Ephesus.

But we read over in I Cor. 4:9 that Paul is saying that there in Ephesus he and his co-laborers worked with their own hands and supported themselves. They hungered and thirsted and were naked and had no certain dwelling place and they were abused for Christ's sake. Now there is how the Bible speaks of these matters. He is trying to tell us that his practice harmonizes with that we find in the New Testament and there is no truth to that at all.

A man does not have to get cash or regular income for a business to profit from it. A man can turn back all the profit from that business into it. Still it is profiting. It is still his business. The *DeHoff Publication* Business belongs to Brother DeHoff. The profits are turned right back into the business. He can continue doing that, escape some income tax, and by the time he is 50 or 60 years of age, he can have a considerable income laid back in the money that he has invested turned back into the business. I did not say that he received it now, but he received it in building up the business that belongs to himself.

However, my brother has misunderstood these matters. It seems that he has misinterpreted the reason that I referred to these things. I have no objection to him having a profitable business. Not in the least. The objection is that he draws a princely salary from a church and yet gives his time to his own business. I do not object that he lives in an air-conditioned home, but I object that they have an officer over there, a hired hand in that church in Murfreesboro and put him in a special house, built especially for him. But he says the janitor is a minister over there. Do they have a home for that minister?

"The widows," he says, "why they are ministers too." Well, do they have a home for the widows over there? Can you not see that there is an office that I have described by way of this chart:

I have shown to you from the evidence of Brother DeHoff's own writings that he occupies a position of *the minister.* Now there is the thing that I am questioning. I can read in the Bible about elders. That is the Bible plan. I can read about deacons. They are there in the Bible. But the man that served as the minister of the church. There is the man I want to know about. He is the one that I want us to investigate tonight. Now those of you that are here from Murfreesboro—and I want you to know that I am happy that you are here. I am not fighting the church at

"THE MINISTER" AN UNSCRIPTURAL OFFICER

SOMEONE IS MISSING

MODERN PLAN	BIBLE PLAN
1. Elders	1. Elders
2. Deacons	2. Deacons
3. Minister	3. ? ? ? ? ? ?

Murfreesboro. I want you to know that I am your friend. I am trying to show you that you have an officer over there. You have a hired hand that isn't in the New Testament. Now I suppose I was up here condeming an organ that you might have brought in? Would I be your enemy for condemning that innivation? Oh, no! You would say I should do that and here you have another innovation in the person of the minister, a man that ocupies a position.

NASHVILLE CHURCHES

Now let us look at this position. Let us talk about this for just a moment, Here in my hand, I hold a newspaper clipping from a Nashville paper. Now this describes the system that we are talking about. This is an ad of the Green Hills Church of Christ. It invites you "to worship with us and hear our new minister." *Our New Minister.* Notice that, Then we talked about the Central Church of Christ last evening. And that is where Brother Dorris is one of the elders. Here in the Abilene Christian College Bulletin, it says, "Holton preaches in Washington D. C. A. R. Holton formerly a faculty member of Abilene Christian College is the new Minister of the 16th street Church of Christ in Washington, D. C." Notice *"the new minister."* Where is that found in the New Testament? Now listen Carefully. "Holton resigned his post as minister of the Central Church of Christ in Nashville, Tennessee, last April to accept the Washington position in October." How about this business of resigning the post and taking a new position? Now I understand that the elders have a *post.* The deacons have a *position* in the New Testament, but what about that minister? He is the fellow that I am looking for.

Now Brother DeHoff refers to the situation at Galatia. He says, "Paul speaks of anyone preaching another gospel unto you." Do you know that we are not talking about that. What we are in-

terested in is did those Galatians hire a man like Murfreesboro has DeHoff hired? Surely they did not because in the sixth chapter of Galatians 6:1, it says, "Ye who are spiritual restore such a one in a spirit of gentleness." Who were they to restore? The brother that has fallen by the wayside. They had no minister there to do that. Why they practiced a *mutual edification.* Those that were spiritual shared in restoring those that had fallen by the wayside.

Likewise, he refers to the Philippian Church, referring to the gospel there. The church at Philippi did not have a minister like the one at Murfreesboro has because in Philippians 1:1,2, we read the introduction of the Philippian letter where Paul says, "To all the saints that are at Philippi"—here is the Bible, "with the elders and deacons." Now where is that other fellow? There is the "animal" that I want to see. That hired hand, where is he? "Elders, deacons and the minister." There is what George DeHoff must find. But he doesn't find that, does he.

Now let us look again. There is another bulletin here of the Hillsboro Church of Christ in Nashville, Tennessee. I want to look at this for just a moment here, because it concerns some that are in the audience tonight and which will illustrate the point that is before us and friends, I beg you in the name of Jesus Christ to consider the real issue it stake tonight. Bear in mind that we are discussing a *practice.* It is *the practice* of churches like the one in Murfreesboro in *employing* evangelists like George DeHoff to serve as minister to the church. There is the thing we are discussing and how inconsistent Leroy Garrett may be, how many lies he may tell, how much money he may make, how much income he has, that really has nothing to do with it, does it? We are discussing the practice that goes on here in Nashville and in Murfreesboro and friends I am going to reveal to you this system in its ugly self and all of its degregating nastiness in comparison to New Testament purity.

Reading this historical sketch of the Hillsboro congregation here in this city, it says, "For several years the Hillsboro congregation did not have a regular minister." For several years they did not have a "regular minister" and yet, Brother DeHoff says, "Well, they are all ministers." Are they regular ministers. Can you say they are irregular. "They did not have a regular minister, but in 1936, J. P. Sanders was recalled from Sherman, Texas." Sounds like a Christian Church calling a pastor, doesn't it. "Recalled from Sherman, Texas as the regular minister." Now where do we have that in the New Testament? Did they recall Timothy and make him the minister there at Ephesus. Why it was Paul

that left him there at Ephesus, as Paul was going to the Macedonians. The church there with its elders did not employ Timothy as its minister like the Hillsboro congregation did J. P. Sanders. "He was succeeded by B. C. Goodpasture, formerly of Atlanta, Georgia, who had moved to Nashville in order to assume the editorship of the *Gospel Advocate*. He continued as minister until his resignation became effective in June 1951. He was succeeded by Batsell Barrett Baxter." Now friends I want you to notice on the next page of this little bulletin here, it lists B. C. Goodpasture as one of the elders of this congregation. Now Brother Goodpasture is sitting right here to my right tonight and I want him and everyone else to know that I respect him with all my heart. I believe he would be perhaps the best scriptural scholar under this tent. I respect him for his wisdom, but I cannot respect him for his practice. He is now serving as *elder* in the congregation. Notice he is not *the minister* of the church anymore, but he resigned as *the minister* now he is just an elder. Now there is something wrong with that kind of system.

I was down at the *Gospel Advocate* a few months ago and asked, "Where is Brother Goodpasture." And they told me, "Well he is down in Texas in a meeting." I said, "I am sorry I just came from there and would liked to have seen Brother Goodpasture." And I was told, "Well when he *had* the Hillsboro church he couldn't get around very well, but now that he has given that work up, he can get out and hold meetings." Now notice. Here is a man that had to *stay* with a church as its regular minister. But now that he has resigned as regular minister and became an elder, he can run all over the country and yet God Almighty tells the elders that they are to oversee the flock that is amongst them. That is precsely when he should have stayed with the flock! Can you not see that we have a system that has been handed down to us by sectarianism? Do you not understand, my beloved friends, that God Almighty has placed upon the elders the responsibility of feeding the church of the Lord and yet it has been turned over to a group of hireling mercenaries who are interested in the dollar. And I say as Brother Campbell did, "If they are not interested in the dollar, then let them give up the dollar, and see if they still do it."*

Now I want somebody to come out and defend this system. I want somebody that will come up and show us where a New

*In correcting his speech, Brother Garrett wrote in the following: "The modern clergy say they do not preach for money. Very well, let the people pay them none, and they will have as much of their preaching still. Besides, there will be no suspicion of their veracity." (*Christian* Baptist, p. 43)

Testament church with its elders employed a man to do the kind of work that Goodpasture did over at Hillsboro and that George DeHoff is doing over in Murfreesboro.

I further charge that this system is an unnecessary one. I ask the question. Why hire this man? I am arguing that the church of Jesus Christ is all sufficient in and within itself. I believe my friends that the human body as God ordained it in the beginning is capable of doing everything that God wants it to do. It isn't necessary to come along and attach another arm or another leg, to bore a hole and add another eye. The body is capable of doing all that God wants it to do. It is just so with the scriptural body, the church of Jesus Christ is capable of doing what God wants it to do without reaching out with its ambitious tentacles and bringing men in to do the work that that local congregation itself should be doing. A congregation like that one at Philippi and the one Jerusalem with its elders and deacons with all the saints has all that God wants it to have and because of that, there is not one church amongst all those primitive churches that had the kind of setup that they have over at Hillsboro and at Murfreesboro. Why hire this man.



1. *To feed the flock.* It could not be for that reason because the Holy Spirit tells the elders that they are to feed the flock. The elders are to do that. But what does George and these other fel-

lows do? They occupy the pulpit regularly. There is a one man system here. Now over at Murfreesboro, they have seven elders and they sit down on the front seat and listen to the one man minister deliver his regular sermons (pointing to chart). Now all of these brehren out here, with the elders, can share in a mutual edification program. That is the way Brother Dorris says it is in his tract. "The church that can't do it ought to die and give place to another!" I want to know why have him? To feed the flock. Elders are to do that!

2. *Restore the weak.* Now here George is (pointing to chart) out helping a discouraged fellow. He is down and out and they send him out to restore this weak brother, but the Bible says "ye who are spiritual." Those of you that are capable, that are spiritual are to restore that weak brother. Do not hire somebody to do it. I want to know why they are paying Brother DeHoff any way. Why are they paying him? How much money does he get for these various duties? Does he get so much for each sermon? Does he get a certain handout for every brother he visits? Why, everyone is to visit. They can not have him to visit. They do not employ him for that purpose. And here are all the members over here. (Pointing to chart). You see they are after the pastor to get out and do the visiting. They say, "Brother DeHoff, go out and visit this one." "Brother DeHoff, go and visit this one." And if he is a good pastor, he does that. Now friend, the Bible teaches that each one is to do that. Over in James 1:27, that word "visit" meaning "to minister." It says there that we are to visit the widows and orphans in affliction and to keep oneself unspotted from the world. Whose responsibility is that? Yours! Hire somebody else to do it? No Bible for it. What church did it.

3. *Radio Work?* Why hire this man even for radio work? Now you notice, friends. The church over at Murfreesoro has seven elders. If they are qualified, and I presume they are from what Brother DeHoff says, then those elders by having just one radio sermon a week could fulfill a week's broadcast over that station in Murfreesboro. There are seven elders. There you have them. (Pointing to chart). But rather, they have one man hired to carry on that work. Is that the New Testament plan? Are elders impotent? Do they have no power to do what God tells them to do? Over in Titus 1:9, it says they are to be "able to instruct in sound doctrine." That is what Brother DeHoff is doing on the radio, instructing in the sound doctrine. But that is what elders are to do. Why can not the elders take care of that work?

Why do they have him hired? Feed the flock? Restore the weak? Visit? To do radio work? What do they pay him for any-

way? Now a man that is worthy of his hire fulfills some responsibility. I want to know what he is supposed to do. The very thing that he is supposed to do is the very thing that every member of the church ought to be doing. So the thing they ought to do is to do what he says is scriptural and that is to put him out into the mission fields and put him out there preaching to the lost. That is the work of an evangelist. But as it is, he is pampering the congregation that ought to be doing its own work.

Now inasmuch as I can not introduce new material in my last speech, I must in these last five or six minutes give a summary of some of the things that I plan to introduce in my last speech so that Brother DeHoff will have opportunity to reply.

MORE OBJECTIONS

Last evening, I gave some objections to this system. I continue those objections now.

3. It violates the rights of others who are *capable of sharing in the edification of the church.* It is a one man ministry that makes impossible a mutual ministry. And you know that is just as true as it can be. As long as you have this man up here monopolizing the pulpit, how can this fellow out here get a chance! Well, he just can not do it. There he sits, a bench warmer. There he is nestled in his pew, week in and week out, listening to George and George pulls in $125 a week for it. I think if this fellow gets up and makes a talk they ought to give him $10 or $15. Friends, is religion that monetary. Is it a dollar and cent proposition? I want you to think about this thing. Are we so money minded that we think in terms of money when we think in terms of worship? Are you payed to pray? Called on to lead a prayer. Are you paid for it? A man gets up to lead a song. Pay him for it? A brother gets up and talks about his Lord. Pay him for it? A brother should be supported only *as he has need* and not because he is hired to do anything.

4. *It adds a new office to the divine government of the church.* I have here a list of I do not know how many bulletins. (Garrett holds up handful of bulletins). All of these church bulletins and everyone of them lists this minister that we are talking about. Along with the elders and deacons, there is the minister. Now I want to know what New Testament church had a set up like that?

5. *It creates a preacher centered work and worship so much so that the preacher is the man of the congregation.* When you refer to the Hillsboro congregation over her, what do they say? "Oh, yes, that is where Brother Baxter is." That is what they say, do they not? They do not say, "That is where Brother Goodpasture

is." They used to say. "Oh yes, Brother Goodpasture is located there." But now it is Brother Baxter that is located there. "Brother DeHoff is over at Murfreesboro." Brother Jones is over here." "Brother Clevenger is over here." He is *the* man of the congregation. It creates a preacher centered work and worship so much so that J. N. Armstrong not long ago said that it would be impossible to write a correct history of New Testment churches without considering the located minister, and yet he was not in a single primitive church. There is the condition in our own midst.*

6. *It promotes the language of Ashdod.* We hear about "our minister" and "our preacher" and "our pastor." We hear about "trial sermons" and "ministerial churches" and "entering the ministry." Where do those ideas come from? Not from the New Testament. They come from this system we are talking about. Get rid of it and we get rid of the Ashdod.

7. *It encourages professionalism in the ministry of Christ.* We actually have "storebought" preachers, imported preachers vieing with each other for big pulpits and ambition and pride and envy and jealousy oftentime play quite a role. Now there is a way of settling all this and that is to stop this ungodly system. This practice that just isn't in the book.

8. *It is in fact a clergy system within our ranks and a special class known as our ministers, or "Church of Christ preachers," a condition opposed by all those who have endeavored to restore New Testament Christianity.* And if you do not think that we have a clergy, look in the book, *Yearbook of Preachers.* I thought every Christian was a preacher, but we have a special class of preachers. That has been handed down to us by this pastor system that has developed.

9. *It monopolizes the pulpit.* It puts one man there. Not giving others an opportunity to exercise their gifts. Friends, you are

*In correcting his speech, Brother Garrett wrote in the following: J. N. Armstrong, "I don't believe it would be possible to write a history of our present day churches 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 . . . But in the history of the work of the New Testament churches no such 'minister' was to be reckoned with.": *(The Living Message,* 1924.)

Since Brother Garrett chooses to insert this alleged quotation, let it be stated for the record that I studied in Brother Armstrong's classes and sat at his feet when a college student. He did not condemn the kind of work I defended in the Nashville debate.—G.W.D.

being robbed tonight. You are being denied your liberty. I believe in that statement of Patrick Henry, "Give me liberty or give me death." And I stand before you here tonight in the name of liberty. You can have your rights as members of the congregation by exercising your right to edify in the congregation. But the brother today doesn't have opportunity to say anything. Nothing at all. He must sit there and listen to the hireling and if he says anything, he has to go out to some little country church and preach out there. Oh, that is so! Some brother who has some ability has to do something about it. He has to go and find some place where he can talk. That is right! Now what is wrong? There is one man monopolizing the pulpit. That is the reason.

10. *It is ineffective. It does not get the job done.* In the first century,the gospel circled the earth like a golden belt of glory around the universe. It went all over the Roman empire so much so that Paul declared that every creature under heaven heard the gospel. But today, we are not touching the hem of the garment in evangelistic work. Why? Because our preachers are being shackled down to their churches, nursing, pampering and babying congregations that should be able to carry on their own work.

11. *It stymies the spiritual growth of a member, thus encouraging his ignorance.*

12. *It is a misuse of both money and power.*

In these few minutes I want to bring up a matter that will be classed as new material and that is a contrast between the kind of work Timothy did at Ephesus and the kind of work George DeHoff and these other men are doing, between the modern hirelings and the New Testament evangelists.

1. These modern men are hired by elders, but the New Testament evangelists were never hired by elders. Over and over I have asked for the passage where elders hired Timothy and it isn't produced. I want to know where it is?

2. They are hired to be "the minister" of the church but the New Testament preachers never served as a minister of the church. They are the ones that occupy the pulpit regularly preaching to the church and the congregations, but the New Testament evangelists trained others to do this work and I would remind Brother DeHoff that there at Ephesus Timothy was busy training other men committing to them "faithful things" that Paul had taught him so that they could teach others also.

3. And in the last place, the modern man is on a stipulated salary but the early preachers worked on a free will offering basis.

SECOND AFFIRMATIVE ADDRESS

George W. DeHoff

Gentlemen moderators, worthy opponent, ladies and gentlemen:

My respondent closed by saying that Paul at Ephesus was training Timothy. Didn't Paul know he had no business doing that? The Ephesian church had elders and the elders should train and not the evangelist training a preacher in a church that had elders. Then many of you have been treated to a tract signed, "Leroy Garrett, Minister of Christ." If "George W. DeHoff, Minister of East Main Street Church of Christ" means that is the only minister East Main Street has, then, "Leroy Garrett, Minister of Christ," means that is the only minister Christ has and that would make him the pope!

WHO DOES "MISSION" WORK?

And did you hear my respondent say that if we will get rid of these located preachers and let everybody act like him and his crowd, the gospel will prosper. For seventy-five years, the Sommerite churches, so far as I know and I think I do, never have built up five congregations having a hundred members in them. They fuss among themselves and divide everytime they get enough to pay the coal bill. And who is supporting these missionaries all over the world—in Italy, in Germany and in dozens of countries around the globe? Who is supporting them? Do the churches like Central where they have a located preacher or churches like Wynnwood in Dallas? Down at Wynnwood in Dallas there is a sign on the bulletin board which gives the program week by week and they have a presiding brother for each month and at the top of the list, it says, "John Doe, presiding brother for April;" "Richard Roe, presiding brother for May," Brother Garrett, you ought to look for your presiding brother. Give me the chapter and verse for the presiding brother. That is a new officer in the congregation.

My respondent said every member of the church is a preacher, and, therefore, should take time about preaching at 11 o'clock on Sunday morning. That is his idea. In that case if you went to East Main Street in Murfreesboro you could not edify more than once in five years when your turn would come around and he thinks that would be a great improvement. A fellow could edify a lot if you just let him do it once every five years. The truth is, we have a mutual ministry at Murfreesboro

ando ur members edify by their daily lives, by loving the brethren, by prayer, by the word of God. It edified me tonight when one of the elders lead the prayer. I think that was edifying. It edified the brother at the time he was praying to Almighty God. And I called attention in speeches last night to the fact that we edified in at least ten different ways.

In I Cor. 9:14, Paul said, "they that preach the gospel should life of the gospel." Was he talking about a special preacher class or did he mean every member should be supported by the church? He said, "They that preach the gospel should live of the gospel."

ABOUT TRIAL SERMONS

My respondent mentioned "trial sermons" tonight and I would like to say a word to all the elders that are here. Before you "procure" —the word "hire" is not in our proposition, he inserts that for prejudicial reasons. It says "procure" or "get". He jumps up here and says, "It is the word hire." That is not in our proposition. It says "procure" or "get". And while we are at it, he said he volunteered to sign a proposition agreeing to affirm the difference between preach and teach when I was in a meeting over at Wingate. He did nothing of the kind. Harris Dark, H. M. Phillips and I sat in the office for an hour and tried to get him to sign one and he said, "I won't do it because it involves preach and teach and I don't want to get involved in that here." That is what he said. You can ask Harris Dark and H. M. Phillips about that if you want to. Henry Clay Grayson was there, too, but I would not advise you to ask him anything about it. Well, I advise any of you elders who are going to procure a man to preach for you, not only that you hear one trial sermon but many trial sermons. (Brethren, it would be a great help to me if you would let down this tent flap behind me. I don't want to get hoarse because I want to work on Brother Garrett two more nights.) He said something about trial sermons. Rev. 2:2, says "Thou hast tried them which say they are apostles and found them to be liars." I John 4:1 said "Try the spirits whether they be of God" and I advise you elders not only to hear a man one sermon but many sermons and to know something about the kind of work one does before you allow him to come into the congregation.

"FEED THE FLOCK"

"Feed the flock." That is translated from a Greek work which does not mean preach to the flock. That is not the idea at all, but it means "supervise, rule or shepherd the flock" and all of you elders who are going to supervise, rule or shepherd the flock of

the Lord, before you get anybody to preach, before you let him preach even one sermon, hear several trial sermons and know something about his work. If the elders at Cockrell Hill had heard Garrett in more trial sermons, they would not have had to fire him after he had been there just six weeks when he took off thirty-five or forty members and started a new church. If the elders at Longview had had him in a few trial sermons, they would not have had the trouble with him here last summer when he manipulated to get the elders out over there at the Longview church.

And he said the seven elders at Murfreesboro could preach Brother DeHoff's radio sermons if each one would take day about. The churches that have elders call you to debate for them. Why do they not do the debating just night about? One elder take one night and another elder take another night, and you could be in the mission field. You would not have to debate. You could go to the mission fields. The elders could take night about and do the debating.

You heard him say, "Go where Christ has not been named." Yes, go to Nashville, Tennessee, where Christ has not been named, and you will circle the earth. The only way they ever circle the earth is when they circle it mailing out "Bible Talk".

WHY PAY THE PREACHER?

He said, "What is Brother DeHoff paid for over at Murfreesboro?" Why, you can answer it yourself. What are you paid for when you go to hold a meeting? What were you paid for up at Berea when the elders sent for you to hold a meeting and you stayed up there ten days and they paid you $200? "So much pay, so much preach." "Doling it out like a haberdasher selling socks." What are you paid for? Ah, yes, last night he said, "Brother Goodpasture used to be the minister and now he is just an elder. Brother Goodpasture does not look at the eldership in that way. None of the rest of these people do. That is Garrett's idea. "Just an elder." Of course, it is his idea that the evangelist has the authority to run over the country and set the churches in order by throwing out the elders and he believes that the evangelist is an officer over the elders—not only in one church but in many churches. And did you hear that sarcastic remark. "He is *just* an elder." Now both Brother Garrett and I believe that an elder may go out and preach in other places. Therefore, when he introduced Brother Goodpasture preaching in churches, he knew that had nothing to do with this proposition; but he was afraid he would have to turn around and pay attention to these charts

that I used on him and he thought, "I had better not answer those charts: I had better get Goodpasture to Texas."

AN ELDER WHO TRAVELLED

Peter was an elder and he wrote from Babylon. Do you suppose Peter traveled when he went to Babylon as an elder? And he said, "They have got a new officer now. The regular minister. Where is the regular minister in the Bible?" He talked about regular and irregular. Well, while you are at that, you might talk some more about the "located" preacher and in opposition to that the "dislocated" preacher. That is what you are. All preachers are either located or dislocated—one or the other. And then he said, "I read here in the paper about the new minister. Where in the Bible do you read about a new minister." And I had him up there on the chart. He was Tychicus who went to Ephesus to replace Timothy when he left to go to Rome. I've had him up here through three speeches. There is a regular minister for you, if you would like him.

ON USING CHARTS

Up in Kansas City, Brother Garrett did not like Brother Humble's charts. He said, "When any man starts using charts he has run out of scripture." Tonight Brother Garrett started using charts. (Laughter) I want to pay attention to that. Last night I made a speech in the opening address of this debate and nobody even smiled or laughed nor was there any demonstration from the audience. My respondent got back up here, played to the gallery, ridiculed me and had his people laughing and hollering and even looked over here to me and called me "Georgie." It was not funny. That is the name of my respected and sainted uncle who died in my arms and it is not funny when a church divider comes out of Dallas and starts slinging mud and attempts to ridicule the name of my uncle. No sir, it is not funny to me and after he got such audience reaction, both W. Carl Ketcherside and his moderator laughed right out loud. I got back up in my second speech and let him have it, then in the next speech, he said, "Brethren, we ought not be laughing or having any demonstrations whatever." No, sometimes a fellow starts and gets more than he wants and it is my intention that Brother Garrett will be answered, that the truth will be taught and that his heresy will be exposed.

C. E. W. DORRIS

Let us notice that C. E. W. Dorris matter. Brother Dorris said that if a church cannot get by without a preacher, it is a

weakling. Why, he did not say that it is wrong for them to have a preacher. He plainly said that in the larger communities where there was lots of work to be done, they ought to get one. I think the church at Murfreesboro can get by without a preacher. They do sometimes get by without having any outside preacher, but they can do more work not only with one preacher, but with many preachers. We all believe the same thing that Brother Dorris believes about that; that it is wrong for an evangelistic authority preacher to come and take charge of the church and be the one man pastor. All of us are opposed to that just like Brother Dorris. But Brother Dorris does not believe that it is sinful for a man to preach the gospel to the church like I do at Murfreesboro and like these preachers are doing here in Nashville. We are opposed to any preacher who is out of place and does not do the work of a gospel preacher and we are opposed to him on account of that. But he stops reading there in Brother Dorris's tract before he got down to the line which said that "It is true that in large cities and towns the constant service of a preacher is needed."

GARRETT'S INCONSISTENCIES

I want to call attention to Brother Garrett's self-contradiction in this debate. Truth does not contradict itself.

(1)Brother Garrett says that elders are to convict the gainsayers and yet he is running over the country doing it. What doesn't he let the elders do it?

(2) Brother Garrett says that it is impossible to preach to the church and I called your attention to Rom. 1:16 where Paul said, "I am ready to preach the gospel to you that are at Rome."

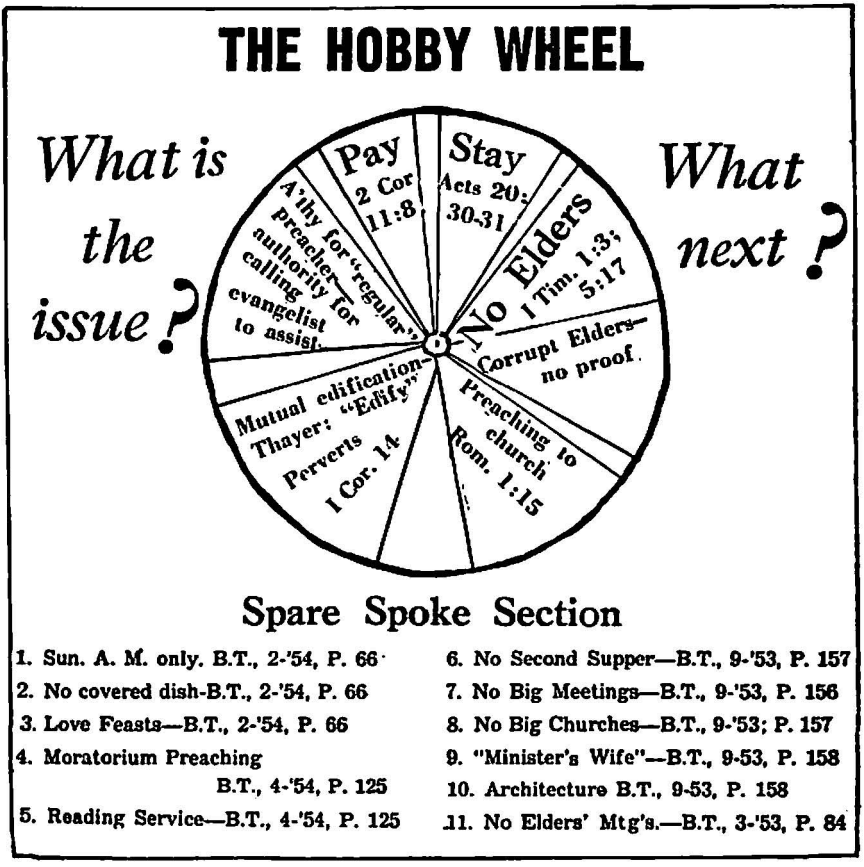
Brother Garrett said, "Go where Christ is not named," but what is he doing in Nashville?

(4) Brother Garrett says an evangelist has no fixed place of residence but in "Bible Talk" January 1953, page 50, Brother Garrett says, "an evangelist may stay for fifty years in one city." He said he can stay in one city, but he must go from house to house and person to person preaching the gospel. That is what I do in Murfreesboro to the limit of my ability and sometimes beyond it.

(5) Brother Garrett says elders must not "employ" which means to use. "They must not procure an evangelist. It is an insidious thing. An evil"—and yet they procure or get him to debate and to preach in meetings.

(6) Brother Garrett quoted from men who practice without exception what he says they condemn and in quoting Alexander

Campbell, C. E. W. Dorris, James A. Allen and all these fellows that he quoted from, he did not say they located with and preached for churches and their practice condemns the very quotations which Brother Garrett made. When I present an array of scholars who say my position is right, he replies by saying, "Oh, you couldn't expect them to condemn what they practice." And yet he quotes from Campbell and Lipscomb and others who practiced preaching to the church and locating over and over again.



Ladies and gentlemen, I invite your attention to "The Hobby Wheel." "Round and round she goes and where she stops no body knows." And I have on this hobby wheel the seven major positions of my opponent and his people. Everytime you answer them when they make one argument, they jump off to another. If you talk about one thing, they jump to another.

I call your attention to II Cor. 11:8. You start talking to these

men and the first thing they talk about is paying the preacher. His big salary. "So much pay, so much preach" and Leroy Garrett himself has said, "Our preachers receive stipulated salaries which classes them as hireling preachers in violation of a Biblical principle. Pounding puts the preacher under obligation to the church and the salary seals his lips." They can not get a gift from the church. You can not get a salary—you can not even give a gift to the preacher. Brother Garrett, did any church ever even give you a gift and did it pervert and seal your lips and make you into a one man pastor? But he says further, "Besides these pastors do not know much. They are a hinderance rather than a help. Let them get some honest work and quit being religious racketeers." Paul said in II Cor. 11:8 "I robbed other churches taking wages of them to do you service."

And when you mention that, Brother Garrett says, "That is not the point I'm talking about. You can be paid all right if it is just not stipulated and if you do not stay too long, but you must not stay."

Then I turn to Acts 20:30-31 where Paul said, "I went in and out for three years preaching and teaching and warning you day and night" and he says, "Well. it is not the *stay* I am talking about. You can stay if the church has no elders." And then I mentioned I Tim. 1:3 where Paul told young Timothy to abide still at Ephesus and the church in Ephesus had elders (I Tim. 5:17).

And then my respondent opened up in the Guy N. Woods debate out in California and said they were corrupt elders and we tried in vain in both Kansas City and Nashville to get him to say it again, but evidently Brother Woods did something to him out there and he will not say it any more. There is no proof of that.

And next he says, "Well it is not the *pay* and the *stay* I am objecting to but it is preaching to the church. You can not preach to the church." So I mention Rom. 1:15. Paul said, "I am ready to preach the gospel to the church."

Then he said, "Preach and teach is not the issue, it is mutual edification." Well, all right we have mutual edification and I have shown at least ten different things that will edify the church.

Round and round she goes. Sometimes it stops on red and sometimes it stops on green. There we have the seven major positions of my opponent and they just rotate from one to the other. You preachers who are here just copy down this hobby wheel.

That is all they will have in any debate on any of these seven positions.

SPARE SPOKES

Ah, but they have a bunch of hobbies in store. And I want you to look at the "Spare Spoke and Nutty Notions" section on the bottom of my chart down here.

From "Bible Talk", first of all over here under No 1, my opponent says in "Bible Talk", for February, 1954, that we do not need any services except the Sunday morning services. "The Lord's Day morning is enough for us to be together" and he is not only actually condemning the Sunday night and the Wednesday night service of the church, but saying that we will get more done if we only meet on Sunday morning.

And then second, in "Bible Talk", February, 1954, page 66, my opponent says that the ladies of the church "spend several hours on their unnecessary covered dish affairs." Can not have a covered dish supper!

Third, in the same issue of the paper, he said, "There should be love feasts all along, but this should be part of the Lord's Day assembly like it was in the Corinthian church." "You must not have any covered dish suppers, but you ought to have some love feasts and just let them fill up." I do not know the difference. Maybe they leave the cover off the dish when they have the love feasts! (Laughter)

And the fourth one of these spare spokes, in "Bible Talk", April, 1954, page 125, my opponent says, "The Bible is as silent as the tomb regarding preaching to a church." "The New Testament says nothing of preaching to a church and I contend that we should, therefore, have no preaching and try reading in its place." He not only does not believe the preachers ought to preach to the church, but he does not even believe that the elders ought to preach to the church. He says they ought to *try reading* to the church. You know why? He says if the elders will keep on reading after a while some of them will get to where they can preach. Well, if they did. Then they would have to move or they would be located preachers and if they did then you would have to declare a moratorium on preaching so they could have some more reading services, to develop some more fellows to preach so they could quit preaching to read some more to develop some more fellows to preach, Brother Garrett.

Spare Spoke number six. "Bible Talk," Sept. 1953, page 157,

my opponent says that the reason the elders of the church have the second supper on Sunday night is "it gives an opportunity to get a few more dollars from those who went fishing on Sunday morning." He says the reason that we have the Lord's Supper on Sunday night is that the elders do it to get a few more dollars. You know Paul said, that no man knoweth the things of a man save the spirit of the man that is within him. He should have said "no man knoweth the things of a man save Leroy Garrett in Dallas." He knows why the elders are willing for people to commune on Sunday night who could not be there on Sunday morning. Sunday night is still the Lord's Day. They have just as much right to commune on Sunday night as on Sunday morning.

Seventh, "Bible Talk", Sept., 1953, page 156, by opponent says the pastor system and big meeting system stand together. So you can have a meeting, but do not let it be a big meeting.

Eighth, my opponent says in "Bible Talk", Sept. 1953, Page 157 that big churches are a hinderance to the brotherhood. Before you baptize too many people brethren, call Brother Garrett in Dallas and find out how big the church can grow because you might get too big.

Ninth, Sept. 1953, page 157, my respondent says that the minister's wife must be dealt with and that she is a curse to the church and that the reason she teaches Bible classes is because it will help her husband's paycheck. I resent that on behalf of the wife of every preacher who is here tonight. To claim that the reason that she helps with the work of the church is to help her husband's paycheck! That is just lowdown, dirty, mudslinging and not a bit of truth in it.

Another spare spoke, Sept. 1953, page 158, Brother Garrett said the architecture of our church buildings is not conducive to the development of the church. No, when you build a building, you cannot sit down with an architect and plan your building. You've got to call Brother Garrett to help find an architect to use.

Eleventh, I want you to know what he thinks of the elders of the church. "Bible Talk," March 1953, page 34, "There is no New Testament precedent for elders and deacons meeting to themselves and making decisions that affect the whole church. The elders never fired anybody, hired anybody, or appointed anyone to any task . . . Today elders know little and do less." In other words, the elders of the church can not even meet and unstop the sewer line or fix a leak in the roof unless they call a meeting of the whole church. The elders could not even appoint a man to teach one Sunday School class because he said in the Bible

elders never did appoint anybody to anything and never did decide anything and never did hire anybody and never did fire anybody and that our elders now know little and do less. Here are the spare spokes, ladies and gentlemen, and it would be interesting to know exactly what he thinks the work of elders is.

I now call your attention to the chart, "Shall We Pay The Preacher". I call your attention to the word "opsonion" which we had last night. This word "opsonion". The apostle Paul said, "I robbed other churches taking wages of them." And I said last night that the word "opsonion" refers to the pay of a Roman soldier and my respondent said last night that the Roman soldiers never did receive a stipulated salary. At first, this word was used to refer to the food or daily provision of the Roman soldiers but it came to stand for any support they received. Historically, it is sheer folly to deny that the pay of Roman soldiers was not fixed or stipulated. In fact the way Pompeii, Caesar and their successors raised their armies was by promising renumeration to people to enlist under them. The authorities in the field of ancient history and those historians who are specialists in the field of Roman warfare have said without question that the pay was stipulated.

Joseph Ward Sein, the senior historian in the Department of History in the University of Illinois has written two histories called *The Ancient World* in the Harper Historical Series. In Volume 2 he said, "The pay of the Roman soldiers was fixed."

In answer to a personal inquiry about this in preparation for this debate he said, "Any man who denies that the pay was stipulated knows nothing about ancient history." All right, there is the senior historian at the University of Illinois and he said that the man who says the pay was not fixed knows nothing about ancient history and my respondent says it was not fixed.

Chester G. Starr, a historian commissioned by our government to write on military history during the second World War, one of the world's finest professors in the field of history of Roman legions, says that the pay of the Roman soldier was fixed or stipulated consisting of definite amounts promised beforehand.

My respondent said last night that if Paul received "opsonion"—stipulated wages—it was from several different churches. (That would almost put him in the class with my respondent who gets contributions from all over the country!) But he said, if Paul received pay from several different churches, what a terrible thing that was and ridiculed it. Why, I know a lot of preach-

ers today who receive their pay from several different churches in stipulated amounts. We send small amounts from Murfreesboro to several preachers who receive their support from several different churches. They receive wages—"opsonion" stipulated pay from several different churches at the same time.

SHALL WE PAY THE PREACHER?

—THE APOSTLE PAUL—

"I robbed other churches taking wages of them to do you service." 2 Cor. 11:8

"Have we not power to eat and to drink? . . . have we not power to forbear working?" 1 Cor. 9:4, 6

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14

"Who goeth warfare at own charges? v. 7

"Who planteth vineyard . . . eateth not?" v. 7

"Feedeth flock . . . eateth not milk? v. 7

"Thou shalt not muzzle the ox that treadeth out the corn." v. 9

— LEROY GARRETT —

"Our preachers receive stipulated salaries which classes them as hirelings. They take gifts from the churches . . . which is a direct violation of a Biblical principle (Dt. 16: 19). This pounding puts the preacher under obligation to the church and the salary seals his lips and perverts his words." Bible Talk, Feb. 1953, p. 79

"Let them get some honest work and quit being religious racketeers." Bible Talk, Feb. 1953, p. 79

" . . . doles out sermons across counter like a haberdasher . . . So much preach so much pay." Bible Talk., Dec., 1953, p. 45

But ladies and gentlemen, I invite your attention to this chart, "Shall We Pay the Preacher?" Leroy Garrett says, "The preachers receive stipulated salaries which classes them as hirelings. "Let them get some honest work and quit being religious racketeers" and so on. But I want you to notice what the apostle Paul says about that In I Cor. 11:8, Paul said I robbed other churches taking wages of them to do you service. In I Cor. 9:4-6, he said, "Have we not power to eat and drink, have we not power to forbear working." Garrett says, "No, you've got to quit and get you a job." Paul said, "We have the right to stop our

work and give ourselves to this work of preaching and be paid by the church when we do it." I Cor. 9:14—"Even so, hath the Lord ordained that they which preach the gospel shall live of the gospel."

I have begged him standing up and sitting down, when I was hollering and when I was whispering to notice I Cor. 9:14 and he has been as silent as the toomb—hopeless and helpless, world without end. None of these hobby riders can explain I Cor. 9:14.

Furthermore, I Cor. 9:7, Paul said, "Who goeth a warfare at his own charges?" A man who fights in the army of the Lord should be paid by the army of the Lord. "Who planteth a vineyard and eateth not the fruit thereof?" He said a man who plants the vineyard of the Lord ought to eat the fruit of the Lord. "Who feedeth the flock and eateth not the milk thereof?" and that is saying that the man who preaches to the church ought to be paid by the church. You can make fun of "milking the flock" all you want to, but that is Paul's illustration.

In I Cor. 9:9 he says, "Thou shall not muzzle the ox that treadeth out the corn."

Ladies and Gentlemen, that is but a sample of many things. Incidentally, the Bible teaches that elders of the church may be paid, but the elders who were paid were the ones who preached. But not all of the elders labored in word and doctrine, but only some of them did it.

"What is Brother DeHoff paid for? Feeding the flock, visiting the sick or preaching on the radio?" The same thing you are paid for when you preach in a gospel meeting.

Thank you very much, ladies and gentlemen. (Applause.)

SECOND NIGHT

SECOND NEGATIVE ADDRESS

LEROY GARRETT

Worthy opponent, ladies and gentlemen and friends:

At the outset of this discussion I told you that my effort would be to be as the Apostle Paul when he said, "I exercise myself to have a conscience void of offense toward God and man always." I have sought to do that thus far and I plan to do so also in this last thirty minute speech of this first proposition.

I want you to notice the things that Brother DeHoff had to say in his last speech. I want to refer to everything that I think to be pertinent to the issue. I want to comment in passing however that I am obligated only to refer to those things that are pertinent to the proposition at hand. Things that are irrevelant, I am not obligated to respond to. I think you can understand that if you understand the principles of honorable controversy.

SHALL WE PAY THE PREACHER?

—THE APOSTLE PAUL—

"I robbed other churches taking wages of them to do you service." 2 Cor. 11:8

"Have we not power to eat and to drink? . . . have we not power to forbear working?" 1 Cor. 9:4, 6

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14

"Who goeth warfare at own charges? v. 7

"Who planteth vineyard . . . eateth not?" v. 7

"Feedeth flock . . . eateth not milk? v. 7

"Thou shalt not muzzle the ox that treadeth out the corn." v. 9

— LEROY GARRETT —

"Our preachers receive stipulated salaries which classes them as hirelings. They take gifts from the churches . . . which is a direct violation of a Biblical principle (Dt. 16: 19). This pounding puts the preacher under obligation to the church and the salary seals his lips and perverts his words." Bible Talk, Feb. 1953, p. 79

"Let them get some honest work and quit being religious racketeers." Bible Talk, Feb. 1953, p. 79

" . . . doles out sermons across counter like a haberdasher . . . So much preach so much pay." Bible Talk., Dec., 1953, p. 45

Now just one word respecting this chart to my right. "Shall We Pay the Preacher?" Actually that does not enter into this proposition because paying the preacher and of course I disagree with my brother's use of the term, *The preacher,* because I believe every minister of Christ, every saint of the Lord, is a preacher. Yet, we are not to pay all of them are we? Yet, those that do labor in word and doctrine—they may be elders—they that preach the gospel should be paid if they have need. Upon that we do not disagree. Now we do disagree concerning the stipulated salary.

I wonder if there is a stipulated salary in the things that Brother DeHoff has referred to in I Cor. 9. As you understand from last evening, I pointed out that if "opsonion" means a fixed salary as he says, then the conclusion would have to follow that the apostle Paul drew several stipulated salaries. Why, Notice number 1 up there. "I robbed other churches taking wages of them." Now he says the term "wages" means "a fixed salary." Then he took several *fixed salaries* from churches. That is Brother DeHoff's conclusion of II Cor. 11:8. That reduces it to an absurdity. No one would claim that the apostle Paul was on several fixed salaries. Yet, if *opsonion* means what Brother DeHoff wants it to mean, that would have to follow.

Now let us look at another point just here. I Cor. 9:14 he says he can not get me to refer to that. I did not know that there was an argument relative to I Cor. 9:14. I believe that the Lord has ordained that they that preach the gospel shall live of the gospel. But here is what I do not believe that they that preach the gospel are to live luxuriously of the gospel. The same man that wrote that did not receive anything from that church and the same man that wrote it labored with his own hands in at least three different places and he told Timothy to "suffer hardship as a good soldier of Christ Jesus." Yes, a man may receive help *as he has need.*

Paul says in the very next verse that when he was in Corinth and was in want, "the brethren that came from Macedonia," now get it, "supplied the measure of his need." There is *opsonion.* It is explained in the very next verse. We have been telling people if you would just read one more verse you will find the answer to the problem. Now there it is right there. They supported him according to his need. That is the very next verse, Brother DeHoff. Another thing I do not believe about this 14th verse is, "they that preach the gospel are to live of the gospel," that is right; but they that preach the gospel are not to make their living of the gospel. Now there is a difference between the two. "They that preach the gospel should live of the gospel," but *making a living*

of the gospel is something else. Now we have men all over this country that are hired out and are drawing fancy salaries and they refer to I Cor. 9:14 as justification. Now we have men right in this town that are "double salary fellows." Double barrel jobs they have. They work out here at Lipscomb College and draw a handsome income, a sufficient salary. We have another brother not sitting far from Brother DeHoff that has a sufficient income from the Gospel Advocate Company. Yet these men that are employed with publication houses and with colleges are still going out and fleecing the churches for all that they can get out of them. I say all they can get. I say all they can get for they have sufficient incomes on the side.

Now let me talk to you about real men. There was a man out here by the Name of David Lipscomb who had a farm not far from here. If I understand correctly, and I think Brother Goodpasture would vouch for this fact, that Brother Lipscomb never received a dollar for preaching all of his life. He had his living off the farm. Did he go around taking all he could from the churches in addition to that! Why he gave his time to preaching. Why? Because he already had his living. He taught the churches to support people, but not him because he already had his living.

Take Alexander Campbell for example, he never took a dime for preaching in all of his life. Why? Because he made money publishing books and song books and off his sheep up on his West Virginia farm. I was reading not long ago that he went up into New York and worked there and he was offered his traveling expense and he refused. He said, "I have my living, I have all that I need to go on and I will not take it." But Brother Campbell believed I Cor. 9:14. The man that has need who is out preaching the gospel should be supported in his gospel work.

That does not justify what these men are doing. A man making $15,000 or $20,000 or $30,000 a year in a publication business here in Nashville, then going out to Tyler, Texas and holding meetings and pulling in several hundred dollars more! What is it, if it isn't making merchandise of the gospel.

Now I love these men. I'm not simply after a fight but I want to tell you that isn't the practice that the apostle Paul did in the New Testament. Brother DeHoff with his $6,000 a year job and a house to boot and operating his own business in addition to that, still going out to Fort Worth and to Dallas and pulling in another $400.

I'm telling you the real men who have placed us where we are

today are men like the Lipscombs and the Campbells and the apostle Paul. They did not do it that way. The Bible speaks of those that make merchandise of the gospel. Will you tell me what making merchandise of the gospel is if that isn't? With thousands of dollars laid away, with large homes paid for and good automobiles and having substantial incomes and then still going out, should be doing mission work, working among places that cannot afford the kind of workers that money can bring. Still they will take additional money, though they already have all they need. The Bible tells me that is making merchandise of the gospel. This chart doesn't defend that anyway. (Now may we take time out just a moment, Brother DeHoff I would like your hobby wheel.)

George W. DeHoff (ascending platform): That is a violation of the rules. It is all right, but I want it on the record.

Henry C. Grayson: We are not going to have any quarrel, but we have been accused of violating the rules. We are not going to do that. If we are violating a rule, we are not going to answer the argument. Therefore, we ask for the rule.That is all.

George W. DeHoff (to Henry C. Grayson): "Brother Garrett's time is now going on. You sit down and let him speak."

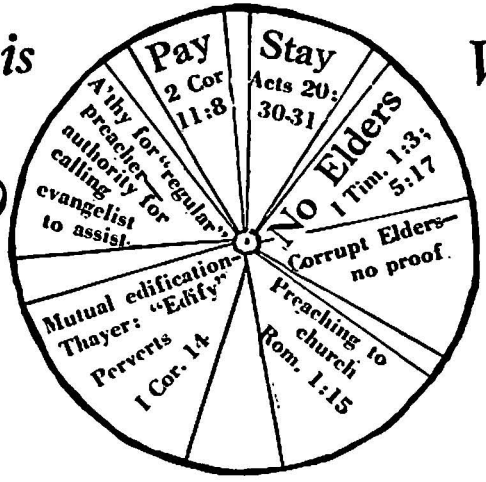
Pat Hardeman: There are two kinds of rules—rules in the logic book and rules of ethics, and the rule that brother DeHoff referred to was an ethical rule which says that a man ought to go ahead and put his material out where the other man can consider it. And if Brother Grayson and Brother Garrett do not consider that a rule, we do. That is the reason brother DeHoff introduced it so they can consider it. Brother Grayson, there are ethical rules and there are printed rules, and the ethical is that you ought to go on and put it out so that the other man will have a chance to reply. Thank you.

George W. DeHoff (to Pat Hardeman): Let him go ahead and reply to it. I am going to speak two more nights!
Leroy Garrett:

Now I can't understand it. (How much time do I have. Start my time now.)

THE HOBBY WHEEL

What is the issue?



What next?

Spare Spoke Section

1. Sun. A. M. only. B.T., 2-'54, P. 66
2. No covered dish-B.T., 2-'54, P. 66
3. Love Feasts—B.T., 2-'54, P. 66
4. Moratorium Preaching B.T., 4-'54, P. 125
5. Reading Service—B.T., 4-'54, P. 125
6. No Second Supper—B.T., 9-'53, P. 157
7. No Big Meetings—B.T., 9-'53, P. 156
8. No Big Churches—B.T., 9-'53; P. 157
9. "Minister's Wife"—B.T., 9-53, P. 158
10. Architecture B.T., 9-53, P. 158
11. No Elders' Mtg's.—B.T., 3-'53, P. 84

I'll have you to understand that I am under no obligation at all to deal with the points of this chart and I am going to tell you why and I want you to listen as patiently as you ever have in your life. This chart deals with Leroy Garrett, with the practice of Leroy Garrett and what he says in "Bible Talk", that does not touch top, side nor bottom of the proposition that we are discussing tonight. This concerns Garrett and Bible Talk, but what we are discussing is the work that is going on over in Murfreesboro and here in Nashville respecting elders hiring a preacher as the regular minister. There is what we are discussing.

But instead of that, Brother DeHoff comes up here and discusses things that irrelevant to the proposition at hand. Now I want to know, and Brother DeHoff you quit laughing long enough to listen to me. (Laughter from the audience). Brethren, if you want to act that way you can, but may I remind you the Lord looks down upon a thing of this kind and I would also remind

you the Lord condemned Sarah for laughing respecting things that are sacred. We are discussing Biblical doctrine here tonight and I beg of you to consider these things in the light of high heaven. Now let's be respectable, even if you disagree with me. You should be praying for me that I might find the truth. To laugh at me would be like those that walked around the cross and looked up at the bleeding Savior and wagged their heads and scorned and laughed at him. If I am in error you should be pleading that I might find the truth, but instead you scorn and laugh and there must be some bad spirits in this audience. I beg of you to listen carefully.

I want to know why Brother DeHoff referred to this "Hobby Wheel" to Leroy Garrett and to Bible Talk. Now you listen carefully, friends. Did he bring this matter up to substantiate this proposition? Did he do that? Now he was obligated by signing George W. DeHoff to that proposition to affirm his practice over at Murfreesboro but the Hobby Wheel has to do with my practice. Now here is what this amounts to. If he brought it up in order to uphold his proposition, then inasmuch as Leroy Garrett is a hobby rider, it is therefore scriptural for the elders over there at Murfreesboro to employ George W. DeHoff as the regular minister of the congregation. There is his logic!

Pat Hardeman: I would like to say this and get it on the record. Brother DeHoff introduced the chart on the Hobby Wheel for a dual purpose. One purpose was to give these scriptures showing what they teach and also to show Brother Garrett's inconsistency in opposing the *pay* and *stay* and etc. Now Brother Garrett has only stated one purpose of Brother DeHoff in introducing it and it is fair to Brother DeHoff to say that he had this dual purpose. First, to show the scriptures up there on the chart are involved in it. And Brother Garrett's arguments against them. He gave the scriptures orally, too. Now let's not just state one purpose and leave the other one off to make the case look good.

Henry C. Grayson: I would just like to say that we do very much resent the ill treatment that we are receiving at this particular time. And that Brother Pat's statement, of course, does not alter the fact that the proposition states that the practice of Brother DeHoff is to be affirmed and that this is denying a supposed practice of Brother Garrett. Time back in.

Leroy Garrett: I did not know I was debating Pat Hardeman.

Pat Hardeman: Leroy, do you consider my standing up, when I asked him? Do you consider that honorable?

Leroy Garrett: Brother Hardeman, Brother DeHoff has had

full opportunity to say whatever he wishes concerning this hobby wheel and it is now my opportunity to reply to it and you should have stayed out of it.

Pat Hardeman: Do you think if I believe you misrepresent Brother DeHoff it is honorable to say so. That is all I want to know.

Leroy Garrett: Well, I would let him say so. He said he would tomorrow night. He has two nights.

Pat Hardeman: Well, we'll shut up, we are not moderators.

Leroy Garrett: I am willing to abide by a decision of a chairman moderator, but I would remind you that Brother Hardeman is on Brother DeHoff's side and I do not know that I could submit to his dictates and ideas. Now if we had an unprejudiced chairman, maybe some denominationalist, someone visiting with us who would be unprejudiced upon this, I would be willing to concede that we should all submit to his decisions. But I am not to decide upon what Brother Hardeman thinks is best necessarily. I have the floor now and I would like to have it for the next twenty minutes if I may. Now Brother DeHoff spoke uninterruptedly. I have sat there listening to him these past two nights and he has not been bothered and I would appreciate this same kind of courtesy.

I do not know why there is such a fuss about this hobby wheel except as I expose it as have no relevence at all in this proposition. Brother DeHoff so utterly failed in upholding his practice, he is trying to find comfort in getting inconsistancies in my life. Now let us try something. Leroy Garrett is a horse thief; therefore, George W. DeHoff is scriptural in his position as minister over there in Murfreesboro. There is his conclusion to the argument. Leroy Garrett has a hobby wheel; a new hobby every week. It is the hobby of the week club and that overthrows all that he has said respecting my practice over at Murfreesboro. That means that my practice at Murfreesboro is scriptural. That means that all these fellows that have jobs as located ministers occupy scriptural positions because Leroy Garrett is a hobby rider!

In other words, if a man goes out here and preaches the truth on baptism and some sectarian gets up and says, You stole a horse the other night and the fact that you are a horse thief, that means that your arguments on baptism are wrong. Now, that is the kind of thing that Brother DeHoff has come out here with tonight. Brother DeHoff, you are miserably weak and you have

terribly failed in your efforts to uphold your proposition and therefore, you have resorted to trying to find inconsistancies in my life in order to substantiate your practice. Now I am not going to let him get by with it.

We are going to discuss mutual ministry as I practice it tomorrow night and the next night and it will be in order then to refer to my practice along that particular line but we are not discussing my practice tonight except as Brother DeHoff seeks to resort to that as escape for discussing and defending his own practice over at Murfreesboro.

You notice that Brother DeHoff finds time to offer all types of criticism of Leroy Garrett and of the Wynnewood church and everything there in Dallas and various other places, of Carl Ketcherside and various other matters. But things of this kind, he seems to leave completely alone. (Pointing to chart on "Why Hire Him?") Arguments that I have made against his practice. I asked why should a church hire a man like George W. DeHoff? Why do that? To feed the flock? No, the elders are to do that. To restore the weak? I pointed out that every brother is to do that. To visit? That is to minister among the needy, call upon those that should be seen? Why, all these brethren have that responsibility. And for the radio work? Why all of them have the responsibility to instruct in the sound doctrine and to convict and convince the gainsayer, Paul says of the elders. Why can they not carry on their own work. My argument along that line was that every congregation is sufficient in and within itself.

Brethren, are we going to defy the wisdom of our heavenly father? Are we going to say that the organization as laid down by his wisdom is not sufficient for this modern day, but we have to send off and get a "store bought" preacher and bring him in to do what the elders ought to be doing. Now Brother DeHoff speaking of one of his own elders said, "Why, he edified in the prayer he uttered a moment ago." Well, if he can edify here under this tent, why can not he edify over there in Murfreesboro? Why can not he be exhorting the congregation, instructing in the sound doctrine as the Bible teaches? Why do they have George to do that. Why do all of these churches, the 103 nearly all practicing this system. Why aren't the elders doing the very thing that the Bible teaches them to do? Instructing, exhorting, edifying, feeding and caring for these churches, thus releasing the preachers to be out in the highways and byways and preach the gospel of the Lord Jesus Christ.

I do not know how important it is to refer to personal matters that come up. I have sought in the personal references that I

have made upon Brother DeHoff to refer to things of his practice, because that is in the proposition. I have a right to refer to his salary, to what he does over at Murfreesboro because that is in the practice. When it gets down to the very investigation of the things you people ought to know about. There is no reason why he should refer to me, but he may tomorrow night in respect to *mutual* ministry. Why he brings me into *this* I do not know, but some notes were passed to me and inasmuch as this is being put into book form, or probably would be, they thought it would be wise that I correct some things because it would go down through the years and there may be some misunderstandings.

ANSWERS TO PERSONAL MATTERS

(1.) Now first of all, he mentioned last month that I got $700 income from the brethren. Well, that could be misunderstood. I wish Brother DeHoff would have explained that I put an appeal in my paper asking for people to help me buy a tent and that tent was to be used in the mission fields and already it is dated up all this summer and I am going to be out preaching Christ where He has not been named, and there is no stipulated salary involved. Yet, it would be right for me to be supported according to my needs and it is upon that basis that I received the various help that Brother DeHoff has referred to. I have been out here laboring in various places in the country and people help me, they give me as they will and I take that as I need it in my work. So this idea that I got $700: it sort of backfires, doesn't it? I got it to buy a tent to hold gospel meetings in.

(2.) Brother DeHoff is wrong, miserably mistaken, perhaps he did not intend to falsify, I do not say so, regarding the work in Montgomery. When I went to Montgomery, I was there laboring just as I labor anywhere else. They wanted to put me on a regular salary and I said, "No." I knew they wanted me to be the regular minister on a regular salary. He says that I made more than $100 a week. The truth is, and this is one thing that I can prove from a record of that congregation itself that the free will offerings netted less than $50 per week.

(3.) The Cockrell Hill church and all of these other matters that he has referred to. I have not removed the elders from any congregation. An evangelist has no right to go in and kick elders out. Where did Brother DeHoff ever get an idea like that? Now I would appreciate his not referring to matters of that kind because they are not true. I have not done that. I did not do that here at Longview, neither did I do it at Cockrell Hill. This man

has been misinformed or he is taking advantage of me by telling things that are not true.

(4.) Now I want to refer to several things here that I think will help clarify the issue. He refers to my tract, "Leroy Garrett, Minister," and says, "That justifies our practice of putting a signboard out in front, George W. DeHoff, minister!" Well, here is the big difference. There are many or at least several men by the name of Leroy Garrett. I know one that is a manufacturer, I know another that is a sportsman, but I am the only Leroy Garrett that is a minister of Christ so far as I know. Is there not a difference between a person by the name of Leroy Garrett identifying himself as a minister of Christ and a man hiring himself out to a church and taking a position and thereby, being styled the minister of that church? Is Brother DeHoff so niave as to believe that there is no difference in a man being a minister of Christ and being the minister of a church? Now I think Brother Pat put him up to that and Pat ought to know better. Pat is supposed to be a logician, but I think he better to go back to Florida Christian College and take a course in logic if he can not come up with anything better than that.

(5.) I was amused at my brother's reference to a list at Wynnewood and if he wants to have Bible authority for a "presiding brother," we will be glad to go into that when we discuss mutual ministry beginning tomorrow night. But I wish Brother DeHoff had gone on and explained to you, that there at Wynnewood we have at least twelve male members and that church is less than two years old. Twelve male members who get up before the congregation and edify. We do not have one man there that is the minister. We have no man that does this, monopolize the pulpit. We all share. We are not robbers around there. We let every brother edify his fellow saints. We let everyone share in the building up of the body of Christ. Those that are to be restored are restored by all. And the work that we do in visitation is done by all equally. That is what the New Testament teaches regarding these matters. So it is rather unfortunate that Brother DeHoff should refer to matters of that kind.

He says "feed the flock" does not mean to teach the congregation. It *includes* teaching the congregation. You cannot feed a church of Jesus Christ without teaching that church. I realize the word "feed" basically means "to shepherd," but if a man goes out here and shepherds the flock, he is going to have to feed that flock, isn't he. So I realize that the elders are to guard and protect and defend, but they are also "to throw down fodder" for the sheep. But the elders over at Murfreesboro have Brother

DeHoff hired to throw down the fodder. Now if they can hire him to pastor and that is what he is, just like the Christian Church has its pastor.

Brother DeHoff is wrong again concerning my reference to charts in Kansas City. Brother Hardeman is an ambitious young man. He has a way of snooping around. Up there in Kansas City, he would come around and listen in on my conversations and he stays behind about half the time. He heard part of a remark that I made concerning charts and his conclusion was that I thought anyone that uses charts does not have scripture. I have used charts in every discussion that I have had unless it was the one up in Kansas City. (Laughter). Brother Hardeman, was so eager to serve the cause of George W. DeHoff that he is telling him everything and anything and George knows no better than to get up here and blab it. He thinks anything will help him out and that is why he is so mixed up and so miserably lost.

Have you noticed that Brother DeHoff has time to talk about most everything and yet do you realize that he has not given a single substantial argument for the practice that he has over there in Murfreesboro! Do you realize that.

DEHOFF'S ARGUMENTS

Now he has made two arguments, but I have shown that both of them are fallacious and that the conclusions that he would have to follow do not follow at all.

(1.) He argued from the standpoint of *expediency*. But I came back and pointed out to him that he believes that an evangelist is an officer in the local congregation along with the elders and deacons; therefore it cannot be a matter of expediency, reducing his argument along that line to an absurdity. You will notice that there was no reply to that.

(2.) The second argument and the only one that he has made along that line is the case of Timothy over there at Ephesus, but have I not pointed out time and time again that it was Paul that left Timothy at Ephesus and not the elders that hired him. Now what Brother DeHoff must do is find where elders hired a man to serve as the minister to the church. That is what he must do. I also pointed out that they could not have fired him. Brother DeHoff came back in his last speech and I reckon I have a right to refer to it. Presuming that I have, he said, "Why, sure the elders could have fired him." Well, he is in trouble now. He is in trouble sure enough now. And I wonder what Brother Goodpasture (nodding to Goodpasture who is sitting near DeHoff) sitting

over there thought about that? I respect Brother Goodpasture as a scholar. Think about that. The elders could have overruled apostolic authority and booted Timothy out of that congregation. That is what Brother DeHoff has come up with.

Paul what did you say? "I exhorted Timothy to stay." How about you elders. "Why, we can boot him out." "Get him out of here." "Wait a minute. An apostle left him." Can you remove an apostle. We are moving close to Roman Catholicism. The Roman Catholics say that the bishops have authority over the apostles and the one bishop is the successor of the Apostle Peter. Well, Brother DeHoff is on his way. He is moving right along. His argument on Timothy has utterly failed.

Have you noticed that he has had time to talk about all of these various things. Brother Ketcherside and me and the congregation where I worship and all sorts of perverted ideas, about covered dishes. He misunderstood the whole thing. I wonder if Brother DeHoff interprets as he reads. I do not condemn the covered dish affairs. I condemn the covered dish affairs, when women have time for that and do not have time for other things. Brother DeHoff is so eager to find something on me so he can club me with it and talk about that rather than talk about his practice that he has seen something when it isn't even there. Yet, he wholly ignored all eleven *arguments* that I made against his practice over there in Murfreesboro. I wonder how that shall look in this book that is to be published? Eleven arguments that I made. Objections to this hireling minister system. You heard them. He did not refer even to one of them! Now when he gets up here and talks about a hobby wheel and other unrelated matters, ignoring the very points that I raised concerning his practice.

Now Brother DeHoff, you are not going to get by with that in the discussion here, because a system is under investigation. We are putting that thing to a test here in Nashville and these people are going to wonder why you haven't defended your practice.

RECAPITULATION

Now in these last several minutes, I want to review with you what I have done these last two nights respecting argumentation.

1. I pointed out concerning the word *evangelist* that he is an itinerent minister. He is one that goes from place to place preaching the gospel of Christ. And I quoted from Eusebius, the International Standard Bible Encyclopedia, Conybeare and Howson, The International Critical Commentary. Every reputable student

knows that I could not list a better array of Greek Scholarship. I have shown from those scholars that an evangelist is not one who located with churches. Brother DeHoff has not been impeached that testimony nor questioned that scholarship.

With a wave of the hand as if it amounted to nothing. He said, "Ah, well you know Bible Talk." It looks as if he is more interested in Bible Talk than Leroy Garrett. "Oh, I know that Eusebius says this and the commentary says this and Connybeare and Howson says this, the International Critical Commentary says this and the Greek scholars say this, but you know Brother Garrett says that an evangelist can stay in a place for fifty years." But that isn't all of it. There is the great George DeHoff! Well, I am surprised. I thought I was meeting a man who knew how to debate. At least, one who would be fair. Why I pick up that book of his and read that wonderful record, what a great fellow he is and that he has debated. I thought, I sure am going to get cut down. Just bound to! All I've got is the truth and if I can uphold the truth, I will be all right. This Brother DeHoff, why he is as weak as a Kitten! But I'll tell you why he is: I'll tell you why he is. *Friends, he has something tonight that he can't defend.* There is the trouble. There isn't a man living that can't defend it, no more than a man can defend a rosary or sprinkling a baby for baptism. You can not defend something that isn't in the book. It just isn't there.

I was talking with my wife about making a chart. I said, I think I'll take a chart down there that doesn't have anything on it." She said, "Well that might look a little facetious." Well, I think I should put that chart up. It does not have anything on it. And I tell them that is just how much the Bible says about the located minister. There it is. Well, she talked me out of it, but I sort of wish I had done it. It just isn't in the book, Friends.

Now I have shown that the evangelist is one who goes from place to place, preaching Christ. He is like Jesus and Paul preaching to those who have not heard. ButI pointed out or I will now, for the satisfaction of Brother DeHoff, about this fifty years in one city. Why, it is just like a man who may live in New York. He could spend an entire lifetime in one city doing the work of an evangelist, but he could go from place to place. Just like Jonah there in the city of Ninevah. He was a herald. He went from place to another preaching or heralding the doom of Ninevah. He was in the same city but he was serving as a herald. So an evangelist is a herald, one who goes from place to place.

Friends, I close out by saying also that I have referred to

these charts. (Pointing to charts erected on the platform). I have shown that a strange officer known as "the minister" has been injected into the organization of the Lord.

(2.) I remind you of my arguments based on these charts (pointing to charts erected on the platform). I have shown that a strange office known as "the minister" has been injected into the organization of the church.

(3) I have listed eleven objections to this practice. All these things I have set forth and they have gone unanswered. In conclusion I say to you by way of a poetic plea:

Ho, ye who bear the Christian name,
Come, build the church anew;
Its sacred embers re-inflame
On altars pure and true.
Long since its said decay began,
Its shield became defaced;
Long since its pristine light grew wan,
It's name was sore disgraced.
Its simple faith at first sublime,
Thus mythed with heathen lore,
Gave way to worldliness and crime.
And bitter fruits they bore.
Then let us join with willing hands
This temple to restore:
And make it glorious through all lands
Henceforth, forevermore.
And shame on him who rests content
With all things as they are;
Whose earth-bound soul, on self intent,
Would human progress bar.

May God help us! I thank you.

DEHOFF - GARRETT DEBATE

THIRD NIGHT

June 3, 1954

Under the Tent, Caldwell Lane, Nashville, Tennessee

Prayer by W. Carl Ketcherside, St. Louis, Missouri

Moderators: Henry Clay Grayson, Nashville, Tennessee (for Mr. Garrett).

Eugene Clevenger, Hendersonville, Tennessee (for Mr. DeHoff).
Proposition: *Mutual Ministry as Practiced by me and my brethren is scriptural.*

Leroy Garrett, Affirms

George W. DeHoff, Denies

AFFIRMATIVE ADDRESS BY LEROY GARRETT

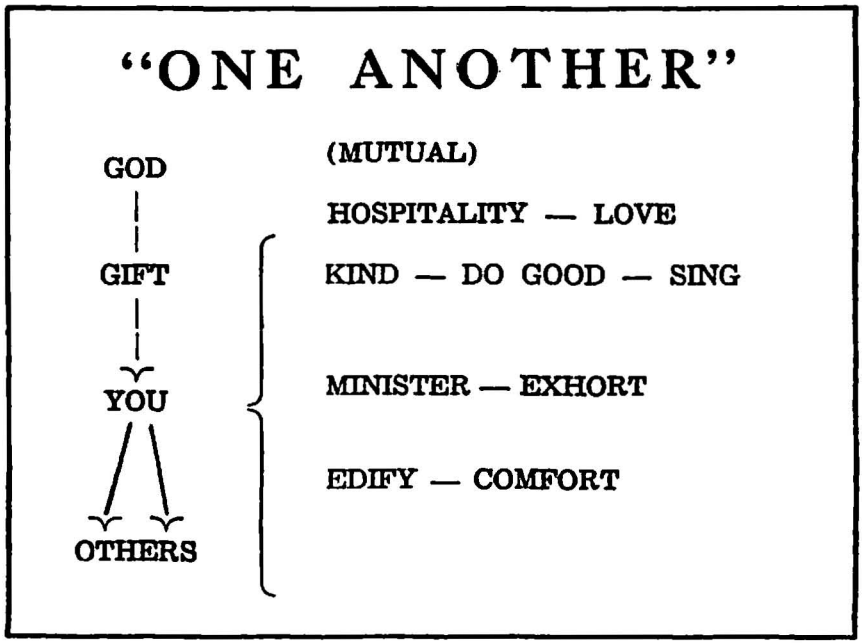
Brother DeHoff and Brother Eugene Clevenger (who is in the place of Brother Pat Hardeman tonight), my brothers and sisters in Christ, and friends.

It is with real pleasure that I launch out upon the affirmative tonight of the proposition: *Mutual Ministry As Practiced By Me and My Brethren Is Scriptural.* I appreciate the prayer uttered by our good brother Ketcherside a moment ago and I want you to know that I start this discussion by affirming this proposition with that attitude in mind. Oftentmes we sing, "Oh, to be like Thee, Blessed Redeemer, this is my constant longing and prayer. Gladly I'll forfeit all of life's treasures, Jesus thy perfect likeness to wear." My intention is to have that kind of spirit as this discussion continues.

And now let us look at the definition of the terms before us in this proposition. *Mutual ministry*—I will define that term as I proceed into my speech tonight. *By me and my brethren.* By *my brethren* I mean those saints all over the world that are enlisted in the noble work of restoring the New Testament church. By *scriptural* I simply mean that the Bible teaches it.

MUTUAL MINISTRY DEFINED

As for the term mutual ministry there is a great deal of misunderstanding. I would have you notice the chart which has been erected for your investigation.



The term "one another" comes from two Greek words meaning "mutual" or "reciprocal". The Greek word, cautou, and, allelous, are translated "one another" some eighty times in the New Testament. They are defined by Greek lexicographers as meaning "mutual" or "reciprocal." The term mutual, therefore, is in the New Testament approximately eighty times. However, the word "mutual" translated "one another" is not always used in a good sense. For example in Rev. 6:4, this term is applied to murder. There we have people murdering one another. In Titus 3:3 we have the term "hating one another." That is mutual hatred. In Gal. 5:26, "provoking and envying one another." That would be mutual envy and provoking. In Gal. 5:13 we have "devouring one another." that would be mutual devouring. You see, therefore, that the term "mutual" means "reciprocal", "a sharing, a giving" and taking of whatever may be involved. Tonight, however, we are interested in mutual ministry as it applies to the saints in a constructive spiritual sense.

(1) The term *hospitality* as used in Peter 4:9 where it says, "showing hospitality to another without grudging." That means mutual hospitality. That is mutual ministry and should be included in our thinking of mutual ministry. Usually when people think of mutual ministry, they think in terms of teaching. Of one getting up and talking, but the term "mutual ministry" has a far wider and extensive meaning that that. Why, if you go out of

here and see someone and visit in their home, sit down and talk with them, maybe aid them that are ill, sweep the floor, wash the dishes, make garments for someone, that is mutual ministry. And if you invite someone into your home and show them hospitality, that is mutual ministry. Now among the saints of God, hospitality should be mutual. There should be giving and receiving. I should be hospitable to you and you should be that way to me. That is the force of the term "mutual".

2. *Love.* Now notice likewise in I Thess. 4:9, "Now concerning love of the brethren you have no need that one write unto you: for ye yourselves are taught of God to love one another:" There is mutual love. I love. You are to love. And we are to love one another.

3. *Kindness.* Notice also in Eph. 4:32, "Be ye kind one to another." There is mutual kindness.

4. *Doing Good.* Over in I Thess. 5:15 we are admonished to do good one to another. There is the reciprocal treatment of goodness one to the other.

5. *Singing.* Then lastly, we have over in Eph. 5:19, mutual singing. "Addressing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord." There is mutual singing. Edifying one another by way of song.

I have given these illustrations so that you might see the extensive meaning of this term "mutual." Now as I am interested in this term tonight, it applies to the teaching aspect of mutual ministry. That is, the responsibility of the edification of the church is likewise mutual, just as is hospitality, love, kindness, doing good and singing?

Let us take a look and see. Over in I Peter 4:10, "As each one has received a gift, let him minister it one to another according to the grace of God." Now there we have ministry, we have the term "one another" so there you have *mutual ministry* in the New Testament. As matter of fact, over in Romans 1 the Revised Standard Version actually uses the term "mutual" when Paul speaks of interchanging ideas and edification with the church at Rome. So the term "mutual" is not only a scriptural term but it applies to the teaching of church. Each of us is to be a minister and we are to share our gift one to another.

Now here we have the essence of mutual ministry. First, we have the one who bestows the gift to man. That is our heavenly Father who is in his good providence to us supplies us with gifts and sustenance whereby we may mutually edify one another. God gives the gifts. Now notice as each one has received his gift or a

gift as some versions say. God gives the gift. He gives the gift to you. Everyone here tonight has his particular talent. Some may be one talent men and others may be three talent men, others may be five, but we have our particular gifts and the apostle Peter tells us that we are to minister that gift according to the manifold grace of God. But to whom are we to administer that gift? To others, it says. God gives a gift. He gives it to you and you are to use that gift in edifying your brethren. Ministering one to another!

ARGUMENT ON HEBREWS

Now notice further. We are told over in Romans 15:14, "I am persuaded of you my brethren," speaking to those at Rome, "that you are full of all goodness and all knowledge, able also to admonish one another." Now there is the term "one another" which means mutual or reciprocal and there is the term "exhort" or "admonish." They were to admonish one another. There is mutual admonition that went on there in the church at Rome.

Notice, likewise, that we are told in Hebrews 3:12, "Take heed brethren lest there enter into anyone of you an evil heart of unbelief in falling away from the living God, but exhort one another" —mutual exhortation—"day by day so long as it is called Today; lest any one of you should be hardened by the deceitfulness of sin."

Notice likewise in Hebrews 10:24, "Let us consider one another."—There is that word mutual again, mutual consideration. If just one man does the considering, that would not be mutual. If it is mutual, I consider your welfare, you consider mine. It is reciprocal, you say. Then he goes on in the next verse and says, "not forsaking the assembling of yourselves together as the manner of some is but exhorting one another." There is mutual exhortation. "So much the more as you see the day drawing nigh." Now there is the church at Jerusalem or those that are called Hebrews. Now we know that this congregation had elders. We read it in Hebrews 13:17 which says, "Obey them that have the rule over you." The recipient of the Hebrew letter. So the church of the Hebrews, those in Jerusalem that had elders. We all understand that and yet, we understand that they were to exhort one another and build each other up. Now notice carefully, friends, this argument. These passages indicate to us that the Apostle Paul is dealing with a mutual ministry that was to be characteristic of the *assembly*. I emphasize that because it is sometimes said, "Well we can have mutual ministry outside of the assembly, but perhaps a one-man ministry inside of the assembly" but Paul is here speaking of the mutual ministry in the assembly.

For notice he says, "Not forsaking the assembling of your-

selves together as the manner of some, but exhorting one another, day by day, so much the more as you see the day drawing nigh." There are some that have a pitiable idea concerning this verse, thinking that Paul is urging his brethren to remind one another that Sunday is drawing nigh. So when it is Thursday, "It is just three or four more days so get ready for Bible Class." "Just two more days as you see the day drawing nigh." That isn't the meaning of that at all. Paul is speaking of the great destruction that was to come upon Jerusalem in the year 70, only three years after the writing of this epistle or thereabout, urging those brethren that they were not to neglect the assembling of themselves together. Well, why? Because they needed the admonition that they could receive in the assembly, thus building them up and edifying them for the great trial that was to come not many years afterwards. So he says do not "forsake the assembly," but exhort one another" day by day. In other words, the admonishing went on in the assembly.

Notice also that we have edifying and comforting mentioned as part of mutual ministry. Over in Rom. 15:19, it says, "Let us follow after those things whereby we are edified," or "whereby we edify one another." "Follow after things that are for peace and whereby we edify one another." So there is the term mutual edification. Notice likewise in I Thess. 5:11, the idea of building one another up and comforting one another. So there you have mutual comfort and mutual building up.

SITUATION AT THESSALONICA

Now let us take a look at the situation at Thessalonica and see just how mutual ministry fitted into that congregation.

First of all, in the second chapter of the first Thessalonian letter we have the work of an evangelist outlined. I would remind you that the Thessalonians were a people living there in Macedonia who suffered great persecution because of the acceptance of Christianity and Paul in less than a year after planting the church there writes to them from Athens and says to them, beginning with verse 1 of the second chapter, "For yourselves, brethren, know our entering in unto you." Now there is the work of the evangelist that went into Thessalonica. Now the second verse says, "We spoke unto you the Gospel of God in much affliction." There is the evangelist going into Thessalonica and preaching the gospel. In the third place, we learn from verse 11, "As ye know how we dealt with each one of you, as a father with his own children, exhorting you and encouraging you." So there we have people hearing the gospel, accepting the gospel and then being encouraged and exhorted to continue in the faith.

What do we find here? We find evangelists working with new converts. Those that have recently been baptized. He says we were gentle in the midst of you "as when a nurse cherishes her own children, even so being affectionately desirous of you, we were well pleased to impart unto you not the gospel of God only and also our own souls because you were very dear unto us." What do we find here? We find evangelists at work at a place where there was no church. A church was established because we read of these results in the 14th verse of same chapter. "For ye, brethren, became imitators of the churches of God which are in Judea which are in Christ Jesus, for ye also suffered the same things of your own countrymen and so on. What is he repeating here? The conditions there in Thessalonica, once the gospel was preached and received. So here we find evangelists at work planting a New Testament church, building it up and leaving it in a condition whereby it could take care of itself.

(2.) Now let us see if it did that. A few months afterward when this letter was written, Paul writes and says in verse 6, ye became imitators of us and of the Lord, having received the word in much affliction with joy of the Holy Spirit. So that you became examples to all that believe in Macedonia and Achaia. "Why, here they are as examples" and then he goes on in verse 8 and says, "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward has gone forth so that we need not to speak anything." It wasn't necessary for Paul or any of his co-laborers to come back and labor among them and do any speaking themselves, because that church that had been planted there by the apostles and evangelists was capable of carrying in its own program. We find that truth ever in the edification that was carried on in that congregation. I have read from you already from I Thessalonians 5:11 where these Thessalonians are referred to, "exhort one another and build each other up, even as ye are doing." You mean they had mutual ministry? That is the word that is used. *They edified one another and built each other up.* In 18th verse of chapter 4, he says, "Wherefore comfort one another with these words." There is mutual comfort. Now notice again in the 12th verse of the 5th chapter, it says, "We beseech you, brethren, to know them that labor among you, and are over in the Lord, and admonish you." So there we have reference to the elders in the congregation.

Look at what we have at Thessalonica, a pagan city where there was no church. (a) We find evangelists coming in, preaching the gospel there. (b) The gospel was believed and received, (c) The church was planted and the evangelists continued encouraging them in the sound doctrine (d) They had to leave, but, writing

back, we find in those letters a congregation that had been so planted and so set up that it was capable of carrying on its own work; (e) We find that they had elders and that those elders edified in the assembly. They edified the church; (f) So that we read that these saints edified one another. (g) Furthermore, we read theat they were capable of sounding out the word of the Lord, not only in Macedonia and Achaia, but in every place their faith to God-ward went forth."

So what do we have here at Thessalonica? We have a church of Jesus Christ having Mutual ministry in the form of edification which was sufficient for the spiritual welfare of this congregation. Who was the one man minister at Thessalonica? Is ne referred to? He isn't in the plan at all. There were the elders for we notice that the elders edified, but they were not the only ones, for that edification was shared by others in that church. There was a *mutual* edification. That is those that were capable exchanged ideas. There was a given undertaking. There was a reciprocal exchange of edification called mutual ministry.

"AS PRACTICED BY ME AND MY BRETHREN"

Thus far I have sustained that mutual ministry is scriptural. However, the rest of my proposition reads "as practiced by me and my brethren." It is important, therefore, that I show the practice in which I am now engaged conforms and harmonizes with the kind of descriptions that we find outlined on that chart and that I have read to you from the book of Hebrews and confirming the church at Thessalonica. In dealing with testimony, it is necessary that I deal with reputable witnesses. Now it is impossible that I take you on a magic carpet to the northern part of this country, the southern part of this country and over to Britain and various places. Therefore, I will have to base what I say upon creditable witnesses. It would not be fair if I brought as witnesses men who are prejudiced, rather I must bring before you men that reputable witnesses concerning mutual ministry as we find it in the restoration movement.

Now, bear in mind that you are to serve as a jury tonight. I am placing before you the testimony of men who have visited in various congregations from the very beginning of the Restoration movement who testify as to what they have seen and I believe what we are endeavoring to do in the form of mutual ministry is what I have been reading to you from the word of God.

(1)Now first of all, I am reading to you from James A. Haldane who goes back to the very beginning and the fountainhead of the restoration movement over in Great Britain. This book *Social Worship,* which was written back in 1802 shows us the

thinking of brethren back in those days. This was the man that influenced Alexander Campbell when Campbell was living over in Scotland. I read now from Mr. Haldane and I beg of you to listen. "Teaching and exhortation are important works and the duty of elders, but are not to be confined to them. The members of the church are bound to teach and admonish one another Col. 3:16. The apostles were persuading the Romans that they were full of goodness, filled with all knowledge, able to admonish one another." He goes on, now notice this comment carefully. "Christians in this country have experienced the good effects of mutual exhortations in their fellowship meetings. In consequence with not being connected with the churches of Christ, they were deprived of this and various other advantages and to supply the deficiency they met together in private." Now watch. Here is the Restoration movement. But watch, *people who wanted to edify one another had to meet in private.* Now here is what Mr. Haldane says: "The church of Christ furnishes all the means of grace within itself and although it does not prevent the members from meeting privately; it does not advise them to do so in order to enjoy the benefit of mutual exhortation." There is how men are thinking over in Great Britain. That was the spark that gave the incentive to a restoration of New Testament Christianity.

(2.) Now I am reading from another impartial witness. Not from a man who would prejudicely stand by my side because you as a jury must hear witnesses that will speak not only authoritatively; but will speak without prejudice, so surely this speech from which I now quote given at Abilene Christian College in 1919 by John Straiton of Forth Worth, Texas could never be interpreted as one of my brethren in the sense as one who would advocate mutual ministry. Rather he is testifying as to what he saw in Great Britain about a hundred years after Mr. Haldene said what he said concerning the beginning of mutual exhortation in the British Isles. Now listen to Brother Straiton. "The elder intimates as he describes the worship in Great Britain. This is the time for teaching and exhortation! says the elder. 'If any brother has anything to say to the congregation, this is his opportunity'." "Again we are reminded of the synagogue" says the man reporting to Abilene Christian College. "They say to them, you men and brethren if you have any word of exhortation to say to the people, say on, and nearly always some brother is prepared with a brief exhortation. Now he is describing a mutual edification program in Great Britain where the Restoration movement started. Now listen further. "Nearly always some brother is prepared with a brief exhortation, some non-professional preacher who will receive no pay for preaching, or if there is an evangelist present, the elder's

notice will be to this effect, We have Brother Wallace with us today, we are sure the brethren will desire to hear him, and so we invite him to address the meeting."

Now listen. "The British brethren laid great stress on the question of mutual ministry, teaching and admonishing one another." From a recent issue of the Bible Advocate, I quote: "The principle of mutual teaching is clearly a New Testament one, a constitutional law in the Church of Christ." Note this. "The church is so constituted that unless the means for its edification is practiced, its spiritual life will suffer. We contend that it is the right and the privilege of every male member of the church duly qualified to share in the exhortation and teaching." Now listen. Here is this unprejudiced brother who reported to Abilene Christian College says concerning mutual edification in the British Isles. "This plan has worked well with the churches in Great Britain It has developed into useful workers many members and made congregations strong which would have been weak and sickly if they had to depend on the administration of a paid preacher."

(3.) And now, hurriedly, I read to you from another unprejudiced witness. David Lipscomb, certainly no one could say that he would be on my side of this necessarily, yet he was a great light in the cause of restoration and he thought in terms of mutual edification. But I am interested in his testimony now as to what churches that practiced mutual edification did.

"In 1873, there was but one church in middle Tennessee that had a preacher every Lord's Day." Only *one* back in 1873, now they all have. Now I continue. "For this reason, preachers in Kentucky who were cumbered with the pastor system and accustomed to the professional preacher and sermon every Sunday, thought that the condition of the cause in this territory was deplorable and considered it a great blight upon the churches in this secton." Now listen, as he refers to Moses E. Lard who is my next witness for you, the jury, tonight. "Moses E. Lard was one who wrote a criticism of said blight. He first criticized the condition of churches not having a regular preacher." Now watch. "Yet while on a visit to Tennessee, he stated that the religious promise of purity, holiness and spiritual zeal and the dispositions by the Christians to edify one another in the worship of the Lord was much better in Tennessee than in any other section known to him."* So there is Moses E. Lard and David Lipscomb.

---

*In rewriting his speech, Brother Garrett inserts: "Taken from *Strong and Weak Churches*, a tract by C. E. W. Dorris, originally by David Lipscomb.

I could add C. E. W. Dorris who quotes from David Lipscomb on this, all as witness to you the jury as unprejudiced testimony as to the effects of mutual ministry.

Now I have other witnesses to bring before you, but I notice that my time has about expired so I want to remind you that I have brought before you, the jury, not only the testimony of scripture that mutual ministry should be in every church of Jesus Christ today, but I have shown you that it is effective, that it will work and the thing that I represent tonight. My brethren everywhere of the Restoration movement are practicing it and I have traced it all the way from Great Britain even to our own fair state of Tennessee.

Now Brother DeHoff has three things that he can do to this speech. (1.) First of all, he may reject the scriptural argument that I have set forth. That is, he can deny that this is true. (2.) Or second, he may impeach the testimony of my witnesses. The witnesses that he must concede are unprejudiced. Were these men wrong when they testified concerning the effects of mutual ministry? (3.) Or in the third place, he may give up his proposition and concede that mutual ministry as practiced by me and my brethren is scriptural.

And I thank you.

THIRD NIGHT

FIRST NEGATIVE ADDRESS

George W. DeHoff

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:

It gives me great pleasure to come again to study with you the word of the Lord, to speak in defense of the church, of her elders, her deacons, her evangelists and of the liberty which we have in Christ Jesus. It gives me great pleasure to deny the proposition which was read in your hearing. If my respondents proposition had said, "Mutual ministry is scriptural" I would have affirmed it, because I believe in mutual ministry and we practice mutual ministry at the East Main Street Church of Christ in Murfreesboro, at the congregation meeting at David Lipscomb College, at Central Church of Christ and all of these other congregations which have been brought into this discussion so far, but you will notice, my good friend said "Mutual ministry *as practiced by me and my brethren* is scriptural." I deny that the alleged mutual ministry system operated by Leroy Garrett and the brethren associated with him is scriptural or is in any way akin to any ministry in the New Testament—mutual or otherwise.

HEBREWS 10:25

My respondent said "mutual" means "sharing." So it does, but he immediately talked about hospitality, love, kindness, goodness, singing and a number of other things and applied all of them to the public assembly of the church.

He turned then to Heb. 10:25 and said that Heb. 10:25 means that the brethren ought to assemble and then exhort one another. Why, that is not the meaning of Heb. 10:25. Heb. 10:25 says, "Let us consider one another to provoke unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting, and so much the more, as ye see the day approaching."

Now incidently, Brother Garrett has referred to the Greek and for his information, the words, "one another," are not in the original Greek text, and he has built his argument on the "one another" which is not in the Greek text. I just call that to your attention in Heb. 10:25, but anyway, Heb. 10:25 tells us that we are to exhort one another—now, all of the time, daily, we ought

to remind one another not to forsake the assembly. The important thing in this verse was not the exhorting. It was the assembly in order to have the Lord's Supper, but the exhorting here was done before they had the assembly. It would be useless to ehort them to assemble after they got there—they had already assembled. They were to exhort before they got there, so people would assemble in order to have the Lord's Supper.

TIMOTHY AT THESSALONICA

Then my respondent referred to Thessalonica and to I Thess. 5:11 where Paul said, "Edify one another, even as you also do." He said the Thessalonian church had mutual edification and its members were told to edify one another. That is true. I am going to admit with my opponent that the Thessalonian Church had a mutual edification system and that the members of the church were told to edify one another. But what does that prove? My opponent says that proves that, therefore, they could not have a preacher over there; therefore, they could not have an evangelist over there. But in I Thes. 3:1, 2, Paul said, "When I could forbear no longer, we thought it good to be left at Athens alone and sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you and comfort you concerning your faith." They had mutual edification, but that did not keep an evangelist from going over there to minister to them. Paul calls him a minister of God and says he was sent to comfort them and to establish them in the faith. This was already a church and already had a mutual edification system and Paul sent a preacher over there in order that he might edify them and comfort them, you see. Here is what is wrong with Brother Garrett's mutual ministry system. He thinks that once the members of the congregation are able to edify one another, it will be sinful then if a preacher comes in and edifies and, of course, we would obviously want to ask why Brother Garrett goes to hold meetings for churches having elders and why he goes to debate with churches having elders. If it is scriptural for Leroy Garrett to go to a congregation having elders and preach two weeks and be paid $200 for it, why would it not be scriptural for someone to go preach a year and be paid for it?

Brother Garrett preached at the Longview church in Nashville. They had elders when he went there. He held a meeting. When he finished, they did not have elders, but they gave him a check for $200 "for preaching the gospel." All right, if Brother Garrett can locate with a church having elders and edify them for two weeks and be paid $200 for doing it, why is he talking about Charles Cobb and Charles Chumley and George DeHoff and

everybody else edifying churches where they have a mutual edification system.

APPEAL TO TRADITION

And then my opponent appealed to tradition. He started quoting some scholars. Probably while he is quoting from David Lipscomb, he ought to quote what David Lipscomb would have to say about establishing a Bible school. Since he has introduced that witness and he is a great scholar, probably he would like to tell you he was a wonderful man and read what David Lipscomb said about a Bible School. I would like to tell you that David Lipscomb did not mean what my opponent claims that he meant. Brother Lipscomb is not here to correct any misrepresentation, but in 1887 he became an elder of the college Church of Christ and he helped to employ C. A. Moore as the regular preacher for the college Church of Christ and for 15 years before David Lipscomb died, he was an elder in this church and C. A. Moore was the regular preacher.

And then there is Moses E. Lard. But I gave you a reference last night where Moses E. Lard said, "For several years Alexander Campbell preached regularly every Lord's Day for the little church near his home."

Then did you notice my opponent said every male member "duly qualified" may edify? He is limiting it right now. Every male member "duly qualified." Who is going to decide if he is duly qualified? Can the elders of the church decide if a man is duly qualified! Can they decide who is going to edify or do they have to get orders from somewhere else about who is duly qualified?

Then we had Brother John Straiton introduced to us and my respondent said that he saw the churches in England, fifty years ago or seventy-five—whatever it was. Yes, and I saw them four years ago and they have been withering on the vine. I went to prayer meeting at one of the oldest churches in England and they had six members present and every one of them thought he ought to edify. But the trouble was, there was not anyone there for them to edify.

Now that is everything in the world that my opponent introduced in his first speech for mutual ministry. All of it had nothing whatever to do with the proposition under consideration. I would like for him to go ahead and explain how his mutual ministry system operates—not just tell us that we ought to love one another and be kind to one another and that we all ought to

sing and then read from David Lipscomb and Alexander Campbell and a few other people who he claims agree with him on the preacher question and on the mutual ministry question.

And I just ask this question now for the benefit of my opponent, I ask it now in my first speech. Does Brother Garrett now desire to make any further statement about Brother J. B. Jordan and the Port Neches, Texas matter which was brought up here on Tuesday night? Now we ask if he has any further information and if he cares to make any further statement about that in order to save himself any embarrassment in my last address.

C. E. W. DORRIS

My opponent quoted from C. E. W. Dorris tonight. Brother Dorris is sitting over here right in the middle. He can not misrepresent him like he can Alexander Campbell and David Lipscomb and men who are dead. He quoted from Brother Dorris the other night and at the end of the speech, Brother Dorris came down to the front and said, "Brother DeHoff, he misrepresented me. He didn't read far enough." He had a little tract and he read something Brother Dorris said about a church being able to edify itself and then chopped off reading. And the next sentence says, "It is true that in cities and large towns, the constant service of a preacher is needed." If he had read one more line in the tract, he would have found out that Brother Dorris is on my side on this question.

Now that is a fine thing. I have debated with a Baptist preacher who will quote Mark 16:16, "He that believeth . . . . shall be saved," and just chop off the part that he does not like, whereas the verse says, "He that believeth and is baptized shall be saved."

WHAT EDIFIES?

I would like to call attention to the fact that we practice mutual ministry at Murfreesboro.

1. First of all, Rom. 15:1 says that *pleasing your neighbor* edifies. So everytime a man tries to please his neighbor he is edifying, and it does not have to be on Sunday morning at 11 o'clock.

2. I Cor. 8:1 says *love* edifies and some of the members over at Murfreesboro love one another and that edifies.

3. Acts 20:32 says *the word of God edifies.* We need to study and preach and teach the word of God to the members

of the church and to outsiders and so we have mutual edification there.

4. Eph. 4:29 says *good speech* edifies and that does not mean preaching a sermon either, but it means using the right kind of language all of the time.

5. I Cor. 14:4 says *prophecy* edifies and that is talking about the miraculous gift of prophecy which they had in the Corinthian church.

6. I. Cor. 14:5 says interpretation edifies. That is, the man who interprets what the prophet says edifies.

7. I Cor. 14:26 Paul says *all spiritual gifts* edify.

8. 2 Cor. 10:8—*Authority* edifies, talking about the authority of God's Word—that edifies.

9. 14:19—*Righteousness, joy* and *peace* edify

10. I Thess. 5:11—Paul said *comfort* edifies. Thayer defines that on page 440 as being the comfort that we extend to one another at any time.

11. Col. 3:16 tells us that *singing* edifies in accordance with Thayer's definition on page 440.

So we have mutual edification at Murfreesboro. We have mutual edification in these other congregations around here. I will give you an example of it.

MUTUAL EDIFICATION AT D.L.C. CONGREGATION

The church meeting at David Lipscomb College here in Nashville has in its own congregation fourteen gospel preachers who preach to the congregation and in numerous other places as well. Two of the elders preach to the congregation on occasion. The David Lipscomb congregation has a part in supporting fourteen other evangelists ten of whom are in hard fields in this country and four of whom are in foreign fields. Members of the congregation were edified by scriptural lessons from the pulpit by more than 100 different men during the past year. Every male member of the congregation who is willing is used publicly in whatever capacity he is able to serve. Twenty-one members of the congregation are used every Lord's day as teachers in Bible school courses. Besides this the entire congregation is divided into eleven zones taking in a wide area around the meeting house and these zones meet regularly to report about tracts distributed, the teaching of aliens and the sick visited. Provision is made

for every member of the congregation to have an active part in whatever work he may be qualified to do. The entire program is under the oversight of the elders who are "feeding" the flock, "shepherding" and "superintending" the flock and there is a sample of what I mean by mutual ministry as it is practiced by me and my brethren.

OBJECTIONS TO GARRETT'S SYSTEM

I now want to offer some objections to Brother Garrett's system of mutual ministry.

(Incidentally, I try always to answer whatever needs to be answered and never to rebuke in any stronger language than Jesus Christ did in Matthew 23 when he rebuked false teachers in his day and never use any stronger language than the apostle Paul did when he rebuked Bar-Jesus for seeking to turn away people from the faith, Acts 13: 6:12.)

Here are some negative objections:

(1) *Garrett's Mutual Ministry System Does Not Edify.* "Edify" means to build up the church and Garrett's system has never built up churches and, therefore, does not edify. It interrupts and hinders scriptural edification. As an example of that I give you the rundown churches in the British Isles which had to have evangelists from this country to go over there and preach to them and I give you the rundown W. Carl Ketcherside churches all over the North which never have grown. I doubt that they have five congregations with as much as 100 members in them and yet they have been "edifying" for fifty or seventy-five years and have built up nothing.

(2) Garrett's mutual ministry system prohibits the elders from selecting the best qualified people to do the edifying. In our brethren's practice, the elders select the best qualified and most capable people—gospel preachers and others in the congregation to do the preaching and teaching and in Garrett's eyes they have no right to do it. But in "Bible Talk," March, 1953, page 84, Brother Garrett, said,"Elders never appointed anyone to any task. Today elders know little and do less." In other words, Brother Garrett teaches that the elders of the church can not even appoint a man to teach a Bible class, but that every fellow who wants to can jump up and edify whenever he gets ready. I wonder if every fellow can edify when he wants to, and the elders never appointed anybody to any task, and how the elders of a church send for him to debate!

3. *Garrett's View rests on an unscriptural and narrow con-*

ception of edify. Now all of his arguments are that my brethren never edify, that is, the ones who do not speak in the 11 o'clock assembly or who do not read an article from Ketcherside's paper, once or twice a year in the Sunday morning assembly. If edify meant to make a speech at 11 o'clock on Sunday morning and every member of the church in Murfreesboro did it, every member would not speak more than once in five years. But the difference in his system and our system, the Bible system, over at Murfreesboro is this. He would set up a system where each member of the church would have one Sunday in about five years to make a speech and edify the brethren. The way we have it now, the elders of the church use all of the qualified people in the congregation to preach and to teach and to edify and we have hundreds of sermons delivered every year. Sometimes one man delivers several hundred sermons in one year.

(4) *Brother Garrett misses the point when he implies that we do not have mutual ministry, according to the proper conception of the phrase.* He either does not know the meaning of the words "mutual ministry" or he is dishonest when he makes the statement that we do not have mutual ministry. For two nights here he has made fun of the East Main Street church in Murfreesboro and said, "If they have mutual ministry, where do they have it?" Well, we do have it.

(5) *Brother Garrett says that everyone must speak publicly.* This would include women and that is what his brethren practice.

In Anderson, Indiana, Brother Garrett and Brother Ketcherside's brethren actually have women to stand publicly in the congregation and edify the saints on the Lord's Day. On May 23, just a couple of Sundays ago, one of our brethren from Linden, Tennessee, Brother H. M. Tucker, was in Anderson, Indiana and accidentally got into the wrong congregation. They had a presiding brother up conducting the service, and he said, "Anybody else want to edify the saints?" and a lady got up and for ten minutes edified the saints about wearing shorts and one thing and another and, furthermore, this brother held up his hand. He wanted to edify the saints and read what Paul said in I Tim. 2:11, 12 that women are not to teach or usurp authority over the man, and they would not recognize him and would not let him edify the saints when he told them what he wanted to read.

Furthermore, in the commentary of Brother E. M. Zerr, who is one of Brother Garrett's brethren—and Brother Ketcherside recommends this above all other commentaries on I Corinthians—Brother E. M. Zerr comments on I Cor. 14:34 and says, that it is

right to have women to edify or to preach in the assembly and that the only reason they prohibited it then was because women were just coming out from under the domination of men and that it is all right for them to do it now.

And in a letter Brother Zerr says that the only reason Brother Garrett is not in favor of women preachers is because he has grown up under the pastor system down here in the south.

Here is a letter from Anderson, Indiana, written by Lois Kyker, 1919 Nelle Street, Anderson. She is a cousin of Brother Max Ogden, a faithful gospel preacher, and she argues that it is right to have women preaching publicly and they do so up in Indiana. She says in this letter that the reason Brother Garrett is not in favor of that is because of the influence of these southern churches.

And, furthermore, in the congregation where they had a woman preacher four weeks ago, they had a letter posted on the bulletin board signed by W. Carl Ketcherside. So I am asking my opponent tonight, does he believe in women edifying the church publicly in the assembly? If he does not, then he does not believe that every member must edify in that way. He believes it is limited and that is just what I believe. The elders of the church have a right to limit the evangelists who are to edify the flock. If he does believe it, that women have a right to edify, it contradicts what the apostle Paul said and if he does not believe it, then he contradicts what his brethren practice. And he signed up here that he wanted to defend Mutual ministry *as practiced by me and my brethren.* There is some of it. Women preachers are included in that.

The last two nights Brother Garrett has called on me to defend the practice of all our preachers and he read from all of his scrapbooks and I want to know if he would like to defend women preachers!

And then furthermore, he argues the term mutual ministry excludes women and an outside preacher to speak, but yet he has the elders to bring him in to speak in gospel meetings and I want him to tell us about that. Furthermore, he asks them to make choice and acts as though he believed the regulation of spiritual gifts and I Cor. 14 was still binding on us today. But when he gets in debate with a Holy Roler preacher, he throws that aside and claims that those things are not binding on us today and we do not have spiritual gifts in the church today.

6. And then there is another objection in my opponent's mu-

tual ministry system: *they defend evangelistic authority.* They believe that the evangelist is an officer at large in the church and that he is an officer in an official sense and can be over one or a dozen churches at the same time. My opponent has quoted from my *Gospel Sermons* during this debate. And every time, he has misrepresented it. Whether he meant to or not, I do not know, but he said so many times that "Brother DeHoff believes that an evangelist is an officer in the local congregation of the church." Yet, on Page 253 of my *Gospel Sermons,* it says, "We are studying about the officers of the New Testament church. There are no officers of the church in an official and authoritative sense. The term officer may be applied to any member of the church only in the sense of work. For example, it is the office of the ear to hear, it is the office of the eye to see. In any work of the church whch is called an office, the word is used in the sense of the work which needs to be performed." An evangelist is an officer only in this sense. When we say the "office of an evangelist" we mean the work of an evangelist is to preach the gospel. And I occupy the office of an evangelist and the work of an evangelist is preaching the gospel. So I occupy the office or fill the place or the work of an evangelist.

Now just to show you that my opponent believes that evangelists have special authority over churches, at Beech Grove, near Paragould, Arkansas, Brother W. Carl Ketcherside affirmed this proposition in debate: *The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed elders and bishops.* Now there is your one-man pastor. All of us agree that evangelists have the authority of God's word and are to rebuke and exhort with all long suffering and doctrine. An evangelist may rebuke anybody who sins—even an elder of the church can be rebuked by an evangelist when he sins—but my opponent believes an evangelist has an authority greater than that.

Jimmy Glenn, one of my opponent's brethren in a one night's discussion with R. H. Huffman is Knobb City, Alabama, April 6, 1954, said "I affirm that an evangelist does have authority other than the Bible." That is on the tape recording and Bro. E. C. McKenzie heard the tape recording. He does believe that an evangelist does have authority greater than the New Testament. Let him answer that and we will find out if he believes in a Catholic clergy system which he has been talking about.

Now I have another quotation here. This is from Brother Ketcherside's paper, "The Mission Messenger," Vol. 8, No. 10,

where he says, "The New Testament teaches that a newly established church should be under the elders or the care of the one establishing it or to be placed under the care of an evangelist who may be near and be capable of carrying out a plan of development in the local church." They not only put an evangelist over one church, but put some sub-evangelist under him over the churches.

And next, "The Mission Messenger," Vol. 12, No. 8, Page 54, Roy Loney says, "A congregation without elders should call an evangelist to oversee the work until elders can be developed and trained." They are going to call a one-man pastor to take charge of the church. There is Garrett's pastor system. He has been talking about my pastor system operating in the church and so there is Garrett's pastor system.

I have time for one more here. In "The Mission Messenger." Vol. 8, No 8, Page 3, Roy Stevens says "Besides my secular work, I have been devoting the majority of my time to three congregations whose oversight I have." There is one man over three churches! And so we not only have a one man minister system, we have a system where one man is over several different congregations at the same time and I object to that practice because it is not scriptural.

Thank you so much, ladies and gentlemen.

SECOND AFFIRMATIVE SPEECH

LEROY GARRETT

Brother DeHoff and Brother Clevenger and my fellow saints, it is with real pleasure that I continue my affirmation tonight. I think I shall begin where my respondent left off.

In his objections to mutual ministry as practiced by me and my brethren, he lists some four or five and I shall begin with the last one which is evangelistic authority. Does Brother DeHoff not know that there is no particular relationship between evangelistic authority and mutual ministry? The proposition is not "Evangelistic authority as practiced by me and my brethren is scriptural." We are discussing *mutual edification!* Now if he wants to discuss "evangelistic authority," then perhaps there will be someone who will discuss that with him. It looks as if Brother DeHoff has difficulty in understanding just what propositions we are discussing. We are not discussing "evangelistic authority," so of course, that objection is worth nothing at all.

Another objection he offered was, every one is to speak publicly according to these brethren. But did he not listen carefully to me when I pointed out that they that are *qualified* are to edify and only those that are capable are to edify. Everyone is to edify *according to his ability.* So my friend must have written out his objections before we started tonight, and he then must not have heard me when I made that announcement. *"Everyone according to his ability."* So of course, that too, falls flat.

Then he says we have a narrow conception of edification. How could he call it "narrow" after I described in very simple terms, I thought, that God who is the Great Benefactor of all the human race has given unto each of us particular gifts and we are to administer those gifts one to another. That is to be done in private and likewise in our public assemblies. How can we say that we limit it and that it is not true edification?

And do you notice also that Brother DeHoff is serving as the witness tonight? Now as I have spoken concerning mutual ministry, I have not given you my own testimony. First of all, I gave you scriptural testimony as to the scripturalness of mutual ministry. Then when I asked for valued judgment as to how effective this has been all over the world, I did not read from those that generally practice mutual ministry, but rather from his own brethren. We are not interested in the testimony of Brother DeHoff. Now remember you are the jury and you are to listen to creditable witnesses. You are not to listen to my enemy. But you are to listen to those that will be unprejudiced and qualified testators.

All right. Notice further. He says mutual ministry does not edify, as well as it being narrow in its concept. Well, I read to you a moment ago from a man who believes as does Brother DeHoff respecting the ministry of the church, but in his visitations amongst the churches that practice mutual ministry, he says that it does edify. So whose testimony shall we accept? Brother DeHoff's or a man who is unprejudiced and who has visited amongst these churches. And then, too, I have a Bible principle for my conduct tonight. Over in II Cor. 13:1, we are told "At the mouth of two or three witnesses every word shall be established" and thus far tonight I have read to you from James A Haldane, from John Straiton, David Lipscomb and C. E. W. Dorris and these are men that will serve as worthy witnesses because they do not necessarily agree with me in the position that I have taken tonight. Brother DeHoff steps up here and brushes all that aside by giving his own ideas about it and simply says that it does not edify. Well, these men say that it does edify and I think I shall read just a word here if I may.

TESTIMONY FROM HARDING AND CAMPBELL

I am reading now from Brother James A. Harding. Now surely Brother Harding would not be considered on my side of this issue tonight. He will be one who will take the witness stand and testify in an unprejudiced fashion. Now remember you are the jury, and I am producing the witnesses. Now here is what Brother Harding has to say. This is in regard to a visitation that he made to the Plum Street Church in Detroit, Michigan where mutual ministry was in force. I read from him: "The teaching and preaching are done by the members except when someone visits them by chance." All right. He continues, "There are more than twenty of them engaged publicly in teaching and exhortation." Brother Harding further says, "The average attendance at the Sunday service is better in proportion to the membership than in any other church I have ever seen." James A. Harding, one of the early assistant editors of the Gospel Advocate and the founder of a college and you know Brother DeHoff simply enhanced my testimony by reminding you that these men are not in agreement with me. He says, "Why don't you quote them on the college question?" The very fact that they are in disagreement with me is why I am quoting them. That makes the testimony worth all the more. Isn't that correct? You can see that as jurymen, can you not? These men do not take my position, yet when they had visited the churches that practiced mutual ministry, they testify in favor of what I contend for tonight. That enhances the testimony rather than to mitigate it.

I read further: "The presiding officer called upon a young man in the audience to read the regular lesson." Now he is describing mutual ministry, Brother Harding is. He just walked in for worship there that day. "In response, this young man arose and standing at his seat read in a distinct and impressive way the book of Jude. At the close of the reading, the presiding brother said, 'If any brother has any teaching or exhortation, let him say on.'" Now we had that in the synagogue, didn't we and the church, perhaps by divine providence. It was given the synagogue as a stepping stone for its worship program. Remember in the synagogue, there was mutual ministry and they could say, "If any brother has a word of exhortation, let him say on" and Brother Harding says that is the way it was there.

"The brethren were requested to improve the time, which they did." Listen, "several short excellent speeches were delivered. The exercises were closed by a speech from the elder and there was an invitation to sinners to confess their Savior. A concluding song was sung and we were dismissed. Thus an hour and a half had been pleasantly and profitably passed and *I am sure that such meetings are more apostolic and by far more beneficial than those to which we are accustomed.*"

All right, you are the jury. Here is a man that is testifying and he is one of your own brethren, James A. Harding of Nashville, Tennessee who went up to Detroit and witnessed mutual edification. Is not his testimony worth more than Brother DeHoff's? He naturally would be prejudiced in this business here tonight. Therefore, I am not testifying. I would be prejudiced. He has no right to testify. Let him by the mouth of two or three witnesses and not by prejudiced witnesses, but by the kind to which I refer here tonight.

So I remind you that James A. Harding says that the attendance was better than the other churches. It was more apostolic than those in which we are engaged.

Now I am reading from Brother Alexander Campbell. Brother Campbell says regarding this very matter: "It will be seen that teaching is a thing not to be restricted to an individual in an assembly." Notice it isn't to be restricted to one individual in the assembly. Now that is the way it is over at Murfreesboro. They have Brother DeHoff hired. He is the one man and he is the restricted teacher. That is, the others are restricted and he is the one man minister but it should not be that way, says Brother Campbell. Notice, "every man in an assembled body of Christians possessing in a greater or less degree the gifts of teaching or exhortation

should not be obstructed but allowed opportunity to exercise the same. But this is not permitted when one man engrosses all, and drinks up too, the resources of the congregation, which ought to be appropriated to the use of the poor."

Now Brother Campbell could not agree with this practice of employing a man, paying him a fancy salary, drinking the financial resources of the congregation that should be for the poor, but like his Lord, he believed that the gospel should be preached to the poor, that the money should go to them and to men that would carry the gospel to them, and in the assembly every brother can share in that edification according to his ability.

JAMES A. HALDANE

One of the witnesses that I have read from in my first speech was James A. Haldane, and I want to show you the worthiness of Brother Haldane as a witness in this discussion. I am reading from *Gospel Sermons* by George W. DeHoff, on Page 147, and he says, "In 1775, there were two brothers in Scotland, the Haldane brothers. One of them was quite well educated, the other one was not so highly educated, but he had gone into business and made a lot of money while the other fellow was learning a lot of knowledge. They pooled their resources. They founded a school and started to teach that we ought to be nondenominational. They said "Now here are the Haldane Brothers and Brother DeHoff is quoting from them. 'Let us go back to the Bible and be Christians. Let us just teach the Bible itself, the naked word of God and nothing else with it.' " Then Brother DeHoff comments, "This they began to do and they started a great number of churches in Ireland and Scotland and other places."

Here Brother DeHoff speaks commendably of the Haldanes, and I read from Brother Haldane showing that mutual ministry has been very successful in his country and yet Brother DeHoff comes back and says that it has not been successful. I take his own witness and show that it has been successful.

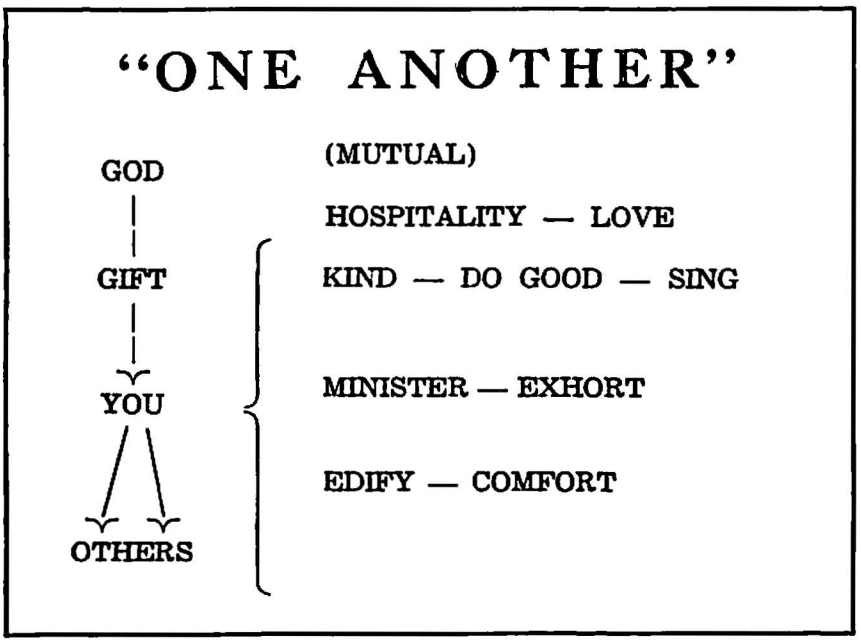
ARE WOMEN TO EDIFY?

Now my brother asks me if women are to edify in the assembly. I would take the position that the Apostle Paul does over in I Cor. 14:33, 34, where there is a restriction placed upon the women. Now I will admit that I do not understand all the angles and the problems related to that but I take the position just as Paul outlines it there that "As in all the churches of the saints, Let your women keep silence in the assembly." So I take it that the male members, each one according to his ability is to share in that edification program.

LONGVIEW CHURCH IN NASHVILLE

Then my brother refers to the work tht we are doing here in Nashville or at least he comments upon my brethren at Longview and the group that is involved over there and it might not hurt to remind you people that here in the Longview church in Nashville and I would like their practice of mutual ministry to stand the acid test because I believe that it harmonizes with what we find in the New Testament. I was over there last Lord's Day. I sat and watched the service and shared in it. I was asked to say hello to the congregation, to pay by respects and greetings. I did that, but they had their program outlined. There were two brethren that gave very fine speeches and I listened and I was edified. Now that congregation at Longview within the past five months has baptized fifteen people. They have restored five others and they have been instrumental already in the establishment of a second congregation. Now that does not sound bad for a small congregation like Longview for just five months of labor.

Now what is wrong with that? I want Brother DeHoff since he is denying this proposition to tell us what is wrong with a brother getting up and exhorting according to his ability. That is all that is involved. They are selected to speak, each one edifying as he is capable. He gets up and does that. Well, that is what the Bible says about it.



Now let us look at this chart for just a moment. I wish that my opponent had dealt with the threats of this real problem, this proposition that I outlined in my first speech. I think he either did not listen or I failed to make myself clear as I have difficulty in getting Brother DeHoff to understand.

Now notice, friends, hospitality, love, kindness, doing good and singing and many other things that could be listed are parts of mutual ministry. Now I have pointed out that that is to be done everywhere. Well, we are to love one another and to be hospitable everywhere. In fact, how ridiculous it would be for the elders of a congregation *to employ one man to do the good.* Now just imagine, hired to do good! And here is another one, hired to show hospitality. Now here is another one, hired to love the brethren. Now can you not see that all of that is mutual ministry and in our singing we are to sing one to another. We do not hire a man to get up and entertain us by singing solos, do we? But we all share in it mutually.

Then I pointed out and I think you the jury heard what I said. Now here we have the ministry of the church made possible by the gift that God has given to you, to each one of us, thus we have ministering one to another, exhorting one another, edifying one another, and comforting one another and I pointed out that that is in the assembly as well as outside the assembly. It is everywhere. I think it is ridiculous, this idea that we are to have the mutual ministry outside of the assembly and a one-man minister inside of the assembly. I want to know why we can draw such a distinction except to get a job with some church at a princely salary. Where are there two edification programs found in the Bible? One for outside the assembly and rather a one man minister inside the assembly. Why it is utterly ridiculous in the very face of it.

Let me illustrate. Now Brother DeHoff points out that they have mutual ministry over in Murfreesboro when they sing. Well, that is quite right. I have it on the chart and that is in the Book. People do mutually edify when they sing to one another. Well, I wonder if they go down the streets singing to one another. Do they. Well, of course they *could* edify one another by singing outside of the assembly, but that is obviously in the assembly. Surely "addressing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord" is mutual singing in the assembly. Now that they do in the assembly is mutual. Now why can it not be that way when it comes to oral teaching? Why can it not be shared by all?

Now everyone is not to sing. There are some that cannot. There are some people that cannot sing. But everyone that has

the ability is to sing. Everybody cannot give. Some are not capable of giving. They can not do it. But those that can give are to do so and so it is with teaching. Everyone who can teach is to do so according to his ability. So I contend and I have quoted from the Book divine that these aspects of mutual ministry apply to the assembly.

From Heb. 10:25, Brother DeHoff argued—and did I misunderstand my brother when he pointed out there that they edified one another to come to the assembly so that they could break bread? That does not say that. That refers to an assembly taking place every day. Nothing is said about breaking bread at all. There was a great destruction coming upon those Hebrews and lest they become discouraged and disheartened and thus be found unprepared for that great catastrophe which was coming upon the city, Paul tells them do not neglect meeting together, so they could be with one another, but why, so they could exhort one anohter "so the much the more as ye see the day drawing nigh." That is referring to the destruction of Jerusalem.

Dr. McKnight, whose commentary I have here, takes that position. All the reputable scholars understand it that way. Brother DeHoff is resorting to something that will not hold up at all, just in an effort to maintain his own practice over there at Murfreesboro. That is what that amounts to. Now friends, the Bible says there in Heb. 10:25 that we are exhort one another. And you know where that applies? That applies everywhere. We can exhort one another anytime that we may be discouraged, that we may have opportunity to build one another up. Whenever we come together, whenever we are in our homes, privately talking to one another, anytime and everytime and when would be a better time than in the assembly?

And just here I want to read to you from Brother Campbell again. Brother Campbell says, "It will be said that inferior teachers must exercise their gifts at other times and not when the whole church is assembled. I answer," says Brother Campbell, "that the scripture knows nothing of such a plan. The gifts of the saints are to be exercised in love for edification of the whole body, but how can this be done except when they come together." Now whose scholarship will you take, Mr. and Mrs. Jury?—a man like Alexander Campbell, or a man like George W. DeHoff.

THESSALONIAN CHURCH

I continue my affirmation by referring to the condition at two other congregations. Before I pass to the church at Ephesus and the one at Corinth, I do want to say one further word concerning the setup at Thessalonica to which Brother DeHoff made

a passing reference and only that. I want to remind you that in I Thess. 5:12, we have it that there were elders at this congregation. In the same verse it is set forth that these elders edified. They admonished the congregation. "Who admonish you'—and he is writing to the church. Furthermore, I point out that this congregation sounded *out* the word and they sounded it in—edifying one another and building each other up.

In view of all that Bible testimony, Brother DeHoff comes back and says, "Well, you know Paul sent Timothy up there and Timothy was a preacher there amongst them and so you can have an edification program and at the same time have a regular preacher along with it." Now I am going to show you that my brother does not have a leg to stand on. Here is *why* Paul sent Timothy to Ephesus. I Thess. 3:5 says, "For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means, the tempter had tempted you and our labor should be in vain and when Timothy came, even now unto us from you, he brought us glad tidings of your faith and love and that you have a good remembrance of us always longing to see us even as we also to see you." Paul dispatched Timothy up to Thessalonica to find out how they were getting along. Of course, when he visited them, he exhorted and encouraged them, but his stay was only temporary.

Brother DeHoff is like a man going down in a deep river, grabbing at a straw. He says, "Well there is Timothy. Paul sent him up to Thessalonica." Well that Church at Thessalonica had elders and those members were all edifying one another. Are we to believe that Timothy went over there and took the pulpit over and became the one-man minister? Why, he was there just temporarily. He was there to get news of that church and take it back down to Paul, and when Paul received the news, he sat down and wrote I Thessalonians. Why, Timothy was gone just a little while and his purpose was to get news. Doesn't Brother DeHoff know better than that. Or is he trying to uphold something that is not in the book?

EPHESUS AT CORINTH

Now let us go to the book of Ephesians if you will. In Eph. 4 beginning with verse 11 we have the government of the kingdom of God set forth. Now all of us are here to learn and I trust that you will listen very carefully the next few minutes to the program of edification that we have not only at Ephesus but also at Corinth. These two arguments go together. Commencing with verse 11, "He gave some to be apostles, and some prophets and some evangelists and some pastors and teachers, for the perfecting of

the saints and to the work of ministering unto the Building up of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God." Now my beloved brethren, you will notice that the Lord has placed officers in the church of Jesus Christ. They are apostles and prophets, evangelists, pastors and teachers. Four different officers and I affirm that every one is still in the church of our Lord. There are apostles and prophets in the sense that the church is built upon the foundation of the apostles and prophets. Also the apostles and prophets are in the church today because we are under their constitution, their ambassadorship, as they went forth declaring the will of the heavenly king. Remember when the rich man over there in torment saw Lazarus in Abraham's bosm and requested that Lazarus might be sent to warn his brethren of the place to which they might go? The answer came back, "They have Moses and the prophets, let them hear them." In what sense did they have Moses and the prophets? They had then words in that sense we have the apostles and prophets tonight also.

We also find that there were evangelists and pastors in the church of Jesus Christ. Are they in the church tonight? Indeed they are. And what is their work. We find in verse 13 that they are in the church for the purpose of perfecting the saints unto the work of ministering unto the building up of the body of Christ. Now notice friends, every church is to be edified and every church can be catagorized into two different ways. There are organized churches and unorganized churches. That is churches without elders and churches with elders. On the isle of Crete, we learn from Titus 1:5 that Titus was working with churches that did not have elders. He was training saints. Why was he training them? So they could edify one another. Training them in the work of ministering so that some of them could serve as elders in the congregation. Now there is an evangelist working in an unorganized church. Now notice. We do not find an evangelist working in an organized church in any permanent fashion as are these one man ministers. In the organized churches, that is those with elders, it is the elders' responsibility to carry on the training program which would make every Christian a minister.

Now notice. Verse 12 tells us that the saints are to perfected. That means they are to be trained. Every Christian made a minister? It says that. The saints are to be trained unto the work of ministering and to the building up of the body of Christ. That

shows that God's program of government will make way the possibility in the training of every son of God to serve as a minister in the assembly. What for? "For the building up of the body of Christ."

Now look at verse 16. "From whom the whole body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, increases the body unto the building up of itself in love." The church in love to be built up? Yes. And how is it to be built up? By every Christian serving as a minister. Who trains those ministers? Evangelists in the new fields. The elders in permanent congregations that are organized.

Now notice if you will over in I Cor. 14 where we have Timothy sent from Ephesus by Paul to set in order a program for edification. It says in verse 17 of chapter 4, "I sent Timothy that he might remind you of my words which are in Christ, even as I teach them everywhere in every church." So there Paul is sending Timothy from Ephesus that he might set in order a program of edification and it stands to reason that he set up the same kind of program that he had at Ephesus. And here is why I think so. We are told in this chapter, I Cor. 14: beginning with verse 23, "If therefore the whole church be assembled," now notice, Brother DeHoff has his mutual ministry *outside* of the assembly, Now get this. "If the whole church be assembled." They are assembled now mind you. Now let us move down to verse 31. Just have not time to read it all. Let us get the argument here. The whole church is in assembly. Verse 31 says, "Ye can all prophesy" and back in verses 2 and 3 of this same chapter we learn that when one prophesys, he edifies. So here is edification. Ye can all edify, one by one, that all may learn and all be exhorted."

Friends, there is the Lord's plan. Do you want the Lord's plan tonight. Paul says when the whole church is assembled, how shall it be? Over in Murfreesboro and in churches all over this county, one man does the edifying. He is the one that receives the salary for edifying the entire church, but how was it at Ephesus? They all ministered and Paul sent Timothy over to Corinth to set the same kind of program in order there and here we see that it was in order because they all edified one by one so that all might learn and all be exhorted. There is the Lord's plan. Every man who has the gift serves unto the ministration of that gift unto the building up of the body of Christ in the spirit of love.

And I thank you kindly for listening.

THIRD NIGHT

Second Negative Address

George W. DeHoff

Gentlemen Moderator, Worthy Opponent, Ladies and Gentlemen:

I Cor. chapter 14 has to do with the regulation of spiritual gifts in the miraculous age of the church. My respondent has just been trying to use that to regulate natural gifts in this age of the church. He told you that every one may prophesy but failed to tell you that the same chapter talks about the miraculous interpretation of prophesy.

My opponent said he wanted to enlighten you from I Thess. 3 about why Paul sent Timothy to Thessalonica. Well, I would like to further enlighten you. My opponent read I Thess. 3:1-5 and skipped the last half of verse 2. If he will read that—the part he skipped over—he will be further enlightened. Paul said, "I sent Timothy, our brother and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith." And then the next verse talks about afflictions and so on. My respondent skipped the last half of verse 2 that Paul sent Timothy to establish them in the faith and to comfort them concerning their faith. Now I would like for you to mark that down. I do not know why he skipped the last part of the verse there; but if he had not skipped over the half of the verse, it would not have been necessary for me to have made any reference to it whatsoever.

And then my respondent says, Brother DeHoff has many people edifying outside of the assembly, but only one in the assembly, hence a one man edification system. Well that is not so. We have many people edifying in the assembly, but Brother Garrett, tonight you have a whole tent full here, perhaps a thousand people edifying outside of the assembly and two of us edifying in the assembly, so we have a two man edification assembly. Do you want everybody to jump up to edify? Is that the reason one of your brethren jumped up to help you out and make an attack on me which was wholly out of order here at the beginning of the service? Are we going to have an edification where everybody who wants to just jumps up? I would like to request of all my brethren that you do not get up to make any kind of reference to Brother Garrett at all. Just leave that to me and I will be most happy to take care of him for you.

My respondent said, "Do you have to hire somebody to love

and to sing and to be kind and good? You can't hire anybody to preach like Brother DeHoff is hired over at Murfreesboro." Well, what about Brother Garrett being hired to hold a meeting and to conduct a debate? If they can hire him to preach in a meeting, or procure him or get him for two weeks, then they could get me for ten years.

Then my respondent referred to the Plum Street Church in Detroit. This stayed as a small congregation until they got a regular preacher and now it has grown into a fine congregation.

EPHESIANS 4

So far as my notes go, that is all my opponent had in his last speech except a reference or two to Ephesus and I want to call your attention to Ephesians 4:11, 12, and 13—"He gave some apostles, and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man." He has been reading from MacKnight. He ought to read what MacKnight says about that. That it applied to the miraculous age of the church. My opponent can introduce more sectarian scholars and believe what they say on one particular point and repudiate them on everything else, than anybody I ever saw.

Introduce Alexander Campbell and get a quotation. Just pull it out of context. But he would not dare tell you that Campbell preached for years for one church or that Alexander Campbell established a Bible college or things of that sort. Now he just wants to pull one little sentence out of its context. I never did like to be treated that way. I do not like it when a religious publication pulls out a little quotation from somewhere that I did not write and signs my name on it and sticks it in the publication and doctors it up as being a statement issued by me. I do not even like that. I doubt if these brethren were alive if they would like somebody just to pull out a little statement of some sort like that.

But in Ephesians 4, I would have you notice—apostles, prophets, evangelists, pastors and teachers. All of them are in the church to do the same work according to this verse. My opponent misinterpreted what it was they were supposed to do. All of them are supposed to edify the body of Christ. That is the end in view and perfecting of the saints is simply the process along the way. But if Ephesians 4:11, 12 and 13 proves that

the evangelists have to move when the saints are perfected, it will also prove that the elders have to move when the saints are perfected, because both of them are back of both of your "fors" and both of them are back of your two little Greek prepositions there, *"pros"* and *"eis"* that you brethren like to talk about and if the evangelists have to move, then the elders would have to move according to the verse that you have introduced there.

By the way, if you had an elder in the church who got to where he could preach a creditable sermon, would he have to move or would he stay? And if he stayed, would he be a located pastor, a one man hireling—in case the church paid him anything? It would be interesting for you to pay attention to that.

THE WORK OF AN EVANGELIST

"Do the work of an evangelist—" 2 Tim. 4:5
" . . . a good minister—" 1 Tim. 4:6
Paul commanded Timothy to abide at Ephesus—1 Tim. 1:3
Church at Ephesus had elders—Acts 20; 1 Tim. 5:17

— HIS WORK —

1. "Charge some not to teach." 1 Tim. 1:3
2. "War a good warfare." 1:18
3. "If I tarry long . . . behave . . . " 3:15
4. "Put the brethren in mind . . . "4:6
5. "Be example of believers." 4:12
6. "Give attendance to reading, exhortation, doctrine." 4:13
7. "Give thyself wholly to them." 4:15
8. "Take heed to . . . thy teaching." 4:16
9. "Them that sin rebuke . . 5:20
10. "These things teach and exhort." 6:2
11. "Fight the good fight of faith." 6:12
12. "Charge them that are rich." 6:17
13. "Guard that . . . committed." 6:20

7 years later Paul wrote 2 Timothy.

14. "Be not ashamed." 2 Tim. 1:8.
15. "Commit to faithful men." 2:2
16. "Put them in remembrance." 2:14
17. "Instr. those that oppose themselves." 2:25
18. "Preach the word" 4:2

TIMOTHY TO LEAVE: "When thou comest" . . . to Paul in Rome. 4:13
WHY LEAVING: "Tychicus have I sent to Ephesus." 4:12

THIS OUR WORK

Now Ladies and Gentlemen, I call your attention to this chart, "What Is The Work of An Evangelist". In II Tim. 4:5, Paul wrote to Timothy and told him to "do the work of an evangelist." In I Tim. 4:6 he said, "I want you to be a good minister." So there Timothy is located with a church having elders and is called an evangelist and a minister. And Paul wrote in I Tim. 1:3 and said, "I besought thee to abide still at Ephesus." Paul did not locate Timothy at Ephesus. He was already there. And Paul asked him to stay there. But Acts 20 tells us that the church at Ephesus had elders and I Tim. 5:17 tells us that they had elders and that any of them who labored in the word and doctrine—any of them who gave full time to preaching—ought to be paid for that work. So they will be hireling pastors if they don't watch out. Paul wrote to Timothy while Timothy was located with a church having elders and said, "I beg you to stay over there." If Brother Garrett had written to him, he would have said, "I beg you to leave because you know that is a hireling system and it will stifle and kill the church if you stay over there and you have got to get moving."

Now what was Timothy's work at Ephesus? Here it is. (1) "Charge some not to teach"—I Tim. 1:3. (2) War a good warfare. (3) 1 Tim. 3:15—"If I tarry long . . . behave." And if Brother Garrett had written, he would have said, "If I tarry long, you get moving because you can not locate in one place. But Paul said, "I hope to come back shortly and if I tarry long, you behave and teach other people how to behave over there." Then in I Tim. 4:6, he said, "Timothy if you will put the brethren in mind of these things you will be a good minister."

Ladies and gentlemen, if you have a minister, an evangelist, located with the congregation where you worship with competent and qualified elders, if that minister will tarry long with you and behave and put the brethren in mind and you can go out and tell the folks that, "We have a good minister." It will not matter if Garrett and Ketcherside and these fellows come through hollering, "One man ministry," "clergy class," "hireling pastor," "stifle the church," $6,000 a year," "air conditioning sets," "selling themselves to the highest bidder," "dole out their sermons," "so much preach so much pay." "Lurking behind the skirts of an assumed ecclesiasticism." All those are quotations from the magazine called "Bible Talk". It will not matter if you have an evangelist located with the church where you are and you have competent elders and the man will tarry long with you and behave and put the brethren in mind of the truth, you will have a good minister. You ought to go out and tell the people, "We have a good minister." There is one located with a

church having elders. Out in California, Brother Garrett said they were corrupt elders and that is the reason that he stayed there. And after Brother Guy N. Woods got through with him in debate, he has been begged up at Kansas City in another debate to say it again and I begged him down here to say it again, but apparently he was cured at trying that just one time.

Then furthermore (5), Paul said, "Be an example of the believers." (6) He said, "Give attention to reading, exhortation and doctrines." (7) He said, "Give thyself wholly to them." I Tim. 4:15—"Give thyself wholly to reading, exhortation and doctrine." Preaching and studying is hard work. There is not any harder work on earth. No one works harder than the man who faithfully discharges his duty to study the word of the Lord and to preach and to labor day and night, going in and out preaching and teaching the things concerning the kingdom of heaven. And I resent with all the power of my being one who would fight against gospel preachers and fight against the commands of the Lord, fight against the great work which is being done by these gospel preachers. It is the tragedy of our generation that Sommerism has had a rebirth in a form more vicious than it ever was before, to disturb churches and even to reach into middle Tennessee. And brethren who oppose debates such as this one had better wake up and teach the truth on these issues lest these hobby riders and fanatics lead astray brethren from the faith.

Yes, I meant to tell you about Longview church growing so rapidly. Everytime a man is disfellowshipped at some other congregation, he just moves over to Longview.

A Voice: Amen.

That is Brother Henry Clay Grayson, recently disfellowshipped by Wingate and going to Longview, who hollered, "Amen."

Next they told you about the new congregation which they had established. So they did. They divided the Eleventh Street Church and took off a handful of members and started them a new one. Is that your mutual ministry program for establishing new churches—to divide every congregation you can take off a handfull of members and start you a new one? That is off of the subject, but I just thought of that in passing, but I am talking about the evangelistic work which they are doing.

And then furthermore, Paul said, "Timothy take heed to thy teaching. . . give thyself wholly to these things." (9) Them that sin rebuke. (10) These things teach and exhort. (11) Fight the good fight of faith. (12) Charge them that are rich. (13) "O Timothy guard that which is committed unto thee." Didn't Timothy know that it was the work of the elders to guard the faith? Yes,

and it is also the work of gospel preachers—even young gospel preachers. Wherever you go, boys, if you are preaching, be proud of the truth, love it, sacrifice for it and guard the faith against wolves in sheeps clothing who come in to divide the church and lead astray the saints. Thirteen is unlucky I am told. There are thirteen things Paul told Timothy to do while he was located with the church at Ephesus—a church having elders.

Seven years later Paul wrote to him again. Your MacKnight said seven years.* No doubt he is going to say now, "Timothy you have the mutual edification system so you had better move." No, he wrote and said in II Tim. 1:8—"Be not ashamed." Of course, Brother Garrett would have said, "You be ashamed for being over there." And (15) he said, "The things which you have heard commit unto faithful men who will be able to teach others." That is what we do. I sat here last night while W. C. Hastings, an elder of the East Main Street Church stood in this pulpit and leading the prayer and I thought about his son grow-

---

*The reference is to Albert Barnes rather than MacKnight. Regarding I Timothy he says, "There has been much diversity of opinion in regard to the time when this epistle was written, and of course in regard to the place where it was composed. All that is certain from the epistle itself is that it was addressed to Timothy at Ephesus and that it was soon after Paul had left the city to go to Macedonia, 1 Tim. 1:3. Paul is mentioned in the Acts as having been at Ephesus twice, Acts XVIII. 19-23; XIX. 1-14. After his first visit there he went directly to Jerusalem, and of course, it could not have been written at that time. The only question then is, whether it was written when Paul left the city, having been driven away by the excitement caused by Demetrius (Acts XX, 1), or whether he visited Ephesus again on some occasion after his first imprisonment at Rome, and of course after the narrative of Luke in the Acts of the Apostles closes. If on the former occasion, it was written about the year 58 or 59; if the latter, about the year 64 or 65. Critics have been divided in reference to this point, and the question is still unsettled, and it may be impossible to determine it with entire certainty." (Barnes' Notes on the New Testament, Epistle of Paul to Timothy, Introduction, Sec. 2, paragraph 1, page 106.)

"After the most careful examination which I have been able to give the subject, however, it seems to me that the former opinion is correct, that it was written soon after Paul was driven from Ephesus by the tumult caused by Demetrius, as recorded in Acts XIX; XX:I." (Ibid., paragraph 5).

Barnes then gives five arguments as to why he thinks the former date is correct, which would put the writing of I Timothy in 58 or 59. Regarding the date of the writing of II Timothy, Barnes says:

"It seems to me . . . that the evidence is clear that it was during a second imprisonment." (Introduction to Second Timothy, Sec. 1, par. 2, p. 203.)

"If the supposition of a second imprisonment at Rome, during which this epistle was written, is correct, then it was written probably not far from the year 65." (Ibid., p. 208.)

The seven years between First and Second Timothy was worked out for the chart, "The Work of an Evangelist" by the simple expedient of subtracting 58 from 65 and thus obtaining the answer 7.

ing up and being edified in the congregation—a faithful elder and a faithful preacher of the gospel and a member of the board of Florida Christian College. I thought of at least a dozen other young men coming out of East Main Street to preach the gospel, developed in our mutual edification system. One of our deacons right over there now, Thomas Cook, a fine gospel preacher who has a photography business which I wish he would sell and give full time to this work of preaching the gospel. He is fully competent to do so and I can name them one by one and we have a dozen or two more boys coming on who are going to develop into fine gospel preachers in our edification system at Murfreesboro. And that is what Brother Garrett is fighting. That is the reason some of us plead with broken hearts when we see churches divided and when we see the sheep scattered by wolves who come in.

By the way, when my opponent came to Rutherford County he referred to me on the radio as a hireling. I came back on the radio and told him that he knew I was not a hireling because Jesus said, "When the wolf comes, the hireling flees." And when these boys came, I flew at them. And you know what he did. He came back on the radio and said, "Why don't they let the elders do this work instead of him?" Because Paul told young Timothy to guard the flock. Why don't you let the elders do the debating in towns where they call you for debating and in towns where they call you for meetings?

And then Paul went further and he said, "Put them in remembrance." Keep on reminding the brethren and then a seventeenth thing, he said, "Instructing those that oppose themselves." That is, like members of the church who get confused over this Garrett-Ketcherside-Sommer heresy and are led astray. We are to instruct them and if they persist in it, we are to rebuke them sharply that they may be sound in the faith and if they teach it, we are to remember that there are certain people whose mouths must be stopped lest they pervert whole houses and lead them astray from the faith.

(18) Paul told Timothy what to do. He said, "Preach the word." Preach to whom? Preach to members of the church. We have already had ten or eleven arguments showing that it is possible to preach the gospel to the church. By the way, I did not talk about preaching and teaching. Brother Garrett said "Brother DeHoff keeps talking about preaching and teaching." I did not say anything about no difference in preaching and teaching. I showed that it is possible to preach the gospel to the church. I made ten or eleven arguments and my opponent would

not notice a one of them. He said that is not the subject here. He said that was the subject in Kansas City. But in Kansas City, Brother Bill Humble did that to him, and he said, "We are wasting our time on that. That is not the point in this debate." No, it never is the point. Because Brother Garrett says in "Bible Talk" that "It is impossible to preach the gospel to the church" and I showed ten or eleven places where the Apostle Paul commands us to preach the gospel to the church and in Rom. 1:15, he said, "I am ready to preach the gospel" and that is Paul vs. Leroy. That is Paul vs. Carl. That is Paul vs. all of these boys who run over the country hollaring, "it is impossible to preach to the church."

So Paul said, "Timothy, preach the word, Be instant in season, out of season, Reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine, but they will heap to themselves teachers having itching ears." Who is going to heap teachers? Why the church members. The outsiders do not select teachers for the church. He said, "You preach to the people who are going to heap teachers. You preach to the people who are going to select these teachers. You preach to the church so that the church may stay sound in the faith." That is one reason we preach to the church in order that the church may be sound in the faith.

And did you know, that Paul eventually told Timothy to leave? He said, "When thou comest to me in Rome"—II Tim. 4:13—"bring my books and coat. Because I need them." and why was he going to leave? After seven years, between letters.—Why was he going to leave? I guess they got the mutual ministry operating now to kill the church. No sir, they had had mutual ministry all of the time, like we have at Murfreesboro and these other churches. Wasn't that a fine comment that Brother Garrett made on the David Lipscomb College Church here that I called to your attention as an example right here under his nose. He keeps snapping at the David Lipscomb College Congregation here so wasn't that a fine example that I gave and did you notice his reply to it? Why is Timothy going to leave? They had elders, didn't they? Yes, they had elders. Eight or nine years before that they had elders. Why is he going to leave? II Tim. 4:12—Tychicus, have I sent to Ephesus. Who is Tychicus. Another young preacher. I do not know if he was just out of college or not, but he was another young preacher. Why is he going over there? He is going over there to do the same thing that Timothy did—to be a good minister and to do the work of an evangelist when he gets

over there. Doesn't Tychicus know he will be a one man minister and a located pastor? By the way, my opponent has called attention to this fact. He said, "Who paid Timothy when he was over there?" I do not know. Somebody did. I suppose the brethren did because the Lord told them to do so.

Turn up my chart, brethren, "Shall We Pay the Preacher?" I suppose they paid him. Somebody did. He had to live on something. He did not live on thin air while he was over there. And furthermore, these men chase all over the country, drive good automobiles, live in good houses, some of them may have air-conditioning sets for all I know. They are well dressed. Their suits are new and pressed and they look to me like they are in right fine shape. Well, you do not chase over the country like that on peanuts. Somebody is paying them. They are getting it somewhere. And Brother Garrett said last night, Brother DeHoff told you that "I made an appeal in my paper last month to have brethren to send me the money and they sent me over $700." He said, "Yes, I confess that is so, but," he said, "we don't want to leave the wrong impression. That was to buy a tent." Well, I do not care what it is for. You got it, didn't you? And then, furthermore, the tent belongs to you, doesn't it? They sent the money to you. Likely if we bought a tent over at Murfreesboro, it would belong to the church and I would just be out using it. You got the money sent to you, Leroy Garrett, and it belongs to you. And furthermore, I regretted very much to have to answer all of the personal slurs that were thrown on me last night, but this is going down in a book. Fifty years after I am dead, I hope my boys will be out preaching the gospel and I do not want them to pick up that book and have them say, "Look at all the things Brother Garrett said about our daddy and we wonder if they are so or not." No sir, as long as I have breath in my body, they will not have to wonder if they are so or not. I will let them know whether they are so or not. I will let everybody else know. And so I rebuked him sharply just like the Lord told me to. I corrected him and called attention to those things. This is going down in a book and fifty years from now, when I am dead and in my grave, when one of my boys picks it up, he will know what is the truth. At least, he will know what his daddy said about it when he was in debate over here. But I warn you right now, when people slander and abuse me, I am going to answer and tell the truth about the situation. The Apostle Paul when he was falsely accused defended himself, didn't he?

SHALL WE PAY THE PREACHER?

—THE APOSTLE PAUL—	— LEROY GARRETT —
"I robbed other churches taking wages of them to do you service." 2 Cor. 11:8 "Have we not power to eat and to drink? . . . have we not power to forbear working?" 1 Cor. 9:4, 6 "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14 "Who goeth warfare at own charges? v. 7 "Who planteth vineyard . . . eateth not?" v. 7 "Feedeth flock . . . eateth not milk? v. 7 "Thou shalt not muzzle the ox that treadeth out the corn" v. 9	"Our preachers receive stipulated salaries which classes them as hirelings. They take gifts from the churches . . . which is a direct violation of a Biblical principle (Dt. 16: 19). This pounding puts the preacher under obligation to the church and the salary seals his lips and perverts his words." Bible Talk, Feb. 1953, p. 79 "Let them get some honest work and quit being religious racketeers." Bible Talk, Feb. 1953, p. 79 " . . . doles out sermons across counter like a haberdasher . . . So much preach so much pay." Bible Talk., Dec., 1953, p. 45

And I want you to look up here, brethren. "Shall We Pay The Preacher?" First of all, From "Bible Talk", February, 1953. Leroy Garrett says, "Our preachers receive stipulated salaries which classes them as hirelings. They take gifts from the churches which is a direct violation of a Biblical principle. This pounding puts the preacher under obligation to the church and the salary seals his lips and perverts his words." Next Leroy Garrett in "Bible Talk" in February 1953, Page 79. "Let them get some honest work and quit being religious racketeers." Next Leroy Garrett in "Bible Talk," December 1953, Page 45, said, "The preacher doles out his sermons likes a habadasher. So much preach, so much pay." I told you last night that Leroy Garrett publishes " Bible Talk" as a minister of Christ and he receies a stipulated salary for doing that. "So much preach, so much pay." And that he has an assistant minister to help him get out "Bible Talk." Leroy Garrett criticizes paying the preachers.

But I want you to notice what the apostle Paul said in I Cor. 11:8—"I robbed other churches taking wages of them to do you service." The word "wages" is the Greek word "opsonium"

which means stipulated salary and I told you last night where the senior historian at the University of Illinois said any man who said that the Roman soldiers did not receive a stipulated pay was ignorant of ancient history and did not know what he was talking about. And Brother Garrett had just finished saying that the Roman soldiers did not receive stipulated pay.

I call your attention to I Cor. 9:4-6. Paul said, "Have we not power to eat and drink, have we not power to forbear working." Paul said a preacher has a right to stop working and give full time to his work of preaching. And it is a crying shame anywhere if there is a gospel preacher who has to stop preaching and work with his hands to feed his family, when the stingy brethren ought to be supporting him and paying him so he could give full time to the work of preaching the gospel of our blessed Lord. Paul said, "we have a right to do it—to stop our work and to give full time to preaching the gospel of the Lord."

And furthermore, Paul said, "Who goeth a warfare at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth the flock and eateth not the milk thereof." They make fun of that and call it "milking the flock." And then he said, "Who muzzles the ox that treadeth out the corn?" Turn it over Brethren, there is more to come just like it.

While we are talking about this situation. Leroy Garrett has had a lot more to say. He said, "Salaried craftsman, priestcraft, Dallas preachers, one-man clergy, hireling system." He said, "I believe these preachers know it."—January 1953, page 52. Furthermore, he said, "Pastor system, lucrative job, the security of a $100 pay check." Like a $100 a week would be anything. I have a kid brother who never went to college a day in his life, who is a carpenter and a contractor and who makes far more money than I do preaching the gospel and yet these fellows run around here throwing off on gospel preachers and say "If these gospel preachers quit preaching, they could not make nearly as much doing something else." The average plumber makes more than a gospel preacher. The average bricklayer, or carpenter makes more than a gospel preacher and yet these "gentlemen" run over the country slandering pay the preacher. (Put gentlemen in quotation marks.) All right, they run over the country slandering people who preach the gospel of our Lord. I tell you right now I defend the right of gospel preachers to be paid. I am proud to do it and I am happy to do it. The apostle Paul said, "We plow in hope and we thresh in hope." You know what that means? It means the man who preaches the gospel should be paid by the church where he is preaching.

And furthermore, in verse II, he said, "We have sown unto

SHALL WE PAY THE PREACHER?

THE APOSTLE PAUL	LEROY GARRETT
"Plow in hope . . . thresheth in hope." 1 Cor. 9:10 "Sow . . . spiritual things . . . reap your carnal things." v. 11 "Minister about holy things live of the temple." v. 13 "Let him that is taught in the word communicate unto him that teacheth." Gal. 6:6 " . . . elders . . . worthy of double honor, especially they who labor in the word and doctrine." I Tim. 5:17	"Fellow craftsmen . . . priestcraft . . . Dallas clergy, pastor-preachers . . . hireling system . . . sectarian to the core and believe these preachers know it." Bible Talk, Jan., 1953, p. 52 " . . . pastor system . . . lucrative job . . . security of $100 a week pay check . . . the one-man pastor is a leach upon the body of Christ . . enemy to N.T. Christianity . . . a coward lurched behind the protective skirt of an assumed ecclesiasticism." Bible Talk, April, 1953, p. 100

JESUS CHRIST: "The laborer is worthy of his hire." Lk. 10:7; (I Tim. 5:18)

you spiritual things, is it a great thing if we reap your carnal things?" He said, "Is it any great thing if we are paid to work among you and to give you spiritual things."

In Gal. 6:4, he said, "Let him that is taught in the word communicate unto him that teacheth in all good things." That is talking about paying the preacher. That is, let the man that is taught in the word pay the preacher. The fellow who is not taught, he is not supposed to pay the preacher. But the man who is taught, he will have to pay the preacher.

And furthermore, he said the elders are worthy of "double honor"—double pay, double salary, stipulated salary, "especially those who labor in word and doctrine."

Jesus Christ said, "The laborer is worthy of his hire." In chapter 10 and verse 17, Paul applied that to paying a man to preach. The man that got the pay was the man that did the preaching whether he was an evangelist or an elder. If an elder gives full time to preaching the gospel, they are to pay to him, and if an evangellist gives full time to preaching the gospel, they are to pay him and so that is the situation exactly as it is given to us in the book of our Lord.

And, ladies and gentlemen, thank you so much for listening. We'll be looking for you again tomorrow night.

DEHOFF - GARRETT DEBATE

FOURTH NIGHT, JUNE 4, 1954

Under the Tent, Caldwell Lane, Nashville, Tennessee

Moderators: Henry Clay Grayson, Nashville, Tennessee (for Mr. Garrett): Eugene Clevenger, Hendersonville, Tennessee (for Mr. DeHoff).

Proposition: *Mutual Ministry as Practiced by Me and My Brethren is Scriptural.*

Leroy Garrett, Affirms

George W. DeHoff, Denies

First Affirmative Speech

Leroy Garrett

Brother DeHoff and Brother Clevenger, my brothers and sisters in Christ and friends: When we consider the heavens that God has ordained, the moon and the stars, the work of his hands, we are made to marvel at his providence. At the same time however when we look in the book divine and see his wisdom outlined, we should be just as marveled concerned his divine wisdom and goodness. As we look upon the great planetary system about us all these wonders of nature on every hand, we cannot help but conclude that God is a wondrous God and a God of system.

I believe that the Lord Jesus Christ speaking in behalf of the heavenly Father has given us a divine plan for the edification of his church on this earth. I do not believe that we are left without plans. Neither do I believe that there is anything doubtful or difficult to understand concerning that plan for the ministry of the church.

Now some of you are here for the first time and because of that and also because I realize the value of restudy and recapitulation, I will, therefore, review the arguments that I have made upon this subject thus far. The proposition is *Mutual Ministry as Practiced by Me and My Brethren is Scriptural.* There is to my left and to the rear of me a chart which is entitled "One Another". Last evening I introduced you to the two Greek Terms that are translated one another in the New Testament. Those two words *cautou* and *allelous* are given some eighty times in the New Testa-

ment. I hear it said oftentimes that the term "mutual" is not in the Bible at all, but people are very much mistaken who so think. Actually the term is there some eighty times and it refers to "mutual ministry" or "mutual edification" about ten or fifteen of those times. As a matter of fact, there are some translations that actually use the term "mutual" edification or upbuilding.

I have here the Revised Standard Version, the latest authorized translation of the New Testament and it says over in Rom. 14:19, "Let us pursue after the things which make for peace and mutual upbuilding" or "mutual edification." Likewise in Romans 1:11, there is reference to the word "mutual" used in respecting the interchanging of faith and exhortation between Paul and the church at Rome. Also we read in our New Testament of mutual hospitality, mutual love, mutual kindness, the mutual aspects of doing good and of singing, of ministering one to another—likewise of singing. Now all of those illustrate to us the reciprocal aspects of the term *mutual.* That is the meaning of the term *mutual.* It is "a sharing, a giving and a receiving." I pointed out last evening that we are also to have mutual ministry in respect to the edifying of the congregation. Thus we have such terms as minister, exhort, edify and comfort and I pointed out that all that is based upon the essence of mutual ministry which we have illustrated.

(Lights out for a short time.)

We go to I Peter 4:10, "As each has received a gift, let him minister it one to another." So there we have mutual ministry. Now notice, friends, these terms minister, exhort, edify and comfort. All those terms have to do with the edification or exhortation or ministry of the congregation. Does it not seem reasonable that if we are to have a mutual exchange of hospitality, of love, of doing good, of kindness and of singing, without hiring any one man to do those things, then would it not likewise follow that we should have a mutual ministry exhortation, edification and comfort in the upbuilding of the congregation in assembly?

THE NEW TESTAMENT CHURCHES

Now I propose to show you by way of review and also by extension of argument that the New Testament churches practiced that kind of mutual ministry.

(1) First of all, I invite you to consider the church of the Hebrews or the saints called the Hebrews in the book that bears that name. In Heb. 10:25 "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another so much the more as you see the day drawing nigh." In re-

sponse to that verse last evening, Brother DeHoff remarked that is not necessarily an assembly for mutual ministry. As a matter of fact, he said that has to do with the Lord's Supper. Well, a man has to add at least two words to that verse to get that in there. There is no reference to the Lord's Supper in that passage at all. As a matter of fact, it would be interesting to read such scholars as Adam Clark where he points out that Paul has in mind here the meeting of saints whereby they would be able to encourage one another because of the great catastrophe that was soon to engulf them.

(2.) But notice this aspect of mutual ministry further in this book. Heb. 3:12 says, "Take heed, brethren, lest there enter into anyone of you an evil heart of unbelief in falling away from the living God." Now notice the reference to apostacy in that verse. "A falling away from the living God." And do you know that is really the theme of the book of Hebrews. It was written as an exhortation to keep people faithful to the Lord Jesus Christ and to his cause. "Now, lest anyone fall away," Paul says, "thus exhorting one another day by day so long as it is called today lest anyone of you should be hardened by the deceitfulness of sin." Now notice that mutual ministry to the Hebrews had to do with preventing apostacy. "Now lest you be carried away by the deceitfulness of sin, lest you fall away from the living God, then exhort one another day by day." There is mutual edification, not simply on Sunday, but every day; not only outside the assembly but inside the assembly also every day and that includes the Lord's day.

Then in Heb. 10:25, "Exhort one another so much the more as you see the day drawing nigh." Now that had to do with the destruction of Jerusalem and inasmuch as that great catastrophe was coming, Paul urges them not to be away from one another, but to assemble so that they could encourage one another. A good illustration of that would be a Wearever salesman that I was talking with not long ago—You know a salesman of pots and pans. He was telling me that the sales crew of which he was a member comes together each morning before they go out to sell their products. They have mutual edification. They build one another up and they go out to reap the harvest. Now that is what we have in the book of Hebrews. We have them coming together every day, or at least at regular intervals so they might exhort one another and build one another up.

Now Brother DeHoff has not come face to face and to swords points with those passages and I want him to do that, because there we have mutual ministry, not only in private life but likewise in the assembly of the congregation.

(3.) And in the study of mutual ministrey, I have also pointed out that the Thessalonian church was a church that was all sufficient in and within itself. Thus it was an established congregation and it carried on a mutual edification program. In the first place, I call your attention to I Thess. 5:12 that the congregation had elders. Now you notice carefully friends. This congregation had elders. If you have your testaments, I would like for you to notice that passage. I Thess. 5:12 and notice it says that those elders admonished you. Rather unusual nowadays for elders to admonish. But that is what went on at Thessalonica. Brother DeHoff got up here last night and asked, "Suppose an elder gets where he can preach, would you move him out?" Now that expresses the attitude that we have toward elders nowadays. We think they are not able to do anything and we think in terms of, "Well should they be able to preach and should you send him out?"

Well, an elder is to be able to preach and teach the word of God. The Bible says in Titus 1:9, that he is to be "able to instruct in the sound doctrine and to convict and convince the gainsayer." He is to have that ability and so it was at the church there at Thessalonica.

Well notice likewise that this congregation edified itself. Along with the edification of the elders, that they had a mutual edification program. In Thess. 4:18, "Wherefore comfort one another with these words." There is the word. "Comfort one another." They did not have one man hired to do that. Likewise we are told in I Thess. 5:11, exhort one another. And what does one another mean. That is the word for mutual. They carried on a mutual edification program and notice even as ye are doing. So they were doing that, were they not?

What relationship did the evangelist have with this congregation. To this argument, Brother DeHoff said nothing at all last evening. I went to second chapter and outlined the work of an evangelist in that church at Thessalonica. Now in verse I of chapter two, the evangelist went amongst these people. In verse 2 they spoke unto them the word of the Lord. In verse 11, they exhorted them and encouraged them—built them up. They planted and established that congregation at Thessalonica. Then we found out in response to that kind of teaching, the church of the Thessalonians became imitators of the churches of God which were in Judea. In other words, they became like the mother church, if you please—like the one in Jerusalem after which all the churches of that day were patterned. In otherwords, the work of the evangelists in this area was successful. So much so that it says in I Thess 1:8 and 9,

that they not only "sounded out the word of the Lord in Macedonia and Achaia," but they had done such a good job of it that Paul wrote back and said, "We need not speak anything at all."

Now you know what Brother DeHoff has said respecting this argument concerning the church at Thessalonica. He has made one rebuttal and that is this. Paul sent Timothy to Thessalonica to establish and comfort them (1 Thess. 3:2) but that did not offset the fact they did practice a mutual ministry. But Brother DeHoff may mean along with their mutual ministry they had a preacher hired. But that cannot be the case, because Paul did not write I Thessalonians until Timothy got back. Paul sent Timothy up there for a visit; simply to check up and see how those brethren are getting along. Now it so happened that Timothy found out that the Thessalonians were troubled about the second coming of the Lord. He came back and told Paul about it and Paul sat down and wrote II Thessalonians.

Now Timothy was just visiting. He went up there on a mission from the apostle Paul. He was not hired by the elders. When he got up there he did not take the "pulpit" over and become the one-man minister. Why that is ridiculous in the very face of it. Brother DeHoff seems to have the idea that if an evangelist can be found with a church with elders that those elders had him hired as their minister. Why, it means no such thing. There is no such implication of a thing of that sort. Friends, can you not see that an evangelist may be with a congregation simply on a visit to encourage them or to serve as a "troubleshooter," (if that *be* the right term), to help them in a difficulty and not there as a permanent fixture in that congregation. Now perhaps Brother DeHoff can see that.

Suppose the wife is to bring a new born one into the family. Well, suppose the husband calls the doctor and says, "Doc, you had better come on over. I think this is the night." So the doctor brings over his tool chest and he stays for a few hours. Then he decides that he will have to spend the night. It may require all evening to bring this child into the world. So he does spend the night in order to fulfill that mission. The next morning a new babe is in the family and the doctor leaves. But in a few minutes he is back again and a moving van backed up to the front porch. "Hey, what is this?" says the husband. "Oh, I have come to stay. I'll be here regularly." "Well, I don't understand it." "Look if I can stay one night, I can stay two. If I can stay two, I can stay ten. If I can stay ten, then I can stay a year." "Well, that does not follow. Doctor, I had you here to fulfill a certain mission. You

have fulfilled that mission and that is the end of the matter. Your work is no longer needed."

Suppose President Eisenhower should ask a representative of General Motors to consult with him concerning some business enterprise of the government. Could this man from General Motors come over with his executive experience and consult with the President and have the President consult with him? Why, yes that would be all right. But suppose this executive says, "Well, Mr. President, I have been here for a day or two talking to you here in the White House. You know if I can stay two days, I can stay a year. If I can stay two years, I can stay ten." Why that does not follow. Would the American people tolerate President Eisenhower turning over the executive branch of the government to this man? Just say "If I can consult with him, if I can use him temporarily, I can turn the whole thing over to him."

Now that is what is taking place respecting the one man hired pastor system. These men are not going in as Timothy went into Thessalonica or as he served there at the church at Ephesus, serving a special emergency need. Rather they are taking over the pulpit and are operating as regular fixtures in that congregation. Now I want Brother DeHoff like the man that he should be to step up here and deal with these churches like the Hebrews and the Thessalonians. I want him to notice how they practiced a mutual edification and I want him to especially notice the part played by the evangelist. After they started the work, they left elders over the work and a mutual edification program followed. There is what the book teaches about the matter.

(4.) Notice likewise in Rom. 15:14, "I am persuaded of you my brethren that you are full of all goodness . . ." Wonderful thing to be said. "Full of all goodness and all knowledge, able to send off to Abilene, Nashville, . . . dear old DLC . . . and get a smooth talking preacher to admonish you." It did not say that, did it? And yet on the president's desk of these various colleges can be found requests from elders from churches in various sections. I had a letter from one president where he says, "I have more calls for preachers on my desk than I can fill." There is what is going on! We have preachers turned out from these theological incubators. They are going out into these congregations taking over pulpits, becoming regular fixtures as the minister in the congregation and the consequence is a one man pastor system develops.

I contend that the churches of the New Testament were all sufficient in their nature and character. The Lord has not left us an insufficient plan. We are not to impeach his goodness, his

mercy, nor his wisdom. A congregation is very much like the human body. We do not have to add appendages, an extra leg or an extra arm in order for the body to do what God wants it to do. It is all right just like it is. And so it is with the congregation. It is all sufficient in its nature and character. I appreciate the editorial in the current issue of the *Apostolic Times* written by our good brother James A. Allen, where he points out the all sufficiency of the congregation. I can defend him in that thesis because of the very arguments that we have considered thus far. The Thessalonians did not need a hired man. They had a mutual edification and because of that, they would never hire a preacher.



Now some of you may not be able to see this chart, but it well illustrates the condition that we have before us. *WHY HIRE A MINISTER?* Should the Thessalonians have done that? No, they had a mutual ministry. That would not be one man occupying the pulpit. It would be shared by all. You can admonish one another. That is what Paul said in Rom. 15:14. They did not send off to a college to get a man. They did not send to another city and say, "Will you move here and serve as our regular minister?" They were sufficient in and within themselves to carry on that work. Yet today we have the hired man to feed the flock, do such things as restore the weak, to visit those that need to be attended to, to

carry out preaching work of various kinds, like the radio. But if you will notice the Thessalonians and the Hebrews did all that work without the aid of any hired hand at all. Now there is what I am contending for. Because that is what the Bible teaches regarding these matters.

TIMOTHY AT EPHESUS

Let us move to another congregation now and I am speaking of the church at Ephesus. Brother DeHoff has had a great deal to say about this church at Ephesus. We find Timothy and Paul and Tychicus and other evangelists at one time or another related to the work at Ephesus. And our Brother DeHoff has contended that Timothy served in the church of the Ephesians as the minister of that congregation. That has been his contention by way of charts, inferences and direct statement. Very calmly and courteously and I trust intelligently, I want to cogently examine the evidence that we have respecting the church of the Ephesians. Now I have confidence not only in your integrity, but likewise in your intelligence. I figure that you are at a debate not for a dog fight—the slandering, backbiting, the provoking or envying of one another. I take it that you are here to learn, to be taught if there are any of us here who are capable of stating new facts for your consideration. So listen carefully if you will while we examine the condition of the Ephesans.

(1.) Now first of all, this church was planted in the year 56. A. D. and jot down, Acts 19 as the scripture for that particular point.

(2.) Paul and Timothy labored in Ephesus for three years. He says in Acts 20, "Ye yourselves know the space of three years, I did not cease to warn you night and day with tears." He was there three years. Why was he there? To plant a congregation. He was not there to take a job with the church, but he was there to build up the work of the Lord, to establish a congregation. What was his condition while there? He wrote I Corinthians while he was at Ephesus for I Cor. 16:8 says, "I will abide at Ephesus until Pentecost." So in the fourth chapter of I Corinthians, verse 9, we learn of his condition while there. He said, "I think that God hath set forth us the apostles, last of all as men doomed to die. We are made a spectacle unto the world, both to angels and to men. We are fools for Christ's sake. Even unto this present hour" —even unto the time that he moved his pen when he wrote I Corinthians, even unto the very hour—" we both hunger and thirst and have no certain dwelling place, but we labor working with our own hands, being defamed, we entreat, being persecuted, we en-

dure; being afflicted, we endure." "We are treated as the filth of the world, the offscouring of all things, even until now. We have no certain dwelling place, but we labor working with our own hands." There was the condition of those laborers over there in Ephesus as they worked as servants of the Lord, planting the master's flag and conquering new territory for their king.

(3.) Paul left there in the year 59 A. D. having sent Timothy over into Corinth.

(4.) Timothy rejoined him in Macedonia and a few months after that we find Paul talking with the elders of the church at Ephesus. We, therefore, know that elders were developed in the church of the Epesians because in Acts 20:17, we find him calling elders to him from Miletus and he delivered a discourse to those elders of the church at Ephesus. That was in the year 60 A.D.

(5.) Now what does he tell these elders? In Acts 20:28, he says, "Take heed therefore unto yourselves and to all the flock over which the Holy Spirit has made you overseers to feed the church of the Lord which he has purchased with his own blood." There is the obligation of the elders to take care of the congregation, to feed the flock.

(6.) Notice, he says in the next verse, "for from among yourselves shall arise perverse men speaking things that they ought not," or "after my departure shall men arise from your own members speaking those perverse things." There Paul is anticipating by his prophecy that the church at Ephesus would go spiritually berserk and the elders speaking things that they ought not. "For from *among yourselves* shall men arise." Now that is in the year 60 and he still has not left Timothy there. Timothy still isn't there.

7(.) A year later he writes the book of Ephesians. That is in the year 61. Now let us look at that book for just a moment. We are told in Ephesians 4:16, "From whom all the body"—Now there is the Church— *All the body,* "fitly framed and knit together, through that which every joint supplieth, according to the working in due measure of each several parts unto the building up of the body in love." Notice, the working in due measure of *each several part.* That is mutual. Unto the *building up of itself* in love." There is mutual edification. A mutual edification program enjoined by Paul there in the church of the Ephesians. Now a good illustration of that very part would be Eph. 5:19 which says, "Speaking one to another" . . . there is mutual speaking . . . "Speaking one to another in Psalms and hymns and spiritual songs." There is mutual singing. Now are we to understand that

they ran all over the streets singing to one another? Was this mutual singing done in the streets and highways and byways? Oh no, it was in the assembly. Now so it is with the speaking by way of edification.

Notice verse 13 of the same chapter where it says . . . verse 11 or 12 rather where . . . "For the perfecting of the saints unto the work of the ministry, unto the building up of the body of Christ." Now there everyone is a minister in that church there at Ephesus, the elders training them to be ministers of the word, so they can build one another up. It also mentions evangelists as being in the church for the purpose of perfecting the saints. Where is that done? Now Brother DeHoff failed to grasp this point as I mentioned previously and I want you to observe that there are two different kinds of congregations. There are congregations that are organized with elders. Now in the churches with elders who is to do the building up? Well, every male member. Every brother is to share. But how is he to be trained? By the elders according to this passage. Now how about congregations that do not have elders? Brother DeHoff, how are the saints to be trained in congregations where they do not have elders? Evangelists are to do that. It says that they are in the church for that purpose.

Well, how do I know? Well, here is one reason. But there is another reason. In Titus 1:5 Paul speaks of leaving Titus on the isle of Crete that he might "set in order the things that are wanting and ordain elders in every city." Now there is the building up of the saints, preparing some of them to be elders and ordaining them to that work. Now there is the mutual edification program outlined by Paul when he wrote the Ephesian letter.

(8.) Paul was released from his Roman imprisonment in the year 63. They locked him up and we know he was a prisoner because in Phil. 2:23 and because Heb. 13:23 and Philemon verse 23. He was a prisoner in Rome. Now I want you to notice. We are up to the year 62 and he still has not left Timothy at Ephesus.

Now last evening Brother DeHoff said that Timothy was at Ephesus for seven years. Now I have asked him to prove that and I demand that he do so. Now he has said a great deal about Timothy being at Ephesus as a minister there. Served over there seven years. You heard that. Now I want him to prove it. Another thing he said was that McKnight says that he was there seven years. Brother DeHoff would you tell me the page number? Where does McKnight say that? You know where?

Now I have already proved that he could not have been there

seven years. He was not left there up unto the year 62 and I am going to prove to you that McKnight does not take such a position. Now Brother DeHoff says that he did. You let Brother DeHoff tell you where McKnight teaches that, but especially let him show you where the Bible teaches that.

Now notice carefully the latter part of the chronology:

(9.) Paul visits Jerusalem. Heb. 13:23.

(10.) He goes to the isle of Crete Titus 1:5.

(11.) He visits at Colossaea and at Ephesus according to Philemon verse 23.

He intended to go to Colossaea and we learn from I Timothy that he went to Ephesus after he was released from his first Roman imprisonment. Now let us notice. When Paul gets to Ephesus, he finds that these elders have become corrupt, just as he prophesied that they would. He said, "After my departure shall grevious wolves arise, even among your own number, teaching perverse things". So we are told in I Timothy 1:3 that there were some who were teaching a different doctrine. Now that is why Paul left Timothy. He says, I left thee at Ephesus that thou mightest charge certain men not to teach a different doctrine." Now Brother DeHoff has said that he left him there to tell certain ones not to teach. That is not so. He left him there to charge certain men *not to teach a different doctrine.*

Now that they were the elders, I know because in the fifth chapter of the same letter it says "Against an elder receive not an accusation except at the mouth of two or three witnesses."

Now friends, Paul wrote I Timothy in the year 65. He wrote II Timothy in the year 66 and he died in the year 67. So he left Timothy in Ephesus in the year 65. Timothy joined him in Rome in the year 66 so I say that Timothy could not have been in Ephesus any longer that a few months.

I thank you.

FOURTH NIGHT

First Negative Address

George W. DeHoff

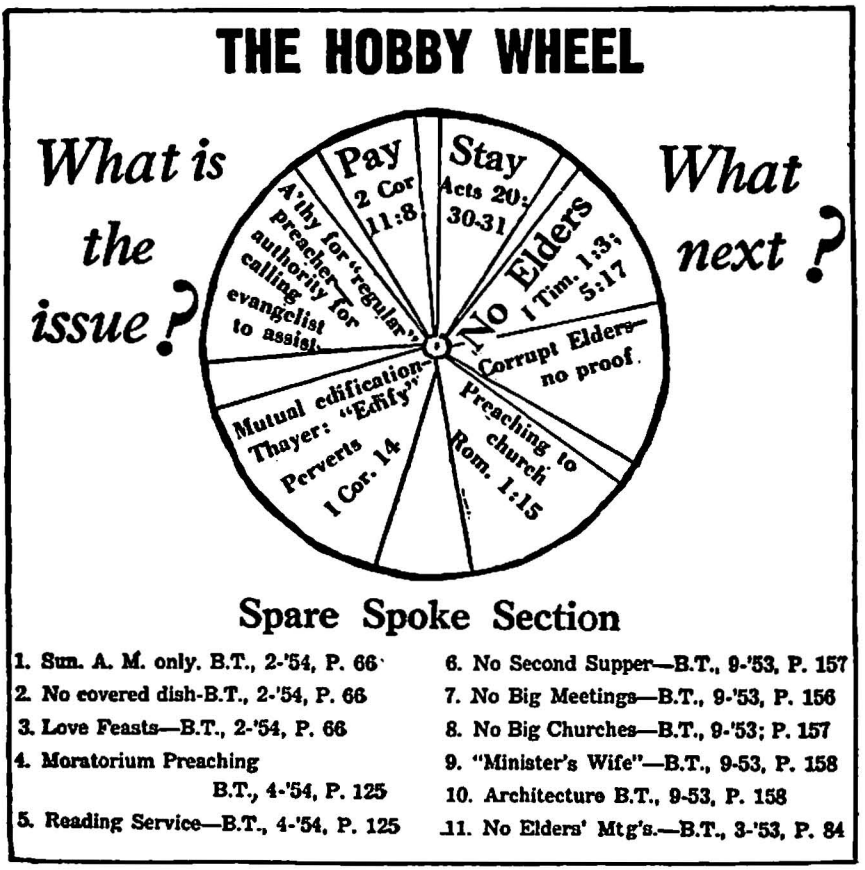
Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:

They added four minutes to Brother Garrett's time for the time that the lights were out. It may be that the lights were out four minutes. I don't like to complain, but that is a usual occurance and I would like us to set our watches and watch our time. I have no objection to Brother Ketcherside making any kind of announcement he desires at the close of our debate, but those of you who were here last night know that in violation of all rules of courtesy and of debate that Brother Tom Hill arose to make a speech in reply to something that I had said using my time. And of course, that reply should have been made by Brother Garrett using his time. But instead of that they were going to introduce an extra speaker not using up any of their time to reply to what I said on my thirty minutes time. If they do enough of that, I will not have time to do anything and so for that reason, I expected Brother Garrett to restrain the speaker and when he failed to do so, I thought surely the moderator would do so and when he failed to do so, I noticed that Brother W. Carl Ketcherside instead of restraining the speaker spoke out to tell me how my hand had been challenged. I am repeating this at this time so that it may go on the recording machine and go into the book.

Furthermore, regarding this statement on MacKnight. I said that MacKnight said that Timothy was written seven years after I Timothy.* That is exactly what I had to say about MacKnight, but it will not matter whether Timothy was over at Ephesus, one year, five years or ten years. What difference would it make? I showed the kind of work he was to do over there.

Now there are a great many things for us to notice at this time but I call your attention to that little monument to memory,

*See a discussion of this matter in the footnote on page 132.



"The Hobby Wheel," which correctly expresses the viewpoint of my opponent. Every point I bring up, my opponent says, "That is not the issue. It is something else." And, last night, he said paying the preacher was not involved in this debate. Well, the Lord knows the first night he opened up with my "princely salary" over at Murfreesboro and every speech since he has talked about "hirling pastors" and how much the preachers were paid and he did it again tonight. He talked about how much the preachers were paid and somebody hired to do the work of the elders and then had the monumental gall and colossal brass last night to say, "I am not going to notice his chart on 'Shall we pay the preacher?' because that is not involved in this debate." In fact I have not brought up anything yet that he thinks is involved in this debate.

He talks about paying the preachers. And I called attention to II Cor. 11:8 where Paul said, "I robbed other churches taking

wages of them to do you service." Paul took "stipulated wages" from several different churches while he preached to a church. And Brother Garrett said, "That is not the issue. We are not debating shall we pay the preacher." No, nobody can debate paying the preacher when he meets II Cor. 11:8.

Then he jumps over and says, "What I'm talking about is the preacher *staying* with a church" and then I read Acts 20:30, 31 where Paul said "By the space of three years, I ceased not day and night to warn—to go in and out preaching and teaching." Then he speaks up and says, "Oh, that is not the issue, Brother DeHoff. He could stay there because they didn't have any elders." Then I read I Tim. 1:3 which shows that Paul told Timothy to abide at Ephesus. He was already there and Paul told him to stay and Ephesus had elders at that time (Acts 20, I Tim. 5:17). Here was Timothy located with a church having elders and Paul told him to stay. Now why all these dates and scholars and authorities to prove his point? When Paul wrote to a preacher located with a church having elders, he told him to stay. And If Brother Garrett had been writing, he would have told him to move.

Then Brother Garrett, in some of his debates, has said there were corrupt elders over there. "The elders were corrupt and that is why he stayed"—and I have worked very hard for four nights to draw him out on that proposition.

And then he says, "That is not the issue, The real basis of this issue is you can't preach to the church." And I opened up in this debate with seven major arguments showing that it is possible to preach the gospel to the church and Brother Garrett has stated repeatedly that it is impossible to preach the gospel to the church and he would not notice a one of my arguments. He said, "That is not the issue. The issue is mutual edification." And so we jump off on that.

And I showed last night in my opening address that Thayer lists at least ten different things that edify people and that we practice mutual edification over at Murfreesboro and since he has been sniping at the congregation located at David Lipscomb College, I gave him an example of mutual edification in this congregation here and read an account of their work and he has been as silent as the tomb—hopeless, hapless and helpless since that time.

And then he says, "That is not the issue, Brother DeHoff. The issue is where is your authority for calling a regular preacher?" and I have told him every night, if he will find me chapter and verse that authorizes the elders to call him for ten days, that will be the chapter and verse that will authorize the elders to call somebody else for ten years. Has he done it?

The church at Berea in Warren County had elders and they called Brother Garrett last year for a meeting. He stayed ten days and preached up there and took $200 in pay for it. He claims that you can not preach to the church, but he did. He claims you ought not to be paid, but he was. He claims you can not locate where there are elders, but he did locate where they had elders.

There are the seven major positions of my opponent and his brethren. And all of you boys who expect to deal with them had just as well get you one of these hobby wheel charts and just make it "round and round she goes and where she stops nobody knows." I do not know which one he will come up on next, but he will come up on one of these seven points. "It may come up on red, it may be on green. It may be under the middle shell or the shell on the end. Where is the button boys?" It may be pay. It may be stay. It may be no elders. It may be corrupt elders. It may be preaching to the church. It may be mutual edification. It may be the regular preacher, but these are the seven major positions and there are all of them and not one of them is the truth and I just give you all of them at one time.

MUST A HERALD TRAVEL?

By the way, he said last night that an evangelist was a herald and that a herald had to travel and he could not be a herald unless he did travel. Well, he located me one just before he sat down—Acts 28:30, 31. Paul dwelled two whole years in his own hired house and received all that came in unto him preaching the kingdom of God. And there is your Greek word for herald. "Preaching the kingdom of God and preaching those things concerning the Lord Jesus Christ with all confidence, no man forbidding"—and Paul was in jail. He was a herald while he was in prison. He was living in one house and heralded the gospel for two years. Now let us see if he can undo that one! He tried to move Timothy from over at Ephesus. Let us see him move Paul out of prison over there. Now Paul heralded the gospel for two whole years while in one house.

PLANTING AND WATERING

And then furthermore, my opponent said, "Paul planted, and therefore they didn't need any preacher. Paul planted and they edified themselves." And I just sat there and thought, what was it Appollos did over there? Paul planted and Appollos watered. Well, sometimes after we have done some planting, there is some watering that needs to be done.

Furthermore, my opponent said, "You are not here to hear

slander." I'm glad he has been converted since Tuesday night.

JAMES A. ALLEN

And then, my opponent introduced Brother James A. Allen and complimented an editorial in the last issue of the "Apostolic Times". Brother Allen has served the church long and with distinction. For example he was located at Lindsley Avenue in Nashville as the regular preacher for seventeen years. Brother Allen also served the church and took a salary and was paid for doing so and drew another salary from the Gospel Advocate at the same time much of that time so maybe that is who Brother Garrett was talking about the other night when he said there were a lot of people in Nashville that were drawing two salaries. I note these people in Nashville are getting two salaries and they put them together and it makes about one salary for doing two jobs. That is about the size of that. The truth about the matter is that Brother Allen has been lending aid and encouragement to Brother Garrett and his crowd of hobby riders and he has no business doing that and ought to repent of it and stop it. I just make that announcement because if you have seen the "Apostolic Times" you know that to be so.

Last year when Brother Garrett was up in Rutherford County and got a meeting cancelled in the middle out at Florence, he accused me. He went off and told people that I got his meeting cancelled out at Florence, whereas I had nothing to do with it and the brethren cancelled their own meeting. I presume Brother Mullins is sitting right over there tonight who would stand up and say so. Do not say anything Brother Mullins. Just stand up and sit down again if you will please. (Brother Mullins stood.) They cancelled their own meeting and I had nothing on earth to do with it. But Brother Allen wrote a letter up there to Brother Garrett to read on the radio the next day. He said, "I do not endorse the one man pastor system as practiced by the East Main Church of Christ in Murfreesboro." And in the next paragraph he said, "I do not know anything about the work of the East Main Street Church of Christ in Murfreesboro." (Laughter from audience). Brother Allen is a good man. He is my friend and I love him but he has no business lending aid and encouragement to these hobby riders.*

*Footnote.—I do not believe that a man of Brother DeHoff's scholarship and integrity would intentionally misrepresent me. I opposed the churches of Christ adopting the denominational pastor system long before I ever heard of Brother Garrett or Brother Ketcherside. Many years ago, because of this conviction, I left Lindsley Avenue. With the consent of the elders, we had different brethren, including myself, to speak, until gradually I ceased to preach there except for occasional visits.—James A. Allen.

OBJECTIONS TO GARRETT'S HOBBY

And furthermore, I want to call your attention now to some objections which I made last night to the work of these brethren. I called attention to the fact that the word "edify" means "to build up" and the Garrett system does not edify, but rather I give as an example of this the rundown Ketcherside churches all over the North. I told what I saw when I was in England and Brother Garrett said, "We will not accept Brother DeHoff's testimony, we want to introduce creditable witnesses."

And, second, I called attention to the fact that Brother Garrett's mutual ministry prohibits the elders from selecting the best qualified people to preach the gospel. And indeed, Brother Garrett does not think the elders have the authority to do anything in the church. In "Bible Talk", March 1953, page 84, he said, "the elders never appointed anyone to any task . . . Today elders know little and do less." In other words, the elders can not even appoint a man to teach a Bible class on Sunday morning! You've got to go in kind of like a Quaker Meeting and whoever wants to jump up can edify. They say, "Let those who are competent and qualified edify." Well, who is going to decide who is competent and qualified? In a church that has elders, the elders should decide. In a church that does not have elders, Brother Garrett says they ought to call in an Evangelist and let him take charge. That is what I accused him of last night and he would not come out on it. Why they do not need to call in an evangelist and let him make their decisions. They can make their own decisions. If you will tell us how they decide to call in the evangelist, that will be how they can make their own decisions without calling in the evangelist. He said, "If they don't have any elders, let them call in an evangelist to decide for them." Now if you will tell us how they reach a decision to call in the evangelist, that will be how they make their decisions without calling in the evangelist.

Furthermore, while we are at that, Brother Garrett has a narrow and unscriptural conception of edifying. All of his arguments imply that edify is making a speech at 11 o'clock on Sunday morning. Then he comes out and talks about hospitality, love and being kind and doing good, which are done all of the time and surely he thinks some of the members of the Murfreesboro church do some of those things and yet for two nights he made fun of the Murfreesboro church and said, "Where is your mutual edification system at Murfreesboro?" Well, if anybody ever sings, that would be mutual edification. If anybody ever does good at Murfreesboro, that would be mutual edification. And some

of our members love one another up there and that is mutual edification.

And then furthermore, item no. 4, as given last night. Brother Garrett falsifies when he implies that we do not have mutual ministry. He either does not know the meaning of the words mutual ministry or else he does not care.

Fifth, when Brother Garrett says everyone must speak publicly, this would include women. I called your attention to that fact last night when I introduced the church in Anderson, Indiana and mentioned the fact that they have women preachers in the church in Anderson, Indiana and here is a copy of a letter from one of them and her name is Lois Kyker, 1919 Nelle Street, Anderson, Indiana. She writes a letter and tells about edifying the saints up there and she implies here that Brother Ketcherside is in favor of the women preachers.

By the way, they had a letter on the bulletin board from Brother Ketcherside on May 23, 1954, last month when a woman spoke for ten minutes in the morning service and Brother Hudson from Linden, Tennessee was present in the service. He got into the wrong crowd and was present in their service. He held up his hand and wanted to read I Timothy where Paul said for women not to speak and they would not let him do it. I mentioned that.

But I want to read you something else about women preachers. "The Walnut and Grand Congregation in Martinsville, Indiana, uses women in the public assembly and they try to defend it by saying, if the elders ask them or give permission, it is not unscriptural and Brother Garrett is coming to this congregation for a meeting next month. What will he do? Will he go along with this teaching or will he correct the congregation. And if he succeeds in teaching them the truth of the matter, will Walnut and Grand let it be known that they were wrong and that they changed? Time will tell." And that is signed by Brother Dean Clutter. Where is Dean Clutter? Stand up Dean, where you are. (Dean Clutter stood.) Sit down. Thank you very much. All right, Brother Ketcherside and his brethren have women preachers.

Brother Garrett's speech last night indicated that before long he would be with them because he said last night—and I listened carefully to it on the tape this afternoon—"I do not understand all about this matter of women teachers." He hit this very lightly. He said, "I am going to go along with what Paul said in I Cor. 14, but I just don't understand about it," which would indicate that if he continues running with his present crowd, he is going to go over to the women preacher crowd.

Then you people here in Nashville who have been supporting him. How will you like it when he comes down here and introduces women preachers into your congregations? That is what comes of running with W. Carl Ketcherside and the crowd that has been dividing churches for the last forty or fifty years all over the country, having lawsuits among themselves and everybody else and never have built up five congregations that have as much as a hundred members in them. If they have, where are they?

And furthermore, Brother Garrett does not know what the gospel is. He thinks the gospel is the death, burial and resurrection of Christ and that all the epistles are not the gospel and he thinks that preaching on the contribution is not preaching the gospel. He thinks the gospel is just the death, burial and resurrection of Christ and that you have to preach that to a man who has never heard it. On that basis, I challenge Brother Garrett to name even one person on earth to whom he ever preached the gospel. Just give the name and address of one person who ever heard Leroy Garrett preach the gospel. And I know his brethren here do not preach the gospel on the radio. You can listen in to them and they do not preach the gospel, but every Sunday they are browbeating the churches about "the clergy," "pay the preacher," "one man hireling" and so on.

EVANGELISTIC AUTHORITY

Furthermore, I objected to Brother Garrett's system, because of the fact they have *evangelistic authority.* Last night, he would not come out on it, but tonight he did a little bit and said that the evangelist was to take charge of the church that did not have any elders. Now there is your one man pastor. Garrett's pastor system. One man taking charge of a church.

But that isn't all. Roy Stevens in "The Western News," Vol. 8, Page 8, says, "Besides my secular work, I have been devoting the remainder of my time to three congregations whose oversight I have." One man pastor over three churches! Furthermore, Vernon Hurst in "The Mission Messenger," Vol. 13, No. 6, Page 8, said, "After our study in church government, the brethren wished the church to be scropturally organized under the Lord's plan. At the business meeting, I was given the oversight and it was planned that I should work with the congregation, part time."

Once more, W. Carl Ketcherside in the "Mission Messenger" Vol. 8, No. 10, page 2, "No doubt, I shall be criticized because in the past I have attempted to take the oversight, by request of

several congregations, even in distant states." Then he gets up here and yells, "One man pastor" and here Brother Ketcherside is just confessing that he took the oversight of several different churches at one time—some of them in different states, then they come down here yelling about a one man pastor system and a Catholic clergy system! Why they have a bishop system. One preacher in charge of one church and one preacher in charge of a dozen churches! And I quoted last night where one even got a little sub-evangelist under him in charge of one. I charge that they have a vicious pastor system.

Here is a quotation from Fred Killebrew who divided the church in Senath, Missouri. This is the *Wallace-Ketcherside Debate,* page 184, Fred Killebrew confesses, "I have taken the oversight of several congregations and I am now trying to get rid of them as fast as I can." Yes sir. He divided the church in Senath, Missouri years ago and when the elders tried to fire him, he divided the church and took off with part of the members and started a new one. I do not know how long ago it was—six or eight years—and he is still there as the pastor of that thing. He has not got the mutual edification system working yet and he is there about every other Sunday to preach to them. Christ never did put the preacher over one congregation, let alone over a dozen congregations at the time. If they have elders, the elders are to guide and direct the church. If they do not have any elders, the congregation can make its own decisions, unless they decide to call Brother Garrett in. Now that is what my brethren oppose and that is what we oppose when we oppose these men.

Oh yes, there is more of this while we are at it. "Brother Tarbet of San Pubelo, California preached in Colorado Springs, Colorado. He met these brethren there and two of Garrett's brethren had control of several congregations." And that is signed by Brother Don Rudd. "Brother Triggett of Long Beach, California, three hundred miles from Walnut Creek, California has control of the congregation there. I preached there for two years and I know it to be so." That is signed by Brother Don Rudd. If you want "creditable" witnesses, I presume Don is here and I could have him to stand up also.

So these brethren are dictators and church splitters and elder removers. Brother Garrett said he never had anything to do with removing any elders in his life. No, when he went over to Longview to preach, they had elders. Shortly after he got away, they did not have any elders. He does not remove them, but where he goes they just fade away and his brethren take charge of it. (Laughter.)

DAVID LIPSCOMB COLLEGE

My respondent said David Lipscomb College—he is just itching for somebody to defend David Lipscomb College's right to exist. Well, that is not in this debate, but Brother Garrett publishes a paper called "Bible Talk" and if he will line up the scriptural reasons why it is right for "Bible Talk" to exist that will be the reason why it is right for David Lipscomb College to exist.

And then furthermore, while we are at that. On Tuesday night, the opening night of this debate, I said that my opponent was down in Part Neches, Texas and preached in a meeting and stayed in the home of Brother J. B. Jordan and one day when they were talking about how much he ought to be paid for the meeting and Brother Garrett said, "I ought to have at least $15 a day for this meeting and if I don't get that much I am going to preach some good sermons on giving." Well, I said that Brother J. B. Jordan had told me that last week in Dallas in dinner conversation with several preachers and said, "I want you to use that in Nashville." He said, "He is one of my closest friends and I love him and he has done much for me, but," he said, "I want his hobby crushed to the ground so he will quit dividing churches over the country." Well, I gave that report and Garrett got up here and held up his hands and said, "Before God, brethren, I never said or intimated anything like that." Well, I dropped it and let it pass. Some of my brethren said, "Call Brother Jordan." I do not need to call anybody, I know the truth about it and I do not have to call anybody to back it up. Brother Garrett got up early the next morning and called Brother Jordan down in Texas and asked him about it and argued around with him and said, "You have betrayed me into the hands of my enemies. You are harsh, you are unkind, you are without love for the brethren. You have sold out and you are untrustworthy." Brother Jordan did not like it and he sat down and wrote an account of the conversation exactly like it happened and signed and mailed it to me and here it is (Holding up the paper) and he mailed a copy to Brother Garrett and last night I asked Brother Garrett if he would care to make any statement on the matter just to save himself some embarrassment when I introduced it and he did not make any further statement. So Brother Jordan said that Brother Garrett did do it. So I think Brother Garrett's memory just slipped a cog about that $15 a day meeting that he had down there.

STATEMENT FROM J. B. JORDAN

Since my name has entered into the debate in Nashville, Tennessee, between Bro. George DeHoff and Bro. Leroy Garrett concerning a conversation I had with Bro. DeHoff in Dallas, Texas, May 18, 1954, I desire

DAVID LIPSCOMB

And furthermore, Brother Garrett has been quoting from David Lipscomb whom I never did know. But tonight I have a note handed me signed by Brother C. E. W. Dorris which says: "Brother DeHoff, since the debate is to be printed in a book and since the name of David Lipscomb has been brought into the discussion and since he is in the grave and cannot speak for himself in person, I would be ashamed to meet my old friend and teacher in the judgement and have to tell him that I did not have the courage to see that he was fairly represented during a public discussion. Therefore, I am requesting you as one of the speakers to see that the following from his pen is included in the book in the discussion. In the Lipscomb article from which Brother Garrett quoted last night in speaking of churches living without a preacher, Brother Lipscomb said, 'Of course, if they undertake to live without a preacher, and refuse to feed themselves and teach their neighbors, they will die and ought to die. It is true that in the cities and large towns the constant service of a

to state in writing what I told Bro. DeHoff regarding an incident which occurred eight years ago. This incident had to do with a meeting that Bro. Leroy Garrett held in Port Neches, Texas, and the money that was paid him for holding this meeting. The following was what, in substance, I told Bro. DeHoff, as witnessed by Bros. Stanley Lovett, Boyd Fanning and Bill Cavender, all of Dallas Texas.

"In the spring or early summer of 1946, Bro. Leroy Garrett held a meeting for the church at Port Neches, Texas, where Bro. W. G. Bass had formerly preached. At that time I lived in Port Neches and preached for nearby churches. One afternoon, as Bro. Garrett and I were doing some visiting, we discussed the "Pastor System" and churches paying an evangelist. Leroy stated that he preached, giving no consideration as to whether he would be paid or not. I immediately wondered how he could live, giving all his time to preaching and yet not expecting the brethren to pay him, and questioned him about this. He replied that he thought the brethren ought to pay him or any other deserving preacher. He said that he thought churches ought to pay preachers and that he, for one, would certainly be willing to teach them along that line. As the conversation progressed, the question arose as to how much a church should pay a man for a meeting. Leroy asked me what the average wages of the working people in the church were, and when I told him I thought they averaged about $15 per day, he replied that that's what he thought they ought to pay him, that is, at the same rate, $15 per day. A few days before the meeting concluded, several men of the church, myself included, were discussing what Bro. Garrett should be paid. I told them what he had said. Bro. D. E. McCann, the treasurer of the church at that time, expressed his approval of that idea and stated that he, himself, had considered it from that standpoint. It was decided to do this. I do not recall the amount of the check we gave Bro. Garrett, nor the duration of the meeting. But if Leroy will tell me the amount of the check that was given him, I can tell him the number of days of the meeting by dividing by 15."

(Signed) J. B. Jordan, Evangelist, Letot Church of Christ, 10524 Harry Hines Blvd., Dallas, Texas.

preacher is needed.' Why Brother Garrett did not give these statements since they are in the article from which he quoted, I shall not surmise." Signed by C. E. W. Dorris, who knew Brother Lipscomb and is sitting right here at the front tonight.

Ladies and gentlemen, these brethren, I think, do not always lie when they tell things of that kind, but they just get so anxious to prove something that they just jump up reading and quoting and pulling things out of their context and half of the time they do not even know what they are talking about. They just get on the hobby wheel and 'round and 'round they go and where they stop nobody knows.

My respondent said it was all right to call in a preacher for a trouble shooter. That is about how he shot the trouble over at Longview and, then, he said the doctor could not stay for a whole year just because a woman was having a baby. Well, if she expected to keep on having them every day, he could. (Laughter from audience). And if we expect to keep on baptizing people every day, we can keep on preaching. I Peter 1:21—says we are born of the word of God. If we expect people to keep on being born of the word of God, we will need somebody there to preach the word of God.

Thank you very much, ladies and gentlemen.

SECOND AFFIRMATIVE SPEECH

LEROY GARRETT

Brother DeHoff, Brother Clevenger, my beloved saints: This will be my last discourse of this particular debate, and I want you to know that I have enjoyed every minute of it thus far and I intend to enjoy the remaining thirty minutes of it—even the remaining I hour considering Brother DeHoff's next responsive speech.

There is one thing that Brother DeHoff has thus far disproved in this discussion and that is the testimony of his good brother and my good brother, B. G. Hope, who wrote concerning Brother DeHoff's life. On page 50 of *Gospel Sermons*, I read, "Brother DeHoff in a debate conducts himself with calmness and dignity" notice, *"answering every argument and quibble of an opponent* and presenting great fudamental principles to establish his position. He believes that in debate *the opponent must be answercd so thoroughly that every person can see the difference between truth and error."** Brother DeHoff has disproved that statement if nothing else.

Now after a discussion of some extraneous matters, suppose we return to the proposition! I wonder friends if you realize the duty of a negative speaker in a debate. My respondent was obligated by the rules of honorable controversy to go into the matters that I discussed. Why, from his last speech, you would think that he was discussing Leroy Garrett, Carl Ketcherside and *Bible Talk*. Rather we have a discussion on *MUTUAL MINISTRY* and I lead in that discussion tonight and it was Brother DeHoff's obligation to follow me.

I wonder what you think concerning these arguments that I put forth. I went to this chart and outlined the arguments step by put forth. I went to this chart and outlined the arguments step by step. I went to the book of Ephesians. I went to the Hebrews and to the Thessalonian churches. I examined them with an eye of scrutiny and I placed before you the evidence for mutual ministry. Now friends, what did Brother DeHoff say concerning Hebrews 10:25. What did he say concerning my arguments coupling Hebrews 10:25 with Heb. 2:12 showing that mutual ministry in that church was every day, therefore on Sunday and that they were discussing those matters in the assembly, "day after day." There-

*The italics are Garrett's and did not appear in the book from which he is quoting.

fore, they met for mutual exhortation. What did he say regarding that matter?

I went to the Ephesian letter and spent valuable time in building up the cause of mutual ministry in that congregation showing that "the whole body fitly framed and knit together by that which every joint supplies according to the working in due measure of each several part unto the building up of the body itself in love." What did Brother DeHoff say regarding that? What did he say regarding my argument concerning the Thessalonian church being able to sustain itself with the elders edifying and every brother sharing and carrying on the work of mutual ministry with no necessity to hire someone to carry on a program of that kind?

I am really disappointed in my brother because I was hoping that these arguments as set forth would be answered if they were erroneous. If Bro. Hope be right, these arguments are not erroneous, because he says in a debate Brother DeHoff always exposes the error and inasmuch as he has let them pass—of course, in his next speech he may refer to these matters and he would have no right to do that, but I would like to have the right to consider by response the things that he may say but I will have no opportunity to do that. With the arguments that I have set before you and even though there has been no answer to them, I trust that you will receive them in the light of God's word.

ARGUMENT ON FIRST CORINTHIANS 14

Suppose we continue with the discussion of mutual ministry. That is our proposition. You would think that the proposition was *evangelistic authority* or evangelists taking charge of churches. It is not important how I may believe upon that. I am under no obligation to state my position regarding that matter. That is not the proposition here tonght. Now if Brother DeHoff wants a debate upon that subject, it could be that there are some of you that will discuss it with him. But I thought our discussion tonight was mutual ministry and not evangelistic authority. Now we have to be as rational and as cogent, and as polite and reasonable as we can be. I thought that I had been and I thought that I had set forth an intellectual and scriptural presentation of mutual edification. I wish that Brother DeHoff had attended to the matter. So let us proceed and I shall discuss the proposition at hand.

Turning to I Cor. 14, a passage that I barely introduced on last evening and one that I must develop further if I be fair to this proposition. In I Cor. 14:12, the apostle Paul says, "So also ye, since you are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church." Now I would have you to ob-

serve that Paul is interested in the edifying of the church, the *building up* of the congregation. Now he shows us how that is to be done. Notice in verse 3 of the same chapter, "He that prophesieth, speaketh unto men to edification . . " Now are you listening? Are you learning? (1.) Paul says first, "I want the church to be edified. Let everything be done unto the edifying of the church." Then he says (2.) the man that prophesys edifies, Now there is the word that we are after—mutual *edification.*

Turning in my Bible I find in verse 23, there when "the whole church be assembled together." Now here is the church in assembly. This is not a Sunday School gathering in the basement with different teachers performing. This is the *ASSEMBLY* just as we have here tonight. When the whole church comes together. A situation like we have right here on this chart. (pointing to chart) *THE CHURCH ASSEMBLED.* Now the examination is this. Was there one man doing the edifying or was there a mutual program, reciprocal where each brother shared according to his ability in that edification? Let us see what the Holy Spirit says.

In verse 26, it says, "What is it then, brethren? When ye come together . . .?" Notice this is the *assembly.* "Each one hath a psalm, each hath a teaching, each hath a revelation, each hath a tongue, each hath an interpretation." And here Paul is considering *disorderly* arrangement. Not that it is wrong for each one to have an interpretation and each one to have a lesson, but from the letter that the Corinthians must have sent Paul, he perceives that they were out of order, that there was some discourtesy and eagerness on the part of some to manifest his gift and thus they were not carrying on decently and orderly. So he sets forth the plan whereby they can edify one another, decently and in order.

Verse 31 says, "Ye can all prophesy." Now what does one do when he prophesies? He *edifies!* I just read that. All right. "Ye can *all* prophesy *one by one."* Ye can all prophesy or edify. "Ye can all edify one by one." All edify one by one. There is mutual edification. "Ye can all prophesy one by one. That all may learn and all be exhorted." Is that the way it is in Murfreesboro? Is that the way it is in the churches here in Nashville? When the churches here come together how is it, my dear brother? Now friends, I am a brother in the Lord to you. I am interested in your soul. I am interested in us following the word of God step by step. Here is what the Bible says. We must come together, be in the assembly. Each one can prophesy or edify "one by one."

Now that would not necessitate several to read every meeting, but it would mean that every brother, each one, would have

an opportunity to share in the edifying. But this one man minister brings about a situation like this. The elders are parked on the front benches, listening to the hired hand. (indicates on chart). They have him hired to do it and when the churches come together, does each one have a teaching? No, *ONE MAN* has it.

And friends, let me tell you something. We talk a lot about the support. This one man system would be wrong *if the man worked for nothing*. That is right. You let one man be put forth and even if he pays the church $1,000 a week for the permission and let him do all the edifying, it would be wrong. Why, because it is to be mutual edification. *Every brother exhorting to his ability.* So in this program, we have one man doing it. The Bible says you should all do it. Every man that is capable.*ONE BY ONE.* Friends, what do you think about this thing? There is what the book says, and I take it that you are interested in having a Biblical debate here tonight rather than a personal one.

In I Cor. 14 we are also told, "I would have you know that the things that I write unto you are the commandments of the Lord." Now that is verse 37. "That I write is the commandment of the Lord." Well, he writes to teach that there should be a mutual edification program.

In answer to the argument on this Brother DeHoff passed it off with a brush of the hand by merely saying, "Oh, but there was inspiration here. There were the supernatural gifts here. Therefore, it would not apply today." Now does that follow? Let's take a look. Suppose I go out here and preach, "Repent and be baptized every one of you for the remission of sins" (Acts 2:38) and some Baptist friend steps up to us and says "wait a minute, do you know that there was speaking of tongues in Acts chapter 2?" "Well, yes." "Do you not know that all that was under supernatural gifts?" "Well, yes, I understand that." "Don't you know that you can't use that today?" "No, I do not know that. Surely do not."

Now, Brother DeHoff says, "Just kick I Cor. 14 out of the book. It may teach mutual edification, but the part about mutual edification is to be rejected." That is what you said, isn't it, Brother DeHoff? It is to be rejected. It doesn't apply today! And then I would have you know that in this same chapter it says, "Let all things be done decently and in order." Does that apply today? Brother DeHoff uses that verse there and quotes it in his literature. If he can use that one and apply it today, why can I not use the other?

Let us see how reasonable I am in my contention. There is hardly a scholar that has ever lived that ranks as the venerable J. W. McGarvey. I want you to hear what our own Brother J. W.

McGarvey says concerning I Corinthians 14, "There is no doubt that in the ordinary Lord's Day meeting of the apostolic churches. . ." Are you listening? "Quite a number of the brethren took part in the teaching and praying. This is clear to anyone who will read carefully the 14th chapter of 1 Corinthians. It is true that instructions contained in this chapter are mostly given by persons possessed with spiritual gifts, but if when men possessed of such gifts were in the church, it was not best that any *one* of them should ordinarily ocupy the entire time. Which should we think it best to reverse the rule in the absence of spiritual gifts which demands it. A proposition that can hardly be affirmed."*

Well, Brother DeHoff would affirm it. He says you should reject it. But Brother McGarvey says if God would want everyone to edify in the supernatural age of the church, why would he not want each brother to share according to his ability in the natural age of the church. Now which one will you take, Brother DeHoff or the apostle Paul in I Cor. 14. And J. W. McGarvey substantiates the scholarly interpretation that all renowned Bible teachers among us have taken.

GARRETT'S HOBBY WHEEL

Personally, I am ashamed of Brother DeHoff. I can not understand how a man can ignore arguments and simply refer to things that irrelevant. Now you take this hobby wheel for example (Pointing to chart). (Laughter from audience). Now let us just be reasonable about this. This hobby wheel can only prove one thing and that is the thing that Brother DeHoff is doing tonight. That is his obligation. That is what he signed his name to. Is he a reputable man? Is he honest? Is he going to do what he says he will do? Well, he says he will deny that mutual ministry as practiced by me and my brethren is scriptural and yet he has not yet. So I must conclude: Leroy Garrett has a hobby wheel, therefore, mutual ministry is unscriptural. That is the argument. If not, then why not? If he used it simply to talk about me that was rather mean, and lowdown, wasn't it. So surely I would not say that he did it for that purpose. He must have used it for the purpose of upholding his proposition. Therefore, his reasoning has to follow. Leroy Garrett has a hobby horse, therefore mutual ministry is unscriptural. That is his reasoning.

J. W. SHEPHERD ON MUTUAL EDIFICATION

Now I want to read to you again. I am reading to you from *The Church, the Falling Away and the Reformation* by J. W. Shep-

*(*Apostolic Times, 1873*).

herd, a book published by the Gospel Advocate as late as 1948. Brother Goodpasture, (addressing the *Gospel Advocate* editor who was sitting near DeHoff). I wish you would put this on the front page of the *Gospel Advocate.* I wish you would and give the people two sides for a change. I wish you would do that. Now let us take a look. I do not like these one way streets! I do not like to be taken down a dark alley and a dead end and not be allowed to get out. I think the Lord gives us a two way affair doesn't he.

Let us take a look at what Brother J. W. Shepherd says with *Gospel Advocate* fame behind him. "Congregated for worship and service, they were not only a priesthood but their edification was committed to the whole body. The whole body of male members, excluding from ministering, only those incapable of edifying. There were elders required to be apt to teach, not to be the sole instructors of the congregation, but taking part therein securing order and propriety on the part of the law." Looks as if I am in good company doesn't it?

MISCELLANEOUS MATTERS

Now I want to refer to some matters that may be important to those of you that are interested in affairs of this kind. I do not know how obligated I am to refer to personal matters, but I am going to say some things relative to what Brother DeHoff said that were not necessarily connected with the issue, but I will do so in courtesy to him.

(1.) Now first of all, regarding MacKnight and of course, that is related to the issue. He says that he did not say that MacKnight claims that Timothy was at Ephesus for seven years. But he did say in his last speech that MacKnight contends that there was seven years between the writing of I and II Timothy. Now I hate to expose my brother in this fashion, but I am going to do so for the purpose of showing you how careless a scholar he is. Brother DeHoff does not know what he is talking about. He ought to be ashamed of himself. On Page 437 of McKnight, he says that I Timothy was written in the year 65 A. D. On Page 467 of the same book, he says II Timothy was written in 66. Brother DeHoff there was less than a year between the writings of I and II Timothy according to McKnight. You said that he said there were *seven* years. Now what are you going to do about that before this audience. That is what I want to know.

Friends, we have had that night after night. Over at Wingate, when I was visiting and hearing Brother DeHoff, he got up and said Liddell and Scott define *opsonium* as a fixed salary and he quoted the Latin, *"salarium, stipendum"* and he said that means a

stipulated salary! Well, when I got hold of Brother DeHoff, "I said your Latin is as bad as your practice." Friends, this man is a very careless student. He is very careless. He is as weak as a kitten. (Laughter from Audience) In the original Latin, that simply means a "stipendum" or worthy of one's salt and the later or earlier versions of Lidell and Scott simply identify it as "provisions" and that is the meaning. He simply perverted the Latin I called his hand on it and I asked him to correct it at Wingate, but he didn't do it. There is the kind of man that we have to deal with in debate!

Well, what am I to do regarding these matters. I cannot get him to follow me. I am in the affirmative. I am supposed to lead and he is supposed to follow. But is he doing that?

(2) Regarding the objections that Brother DeHoff listed against mutual edification. Now that was on the issue and I was beginning to write them down but I found out that they were the same things, he used last night and I have already answered them. I answered them last evening and so I will not take my time to answer them again.

(3.) I notice likewise that he says that "Brother Garrett says that paying the preacher is not the issue in this debate." Of course, that is correct. It is not. The first two nights, the *stipulated salary* was involved, but that is far different from paying the preacher. The apostle Paul was supported but he was not on any fixed salary.

(4.) In referring to a church without elders, I remind Brother DeHoff and this good audience concerning the stay of Titus on the isle of Crete. He referred to some churches without elders and said some things that might lead some of you to laugh but there was no reference at all to the work of Titus on the isle of Crete. Brother DeHoff has a way of catching a statement but missing the entire argument.

The work of Titus on the Isle of Crete shows us that it is the responsibility of an evangelist to labor where there are no elders until that church is capable of getting along without him. Titus' work was "to set things in order." He ordained "elders in every congregation."

TIMOTHY AT EPHESUS

(5.) He says also concerning I Timothy 1:3, "When I departed into Macedonia, I exhorted thee," that is Timothy, "to abide at Ephesus." Now he says that Timothy was there already and

that Paul was there. Brother DeHoff, once again I will have to label you as a careless handler of the word of God. Over in Heb. 13:23, just before Paul went to Ephesus at which time he left Timothy, we learn that Timothy had returned to Rome and he had been in prison and Paul speaks of his being released. He wasn't at Ephesus at all. We likewise read concerning that very time that Paul had sent Timothy to Philippi. We learn that from Philippians 3.

Timothy was at Ephesus until *after* Paul was released from his first Roman imprisonment and he was not left there until the year 65 and I sent forth cogent and reasonable evidence in my first speech showing that he left him there in the year 65. Then in Rome, Paul writes II Timothy just a few months afterward and tells Timothy to give haste in coming to him shortly. He furthermore instructs him to go by and pick up the parchments and the books on his way. That shows that Timothy was not at Ephesus when Paul left him there and he had not been there before that time. The evidence is they met there. They found that the church was in a disorderly condition and the result was Paul asked Timothy to abide there and set things in order. He told him to charge certain men not to teach a different doctrine. Now I am going a little bit further here to show that Timothy was doing a special work. In the fifth chapter of I Timothy, verse 3, Paul told him to "honor widows that are elders indeed." Now "honor" there means *to pay*. In verse 9 he says, "Let none be enrolled as a widow, except" under certain conditions. In verse 11, "younger widows refuse."

Is that the work of an ordinary located minister? Will these men contend that they have a right to refuse and to reject widows, to determine if they are to be supported. Do they not claim that is the work of the elders? Do they argue that they can refuse and enroll and accept certain principles respectings these widows and others involved? Do they not deny that they run the church? Here we find Timothy supervising all these matters. It means that the elders were not capable of doing it. Something had happened. What had happened?

Paul said, "After my departure grevious wolves shall enter in among you," that is the elders, "And will teach perverse things and will lead many astray." When Timothy got back to Ephesus several years later he found that very thing had come to pass; therefore, he was instructed, "Now you charge those men not to teach a different doctrine." "Do not accept a criticism against an elder except at the mouth of two or three witnesses." And "those elders that sin, you reprove before all." What is he doing? He is

telling Timothy how to set that congregation in order.

Timothy stayed there less than a year fulfilling that responsibility, then joins Paul in Rome, trying to get there before the apostle Paul dies. Now there is the truth regarding that matter. Brother DeHoff knows so little, he does not know how to talk about these things. Now there is the truth regarding the matter. I do not want to be impolite, but if this man knows how to discuss these things, why doesn't he get up here and do it. He is acting like a child. He is being elementary.

(6.) What difference does it make whether or not one of my own enemies, an enemy of mine one who is hired out to a church who would testify to what I said eight years ago? If my memory cannot be trusted, how can he. Why he is a man who opposes me. Will you accept that kind of testimony? What difference does that make? Suppose I got $100 a day! Suppose I robbed a church? Would that prove mutual ministry is unscriptural. Now we want to be reasonable do we not? Brother DeHoff's responsibility is not to find me inconsistent. His responsibility is to tear my arguments, tear them into a thousand shreds and show this good audience that Brother Garrett is wrong. He has not done it.

(7.) In referring to Paul at Rome, my brother referred to a very unfortunate condition, because Paul in Acts 28 was preaching to the unbelieving Jews in Rome. Those that said, "All we know about this thing that it is a sect every where spoken against. That is all we know about it" And in Rom. 16:15, the church had a program of mutual edification. There is no evidence at all that Paul went to Rome to take over the church as the regular edifier. The good book tells us that they had a mutual observance—Rom. 14:19. They exhorted one another—Rom. 15:14. This man is lost. His cause is sunk. That is all.

(8.) Regarding Paul and Appollos, he said, "Paul planted and Appollos watered." Now notice, "Paul planted." . . . past tense. "Appollos *watered*" . . . past tense—not *watering*. He said the watering is over. He planted and watered. Then turn over to the 14th chapter and we read that everyone who could edify in that congregation did so one by one. So there is how it is to be done. Then I pause again there. Appollos watered and he set the congregation in order, thereby we can edify just as they did at Corinth. Well that is all the things that I can refer to.

(9.) My brother says I believe that the gospel is only the death, burial and resurrection. That is not so.

He says that we believe that women can get up and preach.

That isn't so. But I am not going into all that because I am not obligated to. Just not obligated. My obligation is to deal with the proposition. You see I am honor bound because of my signature to talk about this proposition.

So friends, you as the jury, have the matter in your hands. During the next thirty minutes, my good brother can get up here and rave and rant about Leroy Garrett. Let him turn "The Hobby Wheel" round and round and round, but just remember, there is only one thing that really matters in this discussion so far as honorable controversy is concerned and that is whether or not he takes up this evidence for mutual ministry and shows you that I have falsely reached my conclusion and that my proposition is not established because of the facts that are set forth. The matter is in your hands and I thank you for being a good audience.

Second Negative Address
George W. DeHoff

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:

I hope to make the last thirty minutes of our discussion pass just as pleasantly and as nicely as I know how trying to tie up the loose ends and have a few thing to say about some of the matters that have been introduced.

I do not care to discuss I Cor. 14 further except if my opponent has any inspired prophets to come into one of his services, I would suggest that he go right ahead and have them to prophesy one by one and that he then have his inspired interpreter to interpret that.

Did you notice how diligently he labored to show that everyone must do the prophesying, but he just said, "It is limited by their ability" and then the last thing he said was, "We are going to cut the women out." So when he got through he did not have everyone prophesying. He had eliminated all of the women and most of the men and had only the qualified ones to prophesy. Why, that is what we do in our services all of the time. We have mutual edification and I do not know of a single competent, qualified person in our congregation at East Main who does not have an opportunity to edify and we are trying to develop more all of the time. One would think by hearing Brother Garrett that the elders have the exclusive duty to teach the thirty or forty different classes and services a week that we have because "elders never appointed anybody to anything." But I do not know of any duty to teach which the elders have that the evangelist does not have and I do not know of any duty to teach that the elders have that all the other members should not develop as much as they can so we have mutual edification over at Murfreesboro.

PAUL AND THE CHURCH IN ROME

My opponent got to Romans 1:15 and Paul in Rome. Do you remember the first night of the debate, in the first speech, carefully and calmly, I introduced seven arguments to show that it is possible to preach to the church. My first argument was Rom. 1:15 where Paul said, "I am ready to preach the gospel to you that are at Rome." Brother Garrett got to the first argument of the debate in the last speech by saying that Paul meant to preach to the outsiders in Rome. But Paul in Romans chapter one uses in the personal introduction the personal pronoun fourteen times and thirteen times Brother Garrett and I are agreed that it refers to the church and the fourteenth time when Paul

said, "I am ready to preach the gospel to you that are at Rome," Brother Garrett said that means the outsiders, the unbelieving Jews and I say that means the church, the brethren to whom the letter was addressed.

CARELESS SCHOLAR?

Brother Garrett tells you what a careless scholar I am. In a sense he is quite right. No man can preach from five to seven hundred times a year as I do and have time to be as careful a scholar as he ought to. I do not have as much time to study as I ought to. I spend too much time talking instead of studying. Brother Garrett, but if a careless scholar can do to you what I have done this week, what could be done to you if a real scholar got hold of you. (Laughter from audience).

Then my respondent said, "I do not want to be led up a dead end street." Well, brother, he is up a dead end street tonight and then he said something about the "Gospel Advocate" giving both sides of issues. Well, that depends on the circumstances. Brother Garrett has written me up in "Bible Talk" three times, called me "the Pope of Murfreesboro" and a great number of ugly things and every time I have written and asked him to let me just insert a little paragraph to answer and he will not do it. I would not talk about the "Gospel Advocate" giving both sides as long as you with your BB gun down in Dallas give just one side. And I have always wondered if Hymenaeus and Philetus did not write to Paul and complain that he did not give them equal place in the Bible when he condemned them on account of the false doctrine which they were teaching.

And then Brother Garrett said, "Leroy Garrett has a hobby wheel; therefore, mutual ministry is unscriptural." He said, "Isn't that a great argument?" Well, I don't know. Let's try that. "George DeHoff has an airconditioning unit; therefore, it is a sin to hire a preacher." (Laughter from audience.) You remember that for two nights he yelled about my airconditioning set and he used that to prove that it is wrong for a church to have a regular preacher.

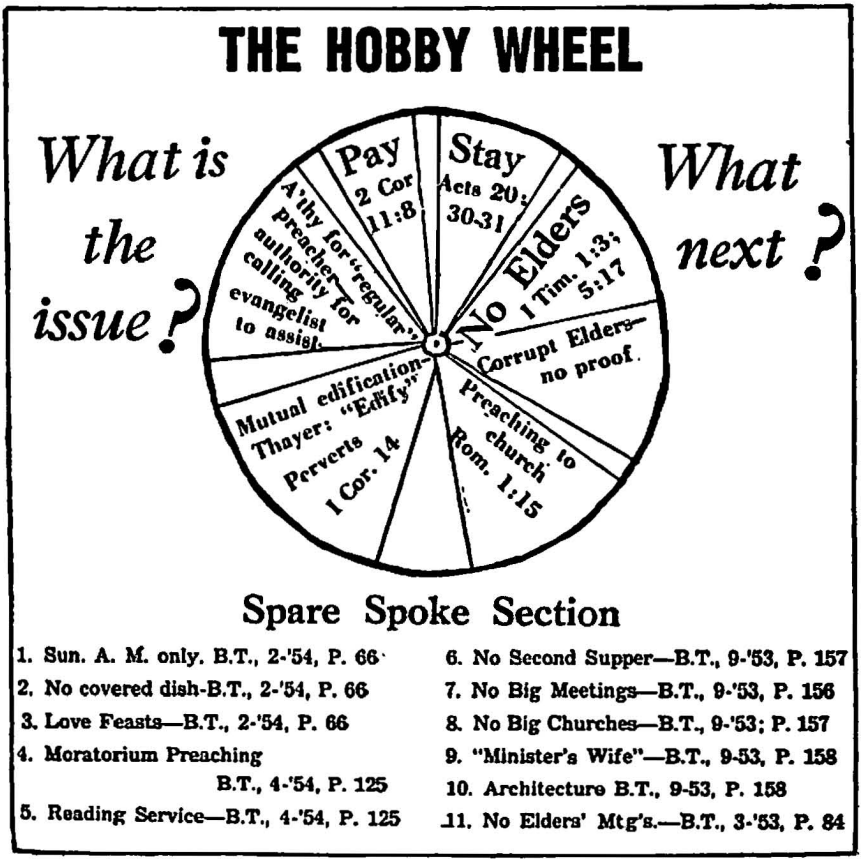
J. W. McGARVEY

The respondent quoted Brother J. W. McGarvey. Brother McGarvey was president of a college where the Bible was taught, a thing which my opponent teaches is sinful. He was the regular preacher for the Broadway church in Lexington, Kentucky for many, many years and used to preach regularly for the church in Murfreesboro, commuting back and forth from the college of the Bible in Lexington, preaching in the same place where I am preaching at present. So I doubt if Brother Garrett will accept

Brother McGarvey except just a little sentence here and there that he may pull out to use for his own purposes.

GARRETT'S PAY

Brother Garrett has chosen to let pass any further comment about the $15 a day business and in other places where I have showed that Brother Garrett has been paid for his work. He said, if you prove I am wrong that doesn't have anything to do with the proposition. Well, I thought about that the first two nights when he was throwing off on me and saying everything he could about me. If you prove I'm wrong Brother Garrett, that won't have anything to do with the proposition. You know that works two ways. Brother Garrett says, "If you prove I have a hobby wheel, that won't have anything to do with it." Well, it does have something to do with it and we had just as well notice the hobby wheel next because it is here.



Brother Garrett and his brethren have seven major positions and you never can tell which one they are going to talk about next. First, they talk about pay. II Cor. 11:8, Paul said, "I robbed other churches taking wages." "Opsonium" which means "stipulated salary" and Brother Garrett, incidentally, did not even quote the same Latin word. He used a different ending on it, to what Liddell and Scott did and from what I did over at Wingate because here is the paper I had in my hand over at Wingate, but that does not make any difference. But when he started talking about being a careful scholar, he needed to do some checking, too, along that line because Liddell and Scott says that opsonium refers to provisions, especially to supplies and pay for an army. That the Latin is "salarium, stipendum". I read to you where Joseph Ward Sain, the senior historian of the University of Illinois said that any man who says that the Roman soldiers did not receive a stipulated salary knows nothing about ancient history. That is the way Pompeii and Caesar and their successors raised their soldiers —by guaranteeing a stipulated salary. That is the word which Paul uses and that is the meaning of the Latin term which had been used, and I am unable to understand what Brother Garrett hoped to gain by misrepresenting matters of that kind.

But anyway, there you have pay. Then they say it is wrong to stay and yet Brother Garrett said a man can locate in a city for fifteen years without being a one-man pastor. As an example, probably locate here in Nashville and preach for churches and draw a salary and stay in town where they have a place to bathe. You know I thought something the other night, when my opponent said if you can just get my mutual ministry system we will circle the earth with the gospel. But I remarked to my moderator. I said the only circles they ever left was the circle on the bathtub (Laughter from audience) where they stayed in a large city where it would be nice and convenient to them. One of my opponent's brethren whom he has been quoting as an authority in this debate said he just could not get out and hold meetings in country places like I have been doing for twenty-five years, sometimes eleven months at the time, without missing even one night preaching taking just any pay the brethren give and not have any idea what I am going to be paid. Sometimes it is good, as Brother Garrett will tell you, and sometimes it is nothing. And this brother said, he just could not do that because they did not have a convenient place for him to take a bath every night. That is some of his mutual ministry system. I do not mean to be ugly about this but there are two sides to these matters whenever they are coming up.

Then they switch over the the corrupt elders business and he

stayed largely off of that. Then he got to preaching to the church and then the mutual edification and then to the authority for the regular preacher and I called for his authority for being called to a place to assist them in a good gospel meeting, because if they can call Brother Garrett to assist for ten days, then they can call a man to assist for ten years. So there is the hobby wheel, ladies and gentlemen, and we will have a picture of it in the book.

SHALL WE PAY THE PREACHER?

—THE APOSTLE PAUL—	— LEROY GARRETT —
"I robbed other churches taking wages of them to do you service." 2 Cor. 11:8	"Our preachers receive stipulated salaries which classes them as hirelings. They take gifts from the churches . . . which is a direct violation of a Biblical principle (Dt. 16: 19). This pounding puts the preacher under obligation to the church and the salary seals his lips and perverts his words." Bible Talk, Feb. 1953, p. 79
"Have we not power to eat and to drink? . . . have we not power to forbear working?" 1 Cor. 9:4, 6	"Let them get some honest work and quit being religious racketeers." Bible Talk, Feb. 1953, p. 79
"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14	" . . . doles out sermons across counter like a haberdasher . . . So much preach so much pay." Bible Talk., Dec., 1953, p. 45
"Who goeth warfare at own charges? v. 7	
"Who planteth vineyard . . . eateth not?" v. 7	
"Feedeth flock . . . eateth not milk? v. 7	
"Thou shalt not muzzle the ox that treadeth out the corn" v. 9	

And then in every speech Brother Garrett brings up "Shall we pay the preacher?" and here are quotations from him where he says the preachers are religious racketeers and ought to quit and get some honest work. But I want to show you the difference between the apostle Paul and Leroy Garrett. Paul said, "I robbed other churches taking wages of them." Paul said, "Have we not power to eat and drink and have we not power to forbear working." Paul said, "We have power to leave off working and give full time to preaching and expect the church to pay us for that." Now I do not think it is wrong for a preacher to work

with his hands and make tents and never in my life have I turned back from any job that needed to be done. I have worked for $1 a day, ten and twelve hours and slept under a hay barn at night to save my money to go to school and to preach the gospel and to work in the kingdom of the Lord. I do not think it is wrong for a preacher to work with his hands and all of the people who know me know that is so. But at the same time, Paul said, "We have a right to forbear working." And I Cor. 9:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Now Brother Garrett said, "All the members are preachers." Yes, all of them are preachers, but they are not all preachers in sense Paul talked about there. If so all the members would have to be on the payroll of the church. He talked about a special preacher class and said "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" and he said, "Who goeth a warfare at his own charges and who plants a vineyard and eats not the fruit of it and feeds the flock and doesn't drink the milk?" He said, "Thou shalt not muzzle the ox that treadeth out the corn." And I want you to notice further about this matter of paying the preacher, because I want pictures of all these charts in the book.

SHALL WE PAY THE PREACHER?

THE APOSTLE PAUL	LEROY GARRETT
"Plow in hope . . . thresheth in hope." 1 Cor. 9:10	"Fellow craftsmen . . . priestcraft . . . Dallas clergy, pastor-preachers . . . hireling system . . . sectarian to the core and believe these preachers know it." Bible Talk, Jan., 1953, p. 52
"Sow . . . spiritual things . . . reap your carnal things." v. 11	
"Minister about holy things live of the temple." v. 13	
"Let him that is taught in the word communicate unto him that teacheth." Gal. 6:6	
" . . . elders . . . worthy of double honor, especially they who labor in the word and doctrine." I Tim. 5:17	" . . . pastor system . . . lucrative job . . . security of $100 a week pay check . . . the one-man pastor is a leach upon the body of Christ . . enemy to N.T. Christianity . . . a coward lurched behind the protective skirt of an assumed ecclesiasticism." Bible Talk, April, 1953, p. 100

JESUS CHRIST: "The laborer is worthy of his hire." Lk. 10:7; (I Tim. 5:18)

Brother Garrett talked about "a lucrative job. . . a pastor system. . . a coward lurked behind the protective skirts of an assumed ecclestiasticism." Isn't he nice to the preachers?" Fellow craftsman . . . priestcraft. . . Dallas clergy . . . pastor preacher . . . hireling system . . . sectarian to the core and I believe they know it"—"Bible Talk," January, 1953.

You know what he told you Tuesday night, don't you? "J. B. Jordan is an honorable man who would not lie. I know him." You heard him tonight didn't you. He said, "He is just one of my enemies." Yes, he called Brother Jordan who was one of his close friends, and it backfired on him, didn't it. Tuesday night he said Brother Jordan was an honorable man who would not lie and tonight he attempted to reflect on him, and he told Bro. Jordan, "You sold out to my enemies." All right.

Anyway, Paul said, "Plow in hope, and thresh in hope." He said, "If we have sown unto you spiritual things, is it any great thing if we reap your carnal things?" He said, "They that minister about holy things live of the temple." And then he said, "Let him that is taught in the word communicate unto him that teaches in all good things." "Let the members of the church who are taught pay the preacher." That is what he is talking about. And he said the elders are to be counted worthy of double honor" especially they who labor in word and doctrine." I told you last night that the "double honor" is translated "stipulated salary," "stipulated pay" in some of the translations of the Bible. Let's turn back to the work of an evangelist, Gentlemen.

I call your attention to the work of an evangelist when he is located with a church having elders. In II Tim. 4:5, Paul wrote to young Timothy and said, "Do the work of an evangelist." In I Tim. 4:6, he said you are " a good minister." So an evangelist may do the work of an evangelist and may be a good minister. In I Tim. 1:3, Paul commanded Timothy to abide at Ephesus and the church at Ephesus had elders when he did so.

And then my opponent made a great to do about how many years between I Timothy and II Timothy. And he wound up over here purporting to read from MacKnight* that there was just one year between them. Well, all right, now he has a preacher located for one year. I do not care whether it is seven years or one year. I'll tell you about the date business. That was checked very carefully. I think you people know about dates. You look in the corner of the Bible and have different dates assigned for different letters. I assure you that there is not any effort to

*See a discussion of this matter in the footnote on page 132.

THE WORK OF AN EVANGELIST

"Do the work of an evangelist—" 2 Tim. 4:5
" . . . a good minister—" 1 Tim. 4:6
Paul commanded Timothy to abide at Ephesus—1 Tim. 1:3
Church at Ephesus had elders—Acts 20; 1 Tim. 5:17

— HIS WORK —

1. "Charge some not to teach." 1 Tim. 1:3
2. "War a good warfare." 1:18
3. "If I tarry long . . . behave . . . " 3:15
4. "Put the brethren in mind . . . "4:6
5. "Be example of believers." 4:12
6. "Give attendance to reading, exhortation, doctrine." 4:13
7. "Give thvself wholly to them." 4:15
8. "Take heed to . . . thy teaching." 4:16
9. "Them that sin rebuke . . 5:20
10. "These things teach and exhort." 6:2
11. "Fight the good fight of faith." 6:12
12. "Charge them that are rich." 6:17
13. "Guard that . . . committed." 6:20

7 years later Paul wrote 2 Timothy.

14. "Be not ashamed." 2 Tim. 1:8.
15. "Commit to faithful men." 2:2
16. "Put them in remembrance." 2:14
17. "Instr. those that oppose themselves." 2:25
18. "Preach the word" 4:2

TIMOTHY TO LEAVE: "When thou comest" . . . to Paul in Rome. 4:13
WHY LEAVING: "Tychicus have I sent to Ephesus." 4:12

THIS OUR WORK

deceive you about the date when the letters were written but Brother Garrett had between them one year and now he has a preacher located for one year over there. Why, he would not allow him to locate over there at all. Paul wrote to him and told him to stay and Brother Garrett would have written to him and told him to move. Here is a preacher located with a church having elders and the apostle Paul said in I Tim. I:3, "I besought thee to tarry there." He said, "If I tarry long . . . behave"—I Tim. 3:15. Paul said, "I want you to abide there,"—I Tim. 1:3. And then he said, "If I tarry long, I want you to behave." Brother Garrett would have said, "If you tarry long you don't have any business being there long in the first place." Now if he

reduces that long time to one year, why that still will not have anything to do with it. Timothy was located for one year and he thinks it is wrong to be located for even one year. Some of our preachers locate now only one year at a place. Will that be all right if they locate one year?

Then he said in I Tim. 4:6, "If you put the brethren in mind of these things, thou shalt be a good minister." "A good minister" —to tarry long with a church having elders and preach to them and put the brethren in mind of these things. All right. If you have a minister today, located with your congregation having elders, if he will tarry long and put the brethren in mind, he will be a good minister if he will go in and out preaching and teaching the things concerning the kingdom of heaven. Pay him well and keep him and use him and let him edify and build up the body of Christ. It will be just as scriptural to locate in one place and be a located evangelist as it will to be a circuit riding evangelist and going to a different place every week.

And I wonder, oh, I wonder how they roam the country from one end to the other, drive nice automobiles and wear nice suits and yet talk about "they ought not to be paid." Somebody is paying somebody somewhere.

And then when Paul wrote II Timothy he said, "Timothy be not ashamed." He said, "Don't be ashamed but be proud of the gospel and keep preaching it." And then he said, "Put them in remembrance."—II Tim. 2:15—"Put the church members in remembrance."

Then II Tim. 2:25, reads, "Instructing them that oppose themselves." That is like Garrett and Ketcherside and these fellows that leave the truth and run off in bad company, start preaching false doctrines and disturbing the churches. "Why," he said, "I'm leaving an evangelist there to instruct those people who oppose themselves."

And then in II Tim. 4:2, he said, "Preach the word, be instant in season, out of season, Reprove, rebuke, exhort with all long suffering and doctrine for the time will come when they will not endure sound doctrine, but they will heap to themselves teachers having itching ears and they shall be turned away from the truth and be turned into fables." That is the reason we have been preaching against this heresy which has been introduced into Middle Tennessee because there are people who have itching ears and who leave the truth and are turned away unto fables—turned away from the truth and turned into fables.

Ladies and Gentlemen, I want to express my appreciation to

all of you who have kept coming night after night, who have listened so patiently to the things that have been said and who have supported this debate in every way in order that the truth of the gospel might be preached. If I have not established the fact that preachers ought to be paid, if I have not established the fact that the Bible teaches that preachers ought to be paid, it is impossible for it to be established and if I have not established the fact that the preacher has a right to locate with a church having elders then it can not be established. I have established that from the Bible and I have established that from the practice of my opponent that he locates with churches having elders, though they do not always have elders when he leaves the place where he is located. Truth does not contradict itself and since truth does not contradict itself, if my respondent keeps contradicting himself, that proves what he is preaching is not the truth.

GARRETT'S CONTRADICTIONS

And so again, I call your attention to a bundle of the contradictions of my opponent. First, he says elders are to convict the gainsayer. That is the work of the elders and yet, Garrett goes where they have elders and engages in debate. He says we have got to go where Christ is not named. Has Christ ever been named in Nashville? If so, what is he doing. Why does he not go out into the mission fields. Is this some of the missionary work that he is doing? Is he doing the work of elders? Is he a one man pastor when the elders call for him to come and do their debating and convicting the gainsayer? So Brother Garrett is inconsistent on that point.

Second, Brother Garrett says it is impossible to preach to the church. Then he preaches to the church. In Rome 1:15, Paul said, "I am ready to preach to the church."

Third, Brother Garrett said, "Go where Christ is not named" —and he spends his time in Dallas and Nashville.

Fourth, Brother Garrett says the evangelist has no fixed place of residence and yet in "Bible Talk," January, 1953, page 50, he said a man can stay fifty years in one place. He gave the example of Jesus Christ going from city to city, and said that is what we mean by an evangelist can not have any permanent place of residence. But the word evangelist simply means one who proclaims good news and does not necessarily mean one who travels at all. I gave an example of a man staying at one place and proclaiming good news and he worked very hard to get out of all of it and in my last speech I gave him Paul, one that could

not move but was staying in one house preaching the gospel over there because he was in prison and for two years he heralded the gospel. Brother Garrett says you cannot herald the gospel unless you go from place to place. W. Carl Ketcherside says you can not herald the gospel unless you go from place to place, but the apostle Paul stayed in one house and heralded the gospel to the people who came to him. Of course, it was an unfortunate circumstance, but that proves you were unfortunate when you said it could not be done. You said a man could not stay in one place and herald the truth. But Paul did. They had him in prison and he did it. It was unfortunate for Paul, but he turned it into a great blessing for the church and it was also unfortunate for Brother Leroy Garrett.

And then further, Brother Garrett says, "Well, really the thing I'm talking about is not edifying the church, but," he said, "this securing or procuring a man. It is an insidious thing to procure a man." "It is an insidious thing." Well, if it is insidious to procure a man to preach for a year or two years or five, why isn't it insidious to procure a man to preach for one week? They procure you to preach a week where they have elders and that isn't insidious. How long can you stay, Brother Garrett, before it becomes an insidious and odious thing? They send after him to hold a meeting and all the elders sit on the front seat and they have a one man system. By the way, he said that the edifying and teaching are to be done like the edifying in singing. I did not catch on. I do not always follow Brother Garrett's reasoning. So I did not catch on whether he meant by that that we ought to sing solos in the church like we preach or whether he meant we all ought to get up and speak at the same time like we sing. I did not follow his reasoning there and I do not know which one it was that he meant to say to us.

And then another inconsistency in Brother Garrett. Brother Garrett quotes from men who practice without exception the same thing that I am practicing at the present time of preaching to the church. And we get a longer array of scholars against him on some points and he said, "Of course, they are against me, They are my enemies." He gets up more sectarian scholars than anyone I ever saw. He quotes the whole bunch of them and then you say, "Why they agree with me on everything except that particular point" and he says, "Well of course, that is not the point." Then you bring up a scholar from somewhere and he says, "Well that is one of my enemies you are quoting. Of course, he wouldn't agree with me." I'll tell you one thing. Fifty years from now whenever a man debates he can quote a scholar on either side of anything,

because in his magazine, "Bible Talk", Brother Garrett has got on all sides of all questions so in the future a man can say, "I'm quoting Leroy Garrett a graduate of the Divinity School of Harvard University and here is what he says." He is finishing up his Doctor's Degree now so he can have "Dr. Leroy Garrett of the Divinity School of Harvard University who said so and so" and he would be able to prove almost anything because he gets on all sides of all questions. Brother Garrett did that with Alexander Campbell. He did it with David Lipscomb. He did it with C. E. W. Dorris. He misrepresented these men by taking a sentence and pulling it out of its context.

And then another inconsistency, Brother Garrett, says, "Pay is not in the proposition" and yet he has had pay up every night all the way during the debate.

Ladies and gentlemen, before the debate began it had been my intention to confer with Brother Guy Woods about arguments that we would need to answer. Brother Woods wrote a short little note from Waxahachie, Texas when I was in a meeting in Dallas and said, "Brother DeHoff, you will not need any additional material because Brother Garrett will not pay any attention to an argument anyway." So the first night of this debate, I began by introducing great, fundamental, scriptural principles building up an argument, calling attention to what the Bible said and Brother Garrett just got up and said, "Well, that is not in the proposition here. If he would like to debate that, we'll do it on Saturday night" and so he brushed it aside and started criticizing preachers and slinging mud at the church over at Murfreesboro and things of that kind.

A FINAL PLEA

I want to make this final plea to you. There are dozens of preachers here tonight—especially young preachers. I want to plead with you young men to love the truth, to love the church, to sacrifice for the church. I want to plead with you to establish churches, to preach the gospel, to go into new fields and preach the gospel and where you go, do not go attempting to tear up the church and throw out the elders. Do not go riding a hobby of some sort, thinking you are Alexander Campbell, II, come to lead a great reformation of some sort, but where you go, go earnestly loving the church.

A Voice: Preach on, brother.

Brother DeHoff: Hold my time, I am being interrupted by one of Brother Garrett's brethren. Just hold my time.

Where you young preachers go, go preaching the gospel, lov-

ing the truth, defending the truth, sacrificing for the church and for the cause of our blessed Lord, spend your time in his service and one day when all of life's battles have been fought and all of its victories have been won, when the last prayer, has been prayed, when the last sermon has been preached, when the last tear has been shed, for the last time we have fought a battle in the kingdom of our Lord, we will pull off our battle scarred armor, our Blessed Lord will touch us with the finger of his love, he will bid us to come home to be reunited with all of our loved ones in the presence of God where we can rejoice forevermore in the land that is fairer than day across which the shadows never fall, where there is no disappointment, where there are no heartaches and where things are all together lovely in the presence of our blessed Lord.

Thank you very much. God bless you every one.