WALLACE-KETCHERSIDE DEBATE

HELD NEAR

PARAGOULD, ARKANSAS, June 30 - July 4, 1952

BETWEEN

G. K. WALLACE, Tampa, Florida

Evangelist and Teacher of Bible in Florida Christian College and for thirteen years Special Lecturer in Freed-Hardeman College,

And

W. CARL KETCHERSIDE, St. Louis, Missouri

Evangelist, and Editor of The Mission Messenger

TAPE RECORDED

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AGREEMENT

WHEREAS, the undersigned, G. K. Wallace and W. Carl Ketcherside, have entered into an agreement to conduct a public discussion on certain controversial issues hereinafter specified in the form of propositions, they further agree to be governed by the following rules and regulations in the conduct of such discussion:

1. The discussion will be held for five consecutive nights from June 30 to July 4 inclusive, at a place mutually agreed upon by representatives of the disputants, such representatives being chosen from the Churches of Christ meeting at Paragould and Beech Grove, in the State of Arkansas.

2. The sessions will last for two hours each night, with each disputant having two speeches of thirty minutes duration in each session. The affirmative speaker will open and the negative speaker will close the discussion each night.

3. There will be no chairman or moderators, but each speaker will select a timekeeper whose duty it will be to check the time of the speeches as herein agreed upon.

4. The debate will be recorded, transcribed and printed in book form by A. G. Hobbs, Jr., to copyright the printed discussion for sale through legitimate book dealers and retail distributors.

5. There will be no public announcement of any meeting, gathering, or events, not directly pertaining to the discussion; nor will there be any public announcement of papers, periodicals, or books for sale, except, that the aforementioned A. G. Hobbs, Jr., or his duly authorized representative shall be granted opportunity and time to announce the forthcoming publication of the debate and to solicit advance orders for the same.

6. On the final negative on each proposition no new matter shall be introduced.

7. Each speaker will be free under God to order his part of the discussion as he shall see fit in harmony with Christian principles.

8. The propositions for discussion will be as follows:

A. The employment of a preacher to preach for the congregation as now practiced by the church of Christ, at 2nd and Walnut Streets, in Paragould, Ark., is scriptural. tural.

B. The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops.

C. The organization, by Christians, of schools such as Freed-Hardeman College is in harmony with the New Testament Scriptures.

D. The organization, by Christians, of schools such as Freed-Hardeman College is contrary to the New Testament Scriptures.

9. The propositions will be discussed in the order as shown in article 8 above; two nights devoted to the first, and one night each to the remaining three.

10. These rules and regulations may be altered or amended by mutual consent of both parties, such alteration or amendment to be specifically written and signed by both disputants.

(Signed) W. CARL KETCHERSIDE

G. K. WALLACE

TABLE OF CONTENTS

PROPOSITION "A" (See "Agreement")
(Two Nights)

Page

Wallace's First Affirmative..... 7
Ketcherside's First Negative..... 19
Wallace's Second Affirmative..... 33
Ketcherside's Second Negative..... 46
Wallace's Third Affirmative..... 60
Ketcherside's Third Negative..... 74
Wallace's Fourth Affirmative..... 87
Ketcherside's Fourth Negative.....102

PROPOSITION "B"

Ketcherside's First Affirmative.....116
Wallace's First Negative.....129
Ketcherside's Second Affirmative.....146
Wallace's Second Negative.....160

PROPOSITION "C"

Wallace's First Affirmative.....177
Ketcherside's First Negative.....187
Wallace's Second Affirmative.....201
Ketcherside's Second Negative.....215

PROPOSITION "D"

Ketcherside's First Affirmative.....228
Wallace's First Negative.....241
Ketcherside's Second Affirmative.....259
Wallace's Second Negative.....273

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WALLACE-KETCHERSIDE DEBATE

First Proposition: *"The employment of a preacher to preach for the congregation as now practiced by the church of Christ, at Second and Walnut Streets, in Paragould, Ark., is scriptural."*

Affirmative—G. K. Wallace

Negative—W. Carl Ketcherside

Wallace's First Affirmative

The providence of God has brought us to this occasion wherein we are studying matters which pertain to the church of the Lord Jesus Christ and the progress thereof. The proposition which I affirm tonight, says the employment of a preacher to preach for the congregation as now practiced by the church of Christ at Second and Walnut Streets in Paragould, Ark., is scriptural. By the word "employment" I mean "the act of employing or state of being employed; that which engages or occupies the time or attention." That is the noun and the verb is to "involve, engage, to make use of, to use." That is, the congregation can make arrangement to use a preacher. By "to preach" I mean to proclaim glad tidings, to proclaim the gospel or to preach the word as Paul said in II Timothy 2:4. As practiced by the church of Christ at Second and Walnut Streets—I shall define the practice as I proceed with my affirmative. That will be the burden of this speech, to define the practice.

Then by scriptural I mean that it is contained in the Scriptures or that there is a scriptural principle that permits it. And then the address (2nd and Walnut)—I don't think that needs any definition at all—it simply gives the location of the congregation under consideration in this discussion.

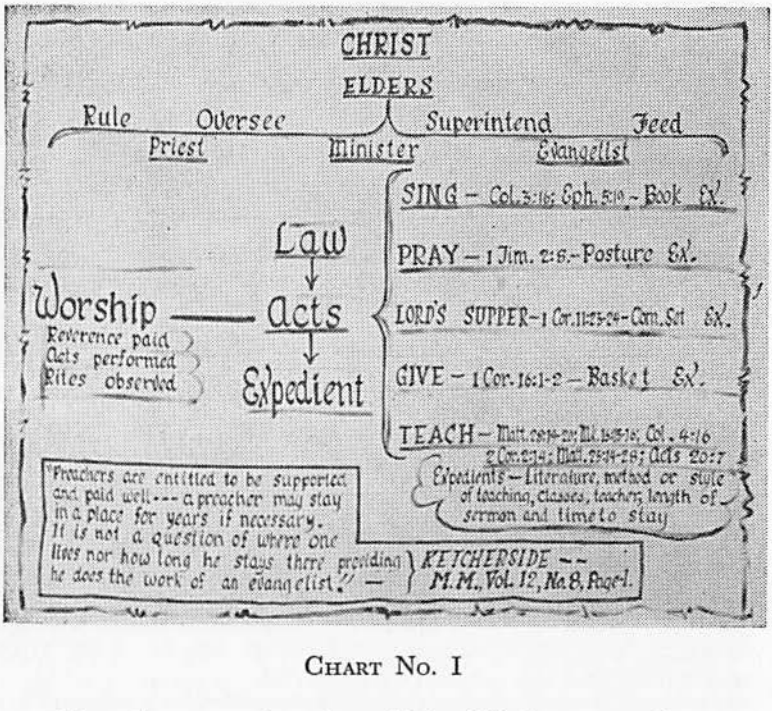


CHART NO. I

I have here on a chart that which will help us to realize something about the problem that we face, especially because it pertains to the government of the church of the living God. Up here (pointing to chart) you notice the word "Christ" and Christ is the Chief Shepherd. We all understand and undoubtedly believe that Jesus is the head of the church, that He governs in all matters, that He is the head of the body of the church, the beginning the first-born from the dead that in all things He might have the preeminence. Then under Christ and in the congregation there are elders. I think we understand that there are certain terms that describe elders such as "bishops" and "overseers" and "presbyters"; that these terms all describe the same group of people or those that govern in the congregation of the Lord. Then in the congregations where we worship there are those whom the Bible describes as "priests," a "royal priesthood," there are "ministers." There are "evangelists," and there are other terms that describe the children of God. Tonight as we study about these things, we especially want

to notice the place of those who teach the gospel of the Lord Jesus Christ in the kingdom of God.

Now, in the congregation where we serve there is a matter of worship and I use the word "worship" because I want you to realize what it means to worship. I have placed the word worship over here (pointing to chart) in order that you might see it and get it in your mind. The word worship is an English word, and it is defined by Webster as "reverence paid." It is not just reverence. Sometimes people say, "I just sat and worshipped God in my heart." Actually, you do not worship God in your heart because worship is an action. It is an action paid. There cannot be worship without an action. In worship there is an act. And then it is, "acts performed" or "rites observed"—is the way the lexicon defines the word.

I believe that if you'll turn to the gospel according to Matthew division two, you will find, when they came to worship the Lord, that the marginal note says that the word here used denotes an "act of reverence whether paid to a creature or to the Creator."

Now then, in the word "worship" there is an act. When we come to worship, there are certain specific acts that God requires of us. We come here to do His will. We come here to act, to carry out an action, to PAY the reverence that is in our hearts. This act (pointing to chart) is prescribed by law. We have no choice in the matter. When we meet to worship Him, we must observe the actions that God has commanded. That is the law. The law requires that a certain ACT be carried out. For example, there is the act of singing. God tells us to sing and to make melody in our hearts. That is the law.

Now then, under the law there are certain expedients. Paul said, "All things are lawful: but not all things are expedient." The word expedient simply shows that there is a WAY of carrying out the ACT—that is required of us. We may expedite the act. God gave a law to sing. We sang a moment ago without a book, we kept the law. The law is sing, whether we sing with a book or without a book is just an expedient. There is no law that requires the use of a book. The use of a book, or putting the hymns in a book is simply a matter of using our judgment as to whether we'll memorize the songs or whether or not we'll print them in a book. So then, the law is to sing and the book is an expedient. I couldn't find chapter and verse for a song book. I can find

chapter and verse for "sing" as God told me to sing. Whether I sing with or without a book, I'm doing what the Lord requires.

Then there is an act of prayer. The act is praying. God commanded and demanded that we pray, and the posture is an expedient. Whether I kneel, whether I stand, or whether I sit is expedient. The posture is simply an expedient. For somebody to come along, and (sometimes we have factionists in the church) bind a certain posture is wrong. Factionists tell brethren, "except you kneel you cannot pray scripturally." Remember the law requires praying and the posture is simply an expedient.

Then there is the matter of the Lord's Supper. When we meet to observe the Lord's Supper, we are told to eat—we are told to eat bread. We're told to drink the cup. There are two elements on the Lord's table; one is bread and the other is the cup. We eat the bread, we drink the cup. God bound the elements; He loosed the container. He bound the cup; He loosed the container. He made no law concerning that in which you put the cup. But sometimes we find men who come along and make laws where God did not make them, and bind one container upon the congregation and divide the house of God by making a law that God did not make. God made a law that we eat and that we drink; He did NOT bind the container.

He made a law about giving. He told us to give. He loosed the manner by which we give; whether we put it on the plate, walk up and lay it on the table, put it in a box at the door is an incidental or an expedient. God bound GIVE and he loosed the manner by which we take it up. There is a matter of binding and loosing, and friends and neighbors it is not right for me to make laws where God did not make them and to bind where He did not bind. For me to come along here and bind upon you one container in which the cup must be put, or one glass, is to make a law where God did not make one. He bound the elements; He loosed the container.

Then when it comes to the matter of teaching, God has bound teaching upon the church. It is to be done in the name of the Lord. It is to be done by the church of the living God. It is to be done by or under the direction of the elders of the church. Now then let's look at this for just a moment (pointing to chart).

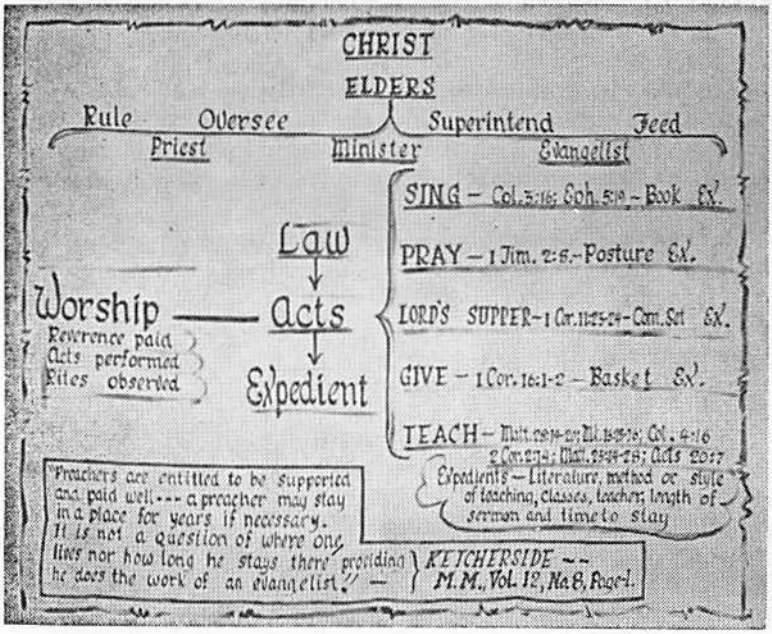


CHART NO. I

Here is the law, the law is TEACH. God bound teach. Now there are some expedients under the matter of teaching and certainly teaching is bound because of the fact Jesus said, "Go teach all nations baptizing them," "teaching them." Notice, "teach," "baptize," "teach." "Teach them to observe all things whatsoever I have commanded you." And when I, as a gospel preacher, or as an evangelist, or as a minister or as a priest of God teach, I do what is required. Whether I teach a Christian or a sinner I do what is required. I can teach a sinner and baptize him and then teach him. God *bound teach*. He said preach the gospel to every creature. He bound teach. He *loosed* whether I speak or write. God did not bind whether I speak or write as that is an expedient. I may write or I may speak. God did not bind that I either speak or write. He bound teach.

Now, He did not bind a method. He bound teach. There is no specific method, or *style* that is bound. And for a man to come along and bind a particular *style* of teaching is wrong. There are

various *styles* of teaching, there are methods of teaching, and they are expedients. Whether I use the Socratic method or rhetorical method is a matter of expediency. God bound teach. He *loosed* the *style*. And for a man to bind a special style is to make a law where God did not make one. God bound teaching. He did not bind the grouping. I find that a lot of my brethren come along and say you have to group them all in one class. They make a law where God did not make one in that they bind the one class. Some have them together, one glass and one class. But God did not bind the glass. He did not bind the grouping. He bound teach. Teach is a law. The grouping is an expedient. And the elders of the church may decide what is expedient in regard to the grouping. God bound teaching. In a congregation He bound under these rulers, (pointing to chart) overseers, or superintendents that the church be fed. God bound the feeding of the church on the elders. Now, brother Ketcherside, will you tell us, when you come up here, did God bind that the elders PERSONALLY do it? Now that is very germane. We're going to get at the heart of this very thing. Wilt thou dare stand before this audience tonight and say that God Almighty DEMANDS the elders of the church to feed the church and they must PERSONALLY do all of it? Now don't forget that question, if you do you'll wish you hadn't. And I say that kindly. I WANT AN ANSWER! Does God say that the elders of the church have personally to FEED in order to FEED? Could they, under any circumstances, hire or employ a man to feed? Now I'm saying this cautiously and carefully, could they at any time rightly, scripturally hire or employ a man to feed? And I use the word hire because it has been so used round about. Could they at any time hire a man to feed? Did God make such a law? He bound teaching. Did He bind upon the elders of the church that they themselves must PERSONALLY do all the teaching that is to be done in the church? Must they personally do ALL the teaching in the church? That's the question that stands before us now! God bound teaching; He loosed the grouping. Somebody says, "Where is an example for a class?"... I just find an example of teaching. What are you doing in the class? Teaching! What did God say? "Teach!" He bound teach. He loosed the grouping and if you come along and bind the grouping you're a law maker —making a law where God didn't make one. God bound teaching; He loosed the STYLE of teaching. And furthermore, He loosed the *length* of the *time* that a man is to stay and the length of the

sermon. How long should a sermon be? How LONG should a sermon be? Who set the limit? Who decided just how long a discourse should be? Who decided that? What's the rule that governs it? How are you going to determine? If you call a preacher into the community, by what rule and regulation wilt thou govern the *time* that he stays? Who is to determine that matter? Did God bind a specific time? Or did He bind upon the elders that they personally do all the teaching?

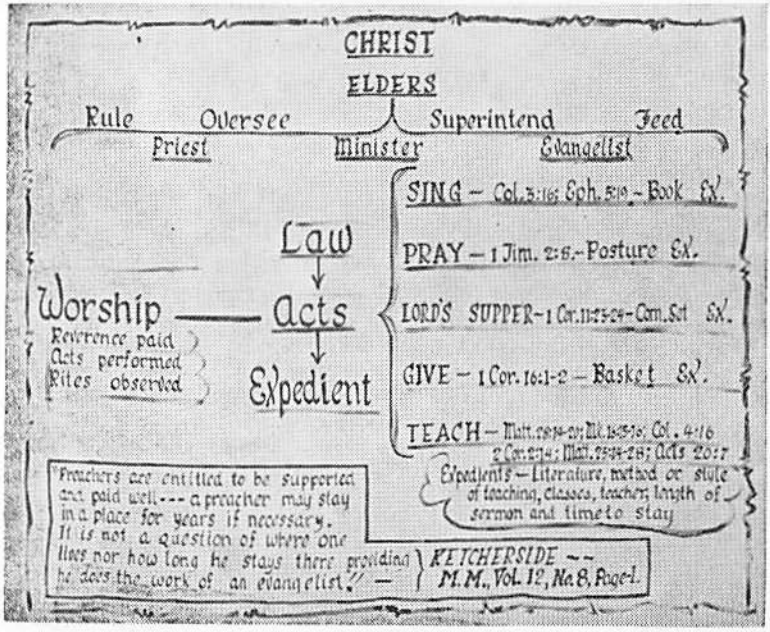


CHART NO. I

Now then, I want you to notice further (pointing to chart) as we progress with this matter. Brother Ketcherside said in the Mission Messenger, Vol. 12, No. 8, Page 1. "Preachers are entitled to be supported and paid well." Now brethren when he starts talking about the pay, remember, that he is for it. Especially if it comes his way. "Preachers are entitled to be supported and paid well. They are entitled to it." There's no argument then about the paying of the preacher, even according to brother Ketcherside because he said that is the way it ought to be. They're entitled to

it. Now then, if he wants proof for what he said, I can get it but I'm taking for granted that he won't argue about that because he said it. Now I said, "a preacher," that the elders of the church could "call a preacher." And he said preachers are entitled to be supported. They're entitled to it; it belongs to them by right. And to be paid well. Pay him good. (reading from chart) "A preacher may stay in a place for years." That is longer than most of us can stay, brother Ketcherside. (Laughter from audience.) We have to get out before "years," (reading from chart) "A preacher can stay for years, if necessary." Who sets the IF? Who decides "if"? IF NECESSARY! Who made the IF? Who decides the "if"? Who decides when it is expedient for him to stay or to go? They do just like we do only just about half do it. "Preachers are entitled to stay in a place for years if necessary. It is not a question of where one lives." So there won't be any argument about him living in Paragould, "not how long he stays." You can stay as long as you want to brethren, if necessary. And I'll tell you after while, if he'll answer my question whether the elders ought *personally* to feed or not, how you can fix that so you can just keep staying. It does not matter "How long he stays there providing he does the work of an evangelist."

Now then, what is the work of an evangelist? I maintain and confidently afiirm that that is what is done by the preacher at the Second and Walnut Street church in Paragould and everywhere else my brethren preach. Brother Ketcherside says it is alright if he does that. And that is what he does. That is what he does. That is all! What is the work of an evangelist? May I suggest to you, there is nothing in the *word "evangelist"* that means a man runs around. There is nothing in the word "evangelist" that means a man travels. Now, Paul said, "I charge thee in the sight of God and of Christ Jesus who shall judge the living and the dead by his appearing and kingdom, preach the word, be urgent in season and out of season, reprove, rebuke, exhort." An evangelist is to reprove, rebuke, and exhort. He can preach the word. Paul said, "reprove, rebuke, exhort suffer hardship to do the work of an evangelist, fulfill thy ministry." I maintain that these preachers that preach round about in congregations are doing the work of an evangelist. These elders of the church have called them to PREACH and THEY PREACH. The TIME they STAY is a matter of EXPEDIENCY. They proclaim, they reprove, they rebuke, they exhort, they preach

the word. Come back now to I Timothy and I find in division one, verse three Paul said, "I exhorted thee to tarry at Ephesus when I was going to Macedonia, that thou mightest charge certain men not to teach a different doctrine." There's a part of the work of an evangelist: To tell people not to teach a different doctrine. Here is another part: I Timothy 3:15, "but if I tarry long that thou mightest know how that men ought to behave themselves in the house of God, which is the church of the living God." The work of an evangelist is to tell men how to behave in the church. Timothy told people how to act in the church. Then in I Timothy 4:6; "but if thou put the brethren in mind of these things." Timothy was an evangelist, and Paul said, "you tell the brethren." Why it is just as much my obligation and duty to preach to the church of the Lord Jesus Christ as it is to the outside; *"tell* the *brethren."*

Brother McNutt: "Ten minutes."

Tell the brethren! Tell the brethren! Paul said, if you put the *brethren* in mind of these things, thou shalt be a *good minister.* Do you want to be a *good* minister? Then "tell the brethren." Put the brethren in mind of these things and thou "shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now* . . . these things command and teach."

Then, Paul said "continue in these things for in doing this thou shalt save both thyself and them that hear thee." In chapter six of I Timothy and verse three, "If any man teacheth a different doctrine and consenteth not to sound words, even the words of our Lord Jesus Christ, the doctrine which is according to godliness." He can teach godliness. An evangelist can teach godliness. He can tell folks how to behave at church. He can put the brethren in mind of "these things." He can tell them how to live. Paul said to tell them "that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." And the apostle says in the Ephesian letter, where he describes the evangelist: "he gave some to be apostles and some prophets and some evangelist and some pastors and teachers for the *perfecting* of the *saints* and for the edifying of the body of Christ." For the *edifying* of the body of Christ. It is the duty of an evangelist to *edify* the body of Christ as well as to teach people how to become Christians.

I maintain that all in the world that my brethren do, round

about, is to simply serve as evangelists preaching the gospel of the Lord Jesus Christ — carrying out the command of the Lord to teach the word.

Now what do we have? We have division in the church. About what? Some man comes along and says "Well, you elders can't decide how long to keep a man, so I'll decide for you. You think you can keep a man for a long while but I won't let you. If you keep him over ten days or two weeks, then he is a *pastor!* Move him out."

The only thing that is involved in this is simply a matter of somebody *making* a *human law* in the church of the Lord Jesus Christ. God bound teach. Some of my brethren will come along and bind the grouping. One class! Divide the church! God bound teach. Some of my brethren will come along and bind the *style* of teaching and say, "If you don't use this *style,* if you don't follow this *method* or this particular *style* of preaching you're digressive." Somebody will come along and make a law and say, "if you don't drink the grape juice out of one glass, all of you are going to torment!" Of all the factions, I think on earth, the most abominable is that faction that teaches you can't preach the gospel in the church of the living God. I don't think it is near as extreme to make people drink out of one cup, (that wouldn't hurt them) but it'll kill the church to stiffle the preaching of the gospel of the Lord Jesus Christ.

Now, here is a matter of a law that is to be carried out under Christ in a congregation. The elders see that the law of God is carried out. As to whom they use and upon whom they call is simply a matter of expediency. As to whom they call to serve the church and how long he stays is simply a matter of expediency. That is the whole issue; that is everything that is involved in it from first to last. It is just the binding of a human law upon the church of the Lord Jesus Christ and trying to make people comply with a human regulation. God bound the ACT to teach. It is bound under the elders. And I repeat again and again, I want to know, yes, I'd like to focalize this in the very first session of this debate, does Ketcherside believe and maintain that the elders of the church have PERSONALLY to do all the teaching? Is it ever expedient for them to call somebody? Is it ever expedient for them to ask you, if you live over yonder, to come over here and help? If so, how are you

going to determine it? Does God require the elders of the church *personally* to do all the feeding? I maintain that the elders of the church, at Second and Walnut, feed the flock. They're doing exactly what God told them to do. They're carrying out the law of God. And as to WHOM THEY USE is just a matter of expediency. And as to HOW LONG he STAYS, just depends upon what is necessary. And that brother Ketcherside says it is all right. He said, "preachers are entitled to support." It is all right to pay him. All right, then pay him.

Brother McNutt: "Five minutes."

Thank you. He is entitled to support and you may pay him well and he may stay in a place for years if necessary. Who decides that, "IF necessary?" Who is going to decide that, "if necessary?" He admits there is an expediency involved, so who is going to decide that? Do you have to wait and get orders from St. Louis before you brethren can decide how long a preacher can stay? How long are you going to get to stay? You will have to wait and ask somebody over yonder. You *elders* couldn't decide that. You couldn't decide that! You'd have to ask brother Ketcherside. As elders of the church, you can't exercise your good judgment. He (pointing to Ketcherside) says there is a matter of expediency involved; but he won't let you decide. You just try it. You try to keep a fellow over two or three weeks, and he'll say, "You have a pastor." "You've got a pastor." Now brethren, that is the thing that we're facing. The church of the Lord Jesus Christ is bleeding. There are people today that are dying and going to torment because we have factionists in the church that try to keep the gospel from being preached round about. They do not understand the *work* of an evangelist. They do not understand what the work of an evangelist is and they are destroying the church of the living God.

I am glad, tonight, that I can stand here as a representative of a body of people who believe in preaching the gospel in the church and out of the church. Who believe in putting "the brethren in mind" and baptizing and teaching and developing the church of the living God. Now that is all that is involved. It isn't about PAY, and there is no need to bring up pay, for Ketcherside says that is all right. No need to bring up STAY, he says you can STAY. No need to bring up preaching, as he says you can call a preacher. What is involved? It is "You let ME tell you how LONG

to STAY, if you don't you're sectarian." That is all that is involved. He says, "I'll tell you how long to stay, if you don't obey me you're going to go to torment." That is all that is involved! "You can call a preacher, you can PAY him, he can STAY: if he does the work of an evangelist." And I showed you what the work of an evangelist is, and if he does it, Ketcherside says that is all right: but he says, "You better not STAY too long. You just STAY just a little longer than I tell you to and your name is mud. You'll go to torment in spite of everything in the world."

Now then, think about a man coming along and binding such a human law on the church of the living God. And I beg of you brethren, be not in bondage to any man — for freedom did Christ set you free. I'm thankful to God for all these fine gospel preachers that are here tonight, who go out doing the work of evangelists all over the country. And I read with sorrow some of the shameful things that brother Ketcherside has written about you in his paper. I blush even to read them to you. What he has called you is shameful. He impeached your motive and said all you are interested in is money. What is he opposing? Gospel preachers! Of all hobbies I've ever faced in my life this is the most despicable, a man OPPOSING gospel preachers. Opposing people who are teaching men and women what to do to be saved. Opposing men who tell others how to go to heaven when they die. And then have a man like this (pointing to Ketcherside) come along and say you're all digressive and going to torment. It is a shame neighbors and friends to have to invite you out to a thing like this, to let even such things be known in the church. That we have men who claim to be preachers that stand in absolute opposition to the very highest commission that God ever gave to man. That is what is involved in this issue. That is all that is involved in it. A human regulation, by man, binding the LENGTH and TIME to stay that God didn't bind.

Now, may God bless you and we'll turn the service now to brother Ketcherside.

McNutt: "Time up."

KETCHERSIDE'S FIRST NEGATIVE

Brother Wallace, Brother McNutt, brothers and sisters in Christ, and friends. I stand before you tonight with mingled emotions, with a deep feeling of sadness welling up within my soul that those who are members of the same family should be divided, and that such an occasion as this is necessary. And yet at the same time I am happy that it is possible for men who love the Lord, and I trust each other, to meet together upon the public platform to discuss those matters which lie between them as points of difference. I'm especially thankful that I can have as my respondent tonight, Brother G. K. Wallace, selected by his brethren because of the fact that he is without peer upon the forensic platform. I'm happy that it is possible for me to engage with him in an investigation of matters which trouble the body of the Lord Jesus Christ tonight.

I should like to say at the very outset that I shall attempt to follow my brother just as closely as I can, to answer the propositions that he places before us as long as he is in the affirmative, and to do that in the spirit of meekness and humility which I believe should characterize every child of God. I think we can assure Brother McNutt that there will be no untoward incidents. For that reason, I want you to understand that regardless of what our brother may say, ask, or do while he is upon the platform, I shall refrain from answering his questions, or replying to him, until my time comes to talk.

Now then we shall attempt to investigate the matters as they are set forth for us by our brother. Of course I was very interested in this chart which is before us tonight. Obviously I would be. I notice that as our brother sets forth the "acts of worship" as he refers to them, which are to be practiced, performed or observed, that there is one lacking. And that one thing which is lacking is the very thing our brother affirms.

He stood before you tonight and read his proposition. In that proposition it became necessary for him to show that it was right for the elders of a congregation such as the one at Second and Walnut, in Paragould, to hire a man to preach to the church. I looked down over the list on the chart and expected to find preaching there as one of the acts of worship of the church, but I was amazed to find that it was absolutely lacking.

Our brother has made a sad mistake tonight when he says that I oppose gospel preachers. I would like to call to your attention that a man would be a fool to oppose gospel preachers, while at the same time having engaged in gospel preaching for a number of years. He has before you a quotation from the Mission Messenger, which I publish, and in which I say, "Preachers are entitled to be supported and paid well. A preacher may stay at a place for years if necessary." Yet in spite of the fact that he has copied that down and it now appears before you, he has the audacity to say that we are opposing gospel preachers. I'm sure you can see immediately that our brother must have been considerably bothered, for here is a quotation of mine in which I advocate gospel preachers, and the support of gospel preachers. And with that copied down by himself, he says that we are opposing gospel preachers. How ridiculous at the very outset.

Well, let us follow along a little bit farther. We notice at the top of the chart (pointing at Wallace's chart) that our Lord is placed at the head of the church. With that, of course, there can be no question upon the part of any of us. He is the Great Shepherd. Under Him are the shepherds known as elders, presbyters, or bishops of the church. Then our brother has listed under them priests, ministers and evangelists. I should like for our brother sometime, while he is on the subject, to tell us if there is any scripture anywhere in the New Testament for these elders hiring a man to be known as "the minister" of a congregation. I'd like to have him do that. Now, of course, he points out the fact that we're not discussing how long a man shall stay at a place, and we're not discussing how much money he shall receive while he is there, or whether or not he shall be supported, but take note, that this is provided he does the work of an evangelist.

We're going to differ tonight on what an evangelist is. I notice he did not define the term "evangelist" and I think I can understand why he didn't define it. He did say this, that there is nothing in the word evangelist that indicated a man had to travel, there is nothing even suggestive of his going from place to place.

Well, I'd like to call your attention to what Thayer has to say. Defining the word *euaggelistes,* he declares that it is a Biblical and ecclesiastical word which means "a bringer of good tidings, an evangelist." A *bringer* of good tidings. A man who brings good tidings

must necessarily come from somewhere, and he must go somewhere. A man who brings good news is a man who travels. Thayer continues, "This name is given in the New Testament to those heralds of salvation through Christ who are not apostles: Acts 21:8; Eph. 4:11; 2 Tim. 4:5." Now mind you, these are heralds of salvation. What is a herald? A herald is a man who goes from place to place proclaiming and announcing news. After he has already announced it, it is no longer news to those who heard it. Now, the idea of preaching the gospel to the church, is one that is not held forth in the New Testament scriptures. The church has already heard that. We shall deal with that again in just a moment.

I am sure that all of you know that we must go to accredited sources for definitions, so I want you to listen now to Webster's New International Dictionary. "Evangelist. A preacher of the gospel. In the primitive church one who brought the first news of the gospel message, paving the way for the more systematic work of settled church officers; a travelling missionary or wandering teacher. Philip the evangelist, Acts 21:8; Eph. 4:11; 2 Tim. 4:5."

Again I would like to call your attention to the definition from Buck's Theological Dictionary, the Revised Edition by Dr. Henderson—that's not the Brother Henderson who at the present time has taken the place of Brother McNutt, the incumbent when these propositions were signed. Here's the definition: "Evangelist. One who publishes glad tidings, a messenger or preacher of good news. The persons denominated evangelists were next in order to the apostles and were sent by them, not to settle in any particular place, but to travel among the infant churches and ordain ordinary officers and finish what the apostles had begun. Of this kind were Philip, Mark, Silas, etc. The office of a modern missionary in some respects answers to that of a primitive evangelist." There is just as much difference between a hireling, settled, located one man minister and an evangelist of the New Testament church as there is between the pope of Rome and a godly bishop. And that is no crackpot theory of my own, as I shall show you in a moment.

"Evangelists," says Alexander Campbell, in the Christian System, page 84, "though a class of public functionaries created by the church do not serve it directly, but are sent by it out into the world, and constitute the third class of functionaries belonging to the Christian system."

I'd like to call your attention to a statement from Conybeare and Howsons' Life And Epistles Of Saint Paul. These men were Greek students beyond any question of doubt. "The term evangelist is applied to those missionaries, who like Philip and Timo hy, travelled from place to place to bear the glad tidings of Christ to the unbelieving nations and individuals, hence it follows that the apostles were all evangelists although there were also evangelists who were not apostles."

And then, once more, listen to this: "Evangelists. The term is applied in the New Testament to a certain class of Christian teachers who were not fixed to any particular spot, but travelled either independently or under the direction of one or the other of the apostles for the purpose of propagating the gospel. In the Epistle to the Ephesians (4:11), the evangelists are expressly distinguished from pastors and teachers. The chief points of difference appear to be that the former (the evangelists) were itinerate; the latter (that is, the elders or bishops) were stationary. The former (that is, the evangelists) were employed in introducing the gospel where before it was unknown. The business of the latter was to confirm and instruct the converts statedly and permanently." That quotation is from The Popular And Critical Bible Encyclopedia.

Why do these all take the same position? Because the term "evangelist" means a herald, a proclaimer. What is a herald? The Funk and Wagnalls New Standard Dictionary declares that a herald is "One who has official authority to proclaim or announce important tidings; hence, any messenger or bearer of news; one who or that which foreruns, foreshadows, or ushers in; a precursor or harbinger."

My friends, there is a great difference between preaching and teaching. Our brother has repeatedly spoken about preaching to the church. I want you to know that you cannot preach the gospel to the church and here is a good place for us to center this discussion. Let my good brother Wallace put his finger on that passage in the New Testament scriptures where it indicates that anyone ever preached a gospel sermon to the church. Let him put his finger on the place. Let him bring just one such passage of scripture and he can close this debate tonight if he will do it.

Now listen, I'm going to quote to you from the Apostolic Times, from Leroy Garrett. I do not think that anyone will say that Leroy

Garrett is a Ketcherside-ite. And I don't think they'll accuse Brother James Allen of being one. Brother Wallace has set for me the example of quoting from papers, so I shall follow his pattern tonight. I'm sure that he will not object to that since he started it. So I want you to listen to what Leroy Garrett said in the last issue of Apostolic Times. He says, "Actually the Greek words for preach apply to those instances where the plan of salvation was made known to sinners. The words for teach"—that's the word Brother Wallace has up here (on the chart). Notice how cleverly he switched from preach to teach. His proposition said preach, he has teach up there. There's a reason why he has it up there. He hasn't put up a chart outlining his proposition. His proposition affirms one thing and he has another word up there. Let him put the word preach up there, and show that preaching was an act of worship in the New Testament church. I just ask my brother if he will substitute the word preach for the word teach on his chart, and prove that it is an act of worship in the New Testament church. Now, listen to what Brother Garrett said, "The words for teach, exhort, etc. apply to those cases where the church is being built up. In other words, one *preaches* when he tells sinners about Christ and he *teaches* when he edifies the church. There is no record of anyone preaching to a church in the New Testament"—Now, don't say that Brother Garrett is a Ketcherside-ite — "The case in Acts 20:7" — which Brother Wallace may refer to — "gives way when one looks at the Greek word or consults the revised versions." So, if Brother Wallace intends to use that, let him first look at the Greek word and consult the revised versions, and he may change his mind. Brother Garrett continues, "The elders are nowhere commanded to be apt to preach. They are feeders and teachers of the church as are all members. But evangelistic work (preaching) is among the lost. (Rom. 15:20.) Hence, our 'pastors' or 'located ministers' are evangelists only when they preach to the lost." I agree with Brother Garrett because Brother Garrett agrees with the New Testament.

Now while we are reading matters of this sort, and before we take up Ephesians 4:11 which our brother mentioned, I'd like to inform you that he is absolutely mistaken in his idea that the terms "preaching" and "teaching" are used interchangeably. That is not the case! The New Testament does not use those terms interchangeably. Alexander Campbell said, "Preaching the gospel and teaching

the converts are as distinct and distinguishable employments as enlisting an army and training it, or as creating a school and teaching it. Unhappily, for the church and the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all protestant Christendom." That's not the half of it. It is being fast annulled by brethren like Brother Wallace in the churches of Christ.

I continue from Campbell. "The public heralds of Christianity, acting as missionaries or evangelists, and the elders or pastors of Christian churches are indiscriminately denominated preachers or ministers; and whether addressing the church or the world, they are alike preaching or ministering some things they call Gospel. . . . They seem to have never learned the difference between preaching and teaching." That's why we have debates like this one, to tell you what the difference is. And we're going to do that before we get through tonight. Unquestionably, we are going to do that!

Now I want to notice an argument as made by our brother. Let me pick up this copy of the Word of God, and notice the statement made by our brother, in Ephesians 4:11. I wondered when he was going to get on "evangelists." He had the word on his chart, and I wondered when he was going to turn to the New Testament and find it. Now, we are going to turn to Ephesians 4:11, and we want you to listen very carefully as we read it in your hearing. And as you listen, I want you to take down this passage, then go home and give it your earnest consideration before tomorrow night. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Now there are four distinct groups or classes there. All of them are officers. My brother will not deny that they are officers in the church, or of the church. Apostles, prophets, evangelists, pastors and teachers—"for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ." Brother Wallace took that passage and attempted to imply that the apostle Paul was teaching that evangelists were given for the purpose of edifying the body of Christ. This passage does not teach that!

The word "for" is used three times. The first word "for" is from the Greek *pros* which means "with a view to." The word "perfecting" is from the Greek word which means "training, instructing, fitting or adapting." And the next two words "for" are from a different Greek term *eis,* and those two words mean "unto."

Now let us read it, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, with a view to training, instructing or fitting the saints for the work of ministry for the edifying of the body of Christ." That is what the New Testament teaches on this subject. And that is what I mean by the work of an evangelist.

Friends, it is the duty of an evangelist to take the gospel of Jesus Christ to those who have never heard it before. That's what the word "evangelist" means, "a proclaimer or herald of good news." When he has done that, it is necessary that he remain there sufficiently long to teach and instruct those people so that they may be adapted, or trained, or fitted unto the work of ministry, that is service, in the church, unto the edifying of the body of Christ. When he has done that, then his work as an evangelist is over. And if he is to continue to be a proclaimer of good news in a territory which has not before heard it, he's going to have to be released from that obligation. And he is going to have to go somewhere else and take the gospel there.

Our brother mentioned Ephesus and the fact that Paul left Timothy at Ephesus to do a certain work. It is true that Paul left Timothy in Ephesus to do a certain work, and that was the work of an evangelist. Mind you, at the time when he did that the church at Ephesus was disorganized, and it is the work of an evangelist to organize churches; but when he has organized them his work there is over. There's a difference between that and the settled one man ministry, with a located minister, a term used by our brethren, if you please. Yes, there's a difference between a man being *the* minister of a church with elders, and an evangelist. I would like to make it clear that every Christian is *a* minister of *the* church; but no Christian can be *the* minister of *a* church. If he can be such, let my brother put his finger on the New Testament passage that even hints at it. He doesn't have to bring a specific command. Let him just point out a place that hints at it.

There is a vast lot of difference between the work of the New Testament evangelist and the work that our brother has outlined.

When the apostle Paul went to Ephesus there was no church there. When Brother McNutt came to Paragould there was a church there.

The apostle Paul said, "I have sought to preach the gospel where Christ has not been named." Brother McNutt sought to come and preach it where it had been named.

In the case of the apostle Paul, the record says he would not build on another man's foundation. Brother McNutt was perfectly willing to build on another man's foundation.

The apostle Paul stayed at Ephesus for three years doing the work of an evangelist. During the three years, the record says he labored and supported himself and those that labored with him, with his own hands. Brother McNutt was supported by others who labored with their hands. And of course, during that time, he enjoyed the building which they had erected for the minister. You know, I'm certain that before he is through tonight, Brother Wallace will acknowledge that every Christian is a minister. I wonder why the rest of the "ministers" in Paragould don't go demanding that they build them a house too. After all, you know "What's sauce for the goose may be applesauce for the gander!" And a lot of you "ministers" in Paragould aren't being treated properly. You aren't being treated fairly. If it is right to build a house for one of the ministers, the church ought to build one for all her ministers. If every Christian is a minister, you ought to build houses for all of them. That'll solve your housing problem and get Harry Truman out of a muddle, won't it? But now, let us go a little further.

When the apostle Paul, I want to make this clear, when the apostle Paul left the church at Ephesus he had so developed them by three years of training that the record says he turned the work over to elders and told them to feed the flock. But when Brother McNutt left Paragould he suggested that they get a successor to him. They did, and the brother is present tonight.

When the apostle Paul left Ephesus, the record says that he wrote a letter back to them, and told them what to do with regard to edifying the body, and I'll want you to remember what he said, what he told that church: "Holding the head from which the whole body fitly joined together and compacted by that which *every* joint supplieth, according to the effectual working in the measure of *every* part, maketh increase of the body unto the edifying of itself in love." But Brother McNutt's labors were not as effective as those of Paul, so the church at Second and Walnut had to hire someone else to come along and do that work which he had not

accomplished like the apostle Paul. Now there are some of the differences, a few great differences between the work of the apostle Paul at Ephesus and Brother McNutt in Paragould. When the apostle had developed elders he turned the work of feeding over to them and moved on.

But my good brother asked me a question tonight which he says he hopes will focus this entire proposition. I want to notice that question. Certainly I would not want to evade it. He asks this: "Will Brother Ketcherside show, or will he affirm that it is wrong for the elders to hire someone to feed the flock under any circumstance?" Now I'm going to face that question squarely and I'm going to face it fairly. The elders of the NewTestament churches are to be "apt to teach." The elders of the New Testament churches are commanded to "feed the flock." Feeding the flock is the work of "pastoring." If they hire someone else to come in and feed the flock, they hire that one to come in and do the work of pastoring. I shall prove by the New Testament that the word for "feed" is the same word as that for "pastors" in Ephesians 4:11. And when you hire someone to do that feeding, you hire someone to come in as your pastor.

Listen, brethren, according to the New Testament, it is necessary that every member of the local church under the elders, be given the chance to develop, to feed and to edify the body. Any system, therefore, which precludes the possibility of the elders feeding the church, and of every man in the congregation who has the ability of edifying the church, is contrary to the New Testament scriptures.

Now I want to state that I know of no scripture in God's Book which indicates that the elders, as bishops, have the right to hire someone who is not under their jurisdiction and not a member of their congregation, to come in and feed their flock. I know of no scripture for that. If my brother knows of such a scripture let him put his finger on it and we shall be glad to observe it and to consider it in due time.

Now all that he put up here (on the chart) with reference to law, acts and expediency, we can just set aside. For instance, notice here. He says the command is to sing, but we are not told whether to use song books or not. Would my brother be willing to do this? Would he be willing to add to the singing the use of an instrument

of music? Certainly not! Why not? Does not an instrument make music? Yes, but an instrument does not make the kind of music that is commanded by the New Testament. It is an addition. I want to ask you this question. What is the difference between making an addition to one of the acts of worship, and adding another officer to the New Testament church?

And if Brother McNutt denies being the most prominent man in the church at Second and Walnut, I shall get you a letterhead which has only the name of our brother, with the word "Minister" appearing after it. And that term is used as a title, a designatory title of Brother McNutt's work. Brother McNutt was *the* minister of the church at Paragould. And I say to you, my friends, that the name of not a single one of the bishops of that church appeared upon that letterhead. That's the thing we face today!

We're not opposing gospel preachers. My brethren, I'll tell you what we are doing. We are opposing gospel preachers settling down as pastors. We believe in gospel preachers, but we believe that they ought to go and preach the gospel to those who need and deserve it—the dying world and the millions who are lost! That's the thing we stand for. Brother Wallace never in any debate in all of his life, made a falser accusation or a more serious charge, than he did when he stood up and left you with the implication that we oppose gospel preaching. I have preached the gospel of the Lord Jesus Christ throughout the United States of America, in Canada, and upon foreign soil upon two different occasions. And then, for him to say that we are opposed to gospel preaching is ridiculous upon the very face of it. I am contending for gospel preaching to those who need it, the world.

I'm sure that I have noticed virtually all of the things he has said which deserve any special attention at this time. I have proven to you that we are not attempting to stifle gospel preaching. I have asked our brother to produce the passage that shows we should have preaching of the gospel in the church. I want to file some objections which I wish him to notice. Here are my objections to the hireling one man ministry system as practiced in the churches of Christ.

Number One. It is in opposition to and makes impossible the practice of mutual ministry which is distinctly taught in the New

Testament. Now my brother is going to say mutual ministry is a hobby. I say that it is distinctly taught in the New Testament and I expect to prove it.

Over in Romans 12:4-8, the record says, "As we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation; he that giveth let him do it with simplicity; he that ruleth with diligence; he that showeth mercy with cheerfulness."

MacKnight, that great commentator on the epistles, says of verse five: "The meaning of the figure is that Christians depend on one another for their mutual edification and comfort, as the members of a human body depend on one another for nourishment and assistance." The whole truth of the matter is that this one man ministry system just provides a crutch for a crippled church. Brethren point to the great numbers they have. They point to their huge attendance. Let me just suggest this. Fire your preacher for a little while and see how many are converted to the Lord. See how many remain two months from that time. That will tell who is converted to Jesus. Kick the crutch out and see if they can walk.

Romans 15:14. "And I myself also am persuaded of you, my brethren, that you are also full of goodness, filled with all knowledge, able also to admonish one another." Now the brethren aren't able to do that at Second and Walnut, I judge, because they have to pay a man a tremendous price to come in and do it for them.

1 Thess. 5:11. "Wherefore comfort yourselves together and edify one another, even as also ye do." The Bible teaches mutual edification. Hebrews 10:24, 25, "And let us consider one another, to provoke unto love and good works."

Number Two. I object to the hireling system because, and listen to this, it steals the liberties and violates the rights of other members who are qualified to publicly edify the body.

In 1 Corinthians, chapter 14, is found the basis for the worship of the New Testament church. I want you to notice with me

just how that church met for worship. Now I'm glad that our brother put this up here (pointing to chart). I want you to notice that here are the acts of worship. Let me make it clear that the New Testament specifies a way by which this edification shall be done, by specifically stating, "*You may all speak* one by one." This absolutely and positively sets aside the idea of one man doing all of the speaking. The Bible legislates on that. That is not an expedient. It is a law.

Let us turn to 1 Corinthians, chapter 14, and find it. First of all, I am sure that most of you recognize that beginning back with chapter eleven of 1 Corinthians, verse 2, the apostle says, "I praise you brethren, that you remember me in all things, and keep the ordinances as I delivered them to you." Then as he goes on, he says, "First of all when you come together in the church." Then in verse 20, he says, "When ye come together therefore into one place." Notice now what this is. This is the church assembling for worship. Then go right over with me, if you will please, to chapter 14, where in verse 19, the apostle Paul says, "Yet *in the church* I had rather speak five words with my understanding." In verse 23, he says, "If the whole church be come together into one place." This is the whole church meeting for worship. This isn't a little group getting together.

Now look at verse 26, "How is it then brethren, when ye come together"—now let us notice the New Testament church at work—"when ye come together *everyone of you* hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." When the New Testament church met, everyone brought something to contribute to the edification service of the church. It wasn't a matter of sitting back and letting one man, and he there because he's paid to be, do the edifying. Everyone did it! Of course they all bring something today. They bring a dollar, or a half dollar, or a quarter, to pay for being edified. But in those days they contributed to the edifying.

But my brother will say, "Listen, Brother Ketcherside, if everyone sits back and listens while one man does all of the talking, isn't that mutual edification?" My friends, the thing I'm defending from this platform is the Christian liberty and right of every child of God as a minister, to edify the church, not to be edified. Talk about Christian liberty. Talk about the right to edify. I tell you

that every child of God who has the ability and is faithful to God, has the right to edify the church. Let us see what Paul has to say concerning that. In verse 31. . . .

L. E. KETCHESIDE: "Five minutes!"

How many minutes? I can do a lot in five minutes. In verse 31, the apostle Paul says, "For you may all prophesy one by one that all may learn and all may be comforted." And I'll tell you that in the church at Second and Walnut, and other congregations like that, that isn't true. They have brethren there who are capable of edifying the church, but if they want to edify one, they have to go out in the country and hunt up a little one. Yes sir, they have to go some place else to do it! Why? Because they have a man whose name is out in front of the building, followed now by the word "Evangelist." But, brethren, he isn't doing the work of an evangelist if he is settled down there. This has nothing in common with what I have been reading.

Preachers are entitled to be supported and paid well. A preacher can stay at a place for years, if necessary. How long is necessary? Just as long as the work of an evangelist is required. But when permanent bishops are appointed, when a presbytery is set up, that place no longer requires the work of an evangelist. He is no longer an evangelist, if he remains there, he is a pastor. Over in Acts 20:28, the apostle Paul says, "Take heed unto yourselves and the flock over which the Holy Ghost hath made you overseers, to feed the church of God." The word for feed there, Brother Wallace, is the Greek word *poimaino,* which means "to pastor," to feed the church of God. He says it is all right to hire someone to come in and do that. When you do, you hire someone to come in and pastor. You hire a pastor.

What is the difference between what our brother is advocating tonight and what the Christian Church advocates? What is the difference between the thing which he contends for, and that which we used to fight years ago? What's the difference between the thing that Brother Wallace advocates, and the thing which sent the Christian Church down that long road towards clergy domination? My beloved brethren, let's put the evangelists out in the gospel field. Let's let the bishops "bish," the deacons "deac," and the evangelists preach. Let's take the gospel out to dying humanity and let the world have the privilege and opportunity of hearing it.

Well, but you may say, "Brother Ketcherside, we have a man hired, and then we contribute additionally elsewhere." I'll tell you what we are doing. We're tying up the best preachers with the churches that are strongest, and sending out the weakest preachers to the churches that are smallest. This is exactly opposite to common sense, when it comes to the matter of spreading the gospel and waging Christian warfare. Put your strongest soldiers out where the battle is hardest to fight, where the sacrifice is greatest to make. Then train, teach and develop, in, through and by the church those others who are in it, by allowing them to have the opportunity of edifying the church. Then brethren, we shall become truly a New Testament church.

I have offered you two objections tonight to the hireling ministry system in the churches of Christ. I shall offer you more before this discussion is concluded. And now, at the conclusion of my first part, I shall turn the floor again to Brother Wallace, and I ask you to give him your earnest, serious and careful attention. These matters are too solemn for us to pass over lightly.

WALLACE'S SECOND AFFIRMATIVE

I'm happy to continue this discussion. One of the things that amazed me was the turn Brother Ketcherside took and I still don't know just exactly what he believes. One minute he says the *elders* have to do *all* the teaching and then he says *everybody* does it. Do you have all the members made into elders? One minute *everybody* teaches and the next minute the *elders* teach. And he waxed eloquent when I asked him must the elders *personally* do the teaching? Oh, he said the elders *have* to do it. And before he sat down he said everybody has to do it. Make up your mind brother Ketcherside; just what do you mean? I don't know what you are talking about.

Now he's got a sort of a definition about mutual ministry. He didn't define it. I'll define it in his words. What is mutual ministry? "The speaking plan made out by the elders gives every brother a chance to function *limited, (limited,* Wallace pauses and then says, *limited, limited, limited*) only by their *ability!*" Vol. 10, No. 10, page 7 of the Missionary Messenger. One minute he says everybody has to talk and then turns around and says to the brethren, "No, don't let some of them talk." He says, *limit* him! Let him talk; but *limit* him! That is what they do. Why, they don't let everybody talk. They just let the ones talk they want to. They *limit* some of them. These are his own words. You've written too much to debate brother Ketcherside. (Great laughter from audience.) One minute he gets up and says, "The elders have to do it all," and the next minute he says, "Ah, everybody's got to teach!" Then he whispers to his brethren and says, "*Limit* it brethren, *limit* it!" *Limit* it! They don't have mutual edification — there's not anything *mutual* about it and very little edification. It is mostly petrification. It is a *limited* ministry.

Now then, I want to say just a word or two because later in the debate I'll have more to say about this. Did you know his whole hobby about so-called mutual ministry, every passage he used are passages that regulate supernatural gifts. He takes the passages that regulate *supernatural* gifts to regulate *natural* gifts. It will just take a two-bit holiness preacher to straighten you out. (Laughter from audience).

Now then, he said, "one thing lacking, *the* minister." Why, nobody claims that there has to be *the* minister. I'll tell you breth-

ren, he's always worried about how you spell it and how you use the word minister. Let me tell you how to name him so, so —

You hold this thing (book) for me brother McNutt. Brother McNutt's gone now. He (pointing to Ketcherside) used to say, "Brother McNutt's permanent" (at Paragould); but he wasn't permanent, he is gone. *"Permanent,* ha!"

I'll tell you brethren how to name him so it'll suit brother Ketcherside. He's got a name for him and here it is. Can an evangelist work with a congregation that has elders and deacons? You remember he said, "No sir, let him get out, he must go." That is what he told you tonight, wasn't it? Let him get going if they have elders and deacons; that's what he said, wasn't it? Is that what you said brother Ketcherside? Let him get going if they've got elders and deacons! Isn't that what you said? Humph, you won't say a word now. (Laughter from audience). Let him get going if they've got elders and deacons. Let him stay till you get elders and deacons and then get going.

All right, now listen to this. "Can an evangelist work with a congregation that has elders and deacons, if so, how long can he work with them?" Answer, now this is brother Loney's answer, "Certainly an evangelist can work with an officered congregation." It is all right brother McNutt. Ketcherside said it would be all right. He said certainly you can. And Loney is his big 'M' minister writer. "He can work with an officered congregation under scriptural limitations." Who sets the limitation? Do the elders set it or does Ketcherside set it? Under scriptural limitations! He admits there is a way in which an evangelist can work with an officered congregation. *Limitation* is the only thing involved. He (Ketcherside) stays in St. Louis and *sets* the limitations.

Now look, "Most any congregation may use an evangelist from time to time in conducting gospel meetings, development work and Bible studies." Why that's all brother McNutt ever did. And for you to charge him with being an officer in the church is a vilification of him. He's not an officer in that church and never was. An elder has to be appointed. He wasn't appointed an elder and he wasn't an elder at all, and there's not an elder up there (Second & Walnut) today except the elders that have been there before McNutt came and after he'd gone. He was not an officer in the church.

Now, but here's what you may call the preacher. "But they cannot scripturally use him to such an extent that he becomes a permanent, integral part of the congregation, organization, function." I guess you're all right Mac, you weren't permanent. (Laughter from audience). I don't think any of us are. You know, you know the only difference between my relation to the church at Second and Walnut today in Paragould, Arkansas, and brother Henderson's? It is just in point of time. I know when my time is up and brother Henderson doesn't. Mine's up Friday night. He doesn't know when his is up.

Now look further. "No scripture warrants him becoming a regular fixture in a congregation." I don't think any of you brethren are regular. I don't think you feel that way. Now, here is what he says, "Theirs (elders) is the responsibility for the spiritual welfare of the congregation and they have no scriptural authority to delegate that responsibility to any one, so if an evangelist is called to *aid* that church in a special work." If an evangelist is called to *aid*. Just call him an *elder's aid*. Brethren, fix your bulletin board and just put up there, "John Doe, Aid to the Elders." (Laughter from the audience). Is that right? Thank you, brother Ketcherside. All you need to do is to change your bulletin boards and Brother Ketcherside will say it's all right brethren, just call him elder's aid. Just put on your bulletin board, "Aid to the elders." That is right here (holding up Ketcherside's paper). That is in The Mission Messenger, volume twelve, number eight, page three. Don't you say I'm misrepresenting, as I've brought it along and I'll let you read it! Come right up here and read it. Just call the minister *elder's aid*. Just put on the sign, *"elder's aid."* J. A. McNutt, *"elder's aid!"* Brother Ketcherside will say that'll be all right. Now look at all this double talk. You *can't* call an *evangelist* an *evangelist* and can't "*preach* where there are elders" — that is what he tells us, and, turns around to his own brethren and says, "Oh, yes you can!" Yes, you can use him. *How long? How long*? Who is going to decide? The elders can't decide so Ketcherside decides. Suppose you elders decide you want to keep a preacher for a year? That is longer than most of us can stay. What if you want to keep him two years? Just suppose that. Just call him "elder's aid," and all is well.

Now, he says, "He is called to *aid* the church for a special work within his field of labor. He is to be under the complete

supervision of the elders." Well, he is. That is the way he always is. "Under the complete supervision of the elders. They should take the precedence and not the evangelists." They do! Why, here is an endorsement of everything we do except in point of *time*. They do just *like we* do except in *point* of *time*.

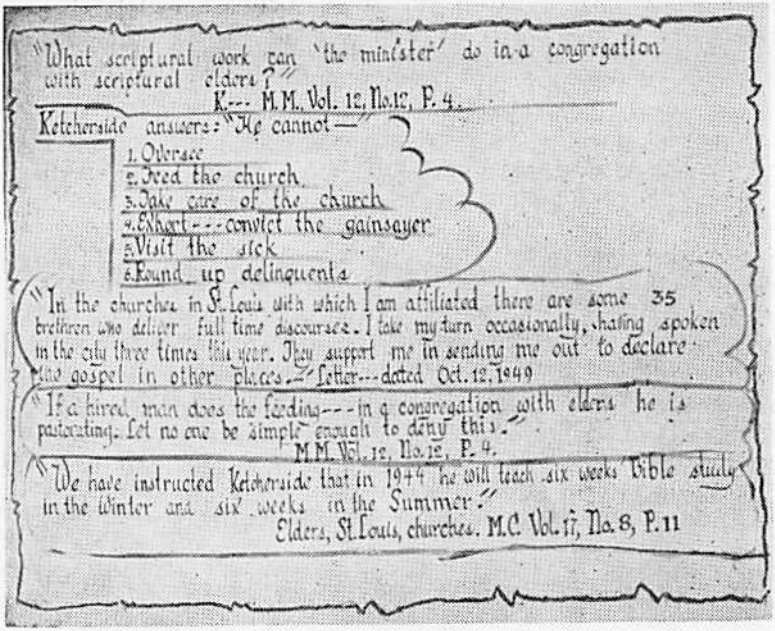


CHART NO. II

Now then, I want to go a little further with this and show you something. He said, "Oh, if the elders hire a man he is a pastor." Look up here (pointing to chart). "What scriptural work can the minister do in a congregation where it has scriptural elders." Ketcherside, Mission Messenger, Vol. 12, No. 12, Page 4. Ketcherside answers, "He can't oversee, he can't feed the church, he can't take care of the church, he can't exhort, he can't convict the gainsayer, he can't visit the sick, he can't round up the delinquents." And I have in my pocket a letter from you, brother Ketcherside, in which you said you did what you say a preacher can't do. You've written too much to debate. You ought to quit debating or writing one.

Now, he said, "In the churches in St. Louis with which I am affiliated there are thirty-five brethren who deliver full time discourses." What is a full time discourse? *Full time* — what is full time? Who sets the time? Full time! Here he admits expediency. "I take my turn occasionally having spoken in the city three times in the year. They support me in sending me out to declare the gospel in other places." They pay him! They send him out to preach; but he sinned three times in St. Louis. He preached where they had elders. It's all right to sin just three times. If any one wants to steal — just steal three times. You want to lie — just lie three times. It's all right to be a pastor but you can *pastorate* just three times. Why? Because Ketcherside said he did.

Now, he says, "If a hired man does the feeding." What did you do when you spoke those three times? Did you feed? Did you exhort? Did you teach? Did you preach? I'll get around to that preaching and teaching later. I wish you would demonstrate for us how to preach and how to teach. When you get up here will you use the first five minutes to teach and the next five to preach? (Laughter from audience). Will you demonstrate for us when you get up here tonight? I'm going to show you something, in a minute, just how silly that is. But you get up here tonight and the first five minutes preach and the next five minutes just teach. Just show us. Demonstrate, that's all we ask. Just demonstrate the difference. You make a big play by saying that preach and teach are two different things. You get up here and preach five minutes and then teach five. Let us see you demonstrate? Will you? All right, "If a hired man does the feeding in a congregation with elders, he's pastorating, let no one be simple enough to deny this." (Reading from chart) How simple did you say a man ought to be to catch on? You said you fed *three times where they had elders!* Just how simple should a man be before he could not see you were a pastor. Did any of you brethren get that? (Laughter from audience continues). Three times, he said, I pastorated. There (pointing to Ketcherside) is your supported, paid pastor. Ketcherside said they paid him. "They *hired* me. I *preached three times.*" Did you make a confession for preaching? Did they restore you? Look at him! "They *paid* me, they *hired* me. I *did it!*" He said, "If you do it you're going to torment." See, that is just what I'm dealing with. You ought to quit writing or debating; I don't know which. You've written too much. He said, "I preached." I've got the letter

right here in my pocket. "I preached three times where they had elders."

Now, here in the Macedonian Call, Vol. 17, No. 8, Page 12, the elders in St. Louis said, "We have instructed Ketcherside that in 1944 he will teach six weeks Bible study in the winter and six weeks in the summer." They hired him. They paid him! He did it! Now when you get up here you show us the difference between teaching and preaching. You preach five minutes and teach five and show us the difference, will you? Demonstrate before this audience. There he is. Here sits your pastor! *Paid pastor! Supported!* I heard it rumored that when he held a meeting at a certain place, (if I am wrong brother Ketcherside, you may correct me), that he sent some money back. I think he ought to send it *all* back. He got pay from two churches. The elders in St. Louis sent him out and paid him! He took pay from you too. He ought to send it all back, not just a part of it. He is doing pretty good brethren. I think my brethren are missing the gravy train. You just get out here and get a dozen churches to support you and then run around and get collections from everybody. And in view of this talk about my brethren, of all the things that I've ever seen, this is the strangest.

He asked a while ago about the minister and said, "Did all you brethren get a house furnished?" Let me ask you brethren a question. Did all of you march up for pay when Ketcherside came up for his? (Great Laughter). He held your meeting. Did you line up for pay when you gave Ketcherside a check? Did you line up? Did you say, "Here I'm a herald of Christ, pay me?" Did you? Now *that* is what he calls logic. That is logic? Did all of you line up to get pay? Did you? I think the elders of the church have enough gumption, if you know what that is—I believe I "busted" this thing. (Wallace dropped the lapel mike). That you have enough gumption to find out, and to know when a man is *worthy* of his hire. If Ketcherside would quit trying to boss the elders of the church, we wouldn't have any trouble. The elders of the church are feeding the church. What did they do with you? What did you do? Did you feed the church? If you did, what did you feed them?

Now once more. How much time do I have?

McNutt: "A little better than fifteen minutes."

Thank you. Now he said, "You can't find an example of preaching to the church." I am going to find two. One for my brethren and one for his. Because my brethren wouldn't take the one that I'd give to his, and his brethren won't take the one I'll give to my brethren. I'm going to give you two. Here is one for my brethren. "And upon the first day of the week when we were gathered together to break bread, Paul preached, unto them." Paul *preached,* unto them. "And continued his *speech"* and Webster says *speech* means a *formal discourse.* He continued his speech. Paul made a speech at the time they had the Lord's Supper. Now that is for my brethren.

Now, and Paul discoursed. The word discourse in Acts 20:7 comes from the same word that is found in Acts 17:17. When Paul saw the city full of idols, "he reasoned in the synagogue with the Jews and the devout persons." That is the same word that describes what Paul did when he discoursed in Acts 20:7. What Paul did with my brethren there at Troas is what he did when he made the speech on Mars Hill. Come to Acts 18 and you will find Paul at Corinth and he went into the synagogue, "and he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks." Paul preached to my brethren on Sunday morning when they had the Lord's Supper just like he preached in the synagogue at Corinth. In Acts 19:8, the same word is used, "he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God." Paul preached on Sunday morning just exactly like he did for three months in the synagogue while preaching to the Jews. Do you think that was mutual edification with those Jews? In Acts 24:25, I find that when Paul stood before Felix and Drusilla, "He reasoned of righteousness, of judgment, and of self control." That is the same word that describes what Paul did when he preached to my brethren at Troas. Now that is an example for my brethren.

Paul preached to the church on Sunday morning. He made a speech. Now I want to give you a little something about this speech right here, that'll help you. Paul made a speech — at the time they had the Lord's Supper. I've shown you what is involved in that. That Paul delivered the same kind of a speech that Peter made on Pentecost. Here (picking up Thayer's Lexicon) it is as respects speech. Thayer, page 380, under C, "a kind or style of

speaking." Now Ketcherside said I didn't put *preach* on the chart. I just put *teach* because that is generic and includes *both styles.* I don't care what *style* you use. Now you get up here and demonstrate the *style* of teaching that is bound on us.

Now look, Thayer says, — in regard to one *style,* .hat is in regard to "teach" on page 145. Thayer said in regard to "the *supposed* distinction" (which Ketcherside tried to make between teach and preach), "The teaching of the didaskalos in the religious assemblies of Christians *lalein en didaxe* to speak in the way of teaching in distinction from other *modes* of speaking in public." That is a *style* of teaching and Ketcherside is going to bind a style of teaching on us.

Now, the distinction here is not between *preach* and *teach.* It is between an intelligent discourse and an unintelligent discourse. Thayer gives the passage, 1 Cor. 14:6, where they were talking in an unkown tongue when no one knew what was said. Thayer made a distinction here; but the *distinction* is not between *preach* and *teach,* but between *teaching* or speaking *intelligently* and *unintelligently.* Now that is all that is involved in it. And Ketcherside ha built a hobby on a *definition* that he can't read in a dictionary, he can't read in the *Bible,* and he can't read in that lexicon. Will you demonstrate for us when you get up here? We can get that. We may not get your argument but if you'll just *demonstrate.* If you'll teach five minutes and preach five minutes, Ill be satisfied. Just come on with it; let's see you demonstrate! That'll be a most helpful thing to us.

Now, Ketcherside said, "You can't preach where there is an organized church." But, he said, "I did." You can't do it, but I did! I want to go a little further with this. I want now to give you an example for his brethren. Here is a report in the Mission Messenger, Vol. 13, No. 2, page 13, February 1951, "The elders of the New Castle, (Indiana) congregation have arranged a complete schedule of speakers on timely topics. The meeting will really begin July the first." That is Sunday! "When W. Carl Ketcherside will speak at the morning service." What did you do? Did you teach or preach? What did you do? Did you edify? Did you exhort? Did you feed? Here (New Castle) the elders ask him to come over there and speak. What is he going to speak on? They said "a *gospel* theme." Humph! They didn't know you couldn't preach the gospel. "A Gospel theme." *Gospel* theme!

Now, at the morning service, Ketcherside is going to use *all* the time on Sunday morning, "And will share the evening meeting with William Horlick and Adam Bruce of Windsor, Canada . . . since all participants are preparing for a period of brotherhood edification." He is going to *edify* the brotherhood. Ketcherside will tell us that we can't do it. Yet he gets off up in Indiana and says, "I'll do it." He thought I wouldn't find it out. I've been reading after you. I know where you've been. (Laughter from audience).

Look at this report (holding report before audience). Oh, he said, "Oh, brother McNutt didn't go and preach where the gospel had never been preached." Listen to this. "When I was issued the invitation to come and labor with the church." "I," says Ketcherside, "was *invited* to come *labor* with the church." Who issued the invitation? "I went to Ireland to work under the oversight." Yeah, in Ireland they call elders "oversight." They don't use *elder,* they say *oversight.* He said, "I went to Ireland to work *under* the *oversight.*" Under the elders! "In every scriptural endeavor." Ketcherside can work under the elders in Ireland but you can't do it in Paragould. That would be sinful. You can do it in Ireland. You can't do it in Paragould. Now, isn't that something? Oh, yes, he said, "I went there when I was issued the invitation to come and *labor* with the *church.*" What did you do with the church? He yells, "Go preach it where nobody has ever preached it." Yet he went over there to a *church* with *elders.* When he came down to this community to preach, did he go preach where the gospel had never been preached? No! He doesn't go where the gospel hasn't been preached. He goes where it *has* been preached.

Brother McNutt: "Ten minutes."

Thank you. Now, here is a little more about Ketcherside. In the Mission Messenger he said, "A short time ago a family attended an evening gospel meeting where I was proclaiming the glad tidings." Now, he is *preaching* the gospel on *Sunday.* "At the close of the service they actually appeared to be incensed. The wife said, Doesn't this congregation serve the communion?' and I assured her that we observed the Lord's Supper. I said the disciples come together here to break bread at ten o'clock every Lord's Day. This meeting at night is a gospel meeting to proclaim the good news of Christ to our friends." Did you make the church stay away? He said, "I *preached the gospel Sunday night.*" And then says, "You can't *preach* the *gospel to the church.*" Did you

make the members stay at home? Did you feed them? Did you exhort them? Now, at what time did you have the service? Eight o'clock? Could you move it up to seven? Six? Five? Four? Three? Two? One? Twelve? Eleven? How long after you have the Lord's Supper must the interval be before you can preach the gospel? He preached the gospel on Sunday all right. Yes on Sunday night. He said he did. Here it is — in the Mission Messenger. Here (holding paper up) he said, "I preached the gospel on Sunday night"—Vol. 14, No. 3, page 4. He preached on Sunday! *Sunday night!* How much *time* has to elapse between the time you say amen after the Lord's Supper before you can start preaching? Would it be all right, brother Ketcherside, the way my brethren do? They have the Lord's Supper first and then preach. Would you preach for them that way? You preached for the brethren over here (place in report) after they had the Lord's Supper. You just waited a few hours. Just an hour or two. Why, all the difference between us brethren is that if you will just spend an hour in between. He'll preach. He demands you take a few minutes *breather* and he'll preach! Do you have to go out of the house and come back in before you can preach? When you have the Lord's Supper, do you have to march out and file back in before you can preach? Why, they do just like we do, only just half of it. They go and preach for churches. They *stay*. They *take pay*. And they don't pay all the brethren either. Yet they come down here and tell the elders of the church, "You don't have enough judgment to run your business so you'll have to get your orders from St. Louis. We'll tell you what to do." That is all that is involved in the whole issue. Not a thing in the world but a human law and a human regulation.

Now, let's go a little further with this. He said, "A located preacher prevents the development of all the members." They don't know what a development program is. Yesterday, Sunday, I came down and spent the day with the church in Paragould. I observed that every week there are over 120 people used in that congregation. That is more than you have in most congregations you preach for. A hundred and twenty people used every week. Then say *one man* ministry. They have fifteen Bible classes. They have many Bible classes. After while they all come together and have the Lord's Supper. Then they have a big Bible class in the auditorium, and brother Henderson teaches it. I'm just teaching a class right here. I hope you're learning, brother Ketcherside. I

don't know whether you can tell whether I'm preaching or teaching but maybe you can figure it out.

All right! Maybe he's going to demonstrate for us! Now, what's involved in this matter? Not a thing in the world except some man coming along and trying to bind on the people of God a law that God didn't make. How much time?

Brother McNutt: "Five minutes."

Thank you.

The word teach is generic. The word teach is bound. The *style* of teaching is loosed. He comes along and says you can use one style one time, can't use it the next. He binds a style of teaching on us. Isn't that something to build a hobby on? To *bind* the *style*. Thayer said the supposed distinction is about teaching intelligently and unintelligently. Certainly, when I *preach* as I *preach* here I am *teaching* the truth. It is a part of the gospel.

Now, he said the word evangelist means to travel. It just doesn't do anything of the kind. "A bringer of good tidings, an evangelist." I can *bring* good tidings, and I have brought you good tidings tonight and *I haven't moved*. I've *stayed* right here. You, Ketcherside, fussing about *located* preachers. Let me hear you preach when you're not located. Audience laughter). Just try preach when you're not located. (Audience laughter). Just try preaching without being located. According to Ketcherside, you have to be *dislocated* to be loyal. Did you ever preach when you weren't located? I've *brought* you *good tidings* tonight and I was *located* when I did it. That is a *bringer!*

What is good tidings? All right, here is the word "gospel." Thayer says, "In the New Testament used especially of the glad tidings of the coming kingdom of God, and the salvation to be obtained in it through Christ and what relates to this salvation." Thayer says, that "anything that relates to Christ" is a part of the gospel. And if I stand here tonight and teach you anything that relates to Jesus Christ and the church, I'm doing the work of an evangelist. That is a part of my responsibility. That is what the gospel is. *Anything* that *relates* to Christ is the gospel. Anybody that *brings* it is an evangelist.

And then he made a play on the word *news*. I read that in

your paper and I thought, brother Ketcherside, you surely didn't mean that. And I looked up the word "news" and Webster said, it was something that "recently happened." And he said, "You can't preach the gospel because it is not *news.*" Why, it is not news to anybody. It happened two thousand years ago. The word *"news"* means, something that has recently happened. It has been two thousand years since Jesus died. And then he got up here and said you couldn't preach it because it was "news." Do you mean that it has to happen recently before you can preach it? He made a play on the word *news* which is not right. He has not a correct definition of the word news. He *misused* the word evangelist. He tried to make a distinction between teach and preach in order to bind a style of teaching on you. Brother Ketcherside I want you to demonstrate. Now don't you forget that. Don't you get up here and say I'M not going to do it. I want you to *do* it because I want my brethren to see how it is done. We don't know how to do it. We just don't know how to do it. If you'll just show us, we'll be happy. That'll be the best way. Give us an example.

Now, *God bound teaching!* If he says that elders of the church have *personally* to do it *all,* he's going to go to torment because he said, "I did it where they have elders." And if the elders can hire him to do it, they can hire me. And how long I stay is an expediency. They probably wouldn't keep me long over at Manchester Avenue in St. Louis. I'll come if you'll let me come. You won't fellowship me, but you'll fellowship a church down here that'll use a college preacher. Right here, from Paragould a brother Smith went out here and held a meeting for the church at Beech Grove. I want all Ketcherside's brethren to know this. He is fellowshipping what you call a college church and has been at it for sometime. Brother Smith went out to Beech Grove recently and made a speech on colleges and is trying to build one in Paragould. He is holding a meeting next Sunday in Paragould about building a college. Ketcherside buddied with brother Smith because he's off down here. He thinks you won't find out. I'm going to tell it on you. (Audience laughter). I am! That is what I'll do. Yes, he comes down here and thought he'd— (laughter by Ketcherside) . . . You can't laugh it off! If any of you did that in St. Louis he'd turn you out! Now are you going to get up here and say you're going to fellowship the college group or disfellowship them? He'll disfellowship you if you preach the gospel — if you have somebody to preach the gospel to the church. Thayer says

the gospel is *anything* that *relates* to Jesus Christ. And if you preach the gospel to the church, he says, "I won't have anything to do with you." But "I'll do it" if I think you won't find it out. He said the elders *hired* me and they *paid* me and I *did* it. And he said, "If *you* do it you're pastorating." There is (pointing to Ketcherside) your located pastor with stipulated pay — yes a modern preacher, pastor. Were you located or on the run when you did that? (pointing to chart). Will you tell us? Did you preach or teach when you did it? When you delivered those discourses, did you preach or did you teach? How can you tell when you're in high gear or in low gear? When do you shift gears? When you get up here, just show us how to shift gears. You do it, as you said you did it. You said they *paid* you. How simple did you say a man ought to be to catch on? Just how simple did you say a man ought to be to catch on?

Now then, neighbors and friends, when you go home tonight you remember this: God bound the feeding of the church upon the elders of the church and he loosed the *'how'* they are to do it. Christ can feed the church through me without giving up His authority. Paul said, in Philippians one and six, in regard to the founding of the church at Philippi, "He who began a good work in you . . ." Paul said God established the church at Philippi. If God could use Paul to build the church and not surrender His authority, can't the elders of the church use a man to preach the gospel and not surrender theirs? The Bible says, "that Jesus made and baptized more disciples than John, yet He himself baptized not; but His disciples." If Jesus could authorize somebody to baptize for Him and not surrender His authority, can't the elders? The Bible says, Solomon built the temple, but does that mean he did all the work?

Brother McNutt: "Time up."

Here (placing the mike on Brother Ketcherside) and thank you.

KETCHERSIDE'S SECOND NEGATIVE

The proposition with which our brother was to deal, in case you have forgotten it, was the right of a congregation such as Second and Walnut, in Paragould, to hire a man to preach for them. And it is an interesting thing, and the book will show it, that our brother never even mentioned the congregation at Second and Walnut in his second speech. The proposition he affirmed was that W. Carl Ketcherside was inconsistent in his teaching. Suppose he proved that? Suppose he proved that I was a horse thief and a murderer? Would that establish his proposition? What does the chart (pointing to Wallace's chart) have to do with what he has affirmed? It is a travesty upon justice. There isn't a single thing upon this chart that has a thing to do with the proposition this brother signed. Why did he make the affirmation tonight that Ketcherside was inconsistent in his teaching? Because he thought it would be easier to prove that than to prove the thing he affirmed. That is why! He had no scripture for his proposition so consequently he had to go off on a completely different task. And he has made a miserable failure of that!

Brother McNutt will witness the fact that our brother will go home tonight as one who definitely failed to establish the proposition he signed. He wasted an entire speech. He did everything he could to smear me, to make it appear that I was inconsistent and ridiculous in my teaching. But suppose he proved that? Suppose he proved that I was inconsistent in *everything* I taught. Would that make his practice right and scriptural? His proposition is that it is scriptural for the church at Second and Walnut to hire a minister like Brother Henderson. Would my inconsistency establish it? No, that's not logic!

Now he mentioned Brother Emmett Smith. He said that Brother Smith went out—he's a college preacher—and made a speech out at the same place where I preach. I do not have anything against Brother Smith, anymore than I do against Brother Wallace or Brother McNutt, but I'd like to call the attention of Brother Wallace to this, that not long ago Brother McNutt wrote an article and circulated it throughout this whole territory, to the effect that no *faithful* preacher would preach at Beech Grove as long as they permitted me to preach there. And now Brother Smith has gone and done it! Now Brother McNutt endorses Brother Smith (audi-

ence laughter), therefore, Brother McNutt endorses men who are not faithful, by his own statement. That's a good one to chew on, isn't it?

Now again. Our brother mentions that in one breath I say that the elders should feed the flock, and in another breath I say that others should do it. Listen, there isn't a thing inconsistent with my statements. The elders are to supervise, they are to oversee, they are to feed the flock. And a part of the feeding of the flock is permitting the members to develop themselves. That is the purpose of pastors. I proved by Ephesians 4:11 that the purpose of pastors was to develop and to train the saints for the edifying of the church. My brother left that passage alone too. He never mentioned it again. And another thing he didn't mention tonight were those passages I gave with reference to mutual ministry. Oh, he just waved that aside and said it was a hobby.

He did say, however, that in the congregation here at Second and Walnut there were 120 people who took part every week. Fifteen of them teach Bible classes. I'd like to call to his attention that when he is debating those individuals he mentions who believe in the one-class idea or system, he affirms that they have a right to come together and teach in classes before the worship starts. But, my friends, the New Testament says that when the church assembles for worship, when it comes together in one place to be edified, all are to be given the privilege to edify one by one. But he said that when that time came, just one got up and did it. So his practice is contrary to what the New Testament authorizes. There's a difference there, and it is going to make it a little difficult on him from this time on, when he gets to debating these one-class people. You ought to quit talking, or quit debating, Brother Wallace, one of the two.

Now I want to examine another thing that our brother mentions. He claims that none of them claim that these men are *the* ministers of the church. Nobody claims that, according to his statement. Now our brother read you considerably from what I have written. I'll just read a little bit from what he has written. I think this will prove quite interesting to you. Remember no one claims that these men are *the* ministers. That is what he said!

Well, here's one from the Firm Foundation. "Burton Coffman, Houston Texas: The song service was directed by Brother Olan

Huff, associate minister and minister of education for that church. Brother George Henry Stephenson, *the* minister, continues in his outstandingly successful work with this great church." Now there's a brother who claims he was *the* minister and even has an associate minister. Listen, folks, every Christian is a minister. Every Christian is a minister according to the New Testament scriptures. Now here's a man who says he is *the* Christian in that congregation, but he has an associate Christian working along with him.

What about the rest of these brethren? Listen to another report. "C. B. Thomas, Corpus Christi, Texas: Brother James B. Scott is resident minister for that good church." Resident minister! I'd like to ask you to listen to this one. It was written by Marion Davis, Fayette, Alabama. "J. Leonard Jackson, local minister, had everything in order and ready for a great meeting." I'd like to ask if a man could be a minister and not be local? To be local means to be located. Here is a local minister. What are the rest of the members? Unlocal and dislocated?

Here's another from Firm Foundation, March 21, 1950, page 10. "The new building of the Dudley Avenue church of Christ in Texarkana, Texas, is completed and an overflow audience characterized the initial services. Brother Oscar Smith, Jr., is *the* minister."

Here's another one. "R. V. Hamilton is *the* new minister at Smithville, Texas. Brother Hamilton is Smithville's first full time preacher."

I want to read you another one. "Leon Sharp, Box 487, Grandfalls, Texas: I have recently moved to Grandfalls where I am *the* local minister."

My good brother claims that nobody refers to them as *the* local ministers. No one claims to be that. Here are a few brethren who have claimed it.

Here's another one. "A Preacher Wanted—F. O. Howell. My service as regular minister"—Regular minister, now that's a term used by his brethren. He tried to pin that on me. But that's used by F. O. Howell. "My service as regular minister"—that indicates the rest of them are all irregular—"for the church here terminated September 30 after two years of very successful accomplishments. Some years prior to my coming, disagreements developed among the

elders, three of whom have done considerable preaching." Now here's a group of elders that have done considerable preaching, but they had to hire someone to come in as *the* minister for that congregation. That's what he said, but my brother says nobody claims to be the minister of *the* church.

Let's look at another one. "M. C. Cuthbertson, of the Central Congregation, comes out to the church at Kiezer (Oregon) and speaks for us almost every Wednesday evening. We do not have a minister at the present." That means there is not a Christian in that congregation, since every Christian is a minister.

How about this one, headed "New Building At Anson, Texas—Fred W. McClung: December 4th was my first day as *the* new minister of the church in Anson, Texas. This church has four hundred members, four elders, and four deacons which are well qualified. There is no trouble in the church. The church owns a nice brick preacher's home." Now here are four good elders, well qualified, but they have to hire a minister. But my brother says, "Well, after all is said and done, there's not a bit of difference. When they're doing this work as local ministers, or as regular ministers, they're just doing the work of evangelists. There's no difference!

Very good. Then here's one. It is headed: "G. K. Wallace. Few preachers among the younger and capable gospel preachers have done more in more ways than G. K. Wallace of Wichita, Kansas. He has done much work as a general evangelist."—I don't know what kind that is—"and he has served acceptably in different congregations as their minister." I'd like to ask him this. When he was serving as their minister, was he doing the work of an evangelist? When he was doing the work of a general evangelist, was he serving as their minister? But wait a minute, we are not through yet. "Brother Wallace has decided to ask to be relieved of his duties as minister for the Riverside congregation and to give his entire time to evangelistic work." Well what did he want to be relieved from? Evangelistic work!

To do what? Evangelistic work! Brother Wallace you *were* regular! Are you irregular now? You were located. Are you dislocated now? You were working as their minister. You asked to be relieved to become an evangelist. Were you doing evangelistic work when you were there? If so, why did you want to be relieved

from evangelistic work, to go to doing evangelistic work? I just cannot understand that!

Well, here's another one. "Another Request. Have you arranged a preacher for your meeting? There is a preacher of unusual ability and experience both as a located minister and as a preacher in gospel meetings who has decided to ask to be released from the work in the church where he is now preaching and spend his full time as an evangelist." Don't tell me these brethren don't know there is a difference between a regular minister and an evangelist. Don't let them try to cram that down your theological throat, and rub you over with that kind of ecclesiastical ointment. Don't you let Brother Wallace stand up here and soft-soap you into believing that he thinks there is no difference. He knows there is a difference! He knew there was such a difference that when he got ready to quit being the regular minister, he asked to be relieved so he could become an evangelist. Brother McNutt hasn't asked to be relieved yet. Consequently he is not an evangelist. He's still a regular minister. Brother Wallace, he is just what you were before you got ready to go out and be what you are now. (laughter from audience.)

Now I'll read a good one for you. Oh, we're all in good spirits, this is all in good nature. We're just investigating this situation from every angle tonight. This is a good one. I want you to listen to it, because my brother may say about what I've read, "Some of the brethren make mistakes." I'll say they do. He might say that some of them have slips of the tongue and use the term "the minister." I'll say they do! But now listen to this from Gospel Advocate, March 30, 1939: "The elders and deacons of the Cowart Street Church, Chattanooga, submit the following recommendation of R. C. White of Chattanooga, Tenn. . . . We heartily commend him to any church desiring his services for protracted work during the summer and fall, as we have agreed to some evangelistic work." Imagine that! Elders agreeing to some evangelistic work. What were they going to do? Put him out in the field. They know that when you put a man out he goes out to do evangelistic work, and when you have him hired, he is just your regular minister. They know it. Know it just as well as Brother Wallace knows it. Brother Wallace, you ought to get your brethren to quit writing, or quit debating. One of the two ought to happen.

Here's a writeup of the church of our Lord in Wichita, Kansas. It says, "Brother G. K. Wallace has kindly supplied us with the following data and the accompanying pictures." I'll show you the pictures after while. I'll give you th edata now. Here it is. Here's a part of the data. "It was in 1912 that a few members of the body of Christ began meeting in a small chapel on West Maple Street in the west part of Wichita. This congregation was the nucleus around which the West Douglas church is built today. In 1923 the West Side Congregation erected a very nice brick building at the corner of University and Walnut where they continued worshipping until the year 1939 when they moved into their very fine stone building erected at 1924 West Douglas. Ministers who have served the West Douglas Church are D. T. Broadus, A. J. Rhodes, G. K. Wallace. Cecil Hill, Jesse Wiseman, C. G. Caldwell, Sr. Brother G. K. Wallace spent ten years with the West Douglas Church. Brother Hoyt Bailey is now *the* efficient minister of this fine congregation." You supplied that data, now, Brother Wallace. But they do not use the term "the minister." Oh no! But Brother Wallace supplied that data and they used it. You ought to quit supplying data, or quit debating, Brother Wallace!

Now my brother takes up what I had to say about mutual ministry and asserts that everything I said or quoted had to do with the days of supernatural gifts. Now I want to point out something interesting. Brother Wallace admits that when the Holy Spirit inspired men, it would not let one man take up all of the time. But he comes along and wants to give the whole time to a man who isn't even inspired. Just imagine that! When the Holy Spirit inspired a man, the Holy Spirit would not let him take up all of the time. But Brother Wallace comes along and he wants to give all of the time to an uninspired man.

Well now, he says that the gifts I mentioned were supernatural. Brethren, listen, the only difference between gifts, and I want to make this clear to you, the only difference between gifts is just this, that any endowment which God gives to us that is necessary and essential to the growth and development of the church, is a gift. Supernatural gifts belong to a supernatural age of the church, and natural gifts belong to the natural age of the church. But the regulation for the use of all the gifts of God, whether they be natural or supernatural, is the same. Surely Brother Wallace will not deny that!

Let me make this quite clear to you by just reading from the Apostolic Times. I am sure that Brother James A. Allen will not be declared to be a Ketcherside-ite. He ought to be a good witness. Listen to what he says: "The order of procedure in the meetings of the New Testament congregations, which congregations are the pattern for all congregations unto the end of the world, is shown in 1 Corinthians, 14th chapter. In this chapter the apostle is regulating the procedure in the meetings of the church when all the brethren take a part. In the absence of the New Testament different spiritual gifts had been bestowed on the brethren. These spiritual gifts continued until the New Testament was written. He commands, 'Let all things be done unto edifying.'... The particular point we are calling attention to is, that all brethren in the church took a part in its worship and services. In so doing the church grows and develops. Without this, the brethren in the church cannot have the training they must have, or be developed as they should be."

Now, Brother Wallace declares that tomorrow night he is going to show that all of this pertains to the supernatural or miraculous age. You just let him show that, and I promise you that I'll have something interesting for him when he does the showing too. I'll guarantee that! But I'd like for him to get on his proposition tomorrow night and show that the worship service of the church with its one man hireling ministry at Second and Walnut, in Paragould, is identical with the worship of the New Testament church. That is the thing we are looking for. That is what we want him to prove. We want him to show that it is right for elders who have the ability to teach, and the aptitude to do it—and if they don't have it they have no right to be elders, and ought to get out because they lack the qualifications—we want him to show that where elders have the ability and are qualified to teach, that it is right for them to hire at a stipulated salary a man to come in and serve as the minister. The regular minister. The associate minister. These are terms which my brother denies they use. I proved that they do use them. I want him to prove that it is right and scriptural for a congregation to do that. That is his proposition!

Now don't let him get up here tomorrow night and affirm that Brother Ketcherside is inconsistent. He says, "Ketcherside says you can do it one place, but you can't do it somewhere else. Ketcherside says it is wrong for you to do it one place, but he goes

somewhere else and does it." Suppose that he could prove that I got up in a place and said it was wrong to steal horses, then went over somewhere else and stole a horse. I do not think he will try to prove that. He might! But at the same time, suppose he did prove it, and did so conclusively. That still would not establish his proposition. That would not prove the thing he is here to prove. That still would not show the scripturality of the proposition that he is endorsing. No indeed not! Let him read all he wants to from the Mission Messenger. But brethren, that will not establish the practice that is now followed by the congregation at Second and Walnut in Paragould. And that is the thing that his proposition calls for. That is the thing he affirmed and offered to prove.

Now again my brother alleges that it is ridiculous to say there is a difference between teaching and preaching. After all is said and done, I have presented proof from men like Alexander Campbell and Leroy Garrett, men who have a knowledge of the Greek and of the Greek terms, to show that there is a distinct difference. I am sure that my brother will not say that these men are Ketcherside-ites.

But I want to read you a little more from Alexander Campbell as it appeared in Millenial Harbinger, April 1862. "There was teaching, there was singing, there was praying, there was exhortation in the church; but preaching in the church, or to the church, is not once named in the Christian scriptures. Paul once in his first letter to the church in Corinth said he would declare to the Corinthians that gospel which he *had* preached to them, which they had received and wherein they stood. We preach or report or proclaim news. But who teaches news? Who exhorts news?" Now, my brother says there is no difference. No difference between preach and teach. If there isn't any difference between teach and preach, why does the sacred record consistently and continuously say that they continued to preach *and* teach? If one is a generic term and includes the other, why does the record say that Christ taught and preached? Why does it use both terms? Ah, no, the term teach is not a generic one including the act of preaching. There is a difference between teaching and preaching. The New Testament recognized that difference. It is just Brother Wallace who does not recognize it. And he has a reason for not recognizing it. He is trying to justify something that isn't in the New Testament.

That is why he says there is no difference. That is why he cannot recognize it!

Let us go just a little bit farther now. I want you to listen to David Lipscomb. I do not believe that anyone would accuse David Lipscomb of being a Ketcherside-ite. He wrote: "A church that has to send for others to help conduct its services in worship or work is not a self-supporting and self-edifying church. That is true, no matter how great the number, the talent, or the wealth of the congregation."

Our brother speaks slightingly of the fact that a lot of the churches I have had the privilege of visiting in times past do not even have a hundred and twenty members in them. That is true. He goes to the big ones. I help the little ones that do not have elders. Now listen to Brother Lipscomb again: "We have scarcely a male member who will not lead in the worship if desired. Such a band of earnest working Christians is much more effective for converting the world than a rich church of a thousand wealthy, fashionable members supporting one of the most learned and eloquent preachers in the land to study, teach, pray, exhort and admonish for them while they live at ease and support him. The congregation is the school for educating and preparing men for any and all the work that God has commanded his church." If Brother Lipscomb would have stayed with that, we would not have needed the debate on the last two nights. There would have been no necessity for it. Surely no one will accuse David Lipscomb of being a Ketcherside-ite.

But I wish to give our brother some more things to think about. Not one time did he touch the objections that I filed to his hireling system. He didn't touch them because he couldn't touch them. I shall go a bit further and register a third objection. I have already established two objections.

First, it is in opposition to and makes impossible the practice of mutual ministry which is distinctly taught in the New Testament. If he thinks it is not distinctly taught in he New Testament, let him deny it. Let him deny that mutual ministry is distinctly taught in God's Word. Let him demand the proof from me, if he denies it is taught there.

Second, it steals the liberties and violates the rights of other members qualified to publicly edify the body. And now

Number Three. The hireling system usurps the functions of the bishops and transfers them to a mercenary hired to do the work. In Acts 20:28, which has already been introduced to you tonight, the apostle Paul said to the elders at Ephesus — whom incidentally, he had trained and developed for that position, and when he got ready to leave them, he said — "I know this, that all you among whom I have gone preaching the gospel shall see my face no more." What should they do? "Take heed unto yourselves and to the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."

Please observe the fact that the elders are here told to do two things. Yes, they are told to do *two* things. They are to take heed unto themselves and the flock over which the Holy Ghost had made them overseers. They were to oversee and they were to feed. Now if it is right to hire a man to do the feeding, why would it not be right to hire a man to do the overseeing? If it is right to hire a man to take care of one of these things, why would it be wrong to hire a man to take care of the other? Then, my friends, why can't you hire a general business manager to run the affairs of the church? Why can't you do that?

Over in 1 Peter 5:2 the record makes it very clear that the elders of the congregations are to do the feeding of the flock. Now listen to Brother McNutt in his paper "Pause, Ponder and Profit." I think Brother McNutt should have paused before he wrote this, I think he should have *pondered* before he sent it out. I think it would have *profited* him greatly if he had kept it at home. Here it is: "Faithful gospel preachers" — that doesn't include Brother Smith any longer — "faithful gospel preachers have no desire to usurp the authority of the elders. The Holy Spirit has made the elders to be overseers to feed the church of God, Acts 20:28," — so these brethren aren't ignorant of what the Bible teaches. Brother McNutt continues, "Feed the church of God which is among you, taking the oversight thereof, not of constraint but willingly, not for filthy lucre but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock" 1 Peter 5:2, 3. Examine these phrases. Made you overseers to feed the church of God. Feed the flock of God which is among you, taking the oversight thereof. The elders were made overseers to feed. They were to take the oversight and supervise the feeding of the church which was the pri-

mary duty of the elders. All of the feeding or teaching did not have to be done personally by them, but all such teaching did have to be under their supervision. Perhaps someone will say, 'if they can delegate the teaching to others, why can't the oversight be committed to others?"—Yes, somebody will say that. Somebody did say it. I was that somebody. Back to Brother McNutt: "A contractor can delegate tasks to workmen under his supervision and build a house, but he cannot delegate the supervision of the job to others and still be called the builder of the house."

I want to ask when Brother Henderson was hired, that is at the time when they wrote him and wanted him to come, if he was under the supervision of these elders? Or did he get under it after they hired him? This quotation plainly states a fact, that a contractor can delegate tasks to workmen under his supervision. But what I want to know is if elders of a congregation can send off somewhere and hire someone who is not under their supervision to come and do their feeding. I want the scripture for that. I want to find where any New Testament eldership ever did that. Come on, let's have it!

My friends, listen, my good Brother McNutt is arguing here that it is alright for the elders to feed the church by proxy. That's what he contends for, feeding by proxy. To get them a minister or an associate minister, turn the work over to him, and it is alright just as long as the elders supervise it.

Now my next objection to the hireling system is this. Listen carefully, if you will, please, and I shall give it to you. I want you to pay special attention to it.

Number Four. It is subversive of divine government by adding an office and a public functionary unrevealed by the Holy Spirit. There is no authority in God's Word for the hiring of a man as the minister or feeder of a congregation that has elders. And when you hire a man to become the minster of such a church, listen, my beloved brethren, I want you to know that you've added a new officer to the New Testament church. And that is just as sinful as adding instrumental music to the singing of the church.

Brother Wallace covered up that other chart in a hurry and never mentioned it again, didn't he? He wanted to get something up there about Ketcherside. He couldn't take care of the other

situation, so he reasoned "I'll start on Ketcherside. I cannot prove my position with reference to the church in Paragould, so I'll start on Ketcherside. I cannot uphold the church in Paragould, so I'll smear Ketcherside." Now that type of thing might be acceptable among demagogues; it might be expected on a political platform, but it has no place in a public debate of this kind. It does not pertain to the proposition, and you people are smart enough to see that! My quotation is before you, "Let no one be simple enough to deny this." I don't think you are that simple. You'll not deny it!

Again I would call to your attention, that according to Titus 1:5 when an evangelist apointed elders his work was complete. The apostle Paul said to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are lacking" — that is work number one of the evangelist, and now here is number two — "and ordain elders in every city." When he did that work he was through. When elders were appointed in a congregation, there isn't a single thing to hint that an evangelist had any more work to do in that congregation. In Philippians 1:1 the apostle Paul writes to the church at Philippi, and he addresses the saints at Philippi with the bishops and deacons. I'd like to know if, when these brethren write to congregations today, if they don't generally write to the minister, rather than to the bishops and deacons. The located minister. Why, if you were to write a letter to the average one of these congregations you wouldn't even know who the elders were. The only man who has his name on the letterhead is the minister. Brother McNutt will not deny that. That was true when he was in Paragould. And it is true where he is down in Memphis. He will not deny that either. Why the minister is the only one you would know to write to. You wouldn't think of writing to the elders and deacons. You wouldn't know who they were. The only man you know, the only one you could know to write to, is the minister. And you wouldn't know who he was, if he didn't get paid for being there and having his name on the roster.

Now I want you to know something. I want you to get this. That the term as used by the congregation at Paragould on its sign, at the time when my good Brother McNutt was there, when he was the incumbent, I say that sign was as unscriptural as anything the Roman Catholic church would endorse. There it was: Church of Christ, J. A. McNutt, "Minister." That took the word "minister" which belongs to every Christian, and made it the ex-

clusive property of one man. Now, suppose that a man . . .

L. E. KETCHERSIDE: "Five minutes."

Thank you. Suppose that a man were to put up this sign: Rev. J. A. McNutt, Minister. When you use the term "reverend" you take a term that belongs exclusively to God, and make it inclusive of man. Is that any worse than taking a term which belongs inclusively to every Christian, and making it exclusively a title of one man? I didn't bust it (as he drops the microphone — Audience laughter). I ask if it is a worse crime than to take what is the inclusive property of every Christian and give it exclusively to one person? Brethren, the New Testament teaches us that even women are ministers in the church. The very same term that is used with reference to ministry in the church, is the same term that is applied to Phoebe. It is translated "servant." It comes from the same word. Why the person who scrubs the floor of the church building is just as much a minister as any other person. And for a man to put out on a sign that he is minister, *the* minister, is to take that which belongs to everyone of God's children and make it exclusively the right of one man. And that's a violation of God's blessed book!

Brethren, I want you to know that we are not opposed to gospel preaching. The plea that I have made from this platform tonight will convince you beyond any shadow of a doubt that we believe in preaching the gospel to dying humanity. We do oppose any congregation which has qualified, capable and able elders and pastors hiring someone to come in and feed the flock. The word which is translated "feed" is the same word that is translated "pastors" in Ephesians 4:11. When you hire a man to feed, you are hiring a pastor. When they hired Brother McNutt to feed, they hired him as a pastor. Whether they did it by proxy, by indirection, or however they did it, nevertheless, they did that very thing. And if he served there for hire, and he did as Brother Wallace said; if he served there for wages, he served as a hired pastor for wages. You have to deny the original usage of these terms if you deny that fact.

Let's put the evangelists out in the field. Let's put gospel preachers out where they belong, taking the truth to the world. Let's allow the elders to feed, develop and train the flock. And let's

do like Brother Lipscomb said, make the church the training ground for every child of God. Then, when we do that we'll not need to come together to discuss other institutions than the New Testament church, or other officers in the New Testament church. We will not have to debate over additions to the government of the church, the worship of the church, or the work of the church.

And regardless of how inconsistent I may be our brother has not proven his position. You can tell by reading this I paid very little attention to his chart. It wasn't on the subject tonight. You can tell by looking at it that the application made by our brother is absolutely a false representation. Take a look at his chart and see for yourself. Study the very terminology that is used. He supplied such words as "sermons" with reference to my work. He substituted the word "preaching" where I did not use the term. He had to do that because he was trying to establish the fact that I was doing the same thing elsewhere that Brother McNutt was doing here.

But I'm sure that those of you who leave this place tonight will go to consider earnestly, carefully and seriously these things that trouble the church of the living God. And when you have done so, then brethren, let's get together and join hands and go back to Jerusalem, all the way back to Jerusalem, back to the New Testament church as given by our Lord, and as furthered by the holy apostles. Let us work as they worked and serve as they served. Let us minister as they ministered the gospel to dying humanity, and doing that, let us see the church go forward an unbroken phalanx of truth and righteousness that the world may be won for Christ and hearts no longer bleed because of schism and division, strife and contention. Then men shall no longer revile each other, but they shall join their voices in glad paeans of united praise unto Him who died that all of us might live. That is my final plea to you tonight. God bless you!

SECOND NIGHT

First Proposition Continued: *"The employment of a preacher to preach for the congregation as now practiced by the church of Christ, at Second and Walnut Streets, in Paragould, Ark., is scriptural."*

Affirmative—G. K. Wallace

Negative—W. Carl Ketcherside

WALLACE'S THIRD AFFIRMATIVE

By the providence of God we have again assembled to begin our study. And before I take up again the affirmation of the proposition that was read I feel that it is necessary and right that I reply to the speech to which you listened last night before you went home.

Brother Ketcherside appeared before you and excused himself for not defending his practices by saying, "If you prove me inconsistent does that prove you right?" Then he spent a great part of his speech reading what my brethren have said. He said *you* (Wallace) mustn't do that and then the last part of his speech was spent in doing the very thing that he said shouldn't be done. He said that's not *nice* for you to do it; but I'll do it. The legs of the lame are not equal.

May I remind you that in Galatians 2:11-12, the Bible says, "But when Peter came I resisted him face to face because he stood condemned; for before that certain came from James, he ate with the Gentiles; but when they came he drew back separating himself, fearing them that were of the circumcision." Now Peter wasn't consistent with what he preached and Paul condemned him to the face. And I think I'm perfectly in my right to withstand Ketcherside to the face for not practicing what he preaches.

He says, "It is a sin to preach to the church" and then says "I do it!" but "You mustn't talk about what I do." And then he referred to brother Smith and himself working together out here at Beech Grove. I don't know which one has apostatized. I don't know whether brother Ketcherside has become a "collegeite" or brother Smith has become a "Sommerite." I'll let them figure it out. I heard something about a city woman going out on the farm and she looked out and saw a bunch of geese and she said to the

farmer, "How can you tell which is the goose and which is the gander?" He said, "I just put them out there and let them figure it out." (Audience laughter.) I just thought I'd let Ketcherside and Smith figure this out. I don't know which one has apostatized. But he's doing the very thing for which he disfellowshipped Daniel Sommer and his group.

Then in the second chapter of Romans, the Bible says, "thou therefore that teachest another, teachest not thyself." Brother Ketcherside, when you teach us, do you teach yourself? When thou teachest another, teachest not thyself? Thou preachest thou should not steal, doest thou steal? Thou preachest thou should not preach to the church, dost thou preach to the church? And I read to you last night where he *preached* to the church and took *pay* for it. When thou teachest others, teachest not thou thyself? And Paul said in that same connection, "For the name of God is blasphemed among the Gentiles, because of you." Because he said that you didn't practice what you preach, the name of God is blasphemed. Ketcherside ought to quit getting after us until his practice catches up with his preaching.

Now then, I'm reading from The Mission Messenger, Vol. 13, No. 2, page 11. Brother Ketcherside said, "One could wish that such investigations might be carried on without personalities. But ideas are born in the minds of men, systems grow up and are promoted by men. One cannot be divorced from the other." So even according to brother Ketcherside, I can't separate him from the issue. So I'll go right ahead. I have the law on my side as Paul said for me to do it. And Ketcherside said you couldn't do otherwise, so don't complain brother Ketcherside, just take it like a man. Because I've got your permission and orders from Paul to do it.

Now then, in the closing speech he had much to say about words. We heard much *misuse* of words. Everyone knows that the English dictionary gives the true meaning of a word and then the acquired meaning. And his whole speech was spent on the *acquired* meaning of a word. The word baptize means to dip in water; yet, Webster says that it also means to "sprinkle water upon." Ketcherside will not accept the sectarian use of the word. But he'll insist on putting an *acquired* use of the word *evangelist* upon us and will refuse to us the *original* use of the word. The word evangelist, says Webster, "a writer, a writer of the four gos-

pels, a preacher of the gospel." And then he gives some other uses which are acquired, and one of the acquired uses is: "A traveling missionary" and the other, "in the Mormon church, a patriarch." If you'd used the word evangelist among the Mormons, they'd think you were talking about a patriarch. And I don't think brother Ketcherside thinks he is a Mormon patriarch just because he calls himself an evangelist.

Now, he made a play on the word "news." Webster says of the word "news;" "having existed or having been made but a short time, recent or modern." If you use this meaning of the word "news," then nothing about the Bible is news because none of it happened recently. Thayer says of the word "gospel" and "news," "In the New Testament used especially of the glad tidings of the coming kingdom of God and the salvation to be obtained in it through Christ and what relates to this salvation." That is Thayer, page 256.

Then we had a dissertation on mutual ministry. Most of you don't know what he is talking about. He tells you here that he means that every Christian must take his turn preaching on Sunday morning. "In the assembly," says Ketcherside, "all may speak." Now since in the assembly they don't all speak, then I find that he doesn't follow the rule that he himself lays down. Now, Paul says they didn't all have the same gift. To "one was given the gift of faith, and to another the gift of wisdom." And then in regard to some, Paul said, "let *him* keep silence and let *him speak to himself* and to God." And now, Ketcherside, even the text you used shows that somebody has to *keep silent* and talk to himself and to God alone. But he said *everybody* has to talk.

But what is mutual ministry according to Ketcherside? In the Mission Messenger, he says, "The plan made out by the elders gives every brother a chance to function *limited* only by his ability to edify." Then his ministry is a *limited* ministry.

And then he said, "Every Christian is a minister and every Christian must minister." Let me ask you this, brother Ketcherside. Do you put the women up to minister? In the assemblies? There is a big fuss in your group now about women preachers and you might tell us about the fist fight that was caused over it at Jerseyville, Illinois, over trying to put women preachers up in the church, if you'd care to.

Now then, he said, brother Wallace said "that you cannot, or

that we never do use the expression 'the minister'." I didn't say that. I checked the tape and here is what I said. I said, "Why, we do not claim that there has to be the minister." That is what I said.

Now then, Ketcherside made a big play on the expression "the minister" and "the associate minister." He tried to infer that by that we mean "the minister" is an *official* in the church. We do not so use the word. What then do we mean by the minister? We mean that he is *the one* who is *called* by the elders to *aid them.* Ketcherside affirms that the elders may call an evangelist or minister to aid them in a special work. The work of preaching the gospel in the community is a special work. Ketcherside affirms that if an evangelist is called to aid the church for a special work within his field of labor he is to be under the complete supervision of the elders. We mean by "the minister" that he is the one on whom the elders have called to assist them in a special work within his field of labor.

After this play on words, brother Ketcherside brings a false charge against the church. He affirms that the church at Second and Walnut has made a pastor of the minister. That is not true. Instead of dealing with my arguments on law and expediency, he sets up a straw man and tries to knock him over. And here is the way he tries to knock over the straw man.

He said Alexander Campbell taught his hobby. Moses E. Lard said in Vol. 3, page 264 of Lard's quarterly, that "Alexander Campbell preached every Sunday" for years and years in a little church near where he lived. So Alexander Campbell wasn't teaching what Ketcherside teaches.

He then brought up David Lipscomb. I don't think he'll take David Lipscomb when we get to the college question. He brought up James A. Allen. I know he misrepresented James A. Allen because James A. Allen preached for eighteen years for the Lindsay Avenue congregation in Nashville, Tennessee.

And then he made a big play on entering evangelistic fields, and expressions like that. Now let me read to you some of the reports from some of brother Ketcherside's brethren, if that means anything, brother Ketcherside. Listen to this: "Congregations in eastern Kansas and western Missouri are seeking to *locate* an evan-

gelist." Mission Messenger, Vol. 10, No. 4, page 6. Some of you want to locate? They say, "come on over." That is in Ketcherside's paper. We want to locate an evangelist, they say.

And then again, listen to this. From Robert H. Brumback, in the Macedonian Call, page 11, Vol. 17, No. 12. "I began my work with a new congregation in Independence, Missouri. This will consist of such *preaching.*" Now watch it. "*Preaching* as the brethren believe *necessary.* The *same* program will also be carried out at 59th & Kenwood and 26th & Spruce." Fifty-ninth and Kenwood, 26th and Spruce had elders then, and I'm personally acquainted with them. And he said I'll do all the preaching that is *necessary* with these churches. That is Robert H. Brumback.

Now then again, Robert H. Brumback says, "While I'm at home," (That is, the congregation in Kansas City at 59th & Kenwood, and they have elders) "is using me for *personal* work, contacting new prospects, visiting and *preaching.*" Ketcherside has said that if you do that you'll go to hell! Why don't you get Brumback straightened out instead of jumping on my brethren about the way they report. Yes, he said they "use me to preach." And then Brumback says, "May I suggest to other congregations that you keep your home evangelist busy doing personal work in his slack season." Then listen to this: "Since Robert Brumback is also leaving Kansas City and entering the evangelistic field." What was he doing in Kansas City? There you are. What is good for the goose is good for the gander. I believe I've heard it that way or something like that or about some kind of sauce. I say this, brother Ketcherside, everything you *charge* on my brethren, I'll show that yours do it too, except they just half do it.

Now then, he brought up a series of objections. All those objections were against a straw man. He put up a straw man and fought it. I sat there and listened and I thought why on earth does he want to make that old threadbare speech. I have it written out here in my brief case. He has preached it all over the country and written it too. He just fights a straw man. There is no such thing as the preacher being an official or pastor in the church. They fight that which does not exist. They make a straw man. He said the one man ministry destroys mutual ministry. We do not have a pastor system that he charges on us. And he goes ahead with one after the other, and he brings out those objections that

are supposed to be against us. Those objections are all against a straw man. Just help yourself, brother Ketcherside; you won't make any progress with my brethren. They know you're fighting a straw man.

Now then, Paul said in Romans 1:15, "I'm ready to preach the gospel to you also that are in Rome." Paul wrote to the church and said, I'm ready to preach to you. And Ketcherside says, "If you do, you'll go to hell." But Paul said, I'm ready to go to hell, if that is what it means.

And then in Galatians 1:6. Now, remember Ketcherside said, "you couldn't preach the gospel to the church." Paul said, "though we or an angel from heaven should preach *any other* gospel unto you than that which we have preached unto you, let him be accursed." Ketcherside turns it right around and says, "If anybody preaches the *same gospel* to you, let him be anathema!" He said last night you brethren that preach the gospel, it is just as bad as using instrumental music in the church. To preach the gospel in the church is just the same as using instrumental music in the church!

And then he got over to Ephesians 4:12, and he made a big play on the Greek preposition translated "for." Paul said he "set some in the church first apostles, secondly prophets, thirdly evangelists, and pastors and teachers." And he said the first *for* meant the evangelist had to instruct the church and the second *for* meant they had to get out. But do you know Christ set them *all* in there *for* the *same* purpose. If the second *for* means the evangelist has to go, the elders have to go and the teachers have to go too. "*For* the perfecting of the saints." If the second *for* means get going and don't stay, you wouldn't have a teacher left and you wouldn't have an elder left. You'd have them all gone. The passage he used to try to eliminate the evangelist eliminates the elders too.

Now then, he gave us a dissertation on how to do missionary work, and chided us for not going out and preaching the gospel. Hang up chart number three. I want to show you what it means, according to Ketcherside, to preach the gospel and how to do it. If thou preachest to another, brother Ketcherside, dost thou instruct thyself? Now he has been telling you brethren that we ought to be going out. Now what is Ketcherside's mission program in the church? How is it to be carried out? Now let me read to you

this while they are putting up the chart.

Turn it around the other way, brethren; you're going the wrong direction. (Chart was turned around. Audience laughter). Now, that'll be all right.

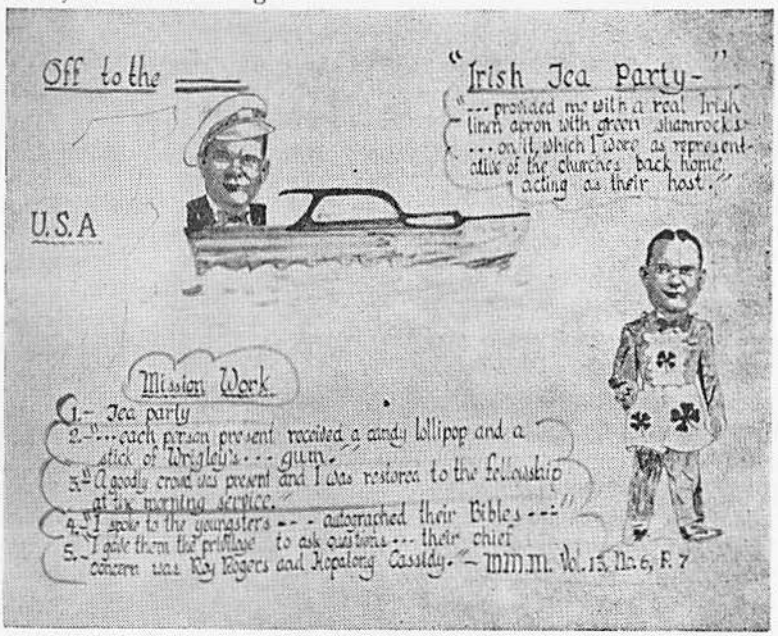


CHART NO. III

Now I want to show you how to do missionary work. Here is the way to do it. First here is the home missionary program of Ketcherside and his brethren. Let me read to you their home missionary program. You brethren in Arkansas, listen. He has come down here from Missouri and says, "You're not out preaching the gospel." What is their home missionary program? Their home (U.S.A.) missionary program is to tear up churches! You'll find that in the Mission Messenger, Vol. 13, No. 2, page 12. Ketcherside said this, "We are spending our time trying to get all congregations on the right track." That is what he said. Then he said, "And the task is made more difficult by virtue of the fact we have to pry them out of the ruts." He said our whole missionary task is to go out here and pry these old congregations out of the ruts, and get them on the right track. His missionary program in America is to

tear up churches. Look at Senath, Missouri. Look down here at Ellington, Missouri, where the elders o fthe church told Killebrew he couldn't preach, and they (Killebrew and his crowd) are now suing that church to take the property away from the elders. I have the plaintiff right over here (in Paragould) in my room. They are going to Ellington, Missouri, to *take by law* the church building from the elders because they wouldn't let Killebrew preach there. That is their home missionary program!

Now here is their foreign missionary program. He said, "You can't preach to the church." But I read to you last night where he said, "I got an invitation to labor with the church in Ireland." To *labor with* the church. And he said, "I went there to work with the elders." Where is he going? To Africa where there are no Christians? No! Where is he going? To Japan? No! South America? No! Old Mexico? Where is he going? He is going where there are elders! And he said if you preach where there are elders you're going to hell; but he said I'm going to preach where there are elders!

Now here (pointing to chart) he is on the boat leaving the United States. And he had collected a vast sum of money for this trip. Why, he said, "Numerous churches sent money." Oh, there were numerous churches that sent money. How much I don't know! It has been reported as over $6,000.00. Will you tell us? It might be interesting, brother Ketcherside.

That is an incidental matter. But he leaves America to go to Ireland. And somebody from Ireland told me he got up in the pulpit where Alexander Campbell preached over a hundred years ago. He stood up there to let everybody see him *stand where* Alexander Campbell stood. Now there is *foreign* missionary work. Over there (pointing to Ireland on chart) he said, "I went to work for the elders." Now he's over there (pointing to chart) and here is the Irish Tea Party. Here (pointing to chart) he is. He says, "They provided me with a real Irish Linen apron with green shamrocks on it which I wore as a representative of the churches back home *acting* as their host." Here (pointing to chart) is your host over in Ireland, brethren. Here is your *representative* wearing a shamrock apron in Ireland. Doing missionary work! Here is the way to do foreign missionary work. Put the money in Ketcherside's pocket and let him go to the elders. Now, he says, "You

can't preach where there are elders. It is sin to preach to a church with elders; but I'm going to Ireland. Send me your money brethren! Get it in my pocket." Now here is *how* to do it when you get over there. Here is the *work?* Have a tea party. "Each *person* present received a candy lollipop and a stick of Wrigley's chewing gum." Isn't that something? (Great laughter from audience.) Doing missionary work in the name of Jesus Christ by passing out candy lollipops and chewing gum! You brethren want to do some missionary work let Ketcherside come down here and tell you how! Just get a load of lollipops and chewing gum and go over yonder to Ireland or somewhere. And then further he said, "a goodly crowd was present and I was restored to the fellowship at the morning service." Ketcherside, what did you get into? Did you preach to them? Is that what you did? "I was *restored* at the morning service." What did you do, Ketcherside? Did you preach to Ireland or somewhere. And then further he said, "A goodly said then he spoke to the youngsters. "I spoke to the youngsters . . . autographed their Bibles." Brethren come around and get your Bibles autographed tonight by the representative of the churches in America. Come around and line up tonight! Would you autograph mine, brother Ketcherside? I'd like to have. . . . (Brother Ketcherside takes Wallace's Bible to autograph it) thank you very much. (Great laughter from audience.) Won't I be proud of this. I got my Bible autographed by the representative of all the churches in America. (Audience in stitches.) Here (pointing to Ketcherside) is the *representative* of America! (Ketcherside hands autographed Bible back to Wallace). Thank you, brother. I'll be proud of that. My, won't I be proud of that! Thank you. Say, would you give me a lollipop? Would you? (Crowd roars with laughter.) Would you bring me a lollipop tomorrow night and a stick of gum? Would you? Now in view of this he comes down here and says, "Oh, you brethren down here in the South, don't you know it is a sin to preach the gospel in the church," but "I'll go to Ireland and do it." "Get your money to me," and numerous churches sent their money.

Now he said that he "spoke to youngsters for an hour." "Autographed their Bibles and I gave them the privilege to ask questions." He *preached* for an hour. "And their chief concern was Roy Rogers and Hopalong Cassidy." (Audience laughter.)

Put up chart number 4, brethren.

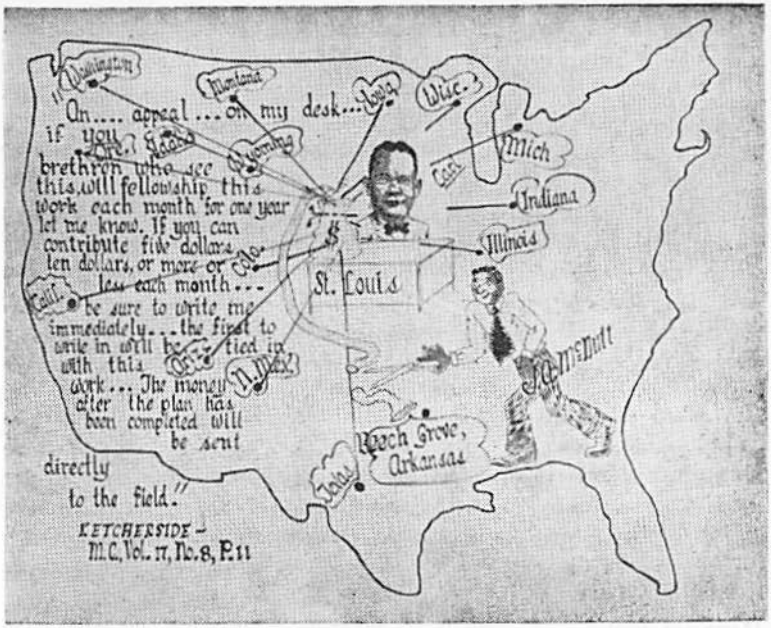


CHART NO. IV

Now I'm going to show you brethren what is back of all this. He said, "You brethren have the pastor system." I maintain that brother Ketcherside and his brethren are the only brethren in America that have the pastor system! They're just almost identical with the Roman Catholic Church and *I'll prove it* and *he'll affirm it* before this debate is over! And I'll prove to you that their desire is to run the churches of the Lord Jesus Christ. And they set out to so dominate it. And here (pointing to chart) is a representation of it.

Back yonder old brother Daniel Sommer had a program in Indianapolis, Indiana. And when brother Rue Porter met Ketcherside he said, "I have a letter in my brief case where brother Daniel wanted me to take over." They always talk about *taking* over. And I have a statement here where Bernel Weems said that Ketcherside didn't want him to get too far from St. Louis so if something happened to him he could take over. What do they take over? They take over *you*.

Brother McNutt: "Ten minutes."

Thank you. Now here he is in St. Louis sitting up here and here is a report from Ketcherside. This is not what somebody said about him. Here is what he said in the Macedonian Call, Vol. 17, No. 8, page 11. He said, "There are plans on *my* desk." Here he is in St. Louis. He is always talking about being like Paul getting out. Why don't you get out? You have been sitting over there a long time. Why don't you go where the gospel hasn't been preached? Here he is in St. Louis! What is he doing? Why he said, "An appeal on *my* desk." What for? He said, "on my desk, and if you brethren who see this." This report here. And in this report he talks about how that there was an appeal for Washington, for Idaho, and for Montana. How he took the airplane and went to Iowa and down to Illinois to work out plans. Now this is the "Three Year Plan" to get *all* the *churches* to turn over *all* their program to him. He said, "If they'll turn the churches over to me for three years, I'll get them somewhere." Now he said, "If any of you brethren who see this will fellowship this work each month for one year. . . . Let *me* know if you can contribute five dollars, ten dollars, or more or less each month. Be sure to write *me*." Write *me* about your money. Immediately, hurry up get your dollar in the mail today, the world may end tomorrow. I don't want the world to end without that dollar getting in. Write *me* immediately. "The first to write in will be tied in with this work." He *ties* them in and he *unites* them! Then the money, after the plan has been completed, will be sent directly to the field. Ketcherside won't deny this. He'll get up here and *cry* about it; but he won't *deny* it. If he does, I'll show you where he confessed it.

Now, you see these yellow lines, (pointing to chart). He has pipe lines running out all over the country. He tried to put one down to Beech Grove and McNutt took the scissors and cut the line. That is what Ketcherside is doing down here now, he is trying to patch up this pipe line. He is trying to pipe money out of Arkansas up there (pointing to Ketcherside's desk on chart). Thank you, brother McNutt, for coming up here and cutting that pipe line. That is exactly what happened. That is what caused this debate. This is his *centralized plan* to *govern* and *control* the church. I can find for you where there are congregations that went under it. Here is a congregation over here at New Castle, Indiana, with elders. And the elders of the church at that time were: I. N. Koons, Nathan Ridgeway, E. M. Zerr, Walter Ruse, Orval Vaughn, and

Tilden Lawson. They say, "In adopting the three year plan we are now carrying out." They *adopted* it. We adopted the three year plan. "And that system has proved to be the best thing for the church of any arrangement we've ever had." What is the plan? Everybody, "Turn everything over to me and let *me* run it." Now brethren that is what we're facing. If you ever saw a pastor system, they have it to the N'th degree. Why, they *affirm* that the preacher *ought* to run the church. And he is going to affirm that tomorrow night. The preacher ought to run it. That is what he's going to affirm, that the preacher ought to run the church. Yes, they do. He'll affirm it.

Now here (pointing to chart) he is in St. Louis. The churches all over the country are under him. That is on the issue and you can't deny it. That is the issue.

Paul told the *elders* of the church to feed the church and *they* feed the church. The *elders* of the church at Second and Walnut *feed* the church. And I asked him over and over and over, do the elders of the church *personally, personally, personally* have to do all the feeding? I suspect I asked that a hundred times. And he never would say *personally.* Do they *personally* have to do it? If they do not *personally* have to do it, how is it to be determined? Can elders *decide* or must they go to St. Louis to find out? Now to the elders of the church, you elders of the church, is it ever expedient for you to call somebody to assist you?

And I showed you brethren last night how to get by with what you put on the bulletin board. If you'll just put, "elders' aid," why, Loney said, that is all right. Just put up there, *"aid to the elders!"* Can the elders decide when they're to have somebody to aid them? How *long* can he stay? Ketcherside comes in and says to the congregations over the country, you have no God-given right to *decide!* If he believes *you can decide, let him say so!* If he *says* that you can use a man to preach here, let him *say* so! Then if he says you can decide, friends, he has *surrendered* his proposition. He surrenders the argument he makes on the elders feeding the church. We admit they must; but *HOW?* Oh, he says, "If they ask somebody to feed, then they surrender their authority." Jesus Christ asked me to serve. Has He given up His kingship because I serve Him? Paul said, why, God established the church at Philippi, "He who began a good work among you." *God* started the

church at Philippi! He *used* Paul! If God could use Paul without surrendering His authority, couldn't the elders use somebody without surrendering their authority? If not, *why* not? If Jesus could send out men to baptize and they did baptize—"He himself baptized *not;* but his disciples." If He could authorize people to baptize and not surrender His authority, couldn't the elders ask a man to do something without surrendering their authority? If not, *why* not? If the elders of the church ask Ketcherside to come over here and *debate,* do they surrender their authority? He argues, "Oh, if you have elders you can't do it." Why don't you put the elders up to date? Why don't you put them up to do it? Why do you have to do it? Where are the elders? Why don't you elders hold your meetings? I think you elders have good judgment when you ask somebody to help you. But he comes down here in Arkansas and says you brethren can't do it until I tell you. Now that is all that is involved in this issue. It is nothing on earth but the doctrine of the Roman Church. It is the *control* of the church by *preachers.* And they talk about the pastor system. They have it to the N'th degree. They're the only group in America that is aboslutely standing against the organization that God intended for the church. They do not respect it as it is. They have set up for government an organization of *their own.* And if elders don't suit them, they'll get rid of them. And if he denies it, I'll tell you how they do it.

Is it—is my time up? (turning to timekeeper). All right, I just want to know. I saw Brother Ketcherside looking at you and I didn't want to trespass on his time.

Now! Brethren, I again say, of all the hobbies that I've ever faced in my life, this is the worst. Here stood a man last night and said, "Preaching the gospel in the house of God is equal to using instrumental music." He said that. He stood right here. Now you humble gospel preachers, out here preaching the gospel, remember that he said, "If you preach the gospel in the church where there are elders, it is the same thing as if you used instrumental music." That is the most shameful thing I've ever heard in all my life. For a man to stand here and oppose the preaching of the gospel in the house of God.

Now, let him not say, "Oh, the elders have to feed." We agree! But, *HOW? How?* Do they *personally* have to do it? Let him answer.

And will you bring me a lollipop and some chewing gum? Will you?

Now that is (pointing to chart) the way to do missionary work. Their missionary work in America is to divide churches. And their program abroad is to go where the churches already exist and *preach* where they have elders. He said, "The elders sent for me and I answered their call to labor with the church in Ireland."

Brother McNutt: "Time up."

And their whole program is placing people under bondage to a man.

Wallace (placing mike on brother Ketcherside), "This is the first time I ever had my arms around you."

KETCHERSIDE'S THIRD NEGATIVE

Brother Wallace, Brother McNutt, brothers and sisters in Christ and friends. My good brother reminds me of the case of the lawyer who dropped his brief one time. The opposing lawyer picked it up. Looking down along the side he saw this notation at the second paragraph: "Case very weak. Stomp your foot and yell." On down a little farther he saw this: "No argument here so abuse the plaintiff's attorney."

I want to read you the proposition that was intended to be discussed the first two nights. "The employment of a preacher to preach for the congregation as now practiced by the church of Christ at Second and Walnut Streets in Paragould, Arkansas is scriptural." That was not discussed in my brother's last speech last night and it has not been discussed in the first speech tonight. The proposition has not been touched. You would have thought the proposition read, from the way our brother argued, that W. Carl Ketcherside is inconsistent; that he was affirming that and I was denying it. Well, I think I would deny that proposition if he wants to write it out, but at the same time, not a single chart that has been placed upon this platform tonight has had a thing to do with the issue at hand. It simply demonstrates beyond any shadow of a doubt the inability of our brother to meet the situation that exists in Paragould. Consequently he has to attempt to smear his opponent rather than attempt to justify the practice of his brethren. There is no scripture for what he is practicing in Paragould. If there was he would put his finger on that scripture. Since he cannot, he places before you charts and cartoons.

Now I want to make a prediction. I have a definite contract signed with Brother Hobbs to have this debate published in book form. I venture to say to you that these charts will never appear in that book, so that the brethren in Ireland and Great Britain can see them. I trust to my God that they do, and I'll appreciate much having them view that.

Now it is true, and I wish to make this quite clear to you, that I do not propose to answer all his quibbles with reference to myself, and which have nothing to do with this proposition. I will not be led off, my brother would like to have me do that, but I refuse to do so tonight. I am here to debate the proposition.

That is what he was called to debate. I think his brethren are ashamed of him. I think they are desperately ashamed of him, because he has refused to meet the issue. But I am not going to be led off of that.

However, I would like to call your attention to a salient fact or two. It is true that when I arrived in Ireland we were allowed one egg per week. We were allowed an ounce of cheese per week. We were allowed in Ireland only a hundred pounds of coal per week. A number of congregations did send over some food which was to be distributed to the brethren. We distributed many of the packages to the brethren, and a great many to people who were not in the church. But upon one occasion we gathered all of the members of the body together. And we served to them the things that were mentioned. He didn't put down the ham sandwiches and all of that. No, of course not, that wouldn't have been funny. Some of Brother Wallace's own brethren came to me today and told me that he personally made the statement at Second and Walnut, and they heard him say that when he had no scripture to use on a man, he always made fun of him. Therefore, he is attempting to win this debate on that basis. Well, Brother Wallace is demonstrating that he practices what he preaches.

Now with reference to this second chart, I should like to call your attention to the fact that I never received a single dollar for any preacher. This chart does not indicate that. This was with reference to the work at Spokane, Washington. And the money for that work was sent directly to the elders of the congregation at Spokane. They asked us to use the paper for the specific purpose of securing brethren to contribute to that work. I have never received a single dollar in Saint Louis, and sent it out to another, except upon one occasion. That exception was the case of the aged Brother W. G. Roberts, and the brethren sent the money to me in order that I might assist Brother Roberts personally in paying off the mortgage on his home, and deposit the rest of the money to his account. And I challenge this brother, or any other brother in Arkansas, the United States, or the world, to show that any money has ever been pipe-lined into me at Saint Louis. There sits one of the elders of the Manchester Avenue Church (St. Louis) tonight. I challenge my brother to go to him and put his finger on a single instance where such a thing has been done. I deny it!

Now they made a *little* mistake down here (on the chart).

They got Oak Grove, then changed that around and put Beech Grove down there. But I'll tell you that isn't the biggest mistake they made on that chart. The biggest mistake they made was when he made the chart and when Brother Wallace put it up, thus demonstrating beyond any shadow of doubt that he could not meet his proposition tonight, and that he could not defend it.

Now brethren, I'm going to get to the proposition. That's the thing I came down here to discuss and that is the thing I intend to discuss. Mind you this debate centers around a division that exists between two systems. One is a hireling, one man ministry system. The other is the mutual ministry system taught by the New Testament. I want to file additional objections tonight to the hireling system, since I cannot introduce new material in my last speech as that would be unfair to my brother, since he could not reply to it. So in view of that fact, rather than give him a "lollipop" I'll give him a few more things to chew on.

Number Five. The hireling system is spiritually weakening despite its claims to spiritual growth. The one man ministry system is debilitating to the church. The apostle Paul says, and I'd like to ask you to read with me in Ephesians, chapter four, beginning with verse 14: "That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine, with the sleight of men and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

And I say to you that any church which has to send out and bring in someone who is not a member of that congregation to edify and build up that church, is neither self-supporting or self-edifying. I care not how many hundreds of members it may possess, how big a house it may meet in, or how much wealth it has in its treasury. Listen, any system which ties down or inhibits a qualified member from development and growth is inimical to the welfare of the body. If I were to turn my mouth loose and tie my arm down until the hand was no longer capable of working, it is true that the development of my mouth would be at the expense of

my arm. And when these brethren tie down all of the good members of the local church, and make it impossible for them to develop and to serve, they develop the mouth at the expense of the rest of the members of the body.

If the rest of the members want to work they must go to small rural congregations and look out a place for themselves. They cannot edify the body in which they are supposed to be developed. The one man hireling ministry system practiced by Second and Walnut in Paragould is one of the most inimical things to the advancement and growth of the church of the living God. Let not these brethren make their great pretence of growth. Let them not scoff at, ridicule, laugh at and deride the small things we may be able to accomplish. I tell you that I would a thousand times rather be a member of a congregation where fifty men were able to edify and carry on the work of the church, than to be a member of a church that had five hundred members, all of whom were so helpless, weak and debilitated that they had to depend upon someone else to do their feeding, their preaching and their teaching.

Now for my next objection to the hireling system. And that, of course, is the thing that we are discussing.

Number Six. It is the sectarian pastor system operating under a guise, and is a form of the kingdom of the clergy opposed by all true restorationists.

Mind you now, my brother has affirmed that I've misrepresented Brother James A. Allen. Well, I'll just let Brother Allen do his own talking. I'll let Brother Allen say what he thinks about the situation and you can listen to it. Here's what he says in the Apostolic Times, January 1951. Listen to it: "The body is not one member but many. I Corinthians 12:14. To be a normal healthy body, not one member but many must properly function. The body cannot import an outsider or artificial member to do all or most of its work for hire. To do this is for the body to commit suicide"—so instead of doing such a wonderful work here at Second and Walnut in Paragould, you brethren are committing sucide by degrees, according to Brother Allen — "retarding and dwarfing the growth of its own members until they are seized with paralysis and are unable to function." Now, I'm not going to comment on that because he would say I misrepresented Brother Allen. I'm just going to read it to you.

But I'm not through reading. Listen again, to what Brother Allen says further, "To say that 'the minister' is under the jurisdiction of the elders, and that they have the power to hire and fire him, does not change the fact that he is the one important man in the congregation and that without him the congregation is impotent and helpless and cannot satisfactorily conduct its own services. He is the one man for whom the congregation provides a 'manse' and whose maintenance requires much, if not most, of the money contributed. In no sense can the elders claim to be his equal in standing or influence, except in the power to hire and (just sometimes) in the power to dismiss. In many cases, before the elders can dismiss him, he dismisses them." That is what Brother James A. Allen has to say. Now I wonder if I misrepresented him. Well, I made the accusation, brethren, that this one man pastor system was of the sectarian world.

I want you to listen now to this from "The Truth." It was quoted in "The Truth" but was written originally in "The Living Message" in the year 1924. It was written by J. N. Armstrong. Listen carefully, "I believe we are unwilling to build churches after the models of the New Testament. It is hardly worth while to plead with Christians to hold fast to the New Testament form of worship and organization. They cannot be content with it." And I tell you that this brother has demonstrated the fact to this vast audience that he believes there is no longer any use of contending with members of the church of Christ to follow the New Testament form of worship and organization. Back to Armstrong: "It doesn't satisfy. There is to them something else better. There is hardly one Christian in ten that has the New Testament concept of the church. Nearly all have a denominational conception." What is that? Listen to Brother Armstrong further:

"I don't believe it would be possible to write a history of our present day churches, the 'strongest ones' in the country, and not reckon with the 'minister' of that church. I mean there would be no history that did not encircle him. His leadership in that church would be an essential part of that history. He could not be passed over in silence. It would not be a faithful history if he were not made prominent. But in the history of the work of the N. T. churches, no such 'minister' was to be reckoned with. In every case where a preacher is mentioned at all in connection with the work of a church, that preacher has plans to 'move on,' and that

church has no plans to secure another to 'fill his place' or to take up 'his work.' But with us, in the very strongest churches, if the 'minister' begins to plan to change 'places' that church begins to look around for another minister. They cannot survive without 'our minister.' If he resigns and 'vacates' before the church finds one to take his place a number of preachers are invited one at a time, to preach for that 'ministerless' church, that the church may sample them and make a selection. Imagine, if you can, this chapter in the history of the New Testament church. It is useless, brethren, to oppose the 'pastor system' when we are fast developing it, yea, when we have largely embraced it already."

Brethren, that was not a Ketcherside-ite. That was J. N. Armstrong, once president of Harding College. Brother Wallace said I wouldn't take David Lipscomb on the college question. I'll ask him if he will take Armstrong on the pastor question. Will he take his college president on that question? Now don't tell me I've misrepresented these brethren.

Now I want to read from Brother Leroy Garrett. Brother Garret, I think, is one of the most brilliant men, from a scholastic viewpoint, in the brotherhood today. Here it is, page 124, in the Apostolic Times, June 1952. And I want you to listen to this, Brother Wallace, for I think that you'll find it very interesting.

"Most churches have one man that they style 'the minister' or as 'the preacher.' Such ideas are as unscriptural as sprinkling or the rosary." Brother Wallace is going to have to quit debating the Methodists. One of these days when he affirms that sprinkling is unscriptural, they are going to demand proof for his sectarian ministry system. And Brother Garrett says that one is as unscriptural as the other. And the rosary. How fast we are drifting toward Catholicism, brethren.

Brother Garrett continues, "One enters the ministry when he enters Christ. Every Christian is a minister or a preacher. The idea of employing a preacher to be the minister of the church is sheer sectarianism." That is one of your own brethren. That's Brother Garrett speaking, Brother Wallace. The thing he has stood up here and defended, when he has defended anything, for instead of trying to defend something he has tried to offend me, and hasn't done either one. He's failed on both points. Bue the thing he has tried to defend is sheer sectarianism. Talk about the pastor system!

There stands a man who is debating on the sectarian side of this issue. I want to tell you brethren, that there's not a man on the face of this earth who can stand against Brother Wallace when he is on the right side of the question. There isn't a man upon the earth, not a sectarian in the world who can face him. I read the Wallace-Vaughn debate. Brother Wallace made a noble defense of the truth in that case. But in this case, he is on the sectarian side of the issue. And he has failed, miserably failed. He knows that he has. His brethren know it. They all know it!

Listen to his reasoning. W. Carl Ketcherside sits in Saint Louis. Brother McNutt clips the pipeline, therefore the system of the church at Second and Walnut is scriptural (audience laughter). That's his logic! Brother Ketcherside passed out a lollipop and a stick of Wrigley's chewing gum to each little child who attended in Ireland, some of them five years old, who had hardly tasted candy—therefore, it is right to hire a pastor like the church at Second and Walnut. That's his logic. That is the sectarianism of his reasoning. And to think that this man has the audacity and the nerve to come down as a representative and a defender of the practices of his brethren. And he miserably fails to even meet the issue. Listen, good folks. You chose as good a man as you could get. Your system isn't in the Bible. It is sheer sectarianism. There's no use of getting anyone else. Brother Wallace has failed, but you cannot get anyone else. You don't have anyone who can defend it, because it cannot be defended. It isn't in the Book. But I'm not through yet!

I'll just read a little more from Brother Garrett, in Apostolic Times. Now, I'm not misrepresenting Brother Garrett. Listen: "Every Christian is already employed by Jesus Christ as a minister and a preacher, and if he fails in that employment, then he lacks that much in being faithful." Then he goes on to give a few passages showing that every saint is to be a minister of the gospel. He continues, "These verses along with many others show that every saint is to teach and preach. Then why call some preachers and others just members? Why talk about entering the ministry? Why put one man's name on the church sign as the minister of the church?"—Brother Wallace, answer Brother Garrett—"Every Christian has received the ministry of reconciliation (2 Cor. 5:18). The Hebrews were called ministers because they ministered (Heb. 6:10). If we have the one-man minister system, we are as wrong on that

point as are the denominations." There you are! Listen, my beloved brethren at Second and Walnut in Paragould. I have nothing in my heart against you. I've nothing against my good Brother Wallace. Not a single personal thing against any of you. But before God, you have drifted into a sectarian system without realizing it. Unconsciously you've drifted into a hireling ministry system that is just as sectarian and denominational as the rosary or sprinkling for baptism.

Almighty God, before the church is plunged into another apostasy, let men rise up who have the courage to stand out against this hireling system. Oh God, let men have the ability to stand up before their fellowmen and plead for a return to Jerusalem, all the way back to Jerusalem and to the simplicity of the New Testament church where every Christian was a minister — and every minister was a Christian!

Now I must notice a few things that my brother has said. I am not nearly through yet. I have another speech tonight, but I have to get as much in now as I can, because I cannot introduce anything new in my next speech. I want to put this in the record. I want everything that I am saying, Brother Hobbs, to go into the book. There are some things about this debate you aren't going to want to put in that book. I'm going to insist they be published. I want the brethren in Ireland and Great Britain to see them. I want every chart our brother has used to appear in that book. Before God, I want the brethren in Ireland to sit down and scan these things. They are reverential, honest and sincere brethren. Then I want my good brother, Glenn Wallace, who is here tonight, to go back over to Great Britain. I want to see what the result will be. I want to see that!

Now Brother Wallace says that I ignored the correct definition of the word "evangelist" in its generic sense, and that I just gave an applied definition to it. That is a definition it has come to assume. Now I want to read you a statement made by Professor C. Y. Cicoggliano, January 4, 1922, in Athens, Greece, in answer to a question posed to him by the teacher of the Men's Bible Class in the Christian Church at Beatrice, Nebraska. Here is the question: "Will you please give us a history of the Greek origin of the English term evangelist?" Here's what this great Greek scholar replied, "The term originated with the military early in the Grecian con-

quest and was used to describe and to distinguish the military officers engaged in the conquering *of new territory.*" That is what the word "evangelist" means. Now, go back any further than that if you can. Talk about a definition that has been picked up as you've gone along. Brother Wallace that is exactly what the word meant when it was used originally in the Greek. And it still means the same thing when New Testament men use it.

Alright, let's look at some of the other things that my good brother has to say. Notice them. In the first place, he justifies putting up his charts by the fact that Paul withstood Peter to the face. Brother Wallace, the ludicrous spectacle you made of yourself tonight makes you unworthy to put yourself in the same class with the great apostle Paul. Just imagine the apostle Paul putting up that kind of a cartoon for the purpose of caricaturing one of his brethren whom he professed to love. No, I'm not crying about it! Frankly, Brother Wallace, I am thankful that you did it. I want the people to see just how miserably a man of ability such as you have, must fail on this issue we are debating. I am thankful that you spent your time lambasting me instead of trying to uphold your proposition which you know is unscriptural. You are much better at this sort of thing, Brother Wallace, than you are at finding a scripture for your practice. Yes, you are much better at having cartoons to caricature your brethren, than you are in defending the truth. Imagine him using this as an indication of what Paul meant when he spoke about withstanding a brother to the face.

Your charts have not one thing to do with the proposition. I state again tonight that if you were to prove that I was a horse thief, that would not prove that the employment of a preacher to preach for the congregation as is now practiced by the church at Second and Walnut is scriptural. That is your proposition. Let my brother meet that face to face like a man—and a gentleman. I'm ashamed of you Brother G. K. Wallace. I never thought you would this debate continues you continue to do that. But brethren, I make this solemn pledge to you, that I will not become angered, and stoop to the depths you did tonight. But that is alright, and as I will not get down and wallow in the mud or dip tar out of his own bucket and smear him with it. I will not do it, because you cannot dip your hand in another man's tar bucket without getting tar on yourself. Brother Wallace, you have tried to overthrow my work in Arkansas, but I predict that this thing will

backfire upon you, before it is over!

Now the next thing. He said that those of us who believe in mutual ministry advocate that all must speak in the church. I deny that. I never did teach that. We did say that every faithful man who had the ability and who could edify was to be given the opportunity to do that. That is mutual ministry. It is limited, not by me or by the elders at Saint Louis, but by the apostle Paul in 1 Corinthians 14. He placed the limitations. We didn't do that.

Now another thing. Well, he asked a question about Brother Robert Brumback. He said, or read where Brother Robert Brumback was going to leave Kansas City to enter into evangelistic work. He wanted to know what Brother Brumback was doing before that time. He was working for a cleaning firm. (Audience laughter.) He was making his living with his own hands. Isn't that right, Brother Brumback?

ROBERT BRUMBACK: That's correct!

Thank you. Now you've got your answer, Brother Wallace. And it took you to a cleaning, too, didn't it? (Audience laughter.)

I do not intend for these things to be funny. This is deadly serious with me. I'm in earnest. I would just as soon you brethren would not laugh while I am talking regardless of what I say. I'm in earnest about this thing. I think the church of the living God is at stake. I think we're contending against an apostasy. I'm serious about it. It is no matter for laughing, or ridicule or scorn to me. The cause of my Lord is at stake!

Brother Wallace goes to Romans 1:14-15. And he calls to our attention what the apostle Paul said here with reference to preaching at Rome. I want to notice that with you and shall invest what time I have in the investigation. Paul says in Romans 1:15, 16, "I am debtor both to the Greeks and to the barbarians, both to the wise and unwise, so as much as in me is, I am ready to preach the gospel to you that are at Rome also." Now when the apostle said that he was ready to preach the gospel to those who were at Rome, he had just concluded saying he was a debtor to Greeks, barbarians, wise and unwise. Does my brother intend to imply that the apostle Paul was going to preach the gospel to the church at Rome? Was he going to announce something to them they already knew and in which they were grounded?

Listen, friends, the Roman letter was not to be read to the church at Rome alone, but it was to be read by a great many others as well. Let me read to you some of those who were to hear this. The record says, over in the second chapter, "Behold thou art called a Jew." Someone was to read this who was a Jew. Was he a Christian? Let's see! "And retest in the law, and makest thy boast of God, and knowest his will, and approvest things that are more excellent being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light to them which are in darkness, an instructor of the foolish, a teacher of babes which hast the form of knowledge and of truth in the law: thou therefore which teachest another, teachest thou not thyself?" Was that a Christian? "Thou that preachest a man should not steal, dost thou steal?" Brother Wallace, you read those. You knew they were in there, didn't you? "Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law, dishonorest thou God?" Now I have no doubt that Brother Wallace will say that this is just Brother Ketcherside's interpretation.

L. E. KETCHERSIDE: "Five minutes."

Thank you very much. Here is an interpretation that certainly is not prejudicial to this debate. Here is what MacKnight, the great commentator says on Romans 1:15. Now watch the explanation of Brother Wallace fade away. A man is hard put when he will go to a passage like this to justify this hireling ministry system. Just imagine trying to make it appear that Paul was a hireling in the church. Going to become one at Rome. That's what he will have to find to sustain his views. Here is MacKnight on the passage: "In regard that Paul after acknowledging that he was bound to preach the gospel both to the Greeks and to the barbarians, adds, I am ready to preach the gospel even to you who are in Rome, the idolatrous inhabitants in Rome were included in the expression, you who are in Rome. This verse therefore, as well as the following, is proof that the epistle to the Romans was intended not for the Roman brethren alone, but for unbelievers also, to whom copies of it might be shown." That's what MacKnight has to say about that situation.

Now, brethren, I want you to see if the apostle Paul was going to Rome for the purpose of being a located minister with

a stipulated salary, and with what the Episcopalians call a rectorate, the Methodists call a parsonage, and our brethren call the minister's home. I want you to see if that is what the apostle Paul was going to do there. Let us investigate the kind of work he did. In the Roman letter, this is the very same book, in Romans, chapter fifteen, the apostle 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. But as it is written, To whom he was not spoken of, they shall see and they that have not heard shall understand."

Well, how far did he preach it? The apostle says, "From Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ." But he didn't preach it where Christ was named. He didn't build upon another man's foundation. Brother McNutt, when he came to Second and Walnut, came to where Christ had already been named. And he built upon another man's foundation. And when Brother Henderson came and took his place, he built on Brother McNutt's foundation, sandy though it may have been. But listen brethren, I want you to get this point clearly in your mind, that these brethren are trying to pin the apostle Paul down as being the salaried minister of a local congregation, when Paul himself declared that he sought to preach where Christ had not been named. Now, if he didn't intend to say that Paul's case was parallel to the one here, why did he introduce it? That is the thing he has to defend—the situation here—that is the thing this brother has to meet.

Now he's got another chart down here (pointing to a rolled chart on the floor). Let's look for some more cartoons. Give us another cartoon and I'll give you another lollipop. "The employment of a preacher to preach for the congregation as now practiced by the church of Christ at Second and Walnut Streets, in Paragould, Arkansas is scriptural." Brother, if you will meet that proposition in your last speech tonight, I'll not only give you a stick of gum; I'll give you a whole package of Wrigley's. There are brethren here who have come for hundreds of miles, brethren from Canada, brethren from California, brethren from the length and breadth of the United States, who are here tonight to hear your justification for the salaried one man minister system. They have travelled all these miles but they haven't heard a great deal, have they? So brethren, I think you'd better pass him all the notes

you can. Give him all the help that's possible. Call to his attention every passage in the Bible that you know. And then let Brother McNutt get up here and put up another chart. That last speech of his was a "lollipop," wasn't it?

(W. Carl Ketcherside prepares to close).

J. A. McNUTT: "You still have about two minutes if you want to use it."

Oh well, that's fine. I thought I was running out of time here. I'm glad that Brother McNutt's keeping time for me too.

J. A. McNUTT: "I like to treat you fair. Go ahead."

Well, that's fine Brother McNutt. I wish you'd always felt that way. Now to Ephesians 4:11, 12, where the record says, the apostle Paul doing the speaking there: "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." Brother Wallace made fun of what I said about this, but he didn't deny the truthfulness of it. Did you notice that he did not deny the use of those original words for the word "for"? The word *pros* for the first word "for" and the word *eis* for the next two.

Listen, Brother Wallace, there are two kinds of churches. There are churches that have elders, and there are churches that do not have elders. And both kinds of churches have to be trained and developed. And then he says, "If Ketcherside says that means to get out, why that will take the elders out, if they've got to do that." Ah no, you made a misapplication of the passage, Brother Wallace. The evangelists are to train and develop the churches where there are no elders. The elders are to train and develop the churches where they are. And when the evangelists and pastors and teachers train and perfect the saints for the work or service of ministry unto the edifying of the body of Christ, then they are doing their job just exactly like God wanted.

L. E. KETCHERSIDE: "Time."

Thank you. And now I *am* through.

WALLACE'S FOURTH AFFIRMATIVE

One of the first things I want to do is to assure brother Ketcherside that these charts will appear in the book. They'll be photographed and placed in there, because I want Ireland to know what is going on in America. And I hope and pray that anytime my brethren from Ireland come over here that they'll not be toured around by a faction. I hope they'll be permitted to see the churches in America. If I understand correctly, he can correct me if this is not right, the brother that came over to visit with them was not even permitted to go around and visit among the congregations in America. And I'd like for them to know what is going on.

And he got up here and said, "Oh, brother Wallace wasn't nice." Now brethren, I'm going to let brother Ketcherside tell us how to be nice. In Vol. 13, No. 2, page 11 of the Mission Messenger, here is what Ketcherside has to say about you, my preaching brethren. He says, "You're just show offs, that you're just a political machine, you preachers are enthroned hirelings, and the brethren are taxed to support you in office, that the members of the church become slaves, and you're an ecclesiastical brood, you're the lowest hireling and the pope is the highest, you're as blind as a do-do, and as ignorant as a Hottentot, you're interested only in money and the elders are just puppets." Now Brother Ketcherside, I'd like for you to read this (holding paper before Ketcherside) so we could get your words on the tape. Will you read into this record what you said about my brethren and these humble gospel preachers?

And then when you get up here don't beg. Did you ever see a daddy take a switch and start to whip his child and the child start crying before he got there? Just go ahead and cry if you want to and you may use my handkerchief—here take it, (offers handkerchief to Ketcherside). But you're going to get this all along. And all this begging won't make any difference. He doesn't want to face *his record*. He's ashamed of it. And he said, "Wallace, you put it up here" (pointing to chart). Of course I put it up there. And that is your record (talking of chart).

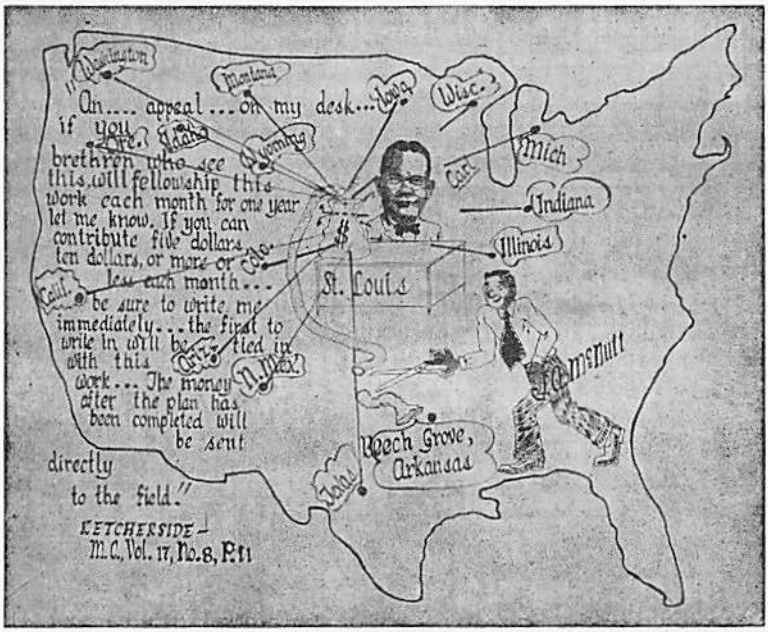


CHART NO. IV

And he won't deny it. And I told him if he did, I'd read his confession of it. And I'll turn now, right here and read from his own paper where he says, "I have known evangelists to be over a church who never even caught sight of it for three years." They put preachers over churches. And then again, he says, "A man often has the oversight of four or five churches and visits everywhere else under the sun except those places." He is talking about his own brethren.

And then he says, "No doubt I shall be criticized because in the past I have attempted to take the oversight, by request, of several congregations. Some even in distant states." And thus, *he admits* it. And then if I put it up here (pointing to chart) he gets up here and says, "Oh, brother Wallace, don't tell that on me. I don't want the brethren over in Ireland to see it." Don't put that chart in the book, I don't want them to see that. Now he wants that (chart) to stay out, but he *pretended* that he wanted the brethren in Ireland to see it. But he really wants me to keep

it out of the book. I'm not going to keep it out. He confessed what is on it. And that (pointing to chart) is what *he* did. Here is the confession of it right here (referring to Mission Messenger). And I saw, somewhere, where one of his brethren wrote him and rebuked him for making that confession.

Now then, he brought up some objections. And I told you a long time ago that all of his objections about what he calls a hireling pastor system is a false issue. Listen to what Ketcherside says, "The true test of a man's integrity is the attitude he takes toward those with whom he differs. Few indeed, can be trusted to state the real position of an opponent correctly. So eager are men to justify themselves in the eyes of others that they will often stoop to unfairness and seek to raise misrepresentation and false accusation in such a course. If such a course does not prove the weakness of its cause, it certainly proves the moral weakness of the individual who follows it." That is what Ketcherside himself said. Now then, he charged a position upon us that is not so. And by whom does he prove it? Leroy Garrett! Leroy Garrett preached for one of the churches in Dallas in 1951 at a hundred dollars per week and he was fired in January, 1952. He is the man you quoted. He preached for a church in Dallas.

Now I can say this, that there are some things brethren will criticize, some things that are going on that are just the doings of Ketcherside's preachers who come down here, and when they do my brethren get after them. When you find somebody writing against the so-called "pastor system," he is just one of Ketcherside's fellows down here. And they'll all be sent back. They sent Leroy Garrett back. You'll have him in a few days over in St. Louis—take him.

Now, then, he goes ahead and talks about Allen, Armstrong and Leroy Garrett. And then he talked about the meaning of the word evangelist. Well, I don't know the man to whom he referred. I don't even know anything about him. I don't think you do. But I think all of you recognize Thayer as a scholar, and I read Thayer and Ketcherside dropped Thayer like a hot potato. He didn't want to have anything else to do with Thayer. So he went off and got somebody we never heard of.

Then he said, "Well, they're passing him notes." Here is one of the notes. "Ask him if Beech Grove was new territory." He said,

"Oh, Paul preached in new territory." I think there was a church at Beech Grove before you were born. There he is down there preaching at Beech Grove; but he said, you can't do that brethren, you must go to virgin territory. Another note said, "Ask him if Christ was named there?" (Beech Grove.) He made an argument and said, "Oh, you can't preach where Christ has not been named." Was Christ ever named at Beech Grove before you got there? Was Christ named there before you got there? And then he said, "Ah, that is not nice, brother Wallace." "You shouldn't do that." And somebody said, "Ask him to demonstrate how to teach and preach." You all know that last night I begged him to get up here and use five minutes to teach and five minutes to preach so we could see the difference. Now those are the notes. I'll put them over here (puts notes on Ketcherside's desk) so you won't forget them. You tell us if Beech Grove was virgin territory and if Christ had ever been named there. And then you teach for five minutes and preach for five minutes. Now you have the notes my brethren passed to me. And they will wonder about it if you don't pay any attention to them.

Then he had brother Brumback to testify. Well, I don't know, maybe brother Brumback is telling the truth. All I know is *what* I *read* in the Macedonian Call. He *said* he was *preaching* for the church at 59th & Kenwood and that report is in the library at St. Louis. I went there and got the back volumes of the Macedonian Call and I have a record of it here if you want to check it. And I don't know which time brother Brumback is telling the truth. You can just figure that out like you could about Smith and Ketcherside. All I know is *what* Brumback *said*. He said he *was preaching*. Maybe he was and maybe he wasn't; but he said he was. So that is all I know.

Now then, that covers everything he said. Most of his time was spent in begging. He said, "Oh, brother Wallace, don't do that to me—don't do that to me."

Now then, hang up my chart number one. Now I might say this: The strangest of all people to make a plea for unity is a factionist. A factionist pleading for unity to me is just about like a dictator pleading for peace. If you come here pleading for unity, which faction do you want me to join? Here is the American Review group among your own people. And in that very connection the American Christian Review said just recently, "That hier-

arachy was hatched in falsehood and to give fair audience to both sides just isn't their devisive creed. I personally tested Ketcherside." This is Allan Sommer, and he is here. He said, "Ketcherside dropped by the office the other day and wondered if he and Austin couldn't be reconciled; but refused to dwell on reconciliation with the church and with the Review. Offered prayer. But when my sister asked him if he would worship with us, he blushed deeply and stammered, rolled his eyes and replied he'd have to consider it. I wonder how high his prayer arose. For if God hears kindly the prayer of that unrepentant factionist, there need be no further query as to God hearing just any old kind of a sinner." The American Christian Review, page 9, Vol. 96, No. 3, 1951. And again the Review says, "Back when Ketcherside was using it for his own . . . helfish ends he and those who built a faction among the Lord's people on a tissue of falsehoods." Now I don't know which one is telling the truth; but when a factionist starts pleading for unity, it moves me about like Stalin pleading for peace.

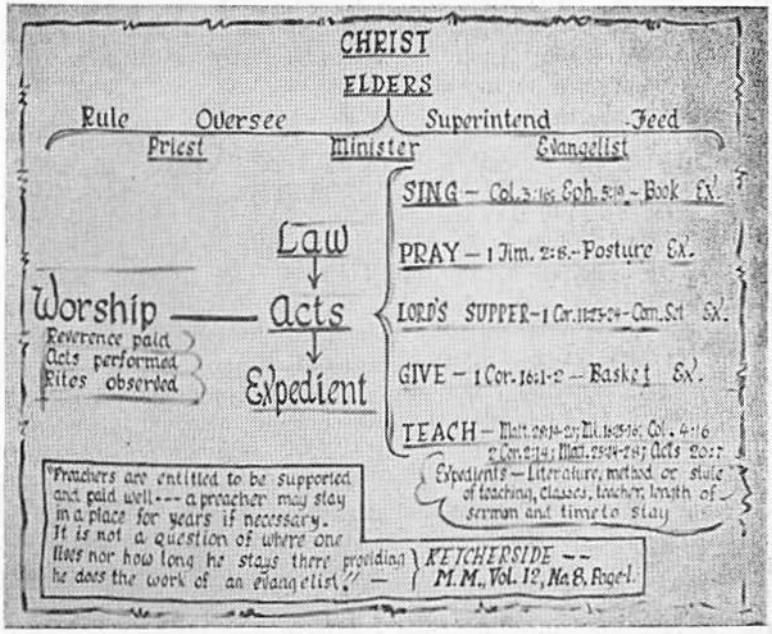


CHART NO. I

And then there is the Spiritual Call and the Macedonian faction that is always after Ketcherside. And then I have a statement right here, in Ketcherside's paper, Vol. 13, No. 1, page 5, where they recently said, "that B. L. Powers of Westpoint has left the Sommer faction and affiliated himself with the church here." Now which one of you is a faction? You brethren can fix that.

Now then, I have been affirming that the church at Second and Walnut is doing that which is scriptural. And for him to set up a straw man and fight it is a waste of time. Last night I called your attention to these salient facts. That Jesus Christ is the head of the church (using the chart); that the elders of the church are the under-shepherds; that Christ is the chief shepherd. The elders are to *rule,* to *oversee,* and to *superintend* and to *feed.* And then I called your attention to this fact. That when we worship there is an act to be performed. The word worship involves an act. It is reverence *paid.* It is an act of reverance whether paid to a creature or a Creator. In *worship* there is action. The *act* is the thing that is commanded. There (pointing to chart) is the law that requires the act. Then Paul said, "all things are lawful; but not all things are expedient." Here (pointing to chart) is the word expedient and we may expedite the act.

Now here is the act of singing. God bound the act of singing upon the church. Who is going to decide who leads the songs? Somebody has to decide. What is the expedient in this? Do the elders decide? Could they select some one to lead the songs? When they use their judgment in selecting someone to lead the songs, do they surrender their eldership? Do they cease to be elders and give up their authority when they ask some brother to lead the songs? So, you find there is an element of judgment entering in, in regard to the elders of the church. Ketcherside says himself, "There are some things that are left to our judgment regulated wholly by an abiding principle." Ketcherside, Mission Messenger, Vol. 12, No. 7, page 2. Then E. M. Zerr says, "On matters not legislated by Christ we are left free to use our best judgment and do what is most convenient and desirable." E. M. Zerr, Mission Messenger, Vol. 8, No. 9, page 5. He says, on matters not legislated by Christ you are left free to use your best judgment and to do the thing that is most desirable and reasonable. Now, can the elders of the church use their judgment in expediting the song service? Here is the command to sing. God commanded us to

sing. How many songs are we going to use? How many songs shall we sing? Shall we sing with a book or without a book?

Here is the command to pray. God has told us to pray. He bound the act and he loosed the posture. And sometimes I find a group of brethren that will bind the posture. Down here sometime back where I preached I stood and led the prayer. An old brother came around and said, "You violated the law. You ought to kneel." And he said, "You stood." I said, "How did you know I stood? Which is the worse, to peep or to stand?" (Audience laughter). Anyway, that is the way with all factionists. When they start making laws, they get into trouble.

Now, God bound the act of prayer. He bound the act; the posture is an expedient. Some hobbyists may come along and bind on the church the posture of standing.

There is a law that requires the eating of the Lord's Supper. God bound the elements in the Supper. He said to eat the bread. He said to drink the cup. God bound the cup. I'm a one cup brother! I've never believed in but one cup. God bound the cup. He loosed the container. But, fellows like Ervin Waters will come along and divide the church by binding the container. You never saw but one cup on the Lord's table in your life! If you have the fruit of the vine, that is one cup. If you have grape juice and lemon juice you'd have two cups. If you just have the fruit of the vine, you have one cup. Some people make a hobby of the one container. And that is not nearly as bad as the hobby that Ketcherside has. That doesn't hurt the church like the law that Ketcherside makes! Now, you elders of the church recognize that some decision must be made in regard to a matter of expediency.

Here is the matter of giving. God commanded us to give! *How* you take up the collection is a matter of expediency!

God *bound teach* upon the church. He said, "Go teach all nations baptizing them . . . teaching them." Teaching them! And I showed you last night that the work of an evangelist is to preach the word. Paul told Timothy to be, "instant in season, out of season, reprove, rebuke, and exhort with all longsuffering and doctrine." And he said, "Do the work of an *evangelist.*" In that same connection he said, "Preach the word." Now, if the elders call a man to expedite this *ACT,* are they within their rights?

Ketcherside stood here last night and said, "If a gospel preacher stands up where there are elders and preaches, it is the same as using instrumental music." What has he done? He has *bound* upon the church a *human law.* God bound the act of teaching and as to whom the elders use is a matter of *expediency!* God did not *bind* the *time* that a man *stays* at a place. God didn't bind the time. God left the elders free as to whom they shall call.

And he got up here and went back on his *mutual* ministry. The record will show. Why, he got up and said, "Brother Wallace, I didn't mean it, I didn't mean it." I knew he didn't and I was just glad he confessed it. "I didn't mean it." Then, I'm glad for it. Thank you brother Ketcherside. We're getting along pretty good. Thanks for that nice confession. "I didn't mean it." "Oh," he said, "it is a *limited* ministry." Oh, yes, it's *limited!* All right, he said Paul said so. But *how* are these elders going to judge? How are they going to carry out Paul's instruction here (I Cor. 14) when they come to *decide* whether a man is *able* to do it or not? Did Paul put down there in First Corinthians 14, "Don't use Bill Jones but use Sam Smith?" How are the elders going to decide? Now he says, "There must be a *decision.*" All right then, if you elders of the church down here at Second and Walnut decide to use J. A. McNutt, that is none of Ketcherside's business. He just now said you could decide. He said the *elders* have a *right* to *decide.* They decided to *use* him (pointing to McNutt) and if they want to *use* him that is their business! It is none of his (pointing to Ketcherside). Ah, he's gone around over the country telling you elders, the elders of the church, "Now, let me tell you, you don't have a right to decide," and then says you can take up First Corinthians 14 and decide on whom you will call.

He said the church can't call an evangelist, and then he said, "I have a call from the church in Ireland." That is what that chart is about, brother Ketcherside. Because you were going to Ireland to preach to the church. He said, "I have a call from the church in Ireland! I went there to work as an *evangelist; under* the oversight of the *elders!* I went there to work under the *elders!*" Then he got up here and said if we do it we are going to go to hell. He said, "Send to me your money brethren as I'm going to Ireland!" But he said, "Brother Wallace, don't you put that in that book. I just hope that never gets in that book." It'll get in there, brother Ketcherside. And I hope some day I can stand up in Ire-

land and tell them a lot more about your effort to *bind a human law* on the church of the living God. God *bound* the *act* of *teach* and He *loosed* the *how* of *feeding*. God said, *feed!* Did He say *how?* I asked him over, and over, and over, and over, and over and over again: Brother Ketcherside, do the elders have *personally* to do all the teaching? If they do not, is there a matter of human judgment involved? What did he say? What did he say?

Now, I asked you again and again, if the elders can call upon an evangelist to feed the church, are they then doing that which is right? Are the elders feeding the flock through the Bible school teacher? Are they feeding the flock through the Bible school teacher? Are the elders feeding the flock through the evangelist when he holds a meeting? When he comes, when you go down here to Beech Grove are the elders feeding the church through you? Now, he says they don't have any elders. Tell us, was Christ *named* there before you got there? He said you couldn't preach where Christ had been named. That cuts you fellows out of most places you go because you are not fixing to go where Christ has not already been named. When he went to Ireland, he didn't go where there wasn't any church. He went *where* the church had been *established* for a *hundred* years. He stood up in the pulpit where Alexander Campbell preached! And . . . autographed their Bibles!

Now, can the elders call a man to teach? If so, how do they decide? *God bound feeding!* He *loosed* the *how!* But Ketcherside bound the *how*. Solomon built the temple. The Bible says in I Kings 8:12-21, that Solomon built the temple. Did Solomon do it all by himself? Did he use anybody? The elders *feed* the church at Second and Walnut. Can they use anybody? Can they do it? That is all that is involved. He got up and said, "Well, brother Wallace, why don't you put your finger on chapter and verse?" You give me chapter and verse where the elders can call an evangelist to hold a meeting and I'll give it to you. Give me chapter and verse where they can call him and I'll give it to you. Yes, you may have it. Now, you see what we have brethren. It is not a thing on earth but somebody outside of the state trying to tell the elders of the church how to run their business. That is all in the world that is involved in this whole issue.

Now, the Bible says in regard to the Holy Spirit, "He shall convict the world of sin." The Bible says the Holy Spirit is to convict the world of sin. But he said if the elders use somebody else,

then they're surrendering their authority. Does the Holy Spirit give up his position because he uses me as a gospel preacher? Would you affirm the direct operation of the Holy Spirit? He has to have a *direct* operation of the elders! Yet he won't claim a direct operation of the Holy Spirit. If the Holy Spirit can use Ketcherside to convict the world of sin, can't the elders do it? If the Holy Spirit can use Ketcherside to convict the world of sin, can't the elders do it? If the Holy Spirit can use Ketcherside to convict the world in respect of sin without surrendering His authority, then can't the elders do it? If not, why not? All in the world that we have in this issue is that they do not understand the matter of expediency and they bind upon the church a human law. Here is the matter of expediency (Chart No. I). Here is literature. Here is a method or *style* of teaching, and Ketcherside binds a *style* on us. Brother Ketcherside, I do wish tonight or tomorrow night that you'd demonstrate. Now, my brethren can't figure out what you mean, so will you *teach* five minutes and *preach* five minutes tonight for us? *Show* us how to do it. So when these brethren go back they can be loyal. *Show* us how to do it. Stand up here tonight and teach five minutes and preach five minutes. *Show* us just how to do it. You remember last night? He said, "Oh, you can't *preach* the gospel but you can *teach* it." You can teach it to the church but you can't preach it to the church. *Show* us tonight, brother Ketcherside, when you get up here—just demonstrate. Don't tell anybody now when you're fixing to do it. Just let us watch. See if we can tell when you shift gears. Just get up here and start! Let us see! That is the thing over which he builds a hobby! And then gets up here and says, "Brother Wallace, now don't you tell the brethren what I've been doing!" I'm telling them what you've *been* doing and I'm telling them what you *are* doing. And I'm telling you brethren what he is fixing to do to you. He is fixing to move right in and tell you elders that you can't run your business. He'll tell you that you don't have a right to exercise your judgment. That is what it all sums up to. If not, what is he "hollering" about, if the elders of the church have a right to use their judgment and they want to use McNutt! I suspect Ketcherside would come if they would send for him. Wouldn't you, Ketcherside? Wouldn't you come if they should send for you? Huh? Come on. Shake your head. Would you? (audience laughter). Yea, he'd go! He'd go. But, "McNutt, you can't do that, that is not nice!" If they call McNutt, that is sinful! If they call Ketcherside, that is nice.

That is the way it is. Why, they do more preaching where a church is than any of you brethren do. Even when they do *foreign* missionary work they go where churches are. They don't go where Christ hasn't been named. They go where churches are. Their *whole missionary* program is to go out here, they say, "to get old churches on the track." That is what their program is for!

Now, brethren I want you to note this. Brother Ketcherside, I'm really surprised at you to hear you get up here and start begging for sympathy. I thought you were a man. I have always heard that he was a great debater! And lo and behold, if he didn't get up here and tune up and cry the very first thing tonight. Now stand up here and take it, brother Ketcherside, like a man. He got up here and said, "Brother Wallace, I'm ashamed of you." But I'm not a going to complain. I can take it. And I won't get down here and beg. So, you come on up here and face it.

You're not getting anywhere with my brethren by charging them with a false charge. *Charging* a thing upon them which they disavow and you cannot prove. And then said, "Brother Wallace, don't you tell what I've been doing." Humph! "That is not nice," he says. Brother Ketcherside, you won't *dare* read right here out of this paper what you said about my brethren and the churches. If you will, I'll leave it up here on the stand and let you read it and put it in the record. Then you brethren can see who is trying to be nice. I love the cause of Christ, and I love the church, and I love you gospel preachers. *You're not* as blind as a do-do nor as ignorant as a Hottentot. *You elders* are not *puppets,* because you won't let Ketcherside decide who'll preach for you. If you use your own judgment in the matter, that is your God-given right. And God bless you, and you keep doing it. Don't you let some fellow from St. Louis come down here and try to tell you where to get off. Tell him where to get off. Do to him what they did to Leroy Garrett. When he began preaching Ketcherside doctrine, they paid him off and *sent* him off. Ketcherside, you got him now, take him! And you'll send him off, too, when you do.

Now, let's go a little further with this. *God bound teaching!* He loosed the grouping. He loosed the length of the sermon and the *time* to stay. And now, brethren, to this agrees Brother Ketcherside. Here is what he says, he says, "preachers are entitled to be supported." They're entitled to it. "They are entitled to pay and to be paid well." What is all this fussing in your Mission Messen-

ger? All the time, you complain about what the preachers get. Why don't you change that tune and put it on the masthead, "Preachers are entitled to be paid," and stop fussing all the time about pay?

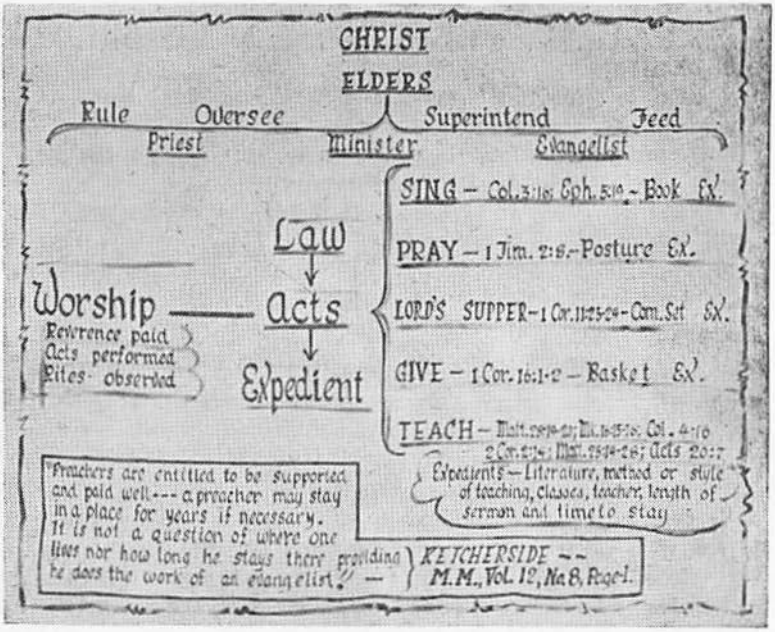


CHART NO. I

I'll tell you brethren—I don't think your income would compare with his. I don't think it would. Brother Ketcherside, I have a Dunn and Bradstreet report on you . . . I'll read it into the record if you won't sue me. (Audience laughter). I have it. I can't read it without your permission. And if you'll let me read it, I'll read it into the record. And then you talk about these brethren—*fleecing* the brotherhood. I happen to know. I didn't just start in this debate just before breakfast. (Audience laughter). I know what is going on.

Now, he said, "They're entitled to be *paid.*" "A preacher may *stay.*" So it doesn't make any difference brethren, just stay. Then he said, "You ought to get going." (Points to chart.) "*May stay!*" "He may stay in a place for years *if necessary.*" Who decides the "if?" He says you elders can't do it, so you have to get orders

from St. Louis! That is where you get the decision. There (pointing to chart) is the *"if." "If necessary!"* Where do you get that? *Who* decides it? He recognizes there is an *"if." If!* If what? Now, I ask him, can the elders call an evangelist? "Oh, yes." How *long* can they keep him? How long can he stay if they call him? He says they can call him. He says, "They issued me a call from the church in Ireland. I went there to work with the *elders!"*

Brother McNutt: "Five minutes."

Who set the time as to how long he'd stay in Ireland? *Who decided* it? Did the elders decide it or did Ketcherside decide it? *"They* (elders) asked me to come;" yet he said, "you can't preach where Christ has been named." And Christ had been named over there.

Now again! He said it is not a question of place and he may stay for years if necessary. "It is not a question of where one lives nor how long he stays there provided he does the work of an *evangelist."* I maintain that you gospel preachers out here, when the elders of the church call you to serve, you're simply doing the work of an evangelist. Paul told Timothy, "If you'll put the brethren in mind of these things, you'll be a good minister." And I'm reminding him. And Paul said if I would do it I would be a good minister. I'm reminding you brother Ketcherside. Paul said, Timothy you'll be a good minister if you'll do it. And I've done it.

Preach the word! You brethren go out and preach the word! Let the elders run the church. That is the trouble here. They want to run it! And I can read to you here (holding up Ketcherside's paper) where they take the oversight of churches. I read to you where Ketcherside said, "I took the oversight in churches in states away off." I read to you a statement from the church at New Castle, Indiana, where the elders said for three years they put themselves under Carl Ketcherside. And among that group was E. M. Zerr. . . . One of your main writers for your Mission Messenger. Now, what do we have, brethren? We simply have a man that comes into this community and stands up and says the elders of the church cannot use an expedient in carrying out the law that is required of them. *God bound the law! As to whom they call* is an expedient. *How long* they keep him is an expedient. *What they pay* him is an expedient. And *how they use him* is an expedient. Brumback said the elders ought to use him to preach and to visit. But

Ketcherside says, "You'll go to hell if you do." Brumback, you and Ketcherside ought to get this thing fixed up somehow.

But, he said, "They can stay, provided he does the work of an *evangelist.*" That is all my brethren do. That is all any of them are doing. And I thank God for you. I love everyone of you. And I know the sacrifice that you make. I know that some of you are just barely able to keep a good car. I know some of you are being pretty well supported; but you're not able to live in luxury like he does. You're not able to own what he owns. I know. I know what I'm talking about. I'm not guessing. *I know!* And then for him to get up here and ridicule elders of the church and say you're *puppets.* Let him read what he said about *you* (elders) and you preachers.

Then he made an appeal for unity. A factionist pleading for unity moves me about like Stalin pleading for peace. Ask Allan Sommer. Ask D. Austin Sommer. That is what you have. I hate to say this brethren. My neighbors and friends, you've come out here to this service and you ask, "What is this all about?" We have a brother in the church who wants all the elders of the church to bow down to him and say, "You decide for us." You elders of the church go ahead and run your business. Don't pay any attention to Ketcherside. Let him alone. *You go and run your business!* He hasn't got any business meddling with your affairs. I'll tell you what they do with such fellows down our way. When they get a preacher like that, the elders will send him home. Yes, they will. They'll get rid of him. Sometimes we have some of your fellows come down our way. And that is who some of my brethren are getting after. And when you see those reports like he read, they are about some of his folks who come down here and my brethren are after him. The very fact that they got *after him shows that we're opposed* to preachers running the church! Let the elders run the church. Let them decide as to whom they'll call. And he has already admitted that his ministry is *limited.* Oh, he says, "Oh, yes, Brother Wallace, I said *all* had to do it; but I didn't mean *all.*" "Didn't mean all. It is limited!" And some one has to decide. Now your name is not in First Corinthians 14. *Who* is going to decide to put you up? Who is going to decide to put you up to teach? Ketcherside or the elders?

Now if the elders decide to put up McNutt what business is that of his? He comes down here to Paragould, Arkansas, and tells

you, "You don't have the right to keep McNutt here and let him preach." That is none of his business. And that is what *caused* this debate. That is it. McNutt didn't want him to siphon the money out of this community and went out and cut the pipe line. But he says, "Brother Wallace, don't put that in the book." Don't worry, it'll get in the book as I want those brethren in Ireland to see it. I'm going to photograph the charts and put them in the book.

Now, here's what you have!

Brother McNutt: "Time."

Thank you.

KETCHERSIDE'S FOURTH NEGATIVE

Brother Wallace, Brother McNutt, brothers and sisters in Christ and friends. The heat has finally got him! After I stood up and pleaded with this brother to put these charts in the book, and said I did not want the book to be published without them, and wanted the brethren overseas to see them, then he gets up here, and says three times, that I pleaded, "Oh no, Brother Wallace, don't put them in the book. Don't let them see them!" Why, I pleaded with you to put them in the book. The heat has you down, Brother Wallace. That's what I want you to do, is to put these charts in the book. I never got up and cried for you not to do it, but I got up and pleaded with you to put them in the book. And I am tickled that they're going to be in the book, too. I'd like to be back in Ireland when it gets there, where that oversight is!

Then Brother Wallace says, "Brother Ketcherside wants to run the elders, that's the thing he wants to do!" Then he turns right around and quotes where I went over to Ireland and worked under the elders.

Now, I want to make myself quite clear tonight. I believe that elders are not under preachers. I believe that every gospel preacher is under an eldership. I believe that no one in the church of the Lord Jesus Christ can be outside of the government and discipline of the church. And I believe that every preacher of the gospel is subject to a faithful eldership. I believe that. I preach it. I contend for it. I am happy to labor under an eldership, under its oversight. I am happy to be under the care and supervision of a group of godly elders.

Now, I want to notice just a few things that have to be cleared up because they affect some of my brethren. He said that when a certain brother came over here from across the ocean, that we didn't allow him to visit around. Brother Wallace doesn't know what he is talking about. I would think he was "talking through his hat" if he had one on, but I cannot accuse him of that. When Brother A. E. Winstanley came over to this country, I personally made arrangements for him to go to Washington, D. C., and be with Brother C. E. McGaughey. I want that in the book. I want Brother Winstanley and Brother McGaughey to see it! And I want both of them to know that Brother Wallace got up

and talked about something he didn't know anything about. When those brethren came over I insisted that they personally visit brethren on both sides of this issue, and hear firsthand, and make up their minds definitely and positively, just exactly where we stood. Now you brethren brought some over. I extended a personal invitation to see them. I haven't seen a one of them yet. Keeping them in your faction—or fraction?

Now, he said I did not want Thayer. He declared I went to Webster's Dictionary, that I didn't want Thayer, and dropped it like a hot potato. Well, I'll pick it up like a cold potato. Here's what Thayer has to say about the work of an evangelist. He says, "The term is Biblical and ecclesiastical. 'A bringer of good tidings, an evangelist.' The name is given in the New Testament to those heralds of salvation through Christ who were not apostles. Acts 21:8; Eph. 4:11; 2 Tim. 4:5."

What is a herald? A herald is one who carries news from place to place. The other day a herald went forth to announce the birthday of the new queen of England. That herald went from place to place, five different places, and made announcement of the news. But he did not settle down in one place and keep yipping about when the birthday of the queen was to be. That is what a herald is. And that is what an evangelist is. One who carries good news or glad tidings from place to place.

Now my brother has made a special request that I get up and show the difference between teaching and preaching. He acts as if there is no difference between the two. I am sure Alexander Campbell was a much better student of the Greek tongue than either Brother Wallace or myself. I read a statement from him last night. I am going to read it to you again. In the Millenial Harbinger, April 1862, Alexander Campbell said, "There was teaching, there was singing, there was praying, there was exhortation in the Christian church; but preaching in the church or to the church is not once named in the Christian scriptures. Paul once in his first letter to the church at Corinth said he would declare to the Corinthians that gospel which he *had* preached to them, which also they *had* received, and in which they stood. We preach, or report, or proclaim news; but who teaches news? Who exhorts news? We preach the gospel to unbelievers, to aliens; but never to Christians who have received it. Paul taught the Christians. He admonished, ex-

horted, commanded and reproved Christians, and on some occasions declared the glad tidings to them who had received them, but who seemed to have forgotten them, as he wrote to the Corinthians."

And now, so that it will enter into the record, I want to read this as I read it to you last night. It is also from Alexander Campbell. "Preaching the gospel and teaching the converts are as distinct and distinguishable employments as enlisting an army and training it, or as creating a school and teaching it. Unhappily for the church and the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all protestant Christendom. The public heralds of Christianity acting as missionaries or evangelists and the elders or pastors of Christian churches are indiscriminately denominated preachers or ministers. And whether addressing the church or the world they are alike preaching or ministering some things they call gospel. They seem to have never learned the difference between teaching and preaching."

Why do I affirm that there is a difference? Is it because Alexander Campbell affirms it? No sir, but because the writers of the New Testament affirm it. Now, he has asked me to demonstrate the difference. I'm going to call to your attention, my friends, the record says something about our Lord and His work. I ask you to pay very particular attention to this as I read it. The Book says concerning His work, "It came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence *to teach* and *to preach* in their cities." It is a good thing that Brother Wallace was not back there. He would have challenged Jesus on the way into the city, and said, "Teach and preach! You cannot do both. Come on, Jesus, get up and teach five minutes, then get up and preach five minutes, and don't tell us when you shift gears. See if we can find it out for ourselves." Jesus began both to teach and to preach. If Brother Wallace had been there, he would have challenged him to do one five minutes and then do the other another five minutes.

Then let us turn to Acts 5:42 and notice with reference to the apostles in general. These brethren do not distinguish between two acts. Let's see if the Bible makes a distinction. Let's see if the Bible holds out there is a difference. In Acts 5:42, the record says, "They departed from the council rejoicing that they were counted worthy to suffer shame for his name, and daily in the temple and

in every house, they ceased not to teach and preach Jesus Christ." If Brother Wallace had been there, he would have said they couldn't do it.

Last night he said the word teach was generic and included "preach." That is not true! The word teach does not generically include preach. Both of these words are generic. The word "preach" has to do with proclaiming. The word "teach" has to do with instructing. I want you to understand that every preacher is a teacher, but not every teacher is a preacher. These are not inclusive generic terms. Elders of congregations are not told to be apt to preach, but are told to be apt to teach. Teaching is one thing and preaching is another thing.

"And they ceased not to teach and preach Jesus Christ." Yes, it is a good thing Brother Wallace wasn't there. He would have said, "Now Peter, let's see you do it. I can't understand from what the Bible says what you mean by it. The Bible says preach and teach, but they are the same thing! Get up, Peter, and preach five minutes and then teach five minutes. And don't tell us when you shift gears. Let's see if we can tell when you go from low into high!" Brother Wallace stripped his gears. (audience laughter).

Now I want to call your attention to Acts 28: 30, 31 and we shall answer his question with the apostle Paul. "And Paul dwelt two whole years in his own hired house." — *in his own hired house.* He wasn't as lucky as Brother McNutt nor as rich as I am. You know this is going to tickle my family. They're going to find out from Brother Wallace that I've got a lot of money stored away that they didn't know anything about — "And he (Paul) received all that came in unto him, preaching the kingdom of God and teaching those things which concerned the Lord Jesus Christ." Ah, it's a good thing Brother Wallace wasn't there. He would have said Paul couldn't do it. Teach includes preach. But the record says Paul preached. And it says that he taught! But Brother Wallace would have said, "Let's see you do 'er Paul. Come on Paul, get up here now and preach five minutes. Then get up and teach five minutes, Paul. Come on now, let's see you do it. My brethren want to see you! They can't understand what you mean Paul! Don't get up and talk about it, get up and show us how you do it!" Yes, he would have put Paul on the spot, just like he thought he had me on the spot.

I am sure that if Brother Wallace couldn't understand it from what the Bible says about it, he wouldn't understand it if he saw it demonstrated. The apostle Paul did both. Why did he do both? I will tell you why he did both. Because in II Timothy 1:11, and this is a passage I hope you'll give consideration when you go home, he says, "Whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles." Three different specific things! I am appointed a *preacher* and an *apostle* and a *teacher!* And if Brother Wallace had been there, he would have said, "Oh no, you weren't! You were just appointed one of them. You think you have two but you don't. Get up and show us that there are two. Let's see the difference, Paul. Come on, let's see you teach awhile; then let's see you preach awhile." Brother Wallace, you are challenging the Bible! You're challenging the apostle Paul. You aren't challenging me.

Well, let's look at the chart for a little while. You know I'm glad my brother got back to this chart. I was afraid he was going to exhibit cartoons all night, and we wouldn't have anything on the subject. But he got back to it and tried to prove the hireling system expedient. Alright, let's look at the situation now. Let's investigate it. We'll use his own chart. Up here are Christ and the elders. The elders are to rule, oversee, superintend and feed the flock (pointing to chart). Down under them are the evangelists and ministers and priests.

Now, he says that it is perfectly alright for Brother McNutt to put out there, J. A. McNutt, Minister. It is perfectly alright for Brother Henderson to put out there in front, Walter Henderson, Evangelist. If that is the case, then why don't they just shift over, and for variety put out there, J. A. McNutt, Priest? Then he could write and say, "I am *the* priest in this town." That is what Brother Wallace said. He said it about Wichita. He was *the* minister! Brother Wallace says the minister is the priest, therefore, he was *the* priest out there. Boys, we are drifting towards Catholicism, aren't we?

But now, don't get too excited. Brother Wallace resigned from that. Yes, he resigned from it. He resigned from being *the* minister. He got rid of being the priest and went out to be an evangelist. So I guess he is safe. He is no longer the priest. But Brother McNutt is the priest. J. A. McNutt, Priest! If it is true that

every Christian is a minister, and also every Christian is a priest, and it is right for one man to take one of those terms and appropriate to himself, as I said last night, then it is right to take the other one. Now the next time you hire a man remember, you're *had* J. A. McNutt, Minister; now *you've got* Walter Henderson, Evangelist; so that the next time you hire one—Brother Wallace said they are not permanent—for variety just put up the other word and let the people drive down the street and see John Doe, Priest! That will be something!

Alright, Brother Wallace says . . . but I'll take his first item up here (using the chart). The Bible says sing. But of course it does not regulate the expedients in reference to singing. It doesn't do that. It doesn't say you must use a song book, and so on and so forth. Then he comes down here to the word teach. This isn't the word teach at all as we've demonstrated. Demonstrated it by the Bible. Demonstrated it by authentic students of history. Demonstrated it by the Greek. When he comes down to this particular term (teach) he says the Bible does not regulate this. It's alright for them to hire one to do it. I want to ask a question then. It isn't a new argument at all. I'm obligated to reply to anything on this chart tonight. Here is my question. Why isn't it alright to hire a choir to do your singing then? If it is right to hire a man to do the preaching—the teaching—why isn't it right to hire a choir to do the singing? Now my brother opposes that. He opposes that. He opposes hired choirs and endorses hired ministers. He says it is wrong to hire somebody to do the singing, but it is alright to hire someone to do the teaching. If I were you, I'd take that chart down the next time I debated anyone.

Now let's look over here in the corner (of the chart). Away over here in the corner. "Preachers are entitled to be supported and paid well. A preacher may stay in a place for years if necessary." Well, I said that. Preachers *are* entitled to be supported and paid well. They *are* obligated, not only may stay, but preachers are obligated to stay in a place for years, if necessary, to train and to develop and to set in order the things that are wanting. But, brethren, when the time comes that a man has set in order the things that were wanting, and has ordained elders, he has concluded his work as an evangelist. And then he is no longer necessary. When is it then that a man is no longer necessary in a local congregation as an evangelist? He is no longer necessary when there

are permanent officers. When the pastors of the church, the bishops or presbyters, have been appointed, his work as an evangelist is over. And if he stays there as an integral part of that congregation, he does not stay as an evangelist, he stays as a pastor, let these brethren say what they want to about it!

He asked if the elders were feeding at Beech Grove. He said they had a church at Beech Grove before I was born and admits that these brethren of his were going out there and working with the church at Beech Grove. Well, they had one out there before I was born, and never did develop elders in it. There are no elders there yet. Think of it, they had it from before the time that I was born and never did develop elders in it. He would probably say they didn't have the material in it to develop elders. I do not know with regard to that. He will have to take that up with those brethren.

Then he mentions the idea that E. M. Zerr and the New Castle elders said they were under Carl Ketcherside. They did not say anything of the sort, and he knows they did not! E. M. Zerr didn't say that and the thing Brother Wallace read didn't say it. What they did say was that they were working under the three year plan which they mentioned and had found it the most successful of anything they had tried. What was it? This three year plan? This terrible thing we have heard about. This thing that was to reach out and grasp churches and choke the life out of them. I'll tell you what it was. I have nothing to hide with regard to it. I merely suggested to the elders that in order for them to develop the work in their localities and communities, it would be a good idea to plan their work in advance, as much as three years in advance. I just said as much as three years. I did not say that it had to be specifically three years. But I suggested that they plan at least that far in advance and make arrangements that the gospel should be preached thoroughly in that community. That the community should be thoroughly evangelized. That is all there was to it. I had no control over the work. It was controlled by the elders. There sits Brother Suddeth from Des Moines, Iowa. He was one of the elders at the time in Des Moines. He can testify that this is true. I had no interest in it! I got no money out of it!

I received no money to forward to any preacher. I just suggested to the brethren that they put in a plan whereby they could

develop the church for three years at a time, by making arrangements with certain brethren to come in and evangelize the communities, and go out and teach and instruct in places where it was necessary, establishing the cause in school-houses, or wherever they could do mission work in their territories. I suggested that they make these arrangements three years in advance. Brother Zerr and the New Castle elders—huh! Anybody who knows E. M. Zerr, as an elder, would not imagine him as being under Carl Ketcherside, or anyone else. That's ridiculous! It's the opposite, for if I go to New Castle, I work under the authority of those brethren over there. I work under the authority of the elders wherever I go. I did that in Ireland. I do it everywhere!

I want you to remember that my brother did not touch the charges that I made against the hireling one man pastor system. I filed objections and my brother did not touch them. I want to repeat those objections tonight.

Number One. It is in opposition to and makes impossible the practice of mutual ministry which is distinctly taught in the New Testament.

My friends, I want you to know, that as we turn to Romans 12:4, which has been read to you before, we read, "As we have many members in one body, and all members have not the same office: so we being many, are one body in Christ, and every one members one of another." This passage which has been oft-repeated to you during this debate shows beyond any shadow of doubt that the body is made up of many members. It is the functioning in conjunction of these members that makes it possible for the church to grow and to advance. The hiring of someone to come in who is not a member of that particular body to do this work, to do this edifying, to do this training—the hiring of someone to come in and do that offsets the work of the scriptural pastors, and makes it impossible for these members to develop. I have charged that even if they did develop someone, he is not allowed to edify the church that develops him. He has to go out into the country, and find some little congregation that isn't growing. He can go out there and use his talent. He can go out there and demonstrate his ability. He isn't allowed to do it where they have a hireling. Oh no, we've got to have *big* meeting houses, we've got to have *big* money, we've got have *big* preachers, we've got to make *big* shows, we've got to put on *big* campaigns, we've got to ape

the sectarian world. And we cannot sit and listen to our humble brethren any longer. You've got to be graduated from your Alma Mater. You've got to have your credentials, and your decree, or degree, or you cannot preach in a lot of places. Oh no, you've got to dress a certain way, and you have to know the correct use of English, and you have to be flawless in your method of presentation. If you are not, then your name is "Mud!" The only thing you can do, then, is go there and support the man who is hired to edify. You are not allowed to do it!

I say to you that this kind of thing hurts the body of the Lord Jesus Christ. It destroys the thing which the Bible says, "Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith." You know he said, that before we got through he was going to show that all of these passages that I referred to, all of them were directly applicable to the days of spiritual gifts. And I challenged him to put his finger on that, and he didn't dare do it. I said that when he did that, I would have an answer for it. Well he didn't do it, so I cannot answer it. I'll just read again what the Bible says: "Or ministry, let us wait on our ministering; he that teacheth on teaching; he that exhorteth on exhortation; he that giveth let him do it with simplicity; he that ruleth with diligence; and he that showeth mercy with cheerfulness."

Number Two. I made my second objection to the hireling system such as is in vogue at Second and Walnut in Paragould, Arkansas, in that it steals the liberties and violates the rights of other members qualified to publicly edify the body.

I went to I Corinthians 14 and I showed you how the early church gathered for worship, when the whole church be come together in one place, when the church came together for the purpose of being edified, not to preach the gospel to the world, but to edify the brethren. I showed you that the record makes this statement, "You may all prophesy one by one that all may learn and all may be comforted." What is the purpose of this prophesying? The record says in verse 3, "He that prophesieth speaketh unto men to edification and exhortation and comfort." Brother Wallace, the Bible says that prophecy in the early church was to edification, exhortation and comfort, and it says that you may all do that. But you can't do it at Second and Walnut. You can't do it there.

You've got a man hired to do it. You've got a salaried man to do it. You cannot *all* do it there.

Brother Wallace asks, "Who is going to say who shall get up?" The Holy Spirit said who should get up. It said everyone could get up who had the ability to do it. Everyone who had the ability. Everyone who had the gift. You may *all* prophesy one by one. You may *all* do it. Now I want him when he tackles this the next time in debate to deal with that word *all*. The Holy Spirit said you may all do that. You may *all* prophesy one by one that *all* may learn and *all* may be comforted. You may all do that! But he says that we put a limitation on it. What limitation? Just the limitation that the Holy Spirit puts upon it. Let all things be done unto edifying. The man who cannot edify has no right to get up. The Holy Spirit says he cannot do it. This is the mutual ministry of the New Testament church.

As a further proof of that, let me call to your attention this statement from J. W. McGarvey, in the Apostolic Times, 1873: "There is no doubt that in the ordinary Lord's Day meeting of the apostolic churches, quite a number of the brethren took part in the speaking and praying. This is clear to anyone who will read carefully the fourteenth chapter of First Corinthians. It is true that the instructions contained in that chapter are mostly given to persons possessed of 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 occupy the entire time, why should we think it best to reverse the rule in the absence of these gifts? Surely we have no right to make such a change unless there is something in the absence of spiritual gifts which demands it, a proposition that will hardly be affirmed." Brother Wallace may affirm it. He will affirm practically anything, and then not stay with it. McGarvey continues, "In the beginning of the reformation the scriptural precedent just mentioned was recognized and the brethren very generally undertook to restore it to practice."

Now, David King in the Ecclesiastical Observer, in 1873, commenting on that very statement by McGarvey said this: "The early churches of this reformation (that commenced by Thomas Campbell and his son Alexander) had not the most remote idea of having a preacher preach to the church and to do its teaching and praying. This practice was one of the things common to the sects and the reformers set themselves to remove it." Yes, the reformers set

themselves to remove it, and Brother Wallace has set himself to get it back in!

Here is what Robert Young says. He would not be prejudiced. He is the author of Young's Analytical Concordance. In his own translation of the Bible on I Corinthians 14:26, he declares, "From this and other passages it is clear that the upbuilding of the church was not confined then as now to one or at the most two of the congregation; but was the *privilege* of *all* the members. And though such a practice is liable to abuse, it is possible that its entire disuse has led to still greater evils obvious to all, 'quenching the Spirit,' "

Number Three. My next point is that it usurps the functions of the bishops and transfers them to a mercenary hired to do the work.

I proved from Acts 20:28 that the word "feed" there came from the Greek word *poimaino.* This is the very word that is translated "pastor" in its other form in Ephesians 4:11. Therefore, the man who is hired to do that work is the man who is hired to do the pastoring. And since the work of pastoring is the work of the bishops, therefore, when you hire a man to do the work of feeding, you hire one to do their work of pastoring. So he is a hired pastor. He is a mercenary pastor. Now, that isn't talking evil about you brethren. It is just telling the truth about the situation into which we have fallen.

Number Four. It is subversive to the divine government by adding an office and a public functionary unrevealed by the Holy Spirit. Nowhere did the Holy Spirit ever reveal that anyone should be *the* minister of a local congregation. That is what Brother Wallace was out in Wichita. That is what Brother McNutt was here in Paragould until, as he said, they gave him his walking papers. Brother McNutt isn't there now, but the present incumbent has come to take his place. Listen, folks, I made the point that the term "Reverend" is one that belong to God, and the term "minister" is one that belongs to every Christian. You might just as well say "Reverend J. A. McNutt, Minister." You might as well tack one on in front as to tack the other on behind. Brother McNutt, when you take the word "Reverend" and put it in front of your name you take a title that belongs exclusively to God and make it inclusive of man. And when you take the word "Minister"

and stick it after your name you take a title that belongs inclusively to all of your brethren and make it apply exclusively to a man like yourself in the congregation, and that because you are hired to be there. Yes, I proved to you that it made that individual an officer in the church. Of course, my brethren have denied that. Brother Wallace has denied it, but nevertheless it is proven beyond . . .

L. E. KETCHERSIDE: "Five minutes."

Thank you. It has been proven beyond any shadow of doubt that this man is the one who receives the minister's home. He's the one whose name appears on the letterhead. You couldn't tell who the bishops were here by looking at the letterhead of the church. Just one name on it, when Brother McNutt was here. That was J. A. McNutt, Minister. It is the same way down where Brother McNutt is now. I got a letter from him not very long ago, a very pleasant letter. We get along fine, Brother McNutt and I, there isn't a great deal between us. Oh we write each other up once in awhile. But I got this letter from Brother McNutt, and there it was again, J. A. McNutt, Minister. Same thing over across the line as it was on this side of the line. Yes sir, you couldn't tell who the bishops were.

You know they say that he is not the ruler, he is not the overseer, and all of that. It reminds me of the fellow who said one time that he was having difficulty with his wife. A man said to him, "Don't you know that the Bible teaches you and your wife are one?" And the man said, "Yeah, but she thinks she's the one!" That's the trouble with these ministers. They think they are the one! They are the ones who get their names out in front. Now, is it wrong to put the names of the ministers of the church out in front? No sir, it is alright to do that. If you want to put the names of the ministers of the church out in front, you just go on and do that, but you'll have to put the whole roster of membership out there. You'll do that if they are all ministers and you don't want to show any favoritism. Why, you'll have to put the whole bunch out there.

Over in Birmingham, England they have a sign at the meeting house which says: "This congregation has ninety-two ministers. Come next Lord's Day morning and meet them all!" But the congregation down here just has one. They've got ninety-two over there. Sure it is alright, put them all out there, but don't just put one

out there and let him be *the* minister. There is no such thing! Every Christian is *a* minister of *the* church; no Christian can be *the* minister of *a* church. There is no scripture for it. There wasn't when Brother McNutt was here and there isn't any since. The Bible hasn't changed. These brethren have changed. They've left the restoration plea of the church, and they have changed, and now they're trying to bring in something that is sectarian. Just as sectarian as the rosary. Oh, I mustn't mention the brother who said that because he is one of ours now. He has come across, and they have kicked him out. They paid him his salary and told him to go for Saint Louis. So I'll expect to see Brother Leroy Garrett before long. If Leroy keeps on teaching the things he has been teaching, I want you to know, my brethren, he is going to find a great deal of response to it, because the brethren are getting tired of this hierarchy of preachers. They are getting tired of this hireling ministry system in which one man can come in and do all the preaching and get paid for it, while the rest must just sit there and do the paying for it. Yes, the brethren are getting tired of that.

Now I am sorry that this division exists. I'm always sorry for that. Of course we get the blame for it. It is just like the old Christian church argument. But there never would have been anyone who was anti-missionary society if no one had ever started a missionary society. There never would have been an anti-college man if no one had ever started a Bible college. There never would have been an anti-salaried pastor system man if no one had ever put in a salaried pastor system. My brethren, I tell you that you are the ones who introduced these things and split the church of the living God wide open. You are the ones who stand convicted and condemned in heaven's sight tonight, because you've introduced something that was not in existence at the beginning.

I plead with you, with all of us who are present this night, that we go back to Jerusalem, all of the way back to Jerusalem. Let us make every Christian a minister of the church and let us give them the right and privilege to minister. Let's not steal from them this God-given privilege. Whether a man dresses in overalls, if that is the best he has, and he possesses the ability to get up and address his brethren on Lord's Day, let's let him do it. Let's no longer make this thing a matter of just hiring someone, and he a member of the kingdom of the clergy, and thus distinguish between the clergy and laity as we're beginning to do. Let's not develop a

special class and crown them king of kings and lord of lords in the local congregations. Let's put it back in the hands of the church where it belongs. And let the churches composed of saints in the Lord Jesus Christ, under their elders or bishops, function as God intended for them to do.

Let us go forth as evangelists and take the gospel to dying humanity. Let the world hear the truth. Baptize believers, band them into churches, teach, edify and instruct them. Then appoint bishops over them and go out and reproduce that work somewhere else. That's the way God wants us to do it. That is the New Testament plan, and that is the thing I plead for this night.

As we bring this discussion to a close, as we enter the final moments of it, I do so with the very best feelings toward my brother who has engaged with me on the other side of it. He hasn't seen fit to call me brother very often, he may not even think I am one, but that's alright. I close with the very best of feelings toward him, and toward all of you other brethren who are here. I pray that the day may come when we will cease to introduce things to divide the church. Then we shall cease to have to fight over those things that have been introduced. Back tc the Bible! All the way back to the Bible! Everyone! Back to the unity of the Spirit in the bond of peace! God hasten that day! God bring it to pass! I thank you.

Third Night

Second Proposition: *"The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops."*

Affirmative.....W. Carl Ketcherside

Negative.....G. K. Wallace

Ketcherside's First Affirmative

Brother Wallace, Brother McNutt, brothers and sisters in Christ and friends. Out of deference to the elders of the congregation meeting at Second and Walnut, in Paragould, and out of respect for Brother Wallace, I want to make it quite clear at the outset, that on this particular proposition I was not challenged. So there can be no blame at all accruing from the standpoint of a challenge, if any should be assessed for this reason. When our brethren in Paragould sent photostatic copies of challenges to a number of the brethren along the rural routes out near Beech Grove, and eventually we negotiated with reference to a discussion, it finally became manifest that nothing else would gratify their desires except a public investigation. And when we were making the arrangements for propositions for this discussion I requested Brother Wallace to allow me, if I might, to make this affirmation, because I have long wanted to see the question tested. I felt sure that with his peerless ability to set forth the scriptures and to explain and expound God's Word, he would undoubtedly be able to point out the flaws in my reasoning and show wherein I deviate from the truth in those things which I believe with reference to this matter.

"The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops."

By the term New Testament, I mean the twenty-seven books constituting the New Covenant scriptures. By the term authorize, I mean "commissions, empowers, grants permission or legal right." The method of doing that I will outline in my speech. The word evangelist I shall define and explain in the body of my talk. The word authority, I understand to mean "superintend, oversee" that is, to rule in harmony with the sacred scriptures, as the word is

used in the expression, "Remember them that have the *rule* over you, who have spoken unto you the word of God" (Heb. 13:7). I do not mean a dogmatic, arrogant or tyrannical rule, but a firm guidance in the development of the Christian life and career.

By congregation, I mean an assembly of saints in a community, that is, a local church. By the word planted, I mean started or begun by preaching the gospel. Now with reference to the bishops being qualified, I mean they must meet the requirements specified in I Timothy 3, and Titus 1. By the word appointed, I mean ordained or set apart to the office in harmony with the apostolic precedent governing this matter. By the term bishops, I simply mean the overseers, elders, or presbyters in the New Testament congregations.

I shall begin tonight by calling to your attention that in I Corinthians 12:28, the apostle Paul declares that, "God hath set governments in the church." With reference to this, please observe that the word "governments" is in the plural. God hath set *governments* in the church. Young declares in his Analytical Concordance, and Thayer concurs in his Greek Lexicon, that the word governments as used here means "steering, piloting, or directing." Thus we learn that the God of heaven has ordained that there shall be *governments* in the church, that the church shall be "steered, piloted, directed."

There are two types of churches insofar as government is concerned; those with elders, and those without elders. But God has left neither one without government. There are two forms of government then, adapted to the needs of these two conditions. One is temporary, the other is permanent. The first is intended to develop and produce the other, and having done that, it obviously ceases.

The need of "steering, piloting, or directing" is greatest in an infant church. When a child is tiny, when it is helpless, it requires assistance and guidance more than at any other time in its life. Who shall do this steering, piloting, or directing in an infant church? Certainly the elders of another congregation cannot do it. Now there has grown up an idea in the past few years that if a congregation with elders sends someone out to establish another, that other congregation can be under those bishops. This is not true! No man can exercise authority as a bishop over a congregation which has not chosen him to that office.

Now if we can find out who the apostles appointed to the task of setting in order things lacking in a church without elders, and exercising authority therein until bishops are ordained, we will have an apostolic precedent, which is the equivalent of an apostolic command. I expect to prove, Brother Wallace and brothers and sisters in Christ, that the work of supervising or overseeing infant churches was placed by apostolic appointment in the hands of evangelists.

It becomes necessary then to determine what we mean by the term "evangelist." I *do not* mean merely one who preaches. That term preach is applicable to every Christian in a sense. Let me just read at this time Acts 8:1-4: "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and hailing men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word." Now this expression includes both men and women. It includes all who compose the church. They went everywhere preaching the word.

I'd like to call to your attention next, then, that every Christian is a preacher, but not every Christian is an evangelist. Every evangelist is a preacher, but not every preacher is an evangelist. In Ephesians 4:11, we have the evangelists listed, as one of the four special groups of officers in the New Testament church. Here is the quotation, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Now Young in his literal translation from the original Greek, declares that, "He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers." So there are four distinct special officers here referred to. Mind you, this was said at the very time when the record declares that the whole church scattered abroad went everywhere preaching the Word. They all went everywhere preaching the Word, but during that very time, he gave *some* to be evangelists.

Now what were the qualifications of those evangelists? What

was their work? We learn the qualifications of the apostles by reading concerning their selection in Matthew 10, in Acts 1:21, 22, etc. We learn the qualifications of the bishops by reading I Timothy 3 and Titus 1. Likewise, we learn what qualifications an evangelist must possess by seeing what kind of men were demanded for this office. Now we definitely know that Timothy was an evangelist. I'm sure there will be no disagreement with my brother on this matter. In II Timothy, chapter 4, verse 5, the record says, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Now Paul would not have told Timothy to do the work of someone else. He certainly must have been an evangelist since he was told to "do the work of an evangelist." We recognize, then, that if we can determine what kind of man Timothy had to be, we'll know what kind of a man an evangelist has to be.

The first thing to which I call your attention is that he must be "well reported of" by the brethren. Acts 16:2. This is a qualification. The term there, as used in Acts 16:2, means that he must be "accredited."

Next I call to your attention, that he must be "nourished up in the words of faith and of good doctrine." I Timothy 4:6. Next, an evangelist must be blameless, that is "unrebukeable" I Timothy 6:14. He must be vigilant. II Timothy 4:5. He must be meek. II Timothy 2:25. He must be a man of good behavior. I Timothy 3:15. He must be charitable. I Timothy 4:12. He must be "apt to teach." II Timothy 2:24. He must be one who is not greedy. I Timothy 6:9-11. He must be one who is patient. II Timothy 2:24. He must be one who is no brawler. II Timothy 2:24. He must be diligent. II Timothy 4:2. He must be willing to endure hardships. II Timothy 2:3. He must be morally pure. I Timothy 4:12.

Does a man possessing these qualifications automatically become an evangelist? No! If an evangelist is an *officer* of the church, and we expect to establish the fact that he is, merely possessing the qualifications does not make him an evangelist, any more than possessing the qualifications made a man an apostle, or a prophet, until such man was set apart to that work. If a man possesses the qualifications of an elder, that is a pastor, that does not automatically make him a pastor. He only becomes an elder of a con-

gregation when he is ordained, or appointed, to that office. Thus, it would be necessary that Timothy be ordained or appointed to the office of evangelist.

My friends, I believe that the selecting power and the appointing power in the church, has always been two different things. The selecting power is the power of the church as a whole. The appointing power in the case of elders is invested in the evangelist. The church selects the elders and the evangelist appoints them. Again, in the case of evangelists, the selection is made by the church. The brethren make the good report, and give their approval, but the ordination of the evangelist is by the elders of the congregation selecting him. For that reason we find in I Timothy 4:14, that the record plainly declares that the elders laid hands on Timothy. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." That the gift mentioned, could not have been given by the presbytery, is self-evident in the fact that miraculous gifts could only be bestowed by *apostolic* intervention. The elders could not bestow miraculous gifts. Consequently, they must have laid hands on Timothy for the same reason that the prophets and teachers laid hands upon Paul and upon his co-worker in Acts 16, when they sent them forth to make the evangelistic tour, and separated them unto the work for which the Holy Spirit had called them.

Now, having determined what it takes to qualify an evangelist, and having learned how he receives his office, the next question we must ask ourselves is what was "the work of an evangelist?" That work does not stop with merely announcing the gospel of the Lord Jesus Christ. The evangelist has the work of baptizing those who believe that preaching. He has the work of superintending and directing them until men are qualified for the eldership. Let us determine if this is true. We learn the work of the churches by reading the letters writen to the churches. We learn the work of the evangelists by reading the letters written to the evangelists. What work was Timothy told to do? What was he to do? What was Titus to do? That Titus was an evangelist, I am sure is quite evident, in view of the fact that the Bible holds out to us that he was to do exactly the same work that Timothy was told to do. Things that are equal to the same thing, are equal to each other. What was Titus told to do?

Let us turn to the epistle written to Titus and learn from it what this evangelist was told to do. In Titus 1:5, the apostle Paul says, "For this cause." Here then will be the reason why this young man was left at the place where he was to labor. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Here is the case of where an apostle appointed an evangelist to a work. For what specific work? For what cause? There was a two-fold cause. Sometimes my brethren get seriously mixed up. They think he was there just to do one thing. My brethren talk about "setting the church in order" when they appoint elders. Why, bless your dear life, the church had to be set in order *before* elders could be appointed. Titus had two works to accomplish.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting. . . ." Now mind you the expression "things that are wanting" simply means to "rectify the things that are deficient." That is the literal translation of the very Greek expression that is employed. "To rectify the things that are deficient." Here was a man given the task of remaining over to rectify the things that were deficient in a local congregation which did not as yet have elders. Whatever was entailed in that work, whatever was necessary, he was to do. That is what he was there for. And he was given the authority to do this. This is an authoritative work. For let me say to you, my friends, that no man without authority has a right to step into a local congregation, and start to rectify the things that are deficient. The apostle said, "I appointed you to do that!" And that was a work of authority.

Alright, notice next, that he was told to "ordain elders in every city." Now the work of ordaining elders is an *official* work. A work of ordination is always an official work. And this work was an official work. He was left there to do an official work. And an official work must be done by one who possesses an office. It would be silly to think of an unofficial person being called upon to do an official work. And the work of ordination to office is always an official work. And this evangelist was to ordain elders in every city as he had been appointed to do.

I call to your attention, next of all, that the varied qualifications for these elders are set forth. Then the record tells this evangelist

concerning certain ones in the territory of Crete, of whom it is said, "Their mouths must be stopped. They subvert whole houses, teaching things which they ought not for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore, rebuke them sharply, that they may be sound in the faith." I remind you, my friends, that a rebuke is the first step in discipline. A rebuke is administered by one in authority, and never by an unauthoritative person. Just imagine a private stepping up to his captain, and saying to that captain, "Don't tell me what to do. Don't you issue any commands to me. I'll tell you I've got just as much authority in this army as you've got, and no two-by-four shavetail lieutenant, and no captain is going to tell me what to do, or order me around." Commands are issued by those in authority. The captain has a right to tell the private what to do. He is in an official position.

Now here is an evangelist who is positively commanded to do a work with reference to a congregation where he does not even have membership. There is no indication that he even had membership there. The record says he was left there to do a specific work. Oh, it is true that he was an agent for and an officer of the church. *Of* the church, not *in* it; not in the one where he was working, but an officer of the church which sent him out to do this particular work. And he was told to rebuke them sharply that they might be sound in the faith. Since a rebuke is the first step in discipline, he was told to discipline and chastise those who were members of the congregation, and got out of order. Now, imagine someone without authority, and where he does not even hold membership, starting in to rebuke and chastise those who reside there. So Titus did have the authority!

Well, let us go on, but while we are doing so, let us learn what Titus was to do to set in order the things that were lacking. The first thing he was to do in this respect is found in chapter 2, verse 1. "Speak thou the things which become sound doctrine." Here are those things. First of all, he was to instruct "the aged men how they were to behave themselves." That is the duty of an evangelist. That is what Titus was over there to do, to teach the aged men in the congregation how to behave themselves.

Secondly, he was to teach the aged women likewise how to

conduct themselves. And he was to show them how to teach the younger women. He was not necessarily to do the teaching of the young women. A lot of young preachers sometimes would prefer to do that. But that wasn't within his scope. He was to tell the aged women how to teach the young ones.

Next, I call to your attention that he was to teach the young men and exhort them to be soberminded, that is to be serious minded. These were things that were lacking, and it was the duty of an evangelist to correct them in a congregation without elders. These congregations had no bishops to do this work. If they had had bishops Titus would not have been there doing this work. That would have been the work of the elders to do that. It would have been their job to do the rebuking in those congregations, but they did not have elders. And by virtue of that fact, this evangelist was left there to do that.

Let us see something else. He was to exhort servants to be obedient unto their own masters, and to please them well in all things. That was lacking and he was to take care of that.

Now, Titus 2:15. "These things speak and exhort, and rebuke with *all* authority. Let no man despise thee." My proposition tonight reads: "The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops." Here we have a man who was left for the specific cause of setting things in order that were lacking, and ordaining elders in every city. And he is told, that *these things,* the things he is to set in order, the things that he is to teach; *these things,* the Book says, "speak and exhort and rebuke with *all authority.*" Now, here is an evangelist in a congregation without elders and he is given a positive and direct instruction that he is to *rebuke* with all authority. Will my brother get up tonight and affirm that an evangelist has no authority in a congregation which has no elders?

He may say, "Well, but the word authority here is the same as the word *command,* over in chapter 1:3." Yes, he may say that it is the same as command, that is the word commandment as used when the record says, "He hath in due times manifested his word through preaching which is committed unto me according to the commandment of God our Saviour." Well now, if he says that, he will be right. I'll give you Young's literal translation for "au-

thority." He says it literally means, "with full authority to command." Now I want to know who issues commands. The man who is under authority, or the man who is in authority?

Here was an evangelist sent over there where there are congregations that have no elders. And he was told specifically, "These things speak and exhort" literally, "with full authority to command." Who gave him that right? My friends, the apostle Paul gave him that right. He sent him over there and said "This is the thing I appointed you to do." Will my brother stand up tonight and say that Paul made a mistake in sending him over there? That he should not have appointed him to do that? Will Brother Wallace step up tonight and say that Paul was wrong in this?

Why did Paul do this? For the simple reason that God set governments in the church. If a church has elders it cannot have an evangelist in authority. If it has elders it is under the guidance and the direction of those bishops. But, my friends, if there are no bishops, then the man who established that congregation, or someone else directed and sent by him, mind you, this individual is commanded to remain there and to see that these things are taught and that the instruction is given. And then when the elders are ordained that is the end of his work. That is all Titus was told to do. When he got that job done, he was no longer to stay there. And we find that he did not stay there. The apostle Paul later sent him to numerous other places. If any brother doubts that, I'll give him a few of the places that Paul sent him to, and even show what he was to do in those places.

But we are not through yet. We will find a little more about what Titus was to do while he was there. I want to know what an evangelist is to do. The only way I can find out is by finding what they were told to do. If I want to know the work of a church, I turn to the letters written to a church. If I want to know what is the work of an evangelist, I turn to the letters written to the evangelist. Notice, the apostle Paul says to Timothy, "Do the work of an evangelist." "Do *the work* of an *evangelist!*" Would he tell him to do the work of an evangelist and then give him a work to do that did not belong to an evangelist? Will this man dare say tonight that it was not the work of an evangelist to stay there and set in order the things that were deficient and ordain elders in every city?

Mind you, my friends, I want you to know that the only *scriptural* way elders can be ordained is by an evangelist. Elders are selected by the church. They are ordained by an evangelist. There is no other manner, method or authority. But my brother may say, "Hold on, Ketcherside, after all is said and done, that's just mentioned one time about ordaining elders. That's the only time it is mentioned and you cannot base a rule on that one occurrence." I do not think he will say that, because if he does we'll go back to Acts 20:7, where we find the apostle Paul was present with the saints at Troas, "And when they came together upon the first day of the week to break bread, Paul was present and preached unto them." That is the only place in the New Testament that even hints at or intimates that the church is to meet upon the first day of the week to break bread. And the apostle Paul being present, gave us an apostolic precedent for meeting then. If you rule that out, my friends, how are you going to know when to meet? And if you rule this case out, how are you going to know how to take care of a church that does not have elders? God's system is wonderful. God's system is plain. God's plan will work if we will work God's plan.

Now, does this mean that evangelists are to go into congregations with elders and take the authority from them? Certainly not! A man who does that is definitely and positively out of his place. He is an aggressor against God, and a transgressor of His word.

My brother may say, "Brother Ketcherside, you have failed to prove your proposition, because your proposition says 'in congregations which he has established.' And now you have to prove that Titus established this one. It looks as if Paul established this one." I'll get on that in just a moment!

But I want Titus to do something else before I get on it. In Titus, chapter 3, verse 10, he is definitely told, "A man that is an heretic, after the first and second admonition reject." Who is told to do the admonishing in this church without elders? An evangelist! The evangelist was to admonish the heretic. This was a command given to an evangelist, not to elders. And when there are no elders, and the evangelist is there laboring with the congregation, setting in order the things that are wanting, if there is a heretic among them, the evangelist is to do that. And who is to

reject him? Who was told to reject the heretic in such a congregation? Who was told to do this? Bless your dear life, I want you to know that any organized body of people always acts through its chosen officers. It has no other way to act. No other way to act. In matters of official discipline, the only way that an organized body can act is through specific and chosen officers. And here we have the man who was to take care of the disciplinary work in a congregation without elders. Titus was told to do that. That is the work of an evangelist. That is a part of his occupation. That is a part of what he was told to do.

Well, my brother may again remind me, "You haven't proven yet that this was to be done only in congregations which were established by the individual." Now, notice that the apostle Paul said "For this cause *left* I thee in Crete." This certainly intimates that Titus was with Paul, engaged in this work, at the time when it was established. And Paul left him there. He could not have *left him there,* unless he had been there with him.

Then if you will turn next to II Corinthians 10:13-16, you'll find that the Bible definitely defines the limit of a man's influence and power to the place where he has preached the gospel. That is the extent or limitation of his power.

Now I am sure that someone will say, "This is all a new idea, and it is ridiculous and absurd. It is a modern hobby that Brother Ketcherside has concocted out of thin air, and is coming down here to try and impose it upon and sell to these good brethren." Brethren, I would not teach a thing which I thought was contrary to God's Word for anything upon this earth. I'd rather suffer my tongue to cleave to the roof of my mouth, and my right arm to be severed from my body, before I'd leave my home and come down here to attempt to impose upon you good brethren something that I thought or believed to be false. A man would be foolish, ridiculous, absurd and asinine to do that. I will not do it. This isn't a new doctrine.

Listen to Alexander Campbell in his "Christian System," page 86: "But that evangelists are to separate into communities their own converts, teach and superintend them until they are in condiion to take care of themselves, is as unquestionably a part of the office of an evangelist as praying, preaching or baptizing."

Milligan's Scheme of Redemption, page 310: "To collect the converts into such congregations as may be found most convenient for their own improvement and edification and to watch over, edify and instruct them until they are capable of sustaining themselves, when elders and deacons should be appointed and the evangelist released from his local charge."

L. E. KETCHERSIDE: "Five minutes."

Thank you. David King writing on "Ministry in the church of Christ," page 277, of "The Memoirs Of David King," says: "The apostles were the first evangelists and in Jerusalem was the first church planted by them. As instruments used in honor of God in gathering that church they had oversight in every department. They were virtually its first bishops and its first deacons. And the like position belongs to the evangelist in every church he plants. But this arrangement is only temporary. It arises out of the necessity of the case. For who could ordain men as elders and deacons who only yesterday confessed the faith? But the evangelist who seeks to retain charge in these departments; who neglects to bring brethren forward so that the oversight which he possesses may be transferred to them, is injurious to the church and unfaithful to the Lord. He who seeks to make his own presence a necessity and to settle down as the one man over the church subverts the order of the Lord's house." Amen! David King, you are right. Much more right than King David was a few times in his life!

Now, I should like to call your attention to another thing or two as I am in the final moments of my speech. My friends, I am not called upon by my proposition tonight to defend any abuses that may have been committed. I am not called upon to defend any deviations from the truth. I am called upon by my proposition, only to affirm that "The New Testament scriptures authorize an evangelist to exercise the authority, or the oversight, in a congregation which he has planted, until men are qualified and appointed as bishops." When he has done that he has completed his work. If this is not the work of an evangelist, I want to know *who is* to look after these infant churches? Who is to take care of them? What plan does God have? Has he left infant churches to straggle and struggle out in the cold of this world with no one to guide them, teach them or train them?

When a child is born into your family, do you put it out in the front yard, and let it endure the elements by itself? Do you refuse to feed and nourish it, and say, "If the little fellow can struggle along and make it until he is grown and can take care of himself, then we'll let him come into the house?" Indeed not! You lavish your greatest care upon your baby, when it is tiny, helpless and needy. And our God will not leave the church without protection and authoritative care. He would not leave it without help, and guidance and superintendency.

God has set "governments" in the church. Will Brother Wallace try to take them out tonight? God has directed that the church should be steered and piloted in all of its career. Will Brother Wallace let them go willy-nilly, helter-skelter, here and there, until they have men who have become thoroughly qualified? Until they develop themselves by chance, by hook or by crook? Will he do that? I want tonight to know just what my brother is going to say on this subject. And I want you to give your earnest, sincere and serious attention to him.

Brother Wallace, so far as I know, this is the first time this subject has been discussed upon the forensic platform. And I am very anxious tonight to listen to your very calm and deliberate presentation of your views with regard to it. I trust that you will do everything you can to pick apart this position by logic, and that the brethren will give very careful attention and earnest consideration to the things you have to say. And now with my time being up, I shall turn the floor to my brother. Listen carefully to his presentation.

WALLACE'S FIRST NEGATIVE

Friends and neighbors, we're here again to study the Bible and about matters that relate to the government of the church. And I certainly concur in the fact that a discussion like this ought to be orderly and kept within the bounds of that which is right.

I admit that Timothy had the authority to reprove and rebuke as an evangelist and I have that right. And Paul said, "them that sin reprove in the sight of all that the rest also may be in fear." And when a man says that it is a sin to preach the gospel in the church of the living God and then does it, if I reprove him I'm

ELDERS
GUS EUBANKS
F. W. PRUETT
C. L. PUNDUM

DEACONS
P. B. MORROW
NEAL EUBANKS
BEN ANDERSON

Church of Christ
SECOND AND WALNUT STREETS
WALTER N. HENDERSON, Evangelist
Paragould, Arkansas

July 2, 1952

TO WHOM IT MAY CONCERN:

In January, 1947, Brother J. A. McNutt moved to Paragould, Arkansas, to assist in the work of "edifying of the body of Christ." For a period of four and one-half years he did his work well, laboring at all times under the direction of the elders of the Second and Walnut Streets church. At no time was he an officer in the congregation, neither did he usurp the place and work of the elders. At his own request the elders released him from the work in which they had asked his aid, and any attempt on the part of anyone to make it appear that he was fired is a downright misrepresentation of the facts.

SIGNED:

ELDERS, Church of Christ
Second and Walnut Streets
Paragould, Arkansas.

doing my Christian duty. And I'll continue to do it because I'm authorized to do it and that is the extent of the authority of an evangelist to teach, reprove and rebuke.

Here is a matter that I think should be given to you because of the fact last night it was said that Brother McNutt was given his walking papers.

"To whom it may concern: In January 1947, Brother J. A. McNutt moved to Paragould, Arkansas, to assist in the work of edifying the body of Christ. For a period of four and one half years he did his work well laboring at all times under the direction of the elders of the Second and Walnut Street church. At no time was he an officer in the congregation; neither did he usurp the place and work of the elders. At his own request the elders released him from the work in which they had asked his aid and any attempt on the part of anyone to make it appear that he was fired is a downright misrepresentation of the facts." This is signed by the elders.

There is another thing that I'd like to call to your attention. He said the other night that somebody told him in Paragould that I told them that if I couldn't meet an argument that I'd make fun of the man making it. I tried to find out who said that. I'd like to look him in the face and tell him that he is telling a downright falsehood because I didn't say it. I never said that, Brother Ketcherside, and somebody has either misunderstood, misrepresented or told something that is absolutely not so. I never said a thing like that in my life. And I'm sorry to have to reprove and rebuke like this.

Now then our attention (referring to speech by L. E. Ketcherside at the opening of the service) was called a moment ago to the rules of debate. I want to call your attention to those rules of debate. They were read in the very beginning of this discussion and I took for granted last night that some of you knew them. When I referred to the charts you know he said to me, "I want them in the book." And when I got up on the floor I said, "You want them in the book and they will be in the book." And then I said, "He doesn't want them in the book." I'll tell you the reason I said that. I figured that was irony. I thought he was trying to bluff me so I would agree not to put them in the book. Here is the reason why I thought that. The "agreement" that was read at the outset of this debate is a *legal* agreement, and he drew it up. And listen to

it with the "whereas" and the "hereinto" and "after specified" and the "aforementioned" and "forthcoming," etc. Some lawyer must have written it. And he knew that he could sue me if I didn't put the charts in the book and then stand up here and pretend I wouldn't publish them. I knew it was irony. He is trying to bluff me so I'll agree to keep them out. I'll not keep them out. We have a signed contract that everything in this debate *has* to go into the book. And then to get up here and pretend that I didn't want them to go in the book. Huh, of all the things that I've ever faced in my life!

Then another thing in the rules of this discussion, rule number six says, "In the final negative on each proposition, no new matter shall be introduced." He introduced Matthew 11:1; Acts 5:42; Acts 28:30 and 31, and they had never been introduced in the debate. He had a big time when he knew I couldn't reply. Those passages had not been introduced into this debate. They were new material.

Now then, here is what he said. Jesus said, "teach and preach in their cities." And he said if Wallace had been there he would have said, "you can't teach and preach." Then he got up here and quoted Acts 5:42, "They ceased not to teach and to preach Jesus as the Christ." Then he quoted Acts 28:30, 31, "And he abode two whole years in his own hired dwelling preaching the kingdom of God and teaching the things concerning the Lord Jesus." Now he says, here we have preaching and teaching and preaching and teaching and he said, "If Wallace had of been there he'd have said Lord you can't do it." I wonder what Ketcherside would have said to Jesus if he'd have been there when he gave the great commission. Christ said, "Go *teach* all nations, baptizing them . . . *teaching* them." He would have said, "Oh, Lord you can't *teach* the outsiders. You will have to *preach* to them." Huh! Sounds good, doesn't it? You know what that is? That is a play on words. And those words "teach" and "preach" are simply given there as *emphasis*. That is just like this—In First Timothy 2:1, Paul said, "that supplication, prayers, and intercessions be made." Prayers, supplications, intercessions. And then in I Peter 4:15, Peter talked about where the "sinner and ungodly" will appear. Are *sinners* and *ungodly* different? Are they the same? And don't you brethren pray, "Lord forgive us our *sins* and our *iniquities?*" Have you got two different things on you? Didn't Paul say in Hebrews

8:12, "I will be merciful to their *iniquities* and their *sins* will I remember no more?" Why, both teach and preach are simply used as a matter of emphasis and there is absolutely no distinction. No wonder you put all that in when I couldn't reply to it.

Now, then, the first thing I want to object to is the fact that he did not put in his proposition what they (he and his brethren) believe. I have never yet been able to get my brethren here with whom I am debating to affirm their *practice*. They won't affirm it on the orphan's home, they won't affirm it on education, in spite of all the pressure on earth, including corresponding with Brother Ketcherside.

(Wallace turns to Ketcherside) Brother Ketcherside, I don't mean anything unkind when I call you Ketcherside; to say Brother Ketcherside is a pretty big mouthful. So, if I just say Ketcherside, it isn't because I don't respect you as a brother. (Audience laughter).

But, after I got him out here at Beech Grove and hemmed him up in a corner he finally agreed to sign a proposition that doesn't even state what he believes and he got up here tonight and didn't even affirm it. But now listen to it, he says, here is what he says in the Mission Messenger, Vol. 8, No. 10, page 2, "We affirm that the New Testament teaches that a newly established church should be under the elders or the care of the one establishing them *or*," now watch the *"OR."* Ah, he got up here and he said "Oh, yes, oh yes, you ought to put the church under the evangelist if he established it." But, he gets out here somewhere else and says *"OR."* And tonight he said, why the evangelist could appoint a sub-evangelist to take over the church. I thought the elders had to appoint the evangelist and take *him* over. Now here he has a bishop appointing a little bishop. He has a pastor appointing a sub-pastor. That is the *heart* of the Three Year Plan. That is the heart of the Three Year Plan. But, he said, *"OR* be placed under the care of an evangelist, who may be nearer and more capable of carrying out a plan of development in such local church." Now listen to Roy Loney in The Mission Messenger, Vol. 12, No. 8, page 4, he said, "A congregation without elders SHOULD CALL an evangelist to oversee the work until elders can be developed and appointed." Brother Ketcherside, tell us how a congregation could *call* an evangelist when they don't have anyone there with authority? You have no elders. You have no

evangelist. How is that congregation going to call someone to take it over? How is that congregation going to call someone out there to take it over? How did the congregation at Beech Grove call you? You said they had no elders and they had no pastor over them; that you were not the evangelist in charge. How did they call you out there? Tell us that, Brother Ketcherside.

Now then, here is something that you have found out. I charged upon them last night that they're the only group of brethren on the top side of the earth that have the pastor system. They brought charges, false charges, against the church at Second and Walnut. And he has been crying out, "pastor system" and the only proof he had was a letterhead and a bulletin board. That is the only proof he has ever brought out. Brother Ketcherside, what a man puts on his stationery is not any of your business. Why should Brother McNutt put something on his stationery that he doesn't want on it? What do you put on yours? I have letters from you where you have on it, "editor." Editor! And then I have statements here where Ketcherside said all his teaching is done under the direction of the elders. Why don't you put the names of the elders on your letterhead? That is all the proof he gave, that and the bulletin board. And then I read where Roy Loney said, you call them *elders' aid!* I wonder if he has a ladies' aid along with his elders' aid? Elders' aid, brethren! If you would fix your bulletin board and put *elders' aid* on it, why, that would suit Ketcherside. And then if you would just not put anything on the stationery except your name, all would be well. That is all the proof he has had for his charge. A false charge, misrepresenting all the churches throughout the South. And I'm sorry; but I told you you're the only group on earth that has the pastor system.

(See chart next page)

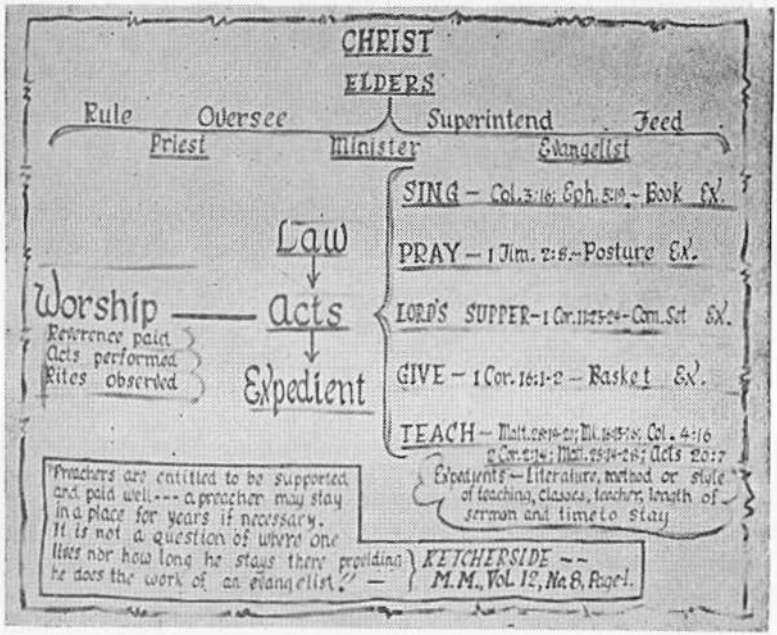


CHART NO. I

And look here, tonight (pointing to chart). Here is the work of elders—"oversee," "superintend," and he stood right up here and *affirmed* that a *preacher* had to "superintend and oversee." There (pointing to Ketcherside) is your pastor. What is a pastor? He is the one to rule, to oversee, and to superintend.

Now listen to this. He says over here in the Mission Messenger, Vol 11, No. 5, page 5. "The church of Christ is the only religious body on earth which actually believes in practicing the priesthood of believers. There is no distinction between *clergy* and *laity,* in the church of the New Testament." And then got up here and said, "Oh, yes there is—There is an *official* group." There is an official group. "An evangelist is an *officer* in the church." There he makes a distinction. And when he begins to quote Alexander Campbell and David King—that is what they're fighting. They're fighting a *special* group. But he says the evangelist is in a *special* group; that he has to be appointed. Will you tell us what the credentials of an evangelist are? He says "The evangelist has to be appointed by the elders." What elders? If we want an evangelist appointed,

upon what faction should we call? Should we call on the Macedonian faction to appoint the elders? Should we call on the Review; or on the Mission Messenger? I don't believe your elders would appoint me as an evangelist! I don't believe they would think me qualified. How are you going to determine this matter?

You, brethren, to be acceptable evangelists will have to associate with the Mission Messenger group and have hands laid on you by *them* in order to be qualified, or you're not a *real* evangelist!

What are the credentials of an evangelist?

Will you bring them out here so we may see them? I've been reading in your paper about the *credentials* of an evangelist. Will you bring me a copy of them? I'd like to see them! I *surely* would, Brother Ketcherside! I'd like to see a copy of those little papers you boys carry around with you. I would like to see your credentials. Now if there has to be some special ordination, to which faction must I go to get my credentials? Brother Ketcherside, please tell us.

Now then I want to show you that they are the *pastors*. I charge the pastor system on them.

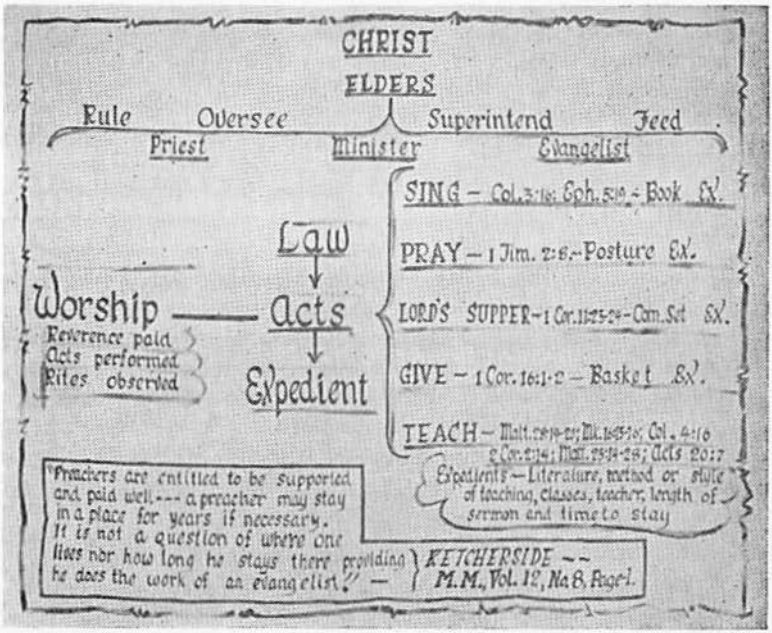


CHART NO. I

Look (chart) at the words "oversee," "superintend," and "rule." Listen to this statement by Roy Stevens in the Western News, Vol. 8, No. 8, page 3. He said, "Beside my secular work I have been devoting the majority of my time to three congregations whose *oversight . . .*" Here he is! He is doing the work of a *pastor!* You know these terms here—(pointing to chart) he won't deny that the overseer and superintendent is the pastor. They're the pastors in the church. He said, "I have the *oversight.* I'm the *pastor!*" And he names the churches, "Bogard, Wakenda, and Warrensburg." He is *pastor* of three churches—boys just look at that! Talk about a "tub of butter," here is a fellow who has three churches over which he is the pastor.

Listen to this. "The church at Beloit, Kansas . . . at present I have the evangelistic *oversight.*" Here is a pastor! "Oversight" means the pastor. In Ireland they always call the elders *oversight. Oversight!* Here they are, they have the *oversight* . . . "of the Beloit congregation and invite all the faithful to worship with us whenever it is possible." E. M. Smith, MMM? Vol. 13, No. 4, page 8. Where ever you boys have charge of a church, do you put on the bulletin board, "John Jones, *Pastor?*" That is what you are. Pastors are rulers. And you're the pastor. Now here is your pastor system. No wonder you fellows write about it so much. You're the only group on earth that has the *pastor system.* You have the minister with the big "M" and the big "E" evangelist. Here is a little preacher who has been to the "hatchery" in St. Louis and got his credentials and had hands laid on him by that faction and he can *take over* a *church.*

Now listen to this as I read again. Here is one from Vernon Hurst. "There are over two hundred congregations in the Ohio Valley; but all but three or four are modernistic. Through the influence of the writers in the Mission Messenger, those of Roy Loney, the church in East Fultonham decided to use a *faithful* evangelist in their meeting last October and selected me."

How did they *select* him? They didn't have any elders. They didn't have an evangelist over them. "At a business meeting held while I was there, it was decided that a prolonged effort was needed." How did they decide that? They didn't have any elders! They didn't have an evangelist! "After an hour's study in church government the brethren wished the congregation to be scripturally 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." Vernon Hurst, Mission Messenger, Vol. 13, No. 6, page 8.

Now think about it. Here is a church, and Hurst didn't plant it! He went up there, or did some super-bishop send him?! He got up there and he said the church held a business meeting and said, "Take *us* over." Now boys, you want to learn to be pastors? If so, you just run with Ketcherside and his crowd. There you are. They actually claim the pastor system. They *affirm* it! Some of you last night thought that I was missing the point. I knew they didn't have the courage to come out and tell you what they've been doing. If you let them alone, they'll come down here and take *over every* church. They'll send a little boy up there (St. Louis) to that theological "cemetery" and keep him there six weeks, put a Bible under his arm, send him out to take over the church. And put his name up as *overseer* and the *pastor*. That is the pastor system. That is the doctrine of the Catholic Church.

Now then, let's take up some of these statements that he made. Put up my other chart, will you brethren? Wait a minute I want to read to you this statement. Go ahead and put up the chart but I want to read this to you before I use it.

Humph! "No doubt I shall be criticized because in the past I've attempted to take the *oversight,* by request, of *several* congregations some even in distant states." Carl Ketcherside, Mission Messenger, Vol. 8, No. 10, page 2. Here (pointing to Ketcherside) he is the *pastor* of several churches. He took them over by request.

Then look again. I now read from the Macedonian Call, page 12, Vol. 17, No. 7. Carl Ketcherside said, (and here is the Lillian Avenue Church, the Manchester Avenue Church with elders), he said, "I am *now supervising three vacation Bible schools.*" Who are the superintendents? Elders! Who are the rulers? The Elders! What does superintend mean—*govern!* What do the *pastors* do—*govern!* He said, "I'm supervising all of them." And they had elders. I knew you were supervising the work in St. Louis, Brother Ketcherside. Let me tell you, you've written too much to debate. If any of you brethren get in a debate with him, just come around. I've read everything they've ever written for the last fifty years. And they contradict themselves more than any group I've ever heard of in all of my life. I've never seen the like of it.

Now then, here is the speech he made and here is your evangelistic authority. The first thing he did was introduce Hebrews 13:7. But Brother Ketcherside, you applied that to the evangelist, but right here in your paper you say that Hebrews 13:7 refers to the elders. Now make up your mind. If you'll get your mind made up in regard to Hebrews 13:7, I'll reply to it. That is found here in this (holding up papers) as I have this indexed, on about page 375. Here you say that Hebrews 13:7 applies to the elders of the church—MMM—Vol. 12, No. 7, page 2. Now make up your mind. I don't want to reply to that until you get your mind made up as to whom you're talking about. Of all the contradictions Brother Ketcherside! If that is not a lollipop, I've never seen one. (Audience laughter). If I can't say "Brother Ketcherside," would you mind if I say "lollipop"? (Great laughter). I'll call you lollipop.

Now, I Corinthians 12:28. I'll refer to that in a moment.

II Timothy 4:5, why the work of an evangelist is to *preach the word,* and that is the extent of his authority.

Then he quoted Ephesians 4:11. I'll reply to that in just a moment.

I Timothy 4:4—where he talked about gifts. What other gifts could be *conferred* except miraculous gifts? When you get back up here answer that. I'll just wait until you do. What kind of gifts could be *conferred* except miraculous gifts? Would you tell us Brother Ketcherside? "Neglect not the gift that is in thee by the laying on of hands of the presbytery." What *kind* of gifts could be given except miraculous gifts? Then I'll have something to say to you.

And then he came to Titus 1:5. Titus 1:5 says, "For this cause I left thee in Crete that thou shouldest set in order the things that are wanting." *SET IN ORDER* doesn't mean take charge. I'll tell you when a church is out of order and that is when it has a pastor over it like you have. Any church with a *preacher* over it is out of order. Any church that has a preacher over it is *out of order*—any church whether *they have elders or not.* When you have a preacher over a church, it is out of order. He didn't tell Titus to go over there and take *charge.* He said, to *set in order.* And to set in order as Paul described it is to further instruct. Just go over there and teach them some more. *Teach them!* And he *wrote down the qualifications* of an *elder* that we too might know what they are.

Then he brought up I Timothy 5:19; "against an *elder* receive not an accusation." I thought an evangelist couldn't *be* where there are elders. Now you have Timothy over there with elders and you said if a preacher, an evangelist, went where there are elders, he would do wrong. Now you have Timothy over there with the elders. Brother Ketcherside, what happened to you last night? Didn't you sleep good? Humph! Of all things I've ever heard! He said, "Oh, Timothy is an *evangelist,* and an *evangelist* can't go where there are elders!" And now he has Timothy over here with the elders. If you get back to that after awhile, I'll make you wish you hadn't.

Now then, he said II Corinthians 10 *limited* his authority to *where he preached?* What authority did you have to take over churches in a distant state? What authority did Vernon Hurst have to go up in the Ohio Valley and take over a church? And some of the rest of you, what authority do you have to take over the church you're pastor over now?

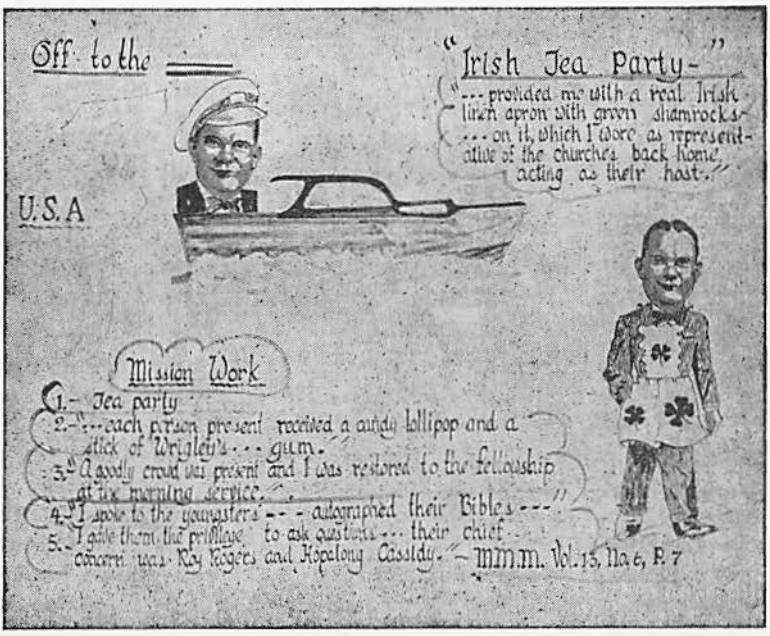
Brethren, I want you to meet all these (pointing to Ketcherside's preachers) pastors! They have a church and they're running it. They're overseers! They're the *pastors!* Overseer means pastor. Come around and meet the *pastors* of his *system.*

Now, he said, "I'm not called upon to defend the abuses." I want to ask of you, Brother Ketcherside, when we get on the college question, will you remember that? Will you? (Audience laughter). Will you Brother Ketcherside? Oh, "I'm not called upon to defend the abuses." You met Rue Porter over here and you excused yourself for not meeting his arguments by saying they're not on the proposition. And all *you* did was to dwell on the "abuses." And then you chided him because he wouldn't defend the abuses. Now then he gets in a tight, Brother Porter, and he is doing the very thing he says it is not nice to do. Brother Ketcherside, I had expected better things of you. I really did. You're not obligated to defend *abuses* are you? Will you remember that? I'll remind you. Yes, I will, "Lollipop." (Audience laughter.)

Well, now then, I want to ask you another question and then I'll go ahead. He asked, "What about the government in a congregation where there are no *elders?*" If you'll figure out *how* this congregation down here at Beech Grove *called* you, you will have the answer.

Say, last night you never did tell us if the gospel had ever been named at Beech Grove. I asked you and brought the notes over to you and remember you said, "One couldn't preach the gospel where it had been *named,*" and I asked you if the gospel had been *named* at Beech Grove? You didn't answer that. You said you couldn't do it where it had been named. Couldn't build on somebody else's foundation.

I wish to say this in regard to that chart over there (pointing to chart on "Irish Tea Party"). He tried to make it appear as if



I reflected on the Irish people. I did no such thing. My mother was Irish. And *I am Irish,* you can tell that! (Great audience laughter). I'm not reflecting on the Irish. But, I'll tell you this. I'll reflect on a *"PASTOR"* going over there trying to be the host of the churches in America, because we don't have the *pastor system!* And using the Lord's money to pass out lollipops! That is a waste of the Lord's money. And they were given to *every member* present. Wasn't that some play he made "just to the children," no, to *every* member. I resent that, deeply.

Now then, I want to call your attention to some things here, and show you where the real trouble is.

Here is a chart on the matter of spiritual gifts.

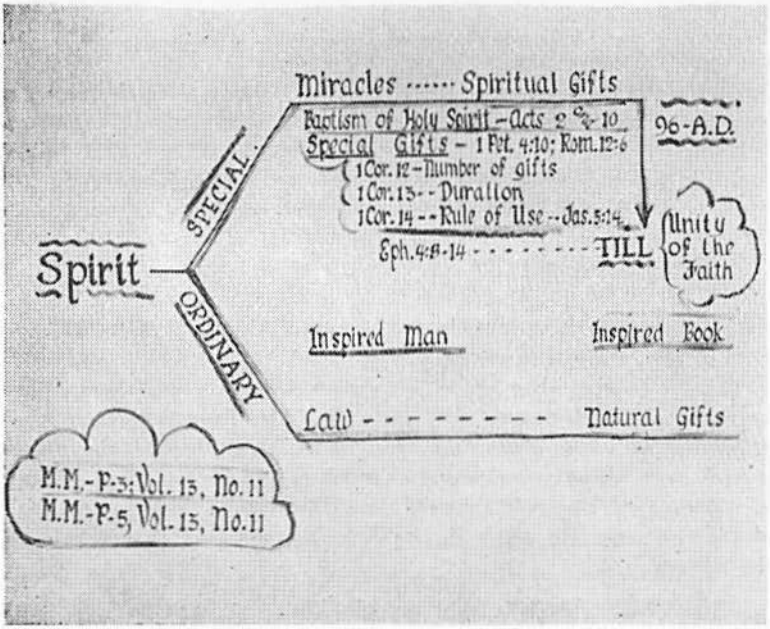


CHART NO. V.

Here is the Holy Spirit (pointing to chart). He is to convict the world in respect of sin. Then there are *special* (pointing to chart) powers. Peter spake by special power. There is a *miraculous power,* and there are *supernatural* gifts. Here (on chart) is an ordinary power, or the law. And he will not deny that there were supernatural powers like the baptism of the Holy Spirit. Jesus said, "Ye shall receive *power* when the Holy Spirit shall come upon you." Here (pointing to chart) are these special powers in the church. There is a baptism and there are special gifts.

Now then, in the infant state of the church before the Bible was completed, before the unity of the faith, the word of God dwelt in the *inspired man.* Today it is in the *inspired book.* The Holy Spirit put about this man special powers to protect him that we

might have this inspired book. In I Corinthians 12, Paul talks about the *number* of these gifts. In I Corinthians 13, he talks about the *duration* of them. They will be *there,* not all the time; but, till that which is perfect is come. In I Corinthians 14, he tells how to *use these gifts while they lasted!* And then he tells us that they won't last, but here is how to *use* them while they last. Now here is a rule, I Corinthians 14, to *regulate* the *use* of *supernatural gifts.* Ketcherside says, "I won't take the gift but I'll take the rule to regulate a supernatural gift and use it to regulate a *natural* gift." Here in Mission Messenger, Vol. 13, No. 11, he made fun of a Holiness preacher and a Baptist preacher for not knowing this lesson right up here, (pointing to chart). And yet, he comes out here to you and says, "I Corinthians 14, the regulation of spiritual gifts, is the regulation of the teaching to be done in the church of the Lord Jesus Christ." Now Brother Ketcherside, are you going to affirm that since the gift is gone, (you said here—pointing to reference on chart—the gift is gone, the supernatural gift is gone) that the *rule* remains?

The *gift* is *gone;* but the rule remains. We have the same thing here (Eph. 4). He gave gifts unto men. In Ephesians four, the apostle says "when he ascended on high . . . and gave gifts unto men." Why, those apostles and evangelists had *special* gifts. *Those* gifts are *gone!* The rule that regulated the use of the supernatural gift is *gone* too. He won't dare talk about the rule that regulates the natural gift.

If you say this rule that governs supernatural gifts remains, just look at James 5:14, "Any sick among you, let him call the elders of the church." Peter was an elder. Do you reckon he might have laid his hands on Timothy? Peter was an apostle. He said he was a fellow-elder, too. Do you suppose he might have laid his hands on Timothy, Brother Ketcherside?

Now here it is—here is the rule of James 5:13-14. He told these elders with supernatural gifts, "Any sick, let him anoint him with oil and pray over him." Now Brother Ketcherside, you said the *rule* is here but the gift is gone. Do you still call the sick together and pray over them and pour oil on them even if you don't have any supernatural gift? Oh, no, but when he gets to I Corinthians 14, he says the *gift* is *gone,* but the *rule* is *here.* When you get to James 5:14, are you going to tell us that the *gift* is gone but the rule remains? Look at that (pointing to James 5:14) Brother Lollipop. Look at it. I don't mean any harm by that.

We're good friends. I like Brother Ketcherside personally. He could be a power if we could just get him off of his hobby. If I could just break you from the pastor system! If I could get you to quit taking charge of churches! If I could get you to get up here and say to this fine bunch of young men around here, "boys you go on back home and quit trying to be pastors, and limit your authority to where God limited it, to teach and exhort." In Titus 2:15 where Paul said, "with authority," he said the evangelist's authority was to *teach* and *exhort. Not* to *rule* and to *oversee!* He didn't tell Titus to rule and oversee. He said to reprove, rebuke and exhort. That is his authority—to teach, to exhort. You go on out and teach. You have a right to teach. You're authorized to teach. Go on out and teach the word. But you go on back home and tell the church I'm going to quit the pastor system. And I thank God for humble gospel preachers. Those of you who can go out here in the communities round about and work for the elders of the church.

Brother McNutt: "About three or four minutes."

Thank you. Go on out here and work with the elders of the church.

Now remember this. When he gets back up here he will defend a *special* clergy. He'll say there is a distinction. And, ah, he talked about you farmers out here in your overalls and I love you and I'm not a part of a special clergy. I am not an *official* in the church. I just hung up my cotton sack and started preaching. That is all there was to it. I am not an official. Would you show me the credentials for one of your evangelists? Then tell us to what faction I should go if I wanted to get anointed? To what faction should I go? Just tell us.

And then tell us, does the *rule* of James 5:14 remain?

(See chart next page)

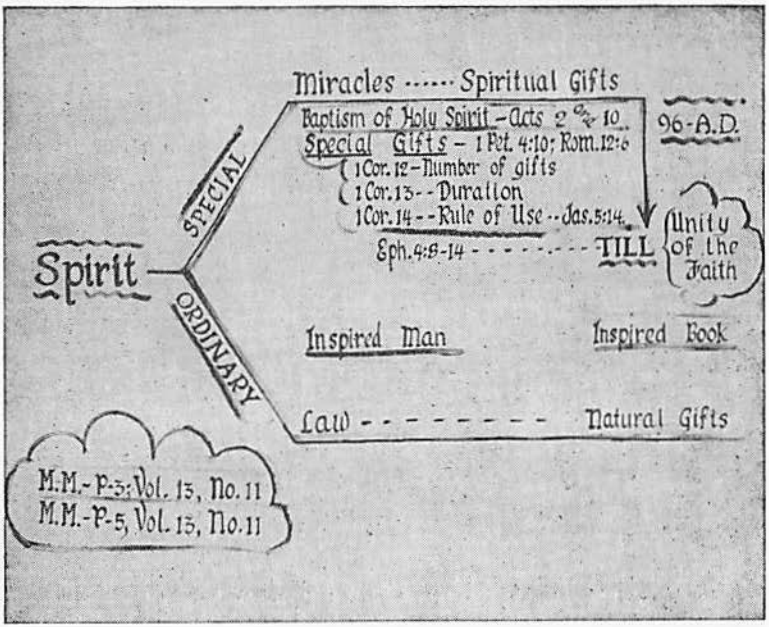


CHART NO. V

Do you know what he has done? Why, these gifts (pointing to chart) were placed in the church "till the unity of the faith." *Today,* in the church, God regulates these (pointing to chart) natural gifts but not by the rule of special gifts. He says, "why even *we* limit them to your ability. If you don't have the ability, we don't put you up to teach." And I'll tell you this: The teaching program up here at Second and Walnut far surpasses any mutual edification program he has. They (church at Second and Walnut, Paragould) have more mutual edification than Ketcherside's churches. I told him over and over *that every week* over 120 people have a part. There is real mutual edification. I'll tell you what to do Brother Ketcherside. Quit just driving by and looking at the bulletin board and come on in and see what the church is doing and you will get over this. (Audience laughter). *All* the *proof* he has brought is a *letterhead* and the bulletin board! Just come on inside and sit down and observe the work. Pass the bulletin board and come on in and look at the church. Come on in and see what is going on and then go back to your preachers and say, "Boys, quit being pastors."

Of all the things I've ever faced in my life, this is the climax. I've debated with people who don't know the truth; but for a man of his ability to stand up here and plead for a special clergy is amazing. His preachers go out here and *take over* and become pastors in the church. And some are *over* several different churches. Now those instances aren't abuses. That is your *use. That is* your *practice!* And you teach right here in your Mission Messenger that every congregation that doesn't have elders *should call* an *evangelist* to take it over. "They should call the evangelist to come out here to be *pastor* over us." Now that is the pastor system.

And I'm glad, my friends, to stand here tonight and plead for freedom in Christ Jesus. To plead for the right of elders to call men to assist them in their work. And I'm glad that a number of you can go out here and serve and not be pastors. And I resent the charge he brought against the church of the Lord Jesus Christ. He has fought a straw man. There is no such thing in existence as he charges upon *us.* It is a misrepresentation of the facts, first, last and always. And then, get up here and make a speech tonight for a special clergy; that you have to be a part of it before you can be an *evangelist!* You have to be a part of a special clergy to be an evangelist. That is the thing, brethren and friends, that we are facing in this discussion. And I'm glad to stand up for your liberty. I'm glad that I don't have to be in bondage to some pastors who came from the St. Louis school.

Now when he stands before you, you'll hear again a defense of a *special clergy.* You watch him. He'll stand here and try to prove to you that the evangelist is a special clergyman. That is the charge that I made last night. And they say that every congregation that doesn't have elders ought to *call* a preacher to put over it. And that is the pastor system to the "Nth" degree. And they build their whole theory upon a misunderstanding of what the Bible teaches about the special gifts.

Brother McNutt: "Time up."

Thank you.

KETCHERSIDE'S SECOND AFFIRMATIVE

Brother Wallace, Brother McNutt, brothers and sisters in Christ and friends. Brother Wallace already had his bed sheet (chart) prepared. The argument didn't go the way he wanted it to but he decided to use it anyway. He is supposed to follow me of course in this discussion, but he already had the thing fixed up, so he hung it up. He missed the discussion completely. He shot at a fish and missed the whole river.

He started out tonight by trying to take care of the situation that he left unfinished last night. I would like to call to your attention that when you see someone out patching a tire, it is always a flat one. Nobody ever patches a tire that is ready to go.

He mentions the fact that some lawyer must have drawn up that document. I appreciate the compliment very much. I have never thought of myself in that category at all, but I do appreciate the fact that he has given me credit at least for having enough legalistic acumen that I have demonstrated some logic in writing it up.

Now I did not violate the agreement at all. The agreement says that you are not to introduce any new arguments. It does not say that you cannot introduce new passages confirming the same argument. Our brother challenged me to get up and preach five minutes, then get up and teach five minutes, and not shift gears, to see if he could determine which was which. I pointed out that if he couldn't tell the difference between teaching and preaching the way the Holy Spirit wrote it, he probably could not tell the difference the way an uninspired man demonstrated it. But I did give you certain passages which make the distinction between preach and teach. He has ignored them all along but the distinction still stands. The word of God reads just the way it did before he laughed at it.

Now, the stationery Brother McNutt used is not Brother McNutt's stationery at all. I want to call that to his attention. That is the stationery for the church of Christ here in Paragould. The big letters on that are the "Church of Christ." And then down below are little letters "J. A. McNutt, Minister." So that is the official stationery Brother McNutt was sending out. That wasn't his stationery. Now the stationery he mentioned with reference to

myself is the Mission Messenger stationery. Incidentally, *I am* the editor of that paper, so of course, it is perfectly right for me to call myself that.

Now the next thing that he calls to your attention is that tonight we affirm that a preacher is to oversee and superintend, whereas last night I contended that the elders were to oversee and superintend. Well, I am not contending tonight that a preacher should oversee or superintend in a congregation that has elders. I am only saying that it is according to the New Testament scriptures that an evangelist should oversee, superintend, guide, govern and direct the work in a congregation that does not have elders. Can't our brother see that there are two kinds of faithful congregations—scriptural congregations? One congregation has elders. The other congregation does not have elders.

Now, in a congregation that has elders, they are the sole superintendents. But in a congregation that does not have elders, God has still set governments in the church. There is no congregation without some form of scriptural government. It is ridiculous and absurd to think that the God of heaven who ordained the wonderful planetary system in this universe with all of its government, I say it is silly and absurd to think that he would allow congregations to be established upon this earth without some form of government. I affirmed that the apostle definitely appointed an evangelist to set in order things that are wanting and to ordain elders in every city. I pointed out that the work of ordination was an official work and that Titus was an evangelist sent over there to do an official work.

But my brother scoffs at the idea of this being an office at all. He acts as if he thinks that the work of an evangelist does not compose an office. Well, of course, he is going to abandon Thayer. He accused me of leaving it like a hot potato. Now you watch him drop Thayer like a hot potato. Over in II Timothy 1:6 appears this statement: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." Concerning the term gift of God, which incidentally comes from the Greek word *charisma* here's what Thayer says, "The sum of those powers requisite for the discharge of the office of an evangelist." So Thayer says that the work of an evangelist is the office of an evangelist.

Now, will you please observe another thing? My brother challenged me tonight to show what kind of gifts were bestowed except miraculous gifts. And he implied, if I understood him correctly and I'm sure that I did, that the elders must therefore have conferred a miraculous gift upon Timothy. I deny that! Miraculous gifts could only be bestowed by the apostolic hands, and not by the hands of the presbytery. The truth of it is that the elders did not bestow any gift upon Timothy. The Bible does not teach that they bestowed any gift upon Timothy. My brother is wrong on that.

The gift was bestowed by the hands of Paul. Notice what the Book says, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee *by* the putting on of *my* hands." Now the word "by" is the Greek word d-i-a, dia. It means "through, by means of." So Paul says the gift of God is in thee through, or by means of, my hands. Well, then, what did the elders confer?

Let us notice I Timothy 4:14. "Neglect not the gift that is in thee, which was given thee by prophecy, *with* the laying on of the hands of the presbytery." Now the word "with" comes from an altogether different Greek word *meta*, and it is defined as "together with." It has reference to the time. In other words, at the same time the presbytery laid hands on Timothy, Paul laid hands upon him. And Paul's hands conferred the gift. What did the hands of the presbytery confer? What did they give him?

Let us see. I'd like to call to your attention just now a few statements that I think may help us. I recognize the fact that it may be very difficult for you to see why I give these extensive quotations, but I want you to know that these men were thorough students of the Greek and of the word of God.

Here is MacKnight on I Timothy 4:14: "Since it appears from II Timothy 1:16 that the apostle by the imposition of his own hands *alone* conferred on Timothy the spiritual gift here mentioned we must suppose that the eldership at Lystra"—that would exclude Peter. Brother Wallace wanted to know if Peter might have laid his hands on him—"laid their hands on him only to show their concurrence with the apostle in setting Timothy apart to the ministry by prayer, in the same manner as the prophets at Antioch, by the command of the Holy Ghost, separated Paul

and Barnabas by prayer to the work to which they were appointed. The order in which the apostle mentions these transactions leads us to think that the first conferred on Timothy the gift of the Spirit by the laying on of his own hands, then set him apart to the work of an evangelist by prayer accompanied with the laying on of the hands of the eldership. This is generally understood of the eldership at Lystra, who it is supposed were the brethren who recommended Timothy to the apostle. Acts 16:3." The presbytery that ordained Timothy was the presbytery under which Timothy served. Wherever it was, it was that presbytery, unless our brother is going to have elders from three or four congregations meeting together to ordain an evangelist. If he does, then we'll get the orphans home in under that same kind of an arrangement, a system which he refuses to uphold.

Milligan, in "The Scheme Of Redemption," page 314, says, "Timothy was well reported of by the brethren of both Lystra and Iconium and was ordained an evangelist by the laying on of the hands of the presbytery. Acts 16:1-3; I Timothy 4:14."

Campbell, in "The Christian System." Listen, "In proof that the seniors lay on hands we appeal to the fact, Acts 6, for the apostles were the oldest converts in Jerusalem. We appeal also to the fact that the presbytery or eldership laid hands on Timothy and gave him the gift or office of an evangelist" Pages 88, 89. Again, on page 90, "The church's evangelists, possessed of proper qualifications, ordained and consecrated to the work of the Lord in converting sinners and planting churches, by a presbytery, or a board of seniors competent to the prudent discharge of this duty, are constantly engaged in multiplying its members."

Now I want to quote from one of the most interesting books that I have ever read, "Gospel Sermons" by T. W. Brents, published by the Gospel Advocate Company, with which my brother, of course, is familiar. On page 407. I want everyone to listen. "That the word *presbytery* here means *eldership* can scarcely admit of doubt; and as spiritual gifts were imparted *only by apostolic hands,* the eldership did not lay hands on him for this purpose; hence, the conclusion seems to us irresistible that this refers to the laying on of hands in his ordination to the work of the ministry, as we have seen that Paul and Barnabas were separated to their work. We can scarcely conclude that divine wisdom separated

Paul and Barnabas in one way and Timothy in a different way. . . . That the laying on of hands by the presbytery had reference to his position as a preacher seems clear from the context. He is told to give attention to reading, exhortation, and doctrine; for by so doing he would both save himself and those that heard him. And this style is begun before the mention of the laying on of hands, and is continued after it; thus showing that his work as a preacher was the subject under consideration."

Now my brother does not really believe that elders laid hands on people to confer spiritual gifts upon them. When he is arguing with persons who believe in the miraculous gifts, he argues that this was done only by the laying on of apostolic hands. Brother Wallace doesn't believe what he has said. He doesn't believe that. But he had to say something about the situation. I'll help him just a little bit. There are two different words used here. The gift was bestowed *by* Paul's hands and it was bestowed *with* (at the same time as) the laying on of the hands of the presbytery. I think that may help to get the matter straight, and the next time he debates this issue he will know better.

Alright, the next thing we want to notice is this. He questions my statement, which he affirms or alleges that I made, that the evangelists constitute a special group. I should like to ask him if the apostles constituted a special group? I should like to ask him if the prophets constituted a special group? I should like to ask him if the elders constituted a special group? Now, he believes in elders of a congregation. He believes in bishops and deacons—and ministers! Does the fact that he believes there are bishops and deacons make them a clergy, and the other members a laity? He wouldn't say so. Well, then, what makes it so with reference to the evangelists? Does he not know that the apostles, and prophets, and pastors were special groups in the church? Does he not know that they constituted an official group? Were not the apostles officers in the church? Were not the prophets officers? Were not the pastors officers? Then, what makes him lift evangelists out of the middle of these names, and say they were not? Was this not a group of officers for the church that were being set aside to this work. Of course they were!

The next thing my brother wants to know is where we get authority for these credentials. He wants to see a copy of one of these letters. Of course, what he wants to know is where we get

the scriptural authority for carrying letters of commendation, for carrying credentials as preachers of the gospel. We will accommodate our brother in everything that we can. He is very accommodating to us. He calls us the *sweetest* names you could possibly call anyone. I know of no sweeter title that could be bestowed upon a man than "lollipop." And if he wants to lick around on that, let him have at it. The sweeter the better! And we're going to love each other before this is through.

Now II Corinthians 3:1. The apostles did not need letters of commendation. May I call to your attention, Brother Wallace, that the apostles could demonstrate their credentials by the miraculous gifts. Why, do you not know that the apostle Paul declared to this very church at Corinth that the power of an apostle had been manifested among them? But every person who went out to preach could not do that. Listen to II Corinthians 3:1. "Do we begin again to commend ourselves, or need we as some others, epistles of commendation to you, or letters of commendation from you?" Brother Wallace would have laughed at that. If he had been back at Corinth, wouldn't he have had a picnic? When somebody mentioned a letter of commendation *to* the church, Brother Wallace would have said, "Show me your credentials! Let me see them! Bring 'em out and let's look at 'em." Well, I am sure those brethren could have produced them!

Now I want to call your attention to another scripture. I want to go this time to I Corinthians 16:3. The apostle Paul is speaking about the collection for the saints. I am sure that my brother remembers that this collection was taken to Jerusalem by a group of preachers. Listen to what Paul says, "And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem." They approved men by letter back in those days. Brother Wallace doesn't have one. The apostle wouldn't have approved him. He would have demanded to see his credentials and he wouldn't have had any. He said he wouldn't. He doesn't know where to get them. He doesn't know what it's all about. He doesn't understand it. Doesn't understand why they had letters back in those days. Now there you are. There is the scripture for it. Of course, when I put my finger on the scripture, on the chapter and verse, for letters of commendation, and for approval by letter, that ought to take care of the situation for him.

Alright now! He reads from an article where I wrote that I'd been requested to take the oversight of several distant congregations, and et cetera. And doesn't my brother know that when I wrote that article, I was apologizing for the fact that in times past, *weakly* I had done that very thing? Now listen, if it will help my brother any, I want him to know, yes, I want my brother to know that this thing can be abused. I want my brother to know that it is possible that in days gone by I may have abused it, and taken upon myself work that I was not capable of carrying out because of distance and otherwise. And if it will do my brother any good for me to make a humble and abject apology to this congregation present tonight, and to the brotherhood, for that fact, I want to make it and tell you that I am sorry for it. An evangelist should not go into any congregation to do this work unless he can stay there, guide them, look after them, teach them and feed them. I'm sorry that I ever did anything else and before God, I will not be guilty of it again. Let him get up and read my whole written apology. That is what he was reading. He tried to make it appear that I was approving such a course. I tell you, before God, I do *not* approve it!

Now, the next thing I want to call to your attention is the statement that was made with reference to the fact that all these spiritual gifts are gone. I want to examine his chart, because, of course, I'm obligated to try and take care of the arguments of my brother. I mention again that this bed sheet here was fixed before the time came for the debate. He had to use it. He had the sheet and the boys here were expecting to put it up. He didn't want to disappoint Brother Nichols and the rest of these boys. They were all here ready to hang it. Of course, when he fixed it he thought he would hang me, but all he hung was his sheet. Well, now we're going to look at this, and I want you to take a good view of it, and make a careful examination of it. There isn't a single thing on this chart that had anything to do with my argument. I listened carefully for my brother to take my argument and take it apart piece by piece. I listened for him to analyze with that cold, incisive logic that he uses when he's debating sectarians. But Brother Wallace is on the other side of this situation. It is more difficult for him. Oh, he can take a sectarian apart with the coldest blooded logic you ever heard. But when he gets to the place where he is on the sectarian side of the situation, it is hard for him to swallow. He cannot handle the situation then.

Well, let us look at the situation. Here you are (using the chart).

Here is the Spirit. Here are the special and ordinary gifts. Then my brother comes up here to the top and mentions the baptism of the Holy Spirit. Then Acts 2:10, the special gift. I Peter 4:10, Romans 12:6! I Corinthians 12, the number of the gifts. I Corinthians 13, the duration of the gifts. I Corinthians 14 the rule or use of the gifts, and then Ephesians 4:8-14, "Till." Listen, brethren, I am neither so ridiculous or so foolish tonight as to affirm that those miraculous gifts are still in existence. What I am affirming is that the *offices* are still in existence. The offices are in existence! The method of qualifying for the office is the thing that has changed. In those days the method of qualifying was directly by the Holy Spirit. Today, it is through the word of God. I am not affirming that the gifts last. I am affirming that the offices last. Now, if my brother takes Ephesians 4:11 and takes the evangelists out, I'll take that same scripture and take the elders out. The elders in those days were qualified by the Holy Spirit. They are qualified today by study of God's Word.

Why is it that we do not have apostles and prophets in the church today? I'll tell you why. It is because apostles and prophets could only be qualified by a miraculous outpouring of the Holy Spirit. Then, why do we have evangelists and elders in the church today? Because evangelists and elders could be qualified either naturally or super-naturally. Did you ever examine I Timothy 3? Is there a single qualification there that requires a miraculous outpouring of the Holy Spirit? If so, name it. Let my brother examine the qualifications of the evangelist as given in I Timothy and Titus, and name a *single* qualification that evangelists had to receive directly from the Holy Spirit.

Brethren, the gifts passed away, but the office is still here. It is just the method of qualifying that is changed, that is all. Today men are qualified by the study of the Word. But now, mark you, my brother challenges me. Ah yes, he says, "Down here Brother Ketcherside, here is the inspired man and the inspired book. Down here is the law and over here the natural gifts." Friends, I want to tell you that the only difference between the use of supernatural and natural gifts, the only difference between them is just this, that the spiritual gifts were given directly, but the natural gifts are just as much gifts from God. They are just as much talents

or gifts from God, and the method of use of the natural is exactly the same as that of the supernatural. It is the method of reception that is different. Does not my brother know that the term that is used for gifts may apply even to natural gifts. The very word from which he gets his gifts there is the Greek word *charisma,* and it can refer to natural gifts. It includes any endowment a man may possess whether it is supernatural or natural. Let me prove it to you. I think we should do that. We certainly do not want to make any wild statements and leave them hanging in the air. Over in I Peter, chapter 4, I read in verse 10, "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." *As every man hath received the gift* even so minister the same one to another.

Just for your information, that term "one to another" is from the Greek word for "mutual." And the record says "*minister* the same one to another." That is mutual ministry!

"As good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." I tell you that the abilities which men have are gifts from God. They are gifts of God. People have gifts today, not miraculously given. They have natural gifts. Supernatural gifts belong to a supernatural age of the church. Natural gifts belong to a natural age of the church. Everyone cannot preach the gospel today as an evangelist. Everyone cannot qualify as an elder. Everyone does not have the *aptitude* to teach that would qualify him as a bishop. Certainly not! You do not appoint everyone a bishop. But those who have natural gifts are expected to use them. Why, there isn't a thing on that chart that contradicts a point I have made, or a thing that I believe. You ought to take that home and build a tent out of it for someone's children. That way you'll put it to a use that will not hurt you and will not harm anyone else. It's perfectly harmless as it is. Now that abbreviation down there for Mission Messenger. In both of these cases our brother didn't say much about that. Probably wanted to say that in his last speech. Let him have at it!

The next thing I want to notice with you is over in Hebrews 13:7. I want to make it clear to Brother Wallace that when I introduced Hebrews 13:7, I did not intend to imply that had anything to do with evangelists in their oversight. I did not use it in

that way. Here's what I did say, and I shall read it for him, "The word authority, I define as superintend, oversee, to rule in harmony with the sacred scriptures as the word rule is used in this passage." That's all I said. I was just getting a scriptural usage of the word "rule" and calling it to his attention.

Now my proposition is this, "The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops." Did you notice that my brother never once hinted at how a congregation without bishops was to be governed? God put governments in the church. They are still there, and my brother knows they are there. God did not take the governments out when he took the gifts out. The governments are still in the church just where God placed them. Brother Wallace wants to knock one of them out, but he is not getting the job done tonight.

Now let us make it quite clear to you that the governments remain in the church just where God put them. They remain there and shall continue to do so as long as the New Testament church exists on the New Testament basis. I Corinthians 12:28 says God put governments in the church. What is the government for a church without bishops? Who is to do that? My brother scoffed at the idea that Titus was sent over there. Now he is probably going to make a new argument tonight on the word "authority." He did not touch it. Never once in his first speech did he mention Titus 2:15, where I quoted, "These things speak and exhort and rebuke with *all authority.*" My proposition calls for me to prove by the New Testament scriptures that an evangelist is to exercise authority in a congregation without elders. And do you know what I did? I put Titus over in a congregation that did not have elders, and I proved to you that he was to rebuke in that congregation with all authority. I did just exactly what I affirmed that I would do.

He says that I do not affirm what I believe. Well, I believe what I affirm. And I want you to know right now that I proved what I affirmed, too. I placed an *evangelist*—he admits Titus was an evangelist. He admits that the church didn't have elders. He admits that Titus was over there to command with all authority. That's what I offered to prove. My brother admits it. He has given up on this proposition tonight. I put an evangelist in a congregation without elders, and proved that he was to exercise authority *there!*

That's exactly what I affirmed and I have proven it.

Brother Wallace won't deny this, and he cannot produce any new arguments in his last speech. I've put the man there where he belonged, just where I said I would put him, just where the apostle Paul put him. And Brother Wallace hasn't touched it. He didn't touch the word "authority" and he will not touch that word either. He will not do it because the word here, literally means "to command." To command with all authority.

Brethren, I recognize the fact tonight that my brother can go into my past life and show many mistakes that I have made. He can show mistakes that my brethren have made. I've made many mistakes. I want to freely and frankly acknowledge that. I'm human and I'm frail. I'm learning a great deal about God's truth. And if it will do my brother any good, I'm learning a great deal about it from him. If I do not learn anything else from Brother Wallace, I learn how weak a strong man can be when he attacks God's Book. I'm learning that. I'm learning how strong the truth is, and how weak men are when they try to overthrow it by sophistry and fallacious reasoning. I'm learning that. And I am thankful for the lesson that he has taught of the weakness of the opposition to God's plain simple truth.

I shall go away from this place feeling deeply gratified in my soul that the position I have taken on this matter, has not been overthrown so far. Now, that does not mean that it may not be overthrown in the future. I may be wrong even in this. I may be wrong upon any matter that I affirm. And in the future it may be overthrown, but Brother Wallace has not overthrown it. And it will take someone else besides him to do it. I do not think anyone else will attempt it because they selected Brother Wallace because they said he was the best they had. The best they had. Now that's no reflection against some of you other good brethren here who are good debaters. You may disagree with your own brethren about that. You may think that you're better than Brother Wallace on this question, and you might be. I do not know. But the elders selected him because they thought he was the best.

Now, let us go a little farther into this so that we can summarize the situation. I am sure that I do not have a great deal of time left to do that. I want to do just as much as I can in the few moments that remain unto me. I have proven that the apostle —

and I want you to remember this, that it was the apostle who said, "I left you over there as I appointed you." Titus was over there by apostolic appointment. My friends, it was by the appointment of the apostles that we were taught to repent and be baptized for the remission of sins. That was an apostolic appointment. The apostles taught that. The same apostles taught us various other things about God's plan, and the apostle Paul appointed this young man as an evangelist to look after that work.

My brother scoffed at this idea! My brother scoffs at the idea that an evangelist could be over several churches looking after them. Let me read this to you: "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting and ordain elders in *every city* as *I* had appointed thee." There's more than one city there! Why don't you laugh at Titus, Brother Wallace? Ah, wouldn't it have been wonderful if Brother Wallace had been debating the apostle Paul? Wouldn't he have taken him apart, and shown him how false and foolish it was for a man like the apostle Paul to put an evangelist over in a place and leave such an evangelist there? I can just see him having a holiday with Paul.

If Brother Wallace had been debating Paul—and incidentally, that is all he has been doing. He has been debating Paul. He hasn't been debating me, because all I have done is to just show what the Bible teaches. So he hasn't been debating me, he has been debating Paul. And when he laughs and derides the idea of an evangelist remaining in a congregation to set in order the things that are wanting, he is laughing at Paul. And when you laugh at the idea of an evangelist being there to ordain elders, you are laughing at Paul. You are not laughing at me. Paul did that! When he laughs at the idea of appointing an evangelist to do this work, he is laughing at Paul.

Brother Wallace derides the idea of "authority! authority!" I love to see Brother Wallace rear back that way. He looks pretty. He may not be a lollipop, but he's an all-day sucker when he gets started, isn't he? (audience laughter). I just love to see you rear back, Brother Wallace, stick out your chest and yell, "Authority! Authority! Who gave them the authority?" Now you watch him introduce a new argument on authority in his last spech and try to patch up his flat tire. If he doesn't get it fixed tonight, he can fix it tomorrow night. Wonder what he's going to do the last night? Will we have to come back next Sunday night and have

him fix up his Friday speech? Brother Wallace just cannot get his speeches fixed up or fixed out!

"Authority." Who said that? The apostle Paul said it! Unto whom did he say it? He said it to an evangelist? Where was this evangelist? He was in Crete. What was he doing there? Laboring in congregations without elders. Why was he there? He was there to set in order the things that were lacking, to correct the deficiencies and to ordain elders! That's an official work. That's the work of an official! My friends, the work of ordination is always an official work. The work of selecting officers is an unofficial work. That is the work of the congregation. But the work of appointment is always an official work. And that's what he was there to do. An official work. And Thayer says he was there to do the work of *the office* of an evangelist. Was Thayer creating a special clergy?

Talk about a special clergy. When my brother struts back and forth across here he looks just exactly like the special clergy. He rears back just as the clergy does, and issues his dictums and dictates and dogmas. He puts out his "bulls" like the pope—Capital "B" bulls. But all of the stomping and yelling and tirading, and the putting up of bed sheets doesn't change God's Book. It still reads just like it did before Brother Wallace got up. Titus is still in the same place doing the same work.

We ought to have evangelists out today doing the same work Titus was doing in Crete, setting in order things that are lacking, ordaining elders in every city, then getting out of the place where the elders are ordained and going somewhere else to repeat the process. That is just like the God of heaven intended for evangelists to do. Brethren, that is the thing I'm contending for. That is the thing I believe in! Let's put the evangelists out in the new territories, the weak places. Let's put them out in new places and keep them there and support them there. Let them work and labor there to set in order things that are lacking, and correct the deficiencies and make them up.

All of the strutting and the pomposity and the bombastic words of my good brother, all of the lollipops, and all-day suckers, and caramels, and cream candy, and all of the banana oil that has been spread around will not change it. The blessed old Book reads just like it did. Titus is just where I left him and he will

stay there. And when we go home tonight, Brother Wallace will also go home and *try* to sleep, and Titus will still be over in Crete, doing just what the Lord wanted him to do, as appointed by the apostle.

Let's see Brother Wallace get Titus out of Crete now. Let's see him take him away from there. If he lets him stay there, let's see him take his authority away from him. That is his job. Come on up now and take it away from the apostle Paul and tell him that he did wrong when he appointed Titus. Come on up now and ridicule Paul and laugh at him. Tell him that the offices have passed away and the church does not have special offices today, and there are no officers in the church. Take away the evangelists and I'll take away your elders. Take away the elders and you have nothing left. My brother doesn't believe what he said. That isn't his position. He had to say something and that is the only thing he could think of.

I see that the gleam in my uncle's eye indicates that my time is up and I'm going to have to put this (the microphone cord) around Brother Wallace's neck just like I have the argument.

WALLACE'S SECOND NEGATIVE

He said he put this around my neck just like he did the argument, and I can take the argument off just as easy as I can take off this thing (speaking of lapel mike that Ketcherside draped around Wallace's neck). I think a lot easier Brother Ketcherside. The easiest job I have is taking your argument off.

There are one or two things here that I think I ought to mention. Yet, I really hate to. Brethren, if I — if at any time it appeared that I was not humble, I'm sorry. To Brother Ketcherside and to my brethren — I don't resent him getting up here and saying that Brother Wallace just used bombast and just stuck out his chest and just stomped the floor. Now, I don't want you to resent what Brother Ketcherside said. He is a good fellow. And you'll like him. He is a likeable fellow. And for him to get up here and ridicule me like that is surprising, but I don't resent it and I don't want you to. I don't, Brother Ketcherside. That is all right if you want to make fun of the way I preach, why, that is perfectly all right. I think Brother Ketcherside is a very gracious speaker. I think he has good pulpit manners and I think he is very dignified in the pulpit and if I happen to be a little bit "corn-field," Brother Ketcherside, why, I just can't help it. That is the way I am and don't you brethren resent what he said.

Now then, he said "They selected Brother Wallace because he was the best they had." Brother Ketcherside, they selected me because I'm all you'd take. (Great audience laughter). They first came to you with Will Totty. "No, no, not Totty." Sterle Watson was next and he is right over here. "No, not Watson." Ketcherside said, "I'll pick him out — Enny, meeny, minny, moe — I'll take Brother Wallace." (Audience laughter.) He took me because he thought I was easy. I am easy, Brother Ketcherside. We have some *good* debaters. We'll let you practice on me and then we'll let you take them on. All I do is just stomp. (Audience with laughter in stitches). If you get a hold of Curtis Porter over here, he'll do something beside stomp! (Laughter continues). We have some *good* debaters. We're just letting you practice on the little ones. No, brethren, they didn't put me up because they thought I was the best. I'm the only one he'd take. And if you want to repeat this I have an invitation right now to repeat it at the Westside Church in St. Louis. The elders of the church have asked *us* to repeat it there, and even if I am the smallest among our debaters

I'll be glad to come up there and stomp the floor and let the people in St. Louis hear the fine speeches you make.

Now then, I want to take up some of the things that he mentioned. Now, then, tonight he made four offices in the church. Here are the offices in the church that he says remain. Do you have any apostles around here today? Now, if the Mormons come along Brother Ketcherside they will catch you on that and ask you, where are your apostles?

All right, do you have any prophets? He said, "We have evangelists. We have pastors. We have teachers." You don't have any apostles? You don't have any prophets? All right, if so where are they?

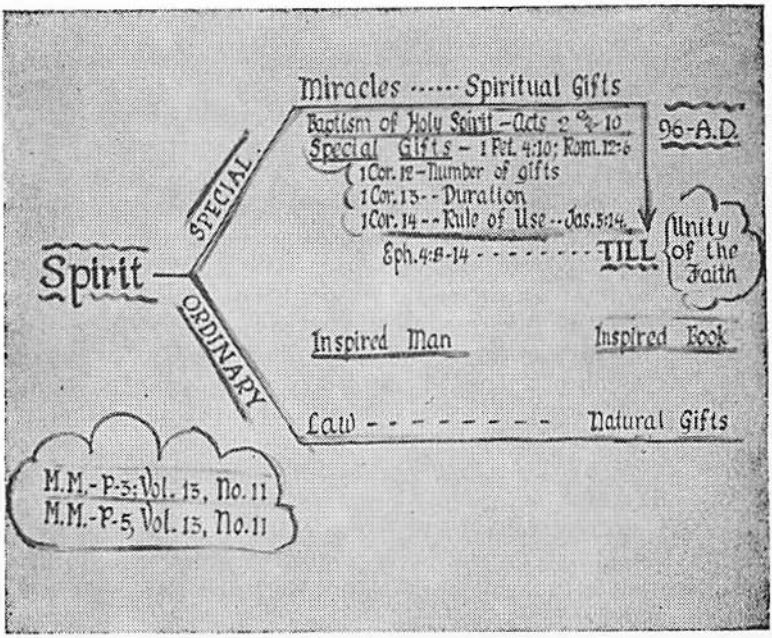


CHART NO. V

Now then, here is the thing. He said *"they* were a *special* group." No, this relates to *special gifts.* Why, Brother Ketcherside, you said I fixed that sheet and hung it up before you made your speech. Why, I knew where you were going. I can fix a sheet

on everything you do. (audience laughter). I can tabulate the whole thing. And he said, "Why, it didn't have on it my references." Why, the second passage he introduced was I Corinthians 12. I made a note of it.

When he stood on the floor, he hadn't been talking five minutes 'till he introduced I Corinthians 12 and then introduced Ephesians 4. Then he said this chart didn't have anything to do with it. Brother Ketcherside, you think my brethren can't look at this (pointing to passages on chart) and also listen to you and make notes. Why, those were the first passages you introduced. And then you get up here and try to make out like that I fixed up something that didn't have any connection with your speech. I knew what you were going to say. I can fix a chart on any hobby you preach. You've written too much, Brother Ketcherside, to debate. You had better quit debating or quit writing, I don't know which. This (pointing to I Corinthians 12 and Ephesians 4 on chart) has reference to special gifts. These gifts are gone and that, my friends, he will admit.

He said, well, "Brother Wallace is trying to patch up a flat tire." Now let me tell you something Brother Ketcherside. If you introduce some new material, I'm left free under God to do my Christian duty and you had no business introducing new passages. He tried to make an excuse by saying that to introduce another passage wasn't another argument. He *made arguments* on those passages he had *never* made and he *knows* it. I didn't ask you to introduce another passage. I asked you to demonstrate. And if you'll get up here and demonstrate I'll give you a little of my time, Brother Ketcherside. Just stand up here and I'll give you a minute to teach and a minute to preach. That is what I asked you to do and you got up here and introduced some more passages and then said Brother Wallace is trying to patch up a flat tire. If he hadn't had a flat tire he never would have introduced them. That is what is the matter with him. He had a flat tire and he was trying to get it all fixed up.

Now then, he talked about the church stationery. Why, Brother Ketcherside, that is not official church stationery. That isn't official business to use a letterhead as anybody in the church can use the paper. Anybody that wants to write. And if some of the brethren put their name over in one corner and some of them over in the other, that is not official business. For it to be

official business it would have to be signed by the elders. It is not an official letterhead. Just personal private paper and the only charge he has against the church at Second and Walnut is the personal letterheads of Brother McNutt. Now isn't that some case for his so-called pastor system? I expected better things of thee, Brother Ketcherside.

Now then. He made an argument about a passage where Paul said, "Neglect not the gift that is *in* thee with the laying on of the apostles hand." And then he gave us a dissertation about McKnight. I'll tell you right now, he can quote more sectarians to prove his proposition than anybody I ever heard. I don't know what McKnight said and I don't know what all of the rest of the sectarians he quotes said, but I do know what Paul said. He said, "the *gift*." He said, "the *gift*" and not the *office* of an evangelist. He didn't say Timothy had an office. If you use the word *office* to mean simply a function, all right. Every man has an office to perform in the sense that he has a function to perform. Everybody's obligated to teach the gospel.

He got up here and introduced the passage that says, "They went everywhere preaching the word." Go on brethren and preach it. You don't have to have a special clergy to do it.

Now, in regard to Titus 1:5 and Titus 2:15, he said, "Brother Wallace didn't mention them." Yes, I did, Brother Ketcherside. I stood right here, by you, and looked you in the eye when I said, "These things *speak* and *exhort* and reprove with all *authority!*" And I said that the *authority* related to *speaking* and *exhorting*. This has no reference at all to *ruling* and *overseeing*. Paul said, "speak and exhort." You said, "rule and oversee." Why didn't you tell them what Paul said here to Titus. Paul said *speak* and *exhort!* You said *rule* and *oversee!* You see what he did brethren?

Now look how he reads Titus 1:5. Why, Paul said, "For this cause I left thee in Crete that thou shouldest *set in order*." Ketcherside says that means, "take charge." "The things that were wanting and appoint *elders*." Ketcherside said that means to take charge. That is not what it says. If that is not what Paul said, how do you know that is what he meant? Now, here is the way Ketcherside reads it, "*appoint elders* and then *get going!*" Here is the way they read that passage. "For this cause I left thee in Crete that thou should appoint elders as I gave thee charge

and *get going.*" Why, they quote that so much they actually think that is what it says. Yes, they do. That is the way they read it! Somewhere, in my Bible, something is said about adding to the word of the Lord. What about adding to it?

And to you and your little pastors, and I say that kindly, Brother Ketcherside, you have made a noble confession. Last night you brethren thought I misrepresented him. You thought I was ugly to him. He got up tonight and said, "Brother Wallace, I did it. I took the oversight of churches." Thank you, Brother Ketcherside. Thank you. That was a noble confession. Now the rest of you get up and confess and we'll go home and all work together. Come on! Don't sit there and look at me like that! You've been pastors. He (pointing to Ketcherside) has confessed it. He got up . . . (Wallace pauses as Brother Fred Killebrew rises from his seat to make the following confession).

Fred Killebrew: "I've taken the oversight of several congregations . . ."

Brother Wallace: "You say you're sorry?"

Killebrew: (Nodding, continues) . . . "And I am trying to get rid of them now as fast as I can."

Brother Wallace: Thank you. Is there another one? (Several loud amens from the audience). Do I see a soldier here — a sailor . . . Will you stand up? God bless you. Another? Come on brethren.

Brother Ketcherside, may God bless you for that noble confession. I knew you did it.

Now then, brethren, when I charged on them that they were the only group that has the pastor system, you thought I was ugly. Oh, he filed charges against an imaginary issue and then got up here tonight and said, "Brother Wallace, I'm sorry." Now does anybody else want to confess? Come on. (Brother Killebrew arises again and Wallace says, speaking to him). "You've already confessed." (Simultaneously Killebrew speaks, saying). "I don't want to — . . . (Wallace pauses).

Fred Killebrew: "I didn't confess. I just said I was sorry. I didn't confess."

Brother Wallace. "You didn't?"

Fred Killebrew: "No, sir."

Brother Wallace: Then sit down. Anybody else want to confess? (audience laughter). Anybody else—want to confess? *Ketcherside did!* Is Hurst here? Where is he? Will he confess?

Now brethren when you go back home tell *all* the congregations over which you're pastors, Brother Ketcherside confessed and gave it up. He gave it up right here in the meeting. This is the first time I ever debated a man who got up and said, "Brother Walace, you're right and it's all over." I guess we ought to go home; but I still want to stomp a little more. (Audience laughter). I want to stick my chest out a little more. That is what I want to do for just a few more minutes. I want to get it stuck out a little further. There isn't any use to debate with him as he has already quit it. He said, "I'm sorry I did it." "I was a pastor and I'm sorry—I quit it." Humph!

Now then, I asked him about the credentials of an evangelist. And I thought as I got my pencil out and I started to work as he spoke, we are going to get something. He will give us the credentials of an evangelist, but he gave us the credentials of the treasurer of the church. Ha, Ha, we got the credentials of the treasurer of the church. Here are the credentials of the treasurer of the church: Just a letter of recommendation. Why I don't object, brethren, if you come to place your membership if you have a letter of recommendation. But where is your *letter* of *authority* to go take charge of a church? That is what I asked you for.

Where is your letter to go out here and boss a church and be a pastor over it? He said I'll give you the credentials of the treasurer of the church. Now isn't that fine. Isn't that nice? (Leaning over to Ketcherside). You want me to stick my chest out? (Audience laughter). Brother Ketcherside's a good fellow. If I can just get him to confessing one or two things, he will be o.k. If I can get him to confess up on the college question tomorrow night, we'll be working together. Good fellow. Fine. He has lots of ability. God bless his heart if he'd just give up this pastor system. It would be wonderful what we could do in the church of the living God in preaching the gospel all over the country.

(See chart next page)

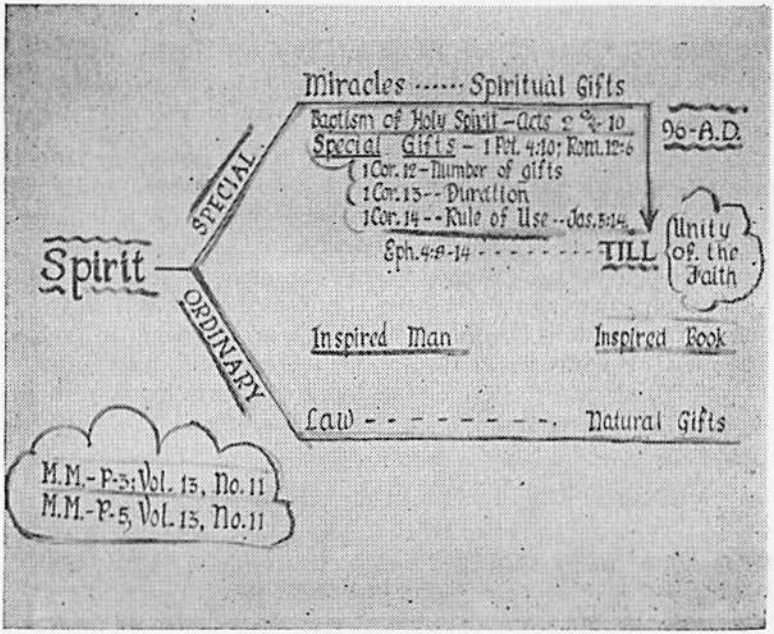


CHART NO. V

Now then, He said Brother Wallace, you hung up your sheet. What did Ketcherside make his argument on? It was I Peter 4:10. Why, I knew where you were going. Here (pointing to chart) are all the passages you use. And on I Peter 4:10 he made a big speech about mutual ministry. (Wallace picks up Thayer). I had better not do it. Oh, how I'd like to read what Thayer said about I Peter 4:10, but that might be considered a new argument. I'd better not do it. I wish you had introduced that in your first speech, Brother Ketcherside. You made it awfully hard on me, introducing some passages in your second speech when I can't reply to them. I just wish I could tell you brethren what I know about that. Look at him. Here he is in his affirmative! He saved his *main arguments* 'till his *last* speech! And he knows that I can't come up here and tell you just what Thayer says. Am I at liberty to go over there (holding Thayer's Lexicon before Ketcherside) and read that, Brother Ketcherside?

Brother Ketcherside: "Yes, indeed."

Brother Wallace: Thank you, sir. Thank you, sir. That is very nice of you. Now then, here is what Thayer says, about the word translated "gift" in I Peter 4:10 — page 667. He says "A gift of grace, a favor which one receives without any merit of his own; in the New Testament [where (exception I Peter 4:10) used only by Paul] — . . ." "In the technical Pauline sense charismata (A.V. gifts) denotes extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their soul by the Holy Spirit." Thayer says that I Peter 4:10 is describing extraordinary powers. Yes, special or supernatural *gifts!* That is what Thayer said. I knew where he was going. Humph! That is what Thayer says. *Supernatural* gifts. Your whole system, brethren, is built upon a misunderstanding and the misuse of passages that regulate supernatural powers.

Now then, he asked, "*How* would a congregation *operate* without elders or a preacher over it?" Brother Hurst, come around here and tell him. I don't know you. You come around here and tell him how the church operates when it doesn't have any elders and doesn't have any pastor over it. Tell him how that church in Ohio called a business meeting, and help Ketcherside understand this. You brethren down at Beech Grove get Brother Ketcherside over there tomorrow and tell him how you operate where you don't have a pastor over you, nor elders over you. How did you call Ketcherside down to Beech Grove? Get him off and tell him. Some of you brethren from Beech Grove, you're good brethren and God bless you, call Ketcherside off and tell him.

There wasn't any trouble in this community until Ketcherside came. You brethren stood together and some of you are related in the flesh. And, now, today there is a deep line drawn between you simply because some man comes into the community and attacks the church of the living God, and says that because you use a man like Brother McNutt it is the same as using instrumental music. That is the trouble in this community. And I'm glad that these elders of the church at Second and Walnut are standing up for the cause of Christ.

Now, you brethren from Beech Grove, call Brother Ketcherside off and tell him how you operate without a pastor over you. Or is he the pastor down there now? Is he taking you over? Has he taken

you over? (Wallace turns to Ketcherside). I'll let the Beech Grove brethren tell you how they operate without elders or a pastor.

Well, that covers everything that Brother Ketcherside had to say. Now then I want to call your attention to these maters here. They're not new.

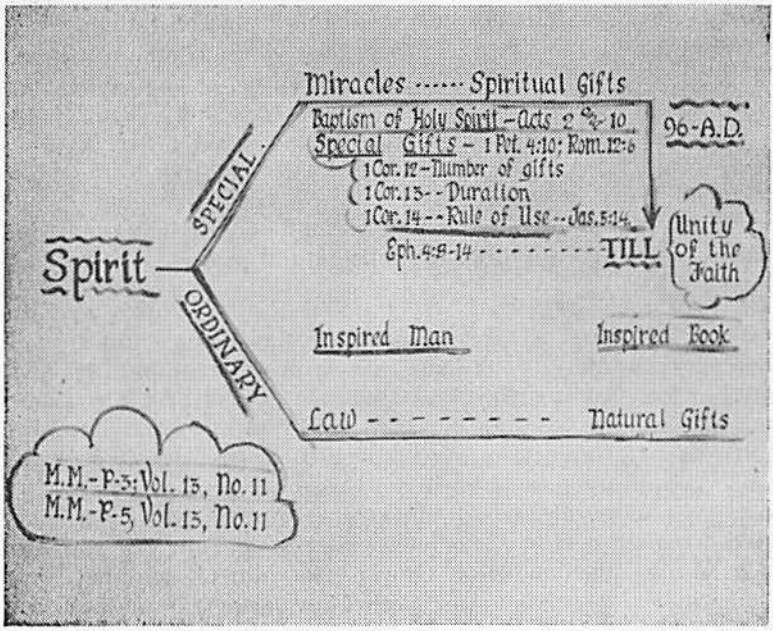


CHART NO. V

Here are some special powers. Supernatural powers. Here (pointing to chart) is an inspired *man!* God gave these *inspired men* certain gifts so that these *inspired* men might guide and direct the church of the living God. When the church met, in Corinth, everybody didn't have a Bible to read like you do. They knew in part. "When that which is perfect is come that which is in part shall be done away." They didn't all have a complete revelation as we have. God gave them special gifts — diversities of gifts. They didn't all have the same gift. There were *diversities* of gifts. It couldn't have been mutual in the sense Ketcherside makes it because their gifts were different. Diversities of *gifts*. Now then, these churches were protected by special powers. He gave some to

be apostles and prophets. We have evangelists but the supernatural gift is gone. This (special power) was a gift and not an office. What he gave them was a *gift!* Not an office. Why did they have supernatural gifts? To direct them. If I had been one of these inspired men (pointing to chart) I wouldn't have had to dig around in the libraries all over the country to find out everything about Ketcherside. I would have known by inspiration. But, I had to rely upon the *natural* talent that God gave me. Why, their whole system is built upon a misunderstanding of the *supernatural powers.* That is the whole issue. Brother Ketcherside, if you would have some debates with some of these Holiness, like I do, I wouldn't have to take time out to teach you about this.

Now then, I want you to take down the chart. I've another chart I want you to see. It isn't new because I introduced it in my first speech. I brought it up here and hung it up. And I want to show it to you again. And there is not anything new about it.

I want you, brethren, when you go away from this place tonight, to know the problem that faces the church of the living God in this community. I want you, brethren, who have come here from a distance, who associate with Brother Ketcherside—I want you to know that I love you. I'm pleading for the cause for which Jesus died. And, I, as an evangelist have the authority to reprove and rebuke. That is the extent of my authority. That is the limit of the command. I don't have the right to take charge and oversee churches. I have a right, or the authority to *reprove* and *rebuke!* And if I reprove and rebuke the pastor system in the church, I'm doing my duty.

Now then, here (pointing to chart) is the work of the elders — "oversee," "superintend," and "feed." And yet Ketcherside makes the evangelist an officer in the church to rule. He said, "I mean by *authority*" that the evangelist has to "oversee." He makes the evangelist the overseer and the ruler in the church of the living God. And he tries to use Ephesians 4 which does not give an evangelist authority to oversee. That just gives him a *gift* of *inspiration.* Before the Bible was complete he had to have a *special gift* that he might teach the truth. Ketcherside has never read a passage where God ever told an evangelist to take *charge* of any church. He read a passage where Paul told him to *appoint elders.* But you don't have to take *charge* of a church to appoint elders.

Titus 1:5 doesn't say a thing in the world about taking charge of a church.

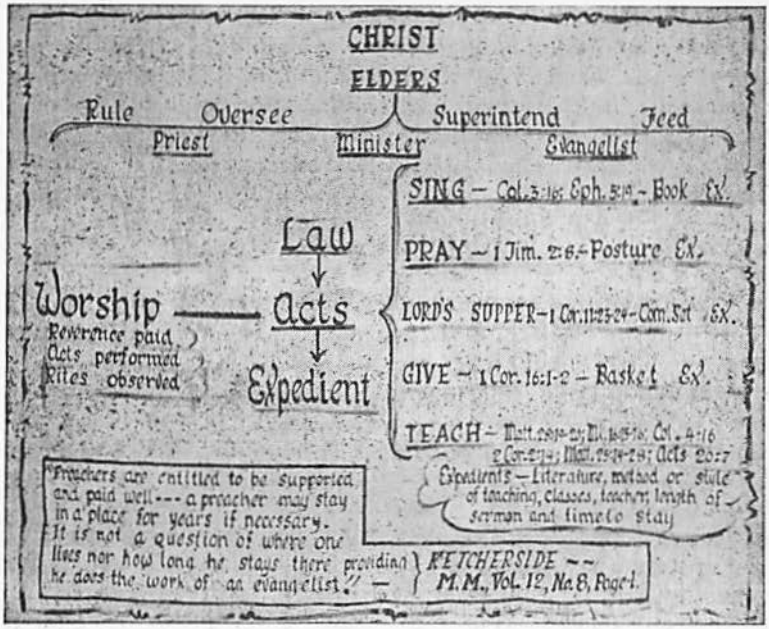


CHART NO. I

Now, then, I showed you last night that in our worship to God there is a law. There are certain acts to be performed. These acts may be expedited. Here, (pointing to chart) is the command to feed the church. The elders of the church are to feed the church, but we ask how? They don't have to do it personally. And when an evangelist comes to feed the church he is simply doing the will of the Lord.

Now then, I want to put this so you won't forget it. Brethren, what is this all about? They make a law, a human law, and *bind* it on the church. They say that if there are elders the evangelist can't teach there. That he can't preach where there are elders.

Now Ketcherside asks, "Where is the authority for someone to come preach to the church like Brother McNutt did in Paragould?" Brother Ketcherside, (Wallace goes over and stands beside Ketcher-

side's desk) will you give me the chapter and verse for the elders calling an evangelist to stay two weeks? If you will, I'll give you the verse that says two years. Will you? Now come on Brother Ketcherside. Will you give me the verse by which the elders of the church can call an evangelist to stay *two weeks?* If you will, I'll give you thre verse that says *two years!* Will you do it?

Will you help him, uncle? (speaking to L. E. Ketcherside). Will you help him? Come on.

Will some of you other pastors help him? (Speaking to Ketcherside's preachers in audience). Where is the passage that authorizes the elders to call an evangelist to aid the church for two weeks? Where is it?

Now I want this audience to get this. We have a vast audience and I can't even see all of you. You are scattered all around here. I see some of your peeping over the cars. Now, you remember this when you go home. These brethren here (pointing to Ketcherside and his brethren) can't find a passage to call an evangelist for two weeks. Then he gets up here and wants me to find one by which we could call him for two years. You, (speaking to Ketcherside) start out with the week and I'll go by the year. (Audience laughter). Come on Brother Ketcherside, you can't laugh that off! (As Ketcherside laughs). You come up here and stand up here and show me the passage where it says that the elders of the church can call an evangelist for two weeks and I'll show you the one for two years.

Now, brethren, when you go back to California, to Canada, or to wherever you live, you remember this; I charged on Ketcherside the pastor system. He said, "I did it and I'm sorry." We had another confession and then a retraction — he got up and confessed it and then said, "No, I back out."

And now then here (pointing to Ketcherside) sits the man to represent you. He cannot quote *one chapter* nor *one verse* where the elders of the church can call an evangelist to stay two weeks. Come on Brother Ketcherside and tell us where it is. I don't want to go home and let all these brethren go home and not know where it is. You go out across the country and say, "Give me the chapter and verse for the preacher staying a year." You come over here to Paragould and say, "Give me chapter and verse for a man to come in here and stay a year with the elders." "Give me the chapter and verse," you say. Isn't that the way he talks

to you? That is the way he talks to me.

Now, Brother Ketcherside, come on and give me chapter and verse. Come on. Don't do that. Don't sit there like that. Humph! Of all the things in my life, this is the climax. Here sits a man that cannot even find chapter and verse for an evangelist to come and stay two weeks. For how *long* did the elders of the church in Ireland send for you? What chapter and verse did they give? You said, "The elders sent for me and I went to labor with the church." Give me chapter and verse? Come on, give me chapter and verse? Don't look at me like that, Brother Ketcherside. (Audience laughter). Come on, give me chapter and verse.

Now, of all things brethren! Here is all that is involved in this. *God bound* teaching upon the elders of the church. They are to *feed* the church. But he says you elders can't exercise your own judgment. He says you can't do it. He says you *can* do it for two weeks, but after that it is a sin. I notice that some of you (Ketcherside preachers) have been studying for six months. You can go for six months to aid the elders, so please give me the chapter and the verse to stay six months. I read where some fellow went over to aid and develop a church, with the elders, for six months. Give me that chapter and verse and I'll give you one for six years. Come on!

(See chart next page)

Now then, (pointing to chart) Ketcherside says, "The preacher is entitled to be supported . . . to be paid . . . and the preacher may *stay.*" (Wallace turns to Ketcherside). Give me that verse. Give me that verse where you can *stay* where there are elders. Come on. You go and *stay* where they are. And the rest of you do and you know you do. Yes, you know you do. I'm not just sticking out my chest now. I'm not just stamping the floor. All this laughing at Brother Wallace and saying that I am "scoffing at the scriptures" doesn't answer my questions, Brother Ketcherside. I never in my life scoffed at the scriptures. I respect the word of God. And brethren, I resent deeply him saying that Brother Wallace stood here and scoffed at the Bible. Brother Wallace didn't do it. I love and respect the word of God. I didn't scoff at the word of God. I don't scoff at it tonight. I do say this: It is my duty as an evangelist to reprove and *rebuke them* that sin, to *reprove* in the sight of *all.* Here is your man tonight, and he can't even read

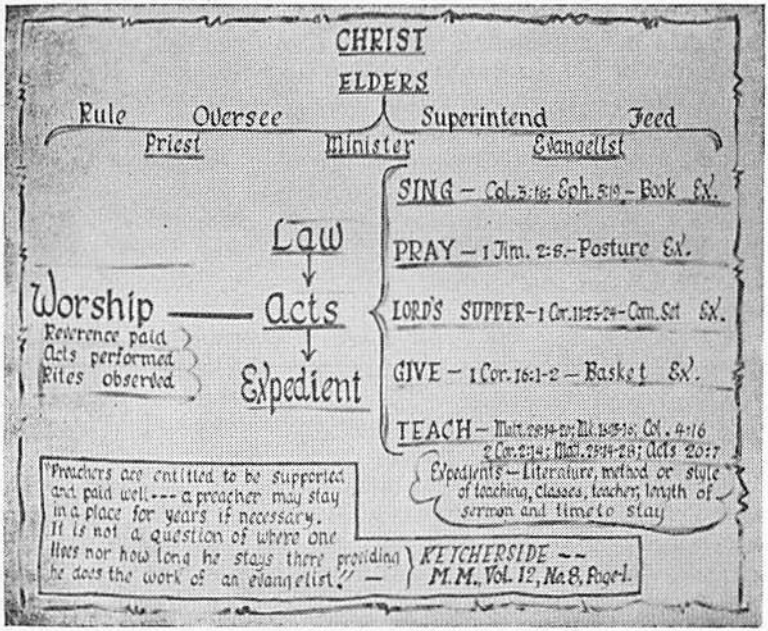


CHART NO. 1

one line for the very thing that he tries to bind on us. Let him read one verse where the elders of the church can call a man for two weeks. Of all the things! (Wallace points out Ketcherside's preachers). Will any of you, any of you brethren, any of you pastors, give me the verse? That is what you are. You say you are *"overseers"* of the church. Do you want to read that verse? Just get up and read it. Then I'll read the one where it says two years.

Now then, we have a man who comes along and binds a law, a *human* law, on the church of the living God. *God* bound teach. The evangelist has the right to teach. He can *speak* with *authority.* That is the extent of his authority. There is *no time* nor *any place, anywhere* in all the Bible where God ever put a preacher over the church either with elders or without. And, remember, when you read some statements from my brethren down here (in the South) about the pastor system, they are fighting the very thing you are trying to bind on the church. A preacher, or an evangelist has no *authority* to *rule* in the church at anytime, anywhere, or any place. *Paul didn't* tell Titus to go down there and *boss* the church. He

didn't say a word about taking charge of the church. That verse just does not say what Ketcherside read *into* it or *after* it. He reads it, "Go take charge of the church, appoint elders and get out." It just doesn't say that. And I'm not scoffing at the word of God. I am simply saying that you ought to read your Bible. I am pleading for the church and the right of the elders of the church to call a man to aid them.

Brother McNutt: "Five minutes."

Thank you.

And remember this, he said, "Oh, you must not call a preacher to work with the church as he will stiffle the development of the church." Brethren, the proof of the pudding is in the eating. You just go where there is a real development program and see for yourself. Brother Ketcherside, pass by the bulletin board and come on in and see a real development program. See the classes *under* the elders of the church. Observe of all these elders of the church with other members as they teach up here in Paragould, in this fine church. Over one hundred and twenty have a part every week. See the young men, how they are trained and taught and how they have a part. Why, the only real development mutual ministry program on earth is carried on among the congregations with which I associate. I appreciate the elders of the church. Now you elders, wherever you are, you have as much right to call a man for ten days as they do to call him for one day or for two years as they have for ten days. When they come around and say, "where is your authority," just ask them this: Give me chapter and verse for two weeks and I'll give you chapter and verse for two years. Do you want to give that passage, Brother Ketcherside? Do you? Any of the rest of you want to give it?

I want this audience to remember this. I don't want you to forget it. Here he is. Here sits a man (pointing to Ketcherside) who says, "The church in Ireland, the church at New Castle, Indiana, with *elders* can call me. The church over here, where I preached three times, and got paid for it, can call me." And then he says, "You elders down here at Paragould can't do it."

You (Ketcherside) quit meddling with the churches and let the elders alone. And you preachers get up and make your confession like Ketcherside and we'll get together. I'll have him con-

fessing on the college question before this is over. You wait and see.

Now then, in conclusion tonight, may the blessings of our God rest upon you. He pled for peace last night as he talked about the division. I'll tell you what caused the trouble in this community. He came down in this country and tried to bind the pastor system on you. To Beech Grove may I say, if you're not careful brethren, he will put a little preacher over you, if he doesn't already have you under his control. You just see. Will you call him off and tell him how you function without an eldership and without a pastor over you? Don't you go under any man. Don't you let him put any pastor over you. We love you and we are not breaking fellowship with you. Numbers of you are good fine Christian people and may God bless you. I'm glad that we can come together and study like this. I think it is a shame, in this old world of sin, sickness and sorrow, in this world where men are dying for the gospel, that a man will preach like Ketcherside and then spend his time where the gospel has been *named.* Did he go, like Brother Gatewood, to Germany? Did he go like a lot of good brethren to Africa or Japan? No! He went to Ireland where the gospel has been for a hundred years, and then said it is a sin to do it. You ought to make another confession, Brother Ketcherside.

May God help us to quit binding human laws on the church of the living God. May God help us as preachers to respect the elders of the church. May God help us to respect the place that is ours as evangelists. Our duty is to *speak,* to teach and to preach and not to *boss* nor to *rule* the church. Preachers, don't try to boss the church. Brethren, go back to the churches over which you've made yourselves *bishops, overseers,* and say, "Brother Ketcherside confessed, and I'm going to confess and we're going to start over." That is what you ought to do. Every one of you.

And then someday, when all the trials of this life are over, we together, shall stand on the glad plains of never ending eternity, and worship forever in the home where old soldiers never die. Yes, where there are no tears and no cares. Just think of all the heartache and bitterness here. Why can't we lay it aside? Put the pastor system out of the church. Let the elders run the church. As evangelist, where they have elders or where they don't have elders. Just go on out and preach the word. That is what Paul told Timothy to do. When I go out to preach, I preach where there are elders

just like I do where there are no elders. I don't try to boss the church at any place. I just go out and preach. If I were to come out to preach for you at Beech Grove, I wouldn't try to run your business. I would just preach for you. If I were to come over to preach for you up here at Second and Walnut, I would just preach for you. I would not try to run your business! *I'll let you* carry on your business!

Brother McNutt: "Time up."

Thank you. And may God bless you. Good night. I'll see you tomorrow night, Brother Ketcherside.

Fourth Night

THIRD PROPOSITION: *"The organization, by Christians, of schools such as Freed-Hardeman College is in harmony with the New Testament scriptures."*

Affirmative.....G. K. Wallace

Negative.....W. Carl Ketcherside

Wallace's First Affirmative

By the providence of God, we have again assembled to continue our studies about matters that pertain to the kingdom of God. I hope and pray that this occasion will be one in which we shall be drawn closer together, and that truth may run and have free course in our lives.

The proposition read, says, "The organization, by Christians, of schools such as Freed-Hardeman College is in harmony with the New Testament scriptures."

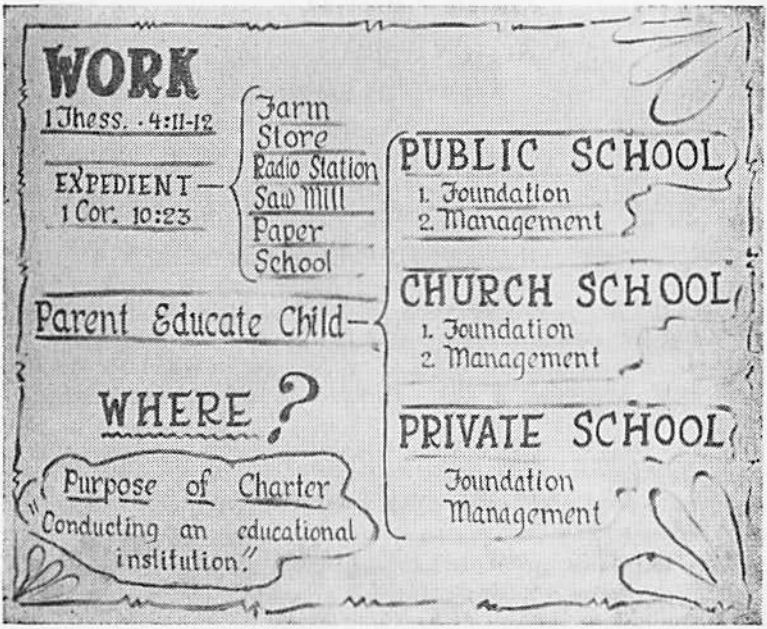
Webster says, in regard to organization, "Act or process of organizing. State or manner, of being organized; organic structure." That is the definition of the noun "organization." Organize is "To give organic structure to. To arrange or constitute in interdependent parts, each having a special function or relation with respect to the whole."

By Christians, I simply mean members of the body of Christ.

By school, I mean as defined by Webster, "That in which leisure is employed, lecture, a school." The word leisure here means freedom afforded by exemption of occupation or business. Originally it meant permission — to be permitted. A school then is a place where people are free to study, to hear lectures. I mean that Christians have a right to arrange a place where boys and girls are free from employment to receive instruction.

By, in harmony with the scriptures, I mean that it is within scriptural principle or right for Christians to organize a school for the purpose of educating folk.

I'd like now for you brethren to hang up my chart number 6. And Brother Ketcherside, I may put up more than one chart, and if you want to reply to them, these brethren will take them up and down for you.



And now as we look at this chart this evening I want first of all to call your attention to a commandment that God has given unto us. In the First Thessalonian letter, division four, and in verse eleven, the Bible says, "And that ye study to be quiet and to do your own business and to work with your hands." I mean by that God requires us to work. (Pointing to chart). Work is a requirement but we may carry on several kinds of business. I have written up here the word *work*. We are to work and it is a requirement of us. To work is a law of God. God bound *work*, but He *loosed* the *type of* occupation that I am to follow. If God had said, to work you'll have to pick cotton, I never would have been a preacher. God bound work, and the kind of work that I do is left to my judgment. I have placed here the word expedient as used in I Corinthians 10:23, showing that under work there is an expedient. In working I may do what is expedient, or that which I am more capable of doing or adapted to do.

Now then, I have here (pointing to chart) some suggestions as to the kind of work that a person might do. For example you may decide that you want to farm. You may want to run a store.

You may want to run a radio station or a saw mill or a paper or a school. These are honorable occupations. If a man decides to follow either one of them, he is within his rights. I believe that he has a perfect right to teach school or run a store.

Now then, there is (pointing to chart) another commandment that I want us to notice. And that is found in the Ephesian letter, the sixth chapter where the Bible says, "And ye fathers provoke not your children to wrath but nurture them in the chastening and admonition of the Lord." God teaches that the parent has a responsibility to the child. The parent is to nurture the child. Webster says "education" means "trained to a semblance of intelligence." In order to nurture the child you must train the child to a semblance of intelligence. It is an "act or process of educating; discipline of mind or character through study or instruction." Education means the father has to train the child or to nurture him and teach him, or to educate him. And the word education means trained to a semblance of intelligence. Or an act or process of educating, discipline of mind or character through study or instruction.

I have here (on chart) the word parent. And then I have the statement that the parent is to educate the child. God has placed an obligation upon me and upon you *as a parent* to train and to nurture and to guide and to educate the child. That is a responsibility that is placed upon me by high heaven.

I read in the Mission Messenger, Vol. 13, No. 1, page 3, an agreement to what I'm here stating. Brother Fred Killebrew says, "It is right to labor and to employ labor and we have rules regarding that in Ephesians six . . . The instructions in Ephesians six are to Christians and not to institutions." You remember, my proposition says, "Christians have a right." He said, "The instructions here are to Christians and not to institutions, other than the church." Here then my respondent teaches, as he endorses and publishes this, and I believe he will endorse it, or at least I think that he will, that Christians have some instructions that are not necessarily to the church as such. I can find statements of his wherein he says that Christians as individuals have responsibilities.

Now, the parent has a right or an obligation placed upon him to educate the child. In America we have a public school system. The public school system in America is in a measure, a young plan. The public school system of the world is not old in comparison with

the world. We have public schools. The government of the United States requires that I send my child to school. The government requires that I educate my child. It grants me my liberty, as to whether I shall send my child to a public school, to a church school, or to a private school.

There are several kinds of schools in America. There is a public school. In regard to the public school, there is the question of foundation and the question of management. And, sometimes, some of us haven't been satisfied with the *management* of public schools, and for that reason we have felt that a better environment could be had for our boys and girls, who are to be trained, by arranging a private school. In regard to private schools there is a question of foundation, and then there is the problem of management. Now then, you ask, what is the difference in the public schools and these others? (Pointing to chart).

The *public* school is one that is provided by our government. A *church* school is a school that is built and founded by a church. For example, here is a church. They have a national assembly or a governing body. Then, maybe, they send a delegate from this congregation who is authorized to represent them, and a delegate is sent from another church. They meet at their convention and as a body act. In America we have our representative government. You elect one of your citizens a representative. When you elect him as a representative, he goes to congress and when he votes in congress his vote on an issue, if with the majority, becomes law. Now, churches elect representatives. They send them to their conventions. In their conventions they make laws and they set up *church papers* and *church schools.* They have their official publications and their official schools. They are made and operated by the church.

On the other hand there are private schools. I don't believe that my respondent will deny this premise. He himself attended a public school. He sent his daughter to a private school. I think I saw a report, saying she graduated from the Gradwohl School of Laboratory Technique in St. Louis. Ketcherside will recognize that a private school can exist. It does exist. Now then, (pointing to chart) here is a public school, a church school, and private school.

Now then, I want Brother Ketcherside to answer this question tonight, when he comes here before you. What law, or where is the law that requires me to send my child to either place? God and the

law of the land require that I educate my child. Now to which place, or where does God require that I send my child to school? As a parent I'm obligated to teach my child — that is a parental responsibility. The education of my child is not a responsibility of the church but of myself. And I can teach him until he gets to about the third grade and then I have to call in some help. And if I want to send him over here to a private school, I think that is my business. Where I send my child to school is my Christian liberty.

Now, then, I want you to hear this: Brother Ketcherside says, in Vol. 8 of the Mission Messenger, No. 10, page 5, "I have never denied the right of any one to start an institution in which to teach chemistry, domestic science, or manual training." He said, brethren you have that right. He said I don't deny your right to start a school to teach those things. That is your *right,* he says.

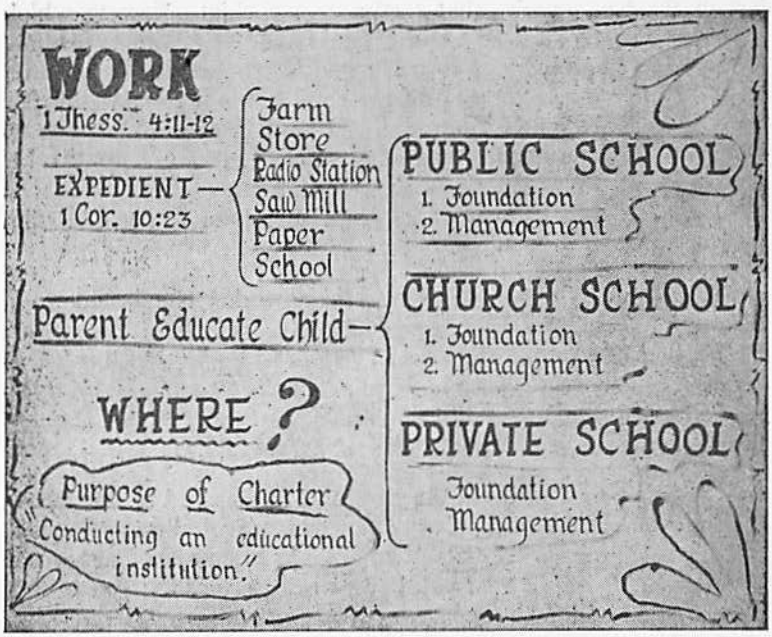
Then again, he says in the Mission Messenger, Vol. 11, No. 6, page 3, "A man has a right to conduct his private business, supervise his farm, regulate his store within limits of decency and honesty as he sees fit." He says, if you have a private business you have a right to run it just as you please within the limits of decency. If my brethren build a school and if they operate it within the limits of decency, Brother Ketcherside wouldn't condemn it. And now the only alternative he has is to prove it is indecent to teach the Bible in it. Now then, here are the schools that we have before us. Where then am I to send my child to school?

Let's look a little further. Up here I have the radio. (Pointing to chart).

(See chart next page.)

The radio is being used today. Here is a radio station, an institution or a corporation. Brother Ketcherside says there are four great avenues open to enable us to carry the truth to dying humanity. He says, "There are four great avenues open to enable us to carry the truth to dying humanity. They are: the voice, the pen, the press, and the radio." (MMM. Vol. 11, No. 7, Page 10). If I'm at liberty to teach the gospel in this institution (radio), could I do it down here? (Pointing to private school on the chart).

Now then in this country we have some, not necessarily public,



but government radio stations. I suspect the Voice of America with its broadcasts to the Iron Curtain is a government project. I suspect that we have some radio stations that are owned and controlled by churches. At least there used to be one in Little Rock, Arkansas. I suspect that we have some that are owned and controlled by individuals.

Now then, if it is right for me to use this school (referring to public schools on chart) would it be wrong for me to use this one (pointing to private schools)? If so, why? So, I maintain in the very outset of this, that we have a right to teach the Bible in a private institution.

Then you ask, "Well, why, and for what *purpose* was Freed-Hardeman College started?" The charter says, "The specific purpose for which the charter is granted is conducting an educational institution." When the brethren in Tennessee wanted permission from the government to erect a school, there is a law under which they may apply. It is a blanket law—a law that provides for church buildings, hospitals, missionary orgnaizations and educational insti-

tutions. It is a blanket law that covers them all. So they were asked, "Out of the number of things provided for which one do you want?" What then is the purpose of setting up a school like Freed-Hardeman College? Freed-Hardeman College, if I understand correctly, had its birth back yonder when there were scarcely any public educational institutions in Tennessee. If I remember correctly, it first began as a teachers college. There were not many public schools in that day. But when it was decided to transfer this school to Christians, as Freed and Hardeman wanted the school to be held by Christians, they were asked, "What kind of school do you wish to operate?" The reply was an "educational institution." And not a church institution. And sometimes I hear brethren calling these schools hatcheries. The "specific purpose" of the school says the *charter* is to build "an educational institution." Brother Ketcherside says that is all right. Yes, you can do that. Now he said that is all right and "you may manage it." In regard to the management of public schools and to the management of private schools, you have about the same problems. The foundation of the church school is the church and I don't believe any church among us ever founded and built a school. If so, what church did it? What congregation? The only *way* the church of Jesus Christ can function is as a congregation. It can function as a unit, only as a congregational unit. The government founded the public school. Churches founded church schools, and individuals founded private schools.

Now let us go a little further with this. Well, you ask, "Brother Wallace, may we teach the Bible in a private school?" I suspect before this is over Brohter Ketcherside will be affirming that you can't teach the Bible in a private school. I suspect that is so. But if he does I'll remind him of what I am now saying.

Brother Fred Killebrew says in Mission Messenger, Vol. 12, No. 8, Page 3, "Christians can teach the Bible in the home." Yes, Christians can teach the Bible in the home. They can do it in the home. He says, "And are commanded to teach their children. You may teach them in the house, on the premise, when you go on a hike with them, when driving along the road or whenever opportunity is *otherwise* presented." Now let us get this book (bound volume of Ketcherside's papers) over here. Here is what they teach their people. "A Christian may teach the Bible in the home, in the house, on the premise, when you go on a hike with the children, when

driving along the road or whenever opportunity is otherwise presented." Now the private school is the opportunity otherwise presented. Here is (pointing to private school on chart) that otherwise presented. Here is the "otherwise" presented. It's presented. May we teach the Bible in a private school? Brother Ketcherside, I'd like for you, in your first speech tonight, to tell us, if you believe it is a sin to teach the Bible in Freed-Hardeman College? You may teach the Bible where there are opportunities otherwise presented. Here is the "otherwise." Here is the "otherwise." (Pointing to private school on chart).

Now, as a parent I'm under obligation to nurture and to train my child. I have some liberties and as to *where* I send my child to school is *my* business. If I want to send my child to Freed-Hardeman College, that is my business. It is not usurping the work of the church because it is not a church school. It is not usurping the work of the parent because the parent gives his permission. They can't take my child without my permission. If they take my child with my permission, they are not usurping the work of my home. And it is not wrong if I tell the teacher to take my boy and teach him domestic science, manual training, etc., and if the teacher is a Christian, to teach him the Bible too. I'd like for him to learn the Bible as he goes along. We need Christian doctors, lawyers, merchants, editors, teachers, farmers, radio station operators. Yes, take my girl and teach her domestic science and the Bible. Take my boy and teach him secular subjects and teach him the Bible along with them. Yes, teach him the Bible along with his school work.

Now, boys I trust you'll get an education. You can take your choice as to where you want to go to school. The constitution of the United States grants you that liberty. If you are ready to go to college, you may select one today. You may go to a State university, or college, or you may go to some church school founded and operated by a denomination. Too, you may go down here to a school operated by Christians who have decided to keep a good environment about you. These Christians have decided to keep their boys and girls from some influences that are not good and to teach them the Bible as well as other subjects. And I want my boy to have a Christian teacher. I want my children and I want your children when they go to school, if they can, to have a Christian teacher. I thank God tonight that when I decided to go to college

that I was encouraged to go where my teachers were Christians. I am glad I went where my professors loved and respected God and didn't blaspheme the name of God. I'm glad that I had as instructors men who knew how to meet the arguments of the infidel. Yes, men who knew how to help me to meet the problems of denominationalism.

Brother McNutt: "Five minutes."

Thank you.

Now brethren, this is the whole issue. There isn't anything else involved. That is all there is to it. That is it first and last. Why, what do we have when we build schools like Freed-Hardeman College? We have a place where Christian people have made provision for boys and girls to get an education. And the parents have said, "While you teach my boys and girls how to be good citizens, how to be good farmers, good merchants, good radio operators, or saw mill operators, or editors of papers, or operators of schools, etc., will you teach them the Bible too?"

Now, I read again from Ketcherside's paper, because I want this focused on your minds. "Christians can teach the Bible in the home and are commanded to teach their children, you may teach them in the house, on the premise, when you go on a hike with them, when riding along the road, or whenever opportunity is otherwise presented." Here is an opportunity, where brethren have established an educational institution, and here is an opportunity to preach the gospel and teach the *Bible!* And I'm proud that I can take that opportunity. I'm glad, tonight, that I can go into such an institution and take the opportunity to teach the word of the living God. Brethren, here is a matter of honest work. The kind of work I do is an expedient. There is an obligation resting upon the parent to educate his child. *Where* he sends that child is his *own personal business.* And if I'm not mistaken, Brother Ketcherside will get up here and tell you, just like he tells the elders of the church, that they can't run their business, he'll tell you, as a father, you can't send your child to Freed-Hardeman College. He'll come right up here and say that or, I think he will, if he doesn't I'll shake his hand. But, I think he'll tell you that you're doing wrong if you send your boy or your girl to school at Freed-Hardeman College.

Ketcherside said you may build a school. He said, "You have

a right to build a school." He doesn't object to that. He doesn't deny your right to start an institution in which to teach chemistry, domestic science, or manual training. They are all taught at Freed-Hardeman College. He said, "I don't object to that." But if you start teaching the Bible in Freed-Hardeman College you're anathema. Yes, if you teach the Bible in school he'll anathematize you and divide the church. You brethren can go down to Freed-Hardeman and teach science, but if you go down there and teach the Bible Ketcherside says that would be wrong.

If brethren just understood this issue, there wouldn't be debates like this. And I hope that when Brother Ketcherside gets up here, in just about a half a minute or more, that he'll deal with the *issue* and not raise another. I trust that he will deal with the issue and not raise another issue. Brother Ketcherside, what right did you have to use the Lord's money to send your child to a private school? I hear them say, "You don't have a right to use the Lord's money to send your child to a private school." What right did you have to hold back, out of the treasury of the church, money to send your child to a private school? Why, I've heard this all of my life — "Misuse of the Lord's money." They say, "You can't take the Lord's money and use it to attend a Christian school." "If you'd put it in the treasury," they say, "like you ought to, you wouldn't have any money to send your child to Freed-Hardeman College." If so, by what right did you hold back the Lord's money to send your daughter to a private school? If you can do that, can't I? If no, why not? If as a parent I can decide that I want to send my boy or girl to a private school, don't I have the same right as you do? Do I have the right to keep money out of the treasury to do it? If not, why not?

And if this (pointing to private school on chart) is an opportunity *"otherwise"* presented, can't I take it? If no, why not? If not, why not? I want to know.

Now before you is a chart that pictures the whole situation. Now, frankly some of us haven't been too pleased with the management of public schools. Some of us haven't been too pleased with the environment in them.

Brother McNutt: "Time."

Thank you. Some of us feel that the environment in a private school is better.

KETCHERSIDE'S FIRST NEGATIVE

Brother Wallace, Brother McNutt, brothers and sisters in Christ and friends. When the elders of the congregation at Second and Walnut in Paragould, in collusion with elders of other congregations and certain preachers in this territory attempted to arrange a debate, I suggested that inasmuch as one of the issues was the college quesion, I would prefer to debate George S. Benson, president of Harding College, or N. B. Hardeman, at that time president of Freed-Hardeman College, or Dr. G. C. Brewer, whom I have met twice upon the forensic platform. They refused me the right to meet either of the three, and refusing to agree to that, they suggested instead the names of three other men: Brother Rue Porter, whom I had the privilege of meeting once upon this issue a number of years ago, Brother W. Curtis Porter and Brother G. K. Wallace. I said I would meet either of the three. It may be tonight that I am meeting all three of them. Be that as it may, I feel sure that the brethren in their insistence that I meet Brother G. K. Wallace felt he was most able to defend their position on the school system.

I would like to say before I go a bit farther that the basic difference between my brother and myself this night can be summed up in the statement that I am here defending one body for the purpose of doing the work of the Lord, while he is here defending two bodies. The Book that I read says there is one body. I believe that body is thoroughly capable of doing all that God expects to be done. I believe that body is capable of reproducing and perpetuating itself as long as time shall last. But my brother feels there must be an additional body, another organization. Mind you, I believe in a school to teach the Bible. I believe that school was established nineteen hundred years ago at Jerusalem. I believe that my Lord is the superintendent of it. I believe that the elders are the under-superintendents of it. I believe that the evangelists are the recruiting agents for that school. I believe that every Christian is a student in it. And I believe that the inspired word of God is the only textbook. Let no man dare stand here tonight and say that I do not believe in a school to teach the Bible. I believe in that divinely ordained institution for which our Savior died, the school which He set up for the purpose of doing this very work.

I am certain that I have never before met a brother who is so

frank about where he finds his authority for the school. I looked in amazement at this chart when he put it up. The very first scripture that he used was 2 Thessalonians 4:11, 12. There are only three chapters in 2 Thessalonians, and in view of that fact I know that my brother has located the school in exactly the same place the Methodist locates baby sprinkling. (Audience laughter.)

The question, Brother Wallace, I would like to call to your attention and I want everyone to hear. The question is not where I shall send my child to school. That is not the proposition, and upon that I make no denial. Nor is the question whether or not it is right to teach the Bible in school. But the proposition which this brother has affirmed tonight, as he can read for himself, is whether or not it is right for Christians to organize schools such as Freed-Hardeman College to do a certain work. It is a question as to whether they have the right to *organize* such schools. The proposition is one of organization.

A few months ago a good friend asked me, "Brother Ketcherside, did you ever see anyone look sicker than a sectarian trying to defend sectarian doctrine?" I replied, "Yes, a preacher of the church of Christ trying to do it!" I want you to keep your eyes upon Brother Wallace tonight. You are going to see the sickest man you ever saw in a public discussion. I do not say that boastingly. I say it not in a spirit of blatant boasting at all, but I say it because my brother is attempting to take a position here that is exactly the reverse of that taken by the school he is defending. And I expect to show you that before I get through.

He asked the question, "If I'm at liberty to teach God's Word on the radio, why not in the Bible College?" He might just as well have asked, "If I'm at liberty to preach the gospel over the radio, why not through the missionary society?" There is not one bit of difference between the missionary society and the educational society. Both of them have been devised by human minds, they are products of the ingenuity and wisdom of men, in an attempt to augment the institution which our Saviour died to establish. They both originated in the idea that man's ways are better than God's ways.

My brother attempts to make it stand out tonight that the purpose of setting up his college was merely to conduct an educational institution. It is too bad that he did not read the Freed-Hardeman

College bulletin before he started to talk. It would have helped him out! Here it is under the heading "Purpose" on page twelve. Was this college established just as another educational institution with a little Bible study thrown in extra? I want to read you from one of their own documents. Here it is: "Unless a college has some great aim, purpose, objective toward which it is constantly laboring there would seem to be no justification for its existence. Considering the hard, long-drawn-out struggle that Freed-Hardeman College has had and is still having; considering the sacrifices that good men and women have made for it and are still making; there ought to be some great purpose, some high motive to justify the continued effort to maintain it."

What is that high purpose and that noble motive? Is it merely to conduct an educational institution. Listen to what they say! "There are enough public and private schools of the usual kind to take care of all who will attend them. It is not, therefore, because of any lack of room or facilities that Freed-Hardeman exists, but because it is rendering a badly needed service that is not rendered by other schools."

What is that service? I'm going to put my finger on it right here, Brother Wallace. "It seeks, therefore, to develop and train man's moral and spiritual nature as the surest guarantee of his success and happiness both in this world and that which is to come." Why, my friends, this institution was established not only to develop Christians upon earth, but to guarantee them a home in the world to come. I was under the impression that our Savior died for an institution for that same purpose.

Now listen again! "Not only is the school maintained in order to develop the moral and spiritual qualities of its pupils" —and I should like to ask my brother if the church wasn't established to do the same thing?—"but it also has another objective little, if any, less important. There is a constant tendency on the part of churches of Christ"—now watch this private institution and home adjunct—"There is a constant tendency upon the part of churches of Christ to depart from the ancient order of things. Likewise our so-called Bible schools manifest the same inclination"—I'll say they do—"Freed-Hardeman College is trying to stem this tide and stay these departures." In other words, it was established to keep the church from going into apostasy.

More about the college. "It stands unreservedly for the primitive faith. It subscribes wholeheartedly to the famous statement of Thomas Campbell, 'Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent.' It believes —that is the school, the personal pronoun it—"It believes in the motto of Barton W. Stone: 'The Bible alone without note or comment'." Now listen to this: "It is trying to stand upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." The Lord put one institution upon that foundation, and now Freed-Hardeman comes along and puts another on it. Imagine a man getting up and saying it is just a *private* institution. He demands, "Will Brother Ketcherside dare say where I shall send my child to school?" Listen, Brother Wallace, the thing we're discussing tonight is whether this organization has a right to exist or not. I want to ask you if a Christian has a right to send his child to a school that has no right to exist? That is the topic for our discussion. And I'll make it clear to you before we're finished, too.

The bulletin continues: "This school has no patience with human opinions, theories, speculations, or inventions of men or compromises with error of any kind. It has no religious hobbies, but stands foursquare for the old Jerusalem gospel without addition, subtraction or modification." I read in my Book of an institution that is supposed to do the same thing!

The next thing my brother offers relative to this, is that it is a private school, not a church institution. I want to read you from some of the friends of the schools. I am not going to come before you and read from a lot of the enemies of the schools. I want to read from some of the friends of the schools. I am going to let them answer Brother Wallace, since he says this is a private institution.

Listen to this, from the Apostolic Review, January 19, 1932, in an article written by J. D. Tant. "If they are not church institutions then to whom do they belong? When Brother Jessee Sewell, president in Abilene ten years resigned, why did he publish a letter to all churches telling them he took *their* school under certain conditions and spent his time and ten thousand dollars and then returned it to them? If the Bible College is not a church institution, why did a Bible College send out agents to get church elders to

make a twenty year pledge for the church to give so much per year for twenty years to keep up the colleges? If they are not church institutions, then why were Churches of Christ called on recently to raise two hundred thousand dollars to keep our school from going to the wall? Why did a certain church raise two hundred dollars at once to help save our school? If our Bible Colleges are not church institutions why was a brother selected at a salary of $4,000 a year and sent to beg churches for a million dollars to endow our Bible College?"

Here's a book by W. W. Otey, entitled "Bible Colleges." Over on page 14, he makes this statement: "Disavow and disclaim as all we may, yet it remains true that these colleges are church institutions." Now that is from Brother Otey. And I want you to listen to Brother Wallace disavow and watch him disclaim. Maybe he will disavow five minutes and disclaim five minutes, and not shift gears, and let us see if we can tell when he is disavowing and when he is disclaiming. But when he gets through with both, it will remain true that these colleges are church institutions.

I think while I am on this page of Brother Otey's book, and since I have it handy, I'll just read something else to my brother. "Parochial schools from the first have made clergymen who have ruled the church. The apostasy fifty years ago, that resulted in the forming of the Christian Church, came directly out of Bethany and associate schools. As long as the divine decree that every seed shall bear after its kind endures, so long will like institutions bear like fruit."

Friends, I want to tell you that the Bible College question is one of the oldest questions that has troubled the brotherhood. It originated not fifty years ago, nor in 1890. The first Bible College ever established upon this earth was established in Alexandria, Egypt. And there by bringing in Greek meta (Audience laughs as speaker gets his tongue twisted) . . . metaphysicians and by bringing in also Judaistic teachers with their false philosophy, we learn that they led the church down that long road which eventually ended in the decay of the original purity of the church of the living God. The great historian, Mosheim, declares that this school was the grave of primitive Christianity. Then along came Alexander Campbell in the restoration movement, and while seeking to perpetuate upon this earth the ideals he espoused, he established Bethany College. What resulted? Another apostasy. Then along

came David Lipscomb and established another Bible College. What is the result? These colleges are developing the kingdom of the clergy, just as certainly as did the school in Alexandria, Egypt, and as surely as Bethany College did it. We're going back down that road, and men like W. W. Otey realize the fact. He says that so long as it is true that like seed produces like fruit this will be the case.

Now I want to read you another statement from J. D. Tant. That grand old brother used to say so often, "Don't forget brethren, we are drifting!" If he were alive tonight, after listening to Brother Wallace, I think he would say, "Don't forget brethren, we have drifted." But listen to this from his pen. "F. B. Srygley takes the position men have a right to run Bible Colleges and teach the Bible as a private enterprise, and while I am just as big a fool as he is, yet I have looked in vain for such a Bible College in the church of Christ and failed to find it. It was J. D. Tant who lectured in Abilene on Bible Colleges and persuaded old Brother Gilbert to give his home and thirteen acres of land where the old Bible College was located. I, like Srygley, thought it was a private enterprise, but when Brother Sewell resigned as president, he told the churches what your college was when I took it, and I have given ten thousand dollars and so many years of my life and now I turn it back to you. Which, to my mind, proves the college society with its president, board of directors, secretary and treasurer was just as much a society tacked on and getting its support out of the churches of Christ as the Endeavor Society is among the digressives. How can I fight one and defend the other?" Now that is a statement from J. D. Tant. The colleges occupy exactly the same position as the Missionary Society. How can you fight one and defend the other?

But, of course, my brother will say tonight, "Well, Brother Ketcherside, everything you've said is true alright, but that does not pertain to Freed-Hardeman College, and that is the one that is under consideration." Very well, but I should like to remind you that the proposition plainly states that the subject under dispute tonight is the right of Christians to organize institutions *such as* Freed-Hardeman College. I presume my brother would include among the "such as" David Lipscomb College. I presume he would also include Abilene Christian College. I am certain that he would include Florida Christian College. It is altogether possible that we might talk him into including one or two others scattered around.

When our brethren get ready to write in Time Magazine, the good brother sitting right over here (pointing to Brother Nichols) and who at the time was working up the "Herald Of Truth" broadcast, had it published, gave the information and supplied the data, that the chuches of Christ support *ten* colleges in the United States of America. Oh, they like to take them all in when they are writing for Time, but they like to shuck off a few of them when I get after them. Nevertheless, that is neither here nor there. I do not care which one he takes. We will just take Freed-Hardeman. One is as good as another, and, if you'll pardon me, one is as bad as another. They all came about from the same spirit, and that was the wrong spirit. I will prove that to you!

Now our brother says that Freed-Hardeman is a private school and locates it way down here. (Pointing to chart.)

I want to tell you that at the time when Freed-Hardeman College was being *given* to the churches of Christ, it is an absolute fact that the man who was president of that school made appeals to churches, and not only did so, but got notes signed by the elders of the churches, for thousands of dollars to support this school. And they never gave a cent of that money back insofar as we know. Now, if it is *robbery* to take that money out of the church treasury, what is it to *keep* it, when you learn better? Suppose that a man goes up to your grocery store and takes twenty-five dollars out of the till, and then later repents, but keeps the twenty-five dollars. What are you going to do about him then? What will you do with him then?

Now, I want my brother to challenge this accusation I have just made. I want him to challenge the statement I have made. He says it is a private institution. I tell you they went to the churches and begged money from them. That is not the half of it, but if he does challenge my assertion, I shall prove to you by the field agent of this very college that all of the colleges take money from the churches and they all deny it. That I shall prove by the very man who was out soliciting the money, Ira A. Douthitt, and I have the testimony right here. I'm ready to put it on the line, anytime my brother wants me to do it.

Brother Wallace himself is afraid that Freed-Hardeman and the rest of the colleges are going to grab off some more money from the churches. Here is "Freed-Hardeman Alumni-Grams' which

is published in the interest of Freed-Hardeman College, Henderson, Tennessee. I'd like to read you the conclusion of a little article here. I think it may be of interest to you. I'll just give the college a little publicity tonight.

"I am at present a contributor to the living endowment of Freed-Hardeman College. I am glad to have a part as an individual in helping a boy or girl go to school. Let those of us who oppose taking money from the church treasury to support Christian education, rally to it by individual support. If we will do this there will be no need for brethren to even make a call on churches. If we will do this no doubt we will save the schools from *fastening themselves upon the churches.*"

Do you know who wrote that? G. K. Wallace! It reminds me of a fellow sitting out on his back porch with a big bulldog in the rear yard. I see the man sitting there with a bucket of biscuits by his side. At intervals he flips a biscuit over to the bulldog. I say, "What in the world are you doing, sitting out here feeding biscuits to that bulldog?" He replies sadly, "Brother Ketcherside, I have to do it. If I do not this bulldog will eat up my wife." Now they have a dangerous institution, and they have to keep flipping it five dollar bills to keep it from devouring the bride of the Lamb. Yes sir, the thing will take Christ's wife for a cleaning, if they don't keep feeding it. You'd better get another bucket of biscuits quickly. But I'm going to take the bulldog for a cleaning tonight anyway. I want you to know right now, Brother Wallace, we're going to get into something interesting, and I want you to meet it!

My brother may say to you tonight, "Brother Ketcherside certainly cannot prove the assertions he has made with reference to Freed-Hardeman College." I hold here in my hand the Freed-Hardeman College Sky-Rocket. This is an appropriate time to use it. This is the night before the fourth of July. Now this thing is going to sizzle and go off in your face, Brother Wallace. And I want you to listen to it. It is entered at the postoffice at Henderson, Tennessee, as second class matter under the act of Congress. It is printed by Freed-Hardeman College. This is Vol. 28, Number 5. Here is the history of Freed-Hardeman College written as an editorial on this page.

Now listen to this: "As time went on, the churches became

interested in the school and wanted it to continue. Until 1919 the school was privately owned" — That put it down there (pointing to "Private" on chart). Now watch where we are going to put it next. Something happened since 1919 — "Until 1919 the school was privately owned by Brother Freed and Brother Hardeman. And the brethren realized that Brother Freed and Brother Hardeman could sell the school or do anything with it that they wished"— just like you could with a farm, store or radio station. Yes, they could do anything with it — "Therefore to keep it from happening some of the churches bought the school in 1919 and put it under a board of directors. They named the school Freed-Hardeman College and appointed Brother A. G. Freed president, and Brother N. B. Hardeman vice-president." Now where did they put it? Where did they place it? I showed you where you located it. Now you show me where the churches located it. It *was* a private institution. What did it become?

Oh yes, my brother will say, "That is merely a matter of speech, it is just a form of phraseology. We make little slips of the tongue like that!" I remember that when I have discussed this subject with good brethren in the past, they would always accuse me of using testimony from some "small potatoes," and relying upon some pusilanimous little individual out in the sticks who did not have an education and consequently opposed the schools. They would always criticize the persons whom I introduced for witnesses in the case. I am going to produce testimony of a different kind tonight. I want you to listen to this, Brother Wallace. I am going to show you just how this school was chartered when it started. It was chartered under a deed. I have a copy of that deed here!

Brother Wallace you have asked for it—and now you are going to get it! This deed was recorded and filed on March 24, 1921, the year the college was chartered. It will be found in Book 27, page 452. It is titled "Deed To The Board Of Trustees Of Freed-Hardeman College." I want to read this document.

"A. G. Freed and N. B. Hardeman, both of Henderson, Chester County, Tennessee, for and in consideration of the sum of $33,000 to be paid as follows: $8,000 in cash . . . " — you know, I like the way my brother mentioned when Brother Freed and Brother Hardeman got ready to *give* the college to the brethren. *Give it to them!* — "$10,000 on January 1, 1920; $15,000 on June 1, 1920, deferred payments evidenced by notes of this date with lien

retained: sell, and by this deed convey a parcel of land or town lot in the City of Henderson, the County of Chester, the State of Tennessee, upon which is now located the N. T. N. & B. College building, the whole of which is now owned in fee by the grantors in this deed, A. G. Freed and N. B. Hardeman, described by metes and bounds, as follows . . ." Then they give us the legal description of the place where the college is located.

We continue. It is deeded to "L. A. Winstead, W. M. B. Cox, W. E. Warren, J. G. Hardeman, as trustees for Freed-Hardeman College, to be held and owned by them and their successors, in trust for the said Freed-Hardeman College. Said trustees shall have the power to contract and be contracted with, to sue and to be sued, to plead and to be impleaded in the courts having jurisdiction of the parties and the subject matter in litigation. Each of said trustees shall be of legal age, members of the church of Christ in good standing, whose faith and loyalty to the Word of God is above question, who believe in and adhere to a strict construction of the Bible, *especially* that part or those parts which pertain to the plan of salvation and the method of worship. They must be men who oppose all innovations in the work and worship of the church, such as Endeavor Societies and all other human inventions not authorized by the Word of God" — Boys, if they had slipped a pen and put Educational Societies, you'd have had a time getting trustees wouldn't you?

But listen now! "Whenever it shall appear to the elders of at least twelve churches of Christ whose faith and practice is as above described, that the board of trustees is endeavoring to divert the purpose for which this conveyance is made, said elders may request the president of said board of trustees to call a general meeting of the church of Christ within sixty days. In case said president of the board of trustees refuses to make such a call *the elders themselves* may proceed to call such a meeting. And if it is decided by a majority of those attending said meeting that the board of trustees is disloyal and cannot carry out the purposes set forth in the deed, charter and by-laws of the institution to be established, said meeting shall have the power to remove the then existing board of trustees and to elect their successors."

Now, we will take your sawmill up here (on the chart). I am out here running a sawmill and I call my workmen together at noon each day and teach them the Bible. But by and by that

sawmill begins to make a lot of noise. I do not have my saw greased like I ought to, and it is not gummed properly. So the elders of twelve churches of Christ in the vicinity get together and decide they are going to do something about that sawmill of mine. Now my brother says the sawmill and college are in the same category. So they get together and decide that they are going to do something about my sawmill. They come over and ask my foreman to call a special meeting of the sawmill force in order to elect a new foreman and another board of trustees. The foreman refuses to do it. So the elders of the twelve churches of Christ call a general meeting, a mass meeting of the churches of Christ, and take a vote. There are five hundred church members there, and 251 of them vote to throw me out of my sawmill, and they do it.

Churches of Christ in a majority vote. There it is, signed by A. G. Freed, Cora Bell Freed, N. B. Hardeman, and Jo K. Hardeman. And that is the thing this brother stands up here tonight and tries to defend. I'm amazed at you! A man who refuses to endorse the organization of Boles Orphan Home and Tipton Orphan Home, because they have at the head of their organizations as trustees, the elders from various congregations. Then get up and defend what you say was an educational society not even intended to do the work of the church, and yet is subject to the elders of twelve congregations, and the majority vote of a mass meeting of the members of the churches of Christ. Just imagine that!

Now you let him get up and deny that this is the actual deed upon which the charter was based and I have something else here that will interest him. Let him try it! Talk about a private institution and delude and deceive the minds of these honest sincere people who are here tonight, by putting out that propaganda distributed by a bunch of brethren throughout this land who think more of their human organizations than they do of the church of the living God! They will actually affirm and teach that the church and the home, the only divine institutions outside of civil government, cannot do the work which God wants done. The church cannot do the work God wants done. And they have a human institution to do that work.

Beloved friends, God made two bodies upon this earth! The first was the physical body of man. He created that body six thousand years ago. It has lived from the days of the Garden of

Eden and the simplicity of that time unto this complex atomic age, and do you know that it has no need today of a single new member grafted on to do the work it was intended to do from the beginning? Just suppose that some surgeon were to come out with the idea that he could graft a new hand on man which would better qualify him to carry on his work? Just suppose that someone were to come to the conclusion that the physical body as God gave it was not capable of reproducing or perpetuating itself upon earth and needed something else to enable it to do this. That man would be laughed out of existence! But my brethren come along with the recognition that God established a body 1900 years ago, and did so exactly as he did the physical body of man. Man was created *full-grown!* He was capable of reproducing himself from the very beginning. He does not need a single new organ to do that in any age of the world.

But my brethren say, "After all is said and done, brethren, we cannot teach the Bible, we cannot develop Christian character, and we cannot develop preachers of the gospel, in the church." That is what the colleges are for. That is the stress that is made in their advertising. No, we cannot develop preachers of the gospel. We cannot have the men we need in *the ministry.* We cannot have that without the Bible College. We have to have another organ grafted on. And so they graft another one. And, brother, I mean *graft!* That is the right word to use. If I'm questioned on that, I'll prove to you exactly what I mean. Ah yes, these brethren are in the *grafting* business. So they graft a new organ on to the body of the Lord Jesus Christ!

Suppose that back in the days of Noah, it would have occurred to one of his sons that the ark was not thoroughly capable, according to God's directions, of taking care of everything in it. Suppose he would have hooked on a little boat behind to care for part of the animals. That would have held the whole crew back, would it not? But today, we have to have a little boat hooked on to the ark of God!

Listen friends, according to the recording of the words of the Lord Jesus Christ, he told the apostles, "Go ye therefore and *teach* all nations, baptizing them into the name of the Father, and the Son, and of the Holy Spirit; *teaching* them to observe all things whatsoever I have commanded you, and lo, I am with you always,

even unto the end of the world." If it is wrong to establish a missionary society to do that first teaching, what makes it right to establish an educational society to do that second teaching? If it is wrong to establish a missionary society to go out and convert the world, what makes it right to establish an educational society and tack it on to the church, for the purpose of protecting it from infidelity? Is there a difference in this matter of rescuing people from infidelity or protecting them from it?

This brother would stand up and stomp around and loudly proclaim against a society established for the purpose of preaching the gospel. And I venture to say, with reference to my good brother Wallace, that if anyone started a missionary society to be supported by individual contributions, he would oppose it! Yes, he would oppose that! But he will stand up and defend an educational institution to do this last teaching. Then he will try to make you believe that this institution tacked on to the church for the purpose of preparing *ministers* for the church is a private institution. With its preacher lectureships and its special classes for preachers held in the college auditorium, with Brother Wallace one of the outstanding lecturers in these lectureships, it is a private institution, an adjunct to the home. Why, it is ridiculous to think about, isn't it?

In just a few moments I must relinquish this floor to my respondent. I want you to listen carefully to Brother Wallace. I want you to see him get this school back out of where they placed it and get it back down there where he wants it. I'll tell you right now that where he wants it and where they put it are two different places. And I just want you to watch him and see if he will try to deny the things that I have said. See if he tries to deny that this was the deed made by N. B. Hardeman. Watch him and see if he will try to deny the statement that I quoted from the Freed-Hardeman Sky-Rocket. And if he does, then you watch another sky rocket go off and we'll have a Fourth of July celebration here that will win liberty and independence for our brethren from these human organizations all over the United States of America. If these good brethren are honest, we'll really celebrate Independence Day tomorrow. We'll get the church back to where it was in the beginning.

Someone says, "Well, Brother Ketcherside, if you take away our salaried, located ministers, and if you take away our colleges,

just what will we have left?" We'll have left just what God gave us in the beginning. That was enough then, and it is enough now. When we get through taking off all you have put on, my friends, we will have left just what God gave to the church nineteen hundred years ago. It is for that institution, the church, with no appendages tacked on, with no additions or subtractions, that we plead tonight.

When my brother gets up I want you to check carefully his scriptures. He's liable to find a lot more of them that aren't even in the Book. So you check them carefully when he gives them to you. And as you check these scriptures, you check his words and then remember that the question before us tonight—the proposition is not whether it is right to send your child here or to send your child there. It is not a question of whether it is right for you to send your child to this school or to that school, or whether it is right to teach the Bible in school, but the question tonight is whether it is right for Christians to organize another institution to teach the Bible. It is not right for you to send your child to any school that has no right to exist.

L. E. KETCHERSIDE: "Time!"

Thank you, that is a good place to quit.

WALLACE'S SECOND AFFIRMATIVE

Now, in resuming our studies I'd like to call your attention to this passage up here, that should be I Thessalonians. (Referring to passage on the chart). I had I Thessalonians in my notes, and that is the way I read it. It is I Thessalonians, and I said I Thessalonians. Of course that is a minor matter, because Brother Ketcherside, I'm sure, knows that that was a mistake on the chart.*

He appeared here tonight as a defender of the church; but he is a misrepresenter of the college. That is what you are, Brother Ketcherside, instead of a defender of the church.

Now, he read from the deed to Freed-Hardeman College, and I'm glad that he did it. I was in hopes that he would bring that out. He read from the *deeded restrictions* but he didn't read from the *charter*. Do you know the difference between a lock on the door and the door, Brother Ketcherside? (Audience laughter). You, brethren, know what use you are to make of property when you make a deed to the property. And then, if you write some restrictions in the deed to keep somebody from stealing it, that is your business. And he just fooled around with the lock on the door and missed the door altogether. (Laughter). Now I'm reading from the charter. Here is what the charter says, the charter says, "The State of Tenn., to Charter of incorporation, Trustees of Freed-Hardeman College filed for record May 30, 1919." Here (holding charter before audience) is the charter of incorporation. And I mentioned the law under which it was granted. The law governs public worship, churches, parsonages, schools, hospitals, chapels, religious and also educational and benevolent institutions. Now, listen, as I read from the charter, "The particular purpose for which this charter is sought are: conducting an educational institution within the corporate limits of the town of Henderson, Chester County, Tennessee, to be owned and controlled by the members of the Church of Christ." Note, to be owned by the members and not churches. It is owned by Christians. That is the reason I made my first argument on the work a Christian may do. And the charter says the school is to be owned and controlled by members of the Church of Christ.

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* Chart was corrected before placed in the book.

Now then, in making this deed, Brother Hardeman and Brother Freed turned this property over to Christians. They didn't want somebody to steal it, so they "put the lock on the henhouse door." Let me ask you, Brother Ketcherside, just how would you keep the property from being stolen? You and I have an agreement, that is signed, about publishing this debate. Suppose we get in a fuss about it? Would you submit it to arbitration, to elders of the church, or go into the court and fuss about it? Brother Hardeman said, "Now, if there is a question about the misuse of the property, just whom can we trust, more than elders of the church?" If there is a question about it, why, let these elders of the church call together the Christians who own the property and settle it. They know it isn't a church school. They wouldn't vote on church matters as this is *school business.* If you brethren, here, want to get together in your public school and vote on something, why, no one would object. And, if my brethren have a private school and want to come together and vote on what concerns that school, that is their private business. Brother Ketcherside, I just never saw such a blunder as you made. You pose as a defender of the church, but instead you are a misrepresenter of schools.

Now then, Freed-Hardeman College belongs to Christians. But he says you have a board of trustees and it couldn't be a private school since it is owned by Christians. You knew not to answer my question about sending your child to a private school, Brother Ketcherside. I hold here a catalogue of the Gradwohl School of Laboratory Technique, and here it says that it is an independent educational institution. It is an *"independent educational institution."* That is the kind of school it is. It is a "member of the Missouri Association of Private Schools." Remember it is a member of the Missouri Association of "*Private*" schools. I have a letter right here (holding letter before audience) from Dr. Gradwohl. I don't know whether I pronounce his name correctly or not. If I don't, he won't care. (Laughter).

Now, I asked him about the school. I asked him how it is operated. I asked him about his religion. He said, "I don't know why my religion should enter into your group of questions." (Audience laughter) "I believe in God, but I'm not a member of either the catholic or protestant religion. Race, creed, or religion does not enter into the picture of the school. Everyone is welcome and

treated alike." Now that is the religious side of the school, but, now, listen to this. "The school is *controlled* by a *board!*" Here is a *board of trustees* running a *private* school. He said my brethren couldn't do it. (Laughter). Ah, a Christian can't do it, but that bunch can do it. Now, he is not a defender of the church. He is a misrepresenter of the school. Here is a school that is a member of the association of private colleges controlled by a board and by a director. The director of the school is Dr. Gradwohl and the school is controlled by a *board of trustees.* That is the way Freed-Hardeman is controlled. The charter says it was erected for the specific *purpose* of conducting an educational institution.

And now, the board of trustees holds the property of Freed-Hardeman in trust for Christians, and the President is just the director of the school. That is all right up there in St. Louis, but down at Henderson it is *wrong!* And all the proof Ketcherside offered was the *lock* on the henhouse door. Now you watch him when he gets back up here and, instead of examing the *door* he'll get off on the *lock* on the henhouse door.

Now, let us go a little further with this. He said something about J. D. Tant, Brother Otey, a school in Egypt, Bethany College, and Brother Hardeman. Did you mean (speaking directly to Ketcherside) . . . who did you say stole some money? Would you mind telling me? You know I won't have a chance to reply tonight. Would you mind telling me, who, you inferred stole money? Brother Ketcherside, that is a mighty ugly insinuation. I'd like to know, just on whom you are reflecting? I might give you some information. Before you make that charge again would you talk to me about it, and then I'll let *you* correct your statement. In that way I won't have to embarrass you.

Now then, here is what we have. The school question involves the foundation and *management.* And every statement he reads from my brethren, and we have a lot of arguments among us, but they are all over the *management* of the school. J. D. Tant did not argue about the *foundation.* There is no argument made by J. D. Tant nor any of these brethren over the *foundation* of a school. These arguments are over the management. Now, Brother Tant opposed some things my brethren do. Why, some of my brethren thought, well, in the management we'll just bind the school on the church. And old Brother Tant opposed it and so do I.

Now, I'll tell you, Brother Ketcherside, for every argument you find about the *management* of the school, I'll find the same argument on the *management* of your paper. There is no argument among my brethren on the foundation of the school — it is on the *management*. Now I told you he wouldn't get on the subject. He spent all of his time reading arguments about the *management* of the schools. He said, "Oh, I'll read the 'Sky-Rocket.'" That was a "Sky-Rocket" as it did not touch anything on earth. You missed it everywhere, my boy. It was clear over the issue.

Now, he said, "I'll read what G. K. Wallace said." I wish you'd read that again as that is a good article. (Laughter). That is a good article. Brother Ketcherside, I'm just as opposed to binding a school on the church as you are. I'm just as opposed to that. Freed-Hardeman is not a church school. You can't name a church that started it. You can read where some Christians started it. And I read to you over and over a statement from your own brother who got up and confessed last night and said I'm sorry, that this is an opportunity otherwise presented. Your brother said, he didn't know how to get loose from his churches. I can tell him how to get loose. But he's the man that said you can do it. He said you can run a private school. And I have shown that you recognize that a private school can operate under a board of trustees. You supported such a school with your money. Did you hold the Lord's money out of the treasury to support that school, Brother Ketcherside?

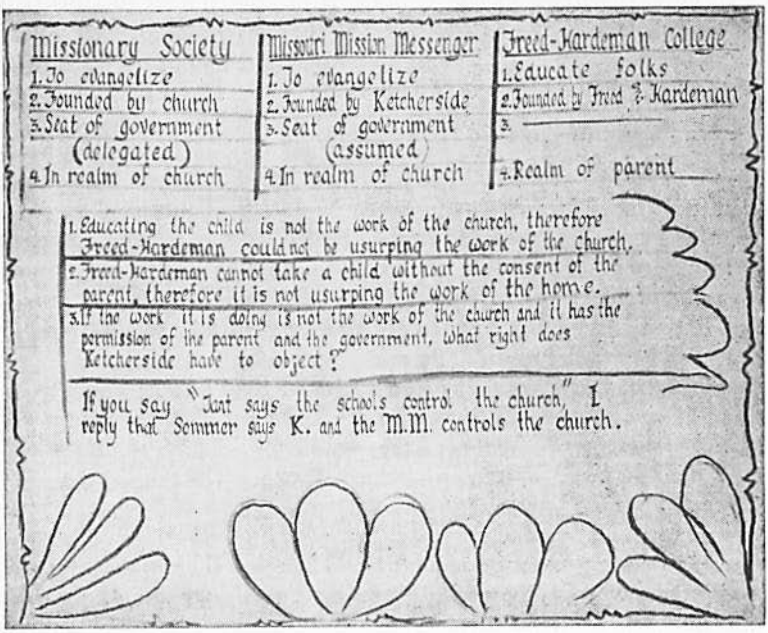
(See chart next page.)

Now then, hang up my chart number seven. He is a *great* defender of the church! He is a divider of the church and a misrepresenter of the colleges. Why I'm amazed, at the articles in the papers about how they misrepresent the whole issue on the schools.

Something happened to my pointer that I had last night. (Looking for chart pointer).

You remember his big argument about the missionary society? Oh, you're trying to pretend that the school and missionary society are parallel. Here is your missionary society. (Pointing to chart).

Here is the missionary society. What is its mission? It is to evangelize. It was founded by the church. It is the *seat* of the government of the mission work of the church. This authority was delegated. Why, the missionary society was started by representa-



tives who had been elected by churches with *delegated power*. These representatives came to the convention with that *delegated power* and placed the society in the *realm* of the church. Now, we have a missionary society, The Missouri Mission Messenger, and Freed-Hardeman College. The Missionary society is to *evangelize* and the Missouri Mission Messenger is to *evangelize*. Freed-Hardeman College is to *educate* folks, as that is what the charter says. Next time, Brother Ketcherside, please read the charter and not the lock on the door. Somebody tell him the difference between the door and the lock. You have been peeping through the keyhole so long, Brother Ketcherside (audience burst into laughter) you don't know what is going on. Here (pointing to chart) is the missionary society and it is to *evangelize*. The Missouri Mission Messenger is to *evangelize*. Freed-Hardeman College, the charter says, is to *educate* folks.

Now the missionary society was founded by a *church*. The Missouri Mission Messenger was founded by Ketcherside. Freed-Hardeman College was founded by Freed and Hardeman.

The Missionary society is the seat of government in Christian churches and the *seat* of government of the churches with which Ketcherside is associated is in the Mission Messenger. I showed you that last night in the Three-Year Plan. Then I showed you how they were pastors and he got up and said, "Yes, I was a pastor and I'm sorry." All that, I have shown you. His Mission Messenger assumed authority: The heart of the Three-Year Plan is to govern and control churches. You talk about trouble. The colleges never did cause as much trouble as the papers. (Several amens from the audience). They are the cause of most of the trouble in the church. And here (pointing to Mission Messenger on chart) you have *founded a society to do the work* of the *church*. It is in the *realm* of the church. The missionary society is in the realm of the church; your paper is in the realm of the church; and Freed-Hardeman College is in the realm of the *parent*. You ought to stay in this debate in the realm of the *parent* and don't get off on the *lock* on the door. Get on the door, Brother Ketcherside, as the college is in the realm of the parent.

Now look. (Pointing to chart). Educating the child is not the work of the church; therefore, Freed-Hardeman could not be usurping the work of the church. Freed-Hardeman cannot take a child without the consent of the parent; therefore, it is not usurping the work of the home. If the work it is doing is not the work of the church and it has the permission of the parent and of the government, what right does Brother Ketcherside have to object? You have the right of the parent and the right of the government to conduct an educational institution. Brother Ketcherside says, "Sure you can conduct an educational institution." And the *only thing* that he is affirming here tonight is that it is a sin to let your boy study the Bible along with other subjects as he gets an education. That is all that is involved in this debate. Why, his parallel about a missionary society (Wallace pauses, turns to Ketcherside and says . . .) I'll tell you what I'll do, Brother Ketcherside. For every argument you make against Freed-Hardeman College, I'll make the same argument against your Missouri Missionary Bible and Tract Society. Just try it. Every argument you make against Freed-Hardeman College I'll make the same argument with the same force against your Missouri Missionary Bible and Tract Society. Remember this all you little Bible salesmen (pastors) running around selling his literature and *begging* the churches to support

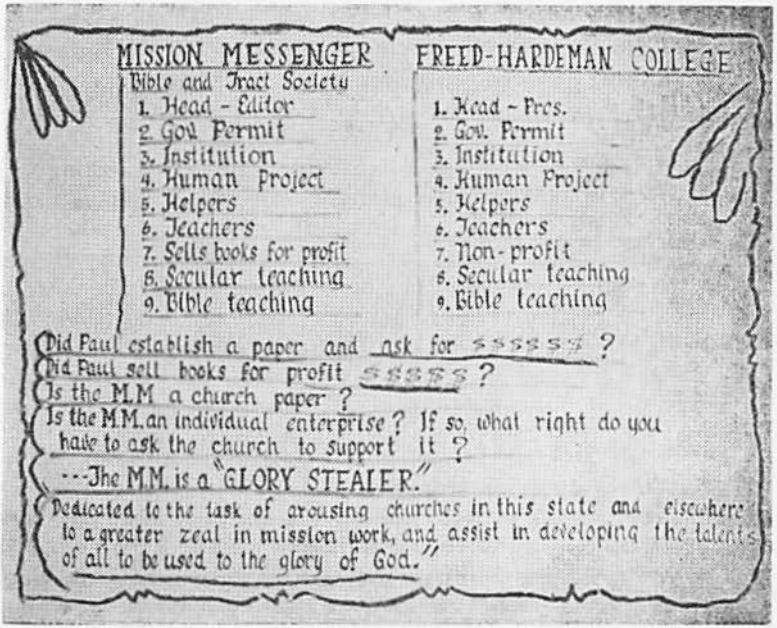
his paper. Yea, you do it. I read about it all over the Messenger. You brethren are guilty. I read where you ask the churches to support it. Is it a church paper? Is the Mission Messenger a church paper? Is it? Is it a private paper or a church paper? The Christian church has a church paper. What is yours? Is it a *private* or *church* paper? Now, if you say that Tant says the schools control the church I'll reply that Sommer says Ketcherside and the Mission Messenger controls the church. And I'll tell you right where he said it. Now, come on and try me. Now look, brethren, why all this talk when he gets up here? He gets up here and talks about what Tant and what others said. Ketcherside, everything you say, about what some of my brethren say about the *management* of the college, I'll turn right around and read the same thing out of the *mouths* of your own brethren about you and your Missionary Bible and Tract Society. Hang up my next chart. (Audience laughter).

Ketcherside gets up here and tries to appear as a defender of the church. Brother Ketcherside, I love the church and my brethren love it too. I've defended the church and I love it. And I'll also defend the right of the *parent*. Ketcherside doesn't have any right to come in here and tell you *parents* that you can't send your child to a school where the Bible is taught. That is the most *despicable* thing I've ever heard from anybody on earth. Brother Ketcherside, where I send my child to school is not any of your business. If you'll pardon my French. (Great Laughter). It is just not any of your business!

Now look up here (pointing to chart). Here is your parallel.

(See chart next page.)

Here (pointing to chart) is the Mission Messenger Bible and Tract Society. Why, I just marvel at that. I pick up the Messenger and I see twenty-five dollar Bibles advertised. There is about twelve and a half profit in that, isn't there? (Audience laughter). (Ketcherside shakes his head No.) How much? How much? Seven dollars? Seven dollars? Is that about right? Buy this family Bible — seven dollars! You take a family Bible — ten dollars! Buy a book! Take the paper! Give me a big check! Thus is the story of the Mission Messenger Bible and Tract Society. You can't tell me it is not a society. It is a group of brethren associated together. You have a head, the *editor!* Freed-Hardeman College has a head, and he is called president. You at Freed-Hardeman won't



have any trouble if you will just call the president editor. Just call the president editor and that'll suit Brother Ketcherside.

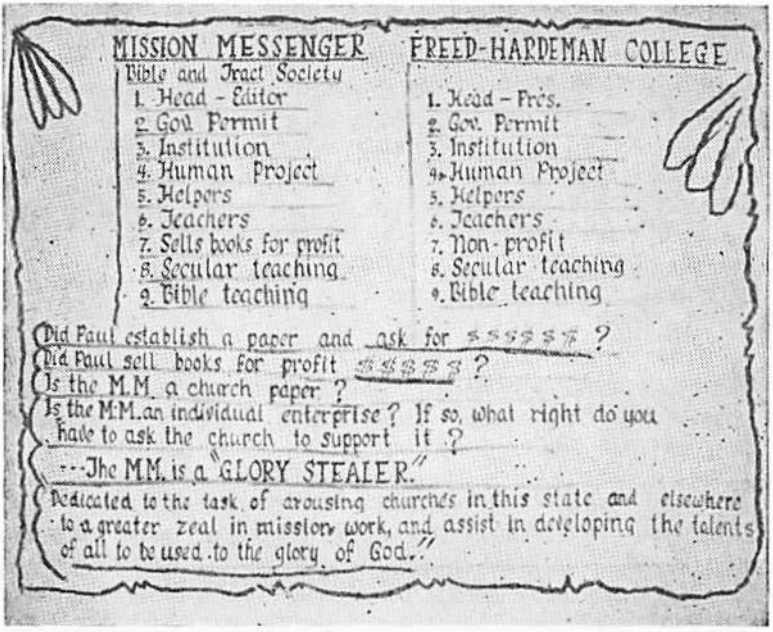
Now the Mission Messenger has a government permit. Why, I have the permit. If I don't have it here in my brief case, I have it in my room. I have the permit by which you got your permission from the government to run that paper. And I have the permit here in which the government gave permission to run the college. You, (both of you), got them from the government. And you, Ketcherside, instead of getting on the permit you got on the lock on the henhouse door. Ah, Brother Ketcherside, you didn't know the difference between the lock and the door.

Your paper is an institution. "Institute" means to *start*. The institution is the *thing* started. Did you start it? It is an institution. Freed-Hardeman College is also an institution. The Mission Messenger is a human project. Freed-Hardeman College is a human project. Your Missionary Bible and Tract Society has helpers. Freed-Hardeman College has helpers. This Missionary Tract Society has teachers. Freed-Hardeman has teachers. Your paper sells books

for profit, and Freed-Hardeman, the charter says, is a non-profit institution. There is a difference. Now I ask you to do a little thinking. A lot of you fellows ought to wake up to what is going on.

Now, I'll say this, his paper is unlike some published by my brethren. I don't know of any of my brethren who claim to have the evangelistic oversight of churches like he claims to have. And I'll show you, if he comes up here and denies this, I'll show you there is a difference in the type of a paper that he operates and the ones operated by my brethren. There is a similarity, but not identity.

Now, there is a secular teaching in the Mission Messenger. There is secular teaching in Freed-Hardeman, too.



If you deny there is secular teaching in your paper, I'll look at you and say, "lollipop." Just as certain as you do. Now, they have *Bible* teachers in the Mission Messenger and Freed-Hardeman College has Bible teachers.

Now let me ask you. Did Paul establish a paper and ask for dollars? Why, I just looked over his paper and I read over and

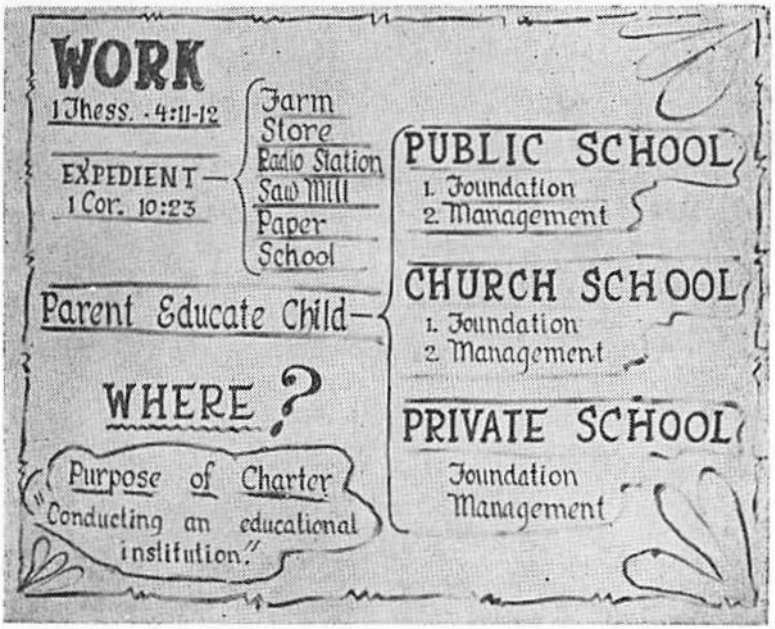
over and over, "Renew," "Renew" — "Send your money," "Send your money." What was that you said about grafting awhile ago? (Laughter).

Now, did Paul start a thing like yours to sell books for profit? All you little Bible Salesmen, you ought to get in on the profit. Is the Mission Messenger a *church paper?* Or, is it an individual paper? Could you put it under a board if you wanted to? Would that make it a church paper if you put it under a board? If you made it a corporation, would that make it a church paper? If you ask two or three brethren to help you, would that make it a church paper? Does that make it a *church paper* when *churches give money to it?*

Now, the Mission Messenger, is it an individual enterprise? If so, what right do you have to ask the churches to *support* it? What right do you have to come out here and ask the churches to support it? You do ask brethren to support it. Is it an individual enterprise? If it is, what right do you have to go out here and ask these churches to support it? Why, every time you hold a meeting, I suspect, you ask the brethren to subscribe to your paper. I may be wrong. Do you? (Nods yes). Thank you. What right do you have to ask them to do it?

Now then, I want you to notice this. I want to get back here where you can see this a little better. That thing over there is a *"glory stealer!"* (Pointing to the Mission Messenger on chart). Look down here (on chart) at the mast head of his paper. "Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work and *assist* . . . " (Wallace pauses, and says) I reckon you can start Freed-Hardeman College to *assist!* (audience titters). "To assist in developing the talent . . ." I reckon you could have Freed-Hardeman to *assist* in developing the talent, as an *aid.* Could we make Freed-Hardeman an aid, Brother Ketcherside? "To assist in the developing the talents of *all to be used to the glory of God!"* That is carried on the mast head of his paper. His paper is an organization set up with a human head and a government permit, to the *"glory of God."* "Glory stealer," "glory stealer," they cry. Why, I've heard that so much from you brethren — "glory stealer." Here (pointing to Messenger on chart) is your glory stealer. Here it is. Here is your glory stealer.

Now, take two of the charts down. (Charts are taken down while titters from audience prevail — Chart No. 6 is left up).



I want to keep this matter before you. Instead of him being a defender of the church, he is a divider of the church. Why, the church is not involved in this proposition. I'm as much a defender of the church as Brother Ketcherside and I'll defend it anywhere.

Now, I am here also as a defender of the parent. That is what I'm doing. There are a lot of you parents out here and I'm defending you as a parent. I *know* that you have a responsibility to educate your child and a God-given right to educate your child in the school of your choice.

Now, here (on chart) is the law to work. And when these men go down here and work in a school, that is an honest work. And then the parent is to educate the child. The constitution of the United States grants me the *right* to send my child to either a public school, a church school, or a private school. The *Bible* gives me the *right* to send my child to a public or a private school. I could

say unto a church school if I wanted to. Some of you attended different schools about, didn't you?

Now, I suspect, some of you fellows right out here, maybe, went to some of the schools represented on the chart. But, here is the issue. This school (Freed-Hardeman) was founded by Christians and not by churches. You can't read where any church founded that school. What church founded any of these Christian colleges? You can read where some Christians founded them. Now, and the purpose of Freed-Hardeman College is to educate the child.

Now, where are you going to send your child to school? I don't want you brethren to forget this. If you do, tomorrow night, I'll help you to remember it. Here is all that is involved in the issue. You parents, down here, you have a choice of sending your boy or girl to three kinds of schools. Where are you going to send them? Brother Ketcherside, when you attack the *management* of the school at Freed-Hardeman, and you get up here and read a lot of things and say well, "Here is what they did at the ball game, rah, rah, rah," I'll read where you attacked the *management* of the *public* schools, yes, I'll read it right out of *your* paper. You have written too much to debate. I'll say this, that sometimes in the management of Christian schools, some of the brethren haven't always done like they ought to. I don't know that I could do any better. They haven't asked me to run one yet. They haven't asked me to run one of the schools. They haven't asked Ketcherside to, either. He'd like to. But, when you get up here and begin to attack the *management* of the school I'll read out of your paper where you attacked the management of the public schools. The management of public schools were attacked by Ketcherside for the very reason that I want to get my son and daughter out of the public school and into a private school. The charges you brought against the public school is the reason why I'd like to have my son and daughter in a private school.

And, when you get up here and begin to read what Tant and others said, remember they were not arguing about the *foundation,* but about the management of the college. I know Brother Tant got after some brethren who became too excited about the college, and tried to pin it on the church. That is all right, and I'll help him out. I'll oppose any of you brethren in trying to pin the college on the church. I'll help Brother Ketcherside, in keeping the college from being *pinned* on the church. But, I'll defend your

right, as a Christian parent, to take the money that you want to use, to educate your child, and to send him to a private school. And Ketcherside won't deny this because he did the same thing. He sent his child to a *private* school operated under a board of trustees, with a man as a director. That is all we have in the issue. Now isn't that something? Imagine Ketcherside posing as a defender of the church! Defender of the church! That is all that is involved in this issue, brethren.

Now I'm thankful to God that some of you parents are interested enough in your boys and girls to let them get an education *in an environment* that is much better than, Ketcherside says, exists in the public school.

Brother McNutt: "Five minutes."

And I'm glad that you can put your boy and your girl in this better environment. I hope, through the providence of God, that I can live to see my son go through college. And I'll tell you this. If I'm not here, if I go away, I hope some of you brethren go to him and say, "Jim, when you get ready to go to college, you get out of the environment like that which, Brother Ketcherside says, exists over here." (Pointing to public school on chart). "You get out of that." If you deny that, Brother Ketcherside, I'll read it. I'll read where you said that they were doing in the public school the very thing I want to keep my boy away from. And, if I want to take some money, as a parent, and send him to a *private school,* I have just as much right to do it as you have. And when you get back up here, get to the *door* and not the lock on the hen-house door. That is all that is involved! Now, isn't that hard? Isn't that hard?

Why, brethren, he is simply fighting another straw man. Brother Daniel Sommer fought a straw man all of his life and then he finally said, "Carl has been reading my speeches and thinks the college war is still raging, and when he and I talked at Bernard, Missouri, about a debate I said to him, 'You think you could use my speeches against me; but I reaffirm every declaration I ever made against the colleges and would take the platform against them again if they would encroach upon the churches as they were doing thirty years ago.' " He said, *"today,"* that the same problem *today* is *not* the problem they had then. He said brethren have it straightened out in their minds now. Brother Ketcherside, you're fighting

a thing that doesn't exist. Yes, you're fighting something that doesn't exist.

Now, if some of you brethren should take a notion to try to get a church to build a school, I would oppose it just like he would. But if you *parents* want to build a school and put your boys and girls in it, I'll help you. I'll help you, as a father, to get your boy and girl out of here (pointing to public school on chart). And out of the influence that Brother Ketcherside himself attacks, I'm thankful to God for men who have had the courage, for men who are willing to make the sacrifice to prepare a place where your boy and girl can go and get an education and at the same time study the Bible. That is all there is in this issue. That is all that is involved in the question. It is simply a matter of the responsibility of the *parent* to the child. And I have a *right* to exercise my judgment as to where I'll send my child to school.

When you go home tonight, you just keep this in mind, that as a parent I have a right to send my children down here where men put emphasis upon teaching the word of God. I have the right to send them where, as they get an education, my children may also be taught to respect the Lord Jesus Christ and the church. I'm glad for those men who say, "In our Bible teaching to your boys and girls we'll see that they stand by the old paths." I'm glad for that.

Now, Brother Ketcherside, your efforts to make Freed-Hardeman a church school are puerile. I read in your papers, where you call it a parochial school. Of all the things I've ever heard in my life! "A defender of the church" — no, you are a misrepresenter of the college. For you to call a private school a parochial school is a misrepresentation. And by the same logic you prove that it is a parochial school, I'll prove your paper a *church* paper. And when you justify your church paper as an *individual right,* I'll justify the college with the same argument.

Brother McNutt: "Time."

Thank you. Good night.

KETCHERSIDE'S SECOND NEGATIVE

Brother Wallace, Brother McNutt, brothers and sisters in Christ and friends. I think that I have never heard a more impassioned appeal to prejudice to cover up the paucity of argument than I heard from this brother tonight. He fairly made the tears bulge to our eyes pleading that some of you would help Jimmie in case he departed this life before Jimmie got to go to Freed-Hardeman. I've heard good old members of the Christian Church do the same thing, that is, plead that their children would take up the work of the Missionary Society and carry it on, and in case they died before their dear Jimmie got the job done that someone else would help him to get it done.

My brother refers to Daniel Sommer, and to the fact that Daniel Sommer opposed the colleges all of his life, until near the close of his existence he came to the conclusion that he was wrong. I want to read for you from the Bible Banner, a statement by Foy E. Wallace, and I want you to listen to it. "It is evident that the eighty-nine year old Daniel Sommer was hoodwinked at Freed-Hardeman College and deceived into believing that the college is not what it really is and that they are not doing things that they really were doing." So they hoodwinked him down there. Let's continue: "Remember that Brother I. A. Douthitt"—and this isn't new for I introduced it in my last speech—"has testified that Freed-Hardeman College solicited money from the churches in Tennessee, took notes from the churches made payable to the college, and made notations on the notes of the particular elders of the churches to whom notices for payment should be sent. Brother Douthitt has also testified that Brother H. Leo Boles remarked to him regarding the practice of the colleges soliciting and receiving money from the churches that they all practice it and they all deny it." And they are still at it. They have an able representative right here tonight. Now our good brother is attempting to do to us just what Freed-Hardeman did to Daniel Sommer, but he isn't getting the job done.

I'd like to notice the very first thing he said when he got up about the lock on the henhouse door. I broke that lock and scared a rooster off the nest. (Laughter). I'm going to read to you again exactly what the document says. I want you to notice that it does not say what he said at all. He apparently does not

have what I thought he had. As a matter of fact, while I do not wish to reflect upon the ability of my opponent, I believe that I could have taken the side of the situation that he is handling and done better than he. I think I could have furnished him a little material. I was ready for it, but he did not use it, so of course, I'm obligated in this last speech merely to refer to what he did say.

My good brother says the only reason for the arrangement set up in the deed was that our good Brothers Freed and Hardeman merely wanted to protect the school. After all is said and done, the churches had contributed their money for it, and they were still soliciting them and they were making notes out to the school, so they wanted to protect this school for these churches. So in view of that fact, they made an arrangement, whereby in case any dispute arose, the elders of the congregations could arbitrate the dispute. That sounds good if you do not know what you are talking about. It sounds better if you do not know what he is talking about, but I know what he is talking about!

Now let me read what the deed says. "Whenever it shall appear to the elders of at least twelve churches of Christ whose faith and practice as above described, that the board of trustees is endeavoring to divert the purpose for which this conveyance is made, said elders may request the president of said board of trustees to call a general meeting of the churches of Christ within sixty days." Now, mark you, the elders of twelve churches of Christ can go to the board of trustees, and they can *demand* the chairman or the president of that board of trustees to call a general meeting of the churches of Christ. That isn't a little arbitration board. That isn't a little group of elders called in to settle a little fuss. My friends, this places that board of trustees in subjection to the elders of twelve churches, and he knows it! I tell you that Freed-Hardeman College has a group of trustees today that are under subjection to the elders of any twelve congregations which wants to try and boot them out. This proves it. That's the lock on his henhouse door. Your chicken house went up in smoke when the "Sky-Rocket" hit it, and the lock went with it!

I'm not through reading this yet. "In case said president of the board refuses to make such a call"—in case he should say as Mr. Gradwohl did, that it's none of your business about my religion—"In case the said president of the board refuses to make such a

call, the elders themselves may proceed to call such a meeting." Now let us just imagine that we have this sawmill (pointing to chart) here again. Imagine the elders of these twelve congregations coming over to Brother Wallace's sawmill and telling him, "You call a meeting of the board of stockholders in this sawmill, and do it in a hurry, and if you don't call such a meeting within sixty days, we'll call a meeting of the churches of Christ and we'll gum your saw, and boot you out and put somebody else in to run this mill. Don't tell us as elders of the churches of Christ that you can run your own sawmill. That sawmill is under our jurisdiction. Yes sir, radio station, sawmill or store!"

Perhaps Brother Wallace is running a little grocery store, selling soda pop and lollipops, and the elders do not like the way he is handling the situation, so they come over to Brother Wallace and serve notice that they're calling a mass meeting of the churches of Christ and they demand that he be present and defend his practice with reference to this grocery store. They say to him, "If you don't do what we tell you, we're going to have this mass meeting of the churches of Christ vote on whether you've got a right to continue to run your gocery store or not, and if it is decided by a majority of those attending that meeting, that is by a majority vote, that you're out, that's what you'll be."

Get that friends. Freed-Hardeman College is subject to a majority vote of the churches of Christ called into a mass meeting by the elders. I tell you, my friends, that in all the days of my life before, I have never seen a man who professes to be a faithful preacher of the gospel of the Lord Jesus Christ stand up and defend a majority vote in the churches of Christ. Especially with regard to these institutions under the jurisdiction of the elders of the church.

Brother Wallace did not deny this was true. He said, "It is absolutely correct, Brother Ketcherside. You are correct, but that's just the lock on the hen house door. That's all it is." He didn't deny it. I expected him to get up and say that I had misrepresented and that this was not in the deed, that it was not a part of it. But he got up and admitted that it was a part of the deed. And now, just as long as you people live, you will remember the sad defeat of this man who came here and stood before you, and proved beyond any shadow of doubt that he endorses the elders of twelve congregations calling a mass meeting of the

churches of Christ to come together, and by a majority vote, kick a man out of his own sawmill or soda pop store. That's what he believes in. Boys, we are not safe anywhere, are we? I'll tell you I'd hate to go into a filling station business in Brother Wallace's country, if I were a Christian. You might make a little mistake and put low test gas in instead of high test, and they would report it to the elders, and they'd call a meeting of all the churches of Christ in the community and throw you out of your filling station for that. I tell you that it's dangerous any more for a member of the church of Christ to go into business. The elders are just as liable as not to call a mass meeting of the churches of Christ and get about five hundred of them together, and if two hundred and fifty one of them vote to run you out of the country, you'd be gone!

It is ridiculous and absurd that any brother who loves the church of the Lord Jesus Christ should stand up and make a pitiable, tear-jerking plea in behalf of little Jimmie. I love little Jimmie, but little Jimmie has no right to go to a school that has no right to exist. Nobody else has either. I love little Jimmie and I hope that you brethren will see that he gets an education in case his papa is not here. But I'll tell you right now that what my brother has to do in this proposition is to prove beyond a shadow of doubt that Christians have the right to organize an institution such as Freed-Hardeman College, which came into existence for the purpose of teaching the Bible when it originated under this charter.

But my brother demands that I prove that this institution, Freed-Hardeman College was started for the purpose of teaching the Bible. He wants me to prove that. I tell you this, my friends, when it came under its charter and became the present Freed-Hardeman College, it came for that purpose. That's the reason it was purchased.

I'm sorry that I have to go into this repetition. I'm sure that it will not be in the category of vain repetition at all, but it is necessary to read again what I gave you. I'm going to read once more from "The Sky-Rocket." Now the "Sky-Rocket" is published by Freed-Hardeman College. My brother didn't say much about it. He tried to laugh it off, tried to pass it away, and said that it blew up and fizzled out. But it didn't, and I want you to listen to just exactly what was said in this editorial, printed by

Freed-Hardeman College. "As time went on the churches became interested in the school and wanted it to continue . . ." — so it wasn't just a group of individuals. *The churches* became interested! "Until 1919 the school was privately owned . . ." — what was it after 1919? Somebody bought it. Who bought it then and put the lock on the henhouse door?

Well, let us find out. The editorial continues, "It was privately owned by Brother Freed and Brother Hardeman, and the brethren realized that Brother Freed and Brother Hardeman could sell the school or do anything with it that they wished." Yes sir, it was just like a sawmill up to that time. You could sell it then if you wanted to, but boy, you cannot sell it now! It was just like a filling station up to that time. If anybody came along and wanted to buy it, you could sell them your filling station, but you cannot sell it now. Why not?

Because it has been placed under the supervision of a board of trustees. Well, but suppose the trustees would decide to sell it? Then what would you do? Just suppose that the board of trustees would decide to sell it. Then all the elders of twelve churches of Christ would come in and call a mass meeting, and they would take a majority vote, kick the trustees out and keep it for the churches, because they are ones who bought it. Yes, that is what it says here! "The school was privately owned by Brother Freed and Brother Hardeman and the brethren realized that Brother Freed and Brother Hardeman could sell the school or do anything with it that they wished, therefore, some of the churches bought the school in 1919 and put it under a board of directors."

When they bought the school in 1919 they put it under a board of directors, and when this deed was filed in March 1921, that's when the charter was finally granted, they not only put the school under a board of directors, but they put the board of directors under someone. And who did they put them under? The elders of *twelve* churches of Christ. Twelve churches of Christ! Well, who are these elders of the twelve churches of Christ? What authority do they have? They can call a mass meeting of the churches of Christ and throw them out by a majority vote. Majority vote! That's the thing he stands for tonight, a majority vote of the churches of Christ to settle matters pertaining to things the churches have bought.

Oh, but my brother denies that. He denies that the churches have done it. He denies that the churches were instigators of this movement. Well, I'm sorry that it becomes necessary for me to prove to you that the churches did buy it. I had hoped that I might be able to avoid this. I have already read you a part of what I will now read, but I want you to hear this from N. B. Hardeman himself. "Dear Brother Brewer: Yours of this morning is the first letter I've had about our schools. I would not have been *caught* had Brother Nichol written me in advance" — They did not write him in advance and Brother Hardeman got caught. Someone peeped through the keyhole and caught him. Listen again now! "We have contended here ever since I can remember that the church has a right to contribute to anything it considers a good cause. It is true that most of the appeals I have ever made for this school has been to individuals, but I have also solicited and received contributions from churches and have never felt that it was in any way wrong to do so. It looks like this matter must come to an issue and be thoroughly discussed. I know of no one better prepared to do it than you who are free from all school relations."

My friends, listen. When that school was purchased it was *bought* with money from the *churches,* and it has been maintained with money from the churches. Yet our brother says that it has no connection organically with the churches. The churches bought it! The churches contributed to it! They helped maintain it! And all that I said with reference to stealing was this. It is my brother's contention that you've no right to take money from the church treasury to support the school, that is his position. Then if you take money from the Lord's treasury that doesn't belong to you, that is if you do take money from the treasury to support the schools, you've evidently stolen it. And, my friends, if that is the case, then they ought to give that all back. He ought to return all of it to the churches that contributed to the schools.

Alright, let us go a little bit farther and notice some other things which my brother has to say. The next item that I would like to have you notice with me is with reference to the Gradwohl School of Laboratory Technique in Saint Louis. For the benefit of my good brother, I'd like to call his attention to the fact that Mr. Gradwohl is a very outstanding Jewish man. He started his school of laboratory technique for the purpose of teaching the

various functions of the human body, and experimenting in the isolation of various disease germs, etc. And my daughter went to the Gradwohl School of Laboratory Technique. Here's his logic, A Jew establishes a School of Laboratory Technique, therefore it is right for Christians to establish a school to teach the Bible. That's the Judaistic, religio-secular concept that my brother has in religion. That is his argument. A Jew in Saint Louis establishes a school to teach laboratory technique in which neither race, creed or religion have any part, and therefore, it is right for Christians to establish a school like Freed-Hardeman. I'd like to ask my brother if his wonderful school at Freed-Hardeman makes any distinction as to race? Creed? Or religion? I just want to know how Freed-Hardeman College can teach the ethics of pure Christianity and bar students of color because of their race? I introduce this because he tried to make you believe that this private school of Dr. Gradwohl is like his theological seminary which belongs to the churches of Christ. The absurdity of it is manifest and patent to every thinker in this tent tonight. Brother Wallace, you have miserably failed. You didn't even look through the keyhole before you jumped.

Now, Brother Wallace says again that Freed-Hardeman College is like the Mission Messenger. That's all very interesting to Nell and me, I am sure. Nell, by the way, is my good wife. It's very interesting to us and we're learning a lot about the paper. Now, I could have them put up that chart again. I could have Brother Nichol and Brother Purdom up and down here like jumping-jacks, and I could get them all bothered and lathered up, but it isn't necessary and I'll tell you why. Suppose that Brother Wallace proved that the Mission Messenger was wrong. Suppose he proved it was exactly like Freed-Hardeman College. That still would not prove his proposition.

Suppose that Brother Wallace took this little bed sheet (pointing to chart) which is so beautifully decorated, although not quite as pretty as some he has exhibited in the past (Audience laughter). There isn't as much embroidery work on it. But suppose that this bedsheet demonstrated beyond any shadow of doubt that the Mission Messenger and the Bible College were in the same category — they are not, but since he wants it that way, just grant that they were — would that prove his proposition? This brother has never taken a single proposition he has made in this

discussion and proved it. He has always resorted to the tactic of saying, "We're no worse off than you are! You claim we are pastors — you are pastors! You claim we run the churches — you run the churches! You claim we have another institution — you have an institution! You claim we have a side — you have a side. You're just as bad as we are." That is his argument. He hasn't proven that he is right!

Suppose that he proves I am just as bad as he is. Does that prove he is right? Two horse thieves might prove that one was as good as the other. That would not prove that either was right. (Laughter). Yet, that is his argument. We're no worse off than you are. His logic is "Pin it on me, and I'll pin it on you, brother." So here we stand trying to pin something on each other, instead of debating the issue. What is the issue? The right of Christians to establish an institution other than the church of the Lord Jesus Christ for the purpose of teaching the Bible and preparing a *special ministry* for the church. That is the question in this debate. I want to promise you that this discussion will be on an altogether different plane tomorrow night. I'm going to affirm this thing with such cold-blooded logic that I shall take it like a surgeon's scalpel, although I didn't graduate from the Gradwohl School of Laboratory Technique, and I'll expose by reasoning everything that is concealed under the surface. I want my brother to come back in this debate tomorrow night and meet that issue with the very same cold, incisive logic which I promise to employ. I want him to point out where I make mistakes in the diagnosis. I want him to do that, for tonight he has utterly failed to meet his proposition.

He tries to put this school over in the realm of private schools. I showed that it was there at one time, but the churches did not want it to stay there, so they bought it and took it out of that category. After they bought it and took it out, Brother Wallace comes along and tries to shove it back again. But the charter reads just like it did before. And the deed reads identically like it did before. The "Sky-Rocket" sizzles and goes off just like it did before. It has not changed in one particle!

Alright, the next thing. I want you to notice that Brother Wallace said, or he declared, that I was a pastor and I confessed that. I deny that, and the book will show that it is not true. I deny it flatly, positively, unequivocally, and indisputably, and the

tape recording will prove that I did not say that. I will leave it with the recording to prove. He knows I did not say it. He knew it when he said it. He knows it now. And every honest person in this tent knows that I did not say that. That is the construction he puts upon my words. He tries with all the vain sophistry at his command to take every word that a man speaks and put a false twist upon it. He writhes and twists it around, adding his own terminology to it, in order to make it appear that I said something which I did not say. That is his idea of debate. Brother Wallace, I did not say that! I did say that in time past I had accepted the oversight in certain congregations where it was impossible for me to be present and to teach and develop the church like I should. I did say that. But I did not say that I was a pastor. And I did not confess to that. (Audience laughter). And Brother Wallace knows it too.

Now, Brother Wallace probably doesn't know a great deal about the Oxford Wide Margin Bible. I'm inclined to believe he may not even know too much about a narrow-margin Bible. He mentions $12.50 profit for a Bible. Brother Wallace hasn't been importing any books from Great Britain lately. I suggest that he check on that like he has checked on everything else financially. Maybe, he would like to write Dr. Gradwohl!

On the chart he showed the masthead of the Mission Messenger, and just to prove that the charge which I made against Brother Wallace is true and that he perverts the words of other men, did you notice that I said *not* that the Mission Messenger was dedicated to the glory of God, but it was dedicated to the task of arousing the churches, and the use of *the talents of all for the glory of God.* It was the use of the talents of all for the glory of God. But he picked the statement up and twisted it and charged that the Mission Messenger was a "glory stealer."

There are a few more things that must be said tonight about the college which he defends. I think it is necessary to notice them. You've heard tonight that the college is in the realm of an individual institution, and that Freed-Hardeman College is justified in its existence for the good it does. It exists because of the fact that it does good. Friends, listen. I want you to know there never was an institution, sectarian or otherwise, that did not plead it's right to exist because of the good it does. The saloon owner argues the right of his institution to exist because it gives employment

to many and pays taxes to the government. The Ladies' Aid Society defends its right to exist because it provides shelter for the homeless and food for the hungry. The Missionary Society affirms its right to exist because it preaches the Bible, exerts a Christian influence in heathen countries, and keeps the inhabitants from idolatry. The Bible College affirms it's right to exist because it teaches the Bible, exerts a Christian influence on its student body, and keeps them from infidelity. Suppose the Missionary Society did all it claimed to do. Would that prove its *right to exist?* Suppose the Educational Society did all it claimed to do? Would that prove its *right to exist?* If the good you do, proves the right of any other institution to exist that does good at all, then you'll have to take the Missionary Society on that basis. Is it any worse to establish an institution for the purpose of rescuing people from infidelity and idolatry than it is to establish an institution to keep them from idolatry and infidelity after they have been rescued? Is it any worse for you to hang the door than to put the lock on the henhouse door? Is it any worse for you to establish an institution to do the first "teaching" in the Great Commission, than to establish an institution to do the second "teaching" in that same Commission? Is it any worse to do one than the other?

But my brother positively and definitely made the statement that the purpose of this institution was not to do this work, that is, the work of the church. It was not for that purpose, and existed as a private school and purely as an educational institution. In other words, he says it is not church-centered. It does not belong to the church. He puts up his chart with the Missionary Society, and he proved that it was established by the church. Then he wanted me to prove that Freed-Hardeman College was established by the church! It was established by Freed and Hardeman and purchased by the church! It was purchased by the church. You notice he left out government in that phase of his chart. Do you know why? Do you know why he left it out? Because it is under the elders of twelve churches of Christ, that's why. He left that blank up there under colleges. It's a good thing he did, too. If he would have put up there what that deed said this debate would have been over before he got his bedsheet made!

Now, I'm going to tell you that these colleges are not only church-centered, but they exist for doing the work of the church as certainly as does the Missionary Society. In the Firm Founda-

tion, July 16, 1946, is this statement: "We have since found out that state schools are not in the business of turning out preachers of the gospel." There are your state schools! Listen again. "Congregations cannot and homes cannot properly prepare young men for *the ministry,*" whatever that is! Get this now: "There is only one place that congregations desiring men well prepared in intellect and heart to preach the gospel must turn, and that place is the Christian College." Who said that? Some little lad out in the sticks? That was Robert Alexander, writing on the topic, "Why Abilene Christian College is Asking For Three Million Dollars." *The only place* the churches can turn for men prepared for the ministry. The home cannot do it! The church cannot do it! The institutions established by the Lord are helpless! The institutions established by God must depend upon a human institution. And so we go this weary, dreary round of fighting over human institutions. In the last generation we fought over the Missionary Society. In this generation we are fighting over the Educational Society. Tomorrow we'll be fighting the one man pastor system spawned by the colleges in every generation in which they have existed!

My friends, this ghastly cycle of sectarianism and denominationalism which bleeds the body of the Son of God, and leaves it broken and destitute before the world is a thing almost too criminal to contemplate. But we cannot resist, and we dare not desist in this movement to thwart this attempt of institutionalism from rising up in all of its gory ungodliness and like an octopus fastening its tenacles around the nerves and fibers of the church, to squeeze out of it the precious life's blood which represents its existence upon this earth through its head, the Lord Jesus Christ.

L. E. KETCHERSIDE: "Five minutes."

And as we chop off tentacle after tentacle of this groping sectarianism today, men still arise and ask, "But Brother Ketcherside, if you cut off this arm which reaches forth like a slimy tentacle to choke the church, and if you cut off that arm which does likewise, and the next, what will we have left?" I answer that when we get through, and when we have removed all of these additions, we'll have left exactly what God gave us 1900 years ago. Cut off the Bible Colleges! Cut off the one-man minister system! Cut off all of these innovations! And what will you have left? You will have left the New Testament church in all of its beauty and purity,

in all of its completeness, and thank God, in all of its simplicity.

You'll have the church exactly as it came from the hand of God. And just like the body of man created in the dewy freshness of the Garden of Eden represented a body that was perfectly able to carry on all of its work and all of its functions, so you will have left the church stripped of all the accouterments that have been placed upon it by man. You'll have left that glorious institution, the body of the Son of God. There is one body. Oh God, may men use their talents to defend that one body!

There is one body to preach the word! There is one body to teach the word! There is one body to prepare men for the service of the Master! There is one body to make elders, deacons, and preachers of the Word. O God, there is one body, and may we plead for it, and live for it. Dear Lord, if need be, may we endure the bitter recriminations of men for it. Lord, may we endure the sneers and reproaches heaped upon us by those who do not care! May we endure all things that are piled upon us in the way of malignity and hatred, and gladly do it because we love Thy church and seek to keep it pure and free from the innovations of men, who though they may be wise in their own conceits, and though they may be philosophically trained, would lead the church down that long dark road to apostasy and usher in *another* day in which we walk through the dark ages, and see only the feeble glimmer of the light of truth held up for us as a torch by simple men, who may never have received the philosophic wisdom of men, but who still love their Lord.

O God, grant that out of such discussions as this there shall dawn a brighter day for the church of the Lord Jesus Christ. Dear God in heaven, may men rise up to crush out and overcome these institutions which have been spawned like serpent's eggs in the fertile brains and hearts of men who love pomp and prestige and power more than they love the simplicity of thy Truth. Friends, nineteen centuries ago, the apostle Paul had one grave worry, and it was that men might depart from the simplicity of the gospel. If the apostle Paul were back on this earth tonight, I tell you as he looked upon the body of the Lord Jesus Christ, suffering, bleeding, torn with schism, and agonizing, he would still be concerned about the same thing — that men were in danger of departing from the simplicity of the truth. Brethren some day we shall

meet our arguments before a greater judge than this audience. Sometime, when you as an audience jury have passed away, the two of us shall stand before the great judge of all the earth. I want it to go down in history, and I want to know that my brother will meet it in the last great day, the fact that he has stood here tonight and pleaded for two bodies to teach the word of God; while I have stood before you and pleaded that "There is one body!" One body! The church of the living God!

L. E. KETCHERSIDE: "Time."

I thank you.

Fifth Night

Fourth Proposition: *"The organization, by Christians, of schools such as Freed-Hardeman College is contrary to the New Testament scriptures."*

Affirmative:.....W. Carl Ketcherside

Negative.....G. K. Wallace

Ketcherside's First Affirmative

Brother Wallace, Brother McNutt, brothers and sisters in Christ and friends. It has already been said that we have met together upon this occasion for the final night of our discussion. Our investigation has led us into many paths and into varied fields, but I feel sure that all of us can say that it has been good for us to be here.

I should like to read for you again the proposition that will be discussed tonight. "The organization, by Christians, of schools such as Freed-Hardeman College is contrary to the New Testament scriptures."

I shall accept the definitions of the proposition as given by my brother last night with this addition, that by the expression "contrary to the New Testament scriptures" — which makes it the reverse of the proposition he affirmed — that by the term "contrary" I mean that it is unscriptural. It is without scriptural warrant. I shall go even further than that, and affirm that it is contrary to the very tenor of the New Testament scriptures.

As I present my side of this discussion, I shall try to place it in that realm where it belongs, that is in the philosophical realm, the realm of reason and logic. It is not a matter for personal bickering, nor a matter of personal cat-calling. It is a matter for serious discussion by men of sober mien and serious aspect, and I shall attempt to keep it at just that level tonight.

By the term "logic" I mean the science and art of reasoning. It is that simple process by which we pass from truth to truth already found, and by which we guard against error in the passage. Logic is the science which controls the principle of reason, given to man just as speech is given unto him, by a beneficent Creator.

Reasoning consists in the combination of two known judgments to form a third which is deduced from them. This reasoning when expressed in language is called *argument*. Now every valid argument in its simplest logical expression is called a *syllogism*.

A syllogism is an argument consisting of three propositions: the first called a major premise; the second called a minor premise, and the third the conclusion. Each of these three propositions contains two terms: the subject and the predicate, and a verb uniting them which is called or designated in logic, the copula.

Long before Christ came into this world, Aristotle discovered that reasoning was governed by specific laws, and wrote down for us the precepts which have since been determined to be the basis of all true argument. In so doing, he gave to us the famous measuring rod for all reasoning in his well-known "Dictum Of Aristotle." I want to read that for you now. "Whatever may be predicated of a whole class may also be predicated of all or any individuals within that class." By the term predicate, in logic, I mean "to affirm or to deny." That is whatever can be affirmed of a whole class of things, may also be affirmed of all, or any individuals, within that class.

Tonight we shall establish as our major premise a universal proposition. Then we will go next to the specific under that universal proposition. My universal premise appears before you tonight as the first one on this blackboard, but because it is impossible for many of you to see it from where you are sitting, I want to read it for you.

Syllogism On Blackboard

Every human institution established by Christians to do the work of the church is unscriptural.

Freed-Hardeman College is a human institution established by Christians to do the work of the church.

Therefore, Freed-Hardeman College is unscriptural.

Every human institution established by Christians to do the work of the church is unscriptural. I believe that my good friend, Brother Wallace, and I are agreed on that proposition. I have read a great deal from his pen. I have listened to his arguments relating to various other institutions. I have read much concerning his great

defense of the church against institutionalism of various kinds and I feel sure that we can accept this universal premise as a basis upon which to work. Very well, every human institution established by Christians to do the work of the church is unscriptural.

Now as a specific under that universal, my proposition calls for me to prove that Freed-Hardeman College is a human institution established by Christians to do the work of the church. If I prove that to be a fact, the conclusion must be inevitable. If this second premise of the syllogism stands, and the first is admitted, then the conclusion is inevitable, it is irrefutable, it is absolutely necessary and there can be no dissent from it whatever.

All I need to do tonight, then, is to deal with this second premise, the minor. "Freed-Hardeman College is a human institution established by Christians to do the work of the church."

To offset my logic and destroy this proposition, Brother Wallace will have to prove one of three things. He will have to prove that Freed-Hardeman College is not a human institution, or he will have to prove that it was not established by Christians, or he will have to prove that it was not established to do the work of the church.

If I prove all three of these, I have established my proposition and the conclusion must follow that Freed-Hardeman College is unscriptural. Now, let us get this matter worked out so we can agree upon as many things as possible. Let us just eliminate as much as we can so we will not have to be here quibbling about unnecessary things.

The first thing I want to know is if Brother Wallace and I can agree upon the first part of the minor premise, that is are we agreed that Freed-Hardeman College is *a human institution?* I am sure he will not deny that. As a matter-of-fact he would be willing to affirm that all of the colleges are human institutions. I hold here in my hand a little booklet called "Bible Colleges." This book was written by W. W. Otey. On page nine, he makes the statement, "Bible Colleges are human institutions, organized and managed by human wisdom." We are agreed here and I am certain we can just forget that angle of it.

Alright, we have only two things left. If I establish these two beyond any shadow of a doubt, the conclusion is logical, and it is

inevitable, that Freed-Hardeman College is unscriptural. Now the next thing I must prove is that it is established by Christians. Will my brother deny that? It must be established of course, either by God, the devil, or human agency. As good as it is he will not say that God established it, and as bad as it is I will not accuse the devil of doing it. That leaves only one source, and it must therefore have been established as a human institution. I believe that it was established by Christians. In other words, it must have been established by humans and those humans we both believe were Christians. I believe that. I'm going to affirm that the people who established the institution were both human and Christian. It is possible to be both, you know!

Alright now, we have come to the place where we can agree on the first two statements. There is but one thing left that can enter this discussion tonight—just one thing—and that is whether Freed-Hardeman College is established for the purpose of doing the work of the church.

My brother may attempt to handle his rebuttal to my argument from various and different angles. He may say, "Well, Brother Ketcherside is heading an institution, that is exactly like this one." But that will not handle my argument. That will not do the job. Suppose he does say that. That will not in any sense affect this proposition. He might prove that my practice is inconsistent with my reasoning, but that will not offset the thing that is upon this blackboard tonight. That will not dissolve the logic. That will not take care of the cold-blooded reasoning which is involved.

Or he may argue that in the final analysis, it is a question of who supports the college, that is whether it is being supported by individual Christians, or being supported by the church as such. That has nothing to do with the question. If I prove what is upon this board tonight it does not make a particle of difference who supports Freed-Hardeman College. It does not make any difference whether it is supported by the church as such, or if it is supported by individuals. If this proposition and these premises be *not* true, then we may quibble about who shall support it. But if this proposition is established as true, *the thing has no right to exist,* and no one could support it, either as an individual or as a church.

Then, it is not a matter of whether they charge tuition, and it isn't a matter of whether this one or that supports it. It isn't a question of whether they have "Wildcat" teams in athletics. It is not a question of whether the students engage in wild orgies or not. If this proposition isn't true, then we can quibble about those things. Then we can argue about the abuses in the schools. We can then have plenty to argue over. But that is not the proposition tonight.

Now, my brother as the negative is obligated to follow me. He is obligated not only to follow me in his turn upon the platform but to follow me in my reasoning. And he is obligated tonight to take up this reasoning which I shall present and attempt to handle it, and do so without misleading you, or taking you off into devious paths of illogical unreasoning. Will he do it? We shall see in a few moments.

Now all that I have to do, all there is left for me to do, is to prove that this human institution established by Christians is doing the work of the church. If I prove that, then it is admittedly an unscriptural institution, and I have established my proposition I signed.

Of course, there can be but one way to determine whether or not it is doing the work of the church, and that is first to determine what the work of the church consists of. The work of the church is three-fold. In the first place, it has a *missionary* work to perform. In the second place it has an *educational* work to perform. It is not only to convert sinners, but it is to strengthen and edify saints. And thirdly, it has a *charitable* work to perform.

Now, my friends, if it is wrong to establish a human institution by Christians to do that first work of preaching the gospel —and my brother affirms to high heaven that it is, and he fights the missionary society from here to where he lives and back again —if it is wrong to do that, then he is going to have to admit that it is wrong for us to establish an educational society to do the next part of the work of the church, that of training the saints. Will he do that? We shall soon see!

I affirm that it is just as illogical, it is just as unscriptural and just as wrong to establish an institution for the purpose of training or edifying the saints as it is to establish a human institution

to make saints out of sinners in the first place. And I affirm tonight that it is just as much the work of the church, and the work of the church *only,* to edify saints, as it is to make saints out of sinners.

I hold here a booklet by J. N. Armstrong. Brother Armstrong is now deceased. He was late president of Harding College. I want him to testify as to what the work of the church is. I read to you on page 4, of this booklet. "The church's mission, its work is clearly defined and appointed by the Lord. God has sent forth this one institution to do that work, and in, through, and by that institution that work *must* be done, if done in the name, by the authority of our Father and His Christ to their glory. Any other institution that is created to do this work, or after being created assumes to do this work, is an intruder, dishonors God and saps the church of its efficiency."

We ask Brother Armstrong to define the work of the church. On page 6 under the title "A Field All Its Own," I read the following: "Truly the church has a field all its own. No other institution has any rights or work in that field. There is not a phase of the work, a line, or branch of the service, for which the church was brought forth, that can be done in righteousness and honor to God by any other institution. In that field is this work:

1. Perfecting the saints.
2. Saving from the 'wiles of error.'
3. Saving from every 'wind of doctrine.'
4. Building up the body of Christ.
5. Fitting for ministering or service.

Then in our establishing of schools, whatever else they are for, they must not be organized to do the above work. Faithfulness to God requires that we leave that work for God's own institution. Our schools, therefore, are not to be organized to preach the gospel to the unconverted; to edify saints; to prepare missionaries and make 'preachers' or other Christian workers. This is peculiarly the work of God's institution. We do not need schools for this work. God has arranged for all this and when used in faithfulness His arrangement is quite adequate to the job."

Now I shall read from page 9 of this booklet under the heading "Not A Cripple." "The church is not a cripple or a dependent.

It is fully able to get along in the world. It needs no crutches or aids. It is a self-perpetuating body and possesses its own reproductive organs. It has its own training camps and is fully equipped for the training and preparing of workers to carry on its work forever. In fact, it is its business to make 'Christian workers' and send them out into the world. Any other institution that sets itself up to teach the word of the Lord or to equip and prepare workers for the work of the church is born of presumption and unbelief."

Now you know of what the work of the church consists. And you also know that any other organization or institution set up to do that work is born of presumption and unbelief. And I shall prove tonight that Freed-Hardeman College is therefore born of presumption and unbelief. And if defended at all, it must be defended as an institution which has a right to exist, although born of presumption and unbelief.

Of course, there is one thing that remains, and it is the big thing. I am obligated to prove that Freed-Hardeman College is doing the work of the church. Brother Armstrong declares, "Any institution established to do that, or which after being established proposes or assumes to do it, is born of presumption and unbelief."

Here is the purpose of Freed-Hardeman College as stated in their own bulletin. "It seeks, therefore, to develop and train man's moral and spiritual nature as the surest guarantee of his success and happiness both in this world and that which is to come." My friends, that is identical with the work which God gave the church of Jesus Christ to do. Is it not the duty of the church to develop and train man's moral and spiritual nature, especially to do so as the surest guarantee of his success and happiness both in this world and that which is to come? That is the purpose of this human institution, but it is also the purpose of the church of Jesus Christ.

My Lord died on Calvary's cross, and paid his blood to purchase an institution which was divinely ordained for the purpose of developing and training man's moral and spiritual nature, and guaranteeing his happiness in the world to come. But here is a human institution which comes along and proposes to guarantee your happiness in the world to come. Why, the thing not only proposes to teach you organic and inorganic chemistry, and tell you how to work arithmetic problems, but it guarantees your happiness in the world to come.

Again from the bulletin. "The means by which to accomplish this most important end is the daily teaching of the word of God as the only standard of religion and morals." The Old Book which I read declares that "Unto principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Friends, the church was not merely an afterthought with God. The church was brought into existence by a divine plan and through the purpose of heaven. And what was the purpose of the church? To make known the manifold wisdom of God!

But my brother may say, "Brother Ketcherside, the principalities and powers there referred to are angels, they are angelic beings or angelic states." That is right. That is absolutely right! Now I want you to get this thought. If the church is qualified to be God's university for angels, will my brother dare stand up and say, that it is not able to be God's university for men? Friends, listen, if it is capable of teaching angels the eternal purpose of God, it ought to be capable of teaching men who are made a little lower than the angels. But my brother proposes to come along and put in a human institution to do that work of the church. I tell you that any such institution, one of that nature, is contrary to God's divine truth, and therefore, is unscriptural. And Freed-Hardeman is in that category!

But again! "Not only is the school maintained in order to develop the moral and spiritual qualities of its pupils, but it also has another objective little, if any, less important. There is a constant tendency upon the part of churches of Christ to depart from the ancient order of things. Likewise our so-called Bible schools manifest the same inclination. Freed-Hardeman College is trying to stem this tide and stay these departures." So the church is dependent upon the college in order to protect itself from departures. Let me turn back once more and read what Brother Armstrong had to say: "There is not a phase of work, a line, or branch of service for which the church was brought forth that can be done in righteousness and honor to God by any other institution." And one of the things he mentions is "Saving from every 'wind of doctrine.' " Instead of this human institution, the Bible College, protecting the church from deviation, I want you to know, my friends, that the Bible College has been a constant source of trouble to the church

by the introduction of modernism. Instead of protecting the church and standing as a bulwark against departures; instead of standing as an unbroken phalanx against modernism, the college has been the open door for introduction of every form of modernism into the church. And then brethren stand around in spite of all that, and argue how the thing shall be taken care of, and how it shall be supported.

I want you to imagine with me a scene in which there are three brethren. And while I do not like to impersonate my brethren I am sure you will grant me the privilege upon this occasion seeing that I do it with no disrespect. I see three brethren sitting out in the rear yard. There is a huge bulldog out there tied to a fence post. One of those brethren is arguing about the situation, and he says, "You know that bulldog is a dangerous creature. Not only that, but his father and mother were dangerous, and all of his grandparents were dangerous creatures. Why, do you know, that in the days of old, when everyone of this bulldog's progenitors got big enough, they consumed and ate all of the members of the family that kept them. Everyone of these bulldogs has been dangerous. There has never been a single exception. And I'm telling you that when the time comes that this bulldog gets big enough he will do just like the rest of them, he will consume the members of the family. But, of course, I am for the bulldog, just the same." That was Brother W. W. Otey!

Then I listen in a little bit further, and another one of the brethren begins to talk and take a hand in the proceedings. He says after proper preparation, "I'll tell you that while this bulldog may be dangerous he is nevertheless an essential. We have to have a guard, and this bulldog is a guard. Yes sir, a bulldog is the best guard. He is to keep someone from coming and taking away those things that belong to this property. We must have this faithful guard. And I insist that if it is right to have this guard to keep somebody from stealing the things at this house, it is alright for the wife to take the food off the table after it has been prepared, and feed that bulldog." That was Brother G. C. Brewer!

The other brother jumps up and says, "I deny that. You have no right to take the food off the table and feed that dog. Instead of letting your wife take the food off the table to feed the dog, the only way you can feed that dog rightly is to let the children individ-

ually steal the grub out of the pantry before it gets on the table, and feed it that way." That was Brother G. K. Wallace!

Of course, I cannot keep out of it, so I step a little closer to listen to the argument. As I listen to them, I say, "Brethren do you tell me that all of the ancestors of this dog have been dangerous? Do you tell me that when they have grown big enough they have devoured the family?" "That's right," they say! I query further, "And do you say that this bulldog will do the same thing some day?" "That is correct," replies Brother Otey! "You mean that one of these days this very bulldog will destroy this family?" "That's right!" "Well, what are you arguing about?" I ask. They say, "We are arguing about how to feed the dog, whether we should allow the bride to feed it with food taken from the table, or whether we should allow the children to hold back food from the table and feed it. What do you say, Brother Ketcherside?" I reply, "I say, why not shoot this bulldog and stop all of the argument?" And then they all go get a gun -- and want to shoot ME! Get rid of this thing! It is a human institution. It has no right to exist to do the work of the church. It is admitted by everyone that it is a dangerous thing. It has no scriptural right to exist.

Listen now, friends, while I read a little bit more concerning the purpose of this college. "It stands unreservedly for the primitive faith. It subscribes wholeheartedly to the famous statement of Thomas Campbell: 'Where the Scriptures speak, we speak, where the Scriptures are silent, we are silent.' It believes in the motto of Barton W. Stone: 'The Bible alone without note or comment.' It is trying to stand upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

Beloved friends, there was only one institution in all of this world, by divine sanction, built upon that foundation. And now we have another that is trying to get on it. Trying to stand on the same foundation. A human institution established by Christians to stand upon the foundation of the church, to do the work of the church, to prepare its ministry. While we are on this subject, let me refer again to what Brother Armstrong said. He declares that one of the fields of endeavor for the church is fitting for ministry or service. Oh, how times have changed. "What fools we mortals be," as Shakespeare declared.

Here I wish to read you again a statement that I introduced

last night. I will repeat it so that my brother will have opportunity to notice it. Here's the statement as made by Robert Alexander, writing on the subject "Why Abilene Christian College is Asking for Three Million Dollars." That's a powerful lot of biscuits, isn't it? Well sir, here is what he says: "We have long since found out that state schools are not in the business of turning out preachers of the gospel. Congregations cannot and homes cannot properly prepare young men for *the ministry*" — whatever that is — "There is only one place that congregations desiring men well prepared in intellect and in heart to preach the gospel *must* turn, and that place is the Christian College." Now Brother Armstrong says, and you must admit, that it is the work of the church to prepare, to develop and to edify all of the members of the body. Ephesians 4:16. If that be true, here is an institution that proposes to do the work of developing for ministry or service, and beloved friends, that makes it a human institution established to do the work of the church, and therefore, it is unscriptural. That is the question before us tonight. That is the thing which must be met!

L. E. KETCHERSIDE: "Five minutes."

I read to you once from the Bible Banner, a statement written by Cled E. Wallace in which he quotes from Bob Alexander, the very same man I referred to. Here it is again. "What we do for the cause of Christ by providing well trained preachers, missionaries, song directors and elders, largely depends upon the efforts of the Christian colleges. Our future success in this training program, therefore, depends largely upon what we do through the Christian colleges." But my brother will say, "Brother Ketcherside, Freed-Hardeman doesn't do that. We are not guilty. You have talked about the rest of the schools, but you don't have anything on us."

Listen to this article headed: "Special Courses At Freed-Hardeman." "The special courses of study for *preachers*" — Preachers! Special courses of study for *preachers* — "given at Freed-Hardeman College for the past several years will begin on January 7, 1946. Courses: "How To Teach The Bible On Lord's Day," H. Leo Boles; 'Christian Living,' *G. K. Wallace;* 'Parables,' C. E. McGaughey." There you are! Special courses at Freed-Hardeman. What for? To prepare preachers! Yes, they all do it. And as one brother declared, they all deny it! They all do it. And so, my friends, they are doing the work of the church.

Listen to H. Leo Boles, in Gospel Advocate, November 23, 1944: "All of our colleges . . ." *Our* colleges — our who? We don't say all of *our* filling stations. We don't say all of *our* sawmills. We don't say all of *our* delicatessens. All of *our* colleges! Our who? *Our* colleges! All of our colleges are training young preachers." I know what the Christian church means when they talk about our missionary society. I wonder what we mean, when we say that all of *our* colleges are training young preachers? Brother Boles continues: "They have some part in the training of many gospel preachers. And in fact, the time has come when the gospel preachers will all have received some college training. That may not be the correct way, nevertheless, it is a fact." And so they are doing the very thing which Brother Armstrong said belonged peculiarly to the church, and which the Bible upholds as a work of the church. They are doing it!

Now, let us look at the proposition as it is outlined for you in logical fashion. Every human institution established by Christians to do the work of the church is unscriptural. Freed-Hardeman is a human institution. Admitted! Established by Christians. Admitted! To do the work of the church. Proven! *Therefore,* Freed-Hardeman College is unscriptural.

Let my brother step up and prove that it is not a human institution, or that it was not established by Christians, or that the work of training and preparing young men to serve in the various fields of the church is not a part of the work of the church. Let him try that! Let him prove that preparing people for heaven is not the work of the church. Let him do that. Let him not get up and quibble about this and about that. Let him not get up and talk about institutions concerning which we have no affirmation. Let us take Freed-Hardeman tonight and see whether or not that college is a scriptural institution. I deny that it is.

I submit to you, ladies and gentlemen, that in logical fashion I have concisely presented to you irrefutable proof and undeniable reasoning to demonstrate conclusively that this human institution established by Christians to do the work of the church is an unscriptural institution! That is exactly what my proposition calls for me to prove. I have not reviled my brother. I do not intend to answer him while I am sitting down, during the time he is speaking. I do not intend to interrupt him. Whatever he says,

does, or asks is perfectly alright. I will not reply. I am satisfied with my thirty minutes. I hope that you will be satisfied with both of us as we present this matter in logical fashion, that you will weigh, that you will measure what he says, against the propositions that have been made. So I leave the matter with you and ask you to give your careful attention to my brother who will follow.

WALLACE'S FIRST NEGATIVE

Brother Ketcherside, brethren, and friends. I count it an honor that I've had the privilege of debating these issues with Brother Ketcherside, because I regard him as the strongest representative of his brethren and I feel that they so regard him. And when we shall have closed tonight you will have before you the best effort that they can possibly make. I have heard him in debate on these matters before, and I think he did better this time than I ever heard him do.

And I just imagine that if old Socrates could hear what happened tonight he would turn over in his grave. (Audience laughter). Look at the syllogism. Now, let us look at his blackboard chart.

(The following chart was placed on the blackboard by Ketcherside.)

1. Every Human institution established by Christians to do the work of the church is unscriptural.
2. Freed-Hardeman College is a human institution established by Christians to do the work of the church.
3. Therefore, Freed-Hardeman College is unscriptural.

(Wallace goes to the board and takes a piece of crayon and makes changes in the chart. Below is the chart as changed by Brother Wallace.)

1. **Every human institution established by Christians to do the work of the church is unscriptural.**

   Missouri Mission Messenger

2. ~~**Freed-Hardeman College**~~ **is a human institution established by Christians to do the work of the church.**

   Missouri Mission Messenger

3. **Therefore,** ~~**Freed-Hardeman College**~~ **is unscriptural.**

(Having made the above correction Brother Wallace continues his speech.)

Every human institution established by Christians to do the work of the church is unscriptural. The Missouri Mission Messenger is a human institution established by Christians to do the work of the church. Therefore, the Missouri Mission Messenger is unscriptural. (Brother Wallace writing in the words in substitution of the college on the blackboard). Now isn't that great? That is what we have. You, sir, affirm that the Mission Messenger is a church institution because right at the bottom of the page it says, "to the *glory* of God." There (pointing to Mission Messenger on board) is a glory stealer!

And then further. He said, "Why, Freed-Hardeman College was established by Christians to do the work of the church." Last night he said it was established by the church, you remember? You remember how he made that big play about "established by the church," to do the work of the church? *Christians* building a school is the thing I talked about. Tonight he says it is *Christians* and not the church. If we could just ever get him located on just what he believes, we could have a debate. But now we have it *two* ways.

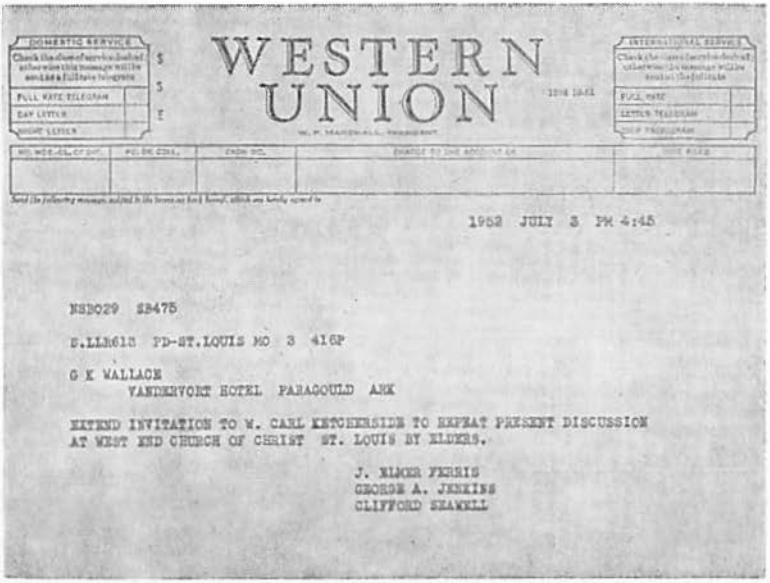
Now, he said, "I'll tell you what I would do, I would shoot the bulldog." Well, the Mission Messenger is the bulldog. Take a shot at him! (Audience roars with laughter). He is the one who keeps the bulldog, and says, send your biscuits to St. Louis. What right do you brethren have to keep money out of the Lord's treasury and then send it to St. Louis? That bulldog is consuming all the money. That money ought to be used out here to preach the gospel. If you didn't have that bulldog in your homes, you would never have heard of Ketcherside's hobby! That is the bulldog! He ought to be shot. Shoot the bulldog! I'll admit you shot the bull (loud roaring) all right tonight. (Laughter with Ketcherside very audible).

Now, he said, "Well, Brother Wallace, you're not nice." Let me tell you something, brethren. I resent his getting up here and trying to kill the force of his complete failure by trying to tell you that I haven't been Christian. That is the biggest apology that Ive ever heard. They go around all the day saying I am not nice, and holding prayer metings and praying for Brother Wallace to be nice. You better be praying for the Missionary Bulldog from St. Louis.

Therefore it's unscriptural. (Pounding the blackboard and pointing to the conclusion).

Brethren and friends, why, listening to this tonight you'd think that we were debating about the church. This is a school session. To my neighbors and friends out here let me say, we're talking about a school. This is a school meeting now. Why, the church doesn't enter into this at all. And for him to get up here and pretend to be a defender of the church! He is not a defender of the church. He is a misrepresenter of the college. The church doesn't enter into this proposition at all.

Now, here is a matter or two that I want to get before you before I go ahead. You see how easy it was to answer his whole speech? Later I'll have some more to say about the Missionary Bulldog.



DOMESTIC SERVICE

WESTERN UNION

INTERNATIONAL SERVICE

1952 JULY 3 PM 4:45

NSD029 SB475

S.LL1613 PD-ST.LOUIS MO 3 416P

G K WALLACE
VANDERVORT HOTEL PARAGOULD ARK

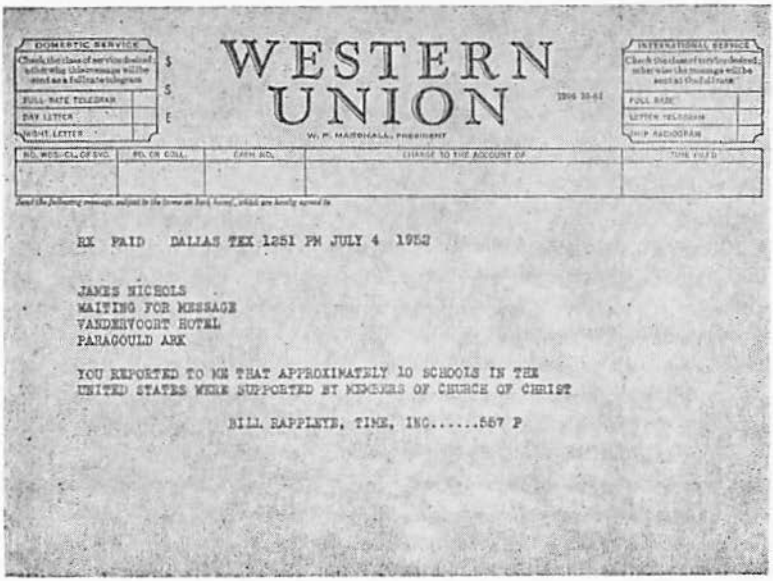
EXTEND INVITATION TO W. CARL KETCHERSIDE TO REPEAT PRESENT DISCUSSION AT WEST END CHURCH OF CHRIST ST. LOUIS BY ELDERS.

J. ELMER FERRIS
GEORGE A. JENKINS
CLIFFORD SHARELL

Last night he said that Brother James Nichols said, "There were ten church colleges," or rather, he said James Nichols reported to Time Magazine that there were "ten church of Christ schools." Here is a telegram just received from Bill Rapplye of the magazine "TIME," Incorporated. In regard to what James Nichols reported, he said, "You reported to me that approximately ten schools in

the United States were supported *by members* of the church of Christ." "*By members!*" Nichols didn't say they were church schools.

Here is another telegram I want to read.



WESTERN UNION

W. P. MARSHALL, PRESIDENT

RX PAID DALLAS TEX 1251 PM JULY 4 1952

JAMES NICHOLS
WAITING FOR MESSAGE
VANDERVOORT HOTEL
PARAGOULD ARK

YOU REPORTED TO ME THAT APPROXIMATELY 10 SCHOOLS IN THE UNITED STATES WERE SUPPORTED BY MEMBERS OF CHURCH OF CHRIST

BILL EAPPLEYE, TIME, INC.....567 P

"Extend invitation to W. Carl Ketcherside to repeat present discussion at West End Church of Christ, St .Louis, Missouri." Signed, James Elmer Farris, George A. Jenkins, and Clifford Sewell, elders of the church. I'd like to have your answer, on record, Brother Ketcherside. (Handing the telegram to Ketcherside).

Another thing. He said, "I didn't admit last night that I was a pastor," and turned right around in the next breath and admitted it again. He confessed it! Denied it! And *confessed* it!

Now listen. Peter says, in First Peter 5:1, "The elders . . . tend the flock exercising the oversight . . . over the charge allotted to you." There is no time in the Bible where God ever gave a charge or told anybody to take the oversight of the church except to an elder. And Ketcherside said, "I took the oversight." And the word overseer is the same as pastor. He said, "I took the *oversight*." He thus admits he was a pastor! I wonder what your Irish brethren

will think about you. All they call the elders over there is the "oversight." And you said you took it.

Another thing. You brethren, all of you brethren, who are allied with the Mission Messenger. Look at your Missionary Society. You have a Missionary institution. A human institution. A Missionary Tract and Bible Society of St. Louis established to do the work of the church. Brother Ketcherside, you have a missionary society that is called a *missionary!* Missouri *Mission* Messenger! *Mission!* There is your missionary society. That is the bulldog that ought to be shot. You brethren have been misrepresenting a lot of my brethren.

Now then, he read a statement last night and said, "Foy Wallace said Sommer was hood-winked." Let me read to you a letter from Foy.

"Dear G. K.:

If you sign the young man, Ketcherside, up on the propositions enclosed, (your propositions) you will whip the daylights out of him. Suppose you hold his feet to the fire and make him sign or refuse.

He, on the other hand, will want you to affirm. Hardeman asked me to meet some fellow over at Brookport, Kentucky, on this one. 'Resolved, that it is within scriptural principle (or right) for a Christian individual or a group of such individuals to establish and maintain schools for secular learning (or instructions) and that the Bible may be taught as a branch of study in such schools.' That is the substance. I told Hardeman that I did not feel disposed to debate the school and orphan home question; they are so vulnerable as they exist; yet, if it would serve the Cause and be an accommodation to him I would consent. But, it did not materialize. We cannot defend A. C. C., Harding, or D. L. C. as they are committed to the *policy* of asking churches to support them. It is a millstone. I do not care to fight their battles unless they get right — and that is what we would be doing. But as for taking care of Ketcherside, you can whip him, and if it is held at a time that I can be with you, I'll scotch for you, moderate, or help you in anyway I can. You know I will."

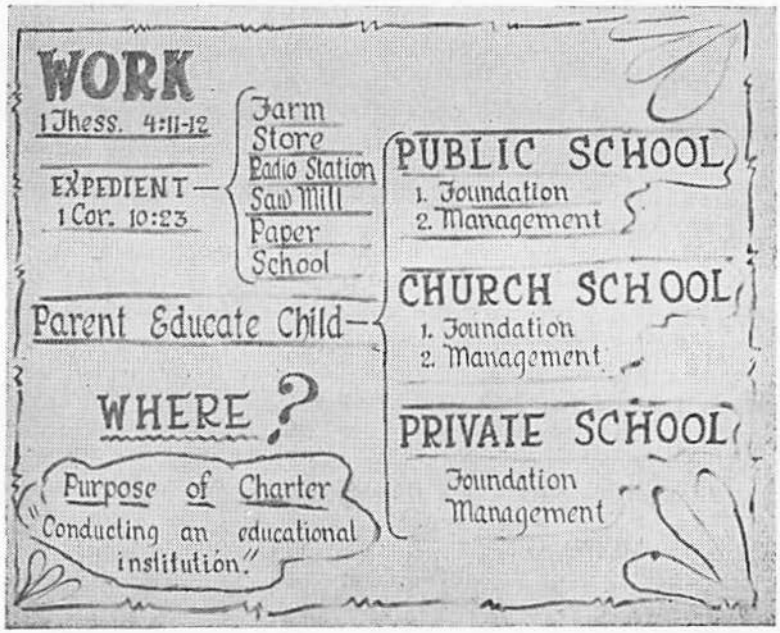
Now this contains Hardeman's proposition with Foy Wallace's name attached to it.

Now then, what is involved in this discussion? Why, the whole issue is this.

Hang up my chart number six will you brethren?

Brother Ketcherside, you may uncover your Missionary Bulldog when you get ready to speak, if you want to.

I want to get this proposition before you. The only difference between my brethren, like Brother Hardeman and other brethren, has been over the *policy* of the school. Why, Foy Wallace won't deny the premise upon which I have launched this debate and the principle which I have affirmed. He never did. And for you brethren to represent him as doing such is a misrepresentation. The only argument that Foy has had with some brethren is over the *policy,* the *operation* of the school and not the foundation. And I'll tell you too, that I'm not disposed, to defend some matters in regard to the operation of the schools.



Now look. Here (pointing to chart) is the parent. The parent has the responsibility of educating the child. And I said as a

parent I have a right to select from the schools that exist in America, the one to which I send my child. And he made an effort to try to prove that Freed-Hardeman was a church school. Now let me help you a little bit with that problem.

Ketcherside said, "I have never denied the right of anyone to start an institution in which to teach chemistry, domestic science, or manual training." What is taught in Freed-Hardeman?

May I suggest to you, in this connection, while we are thinking about his effort to prove Freed-Hardeman a church school, all the *quotations* read by Ketcherside relative to Freed-Hardeman College being owned by the church can readily be granted. Yet, the *nature* of an organization is not determined by what some one says about it, regardless of *who* says it, but by the *things* contained in the *charter*. That is what determines its nature. Even the quotation from the Freed-Hardeman College bulletin has no resemblance to the things stated in the legal record, for there is not one statement in either the *charter* or the *deed* to show that it is a church institution or that it was ever bought by a church, sold to a church, or owned by a church. What can we accept, the record or somebody's wild statement?

And last night, I stood before you, and I told you that Brother Ketcherside read from a document that *was not* the *charter* of Fred-Hardeman College. Brother Ketcherside, do you have that paper from which you read? (He nods affirmatively). Will you let me have it? (Ketcherside hands the paper to Brother Wallace). This is not the charter of Freed-Hardeman College. It is *not* the charter of Freed-Hardeman College. (Brother Wallace is turning and examining the paper). This is . . . where is the statement you read? (Ketcherside points out where he read). This is the contract part of the deed. This is only the *contract part* of the *deed*. Now then, here is the contract part of the deed. (Holding it up). Now here is the charter. (Holding it up). Did you ever see it? Did you ever see the charter? (Speaking directly to Ketcherside). Now then, will you get up here, tonight, and *read* what the *charter* says is the purpose of the school?

Now brethren, when you get to arguing about a legal document, some of you wouldn't know how to read an abstract or some legal papers and you get confused. Now, here is the charter. The

charter was filed on May 30, 1919. The charter says its purpose is to establish an "educational institution." Two months later, A. G. Freed and N. B. Hardeman deeded some property to that institution. And in this *deed,* which is from A. G. Freed and N. B. Hardeman to the Board of Trustees of Freed-Hardeman College, the property is deeded to Freed-Hardeman College and not to a church. This deed says the trustees are to hold this property in trust for Christians. The property was not deeded to a church and was not bought by a church. Here is the *charter* — that is one document! (Holding same aloft). Here is the *lock* on the henhouse door. (Holding the deed aloft).

Why, when you, brethren, start to build a meeting house, you have to go to the city in which you live to get a permit from the city to build the house. And then, when you get the permit to build you may place some restrictions in your deed, to keep someone from stealing the house. Now, you know the deed is not a part of the permit or charter. Here is the charter of Freed-Hardeman College. This charter doesn't say anything about a *church buying* a school nor *owning* a school. Ketcherside's statement, my friends, was a misrepresentation. I rest my case upon *what* the *charter states.* Here is the charter and he didn't read it. He read from the contract part of the deed and *mocked* the charter. Let him read from the charter. Here is the charter of the school and he didn't read from the charter. He read from the contract part of the deed. He got off on the lock on the henhouse door. That is all in the world he did. He missed the *door* altogether. He thought you brethren wouldn't know the difference. You (speaking to Ketcherside) ought to get you a copy of the charter. It is stated here just what it is. It says here, "State of Tennessee, Charter of Incorporation." And it says down here, "A violation of any of the provisions of this charter shall subject the corporation to dissolution at the instance of the state." The state controls this charter and not a church. The charter is controlled by the State of Tennessee. There is not a thing in the world in here, about a church controlling this charter. But, here, (holding up deed) is the lock on the henhouse door. If, these men, who hold this property in trust for *parents,* for a Christian, for individuals, — if they violate the purpose of the charter, this deed shows what recourse can be used to make the Trustees carry out the purpose of the charter without turning the matter over to the sheriff. It says, "We let some good brethren

decide the matter." And if brethren met according to the deed, it would be a *school* meeting. It wouldn't be a church meeting because there is no church involved.

You got off on the sawmill, Brother Ketcherside. Now, if the mill was chartered for a certain purpose, and restrictions were placed in the deed, you would have to regard them. If I were to sell you a saw mill, and put some restrictions in the *deed,* you would have to *comply* with them. A. G. Freed and N. B. Hardeman just put some restrictions in a deed when they turned property over to this institution (Freed-Hardeman College). Let him come up here and deal with that situation.

Now what has he proved? He said, "I proved that Freed-Hardeman College is a church school." He didn't prove anything of the kind. He didn't even commence to begin to get ready to prove it.

Now what do you have brethren? Why, you have a man who comes down here and tells you — you parents — you can't get out here and build a school. Oh, he said, "You can build a school to teach chemistry." Humph! But, if you were to allow a teacher to tell a child that Jesus Christ is the Son of God, he says, "You ought to burn the school down." Isn't that something?

Yes, and he admitted last night that a *private* school might have a board of trustees. And his own daughter went to a school where the man who operates it doesn't even believe that Jesus Christ is the Son of God! That is all right! But, you let your child go to a school where they confess Jesus Christ, and he says that school is born of a . . . (speaking directly to Ketcherside) . . . what did you call it last night — serpent's eggs? Isn't that nice? He will get up here and tell you about how he is going to be nice, and then say the most *vulgar* thing I've ever heard said about anybody in all my life. Why, he said these schools were *spawned like serpents' eggs!* Snake eggs. (Audience laughter). *Spawned!* I looked that up, and the dictionary says, that is an expression used in *contempt.* Yes, in contempt. He is holding you individuals, you parents, in *contempt,* like a bunch of snake eggs.

Hang up my next chart as I want to show you something. Wait just a minute and let me tell you this, first. Brethren, I want to show you what is back of this whole thing. Do you know what this

whole thing is about? You can't get them to affirm and he is not *affirming* tonight. He is just denying. He is not *affirming what he does* is right! He is just getting up there and saying *what you do* is wrong. You can't get them to affirm. Let him affirm that the way he does is the *way* to do it. Now they are the ones that have the *centralized* control — you hear a lot about that, don't you?

Now hang up chart number nine. I want to show you what "centralized control" is and what hatcheries are. Did you ever hear anything about *hatcheries?* You have heard him call these schools preacher *hatcheries?* You have heard him call these schools preacher *hatcheries?* I want to let you see his hatchery! (Audience begins uncontrollable laughter as the chart is hung). I want you to see it. (Wallace pauses to give audience time to get a good laugh as everyone is in stitches).



Now then look. Here is what he wants you brethren — you parents to do. Now, this is not, my neighbors and friends, this is not a church question, this is about the right of a *parent.* He wants to get away from your parental responsibility and get off on the church. He is not a defender of the church, he is a *divider* of the church!

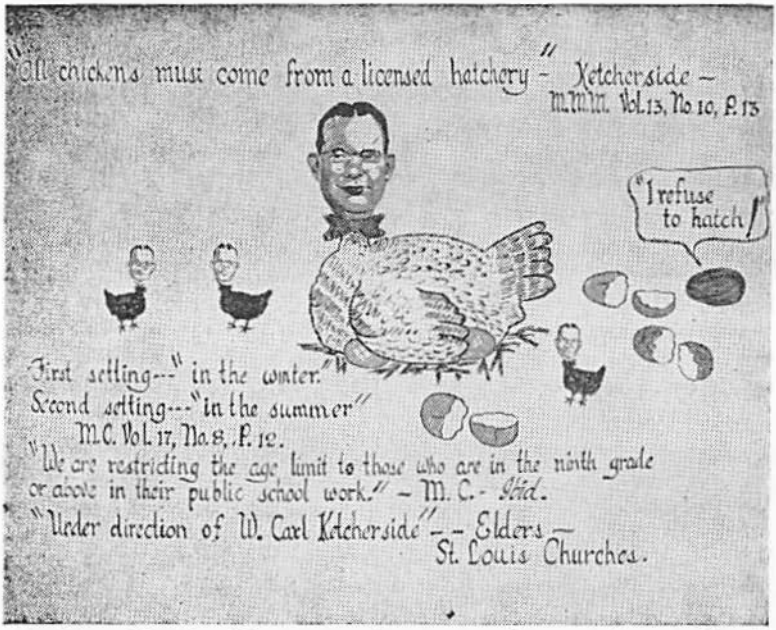
Now here (pointing to chart) is what he says — he says, "All chickens must come from a licensed hatchery." Missionary Bulldog, Vol. 13, No. 10, page 13. All chickens must come from a *licensed* hatchery! Boys, let me see your license? Now then, here is the way it goes — the first setting is in the Winter and the second setting is in the Summer — Macedonian Call, Vol. 17, No. 8, page 12. Now listen to this. "We are restricting the age limits to those who are in the ninth grade or above in their public school work." Macedonian Call, same number and same volume, "Under *direction of W. Carl Ketcherside*"—Elders. Who said this was under Ketcherside? The elders did. Now, he'll get up here and say, "Well, the school I have in St. Louis is under the elders." The elders said it was under Ketcherside and I think I'd believe the elders before I would him. He started that in 1944, I believe. And he runs this hatchery every year. And, I can show you, where boys and girls go there from various states. I could name the states if it is necessary. And, every little church of his takes an egg if it is in the ninth grade and puts it in the St. Louis nest. Talk about mutual ministry! You can't get in that nest if you're not in the ninth grade and that lets the most of you out down at Beech Grove. You couldn't even get in the nest up there. All right, you take an egg, and put it up here in the nest for six weeks, and he'll hatch it out, and if the boy is in the ninth grade he can put a Bible under his arm, and go out here and take *charge* of a church. Pastor! That is what he offers us. Now, out here, you brethren who are carrying on the work, some of you have been in the church long before such boys were ever born, and he'll set you aside and have an eighteen or nineteen year old boy, hardly big enough to shave, set you aside and take over the church. That is what he has and what he offers us.

Here is what D. Austin Sommer says about his hatchery. "This appointment of young preachers to the oversight . . ." (to be pastors as we have seen) "of unorganized groups of disciples who have a few weeks of Bible training . . . Some have thought this plan of appointing young, inexperienced evangelists over the little groups, is another part in the ambitious and dangerous plan of centralizing that is going on, which will *bind* you for the future." D. Austin Sommer, Spiritual Call, Vol. 21, No. 11, page 6. Now, Sommers said that is the way he *binds* and *controls* the church.

Ah, he said, "You say our schools, but you don't say our papers."

His folk couldn't say "our papers" because there is not but one. He has the only paper among his brethren, unless they recently started some more. Did Ketcherside say *mine* or ours? If it is *mine,* what right have you, to ask the brethren to hold out money to feed that Bulldog? If it is *MINE* what right do the brethren have to keep money back, instead of putting it in the treasury and turn it over to you to feed your Bulldog? If it is *mine?* Tell us about that Missionary Bulldog.

Now, here is what you have. This is the heart of his whole program. Why, their whole plan has been this: To go across the country and have all the boys to go up here (pointing to Nest on chart) and hatch from the nest. Now, I think this is a good deal different from some of the schools like J. C. Roady and some of them operated. They go into congregations and help them. But, they ship them all to St. Louis.



Now, Ketcherside *sets* on that nest and got up here and said you can't set on the nest if they have elders! You can't set on the nest if there are elders! But he sets on that nest every year. (As Wallace pecks the chart). And they pay him while he is

sitting. And the dictionary says *pay* is *hire!* I read to you the other night, where he said, They support me." "They *support* me!"

Now, I want you to look at the little chickens. I'll tell you how you can find one of them. You find a fellow with a bow tie on tonight and you know what hatchery he came out of. (Audience roars as Brother Wayne Anderson, sitting on front row removes bow tie with greatest dispatch). You just see a fellow with a bow tie on and you will know you have found one of his little chickens.

Now look (pointing to chart), here is the hatchery. Now over here is an egg that refused to hatch. (Audience continues to laugh). I have a letter, in my brief case from a boy who got out of the nest. He says, I saw what was going on and I just wouldn't hatch and got out. Then talk about *serpent's* eggs! What kind of eggs do you put in that nest? Now, brethren that is what you are facing. He came down here in this community and said *stop* your parental work.

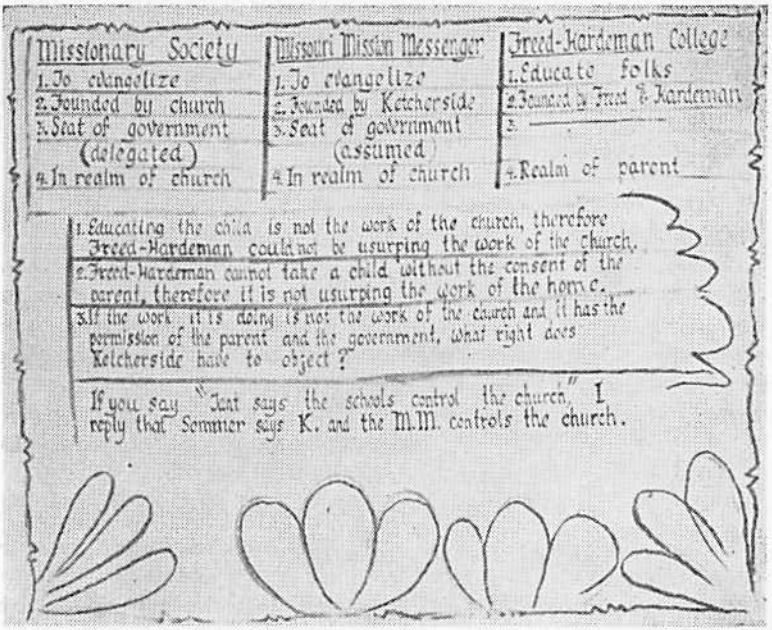
Freed-Hardeman College is not the work of the church. It is not. It is down there as a *school,* "an *educational institution*" the *charter says.* And I'm not responsible for a lot of statements my brethren are making. And if you can get them straightened out on the use of their language, just help yourself. And if you can make 'em keep the school out of the church treasury, why, I'll make 'em keep the Mission Messenger out of it. You keep them both out, on the *same* basis.

Now, that is about all that is involved in his whole speech tonight. Now, hang up my chart number seven. I want to keep this issue before you. I can say one thing about Brother Ketcherside. I've never seen but one man that could *change* the issue quicker than he can. He can just get right up, start off, and the first thing you know you'll be thinking well, that is what the issue is all about.

(See Chart Next Page)

Now, then, he tried to make a comparison between the Missionary Society and Freed-Hardeman College.

The Missionary Society is to *evangelize.* And the Missouri Mission Messenger is to *evangelize!* (Using the chart). Freed-Hardeman College is to *educate* folks. The Missionary Society is the seat of government, that is, it *governs* the churches, and was founded



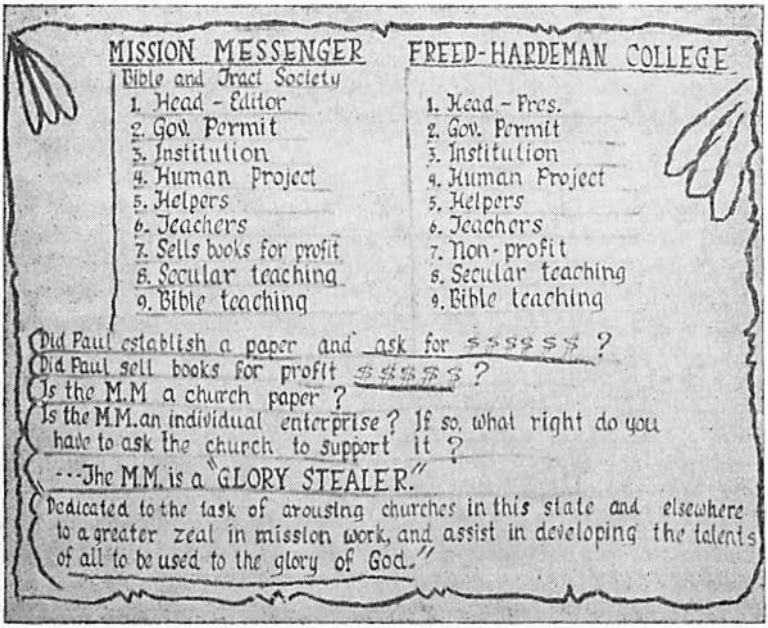
by the church. The Mission Messenger was founded by Ketcherside. Freed-Hardeman College was founded by Freed and Hardeman. The Missionary Society *governs* the church. The Missouri Messenger *governs* and controls the church, by boys, out of its *hatchery.* He puts his little preachers over churches, and if they don't stay in line, you just watch his paper get after them and see how soon they die. Freed-Hardeman College does not try to govern the church. That is what that *blank* (pointing to chart) represents. Freed-Hardeman College at no time tries to govern the church. *Oh,* but he says, "Oh, they say it does." But if Tant says the school tries to govern the church, I'll show you where they say that the Messenger governs the church.

But look. (Pointing to chart). Educating the child is not the work of the church; therefore, Freed-Hardeman could not be usurping the work of the church. Freed-Hardeman cannot take a child without the consent of the *parent;* therefore, it is not usurping the work of the home. If Ketcherside wanted to preach on a *rival* institution, he might preach on the school as a rival institution of

the *parent,* or of the *home,* but, not of the church. But, if the work it is doing is *not* the *work* of the *church* and has the *permission* of the *parent* and of the *government,* what *right* has Ketcherside to *object?* Hang up my next chart, please, in a hurry. (Laughter). I want to get some more matters before you.

Why, the school is no rival of the church. Here is all in the world we have: he just comes down here and says, you daddies and you mothers, you don't have a right to send your child to school where you please and if it is a school run by my brethren you can't teach the Bible in it. That is all it amounts to. "Oh, you could have a school," he says, "but you can't teach the Bible in it." And, if you should build a school and teach the Bible in it, he'd say, "serpent's nest" — yes, serpents' nest!

Now then, no that is not the one I want. (Speaking of chart). That will be all right though. Leave it up there. (Laughter). Leave it up there. Is that the last one, am I out of charts? Anyway we'll get back to the other one in a moment.



Now then, let him make his "syllogism argument" here. (Pointing to chart). (Still some laughing). This chart is all right. It doesn't make any difference, brethren, whether I have the other one or not. It is all the same thing. Now let him make his "syllogism, argument" in view of this chart.

Here is his Mission Messenger, and Freed-Hardeman College, compared. (Comparing two items on the chart, Wallace reads from left to right on the chart).

Government permit. Government permit. Institution. Institution. Human project. Human project. Helpers. Helpers. Teachers. Teachers. Sells books for profit. Non-profit (that is in the charter, that is not in the deed. That is not in the deed, that is in the charter). Secular teaching. Secular teaching. Bible teaching. Bible teaching. Did Paul establish such a paper and ask for dollars? What right do you, brethren, have to keep your dollars out to feed that (pointing to Messenger on chart) Bulldog? Just answer me that? What right do you have to keep your dollars out? And he said, if you keep your money out of the treasury, for a school, you would be stealing. Why don't you, Ketcherside, send that money back? How many thousands of dollars do you get each year? Why don't you send it back? Even if it is a dollar, fifty cents, or a quarter, why don't you send it back? What right do you have to keep it out of the treasury, in the first place?

McNutt: "Five minutes."

Isn't it a church paper? All right, did Paul run a paper for profit? If you say it is a church paper, then you have the church in business — a business for profit. Yea, that is what you have. If you say it is an *individual* paper, then vou have it on the same basis as Freed-Hardeman. Now, that is your syllogism for you.

Now, let us go a little further with this. Is the Mission Messenger an individual enterprise? If so, what right do you have to ask the church for support? If it is a *church paper* what church publishes it? What church founded it? What church founded it? The Mission Messenger is a *glory stealer!* "Dedicated to the task of arousing churches in this state and elswhere to a greater zeal in mission work and assist in developing the talents to be used to the *glory* of God." There is your glory stealer! Set up, not by *Paul,* to assist in the development of the talents. If *you* can use the

Mission Messenger to *assist* and to develop talent, why can't my brethren use Freed-Hardeman to *assist* in the development of the talent? Could we do it? Now then, the Mission Messenger is your glory stealer.

Brethren and friends, when he gets back up here I want you to watch. He'll get up and try to make it appear as if we were debating about the church. We're talking about a school.

Now, Ketcherside asked, "If you prove the Mission Messenger wrong, would that prove Freed-Hardeman *right?*" No, but if you prove your Mission Messenger *right,* that proves Freed-Hardeman right. That is right. If you can prove your Mission Messenger *right,* that will prove Freed-Hardeman *right.* Oh, he said, "If you prove the paper is *wrong* do you prove the college is *right?*" No, but if you prove the paper is *right* you prove the college *right* — by the *same process* of *logic.*

Do you want me to take those charts down so your syllogism can be seen? (Ketcherside did not answer). Take the charts down as I want that syllogism to be seen. I want all the brethren to look at it.

And I want you to remember this, brethren. Why, this debate is not about the *management* of the school. It's about . . .

Just pile 'em up there. I'll want them again in a little while. Some of them. (Speaking to the brethren relative to the charts being taken down).

It isn't a question, in this discussion, of the *policy* of the school. My brethren have a lot of arguments about the *policy* and you have 'em about the policy of your papers. I see, in your paper, where you are all the time discussing about the policy of operating it. There is a big difference between the *foundation* and the *purpose.* What is Freed-Hardeman College? It is a school. Why was it founded? The charter says as, "an educational institution," "to be *owned* and *controlled* by *members*" — not churches. It is owned by members and held in trust, by a Board of Trustees. Freed and Hardeman put a lock on the henhouse door that is no part of the charter. It was made two months later than the charter.

Now then, upon what has Ketcherside built his whole argument. He built it on a *false* premise. Upon a premise that can't

be substantiated. And the only proof that he has offered is some wild statements made by some of my brethren who, perhaps, didn't read the charter or disregarded it. I don't know which. But I'm basing my argument upon this premise: that you as a *parent* have a right to send your child to a school, and if some of my brethren build a school, and teach the Bible in it, then you have a right to send your child to that school. And if he can keep money out of the treasury to send his daughter to a private school, you can keep money out to send yours to a private school.

McNutt: "Time."

Thank you.

KETCHERSIDE'S SECOND AFFIRMATIVE

Brother Wallace, Brother McNutt, brothers and sisters in Christ and friends. Now, after a thirty minute discussion of other and extraneous matters, we will again discuss the proposition, "The organization by Christians of schools such as Freed-Hardeman College is contrary to the New Testament scriptures."

I must notice just a few things my brother had to say while he was upon this platform. He declared that he never heard of this hobby prior to the time that our paper began to be published. I should like to call to the attention of Brother Wallace that there were no anti-missionary society people before someone started the missionary society. It was only after brethren established a missionary society to do the work of the church that there arose a group of those who were designated as anti-missionary society. There were no anti-Bible college people prior to the time that someone established this human institution to do the work of the church.

Who divided the church over these things? The man who split the log, or the man who pleaded against the driving of the wedge? Who divided the church with the missionary society, the individuals who began the missionary society, and forced it upon the brotherhood, or those who opposed it? Who divided this brotherhood over the college question, those who built the colleges and established them, or those who stood in opposition to this innovation, for which apparently there is no scripture, since if there had been, my brother would surely have presented it.

He declared that he did not want us praying for him. He is a little different than the apostle Paul who said, 'Brethren, pray for us."

He presented me a telegram tonight sent to him by the elders of a certain congregation in Saint Louis. I do not choose the places for discussion of these issues myself. If the elders of the congregation of which I am a member see fit to hold a discussion in Saint Louis that will be perfectly alright. Those elders are here tonight. They can take care of that telegram in due time.

My brother left the impression that I misrepresented with reference to what Foy E. Wallace said concerning Daniel Sommer. I do not know whether Foy Wallace can state his belief or not,

but here is exactly what he said: "It is evident that the eighty-nine year old Daniel Sommer was hoodwinked at Freed-Hardeman College and deceived into believing that the college was not what it really is and they were not doing the things that they really were doing. Remember that Brother I. A. Douhitt has testified that Freed-Hardeman College solicited money from churches in Tennessee, took notes made payable to the college, and made notations on the notes of the names of the particular elders of the churches to whom notices for payments should be sent. Brother Douhitt also testified that Brother H. Leo Boles remarked to him regarding the practice of the colleges soliciting and receiving money from the churches, that they all practice it, and they all deny it." Now that is what Brother Foy Wallace said. It is up to Brother Wallace, of course, to make the denial!

My brother has made a great deal of play tonight on the expression "*a* church." He declares the college is not owned by *a* church. The college is not owned by a congregation. No one ever said that it was. No one ever intimated that it was owned by a church. I proved last night, beyond any shadow of doubt, that when this institution was deeded, it was deeded to a board of trustees, and that board of trustees instead of being under the elders of one congregation, are amenable to the elders of *twelve* churches. I did not say it belongs to *a* church. I said that it was under the jurisdiction of the elders of twelve churches.

Then my brother has a lot to say about *the charter*. He wanted me to get up and read it. If it has anything in it, let him get up and read it. It is his job to do his own reading, and my job to do the denying. There wasn't anything in it, and he knows it. He wanted me to spend my time doing his reading. He knows that I have read his charter. There isn't a thing in it that will set this deed aside. And I want you to listen to it, so I shall read it again.

"Whenever it shall appear to the elders of at least twelve churches of Christ whose faith and practice is above described, that the board of trustees is endeavoring to divert the purpose for which this conveyance is made, said elders may request the president of said board of trustees to call a general meeting of the churches of Christ within sixty days." A meeting of what? The churches of Christ! Individual institution! Private school! There goes one of his charts glimmering. He put up a chart with a lot of hierogly-

phics on it in an attempt to put the school in a category which it denies being in.

I want you to read further with me. "In case said president of the board refuses to make such a call, the elders themselves may proceed to call such a meeting and if it is decided by a majority of those attending said meeting that the board of trustees is disloyal and not carrying out the purposes as set forth in the deed, *charter* and by-laws . . ." Get that! "Not carrying out the purposes as set forth in the deed, charter and by-laws." He is here trying to make a separation but the deed puts them all in and lumps them off together. But what can the elders do? "Said meeting shall have the power to remove the then existing board and elect their successors."

I never heard a more feeble, childish attempt in my life, to patch up a flat tire from the night before, than Brother Wallace has put up tonight. I guess the boys got hold of him in the hotel room today and told him he was going to have to fix that thing up. No doubt they told him, "Brother Ketcherside got up and showed last night that the board of trustees of Freed-Hardeman College are under the elders. That is the school of the proposition, although you may have forgotten it." They probably told him, "You are not debating the Mission Messenger, you are debating the Freed-Hardeman College, and Brother Ketcherside got up and showed that Freed-Hardeman College, through its board of trustees, was subject to the elders of twelve congregations, and to a majority vote of the churches of Christ in that Tennessee area where they are located, and if there are five hundred members who attend and two hundred fifty-one vote to boot out the trustees, they can be booted out." And they told him the truth!

Yes sir! Now show where your charter cancels that. I have a copy of that charter. Just show me where the charter sets aside a single thing that I've said. Until you do, sir, I want you to know that it will go down in the book — and that is the thing he hates to see in the book because he knows people all over Tennessee are going to read it and know that they have been hoodwinked just like the eighty-nine year old Daniel Sommer was hoodwinked.

They thought they were sending their children to a private institution, when all of the time they were sending them to an institution whose board of trustees could be booted out by a majority vote of congregations called by the elders of twelve churches, who

did not like the way the school was being operated. All of the laughing, all of the charts, all of the bedsheets and pillowcases, and all of the hieroglyphics will not change the fact tonight that this deed stands and the charter does not cancel the deed. The truth of it is that the charter is based upon this deed.

Before my brother got through, he declared that Freed-Hardeman College was controlled by the state. And all of this time he has been getting after us for sending our children to schools controlled by the state. Then he comes out and says that this one is too. That is a state controlled school, he said. A state controlled school! And yet they established the thing to keep you from sending your children to state controlled schools. I'll never forget that one, and I'm glad that it will be in the book. I want the brethren everywhere to read that, and know that Freed-Hardeman College is a state controlled school.

Then with that state controlled school down at Freed-Hardeman he gets after me for sending my child to a private institution. Just think of it. And because Dr. Gradwohl, a Jewish gentleman, established a School Of Laboratory Technique, therefore, it is right for Christians to establish a school to teach the Bible. That is his logic. That is what my brother has offered tonight. Dr. Gradwohl, a Jewish gentleman in Saint Louis establishes a school for the purpose of teaching Laboratory Technique, therefore, it is right for Christians to establish an institution to do the work of the church. If that isn't wonderful going, glowing logic, I never heard it in my life.

When I used the term "spawned," which incidentally, is a good and apt term, I had no intention of leaving any reflection upon the members of my audience. I did not call you "spawn." It wasn't you I was holding in contempt at all, but it is the institutionalism which is fastening itself upon the churches of Christ, my friends. Institutionalism which attempts to take away the rights of the church of the living God is contemptible in God's sight, I am sure.

My brother reflected upon the good brethren out at Beech Grove. He said they could not attend the Bible Study in Saint Louis because you have to be in the ninth grade. He said that would leave most of the ones at Beech Grove out. I resent that! Imagine a man getting up here and slandering his brethren because they

did not have the educational advantages which he had. Perhaps many of them did not get beyond the sixth grade, and then this man has the audacity and the nerve to get up here and slander good honest, sincere, conscientious citizens and tell you that would leave most of you out. No you could not go! You brethren at Beech Grove did not reach the ninth grade a lot of you! God bless you, you can come anytime you get ready. You are welcome! You are welcome in my home! You are welcome to study with us, and to sit down and talk over God's Word with us.

Now I want to notice the proposition that we have under consideration. "The organization by Christians of schools such as Freed-Hardeman College is contrary to the New Testament scriptures."

My first premise that I shall use is this: Every human institution established by Christians to do the work of the church is unscriptural. Does Brother Wallace believe that? Will he deny it? If he affirms tonight that every human institution established by Christians to do the work of the church *is scriptural,* then, of course, he has let in every kind of an institution that has ever been established, including the Missionary Society. If he denies the premise that every human organization established by Christians is unscriptural, I'm going to ask him to name the ones that are scriptural, and he will never dare put his finger on them. He admits this premise. That premise stands tonight.

You understand, my beloved friends, that when you are arguing from the basis of logic, that you must have something as a universal premise upon which both parties can agree. Otherwise there is no standard of measurement. I wanted to be fair with my brother, and choose a universal that was admitted by both of us, and out of that universal to argue a specific institution.

I have personally read many writings of Brother Wallace and he agrees that this major premise is correctly stated. And it stands tonight upon that board. Let him put anything he wishes up here. That will not change the situation. Let him put up the Mission Messenger. Let him put up the Bible Study in Saint Louis. Let him put up whatever he wishes, and I tell you that does not change the situation one bit. Beloved friends, I am sure that everyone of you can see this thing. I am certain that you can see that my brother is attempting to evade the situation. He wants to shift the discus-

sion from Freed-Hardeman College to the Mission Messenger. We have no proposition upon the Mission Messenger. There isn't a thing in our proposition about the Mission Messenger. You cannot even find it in the proposition. But he has been debating the Mission Messenger. Do you know why? It is because he cannot defend Freed-Hardeman College that is why. The Mission Messenger is not in the proposition. Let him get on the proposition we have signed. If he wants to debate the Mission Messenger, let us sign a proposition on the Mission Messenger, and debate it like gentlemen. Let us sign a proposition that it is wrong to publish the gospel in that paper if that's what he thinks. Let us sign a proposition and debate that. But if we are going to debate Freed-Hardeman College, let us do it.

Let my brother come up to the proposition like a man, and not try to shift off on something else. Suppose he proves that the Mission Messenger is another institution. Suppose he proves it is an institution established to do the work of the church. Suppose he could prove all of that. My friends, that still would not prove that he is right. Oh, but he says, "Brother Ketcherside, if you'll prove the Mission Messenger is right, you'll prove the college is right." I am not obligated to prove the Mission Messenger is right tonight; I am obligated to prove that *Freed-Hardeman College is wrong!* That is what I am here for. I'm not obligated to prove anything is right, Brother Wallace. I'm doing exactly what I'm obligated to do. "Let him prove the Mission Messenger is right, and that will prove that this is right!" That is not the proposition. I am obligated by the proposition to which I signed my name like a gentleman.

I am obligated to prove that Freed-Hardeman College is unscriptural. That is what I am proving! Suppose he proves that something else is in the same boat. That does not prove it is right to have the boat. He has to establish the right to have the boat first, before he gets both of us in it! I deny positively that I have any obligation from this platform to *prove anything* with regard to the Mission Messenger. All I've got to do by my proposition is to prove that Freed-Hardeman is unscriptural. I have proven it, and it stands here tonight. The conclusion is inevitable.

But I am not going to let him get away with it that easily. I'm going to prove it some more. I'm going into detail, and I'm going to

take up God's divine truth, and show you that not only Freed-Hardeman College, but Harding College, David Lipscomb College, Florida Christian College, and all the rest of them are unscriptural. They all stand or fall together.

Never mind then the reference to the quotation from Time Magazine. If the statement that they published was wrong, if it did not convey the proper facts, never mind about that. But the colleges that we are dealing with all stand or fall together. My brother might say that if we prove Freed-Hardeman is wrong, they will just go to another. We will take up another one. I'm going to put them all in the same category. But before I do that I am going to tell you that there is a statement here upon this desk to the effect that David Lipscomb College was the mother of all our present colleges, and they are all in the same class.

What kind of a college is David Lipscomb? We shall ask with reference to the others in just a moment. Well I want you to listen to their bulletin. "The teaching of the Bible has always been given the place of supreme importance in this institution." Now listen! "Its supreme purpose as set forth in the charter . . ." — the *charter*, not the deed, but the *charter* — "shall be to teach the revealed will of God to man as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human inventions and devices." That is the purpose of David Lipscomb College, and Freed-Hardeman puts out in its bulletin that it is organized upon the same basis, and that this was the mother of all the Bible Colleges among us!

Now I want to tell you, brethren, that it is a basis of logic, that if two things are identical in purpose, you may substitute the name of either in reading the purpose and it will not change the thought. That is correct. If two things are identical in purpose, the substitution of either name, will not change the thought. Alright, then, let me just read the name "Church of Christ" in there.

"The supreme purpose of the Church of Christ shall be to teach the Bible as the revealed will of God to man and as the only and sufficient rule of faith and practice, and to train those who

attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human inventions and devices." I took up the purpose of the college as stated in its charter. I read that! Then I substituted the words "Church of Christ" and he will have to admit that the statement did not change one bit. The very purpose of this human institution is identical with the purpose of the church of the living God. Yet, he says it has no connection with the church, it is not a church question.

There is no refutation on earth for this cold-blooded, incisive logic and he knows it. Let him take his surgeon's scalpel and come forth tonight and open up this body politic of reason. Let him expose the quivering muscles if he thinks there is anything wrong with the organic structure in the logic of the argument I have made. Let him lay it open until you can see down in it, and it will be naked and open unto the eyes of all. My brother not only wanted to cover the syllogism with charts, but he wanted to cover the arguments made with a lot of trash that has absolutely nothing to do with the subject under consideration. He is good at covering! And he is good at cutting around, packing up and filling in and trying to get around, but so long as he lives he will never get away from the cold-blooded fact that these human institutions have been established to do the work of the church. Do you deny that, Brother Wallace?

Now, let us take this supreme purpose of the school. "It shall be to teach the Bible as the revealed will of God to man." Over in Ephesians 3:10-12, I repeat again, "That unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God." My friends, I affirm tonight that the church is the one divine institution for the teaching of the word of God, and any other institution that proposes to teach the word of God is doing the work of the church. Here is an institution which declares that its supreme purpose is to teach the Bible as the revealed will of God. It is therefore doing the work of *the church,* and consequently is unscriptural!

Next, the school is to teach the Bible "as the only and sufficient rule of faith and practice." Over in 1 Timothy 3:15, the apostle Paul said, "These things write I unto thee, hoping to come unto

thee shortly, but if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, *the* pillar and support of the truth." What is the pillar and support of the truth? Beloved friends, it is the church of the living God. But here is an institution that has been established to teach the Bible as the revealed will of God and as the only and sufficient rule of faith and practice. Holding up the truth! That is the job of the church. That is the job of one institution, and that is the divine institution, and now along comes another and proposes to do that.

The school proposes "To train those who attend in a pure Bible Christianity." Let us notice in the word of God exactly how the church should edify, train and develop itself. Is this a work to be turned over to a human institution? Is it the task of the church to edify itself, or shall we send men to be edified in another institution, an organization established by Christians for the purpose of doing that. In the passage referred to, Ephesians 4:15, 16, the record says, "Speaking the truth in love may grow up into him in all things which is the head even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of *itself* in love."

Beloved friends, I think the church of Jesus Christ is thoroughly capable of reproducing itself. I think it is thoroughly capable of perpetuating itself. I think it is thoroughly capable of propagating itself. I think it is thoroughly capable of edifying itself, of training and developing itself, but now we have another institution that says its supreme purpose is to train those who attend in a pure Bible Christianity. Oh God of heaven, has the time come that your church is so weak and so emaciated, so helpless and so senile, that it is impossible for it longer to keep itself upon this earth without those props and those crutches given to it by men who love their organizations more than they love the church of the living God? Such men can stand to have the church criticized and even laughed at, but just take the word of God and tear down their human organizations and they rise up in all the fury of offense. Yes, you may ridicule and laugh at the church, but just come out against their human organizations, and these men will come out and defend them like a wildcat would come forth and defend her offspring.

Another purpose is "to exclude from the faith all opinions and

philosophies of men." A school established by humans, by Christians, to exclude from the faith all opinions and philosophies of men. The very first thing it would have to do would be to exclude the school which develops the philosophies. That's the very first thing it would need to do. The first thing would be to get rid of the human institution and get back to God's institution.

But you say, "Brother Ketcherside, you have taken away our pastor system. You have eliminated our salaried and hireling ministers. You have taken away from us our schools. What are we going to have left?" Beloved friends, we shall have left just what Jesus gave us nineteen centuries ago!

It was said that a few days ago there was a woman whose only son had shortly before been drafted into the armed services of our country, and she had seen him march away with his comrades. With tear-dimmed eyes she watched him go to the train, which he boarded to be carried away to his camp. A short time later, her only daughter was married, and she saw that daughter get into the automobile of her new husband and depart on the honeymoon. After all the furore of the wedding had subsided the woman was left alone with her husband, just the two of them there. The wife turned to her husband and tearfully said, "Well honey, you are all that I have left." And he replied to her, "I'm all you had to start with." That's the way we'll be. That is what we will have left. We'll have all that we had to start with.

My friends, I want you to know tonight that is the thing I am pleading for. To go back to the beginning and have left just what we started with. Let us be satisfied with what Jesus gave us, and not be satisfied with what men tried to impose upon us. This is not the first time that men have tried to accomplish God's purpose by human instrumentality. No, the old church of God rumbles along too slowly today. It is no longer possible for it to transport the ark of God. It is no longer possible for it to take care of that. It was that way in the days of David. The "due order" appointed by God declared that the ark should be carried upon the shoulders of the priests. This was the divine method for the ark to move forward. But when the time came that David wanted to transport the ark, he was not satisfied with doing it God's way. Instead of that he invented and constructed a new oxcart. Upon that new oxcart he placed the ark of God and they were going along with music and gaiety and festivity, until all of a sudden the oxen stumb-

led, and the cart was about to turn over, so that the ark of God would be spilled out. The Bible says that Uzzah reached forth his hand to steady the ark and Uzzah was smitten dead!

Was it not a good work to bring the ark back? Wasn't that a good deed? God wanted that done. And God had granted his consent to them to do it. Surely this was a good work. Then why did this man get killed? He got killed, my friends, because of the fact that they did not seek God "after the due order." They did not transport and carry the ark in the manner or way that God had appointed. God has an appointed way for training the church. God has an appointed way for edifying the saints. God has an appointed way for defending the truth. God has an appointed way for the developing of preachers. Older preachers are to follow 2 Timothy 2:2, "The things thou hast learned of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." If every aged disciple will do that to every younger disciple, I tell you the church of our Lord Jesus Christ will be perpetuated.

It is that forgotten scripture which makes every individual a teacher in the school of Christ. It is that forgotten scripture which makes the schools of men seem so unnecessary. I tell you that Freed-Hardeman College is a new oxcart. It was brought into existence and invented by modern Davids, who were not satisfied to carry the church along in God's old-fashioned way. Oh no, we have to have scholastic degrees now! Oh no, we have to have a modern degree in philosophy. Oh yes, all of that is necessary these days, if we are going to have *big* churches and *big* programs, and if we are going to have great expansion and endowment programs. We have to have big men at the head of them. And what is the result? We have to have *big* institutions to train them. We have to invest millions of dollars, and soon it will grow into billions of dollars, to finance our programs. Let's take that money and put it into the hands of older preachers of the gospel and support younger men to travel with them, and we'll develop all the preachers in the "School of Hard Knocks" that need to be developed. That was the way Paul developed Timothy. That was God's method.

Let us do what David did with his new oxcart. Do you know what he did? When the time came that David saw he had made a mistake, instead of patching up the oxcart, and reasoning that the trouble probably lay in the fact that he had the oxen in front of it,

and it was merely a matter of the way it was supported, so he would put them around behind and let them push it and support it that way, the record says that he clave the thing in pieces and burnt it. That is what he did with it. He didn't patch up that old oxcart and make it look beautiful, or suggest that it be pushed another way. He got rid of his oxcart. Let us get rid of our oxcarts!

L. E. KETCHERSIDE: "Five minutes."

Back in the days of old when Abraham went in unto Hagar, the handmaiden, she bore him a son. And what was the result of the fact that Abraham was not content to abide by the Lord's arrangement? Thousands of years have gone by, and yet tonight, their children, the ones who came forth from their two sons, Isaac and Ishmael, are still fighting each other over in the land of Palestine. All through these years that war has gone on. Why? Because a man was not satisfied with God's arrangement, and sought to improve it. My friends, let us get rid of the handmaidens of sectarianism. Let us get rid of the bondmaidens, and let the church of the Lord Jesus Christ produce the children that God wants produced in His own appointed way. Let us not condemn the church to generations of fighting over human institutions.

Ah yes, this is a matter that pertains to the church. It is a matter that pertains to the church of the living God. This document, this bulletin of the school says, that it is the purpose of this institution to exclude from the work and worship of the church of God all innovations. I tell you that shows it is a church question. But the church is self-protecting. God has put a wall of faithful men around her and such need not be graduates of some human institution. They need be members of but one institution, the church of the living God.

I deprecate no man's education, and scoff at no man's ability or training. I rejoice at the brilliant men that we have among us, and I rejoice at the training and knowledge that they possess. But this is not a debate or a dispute over whether it is right to secure an education. It is not even a debate over whether it is right to teach the Bible in a school or not. But the discussion tonight is whether or not it is right for Christians to establish a human institution to do the work of the church.

Every human institution established by Christians to do the work of the church is unscriptural.

Freed-Hardeman College is a human institution established by Christians to do the work of the church. I have proven that!

Therefore, *Freed-Hardeman College is unscriptural.*

Here is my proposition: "The organization by Christians of schools such as Freed-Hardeman College is contrary to the New Testament scriptures." And there it stands! All of the bedsheets and window blinds on earth will not serve to cover that up.

There it is! It will shine through, and stare through, and you cannot get rid of the fact. Unless my brother can prove that I have misrepresented the work of this institution, and consequently that you cannot believe in nor trust their bulletins, for that is what I have been quoting from—unless he can prove that the college bulletins are untrue, he is forced to admit that Freed-Hardeman College is unscriptural. He has one of two things he can do. He must either show that the college bulletins are false, or admit that Freed-Hardeman College is unscriptural.

In just a few minutes now we shall depart from this place. Out from under this tabernacle where we have assembled we shall go back to our homes in the far flung reaches of the United States of America. Fifty years from this night there will be few of us remaining upon this earth, and it will little matter fifty years from now, Brother Wallace, what you or I may have said upon this platform. But it will still matter what God has said. There will be other men who will arise establishing other institutions. And there will be other men who will arise and try to defend them. But just as certainly as other men arise introducing other organizations, and just as surely as other men arise to defend them, they shall go down in defeat and the church of Jesus Christ shall be held aloft as the one body. For behind that glorious institution is the Lord Jesus Christ. And encamped around it, although we may be feeble and lacking in education, are the angels of glory, and they that be with us are more than they that be with them. For heaven is upon the side of the man who preaches heaven's truth—the man who preaches and teaches and believes that there is one body.

My beloved friends, though my efforts may have been weak, I have presented all that I can and the best that I could upon this subject tonight. I leave the issue with you as an audience jury. God be with you. God bless you. Listen to my brother, and at the

end of his speech, we shall be on our way. May the Lord help us that someday we shall meet again, not to discuss or to dispute, but to shake glad hands about the great white throne. The Lord bless and keep thee, and the Lord make His face to shine upon thee.

WALLACE'S SECOND NEGATIVE

I'm glad to appear before you again in the closing part of this service. First of all, I want to say to you, brethren at Beech Grove, that I in no wise reflected upon you. My dear old mother has gone to her grave, and my father too. They were rural people. I grew up on a farm. I lived a way back out in the country. I know what it means to live as you live. And I haven't gotten over some habits acquired. I get up about six o'clock every morning. My father used to get me up early. My parents didn't have an opportunity to go to school as I had and I loved them and respected them. And I love you, I didn't reflect on you. I did reprimand Ketcherside for claiming a *mutual* ministry in the church, and then *restricting* it and *limiting* it. Now, that is what I said, Brother Ketcherside, You're adroit at switching the proposition. And, for you to pretend that I reflected on the people at Beech Grove, I think, deserves an apology from you. And, I think you ought to make it, either tonight, or go out there, when you go to preach, and apologize to those brethren. I didn't reflect on them. I did reflect upon his claim of a *mutual* ministry and then says it's *limited*. Let him make up his mind whether it's limited or not. Brethren, I love you and I love the cause of Christ.

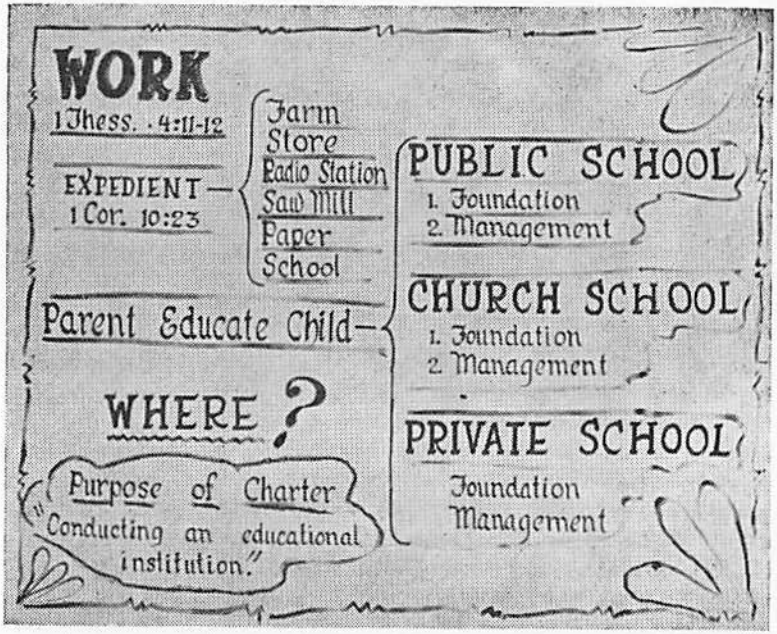
I want you to put up my chart number six. (Speaking to the two brethren).

(See chart next page.)

One of the first things that you need to realize, brethren, is this: The Bible says, (pointing to I Thess. 4 on chart), "Let a man study to be quiet and to mind his own business." Brother Ketcherside is a meddler in other men's matters. He comes out here and says the elders of the church don't have a right to call an evangelist to assist them and yet he says, I go and assist them.

And then he says you parents don't have a right to send your child to a private school, but he says I do. The first part of that text, that should be I Thessalonians (pointing to chart),* says "study to be quiet and to mind your own business." Brother Ketcherside's a meddler in other men's business. I wasn't reflecting on you at Beech Grove. The Bible says, "them that sin reprove in the sight of *all.*"

*II Thess. was changed to I Thess. before chart was photographed.



Now, I asked him about the Mission Messenger and he said, "There is not anything in the *proposition* about the paper." There is not anything about the church in the proposition, either, Brother Ketcherside, nor the Missionary Society. Why, the first thing he did, he left his proposition and got off on the church and the Missionary Society. I wish you'd sign a proposition and debate it and just stick to the school. Why did you bring the *church* into this? This is a school discussion. I want all you neighbors to know this. This is a *school* discussion and he couldn't talk five minutes without bringing the church into it. He said, "Ah, Brother Wallace brought my paper in and the paper is not in the proposition." There is not anything in that proposition about the church and you knew it. You ought to read it.

Another thing. I didn't say that I didn't want you to pray for me. I want your prayers all the time. I do resent you praying in a public place with a *reflection* upon me. I believe if what I've been told is true, your praying in public for me to be Christian in what I am doing is to infer that I had not conducted myself in a Christian way.

(Many in the audience, shook their heads, saying, they don't do that). Now, if that is not true I'll withdraw the statement and apologize for it. You mean, then, you think I've been Christian? Is that what you mean? (Speaking directly to Ketcherside). I see your head shaking. Do you mean I've been Christian about the matter? Then, don't go away from this audience and say Brother Wallace wasn't Christian. Now, if you do, there is something not quite in harmony with what you are saying now.

Now I want all of you brethren to remember this, they can't counteract the influence of truth, or victory, with propaganda.

Now, he said, that I misrepresented Foy's statement about Daniel Sommer. I didn't say that Brother Daniel Sommer was not hood-winked on the *policy* of the school. I said on the principle. I said that, if there was any hood-winking it was on the *policy* and not the *principle*. And Foy Wallace will defend the principle that I have defended tonight. He will not defend the *policy* of binding private institutions on the church. Neither will I! And I don't know when the situation came about, but I think that some church sent money to the school and the school accepted it, and that is the thing to which he referred as regards Brother Sommer and *not* about the principle. Why don't you stick to the principle? You said a while ago, that it wasn't a question of the *operation* or support, but a question of *existence*. That is the thing upon which Daniel Sommer agreed. He wouldn't deny the principle. I have a letter in which he said he'd affirm the very thing that I'm affirming right here.

Now then he talked about a flat tire. Brother Ketcherside, you'll learn in debating with me not to bring in some new materials. That statement you read about Foy Walace was read in your last speech and you knew I couldn't reply to it unless I did it tonight, didn't you? You read that, you read that statement from Foy Wallace, in your last speech last night. And you knew that I couldn't get back up here. Maybe you just overlooked that fact, but I didn't. I'm not asleep over here. I may look it; but I'm not. (Audience laughter).

Now then, he read from the charter of David Lipscomb College. I've never looked at it; but if it's not like this charter, it is not the same kind of a school. He never did read from this charter

(holding charter before audience) and he won't. I don't think he will. Here is the charter. The charter says, "The particular purpose for which this charter is sought is: conducting an educational institution within the corporate limits of the town of Henderson, Chester County, Tennessee, to be owned and controlled by members of the church." Now then, that is the charter. Two months later, some property was deeded to the school, in which they put some deed restrictions and he read from that. Why, Freed-Hardeman College is continually acquiring some property. I could go down there now, if I had some property, and deed it to the school. Here is the charter under which I make the deed and I could place restrictions in the deed if I wanted to. If I wanted to put a lock on the henhouse door, I could do it. And the only proof he has had is a lock on the henhouse door and he has never read the charter. I want you brethren to come around here and look at these documents tonight. I want you to see the difference. I don't want you to go away from here and think Brother Wallace misrepresented this.

Now, he got up here and made his plea about institutions, and I thought while I sat there listening, that he actually cut out, if his position is right, teaching the Bible in your home. You couldn't even teach the gospel of Jesus Christ in your home. Now, that is the thing that I oppose. I'm sorry that I have to stand up in this community and deny that the *only* place one can teach the Bible is in the church. "The home or parent couldn't do it," he says. In your homes you couldn't teach the Bible. You'd have to go down to the church.

Now then, he quoted Ephesians 4:16 about the body of Christ "building up of itself." We're not talking about the church. We are talking about a school. We are talking about what a *parent* can do in a school — about parents in educating a child. And the parent has a right to send his child to school. And, Brother Ketcherside says, it is *right* to build a school. Could these parents or could these teachers down here in this school teach my child the Bible if I gave them permission to do it? If I can teach domestic science or manual training, couldn't I teach them the Bible? When I go down to Florida Christian College to teach, and if I teach some secular subject, couldn't I teach your boy the Bible too? Why couldn't I? If not, why not? If you'd take the Bible out of Freed-Hardeman he'd accept it. The only thing he opposes is teaching

the Bible there. If you'd take the Bible out, all would be well. It is *not* a rival institution of the church. If it were a rival of anything it would be the *home.* And I told you over and over and over that I have the obligation to educate my child and that includes nurturing it in the admonition of the Lord. And I read to you, where, Brother Killebrew said Ephesians 6, is directed to the *parent.* I must, as a parent, educate or nurture my child, and I told you that when my child got to the third grade I had to call in some help. If I want to call in Brother Hardeman, that is my business. Yes, when my child gets to the third reader then I have to quit. If I ask Brother Hardeman to help me, Brother Hardeman is not usurping my authority, as the head of the home, because he can't take my child without my permission. If he takes my child with my permission, he is not usurping the work of the home. And he is not usurping the work of the church because he is not doing the work of the church. Brother Ketcherside comes along and says, "Brother Wallace you just haven't got any business doing that." You're a meddler in other men's matters. The first part of that text (pointing to chart) says, "Study to be quiet and tend to your own business." What right have you to come down here and tell these parents, in this community, that they don't have a right to send their children to a *private* school? He didn't prove Freed-Hardeman was a church school. He didn't commence to begin to get ready to do it and didn't even read from the charter. He, read, *every time,* from the contract part of the deed, that was made two months later. You come around here and look at this and I'll show you.

Now then, he read II Timothy 3:16-17, where Paul said, "We are completely furnished." We are completely furnished so where does your Mission Messenger come in? Where did you get that? "Oh," he says, "that is not in the proposition." No, and neither is the church but where did you get it? If you'd just let his Mission Messenger alone, you wouldn't have so much trouble.

He said, "Ah, the schools are causing the division," and asks who drove the wedge that split the log? You heard that plea for unity. Ketcherside and his brethren are divided. Let me read this to you. "By the way, Ketcherside and his pal Hensley, stopped by the Review Office . . ." (This is the American Christian Review) "last summer—wondered if he and Austin couldn't be reconciled but refused to dwell on reconciliation with the church and with the Review. Offered a prayer but when my sister asked him if he

would worship with us he blushed deeply, stammered, rolled his eyes and replied he'd have to consider further. I wonder how high his prayer arose? For if God hears kindly the prayer of that unrepentent factionist there need be no further query as to God hearing just any old kind of a sinner." That is Allan Sommer in the American Christian Review, page nine, volume ninety-six, number three, 1951. Now, who caused that division? Who caused that division? Who caused the division between you and D. Austin Sommer? For awhile you and D. Austin Sommer went around arm in arm and were all the time lauding one another to the sky. And the first thing you know a war between them was on. Who caused that division? Who caused that division? I would blush to read some things Austin Sommer said about you, Brother Ketcherside. I have what he said, right here. I could read it, but I won't read it because I haven't read it. I've already read the statement from Allan Sommer and it isn't new material. It has been read before in this debate. In view of this he will get up here and say the college has caused all the trouble. Why, they have more fusses, brethren, than you ever heard of. They have a big fuss right now, about a lot of things that I could tell you. A factionist pleading for unity moves me about like a dictator pleading for peace. It doesn't touch my heart when a factionist begins to plead for unity.

Now then he uses Proverbs 8. No. he didn't use Proverbs 8:3 but he made an argument which he usually makes on that about *pride,* big preachers, big houses, and big churches. Wasn't that it? You, "ought not to spend the money for fine houses, but send it out," is the way he talks. Here is the Mission Messenger, Vol 14, No. 6, and look here brethren and see the picture of the big meeting house they're building in St. Louis. (Holding aloft so audience can see the picture in the paper). Here it is! *Pride.* Big! Nice! I'm glad you have it and I don't think that is pride. I think that fine building is an expedient and God bless you for building it. And brethren I am glad you have a good meeting house; but I think it is outlandish for you to make fun of my brethren down here where they have a congregation, and when they build a good meeting house. I think it's terrible. I think it is *blasphemous!* And brother Paul said, "Thou, therefore, that teachest another, teachest not thyself also?" Don't you teach yourself also? Yes, and on the next page, page ten, is the picture of another big fine meeting house being built by your brethren. What're you going to do with that

money? Now, wasn't that a speech to make to you, brethren? Why, brethren, that is what this is all about and if you didn't take that Mission Messenger Bulldog you never would hear about all his hobby. What right do you have to hold money out of the treasury to put into that paper? Why don't you give it to the church?

Then I — I just almost wept, when I heard that story about the bride. (Ketcherside laughs alone). It just nearly broke my heart. Tears just welled up in my eyes and I thought poor little bride, she is all he had to start with. All he had to start with, and he said, "Let us be satisfied with what we had to start with." Did we have the Mission Messenger to start with? (Audience laughter). Did we, Brother Ketcherside? Did we have the Mission Messenger to start with. Did Paul have it? Isn't that some plea? Oh just be satisfied, with the old sister you married and just stay with her. Did we have that old sister? (Holding the Mission Messenger before audience) (Audience laughter). Did we have her? She is kind of young, isn't she? She is very young. And how was she born? Allan Sommer said she was born of a tissue of falsehood. I don't know whether he's right or not. I guess you and Allan can figure it out. They say she was born on a tissue of falsehoods about old Brother Daniel Sommer. I know you misrepresented Daniel Sommer. I don't know whether it was accidental or on purpose. But you misrepresented him just like you misrepresented Foy Wallace and a lot of the rest of us. Yea, here (holding up the Mission Messenger) is the new bride.

And then the ox-cart. Why, I could just see that old ox-cart. Ketcherside said, "Be satisfied with the old ox-cart." And then he rolled out a new ox-cart from St. Louis and called it the Mission Messenger. There it is brethren. *Ride* this ox-cart! Ketcherside has a new cart and *all* roads lead to St. Louis, so haul your nest eggs up to his new nest. (Referring to chart). You have a new nest, up there, anyhow, Brother Ketcherside.

And then Abraham. He went back yonder to dear old Abraham. Abraham had a handmaid and a child was born to the handmaid because he wasn't satisfied with God's plan. So he and the handmaid came along with a new plan. Is your Mission Messenger a child of the handmaid? The Mission Messenger is the child of the handmaid and not Freed-Hardeman College, because it says in the mast-head that it was *established,* to the glory of God.

There is your handmaid and glory stealer — the Mission Messenger.

You know what I suspect? I suspect one of these days he'll change that mast-head and he ought to. Now then, you just remember this, Brother Ketcherside, your Mission Messenger and Freed-Hardeman are set up on the *same* basis. I told you when we started that you can't make one argument against Freed-Hardeman that I can't make against your Mission Messenger. And everyone you make *for* it, I'll make for Freed-Hardeman. And if you'd put your paper upon a private basis and quit trying to pin it on the church, I'll shake your hand and we'll go along together. You haven't any right to try to force it on the church. I don't object to you announcing it, asking individual members to take it as Christians. If Christians want to take it, all right. And if any of you Christians want to send your children down here to a private school, that is all right. If some of you don't want to, that is still all right. It is just like his Mission Messenger. You have just as much right to get up at church and sell your potatoes as he has to get up and sell his books. You, brethren, make a living off of your *potatoes,* and he makes his off of his *books.* You have just as much right to sell your potatoes and announce them as he has to sell his books. That is all there is to it.

Now neighbors and friends, I am sorry that it becomes necessary, in a community like this, to stand up and show you what can arise in the body of Christ. That a man will decide to build him a new ox-cart, and then he'll come along and say, "you elders don't know what to do, you'll just have to let me send a little chicken down here." And, "you folks out here that don't have any elders, I'll hatch out a little chicken and give him the oversight. I'll give him credentials so he can come out here and exercise the oversight." Oversight means *elder!* Means *pastor!* Fred Killebrew got up and said, I have the oversight of several churches but don't know how to get loose. Go back and tell those churches that you came down here to the debate and learned the truth and you are going to quit being a pastor. That is what you ought to do. Now, I don't object to your preaching for a congregation, if you go out there and preach where there are elders or no elders if you don't take the oversight. You go out there and preach for them just like Brother Ketcherside's been preaching out here at Beech Grove.

They told me the other day that he didn't have the oversight at Beech Grove. Maybe he thinks he does. But if you can preach there for these brethren for two or three years without the oversight, can't you go out yonder and preach without the oversight? You ought to quit being *pastors!*

And when you go out here, where they have *elders,* you let the *government* of the church *alone.* God never did put a church under a *preacher* at anytime, before it had elders or *afterwards.* And you quit meddling in men's private business. You should not be a meddler in other men's business. Just quit meddling in other people's business and you won't have any trouble.

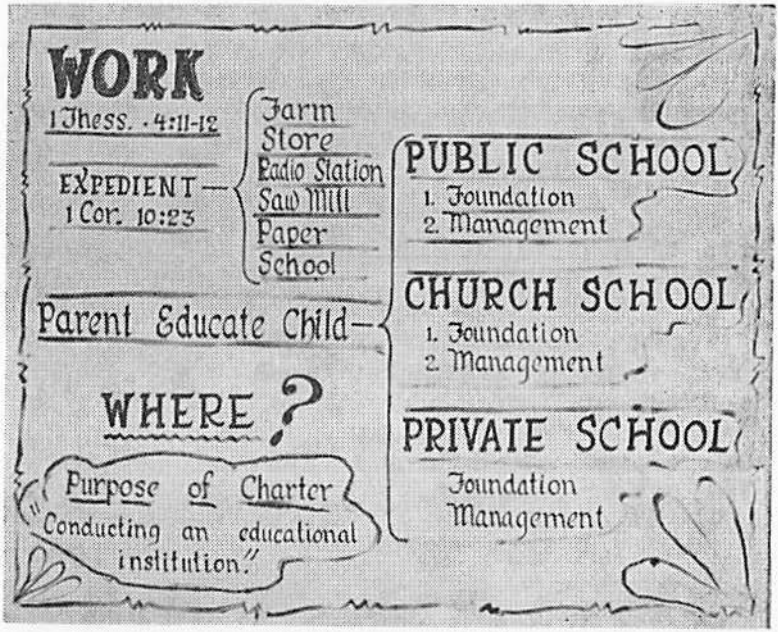
Now then, on this division business and sending out this money —*great* speech it was. He said, you ought to be sending the money out from the congregation. Humph! "By their fruits ye shall know them." Yes, "By their fruits ye shall know them."

Now here is the pattern set for us . . . (Wallace pauses), I started to tell you what their Missionary budget is, according to the Mission Messenger. But, I can't do that because that hasn't been introduced. I won't introduce that. I'll leave it out. I'm just dying to do it—I'm just burning up. I wish I could tell you about their missionary budget. Oh, how I'd like to tell you the outlay for the whole church. I'd like to tell you how many little pastors they have. I'd like to tell you the number of them! And I'd like to show you their missionary budget. I just can't do it. I just can't; but, oh, I'm just dying to do it. I just wish I could, *but,* I won't because Brother Ketcherside wouldn't have a chance to come back and talk about it.

Now then, brethren, I want you to remember, when you go away from this service tonight, that here is the issue, the whole issue.

(See chart next page.)

God commanded men to work. (Using chart). He may do any work that is honest. Why, you say where is chapter and verse for a school? I just find chapter and verse for work. This is not a church question. The church is not in the *proposition,* and this is not a church question at all. Keep the church out of the school and the school out of the church. Let the *church* be the *church!* I'll tell you this — you can't tell me that, as a parent, I can't ask



a teacher in a private school, or any school, to teach my child the Bible. Don't you tell me I can't because I have that right. If you do, you are a meddler in other men's matters. God tells me, as a father, to nurture my child in the admonition of the Lord. I may choose the school to which I send my child. If I take my child to a private school or to somebody that believes that Jesus Christ is the Son of God and say, here, teach my boy, that is my business. If I say, read the Bible with him every day, teach him to pray, teach him to love the Lord, teach him to respect the word of God, teach him to respect the church, and teach him to regard the church as the first and highest institution on earth as you go along, that is my right. If you tell me I can't do it, you are a meddler in other men's matters. Now that is all you have in this issue. You have a man coming down here who is meddling with the work of elders and then with your private business. He ought to not be a meddling in other men's matters.

Now then, I want this to stay in your mind. The only proof that he offered for his charge that we have the pastor system was a *letterhead* and a *bulletin board*. That is all he offered. Brother

Ketcherside, I want to say something to you and I don't want the rest of these folks to hear it. Did you know, Brother Ketcherside, that what makes a thing official in a letter is not what is at the top of it, but what is at the bottom of it? You take a letter written on church stationery, and it is what is signed at the bottom of it that makes it official, and not what is painted at the top. Here is a letter signed by Foy Wallace (holding letter down where Ketcherside could see it), and his signature is what makes it official. It is not what is at the top that is important, but what is at the bottom. And I have a letter that I read to you signed by the elders of the church. That is what makes it official — is what is at the bottom of it. And, that telegram I gave you, the one that caused you to hide behind your elders, was official, because signed by the elders. I hope you respect that telegram. And, I'd like to suggest to your elders here, that I trust that you'll accept that invitation so we can meet up in St. Louis and discuss these matters.

You offered as your proof on the preacher question a letterhead and a bulletin board and you made your argument that Freed-Hardeman was a church school on the contract part of the *deed* that was made two months later than the *charter.*

Will you get up here and read this part of this charter? (Pointing to lines in charter that state the purpose of Freed-Hardeman). Here is what you read from (holding deed before Ketcherside). And over here in the deed it says that the course of study "will be provided for in the by-laws" (that is another separate thing). "They (Trustees) shall elect or approve the course of study . . ." There is not anything said about teaching the Bible. There is nothing about teaching the Bible in either the charter or the deed. The Trustees, with the faculty, shall approve the course of study. And look, down here it says, "the conveyance of property — the homestead — the above described property . . ." Oh, excuse me, Brother Ketcherside, I didn't mean to . . . (Brother Wallace was standing close to edge of platform where Ketcherside was sitting and was holding deed so Brother Ketcherside could see it, and in emphasis while waving his arm touched Brother Ketcherside on the knee). We'll get along all right even if I did spank him accidentally. (Audience roars).

Some of these days I'm going to get him to quit being a *pastor* and to give up his Mission Messenger Bulldog, or else recognize it

has a place, just like Freed-Hardeman College, and then we won't have to wait until we get to eternity to shake hands, we'll shake hands down here. That was a good plea, you made, Brother Ketcherside, about shaking hands on the glad plains of eternity. We ought to be shaking hands down here. You ought to stop going over the country, telling people that a man who preaches the gospel up here on Sunday morning, is just as wrong as instrumental music, and stop dividing the church over teaching in a private school.

McNutt: "Five minutes."

Thank you. We ought to be shaking hands down here, and not wait till we get over there. This (Wallace still stands and holds documents where Ketcherside could see them) is the conveyance of property. Here is a conveyance of property from A. G. Freed and N. B. Hardeman to the Board of Trustees, or to Freed-Hardeman College, to be held by the board. The deed is used in *conveyance* of property. Here is the charter (holding charter in front of Ketcherside). You didn't even read from it. Will you read from it now? Will you read right here (pointing to charter) what it says the purpose of the school is?

Uncle, will you read it? (Speaking to L. E. Ketcherside). Come on, read it.

Brother Crum, will you come up here and read it to this audience?

Will any of you read it?

Here is what it says. It says, "that the particular purpose for which this charter is sought, is conducting an educational institution within the corporate limits of the town of Henderson, Chester County, Tennessee, to be owned and controlled by *members*" — not churches! And he got up here and says Freed-Hardeman was a church school. How did he prove it? He proved it by the lock on the henhouse door. That is all—that is all the proof he offered. Why, he didn't even commence to begin to get ready to look as if he was going to prove Freed-Hardeman was a church school.

You want to read it Paul? (Speaking to Ketcherside's brother). I saw you shake your head. Come on up here Paul and read it

(charter). Read it right here (pointing to charter). Will you read it then, right where you are?

Come on uncle (L. E. Ketcherside) and read it.

I want you people to know that there is not a *one* of them that will *dare* stand up here and read *what* this *charter* says. Not a one of them.

And I do hope your elders will have enough courage (referring to proposed debate) to let the people in St. Louis know what is back of this. I hope some day that you will realize that we ought to be shaking hands now, and not wait till we get in eternity. Some of us are not going to get up there if we don't quit dividing churches and meddling in other people's matters. If they don't quit going out here trying to put pastors over the church, they will never get there. Centralized control and the pastor system is *yours!* No wonder you "holler" so much about it, as you are just trying to cover up. You can't cover it up because I've uncovered it.

And, Ketcherside, if you and your brethren don't want to debate with me we have brethren here, just dozens of them that'll take you on anywhere. And I'll say this to my brethren, I have their works catalogued — first, last, and always, and you are welcome to my catalogue. I have the number and the volume and the *page* on everything they do. And there is some of it I haven't even read. I wish I had about three nights in which to read some more. I wish I had three or four days just to read a lot of this to you.

My neighbors and friends, when you go away from this place tonight—

How much time do I have?

McNutt: "Two minutes."

When you go away from this place tonight, remember that we met here to discuss matters that relate to the church and to a school. The propositions of the past night and tonight are in regard to education. You have the *right* as a *parent* to send your child to school where you please, and I bid you, exercise that right. Whether you live out here on the farm or in the city — whether you had an opportunity to get an education or not — give your child a break if you can. Maybe your child will have to do like some

of the rest of us did; he will have to work his way through school. But God help you do it.

When you send your child to school you may take a choice between a public school, church school or private school. Brother Ketcherside *permitted* his daughter to go to a private school and she told me that she worked her way through. And I'm glad for that noble effort. But, if you want to send your children to a school, or if they want to work their way through, with your permission I trust they will go where the teachers believe that Jesus Christ is the Son of God. I'd rather put my children in a school where the teachers believe Jesus Christ is the Son of God, than to put them in school where they say that Jesus Christ was a bastard. And I don't mean to reflect on the Jew. I mean to say, here comes a man into your community to meddle in parental affairs. Brother Ketcherside, "study to mind your own business" — *Study* to mind your own business. I have a right to educate my child. That is a parental responsibility. And, friends, you notice he kept talking about an adjunct. But I didn't "adjunct" anything. As a *parent* I have a *right* to educate my child, and where I send my child to school is not any of Ketcherside's business. If I want to send my children to Freed-Hardeman College, that is all right.

Brethren, let the church be the church. Let the school be the school, and keep them separate.

McNutt: "Time."

Keep your *papers* out of the church too. Thank you, and may God bless you and we bid you a pleasant good night.