

1911

# Notes On Special Bible Study

Abilene Christian College

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# NOTES ON SPECIAL BIBLE STUDY

A REPORT

Giving Principal Points Made in "Special Bible  
Study Week" beginning  
January 3, 1911, at

ABILENE CHRISTIAN COLLEGE  
Abilene, Texas



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NOTES ON SPECIAL  
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## PREFACE.

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The following notes of Bible study are published because it is thought they will be of interest to the general public, and especially to the more studious and godly class in the church. Brother R. L. Whiteside, president Abilene Christian College during the year 1909, conceived the idea of having a special week of Bible study in connection with the regular work of the school as a special feature for the instruction and training of students. This special period of Bible teaching and study was carried out for the first time during the first week of January, 1910. Brother Whiteside had invited a number of brethren generally regarded as capable and safe teachers of the Holy Scriptures to be present and take part in the exercises from day to day. Besides a general invitation was extended to all Christians to attend and take part. A goodly number of preachers and other brethren and sisters were present to visit the school and attend the special Bible study. The work was pronounced a success by those who were in attendance. On January 3, 1911, began another meeting of a similar kind in the college chapel at Abilene. The interest was excellent throughout the week, and the Bible study was greatly enjoyed. The following pages are simply notes taken by the writer, indicating the leading points made by the different speakers on the various subjects, and are published at request of persons present during the meeting. My notes (upon my own request) on a few of the opening speeches have been elaborated by those who delivered the speeches, but in most cases this is not true. My thanks are due Brother R. L. Whiteside for valuable assistance rendered in transcribing these notes. If any point is not properly presented, or any argument is not properly set forth, it is because I failed to grasp the meaning intended by the speaker. This is not intended as a full report of the proceedings. A few minor points were made, not here considered, the leading ones only are presented, and even these are not amplified. These notes are sent forth in the hope that they may serve to assist earnest, humble souls who love the study of divine truth as it is revealed in the Bible.

G. H. P. SHOWALTER.

Austin, Texas, June 1, 1911.

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THE UNIVERSITY OF CHICAGO  
CHICAGO, ILL. 60637

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## NOTES OF SPECIAL BIBLE STUDY

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### BIBLE SCHOOLS.

G. H. P. Showalter—Schools exist for the systematic training of the young. Bible schools are a growing necessity. This is apparent from the specific purpose in the training of children in school. The training in every school is intended to qualify for efficiency or usefulness in some particular line of human activity. The schools of Greece and Sparta and Rome were designed to prepare the youth of those countries for a creditable discharge of the labors and pursuits in which these nations excelled. Greece trained the mind and Sparta the body, and both neglected the demands of true religion and moral science. Rome schooled her youth for the duties of civil government. Christians in apostolic times dared not have their children educated in the public schools of the pagans, but trained them up in the nurture and admonition of the Lord. They regarded the training for the heavenly citizenship as far more important than that preparation required for the transient affairs of State.

The public schools of our country are designed by the government to qualify the youth for the affairs of State. The New Testament nowhere urges this upon Christians as a duty, but requires that the training of our children be for usefulness in the church of the living God.

The Bible is the only sound basis for true, moral science. No system of education, then, can possibly be an adequate one which is not based upon a careful, systematic and thorough study of the Bible. Laws in most of the States forbid the teaching of the Bible in the public schools. When this is done the child is deprived of the most important part of his training. Not only has the Bible been barred from the public schools, but nearly all of the great private schools and colleges either treat the Bible with a woeful indifference and neglect or stand in open hostility to it as a revelation of God to man. Its sacred precepts are ignored and its divine authorship is called in question.

On the other hand, infidels are exceedingly active. They are waging a constant aggressive war on the Bible. Their boldness may be a surprise to many. They are seeking to divert the minds of the youth of our country by scattering their anti-Bible literature in the schools. One infidel association in Kansas is now sufficiently organized to keep a supply of their pernicious

literature distributed freely each month in four hundred and fifty-two of the great colleges and universities in our country. Besides, they have the audacity to petition the Kansas legislature for an appropriation of more than thirty-five thousand dollars to support them in their nefarious work, under the claim of its being a valuable contribution to science. The Kansas legislature will doubtless disregard so unreasonable a petition, but this serves to show how bold infidelity is becoming where it is not sufficiently exposed.

The education that is required for the State is not such as is required to become true and faithful children of God. The requirements for the two, though alike in a few elementary features, differ widely in most of the leading principles. A horse and a man require many of the same elements in their food, but it will not do to say that a man will live on the same food on which a horse will flourish. The man would die who would attempt it. Now, while in training for both church and State, the alphabet is taught, reading, writing also, and certain other elementary branches, the demands for each differ widely as we advance. Brute courage, valor, honor, the principle of reciprocity, riches, patriotism—all these are held out before the youth of our country as worthy, and intellectual training is regarded as the highest conception as an end in preparation for the State. These make up character, and the demands of Christianity along these lines differ from the demands of the State, as light from darkness.

We need schools in which the sublime principles of Christianity are taught.

Religion is the origin of education. Patriarchs, priests and prophets were the only teachers for a period of three thousand years. The only schools during that time were religious schools. The philosophers of Greece and Rome came later. God taught Abraham, and required him to teach his household. God gave the law to the Jews, and required them to teach their children. Christ gave us the New Covenant, and requires that we teach others.

I do not believe in "secular" education, save as it is connected with religious training and obligation. Religious training includes all else that is worthy.

What should be taught? As much as can be used for God's glory. Here is the limitation.

The names of schools should be considered. I am not particularly favorable to calling any school a Christian college or Bible school. The Bible and Christ should be the central idea in all we do—it matters not what. Formerly schools were simply designated by the persons who taught them (or who were the principal teachers), or the place where they were taught. Gamaliel's school and the school of Tyrannus are New Testament examples.

School work is purely an individual matter. Each person must consult his own judgment as to how he can best use his time for God's honor and glory. All are not qualified for the same line of work. Our gifts differ. A Christian well qualified for training children should teach. It is a great work. If others desire to assist him in his efforts, either with money or by participation in the work of the school itself, it is a good and worthy act, and in accord with the divine requirements to assist each other in that which is right.

J. C. White—Does not the name Bible school suggest church school? Will others patronize our schools? If we want Bible schools, whom do we want to teach them? I do not want to send my children to school where a Baptist teaches them the Bible. Hence, not best to teach Bible in public schools.

U. G. Wilkinson—Can't reduce the church to a business concern. The church as such cannot own and operate schools. Don't believe in teaching theories about the Bible.

C. R. Nichol—Has the church as a church the right to contribute to schools? He presented an analogy between schools and societies, and asked for some one to answer.

R. L. Whiteside—Much said about church schools. This school is not a church school. It is an incorporated institution, thus having individuality in the eyes of the law. It owns its own property, and is controlled by a board of trustees. It is not owned by a church, and not controlled by a church—how, then, can it be a church school?

G. H. P. Showalter—There may be some points of similarity between a school and a society. A man and a horse are alike in some respects. Many things are alike in many particulars, very unlike in others. This does not establish identity. If it can be shown that schools and societies are identical, the point is well taken. Can't condemn them as the same, unless it can be shown that they are alike in all essential particulars, identical.

### THE CONFESSION.

C. R. Nichol—The confession is the subject for discussion. It is important for us, in these investigations, to look directly to the phase of our subjects that we desire to consider, that on which we are desiring information. We desire to consider in this case whether the confession of faith in Christ, or that Christ is Lord, is essential as a condition for the salvation of the alien sinner. We desire to know whether the New Testament teaches that sinners should always confess Christ with the mouth, or in some formal way before baptism. If a man is baptized without making the confession, are his sins pardoned? Is it an essential condition to be viewed in the same light as repentance, faith or baptism? Is it of equal importance with these? These are the questions that must be answered in this discussion. To these we must address ourselves in this investigation. I am hopeful that those who speak will not ramble around, but take up and consider a satisfactory answer to these questions.

It is contended that the confession of faith is not required in the great commission. Faith, repentance and baptism are all expressed by our Saviour as conditions of pardon. However, it is certainly safe to say that the confession is necessarily implied in the commission. The apostles were required to baptize believers. They were not authorized to baptize any except believers. The most natural, and in fact, about the only way for them to know whether men were believers, was to hear them say so. That this was their course is evident from their conduct. Take the case of Philip, in the baptism of the eunuch. When this man demanded baptism, Philip did not proceed to baptize him without any further information or question. He plainly stated to him that he could be baptized if he believed in the Christ. The reply of the eunuch was a confession of his faith in Christ.

Finally, we note in Romans 8:9, that the confession with the mouth, of Jesus as Lord, is the word of faith preached by the apostles. The word of faith is the gospel of Christ. Then, in preaching the gospel of Christ, these apostles preached that men should confess with their mouth the Lord Jesus, or Jesus as their Lord. Since this was the practice of the apostles, we conclude that it would be a safe practice for us.

U. G. Wilkinson—Some contend that as an ordinance of the gospel, the confession is of as much importance as

faith, repentance and baptism. That it occupies an equal place with them immediately following repentance. A few demand that it be made formal, and that, too, in the exact words in which the eunuch made it.

I understand the confession to be the incidental of faith, a part of faith, the acknowledgement with the mouth of what the heart believes (Rom. 10:10). If it is formal, then what form shall we demand? The eunuch made it as an alien (Acts 8:37), and with no great amount of instruction, as is certainly apparent. Peter made it (Matt. 16:16) in another form, and was approved by our Lord. The Lord himself made it in answer to a question, as it is now commonly made (see Matt. 26:63, 64; Mark 14:61, 62; also 1 Tim. 6:12, 13). This will show to any, but a hopeless hobbyist, that the form in which it is made is immaterial.

If not formal, then what place does it occupy in the gospel order? I do not regard this as material, except that it should follow faith and precede baptism, and be made in a solemn and reverential manner. Also following repentance, as it is one of its fruits, as well as an essential incidental of faith.

But to contend that it occupies an equal position with the three great primary ordinances of faith, repentance and baptism, is hardly warranted by the Scriptures. In the first place, it is not in the commission, that is expressed, as recorded (Matt. 28:19, 20; Mark 16:15, 16; Luke 24:46, 47). Second, it is not mentioned in any cases of conversion, except the eunuch, and then it occurs as incidental to satisfy the evangelist as to his faith, and that in a passage of somewhat doubtful genuineness. And while it certainly shows that, as a practice, it was in use in that day among the churches, and should as certainly be retained still by the churches, yet it teaches that any kind of informal confession is sufficient, so that Christ be the one confessed (Rom. 10:9), and it be made in a reverential and solemn manner.

Three changes are essential to Scriptural conversion. First, a change of heart or mind; second, a change of life; third, a change of state, condition or relationship. The first change is produced by faith (Acts 15:9; Rom. 10:10). The second by repentance (Rom. 2:2-9; 2 Cor. 7:10; Acts 17:30, 31). The third by baptism (Mark. 16:16; Acts 2:38; 22:16; Rom. 6:3, 4; Gal. 3:26, 27; 1 Cor. 10:1, 2; 12:13; Jno. 3:5; Titus 3:5, etc). There is no change for confession to make, it being, as stated, inci-

dental of faith and a fruit of repentance. The expression, "With the mouth confession is made unto salvation" (Rom. 10:10), does not imply that it shall be formal. The apostle here certainly means that when we are believing the word, it is in our hearts, and when we are confessing it or speaking it, it is in our mouths (Rom. 10:8-10).

We will here cite the scriptures that speak of the confession: Rom. 10:9, 10; Matt. 10:32; 1 Tim. 6:12, 13; Acts 8:37; Heb. 10:23; 3:1; Phil. 2:10, 11; 1 Jno. 3:2; Jno. 9:22; Matt. 16:16, etc. Some of these read profession in the King James version, but are all the same in Greek. It is contended by some that 2 Tim. 2:25 is a reference to the confession, and some others that might be cited.

In conclusion, we may add that to solmenly and reverentially confess that Jesus Christ is the Son of God, is to acknowledge and accept as true and inspired the entire Bible as the word of God, for this is his testimony (see Luke 24:44, as to his testimony to the Old Testament, and Jno. 16:13). It is to acknowledge allegiance to him as the lawful sovereign of the universe, the Messiah, Prophet, Priest and King, in the kingdom of heaven, to whom we owe all things, and to whom we must most certainly consecrate our service in all that we have and are. "The blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6:15).

J. C. White—I am in sympathy with Brother Wilkinson. In the commission we have faith, repentance and baptism. Confession not mentioned. It is mentioned but once (Acts 8:37). Must be understood in other places.

Matheny—I have always contended that it is essential. No church will accept one who will not make it.

G. W. Cypert—I am with Brother Wilkinson. No type to indicate the confession. Not required as a condition of salvation in the New Testament. It is to satisfy the administrator.

O. H. McGavock—Believe strongly that persons must confess Christ. There is no particular form for the confession. I baptized two girls again, when they had failed to make the confession before.

J. M. Rice—Think all are agreed. None of you will baptize a person unless he will confess his faith in Christ. If it is a part of the faith, it is essential.

Lee P. Mansfield—I believe it is essential. Christ's words prove it; so does Rom. 10:9.

J. W. Kelley—I believe there is more in it than to satisfy the preacher.

G. H. P. Showalter—The eunuch satisfied Philip before Philip asked him about his faith. Philip was satisfied the man wanted to be baptized, and according to some of the argument that has been advanced this should have been sufficient. Yet he propounded the question in regard to his belief before he would baptize him. I am satisfied many believe whom I would not baptize. The devils believed. The evidence relied on to show that Acts 8:37 is an interpolation, to my mind is not conclusive.

#### WORK AND QUALIFICATIONS OF AN EVANGELIST.

Lee P. Mansfield—If I were selecting a text from which to make this talk, I would choose 2 Tim. 2:15—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We have spent a great deal of time discussing this passage, and we always talk about the phrase, "rightly dividing," but have failed to discuss the subject of "study," and "workman approved of God."

I regard the evangelist's calling the highest, and his work the greatest that man can do. Hence, we give you some of his qualifications, and tell you something of his work.

Qualifications: 1. He must understand men. All men are not alike, and all men have not faith. We sometimes fail to convert persons just because we do not understand them. No one can reach the heart unless he understands the peculiarity of the one addressed. Paul says, "I became all things to all men." If we would study men more we would do more good.

2. He should know the history of the people, and countries mentioned in the Bible. Many things in the Bible would not be understood if we knew not the manners and customs of the people. How could we get a lesson from Matt. 20:1-3 if we did not know the custom on which this parable is founded?

3. He should know the Bible as a whole, and in all its parts. If you know the Book, it will cause people to have confidence in

your ability as a teacher. Here are some things one must know in order to understand the word of God: Who? what? where? and when? (a) Who is speaking, to whom and of whom? (b) What kind of writing is it, prose or poetry, law or history? (c) Where—in what place was the writer? (d) Why—why did the author write—purpose?

These are some qualifications as to his knowledge, but there are others as to his character.

1. Keep thyself pure. No man can be a successful evangelist, unless he will live the gospel. The most powerful preaching we do is by the lives we live. How often is a preacher's discourse destroyed by the fact that he does not live a pure life.

2. Guard your influence. Be careful of your company and of your speech. To tell smutty stories and to associate with all classes of people will kill your influence.

3. Be yourself. Don't be a parrot. If you use others' ideas, put them in your language. If you quote give your author; by so doing you render to all their dues.

4. Be earnest. If you are not in earnest, quit. The world doesn't need a clown, but men and women who are in earnest. The poet has said: "Life is real, life is earnest, and the grave is not its goal."

5. Preach in the spirit of Christ. Don't be dogmatic. I fear some preach in the spirit of the devil, and not the spirit of Christ. Make every one feel that you have an interest in him. With a heart filled with love for God and man, go the story telling.

6. Be cheerful. Look on the bright side of life. Be sunshine, not storms. Be gladness, not sadness. Be happy, not gloomy. Some have the idea that a preacher's life is a sad life. I don't believe in that kind of religion. I am not like the little girl. She climbed upon the barn-yard fence, and putting her little hand up between the ears of the old family mule, drew it to the end of his nose, and said: "Dear old muley, I fear you are going to be a preacher; you have such a long face." If there is any one in this world that ought to be happy, cheerful and gay, it is a child of God; one who has the forgiveness of his sins and the prospect of a home in glory. Paul says: "Rejoice always, and again I say rejoice." I don't mean for one to engage in frivolity, but be happy. It is true that storms will arise and

clouds of sorrow will cover our sky. But look above the clouds, where God's eternal sun is always shining. The poet has said:

"There is a dark and troubled side of life,  
There is a bright and sunny side, too;  
Though we meet with the darkness and strife,  
The sunny side we may also view."

7. Have confidence in every one, until they destroy themselves, but do not help them. Speak a good word for all, and do not assist in destroying the standing of any one. Be ready to help all. It is better to help an unworthy brother now and then, than it is to fail to help one who is worthy.

8. When you preach, hide yourself, but show your hearers the message you bring. In other words, do not preach self, but Christ, and him crucified. Once I entered a restaurant run by a friend of mine. He introduced me to a very beautiful girl, who waited on the guests. After spending about one hour in the restaurant, eating, and talking to this beautiful girl, I could not tell whether I ate eggs or oysters. I saw the waitress, but did not see what was on my plate. Some preachers go to a town, and the entire town is talking, not about the sermon, but about the preacher. May God help us to preach Christ, and not ourselves.

Work. There are three things that constitute a preacher's work: 1. He must preach the word—by precept and example. 2. Commit it to faithful men. He should train others to take his place when he is called from this world. 3. Correct errors in the church. This is the kind of work Paul did, and the kind he committed to Timothy, and told him to commit to others.

Now, in conclusion, let me say just a word by way of advice to the young preachers. Young gentlemen, live within your income. Take care of your money. Save something every week or month. \$50 a year is not much, but at 6 per cent interest, in ten years, you would have \$660, which would be enough for you to purchase a small home. A sad sight to me is an old, worn-out, poor, neglected preacher.

Take God for your Father, Christ for your Saviour, humanity for your brethren, the world for your field, and the Bible as your guide, and you will succeed.

W. E. Morgan—An evangelist should be instant in season, out

of season. He should preach, whether he feels like it or not. He should study to show himself approved unto God. He should go where he can do the most good. Do not be egotistical. Meekness is the greatest qualification. Show to the church and the world that you are in earnest. We should make our efforts personal. Be consistent; deport yourself correctly. Give no one a chance to suspicion you. "Let no man despise thee."

G. W. Harvey—Paul was an evangelist when he did the work of an evangelist. Egotism is wrong. And it is not necessary to tell people how little you know; they will find that out. Imitate, if you imitate the right thing. I know parents by their children. The stork will show itself. A preacher is known by his work, by his converts. Every evangelist should take care of his young converts. Do not leave them as orphans for some one else to care for and train. I am getting tired of that kind of work. Teach fathers and mothers to pray. Do personal work: go to the homes of the people. Work from house to house. This is the real work. Go to the poor; go to their homes. Talk to them personally; you will thus learn to adapt your preaching to their needs. Don't reach too far above the people.

G. W. Cypert—An evangelist should seek to please God, not men and women. But it is too much to expect an evangelist to nurture his young converts. One great characteristic is meekness. This is very much needed. A preacher should be prayerful. I believe when he preaches he should lead his own prayer. It has a good effect on the audience. An evangelist should have a good standing at home.

J. C. White—Approve Brother Harvey on personal work. But what do we mean by being an evangelist? An evangelist should know his work. Let him ordain elders in every church, as they did in New Testament times. We must not say, We do not know how.

U. G. Wilkinson—What is ordinarily called a pastor, is what I call an evangelist, but an evangelist is not a pastor. The evangelist should be able to preach the gospel without turning his sermons into challenges. I don't like challenging for debate in the pulpit; it is too egotistical. Don't be personal in your preaching. I do not mean any one should be soft. Firmness is always attended with gentleness. Be gentle, be courteous. Don't take sides in church troubles.

R. L. Whiteside—An evangelist should be a pious, godly man.

He should be full of reverence for God and sacred things. The light use of such phrases as "Before God, brethren," etc., indicates an irreverent spirit. A man who realizes the majesty and glory of Jehovah will not use his name as a by-word, nor in any light, frivolous way. Let his name be adored above all others. The Bible nowhere limits the duration of one's stay at one place. It is preaching, not traveling, that makes a man an evangelist.

C. R. Nichol—One failure with the evangelist is, he neglects to use the Bible as he should. He should keep it prominently before the people, and read out of it, rather than quote from it. Whiteside approved—Cypert dissented.

#### THE INDWELLING OF THE HOLY SPIRIT.

J. C. White—The Holy Spirit is a person. If a person, he dwells somewhere. "Whom the world can not receive." But he was promised to all believers. "The Spirit, which they that believe on him should receive" (Jno. 7:37-39). "I will send him unto you" (Jno. 16:7). He came (Acts 2:1-4). When did he go away?

1. The Holy Spirit came in three distinct measures: (1) The baptismal measure; (2), miraculous power, gifts of the Holy Spirit, by the laying on of hands; (3), a comforting influence, a continual indwelling in all Christians, comforting measure promised to all Christians (Acts 2:38). "Ye shall receive the gift of the Holy Spirit." Ye, who? Ye, who repent and are baptized for the remission of sins. "For the promise of the Holy Spirit, Jno. 7:37-39) is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." God calls by the gospel (2 Thes. 2:14). Hence, wherever the gospel call is heard and obeyed, the people, Jew and Gentile, bond or free, have this promise of the gift of the Holy Spirit, this comforting, renewing influence of the Spirit. People did receive the Spirit in some measure, without receiving his miraculous power. The Romans had the Spirit (Rom. 8:9), but not his miraculous power, for Paul wanted to see them that he might impart a spiritual gift (1:11).

2. Where did the Holy Spirit go when he came? Into the body, the church. The body without the Spirit is dead (Jas. 2:26). If we have not the Spirit today, we have a dead body, a

dead church. Paul says there is one body and one Spirit. If you extract the Spirit from that body, you have a dead body. A material body can not exist alive without the spirit; no more can the church exist without the Holy Spirit.

3. He went into his temple (1 Cor. 6:19). You (church) are the temple of the Holy Spirit, which is in you. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor 3:16).

4. What does the Holy Spirit do? (Eph. 1:13, 14). He seals us. How long? "Until the redemption of the purchased possession." What is this redemption? The redemption of our body (Rom. 8:23). The Holy Spirit helpeth our infirmities (Rom. 8:26).

G. W. Cypert—None deny that the Holy Spirit dwells in the church, but does he dwell in us in person? I deny that the Holy Spirit dwells in us in person; neither does God nor Christ. The Holy Spirit dwells in us, as God dwells in us. The Holy Spirit comforts us; but show where this was ever done, except through the word. Only the apostles had the Holy Spirit in person. If we had the Spirit in person, we could work miracles. Everything began by miracles, and is perpetuated by law. The stalk, blades, tassel—all are in the seed you plant. The word is a seed. All is encouched in that word, all the divine life is in the seed. The Holy Spirit abides in us through the word. Miraculous powers have been done away (1 Cor. 13:9-13). Christ was once here, and the Holy Spirit was once here, but the Holy Spirit is no more here now in person than is God or Christ.

Lee P. Mansfield—God, Christ and the Holy Spirit dwell in us by faith.

U. G. Wilkinson—Christ dwells in us, but not in person.

G. H. P. Showalter—The Holy Spirit comforts, yet three times in 1 Thessalonians Paul says comfort with words.

Matheny—Jesus says, My words are spirit. Spirit may dwell in us, for Paul says, "Let the word of Christ dwell in you richly."

M. M. Young—Approve Matheny.

Cole Jackson—The Spirit is received by the hearing of faith.

Cleddie Wallace—The Bible says: "Till the Son of man be come," and yet Christ says, "I am with you always" (see also Eph. 4:15-19).

Jno. M. Rice—Endorse White.

G. W. Harvey—Difference hinges on difference in definition of personality of Spirit.

J. C. White—If there has been any answer to what I said, it is that the Holy Spirit dwells in us just as God and Christ dwell in us.

R. L. Whiteside—Brethren, do not call the Holy Spirit "it," as if he were a thing. He is a person. "Holy Spirit dwells in us by means of the word," it is said, as if that offsets the idea that he actually dwells in us. We are saved by means of the word, but actually saved. If Holy Spirit dwells in us by means of the word, does that make it any less a fact that he dwells in us? We are saved by faith, that is, faith is the condition upon which we are saved. The Holy Spirit dwells in us by faith, that is, faith is the condition upon which he dwells in us.

C. R. Nichol—Christ's words are not the Spirit, nor are they life. They emanate from Spirit and give life. The Holy Spirit dwells in us.

#### WHAT IS THE CHURCH?

U. G. Wilkinson—To have a church, we must have a covenant (Heb. 8:8-13; Eph. 2:19-22). In its foundation there must be apostles and prophets (Eph. 2:20; 1 Cor. 12:28; Eph. 4:11). I speak of the church in the aggregate. There must be a kingdom with a King, laws, subjects, territory. The King is Christ the Lord (Acts 2:36; Rev. 17:14). The laws are the requirements of the New Testament, the gospel (Gal 1:6-9). The subjects and territory are all those on earth who practice "righteousness, peace and joy in the Holy Spirit" (Rom. 14:17). Together with the "innumerable company of angels and the spirits of just men made perfect" (Heb. 12:22-28; 1 Cor. 15:25-28). The church is the first dominion (Mic. 4:8; Dan. 7:27). That part of the kingdom which is on earth. The house of God (1 Tim. 3:15). Household of God (Eph. 2:19). Jesus built it (Matt 16:18, 19). The constituent parts of the church are: elders, evangelists, bishops, deacons, members, male and female. All enter by baptism (1 Cor. 12:13; Jno. 3:5; Gal. 3:26, 27). Officers are set in the church (1 Cor. 12:28). The evangelist is the public preacher of the gospel (2 Tim 4:1-6). The bishop is the overseer, the deacon the servant (1 Tim. 3; Titus 1). All these are also called elders, which appears to be a general term applied to all those

in the church who, by reason of age, wisdom and experience, are entitled to give counsel and rule. But perhaps most often used to designate the bishops or overseers.

As to the members, men and women had different gifts, and should each exercise their gifts according to the proportion of faith (Rom. 12:4-8). But in the brief time allotted to me, I shall speak especially of the relationship of woman to the church, and her work as such. Many brethren seem to have been unable to find but two passages of scripture in the New Testament referring to woman and her work—1 Cor. 14:34, 35; 1 Tim. 2:11, 12. Neither of these say what she shall do, but what she shall not do. They appear to have concluded she can do nothing, and hence, by foolish objections, have practically paralyzed the influence and work of our godly women.

But we find women are commanded to teach (Titus 2:3-5). She is told whom to teach, and enough work laid out for her to keep her fully employed, if she would be at it. The classes she may teach are evidently other women and children. For this teaching she is peculiarly fitted by nature. These classes certainly need much teaching. And how far better would the world be if they received it. If our godly women would be busy at this work, they would have no time nor inclination to usurp the place of man. But, in fact, I know of no women in the body of Christ who are attempting to or even desire to take the place of man. Those who seem to so think are scared before they are hurt.

But must this teaching necessarily be done privately? Where does the Bible say so? May not such teaching be done as Scripturally collectively as any other teaching? If not, why not? If I or any other evangelist can make our work as teachers more effective, by systematizing it and planning it, and having classes and audiences to teach all at once, why may not a woman do so, too? Shall she wait for accident and chance to throw opportunities in her way, which may never come? Where does the Bible so demand? This is the way the sluggard does. The diligent in business and everywhere else arise and create opportunities, and make good use of them as they pass.

Let the women get busy, and be about their Master's business, and as they are commanded, teach the young women, etc., and let ignorant hobby-riders quit paralyzing their work, by con-

tinually demanding that they do nothing. Brethren, if I am wrong in this, show me where. (Time expires).

G. H. P. Showalter—What constitutes the church? The church of Christ consists of those who have obeyed the gospel of Christ. All enter the church in precisely the same way, whether Jews or Gentiles, bond or free. All are by one Spirit baptized into the one body of Christ. The local church consists of a congregation of Christians in any community regularly engaged in the worship according to God's requirements on the first day of the week.

I do not believe it necessary for a local congregation to have elders, evangelists, bishops and deacons, in order for it to be a New Testament church. A collection of Christians, among whom there are no elders, no evangelists, no bishops or deacons, may be properly termed a church, according to New Testament usage. Paul and Barnabas traveled in Asia Minor and established churches. They returned later, visited these churches and appointed elders and deacons. The church existed before the appointments made by these evangelists.

Elders, deacons, evangelists and bishops are an outgrowth of a healthful church. These are developed in the church, and when material is developed in this way, it should be used in the building of God. These officials are made such by the Holy Spirit, because the course of life that qualifies them for their work is given under the direction of the Holy Spirit (see Acts 20:28; 14:22, 23). The church at Jerusalem, immediately following the day of Pentecost, had no elders, other than the apostles, and deacons were appointed later (see Acts 6:1-8).

Activity should characterize all the members of the church. There is no place for an idle man in the kingdom of God. All should be busy. There is an abundance of work for all to do. No one is so limited in ability as not to be able to accomplish something in the name of Christ. Not only is it necessary for us to ennoble our characters and purify our lives by a practice of those virtues which adorn the character of the people of God but a missionary spirit should characterize all Christians. I am in favor of a far greater activity along the line of missionary work in the church.

We frequently hear much in regard to woman's work in the church. This problem is readily solved when viewed in the proper light. If all the women in the church would do one-half

of what they know to be their duty, they would have all they could do, without spending time inquiring into things that are speculative, or risking their activity on territory that is doubtful, or restricted to men. If most men would do one-tenth what they are able to do and know to be their duty, they would be too busy to write volumes in discussing the exact line that separates the work intended for women and that which, in the New Testament, is restricted to men.

A. R. Lawrence—God has always had a representation on earth. The church is now God's representative, his dwelling place on earth. It is the household of God. We are all kings and priests unto God. None are ahead of others in power or authority. The local church must have leaders, elders; but I do not believe they enjoy such distinction, as did the first elders.

Lee P. Mansfield—I differ with some of the others on two points. 1. Brother Wilkinson stated we can not have a church now like the one in the days of the apostles, for we can't have apostles in the church now. But every local church now has apostles in it, in the same sense in which local churches then had them. 2. Brother Lawrence stated that God required all service in the temple. This is a mistake. God wants laborers. Let every one do something. Members of my body work for the good of my body.

C. R. Nichol—A woman may fill any place in the church, except that of elder, deacon, or preacher. The best way to settle this question is to tell her what she is prohibited from doing, and let her do all the rest. Elders and preachers should lay out the work for them. Give them something to do.

J. C. White—A church is a body of baptized believers. We can have the same church they had in the apostolic days. The women can take the lead, if there are no men to do so.

W. E. Morgan—A church of Christ is composed of a converted membership engaged in faithfully following God.

Cleddie Wallace—A church of Christ is a church that keeps the laws of God.

J. H. Mead—A church of Christ is a church that is apostolic in practice. Churches the apostles established were loyal.

C. R. Nichol—Were all the churches established by the apostles loyal? What about the church at Corinth? Was it loyal?

M. M. Young—I do not think the church at Corinth was loyal. A woman is not allowed to be a leader nor public teacher.

C. R. Nichol—Corinth, with all its sins, was not cut off. May we do what some of these New Testament churches did, and still be loyal?

R. L. Whiteside—I have never been able to give a definition of a church of Christ so as to include every one that the Lord would recognize as his, and exclude every one that he would not recognize. We do not know where the dead line is, but we do know what a church should be. We ought not to quit a church until God does. A man can be in the church and in a sectarian body at the same time.

G. W. Harvey—You can no more find a perfectly loyal church than you can find a perfectly loyal man. Churches are made of men. They can't be better than the material.

C. R. Nichol—Each man and each church has its own conception of loyalty. What passes for loyalty in one place is condemned in another.

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#### HOME MISSIONS.

Cleddie Wallace—This is a necessary work. God has bound it upon us. The love of God is the motive power. Jesus commanded the apostles to preach the gospel to every creature. This obligation rests upon us. The church should do—must do—the work. Every congregation should be a center of missionary work, and preach the gospel to those in reach. There should be regularity in supporting the evangelist doing this work. Antioch is an example to us. Perishing souls are all about us. Every Christian should, in a sense, be an evangelist. Let each one do what he can.

Matheny—Every member should pay one-tenth. A land owner thinks he can not pay one-tenth, yet his renters pay him a third and fourth. Why are they able to pay him so much more than he is able to pay the Lord?

A preacher should preach, if he is not supported. But every child of God should support the work. Two or three congregations should unite to support a preacher. Let every one do something. Let every church pick out some place and have a meeting held there. We need more system in our work. No home mission work is being done.

C. R. Nichol—No method is needed. We need to go to work. Much is being done already. But the preachers are doing most

of it. The churches are not instructed as they should be. The contributions on the first day of the week are for the support of the gospel. Elders are to watch after the members, and they should know what each one gives. The elder should know what each one is able to give, and see that he gives it. Let there be equality in giving. Each should bear his part. Covetousness is idolatry (Col. 3:5).

Lee P. Mansfield—I want to say “Amen” to Brother Nichol’s speech. Two things hinder the work: 1. The preacher does not teach the brethren as he should; 2, and he does not give as he should. He should be an example to others, that the elders may know what the members are doing; every member should put his name on an envelope containing his contribution. Every Christian should try to take some one to heaven with him. Every congregation should support a missionary. Five families can support a preacher.

J. C. White—If you should assess the members, who would collect it? I would not want to be the collector.

G. W. Cypert—The assessment plan is wrong. Let not your left hand know what your right hand doeth. Churches, by co-operation, can employ an evangelist.

U. G. Wilkinson—The trouble is with the brethren. Shall the preacher set his salary? If not, why should the brethren set it? Some one must say how much he receives. Each church can support one preacher.

R. L. Whiteside—Every congregation should pick out some near-by place and start up missions. Let one member take the responsibility of the work at one place, another at another place, etc. Stay with the work until something is accomplished. Begin with the poor, the lowly. Christianity will work its way up from the lower to the higher classes better than it will from the rich to the poor. Don’t fire the brush pile on top.

Counting everything the Jew gave, his taxes, sacrifices, free-will offerings, time devoted to feasts and Sabbaths, I infer he must have given about one-third. Never preach on giving, from a selfish motive. This causes resentment and promotes stinginess. The amount one gives is measured by what is left, rather than by what is given.

**THE LORD'S DAY WORSHIP.**

A. R. Lawrence—By the Lord's day, I mean the first day of the week, the day upon which Christ arose from the dead. By worship, I mean any act performed or word spoken as service to God. Acceptable worship consists in doing those things which God, in the New Testament, requires us to say and do. This only is acceptable worship (Col. 3:17; 2 Tim. 3:16, 17). Only one item is confined to the Lord's day, namely, the communion service.

From Acts 2:42, we learn that the first church continued steadfastly in the "apostles' doctrine (teaching), fellowship (contribution), breaking of bread (the communion), and prayers." I do not understand Acts 2:42 must be carried out in the order mentioned. However, I see no wrong in following this order, unless discord is caused thereby. But according to the Scriptures at least these four items entered into the Lord's day worship:

1. "Teaching." What is to be taught? Only the revealed will of God. Who shall teach? Elders? That depends. Those best qualified. They are Scriptural and logical teachers. Who are to be taught? Those who need it. How must I teach? No definite plan revealed. But we find Jesus asking and answering questions and teaching by the lecture method also. So we conclude that either the lecture method or catechetical method is acceptable. Use the method that is best adapted to the circumstances, but do all things decently and in order. And teach at any time in which teaching can be done decently and in order. Do one thing at a time. Don't sing and contribute at the same time. Any convenient hour on the Lord's day is a scriptural time to meet.

2. Fellowship (1 Cor. 16:1, 2). Contribution is just as essential as the rest. We might as well try to go to heaven without baptism, as to try to go without contributing as the Lord prospers us. I must learn to be a cheerful, liberal contributor. No covetous (stingy) person can go to heaven. Any convenient method of collecting the contribution is right. Nothing is said on this point. Put your contribution on the table or in the basket, only be sure you contribute.

3. Communion. Here many lack information. We are too careless. The bread is often half-cooked, sticky and unsightly.

The wine is often sour, and the cloths soiled. There should be a nice loaf of bread, and as many plates as are needed. The wine should be in a nice pitcher, prepared for the purpose, with as many glasses as are needed. The cloths should be nice and clean, and the one waiting on the table should be careful not to soil them. Be nice, orderly, and decent, always remembering that you are handling the emblems of the most precious gift that a loving, heavenly Father has ever given to man. These are emblems of the body and blood of our Savior.

4. Prayers. Prayer should be offered in earnestness and sincerity, avoiding vain repetitions. Pray intelligently, and in accord with the will of God. We should study how to pray just as much as we should study how to preach.

Cleddie Wallace—Breaking bread, giving, teaching, prayer—these are the items of worship on Lord's day. The breaking of bread is not more important than the other items. Singing comes under the head of teaching.

Traweek—Has God ever accepted a partial service? The teaching at 10 o'clock a. m.—is that sound?

Lee P. Mansfield—Some will not give, because they are afraid the elders will buy literature with it. Teaching is a part of the Lord's day work. None of us want a separate organization to carry on this work. Division over three things: Who should teach? how should we teach? and where? Any one who can break bread may teach. Christ and the apostles taught both orally and by writing. We should follow their example. We should teach anywhere we have a suitable opportunity.

J. C. White—Every Christian should take part in the worship. Let us not make law out of customs. Be governed by needs, and let the elders direct the worship.

U. G. Wilkinson—Teaching is the most important part of the worship, the foundation of all other service. Some call communion the worship. It is only a part of the worship. I favor individual communion sets.

G. H. P. Showalter—Individual cups are not objectionable. Six items of worship—three directed toward God, three not merely toward God, but also with a reference to man.

W. J. Bishop—Circumstances force some things on us. In foreign lands we are forced out of some of the ruts. The worship on Lord's day is not all the work on that day. Worship

is a period of recuperation. In it we gain strength and energy for the duties of the coming week.

R. L. Whiteside—I call for scripture for putting the contribution on the table. Some refuse to contribute because the basket is passed around. I believe I'll get up a new fad, and refuse to contribute because there is no scripture for putting my hand in my pocket! We do not commune with each other; we commune with the Lord. Individual cups would be nicer. I do not like to drink out of a cup after filthy, tobacco-smearred mustaches have been soaked in the wine. Teaching people the Bible is worship. (Question by a brother: "If teaching is worship, do not sinners, who are being taught, take part in the worship?") Not any more than they would be taking part in serving God, if teaching is only serving God; and not any more than they take part in the worship, when in the communion service, you show forth to them (teach them) the Lord's death.

#### CONGREGATIONAL DEVELOPMENT.

G. W. Harvey—It is the development of a family. Christians are to be trained to meet the issues of life. I have no iron-clad rules for governing a family, or developing a church. Certain principles, of course, govern. Teach like the Lord teaches, then all will be alike when they come together. Examine self—pray and study the Bible: The church is God's school. Christ, the Teacher, never made a mistake. Object of growth is a home in heaven. Christians have the most enjoyment, and Bible truth is worth most. Imbibe it, and character follows as a necessary result. Man does not originate anything.

W. J. Bishop—Theories are useless, unless we make them practical. Bring forth fruit. God is a practical Being. We have different gifts (see Rom. 12). Each one has something he can do, and he should do it. Elders are the overseers. They should determine the abilities of all, and put them to work. "We are tools, each fitted for something."

C. R. Nichol—Fifty obeyed in one day in Mississippi—all babes in Christ. They are to be developed. Who is to do it? How is it to be done?

J. C. White—Don't overload young members. You may spoil a young horse by overloading him. "Give every one something to do, and then show that it is appreciated."

C. R. Nichol—When I obeyed the gospel I, like other young converts, wanted to do something, but found no opportunity. The church did not furnish me any work, as it should have done. I finally drifted into the Y. P. S. C. E. Here was work for all. Let the church see to it that the young converts are kept busy. Can't live by eating only.

U. G. Wilkinson—Too much theory; not enough practice. The most competent members should not do all the teaching. We are trying to develop all at Comanche. Do with your might what your hands find to do. Be a vessel unto honor.

R. L. Whiteside—Brother Bishop thinks the church is too nearly all mouth. Well, some Christians remind me of a hippopotamus—they seem to be about all mouth, and they never get far from the water. Our foolish wrangling over every phase of work has done more to build up the progressives in Texas than anything they have done. No matter what is proposed, somebody objects, and backs up his objections by a threat to quit. We need to quit foolishness, and go to work. Get all interested—put them to work—women and all.

Lee P. Mansfield—A young church is at the mercy of mischief-makers. An evangelist should stay with the infant church. Find out who are absent, rebuke and encourage them. Get some good literature.

G. H. P. Showalter—Opposed to literature, not as unscriptural, but on the grounds of its inutility. Let's not be hasty in appointing elders.

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#### PRAYER.

G. W. Cypert—The point is, how does God answer prayer? When I pray for the widow and orphan, I pray they may be surrounded by God-fearing men. I do not believe in special or specific providence. I will not say that special providence is impossible, but that it can not be shown that it is possible.

Lee P. Mansfield—Will God answer the prayer of an alien? The first right an alien has is the right of petition, or prayer. An orphan boy may ask a wealthy man to make him his son. Saul and Cornelius—both aliens—prayed. God heard them. But we should not expect pardon in answer to prayer alone. I believe God hears and answers prayer. He has answered my prayers.

A. R. Lawrence—God will answer prayer, but I do not know how. All praying has the greatest influence on him who prays, and then on those who hear it. It develops the one who prays. I do not believe in special providence.

U. G. Wilkinson—I believe in special providence. God helped David in his fight with Goliath. The brethren confuse miracle and providence. Praying for rain is asking amiss to consume it on your lusts.

G. H. P. Showalter—We should not dictate to God as to how he shall answer our prayers. In our prayers for God to bless us we should always leave it to his wisdom as to how this is done. The model prayer: "Give us day by day our daily bread"—the "how" left to the divine Father, the Giver. Praying for rain is too much like dictating to God just how he shall bestow the blessing.

J. C. White—I believe in special providence, and I am willing to let God decide how he will answer prayer. I pray because I believe God will hear and answer. God says, "Let your requests be made known unto God." Why do you pray publicly or privately, if you do not believe God hears and answers? Miraculous power not connected with prayer. When the apostles had miraculous power they did not pray to the Holy Spirit within themselves. We answer our children's requests.

L. S. Ivy—"Ask and ye shall receive." "Ye receive not because ye ask amiss." If reflexive influence is all there is in prayer, the heathen gets as much benefit out of prayer as the Christian.

N. M. Wright—I believe God will hear and answer prayer.

Matheny—I do not believe in special providence. God does not send sugar and coffee. No person is benefited by prayer, unless he hears the prayer.

C. R. Nichol—"Finally, brethren, pray for us" (2 Thes. 3:1).

R. L. Whiteside—Jabez prayed. "And Jabez called on the God of Israel, saying, Oh, that thou wouldst bless me indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldst keep me from evil, that it be not to my sorrow. And God granted him that which he requested" (I Chron. 4:10). The brethren who believe prayer is only reflexive in its benefits have not one passage of scripture that intimates such a thing. The unsaved, the helpless, the needy, prays in the very nature of the case. Pray to get exercise? I'd quit. If prayer will not do a man any good unless the man hears it,

why did Paul charge Timothy to pray for all men? Could he go to every man and pray before him? He was also to pray for kings, that we may be able to live a quiet and peaceful life. I suppose Timothy was to go into the presence of the kings and pray before them; the king would see by this that they were pretty good folks, and decide not to disturb them in their religion!

G. W. Harvey—I am sorry you are divided. Discussions are for the purpose of closing up the breaches. We are students to know God's will.

Jno. M. Rice—A father gives his children his law, but he continues to hear them. So does God.

W. E. Morgan—We are not divided—don't express that thought.

C. R. Nichol—Don't speak lightly of Christian experience.

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#### THE LAW AND CIRCUMSTANCES, OR THE ESSENTIALS AND INCIDENTALS.

R. L. Whiteside—The Bible is our law, our guide. We may learn our duty from both the precepts and examples of this book. Paul says, "The things which ye both learned and received and heard and saw in me, these things do" (Phil. 4:9). But in learning our duty from example, great care must be taken so that we may discriminate between the law and that which is merely circumstantial; between the essential and the incidental. The law is permanent; circumstances are transient. No command was ever obeyed, even by an inspired man, but that some circumstances, or incidents, were connected with that act of obedience that were no part of the law, and that may or may not be connected with obedience to this law at another time. Let us enlarge:

1. The law of pardon to the alien may be found in the great commission and in such passages as Acts 2:38. Examples, the conversion of the eunuch, Saul, etc. Some circumstances are present in each case that are not present in any other. That the eunuch confessed his faith in a certain form of words at the water, is only an incident, a mere circumstance. Yet these circumstances are exalted into law by some. Why does not some one draw further on the circumstances, and argue that for a conversion to be Scriptural, the sinner must be preached

to while riding in a chariot! Saul saw a light, saw the Lord, still he had to believe and be baptized, as any other sinner.

2. The Lord's supper. This is composed of the loaf and the fruit of the vine, and is to be observed in the proper frame of mind on the first day of the week. In the institution and observance of this institution, some circumstances or incidents were of necessity connected with it. It had to be instituted at some time, under some circumstances, in some place. These were merely incidentals. Yet some think the supper must be observed at night, and others, in an upper room. One congregation uses a little teacup. All such will not have the supper if they can not have these circumstances. I wonder why they do not recline around the table and confine the number of communicants to one dozen?

3. The contribution (1 Cor. 16:1, 2). In this we are confined to the bare law, for nowhere in the New Testament do we have the details connected with a single contribution. We have only the law, not an example, to go by. It looks like we would have no trouble here with the circumstance hunter. But wait! Has not this deluded brother seen the money put on the table all his life? Tradition becomes sacred to him, and if the congregation does not follow this tradition, he will not contribute; will sometimes even quit the church; all of which shows that he has more regard for tradition than for God's law. He thus makes void the law of God by tradition.

4. Teaching. Preach to every creature, is the law. An evangelist may remain at one place, or may travel. Teaching may be done to a congregation as a whole, or to separate classes. A woman may, in a quiet way, teach a class of children. Frequently she is better qualified than any other. I am persuaded that a woman may teach the Bible under any circumstances, under which she may teach anything else.

G. W. Cypert—Where to leave off, if we begin on incidentals, is the question. Must not violate a principle. I believe in teaching children on Lord's day. A woman may teach till she violates a principle. The Bible says, "Go," but not how to go. God says, "sing," but not what to sing.

Lee P. Mansfield—I endorse Brother Whiteside. To adopt a rule and make it a law, is speaking where God is silent. It is not right for me to force my opinion on any one. In going out

to preach, the apostles adopted the most convenient way of travel.

J. W. Kelley—I have been incorrectly represented as anti-Sunday school. We some times gnaw on an old dry bone, while others starve in our presence. Set a different time of day for the Bible study. Do not interfere with the hour of worship.

A. R. Lawrence—The law or command is the essential; incidentals are the things necessary to carry out the essentials. No difference how the teaching is done; the command is "teach." If a brother opposes, leave off the classes; take some other hour. Who knows how they took the communion? Could I not divide the fruit of the vine into as many cups as there are communicants present?

W. E. Morgan—We should sing with the spirit and the understanding. That is worship. We have many extremes. In the contribution there is confusion when every one walks up and puts his money on the table. I used to think that was the only way. We should not make a law where God has made none.

J. C. White—Is kneeling the only posture of prayer? Why stand to give thanks? Where is your scripture for singing evangelist, chapter before prayer, etc.?

U. G. Wilkinson—Women should not follow modern fashions. The essential items of worship are, the contribution, communion, teaching, prayers.

G. H. P. Showalter—When I was a boy the negroes in our country all walked up and put the money on the table. The white folks thought they did it for a show. It seems strange to me that some brethren want to do that way to keep from making a show. Right to place the money on the table if orderly and agreeable to all. The obligation to teach binds us to teach any way we can, so the way does not conflict with moral obligations or other duties. Loyal churches have no unscriptural organizations to do this work. Women should teach, especially should they teach children. I think it is right for a woman to teach the Bible at any time or under any circumstances, that she can teach any thing else.

G. W. Harvey—I endorse what has been said. Teach in your homes; everywhere you can.

R. L. Whiteside—We are cursed with foolish ideas. These things are driving more people to the progressives than anything they are doing. You can't meet folly with argument. I

am glad I learned from Brother Showalter where we got our custom of putting the money on the table. Some brethren think we got it from the Bible, but we got it from the negroes. Leave it with them. Strictly speaking, incidentals are not helps in doing a thing; that is an expedient. We do not divide people into classes to teach them. By nature and degrees of development, they are already divided into classes. We simply recognize this and seek to suit our teaching to the different classes, or capacities.

J. W. Kelley—I object to confusion. Frequently there is great confusion when we are teaching, by people coming in.

C. R. Nichol—Paul did not refer to brethren coming in. That is not the confusion he spoké of.

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