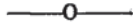


A DEBATE  
ON THE  
Sunday School  
Question

*Is it Scriptural to Have a  
?? Sunday School ??*



BETWEEN

JOE S. WARLICK

AND

GEO. W. PHILLIPS



Price 40 cents



DALLAS, TEXAS

1924



## PREFACE.

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The following debate, as the body of it will disclose, grew out of an oral debate between Bro. G. W. Phillips and me, at Mannsville, Oklahoma. Explanations of any unusual features will appear in the book.

I hope, and really believe, that all good honest brethren who read this debate will be settled fully on the question which a few inferior preachers are trying to urge is one cause for division among brethren.

Read the debate with caution, and I shall be satisfied.

JOE S. WARLICK.



# A Debate on the Sunday School Question.

## TWO PROPOSITIONS.

Joe S. Warlick  
Geo. W. Phillips

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**Proposition No. 1.** "The congregations of the Church of Christ that teach the word of God in what is known as the Sunday School, using the class system, are Scriptural in their teaching and practice."

Joe S. Warlick Affirms.

Geo. W. Phillips Denies.

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Bro. Phillips and I debated this issue at Mannsville, Oklahoma, on Lord's Day afternoon and evening, July 24, 1921. It was agreed then that we would write the debate out and put it in a book. Later we decided to disregard the oral debate and discuss the questions in writing and use that for the book, thinking that in this way, we might leave out some superfluous matter, which belonged exclusively to the oral debate and to the place where it occurred, so this is the first article. We hope that the debate will be read extensively, and that much good will come of the work we shall do to bring it out.

Bro. Phillips and I are not only brethren in Christ, but we are the very best of personal friends and each has had a chance to show to the other and others, this fact; our debate, therefore, will be without any expressions of bitter personal feelings and will also be without the hope of personal gain or glory. I am sure it is the desire of us both, to discuss the question purely upon its merits and for the good of the cause of the Master.

I desire to be understood as believing every word of my proposition, and I feel also, that the opposition to it will be weak and trivial; in fact, I am sure that no real, Scriptural, and

therefore right thing will be offered by the opposition, so I am entering the discussion with the very fullest confidence that I will establish my side of the question and be able to make all unbiased brethren see it.

I think that the terms in which my proposition are expressed, and the precise point at issue, are so clearly stated as not to need any definitions, such as are usually required by the rules, so I shall need only to discuss it.

I desire to be understood further, as not taking the position that the regular Lord's Day worship, where we break bread in memory of the Lord's death, is to be in any way interfered with by the Sunday School, nor by any other meeting of the church, such as all are accustomed to having. To meet and break bread and do whatever else should be done by the whole congregation, in keeping house for the Lord is for the church alone, and if outsiders attend, they come not because invited, but by their own option and not as any duty of theirs. Neither does the church regard it their duty to invite outsiders to this appointment.

At the appointment of the church to break bread, all matters pertaining to the individual congregation including not only the breaking of the bread, but also all matters of discipline and questions pertaining to government should be brought up. Such are not matters of the world's concern, and the world is not even supposed to be present.

But to meet for the above purposes is not the only appointment the church may have. It may meet in protracted meetings of days; it may have other appointments on Sunday as often as it may elect or propose, in order to attend to other matters pertaining to its privileges and duties which belong to the work of carrying out the demands of the Commission which the Lord required of His disciples before the church was established. Matt. 28: 19-20—"Teach all nations, baptize the taught, and then teach the baptized." At such appointments we teach publicly just what we would teach from house to house to in-

dividuals. Paul says in Acts 20:20-21, that he taught the same things publicly that he taught from house to house. At Antioch, (Acts, 11,) we are told that Paul and Barnabas assembled themselves with the church and taught much people. (Verse 26.) In such meetings the idea seemed to be to teach outsiders principally; and it was no doubt for that purpose the appointments were made. It is said that at one time almost the whole city came together to hear the word of God.

At Mannsville, after the brethren had had the regular Lord's Day service, Bro. Phillips himself being present and taking a part, an hour was appointed in the afternoon and one in the evening, making two appointments, for the discussion of this question between Bro. Phillips and me. I was not at the forenoon service, being in another town in a meeting, but in the same county. The appointment for us to discuss the Sunday School question was eminently Scriptural. In Acts 17:32, we are told that the people desired to hear the Apostles again concerning the special matter of the RESURRECTION, so it is alright for us to meet to study and learn of special matters pertaining to the Kingdom of God. Now, it will be my contention throughout this discussion that, just as we may have appointments for protracted meetings, debates, though done on Sunday, we may also meet and in orderly manner, teach the word of God in the Sunday School capacity, as is being done by the majority of the churches all over the country. This appointment and this teaching is what I am called upon to defend now; and I do so, promising to prove the practice Scriptural as much so as what I teach on the design of baptism, the work of the Holy Spirit in conversion, or any other question that I have ever debated.

It will be observed that I state in the proposition that I am proposing to defend the Sunday School as used by the congregations of the Church of Christ; not a Sectarian affair, specially organized, with officers not needed and sometimes officers in no way amenable to the Elders of the church, because sometimes they are not members of the church, or of any church.

Such is sometimes true of the teachers used. It is not that kind of a Sunday School I propose; but only those I have worked in and find in the congregations where I have preached and worshipped. I propose also, that the Sunday School, like it has always been where I have known it, must be, like the protracted meetings and like Bro. Phillips and my oral debate, under the direction of the Eldership, and just as proficient Elders do in the protracted meetings, they should do in the Sunday School, take the oversight of both; this is also the way they were supposed to do at Mannsville with our oral debate there. They called us to the work and would have held us responsible for correct conduct in the debate. They do this in protracted meetings and they must do the same in the Sunday School. Now, for the right to hold meetings or debates, as my brethren have always done, I contend in this discussion and upon the same plane upon which I defend these appointments, I defend the Sunday School.

### **The Name Sunday School.**

It will not be necessary for me to argue the name proposition very extensively as Bro. Phillips admitted in the oral debate that he had no objection in fact to the name Sunday School, for it meant only a school taught on Sunday, as a school might be taught on Friday or any other day of the week. But there are some Anti-Sunday School brethren who break here, so I shall give it a passing notice for their benefit.

The name Sunday School may be found in the same chapter and verse where we find many expressions which all of us use, and that with perfect agreement. Among these are such as Sunday Worship, Sunday Service, Sunday Meetings or the Lord's Day Service. These names all of us, Sunday School advocates and Anti-Sunday School hobbyists alike, use with grace and ease, no one objecting or forbidding us.

I desire to be understood, and so I repeat, that I am not contending that the Sunday School should convene at the same hour when the church comes together to break bread and do whatever else may come before it in its official capacity; where



any matter of discipline may be called up and disposition made of it. In this meeting the church alone is to act; it alone is specially interested; and in this meeting the women, and some men must be silent. But in other meetings like the protracted meetings where others interested may have a part and may ask questions, like they did on different occasions when Christ and the Apostles were teaching; sometimes outsiders would ask questions, women as well as men. At other times they did not dare to do so.

In the Sunday School, just as in a protracted meeting, we are willing for any honest person, man or woman, to ask any question they desire and to offer any criticism they may feel disposed to make; a privilege which we all extend sometimes in a protracted meeting, and also in debates. The same is true of rights in the Sunday School; and thus the Sunday School and protracted meetings stand or fall upon precisely the same grounds. But in the regular church service, where all the items of work and worship may be had, some men, and all women must be silent. Outsiders, of course, not allowed to propose anything or even try to take part in the work.

With what we have here tried to state clearly and fairly, we are prepared to say that the real issue in this discussion is to be: May we in such meetings appointed for teaching, as in the Sunday School, divide the people into classes, according to their age and ability, training and advancement, and thus teach them in classes, and may we have any women teachers over classes, as the prudence and wisdom of the Eldership may suggest and allow? I declare that we have plain New Testament authority for both, and I shall prove it as clearly as I can prove anything, by the word of the Lord. I promise to make the matter so plain that, among all the really unprejudiced brethren, there will hereafter be no contention over the matter. Actually, I expect this written discussion, where it is read, to put an end forever to the agitation of the Anti-Sunday School hobby. Remember what I promise to do, mark it well, and see that I do it.

### **May We Have the Classes?**

To see that we may have the classes and teach people in classes, is my first duty, so I shall proceed to show that we may, and by unequivocal evidence. I repeat that we may have as many classes as age, ability and education may suggest and require, and here I shall begin with argument to prove it.

### **Some General Pictures.**

By general pictures, we mean some general lessons given as if with intention not named, or suggestions made upon facts stated, with the extended rights indicated by such statements of facts, out of which we may derive helpful lessons for needed work. Under this heading I begin with the story of Creation as given in the first chapter of Genesis. God created the Heaven and the Earth in the beginning, but He classified His work, in all He did. He did certain things the first day, others the second day, and so on to the seventh day, when He rested from all things which He had done. He did not try to do everything in the same day, but in such order as was best, making that part which could exist without dependence for existence upon some other things to come later. Thus was God orderly in the creation of all things, for He did not proceed as my erring brethren would have advised if they had been there to object, and they certainly would have objected to his classifying his work if they had had the chance to do so.

When the Saviour came to feed the thousands with loaves and fishes, having a goodly number to feed, He proceeded orderly when He commanded the disciples to superintend the matter and no doubt take charge of the several classes arranged for decency and good taste. The Master said: "Let them be divided into fifties and feed them. If my misguided brethren had been present, they might have left the assembly and gone aside and sat down upon a stump or rock and waited until all the classes had eaten before they would come back into the assembly. They do this sometimes; sit out on the doorstep of the meeting house while the saints of God are teaching the

people, divided up into classes for convenience and good order, just as the Saviour did in the case before us. Well, if any had gone away and refused to eat, just because the Lord had the people divided into classes, I think they would have very soon become hungry and lean, very much like the hobby riding brethren on the class proposition are getting to be in a spiritual way.

### **Classes Selected Before Teaching Them.**

When we have a multitude of people, some of whom should not hear the lesson which belongs to a part, Christ by example shows us just what to do. We find the example in Matt. 5:1-2. Let us read: "And seeing the multitude, He went up into a mountain; and when He was set, His disciples came to Him; He opened His mouth and taught them, saying." Now I think if my brethren of the Anti-Class bunch had been there they would have raised a howl and said: "You should not select a certain class and teach them by themselves; there are other disciples in the multitude and all should be taught in the same class, in fact the whole multitude must be taught the same things and at the same time and by one teacher; so while we are willing for you to do the teaching we are not willing for you to teach them one class at a time. Let them all come back together then you may teach them." But the spirit of my hobby-riding brethren was not known in those days, especially among the disciples of the Lord. It is clearly suggested here that if Christ could select one class from a number, we may; and if we may have one, we may have many; for He knew that some of that number should have certain lessons which He had for them, and when we know that certain in the assembly need certain instruction which others do not, we are shown by this example what to do; and when we have the classes in the Sunday School, we have just what the Master showed by what **He** did, **we** should have.

Of course Christ didn't always teach by the class system but sometimes did. We do not always teach in classes either, but sometimes we do, just as He did, so He is our example in both

cases. My erring brethren ought to feel ashamed when they read this story. Paul tells us to follow him as he followed Christ and he said that we may do as He did, or what we see him do; so we inquire: "How did Paul act and teach on the class proposition? In I Cor. 9: 19-22, we have his example. He says: "For though I be free from all men, yet have I made myself servant to all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, (being not without law to God) as without law, that I might gain them that are without law. To the weak, became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some." Here we have Paul dividing his hearers into several classes and teaching each class to itself, knowing as he did that this was by far the better way under the circumstances, for some of them were not in a condition of mind to receive the lessons he had for other classes.

Paul did all this in carrying out the Commission which says teach all nations, every creature. He could not give the same lessons to the Jews that he gave to the Gentiles, although the same plan of salvation would save them both, but he shows in this example how to be discreet, in fact, how to act with good sense where we have conditions which demand judicious procedure. It will be noted that Paul had a Jew class, and this class he taught to itself, and then those who were weak he taught in a class 'to themselves, and he became one of them that he might teach them right. In this he looks very much like the competent Sister, who knows just how to handle the children's class in the Sunday School. In any case Paul shows us here by what he did on the class matter just what he would do if he were here now, for he did precisely what is done in the Sunday School all over the land among the Churches of Christ.

In the above story we have Paul purposely arranging the classes and teaching them, but in Acts 19 we find him incident-

tally teaching a class of twelve men at Ephesus. Whether incidentally or purposely done, Paul taught sometimes, following the class system, that is, he acted with discretion, dividing as we do, for decent, convenient and sensible teaching. I insist that my good brethren who complain at me for teaching in classes and at the congregations for doing so, should first make their fight upon Paul, for he gave the example clear and plain.

Down at Philippi Paul and Silas spake to a congregation of women only. They taught the wives of other men and baptized some of them. Acts 16th chapter. The women who were taught at Philippi, some of them, were no doubt wives of other men, yet Paul and Silas who were not their husbands, of whom they might have inquired at home, taught them. This case, like the Sunday School, is not the same case as that of I Cor. 14, where Paul advised the women to learn only from their husbands. At least we have the two Apostles teaching incidentally a class of women. Here the two men of God taught a class of women only; and Lydia, after her baptism, invited the preachers into her home, and before they departed from the city they went into the house of Lydia and gave religious or spiritual comfort to the members of her household.

But on the class question, Paul, if possible, is plainer still. Writing to the Ephesians, chapter 5, verse 22, he says: "Husbands love your wives, and be not bitter against them." In Col. 3:19, we have the same example. In both cases Paul selects the husband class and is careful to give them just the lessons they need. After dismissing the class in which he placed the husbands he selects another class, the wives, and placing them all together, but in a class to themselves, he says: "Wives, submit yourselves to your own husbands as it is fit in the Lord." Indeed, to be exact, I think he gave the wives first attention. In any case, he at least forms two classes and then teaches them. But, going on, in Col. 3:20, he organizes a children's class and says to them: "Children, obey your parents in all things, for this is right." Here we have found three classes already, all taught separately and each receiving their own les-

son which would not sound right if given to either of the others; but more still; in verse 21, Paul calls the roll, so to speak, of a fourth class and proceeds to give them the lesson which they should have. He says: "Fathers, provoke not your children to anger, lest they be discouraged." But more still, in verse 22. After calling the roll of the fifth class, he says: "Servants, obey in all things your Masters according to the flesh; not with eye service as men pleasers, but in singleness of heart, fearing God."

Now what do you think of this? Here we have five classes, all taught separately and all in classes set apart each in his own class, before the lesson begins. This is about as many as we usually have in the Sunday School where the classes are asked to take their respective places, about, I think, as Paul meant and did when he called each class out separately before he gave them their lesson. Can any one of my good brethren find enough prejudice in his soul after reading this to oppose classes any more? I think not. But, borrowing Paul's idea in dealing with those who seem to be stubborn and hard to convince, the idea which he expresses in writing to the Philippians, when he said: "To write the same things to you is not altogether pleasant to me, but for you it is safe." We go on with other plain cases where the class system was followed by Paul and other of the Apostles.

In the sixth chapter of Ephesians, Paul selects certain classes out from among the whole and proceeds to teach each class separately, as prudence and good judgment may suggest, just as is done always in the Sunday School when the classes are organized first, and then taught. We begin with the first verse: "Children, obey your parents in the Lord, for this is right. Honor thy Father and thy Mother, which is the first commandment with promise, that it may be well with you, and that you may live long on the earth." Of course to say these things to the old folks who are about ready to lie down in death would not only be imprudent, but it would be false teaching for them. I wonder if my good brethren who think all persons

must be taught in the same class and given precisely the same lessons would say what Paul did to the children, when addressing a crowd made up largely or even in part, of very old people almost ready for the grave? If you old brethren and sisters will obey your parents, who maybe have been dead for years, you shall live long on the earth. You say: "Why Bro. Warlick, that is ridiculous." I know it is, but it looks so much like what my erring brethren teach, I can't help but think of them when I write about it.

But Paul is so opposed to the one class idea for all occasions and places until he tries, it seems, to knock the idea entirely out. Hear him further. Next he selects the Father class and says: "And ye Fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the L o r d . " I wonder how it would do to give the lesson here given to fathers to the infant class? I think that even Bro. Phillips will admit that it would be at least slightly out of place. Here we have two classes organized and each one proceeding with the study of its particular lesson. Maybe, in all the mass of humanity in Ephesus and even in the church there we may find material or at least maybe Paul found material for other classes; let us see. In verse 5 he says: "Servants, be obedient to your Masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ." Thus we have a third class selected out by Paul and placed by themselves and taught. But more and more, for Paul finds material in that congregation for still another, the fourth class, and this class seems to be the advanced class; I suspect if he were in the Sunday Schools now he would suggest that this fourth class use the "Advanced Quarterly." Hear him. Verse 9: "And ye Masters do the same things unto them, forbearing threatening, knowing your Master also is in Heaven and there is no respecter of persons with H i m . " Why, it actually looks like Paul called the roll before he organized the class, before teaching it. This is clear enough for any reasonable person but many of the Anti-Class brethren have lost their ability to reason it would seem, so we shall go on for their personal benefit.

In Titus, second chapter, Paul gives very clear authority for the classes in teaching and incidentally he authorizes women teachers too; and bless my time, he calls it all "SOUND DOCTRINE." Read what he says: "But speak thou the things which become sound doctrine that the aged men( one class already) be sober, grave and sound in faith, in charity, in patience." I think it would be just a little strain to undertake to say to the infant or children's class to be "sound in the faith, sober, grave and patient." This is the old men's class and we have them in the Sunday School just as Paul had here. But Paul does not neglect the old women's class; he calls up the old ladies' class and teaches them, or at least authorizes Titus to teach them, as follows: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine." How would it do to teach the little children, to whom we furnish the cards with pictures on them, the lesson here proposed for the aged women, eh? Again: "Let them, the aged women, be teachers of good things." What! Would you believe it? Is Paul going to allow the older women to teach? Well Sir, that is just what he says! Surely Paul had not at this time heard of the 14th chapter of First Corinthians with the construction our Anti-Sunday School scribes put on that chapter when he wrote this epistle to his son, Titus, where he tells Titus to have the old women be teachers of good things. Well, we are learning now, so we want to proceed. After setting the old women in a class to themselves to give them their instruction, for one sitting at least, he calls the roll of young women and, believe it or not, he actually appoints the old women as teachers of the young women's class, just like we have it in the Sunday School. I declare, is not this a revelation to the brethren who have been reading after the hobby-riding brethren? But read, beginning with verse 4: "That the old women may teach the young women to be sober, to love their children, to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed." Knowing as Paul did, and all others do, unless it be my good brethren who oppose the class system, that the lesson just given will not do



for young men, he calls this class to order and says: "Young men likewise exhort to be sober minded," But Paul is not partial; he sees another class which should be taught to itself, so, after calling it to order, he gives it its lesson, and one which would not do for any of the other classes. He writes Titus as follows: "Exhort servants to be obedient to their own Masters, to please them well in all things, not answering again." Now let some disturber of the peace in certain congregations in some places tell us what more is done on the class proposition in any Sunday School among us than is here done and commanded by Paul! But if we need further testimony in favor of classes and women teachers we can easily find it. In Acts 18, we have the story of how Aquila, a man, and his wife, Priscilla, a woman, taught Apollos, a preacher. They taught him the way of the Lord more perfectly. Do you say they took him into their own house? This you will have to prove, for the context suggests that the teaching was done in the synagogue, but in a class to itself. But if it was in their own house, Paul tells us that there was a church in their house and this would be worse for you. Here we have a woman teaching a man, and a preacher at that, who was mighty in the Scriptures, but who knew no baptism except Baptist baptism.

But someone says the teaching done by the old women mentioned in Titus was to be done in the home. I deny it and call for the proof. You answer, Paul says women must not speak in the church. I answer, you do not believe that this prohibition covers every case, for you allow your women to sing in the assembly, and when they sing they speak; Paul says also in Col. 3:16, that when they sing they teach. Read that verse too, they will both be good reading for you. But for fear that you will not take the time to hunt them up and read them in your Bibles I will here give each quotation in full and then I shall have the stronger hope that you will not forget it. Ephesians 5:19: "Speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your hearts to the Lord." Here we must speak when we sing. Col. 3:16: "Let the word of Christ dwell in you \_\_\_\_\_ richly; in all wisdom,

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." You allow the women to teach and speak in singing when in the assembly and I declare she does right, and I also declare that when she teaches in the Sunday School she does no wrong, any more than she does when she sings, for in neither case does she at all interfere with or contravene the statement of Paul in I Cor. 14. You can see the truth in one case. Don't you know that nothing but stubbornness prevents your seeing it in the other case?

Having seen that the Sunday School with classes and women teachers is in perfect harmony with New Testament teaching, that is, as near like what the New Testament contemplates as could be, I now want to admit for the sake of the argument, that my opposing brethren are correct; that when we use the Sunday School with classes and women teachers we are out of order; of course the admission is ridiculous to those who think, but I make it only for the sake of the argument and shall still prove that my hobby-riding brethren are wrong for not coming into the Sunday School, and helping to teach the right things.

Both Christ and His Apostles incidentally went in to where religious work was in progress and they taught the truth as they saw opportunity. They also had the custom or manner of doing that. In Luke 4, we have Christ's example and in Acts 16, also 13, we have Paul's example. Neither our Saviour nor Paul, because they could not endorse all that was being taught and the manner of teaching it, sat out on the steps like you do sometimes and waited till the teaching was over and then went inside like some specially sanctified saint, walking in and showing a spirit to be seen of men. By the Scriptures here referred to we show you to be wrong. Will you receive benefit from the discovery and cease your senseless agitation of this matter which, from your viewpoint, would be striving only about questions to no profit but to the subverting of the hearers?

Read Acts 17:2: "Paul as his manner was went in to them three Sabbath Days and reasoned with them out of the Scrip-

tures." Here Paul shows us that his custom or manner was to take advantage of every opportunity, "open door," to teach the word of the Lord and thus carry out the demand in the Commission. In the Sunday School we have an open door, an opportunity, to teach the word of God and at an hour that in no way interferes with the regular Lord's Day Service, a different meeting entirely from the one mentioned in I Cor. 14, and by the example of Christ and Paul, we are told what to do. This, you will remember, is what we conclude from an admission made only for argument's sake. We, in fact, have shown clear authority for the Sunday School as a Christian work by individual members of the church and by a whole congregation too. I would not say that my erring brethren will be lost because they do not teach as much as they ought, entering every open door offered them as a chance to teach the word of the Lord, but I do say that if they do not change their spirit of hatred for the plain truth, and hate less, the true children of God who are doing all they can in every Scriptural way to teach the whole truth, God will have no use for them in that world above whereto one of that spirit would feel at home. I warn them honestly and hope it may do some good.

### **May We Have Literature When We Teach?**

I need not labor this point very much for Bro. Phillips said in the oral debate at Mannsville that he believed in using any and all the helps we could get. But since this is to be a debate for all, and since some who will be on the side with Bro. Phillips think that they see why we should not have the literature, I shall give it some notice, for it is my purpose to expose fully all the fallacies of their contention while I am at it.

I have wondered why some brethren would oppose the use of the lesson helps gotten up by sound brethren for use in the Sunday School, and for the study of the Bible at home as well, and then buy and use a Bible with references and many helps in the back, such as a Concordance and a kind of Bible Dictionary, maps and illustrations, with many Bible Questions. All of

that is man's work as purely as are the lesson leaves used in the Sunday School. The song books we all use are nothing in the world but literature, and that in most cases made by others than brethren; men who are not loyal to the truth. One of the most popular hymn writers of today, and one whose hymns we use more than we do the hymns of any other one man, is an infidel; and he does not deny it I am told. Why strain at a gnat, when you turn down the sound literature of our brethren, - and swallow a camel, when you sing with perfect complaisance the songs written by Infidels? My good brethren who think they are opposed to the Sunday School, all use the song books, and they sing as loud as anybody. I sat by Bro. Phillips at Mannsville and sang, he singing with the book, and I from memory. I have sung in the same service with Brethren Trott, Harper, Cowan and Teurman. What do such brethren mean in what they are continually harassing the people with when they seem to imagine they are actually saying something worthwhile? In the singing I have done with these brethren, I sang one part in most cases I think, while they sang another part; at Mannsville Bro. Phillips, using the book while I did not, not having on my glasses, sang by heart. One song I remember we sang was: "Lift Him Up." Bro. Phillips whispered to me, saying: "One of these stanzas is not Scriptural," but he sang it, I think. What is to be done with brethren who condemn others in the very things they allow?

But some one may say: "You may have the helps found in the Literature but do not take them with you when you start to church; leave them at home, study them at home, not in the classes." Now this is only a quibble, and a very foolish one at that. In Acts 15, we have a lesson that will show such an objection to be a very silly one. When the brethren down at Antioch were disturbed over the matter of Circumcision they sent to the Apostles and Elders, which were at Jerusalem, asking for some information on the subject. The Apostles and Elders, with the whole church, discussed the question and then wrote their decision and advice to the brethren at Antioch. They also sent certain brethren with Barnabas and Paul to de-

clare the same things by word of mouth. With them there was no difference in fact between having the written lesson and the presence of men to declare the same things. Paul said he was not present with his brethren all the time, being denied this, but he was with them in spirit, enjoying and beholding their joy and the steadfastness of their faith in Christ. He said his letters were pleasing but his personal presence was offensive to them. Paul and the lamented W. P. Richardson were exactly alike. Paul saw no difference between written and oral comment and Bro. Richardson said he had no time to fool away with a man who thought he could see a difference. Bro. E. A. Elam, who has made as hard a fight against innovations as any man among us, once wrote the lesson helps for the McQuiddy Co., and said in the helps just what he would say if present in person. All that senseless twaddle about literature is a very foolish quibble. In fact, I find but little less than quibbling among the Anti-Sunday School brethren in all they have to offer in opposing the Sunday School, literature, classes and women teachers. I hope when they have read this discussion they will know enough to think a little and prepare themselves to enter at least the Kindergarten class in the Sunday School. Paul remarked in his letters: I have sent to you certain brethren who will tell you more than what I have written, showing that as far as any difference was concerned, either way of teaching or imparting information was alright. It is such a pity that some brethren have made so much ado over such trivial and puerile things.

At last, if someone still contends, asking me what I do, in the light of what I have shown to be true about classes, women teachers and using literature, with I Cor. 14 and I Tim. 2, I answer: Paul in both cases is writing about matters which include the enforcement of the law; the remark, "She shall not usurp authority," shows this. But in any case, what I have fully shown to be authorized, women teachers, classes and the use of literature in the Sunday School, bears the same relation to the truth as that which the hobby riding brethren have of the

two passages shown by their women singing, and thus teaching as they sing; or to that which Priscilla did when she taught Apollos; or what the old women were taught by Titus to do. I think we have been plain enough on this matter. But we may go a little further and say that our deluded brethren use women teachers in their schools, even in teaching the Bible. When N. L. Clark, the best teacher our brethren in Texas ever had, taught the Bible School at Gunter, I visited the school and saw a young lady take a class of children to themselves and teach the Bible to them. If such a course was allowable in that Anti-Sunday School Bible College what wrong could there be in that noble Christian girl taking a class to itself and teaching it the Bible on Sunday at a time which in no way interfered with the regular worship on that day? A school is a school, taught on whatever day you will, and the number of classes is not what makes it a school. It is a school just the same if you have but one class and one teacher as in the Law Schools and the Medical Colleges of the country.

In conclusion I repeat that if the woman is placed always and everywhere under the prohibition as to teaching and learning mentioned for her in I Cor. 14, that is if this be legislation for her for all times, then she must never sing except at home, for she would speak and teach when she sang in the assembly. If she go to church at all, even to a protracted meeting, or a debate, she must not learn anything, for Paul says in that passage she must learn only from her husband and that in the home. If this means always and everywhere, then I want Bro. Phillips to tell us why he allows her rights which Paul here denies her! If he says that assembly was an exception, then let him tell why the exception! If he says that there are exceptions to the rule mentioned in I Cor. 14 regarding the women teaching, then I want to know how many exceptions and why the exceptions; and why he makes his number of exceptions so much larger than he does his rule, and yet be raising all this fuss about and over the rule, leaving the exceptions to stand without explanation! I insist that my brother come up to the work in his reply. We want something to the point, some Scripture reasoning

and not so many complaints and objections without any excuse whatever.

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### GEO. W. PHILLIPS' FIRST REPLY.

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Everybody loses respect for any man who will not defend his religious convictions in honorable investigation. My respect for Bro. Warlick has increased by this willingness. No one can possibly know he has the truth on any question, unless he knows the opposition. I would insist on the so-called Sunday School with its division of classes and women teachers; if they were Scriptural. So likewise would I insist on instrumental music and sprinkling. All three are on a par; no Scripture for either. Bro. Warlick has offered much evidence for teaching, but not one passage for his affirmation, which I will abundantly prove.

Bro. Warlick's mistake, one common with the brotherhood, is they have an improper conception of the duties on Lord's Day. Paul said, "Those things which you have both learned and received and heard and seen in me do." No one can find where Paul ever engaged in the Sunday School with its division of classes and women teachers, hence the God of peace is not with them. The Sunday School with its division of classes and women teachers causes confusion, and "God is not the author of confusion," therefore, God is not the author of the Sunday School with its division of classes and women teachers. What have we learned, received, heard and seen Paul doing *i* When they assembled on Sunday they engaged in the divine service and gave all the time to that service. (Heb. 9:1, Acts 20:7-12) No hint of the Sunday School with its division of classes and women teachers.

Why will brethren set aside a plain Scriptural procedure and install a man-made institution? Our Organite brethren and the denominational world admit the Sunday School with its division of classes and women teachers is not of Apostolic origin, but evolved from Robt. Raikes; they think it works well

and, therefore, use it. I can rest my whole case on the precept and example recorded in Acts 20: 7-12. I repeatedly asked Bro. Warlick in our discussion at Mannsville, if we met for divine services at 10 o'clock and continued until twelve—entirely eliminating the Sunday School with its divisions of classes and women teachers—have we violated the Scripture? He never replied.

Bro. Warlick and I are in thorough accord, that when the Church assembles to break bread (engage in the divine service, Heb. 9:1) that the women must learn in silence; it is not permitted unto them to speak. We could learn this principle only from I Cor. 14:34-37, I Tim. 2:11-12. This also answers his foolishness about women singing. He and I agree; she can teach by singing but cannot teach by asking questions, or engage in oral teaching. I repeat, he and I observe this **exactly** alike. What then is our exact difference? He contends that at any other meeting of the church this prohibition does not apply; but let's test Bro. Warlick on this principle. He says in evangelistic services she has the right to teach orally. Actions speak louder than words. Now let's all jostle our memories and find one instance where Bro. Warlick or any other brother ever invited a woman to teach orally; making an address. It **never occurred**. I Tim. 2:11-12 teaches, if she does not learn in silence she usurps authority over the man. When? Any time the church comes together for any purpose. If not so, let's send out women evangelists. That would be the logical conclusion of your position. In all God's various economies He has not done so; that will forever settle this question in the minds of **all** God-fearing men and women.

As stated by Bro. Warlick, at Mannsville I preached; at Ravia, he preached at the time of the divine service, then some brother, or several, made some remarks pertaining to the Lord's Supper and other matters; but only men spoke and only one at a time. So likewise in the afternoon, the church came together to discuss the Sunday School with its division of classes and women teachers. In this coming together we were even more



observant; we allowed only one to speak at a time, and confined this to Bro. Warlick and myself. I find this same principle applied at every gathering of the church for any purpose. Paul and Barnabas returned to Antioch from their evangelistic tour, gathered the church together and rehearsed all that God had done with them. Who would have the temerity to say that any woman spoke on this occasion, or that Paul and Barnabas were both speaking at the same time, as occurs in the Sunday School with its division of classes and women teachers? (Acts 14:26-28.) At Jerusalem the church came together to consider the matter of Circumcision and keeping the law of Moses. They investigated pro and con, but no women teachers and only one man speaking at a time. (Acts 15th chapter.) When the Sunday School brethren assemble at what is known as prayer meeting, they have no division of classes, and allow only one to speak at a time; they frustrate the grace of God by allowing women to speak.

Bro. Warlick completely condemns himself, saying, the Sunday School **must not** interfere with the worship (Divine Service.) He gives the Sunday School the preeminence. It comes first. It is written; they assembled to break bread, not they assembled to start their Sunday School of an hour or more; thereby robbing the Church of worship and edification of this time. My contention is, their Sunday School robs both church and children. The parents are not taught; hence unable to teach their children at home. This is evidenced by the woeful lack of Scriptural knowledge of parents. The unscriptural **hour of worship, with its hired pastor**, is greatly responsible for the existence of the Sunday School. We purposely insist on the purpose of baptism in Acts 2:38. Why not also insist on the purpose of assembling on Sunday to engage in divine service and give all the time to that service as found in Acts 20:7? We should have lots of teaching, one at a time and men only, that **all** may learn and all become teachers in our God-given sphere. Woman has a great sphere of teaching. She should be **constantly** with her children, teaching them at home at all possible

times. The older women should teach the younger their duties, at all possible times; but not when the church has assembled for any purpose. The forward woman imposes on all these duties and struts in the Sunday School; gives the children a crumb when they should have the whole loaf, and imposes on the assembly of saints. There is a way that seemeth right, but it ends in death. Beware, beware; you cannot catch flies with vinegar; the Devil has you snared with this Robt. Raikes sugar stick.

I submit the following as a complete elimination of the Sunday School. They now occupy the time from ten to eleven o'clock. The church desires to have the divine service from ten to twelve. Who would dare to say the church has not that right? Therefore the Sunday School can be routed from any chosen time, showing it's an imposition. The church at Troas assembled, started the divine service, continued therein during the day. If you really want to walk by faith, you will discontinue the Sunday School.

### **The Name, Sunday School.**

Bro. Warlick cannot find anyone who would not say teaching done on Sunday makes it a Sunday School. The church assembles for divine service.. In that service we have teaching—should have more—that part is axiomatically a Sunday School. What we object to, is your Sunday School with its division of classes and women teachers. An outrage on the Scriptures, and an example of which you have been utterly unable to find. **It's not written.** Suppose women had equal rights with men in the church. That would not prove your proposition; which calls for a division of a congregation into different classes. There are none so blind as those that will not see. In all your Scriptural quotations you have never found more than one teacher and one class at a time. Do you suppose that the honest, intelligent reader will overlook this? To assail the opposition as a hobby rider, could only appeal to ignorance, prejudice and meanness. If I am a hobby rider because I oppose

your unscripturalness, are you not one for contending for it? You are Anti-organ and sprinkling. They call you a hobbyist. Unscripturalness causes this. Please apologize to our readers in your next.

### **Division of Classes.**

Your argument on the Creation is really ludicrous. It upsets your affirmation. Your position says, God first assembled all things, then divided each part to a certain one, and you have everything created at once. That's the way your Sunday School works. You have them assemble, then divide them into classes, and have all parts working at the same time. But God has everything in its proper time, place and order. That's why we oppose your Sunday School. Even the blind see this. Your argument on the Saviour's feeding the multitude is the limit. You don't seem to know the difference between the Lord's house and an hotel. Hotels have several tables but the Lord has only one. One appeals to the flesh, the other to the spirit. Your choice, however, is consistent, for your Sunday School is of, and appeals to the flesh. Yes, I have lingered on the outside frequently, waiting for you brethren to get through with your Robt. Raikes appointment, so we could engage in the Lord's appointment. What a sad spectacle, enthroning Raikes and dethroning Paul. (Acts 20:7.) I confess my spiritual leanness; but thank God I only want good spiritual food and cannot be satisfied with fleshly husks; your Sunday School.

### **Classes Selected Before Teaching Them.**

Bro. Warlick is truly beside himself. Surely no oftentimes there could be a teacher without someone to teach, or a class. The church is a class, but you cannot find where the church assembled ever divided into classes and had women teachers. Your example in Matt. 5:1-2, is against your position. Those taught were one class, and only one teacher. You could not have selected a more disastrous example. This was original teaching, and only Jesus could teach. Hence one class and one

teacher. Jesus and Paul taught the multitude and did not divide them into classes. Bro. Warlick teaches the multitude and does not divide them into classes. (Separate teacher for each class.) Their different remarks may have been for a different class. Jesus in the Commission has the world for a class. Then those obeying the Gospel become another class, but Jesus did not divide the world into separate classes, at the same time and place, having separate teachers, teaching simultaneously and confusingly. So likewise the church as a class, was never divided and had women teachers. You have an elastic and fanciful imagination. They formerly said, many voices at the same time and place, was only confusing to us Anti-Sunday School folks. Now, however, every new house they build they have separate rooms to allay the confusion. I suppose they were joking formerly. Your argument on I Cor. 9: 19-22 is just as your others. But you utterly fail to find your division into classes physically, and more than one teacher. Your mental condition is deplorable. But that is natural with people who claim the Sunday School with division of classes and women teachers is of apostolic practice. You admit that Paul was the only teacher at this time. The twelve at Ephesus (Acts 19) were one class and one teacher. The women (Acts 16: 13-15) were one class and one teacher at a time. What you must prove is, the twelve at Ephesus and the women at Philippi were divided into different classes, physically, at the same time and place and a different teacher for each class. I would as soon try to prove that black is white as to prove your Sunday School with its division of classes and women teachers by the word of God. The mental condition of you Sunday School brethren will become more aggravated, until you acknowledge it is not Apostolic, but like the Organite Brethren and the denominational world admit it is, an evolution of Mr. Raikes; that you think it works well.

You Sunday School brethren agree with me that the organ is an innovation. The organ brethren agree with me that the Sunday School is an innovation. If innovations are right; our organite brethren are right, as they have them all. If innova-

tions are not right; we Anti-Sunday School and Anti-organ brethren are right. But in either case you Sunday School brethren are wrong. The stuffing process from your ranks will continue; the innovators going to the organites, the anti-innovators coming to us. That's natural. You have no right to exist; there is nothing peculiar to yourselves. You are Laodicean, neither hot nor cold. The Lord will spue you out.

Your argument on Eph. 5:22, Col. 3:19, is like all others. Not only no evidence for you, but wholly against you; and you inadvertantly admit it. You have Paul with numerous classes, but only one class at a time. You say Paul **dismissed** the husband class, and then took up the class of wives. Hence one class and one teacher at the same time and place. What you are trying to prove is, your Sunday School with its physical division of classes and women teachers at the same time and place. **It just cannot be done.** Yes, Paul mentally but not physically divided the children from the husbands and wives, not putting some children in one class and some in another under different teachers at the same time and place. Bro. Warlick, please give up your foolish contention. I think too much of you. I do not like to expose your most unreasonable sophistry. But if I must, I will. Paul distinguishes between duties **be**longing to husbands, wives, children, servants and masters. Bro. Warlick does the same thing when he preaches. You must know now this does not even remotely offer evidence for your Sunday School with its division of classes and women teachers. Nor does it prove your admitted roll call.

I will offer no argument on yours from Ephesians, sixth chapter. Just turn and read it. How childish, how foolish, your argument on Titus, second chapter, allows you to float to the skies. Yes, Paul advocates women teachers and teaches women. He advocates men teachers and teaches men, and everything Paul taught was **Sound Doctrine.** Now please find where Paul taught your Sunday School with its division of classes and women teachers, and I will in the same verse find instrumental music and sprinkling. You can prove one as

much as the other. Yes, this same Paul wrote the 14th chapter of First Corinthians and First Timothy 2: 11-12. He knew they applied to the church when it comes together for **any purpose** and not an individual sphere. You fail to make proper distinctions. Paul knew you Sunday School brethren would come in time with your innovations, hence he said: "If you are truly spiritual, you will acknowledge that the things I have written are the commandments of God." I Cor. 14: 34-35, I Tim. 2-11-12. But you Sunday School brethren deny this. I cannot regard you as spiritual. Bro. Warlick argues contradictorily. He places the same construction on I Cor. 14: 34-35 that I do. He emphasizes that it is a prohibition against women in the divine service. But I Tim. 2: 11-12 and the examples of Paul at Antioch and Jerusalem preclude her taking part as a public teacher in any assembly of saints. He is trying to set aside God's restriction on women, and this will suit silly, but not strong-minded, God-fearing women. Your argument on Priscilla is puerile and profitless. It offers no evidence for your Sunday School with its division of classes and women teachers. In fact, it seems any day but Sunday as we find him in the Synagogue. The record says: "They took him unto them." It is not wrong for a woman to teach a man at proper time. In fact, some well posted woman<sup>1</sup> ought to teach you the way of the Lord more perfectly. But she would not attempt it in an assembly of Saints; she would take you apart, to herself. You have a confused idea about the church in anyone's house. Surely you understand they assembled there; when the assembly was over, it immediately was recognized as an individual domicile. Hence it looks most reasonable that they extended the command of hospitality and asked Apollos to their house, and there taught him. It could not have been a physical division of classes, (which your proposition states) as there was only one pupil, Apollos. Why do you inject all this irrelevant matter? It's obfuscation, confusing the minds of the simple. I could use every Scripture you have presented to prove your Sunday School with its division of classes and women teachers and just as fully prove the right of the organ in the worship, and sprink-

ling for baptism, and what Jesus wrote on the ground; they simply prove none of them. You show me a Sunday School congregation that will allow me to come in and try to correct things. There's **no such animal**. Here is your plea: If you do not believe in the Sunday School, stay away from it. You **must not** interfere. Your utterance is platitudinous.

Jesus taught the truth; it cost Him His life. Paul did and suffered the same. He was thrown out of the Synagogue where he went to correct their practice. You would do the same thing; your request is an imagination. I admit it is humiliating to come to the place of assembly on Lord's Day to fulfill the command to engage in the divine service and find strange fire, the ways of Baalam and Jezebel, the golden calf, the Sunday School with its division of classes and women teachers, supplanting and usurping the time that belongs to the divine service, wherein the church as such, should be taught to observe all things, being edified and growing in grace. It's a monstrous crime, and may my efforts herein arouse some God-fearing soul to forsake the evolution of Robt. Raikes and turn to Paul (Acts 20:7) the chosen vessel of God. Thou and thine are guilty of striving about words to no profit. What are words to no profit? That the Lord has not taught. The Lord has not taught about the Sunday School with its division **of** classes and women teachers. You impose on the assembly **of** saints and frustrate God's grace. You also close the open door, deprive the Saints of God's specially appointed time for their edification, that they may teach all others in the divine service. I could just as consistently argue that the Ladies Aid Society, and the denominational churches are open doors. Every branch my heavenly Father hath not planted shall be rooted up. He did not plant the Sunday School with its division **of** classes and women teachers, hence it will be rooted up. Your Sunday School is the most pernicious and destructive substitute for God's ways. The Ladies Aid Society and the organ do not rob the assembly of its allotted time for edification. I am sure God infinitely prefers to have a thousand more denominations, than to have your Sunday School. It is a fungus growth

and deterrent to the church. I want my right hand to lose its use, my eye its sight, my mind its perception and my tongue its speech, before I engage in or uphold the destructive influence and alienation caused by your Sunday School. Hell will also enlarge its borders for your Sunday School. We can work together by assembling and starting the divine service and continuing therein during the time assembled; and you are forced to admit, we would do no violence to God's commands. The perversity of the Sunday School brethren is responsible for present conditions, and an awful destruction awaits them. Bro. Warlick acknowledges the Sunday School is not a command of God. He says he will not say we will be lost because we oppose his Sunday School. All commands must be obeyed. If we fail in one point we are guilty in all. I say he will be lost unless he repents, quits his Sunday School with its division of classes and women teachers. I am sure I do not hate the Sunday School brethren, or the organite brethren, or anyone else. The prophet said: "Through thy precepts I get understanding," therefore I hate every false way. Yes, God hates, despises every false way, and so do I. Bro. Warlick in his opening remarks shows I do not hate him. I have hated his unscriptural ways for years. I hate the denominational ways but not the individual.

### **May We Have Literature When We Teach?**

Everything that is helpful I want; so does everybody. It's a waste of time to defend this phase in any manner. Why, it's an outcropping of the Sunday School with its division of classes and women teachers. Why chop a branch off a tree when you want to destroy the tree? As stated by John the Baptist: Lay the ax at the root of the tree—not the branch—destroy the tree (your Sunday School) and its branch—your enticing literature falls with it. You will notice Bro. Warlick does not say (but says, "I think") I sang the part of the song I whispered to him was unscriptural. I know I did not. But also know he did. I could observe him better by not singing it myself. But what if I did? Does that make his Sunday



School with its division of classes and women teachers Scriptural? Your' example in Acts 15 does not give you authority for your Sunday School literature. The case at Antioch was one of commandment. They had no written word as you and I have—The Bible. We have the Bible and can get along without your Sunday School literature.. They did so for centuries. So again you are convicted of striving about words to no profit. There is nothing spiritual about you Sunday School brethren. You do not care how much your innovations offend any of us. You have less idea about what is evidence than anyone I have ever met. Not a single Scripture that even hints at your Sunday School with its division of classes and women teachers. That's why you Sunday School brethren are not meeting this issue; they know it is not there; you will know better when this discussion ends. Brethren Trott, Harper, Cowan and Teurman need no defense at my hands. They are anxious to meet any Goliath among you Sunday School brethren, just as you are anxious to meet the oganite brethren. Your efforts in this tract will prove your temerity and lack of judgment.

What you have to say about Bro. Clark shows you are very deluded about time and place. I have shown your Sunday School **does** interfere and imposes itself on the time belonging to the assembly of Saints—Acts 20:7. Teaching the Bible in a literary school during the week is not a militant nor a synonym. But if the Sister were to conduct precisely the same on Sunday, she would do violence to the assembly. She would absent herself. You cannot teach any time you want to. There are other things to be done. No commands of God conflict. Now, what is the truth on the question? You can teach any time and any place that it does not conflict with some other command. Yes, the Commission says, Teach. But not anything and indiscriminately. First: teach the world. But what? How to become a Christian. Then what? Baptizing them. Then what? Teaching the church to observe all things, flight here is the meat of the coconut of our difference. Here is where you Sunday School brethren pervert and frustrate the grace of God. The church is not taught its duty. The Devil

said, start your Sunday School with its division of classes and women teachers. It works well. The Serpent through his subtilty has beguiled you. You use a time and place, the assembly of the saints, as per commandment (Acts 20: 7) and give it to the world and children, and woefully neglect the world and children during the balance of the week. I am sure Bro. Warlick will inwardly realize I have met the issue squarely. If I have been doubtful in my expressions anywhere, let him point it out. I have not only turned every Scripture against him but have in a measure at least been instructive. Remember it is his affirmation. It's my duty to examine his evidence. This I have done systematically.

GEO. W. PHILLIPS.

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### WARLICK'S SECOND AFFIRMATIVE.

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My good Brother Phillips does not disappoint me in his pretended reply to my first article. I had already learned enough about his method of argumentation to know that he was constitutionally opposed to any real effort at answering what his opponent says in a discussion, but that his reply would abound in meaningless words, pure unadulterated and unsupported assertions; not even taking the pains to avoid the pitfalls which his own position had prepared for his landing. I wish I could find an opponent among the hobby-riding preachers who appears to have the capacity to reason on the question, and who would at least endeavor to try the strength of the arguments I make on the question. Bro. Phillips does not. His article before me now would remind one more of the notes of sermons prepared by a preacher, not requiring anything but a mere statement in brief of what he proposed the sermon should contain. No argument, but only denials and assertions without any proof whatever.

Take his first statement. He says: "No one can possibly know he has the truth on any question unless he knows the op-

position." This is not so. If that were true, then no one would know, or could know, that immersion was baptism unless he knew all about the arguments made by sprinklers for their practice. I would know that I have the truth on the Sunday School question if I had never heard of the little ripple these few unfortunate brethren have tried to create on the subject. Then take his first attempt at the proposition. He thinks that since Paul tells\* us to do what we have seen him do, and guessing that Paul never endorsed in any way a Sunday School, never worked in one, that when we do it we show to he on the road to Hell. Well, I wonder if Paul ever debated the question on Sunday like Bro. Phillips did with me at Mannsville? If he did not, and Bro. Phillips will not say he did, then Bro. Phillips is bound for Hell for holding that debate with me. But I showed abundantly in my first article that Paul endorsed the Sunday School, just as he does Bro. Phillips' Sunday worship, Sunday Service, Sunday Meeting, Lord's Day Services, and Protracted Meetings.

Bro. Phillips says he repeatedly challenged me in the oral debate to meet a certain issue that he raised and that I did not meet it. I don't think he could find even a child who heard that debate who would say that I did not crush him on everything he proposed. He says we agree exactly on what should be done in the assembly mentioned in I Cor. 14. I think he is wrong here. I doubt if anyone who knows what the book teaches could agree as long as a week with Bro. Phillips on any work of the church, especially if the trial should involve New Testament teaching concerning it. His hobby has so blinded his eyes and so impaired his reason until he is almost beyond the Possibility of sensible approach on any department of church work.

My Brother says that I will agree in my heart that he answered my first article. He is fearfully wrong in this imagination and I do not believe that deep down in his heart he thinks he touched remotely even a single argument I made. I know he did not and the readers will all say so. For instance,

he says that I did not prove that Christ selected a single class, (Mat. 5) and that Paul divided the people into classes before teaching them; he thinks that for him to say, "Yes, but they had only one teacher to a class," is a full reply to the argument; as if anyone ever heard of more than one teacher to each class in the Sunday School. This one little touching up is a full exposure of nine-tenths of all he says in his first article.

Bro. Phillips speaks of the "Organite" brethren, as he calls them, and of those who use the Sunday School, and of his little few hobby--riding brethren and says some of us will go to the Digressives and some will come to them. Pshaw! None except those who have no respect for God's word will go to the Digressives and only those who have lost their ability to even think connectedly and sensibly will go with him. In fact, if he and those who stand with him were the dependence to hold the Church of Christ in place it would become extinct in twenty-five years or sooner. All people worth saving would lose respect for it, as they have for his hobby-riding crowd where they have any hold at all.

I regret that Bro. Phillips forces me to hand him these sayings for what he writes. If he would act more mannerly, pay attention to what I say, try to reply in the spirit of fairness and candor he would save all this. It will do him no good, but harm, so I hope he will leave off all his offensive statements and get down to real debating after this. If he will try to do something besides assert and deny without any argument, I shall reply to him in kind.

He says that the Sunday Schools as used in the Church of Christ are no more than an evolution of Robt. Raikes' school. Then he says that the one-man pastor system among us gave rise to them. Both statements cannot be true; in fact, they are both false. It would be just as true to say that the Church of Christ is an evolution of Sectarianism as to say that the Sunday Schools used in the Churches of Christ today are akin in any way to the Raikes school. The classes taught at Gunter, the

Anti-Sunday School College, are more like the Raikes school than the Sunday School is. The Raikes school in no way resembles the work done and the teaching given in the Sunday School as used by us today, or the Sunday School contended for in this debate.

Bro. Phillips speaks of the organ in worship, sprinkling for baptism and the Sunday School and says they all stand or fall together. This shows upon his part a want of information or caution about what he so blatantly asserts. When the organ is used, another and different kind of music is made from the kind the New Testament orders, so the organ is an innovation. Sprinkling is one word and baptism is another, but teaching-done in the Sunday School is exactly what would be done where the Sunday School is not used, so it is in no sense an innovation. There is actually no likeness between the Sunday School and instrumental music in the worship; they do not touch anywhere.

I deny again that Bro. Phillips has anything like a correct understanding of I Cor. 14, and I Tim. 2, where prohibition is placed upon the woman and she is commanded to be silent. My Brother says a woman may sing in the assembly in such meetings. How does he know? Where is the passage so stating? But if they may sing, and I say they may, although his method of handling the Scriptures cuts them out, and so I insist, that since Paul says the women must be silent, she must not sing, for she cannot sing and keep silent. Moreover, Paul in Eph. 5: 19 says she speaks when she sings, but she must not speak, Paul does not suffer it, but she teaches also when she sings; Paul says so in Col. 3: 16; now if absolute and perfect silence must obtain with her in these meetings, I insist she must not even open her mouth, and she must not learn anything, so she will have to wear plugs in her ears, lest she hear something and get some information. Again I repeat that the hobby-riding brethren are without correct information upon the meaning of these two Scriptures, and Scriptures they use most. I have tried to show the meaning of the Apostle here and when they see the foolishness and folly of their own explanation I will try

to teach them more on the passages. By the way, my argument based on Eph. 5: 19 and Col. 3: 16, about the woman teaching and speaking when she sings, Bro. Phillips forgot. Silence upon the argument seemed to be handy for him when he came to answer.

My Brother objects to my calling him a hobby-rider and asks me to apologize, and then immediately calls me one. The legs of the lame are not equal. I tell you it is fun to debate with some folks. He and those who stand with him on this question seldom write on anything else, and I understand they insinuate their hobby into their discourse almost every time they preach. They also object, to what they oppose, while at the same time are themselves guilty of teaching and practicing the same or similar things. They are hobby riders and that without defense or excuse.. It is not so much that I say it that hurts, but the dreadful fact that I prove it is what they don't like.

My Brother **says** the Sunday School cheats the child out of lessons which it should learn at home from its parents who are themselves not learning while the Sunday School is in session. Here I suggest that we all stop and laugh. If this were true, then the children of the Anti-Sunday School brethren would be far in advance in Bible knowledge of the children of those who believe in the Sunday School. The truth is the very opposite is the rule. The children of parents who teach in the Sunday School and who have their children attend the Sunday School are far ahead in Bible knowledge of the children whose parents, some of them, say they had rather their children would be out running rabbits on Sunday than have them learn the word of God in the Sunday School. But what else can we expect? The rule is, the parents among those who oppose the Sunday School are themselves without much knowledge of the truth and how could we hope for the children to learn at their feet at home or anywhere else? Again, those who teach and patronize the Sunday School not only teach their children at home more than the brethren do who oppose the Sunday School, but they teach

them in the School besides, so the very reverse of what my good Brother thinks is the case.

Bro. Phillips admits that I am right when I show that Christ and Paul, and also Peter, mentally divided the people into classes, but says they did not physically divide them. Well, I wonder? If this means anything, it means that a man can do mentally what he must not do physically, so when the Quakers mentally obey the command to be baptized, they do enough. When Christ said, "Of the abundance of the heart the mouth speaketh," He was wrong. When the Book teaches to obey, not only in word but in deed, it is a false teacher. The reader will wonder that anybody ever thought of such a foolish idea but I tell you readers, there is no counting on what you may expect in the way of positions and teaching from these Anti-Sunday School brethren. They have almost lost all ability to think straight about the Bible I tell you.

Bro. Phillips thinks that if the Church proper should want all the time in the morning, the Sunday School would have to give way, and if the Church should then want the whole afternoon, for some case of discipline, for instance, the Sunday School would have to give place to the church, and this he thinks, shows that the Sunday School is wrong. Is that a good thought? Well, suppose the Church at Mannsville had wanted the afternoon hour when we met to debate the question of the Sunday School, then we should have given way and that would show that we did wrong when we debated at Mannsville, eh? The same would be true of preaching and thus it is sinful to preach, because the church might want the hour to attend to some important church matters. Why, we are more and more amused!

Bro. Phillips thinks the case in Acts 20, where Paul preached all night, is our example, and that we should do the same thing. Why, if he had just happened to think one time before he spoke or wrote, he would have seen his mistake. Paul had no appointment there for that day. His presence was purely

incidental and the disciples were no doubt surprised when they found him present that morning when they met. There is not another case like it, and the long stay together was due to Pauls being there; otherwise they would have gotten through with their services like we do, Sunday School and all, in about two hours. On the day of Pentecost the Apostles preached, converted a great number and baptized them in the same day. They did not remain in session all day, notwithstanding the importance of the occasion. Will my good Brother Phillips live always and never learn anything?

Another mistake of my Brother is made when he says that the brethren who teach the word of God on Sunday in the Sunday School are causing division among brethren; such is not the case. If the Sunday School is right, and we have abundantly shown that it is, and that it is eminently Scriptural in every detail, then to oppose it and thus turn aside from what all should engage in, makes the persons opposing, the cause of the division, if there be any. Some brethren oppose the use of meeting houses. Does this show that those of us who use them, including Bro. Phillips himself, are responsible for the foolish contention of such hobbyists? The same is true in the matter of the Sunday School. I did not say that these deluded brethren might be lost for not having the Sunday School, but I repeat what I did say, and what Bro. Phillips evaded in his reply; that if they do not change their spirit in the matter, they will go to Hell; for God will have no use for such spirits in the Glory Land. They would be objecting to something up in Heaven and want it turned over to them to run it. That's the very spirit or disposition they show here. We show New Testament authority for everything we do in the Sunday School, the class system of teaching and women teachers; and because our Brother is impotent, not able to meet the argument, all he can do is to cry: "You divide the Church and drive us away." Shame on such pretenses !

I shall refrain from saying in reply what in justice could be said to Bro. Phillips about the very unkind and almost indecent



things he said in his article about the most Godly women on earth, women whom he would have to look up to for information on almost anything and especially for a correct understanding of the truth. I hope he will not repeat such things again. He ought to feel ashamed and I am sure his friends, many of them, will feel ashamed for him when they see what he said about the women who teach in the Sunday School and thus do a great work for the Lord. If he will only try to answer at least one of the arguments I made in my first article, I will let him off from further exposure on his unbecoming remarks about the women who teach the word of God in a modest, retiring way, just as they are commanded to do in the New Testament.

I shall now give a brief summary of some of the things we learned to be true in the first article, and then say a few things in addition and close my affirmative in the debate. I want Bro. Phillips to show an honest heart by trying to meet the arguments. I do not expect him to answer them; the man who can meet them has not been born and his mother is dead.

I showed in the first article that the Sunday School, because ours is a living language, is a Scriptural name, just as the name Sunday Worship and Sunday Service or Lord's Day Service is Scriptural. All of these names Bro. Phillips uses all the time with perfect complaisance.

I showed by the example of Christ when He went up into the Mountain, Matt. 5, when He selected a class of His disciples and taught them separately, gave us authority by the example, to divide audiences into classes to teach them. If He had one we may have one; and if one, then as many as decency and good order would require may be had.

I showed that God classified His work in the Creation, and by that we are shown that to classify our work when we go to teach a number is not only permissible, but right when it may be best; and it is always best in the Sunday School. I showed also that Bro. Phillips' method of procedure was a school just

the same as ours, though he have but one teacher to the entire assembly, as in the case of the Law Schools and Medical Schools of the country generally. When Christ divided the people to feed them He showed us how to have classes to teach. Bro. Phillips thinks this is an example for a hotel keeper.

I showed that Aquila and his wife, Priscilla, took a man aside, not to their own home, but in the Synagogue, and taught him the truth, and that a woman could help to teach a class, and that in a religious assembly, and teach a man at that.

I showed that Paul writing Titus, and though emphasizing the idea of observing "Sound Doctrine," he told him to have the older women teach the younger women, and thus, that women may teach the word of the Lord according to sound doctrine.

I showed that Paul divided the people into classes and then taught them when he wrote to various classes, giving each class a lesson that would do for no other class in the entire school. Ephesians, 6th chapter, and I Cor. 9th chapter, were specially stressed on this point. My good Brother merely mentions them in reply and denies in fact, that they mean what they clearly state; yet the facts remain and still stare him in the face, untouched and unanswerable. Paul addresses a class of wives, then a class of husbands, then a class of children and then a class of servants, and at last a class of masters; teaching each class what is peculiarly its own and lessons that would not fit any other class in the school and, therefore, we have in Paul's example just what we have in the Sunday School, with the women teachers and all. In fact, we found even the roll call in the letters to the churches and that Paul asked that his letters be read in other congregations; thus authorizing all congregations to have classes with women teachers in them. I do wish I could get my Brother to come up to what his case so distressingly calls for and try to meet the arguments I have so generously given him. But the way these Anti-Sunday School hobbyists deal with such facts would tickle you for continuous laughter if it were possible for you to spend all your time at laughing.

Though I showed that Christ had classes, that Paul had classes with women teachers, and Peter did too, yet all the answer we get to all this is about as sensible as it would be for our Brother to object, saying, "But you have no example for deciding which side of the house you will place the infant's class, and where in the building you would place the young women's class, and where the older women, and where the men, and where the masters, and where the servants." So he thinks because we have no example of where to place each class, we shall not have them at all; and thus overrides the judgment of Christ, of Paul and of Peter, and advises Titus not to pay any attention to Paul when he told him to have a young women's class and have the older women to teach it. Although Paul calls it "Sound Doctrine" when he divides into classes and has women teachers Bro. Phillips says "It is an evolution of Robert Raikes." Let all of us, including Paul and Peter and then Christ, lift our hats to our good Brother Phillips for correcting these mistakes made by Paul, Peter and even Christ himself. I feel that Bro. Phillips and all the hobby-riding brethren should be censured severely, if their case were not so pitiable.

But my Brother thinks that the church in the house of Aquila and Priscilla means that the church sometimes met in their house. He is in need again of some teaching which any of the Sunday School Sisters could furnish him. The church in the home meant the fact that members of the church, perhaps all in the family lived in the home. The church was there all the time, just as the church in my house or in the house of Bro. Phillips. Anyone ought to know enough about the Bible to know this much.

I have shown that a woman cannot preach because a preacher may rebuke even an Elder but she may teach in a modest way as a disciple of Christ just as she does in the Sunday School. Bro. Phillips says I never allow her to speak at protracted meetings. Why I have allowed women to suggest from their seats, texts for me to use in preaching, and then allowed comments on the text.

I saw Bro. Trott pass a hat at a meeting in Milam County for queries which he would answer from the pulpit in a protracted meeting, and women were allowed to take part in those questions. I have done the same since; you see I got the idea from Dr. Trott himself.

Bro. Phillips is wrong again when he says the Digressives admit that the Sunday School is an innovation. They do not; nor do they allow that the organ is an innovation. Is it impossible for Bro. Phillips to get any one thing right? It would seem so, if what he says in this discussion is to be taken as a safe example.

One other point in advance of what I gave in my first article is all I need say by way of advance argument and that shall be on teaching children elsewhere than in the home. Bro. Trott wanted to affirm that the only teaching permissible to children should be had in the home and by the parents. I don't want to leave one chip unturned that has ever been mentioned by my hobby-riding brethren for I am expecting this discussion to settle them for good and always, and I am sure it will, with the thoughtful among them, if indeed there be any such in their number.

I think I mentioned in my first article that Paul congratulated Timothy upon the fact that he had known the Scriptures from his youth and that he had learned much of it from his grandmother as well as from his mother and that if Timothy's grandmother could teach him, his aunt could, or any other true, faithful woman could, just as is being done in the Sunday School for any of our children today. Paul, after he was a Gospel preacher, boasted of the fact that while he was away from home, boarding in Jerusalem no doubt, he was studying the word of God under Gamaliel, a Jewish Rabbi. Brethren Phillips and Trott would say to Paul: "Please don't put the stamp of your endorsement upon that idea, these Sunday School preachers will be saying that since you boast of what you learned about the Bible from some man who was not your

father and that you learned it, not around the hearth-stone in your father's home, that you must not have been out chasing rabbits on Sunday, but were sitting at the feet of Gamaliel learning the law of the Lord."

I have shown already that the Church at Jerusalem and the Apostles and Elders knew no difference between truth that was spoken by word of mouth and that committed to writing, and thus becomes literature, and so we have the literature. Bro. Phillips, after saying he did not object to literature, that he believes in having all the helps he can get, then contradicts himself by saying the literature is only a branch of the tree, the Sunday School, and he thinks it best to cut down the whole tree and not to amputate a single branch of that tree. Well, I tell you it is funny.

My good Brother says he would as soon try to defend the organ in worship or sprinkling for baptism as to defend the Sunday School. Well, I declare if he could make no better headway at defending the organ or sprinkling than he does at his task in this debate, I think the Digressives and Methodists would take him down after the first round. It remains to be seen if his friends among the hobby-riders have as much sense and knowledge of the Bible as do the Digressives and Methodists in this country. I hope they have enough of both to at least see his woeful failure in this case. I am sure that all others will see it at once.

In conclusion I want to state in one brief paragraph all our Brother' has said, or will say, in this whole discussion. I will include absolutely everything the readers will be able to get from him from first to last of the whole debate. Mark what I here promise. I shall begin the paragraph as he would begin it and end it as he will end it; you see if I do not cover the case as far as his work in the debate is concerned.

### **Here Is the Paragraph.**

"The Sunday School with its division into classes and

women teachers frustrates the grace of God. It is unscriptural like the organ and sprinkling for baptism. It is not of divine appointment but is an evolution of the Robert Raikes School. It contravenes Paul's teaching in I Cor. 14 and in I Tim. 2. It is in fact an innovation; I know it, you know it, and everybody else knows it."

It makes no difference how much proof we offer, a thing we have done already and almost without measure, you will find Bro. Phillips saying this much and no more until the debate is over. If any reader makes a discovery from what he says of something not embodied in the above short paragraph, I ask that reader to write me and tell me what it was he found!

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### GEO. W. PHILLIPS' SECOND REPLY.

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Bro. Warlick's second affirmative proves conclusively that the real weapon in defense of their Sunday School with its division of classes of women teachers is bluff, brag and blow. An appeal to ignorance and prejudice.

My first article will forever settle this whole question. I presented the practice of the Church assembled on Sunday as recorded in Acts 20: 7-11. They came together to break bread, (engage in the divine service, Heb. 9: 1), had much teaching; Paul continued until midnight, then he partook of food for his physical sustenance, after which he talked a long while, even until break of day. No one who loves the Lord, or desires to conform to His ways will deny this or even try to show that when they assembled they started a Sunday School with division of classes and women teachers.

Having found a concrete example of procedure I insist it is most rank infidelity for anyone to substitute man's ways for God's, which they do with their Sunday School with its division of classes and women teachers. I claim the intellectual capacity to understand a plain truth when presented, and if Bro.

Warlick holds the truth on this question I freely admit, I am dishonest. Now you Sunday School brethren be fair and try yourselves by this rule. Be honest with yourselves and ask yourselves, "Am I honest?" Study Luke 8: 15.

Bro. Warlick was wholly unable to find a concrete example to sustain his contention, hence has resorted to his silly, subtle, senseless inferences, which I have wholly demolished. Bro. Warlick would rather his deluded followers accept his "ipse dixit" than to hear the opposition. I say again it's impossible to know you have the truth, unless you know the opposition. It is overthrowing the opposition that fortifies one in the truth. If you could not overthrow the argument of the Sprinklers how could you know you had the truth? Impossible! Bro. Warlick's position is so weak and easily overthrown that I am more strengthened and fortified.

If you present the Scripture where Paul ever engaged in your Sunday School with its division of classes and women teachers and I refuse to accept it, I will then admit I am on the road to Hell. I have presented to you a concrete example of procedure when the Church assembled on Sunday (Acts 20: 7-11); you flagrantly and defiantly oppose it by instituting your Sunday School with its division of classes and women teachers, and if such conduct does not send the participant to Hell, I will freely admit **Universalism**.

No, Paul never debated your Sunday School question. It had no existence then. It evolved from Robert Raikes. Our organite brethren and the denominational world frankly admit it; they are not sticklers for walking by faith, which you claim, but are not (see Rev. 2: 2) but I do find the same principle involved. Some brethren wanted to add to; thereby frustrating God's grace (Acts 14: 27 to Acts 15: 21) as you do in your Sunday School. Paul and others debated this question when the Church assembled. So I was in exact accord with Paul in our discussion at Mannsville.

Bro. Warlick admits Paul endorses my Sunday Worship,

Sunday Service, Lord's Day Service; then why not walk with me? Let's have this Sunday worship when we assemble. That's what they did at Troas (Acts 20:7-11). But alas, you prefer to start your Sunday School with its division of classes and women teachers, an evolution of Robert Raikes, and tell Jesus and Paul to step aside. Shame! Shame!

Jesus started a little ripple and it shook the earth. Our little ripple against your Sunday School is shaking you brethren mightily, and your stuffing, both ways, will continue.

Bro. Warlick always crushes his opponent, but actions speak louder than words. The Sunday School brethren at Mannsville are latent and some openly say, "Warlick failed." However, the reader will notice he has not yet answered the question. I will repeat it. If the assembly on Sunday appropriates the time given their Sunday School has God's law been violated? You have failed to answer this. Bro. Warlick, please, please do. Your Sunday School robs the assembly of their time; but you just cannot say the assembly would be robbing the Sunday School, and if you do not, you admit there is no place for your Sunday School. It's hot either way. Your position demands emphatic silence on this question. There is no way for Bro. Warlick to keep the record straight. He has a crooked position. I said we were in thorough accord that when the Church assembled to break bread (engage in the divine service, Heb. 9:1) that **the women must learn in silence**. He admitted that fully in his first article. He is so perverse and contrary, that he will not even agree where he admits we do agree.

If I am wrong in thinking that you know I fully replied to your first article, it only portrays your deplorable condition. You are running uncertainly, beating the air.

True you have only one teacher to a class, but you have several classes, and a teacher for each class in the same assembly. Matt. 5 shows the disciples came to Jesus; not that Jesus divided the disciples into different classes, as you do, a different teacher for each class. No one with a regard for truth



can find more than one class( the disciples) and one teacher (Jesus) in this assembly. Much foolishness makes you mad. Now for a test: find where Paul and any other taught a divided assembly at the same time and place and I will give up the argument. That's what your proposition requires; and you have been utterly unable to do this.

I agree with Bro. Warlick; only those who have no respect for God's word go digressive. But the Sunday School with its division of classes and women teachers is untaught, an imposition, hence a digression. I thank you for your inadvertent compliment that the Church in our hands might last twenty-five years. A true worship has never existed in your hands. If you insist and continue in your Sunday School you will be found on the left hand.

Another point of proof the brethren should fully consider is, that you urge the same argument (Hobby-riding crowd) against us that the organites urge against you. Any argument you make to sustain your position, the Ladies Aid Society and every other innovation can make. Why do you not become a full fledged Digressive? Be either hot or cold.

Bro. Warlick is amusing. He attributes his intense irritation to my lack of answering his questions. That's natural. You are irritated because you realize that others will see that I have fully exposed your extreme foolishness. It seems impossible for you to keep the record straight. I did not say the one-man pastor system gave rise to your Sunday School. I said it was greatly responsible for its existence. Robert Raikes' literary school evolved into your Sunday School. If we had Scriptural Elders and appropriated the time on Sunday in the divine Service there would be no room for your Hour of worship and hired pastor; nor your Sunday School. Our organite brethren admit it's an evolution of Robert Raikes; they are not silly enough to claim it's of apostolic practice and your foolishly weak efforts will not convince any honest heart.

A sect is a division within a body, not outside. The organ-

ites are a sect, your Sunday School division is a sect, (See Acts 26:5.) The Methodists and others have their sects on account of their own divisions. You Sunday School folks need working over along many lines.

Yes, when the organ is used a different kind of music is made from the kind the New Testament orders, so likewise when you assemble on Sunday and start your Sunday School a different procedure is followed than the New Testament orders, (See Acts 20:7-11.) As I have repeatedly stated, any argument you set forth for your Sunday School I will apply with equal force in favor of the organ, Ladies Aid Society or any other innovation. You are neither hot nor cold.

My, Oh my! Bro. Warlick has given up the whole question. He says the teaching done in the Sunday School is exactly what would be done where the Sunday School is not used. If that is so, you forcibly admit there is no room for your Sunday School. Lord, I am glad mine adversary has written a book.

Bro. Warlick is extremely contradictory and unreasonable. He agrees with me, women have a right to sing in the assembly and that they must not speak but be silent, hence, he is forced to agree with me, the speaking and teaching referred to in singing (Eph. 5:19 and Col. 3:16) is not the speaking or teaching referred to in I Cor. 14:34-35 and I Tim. 2:11. The Sunday School brethren have the affliction of Matt. 13:15. God grant them time for repentance.

Wrong again. I said if I am a hobby rider, per your own reasoning you are one. You would much rather discuss something irrelevant, but our readers will not all be ignoramuses. All your sophistry and vindictiveness against my argument that your Sunday School robs both parents and children will not avail. There is no way for you to set it aside. I insist on giving the time to the assembly your Sunday School robs it of, (See Acts 20:7-11.) Your position says; parents and children can learn more through your evolved Raikes Sunday School

than in the assembly of the Saints. Shame! Shame! Why not be consistent and do away with the assembly teaching entirely? That's what you Sunday School folks do in many places where you have no preacher. Like Paul, I bear record you have a zeal but not according to knowledge. Why inject these personal matters? They do not prove your Sunday School with its division of classes and women teachers. It may be true that the parents and children of the Sunday School brethren are generally better versed in the Scriptures, but that would confirm my contention and condemn your Sunday School for robbing the parents of their instruction in the assembly, by robbing the assembly of time to teach the parents. Your tactics show you are versed in debating, but also show your defective reasoning. I will measure my children, every one of them, from a moral viewpoint against any Sunday School brother's children. I do not coerce, nor unduly persuade my children to be baptized. I know it necessitates a knowledge of creation and procreation. One told me he was a victim of this procedure. He was baptized because his parents desired it. Running rabbits during the time of your Sunday School I am sure is preferable with God. Why? Because they are not committing the awful crime of robbing the assembly of its time for edification, (Acts 20:7) which your Sunday School does. Here is a parallel argument. The Methodists vastly outnumber the Church of Christ. They also have the Sunday School and teach more children than you do. Per your reasoning the Methodist Church has a greater right to exist than the Church of Christ. Shame! I again insist I can prove any other innovation and denomination by your argument. I am trying my best to save you Sunday School brethren from yourselves.

Your argument on mental division of classes is foolish. It is no kin to your procedure. You first divide them physically and then force to a mental division. Are all those in your bible class of the same mental ability? I am objecting to your physical division. You and I agree on the mental division. We disagree on the physical division. Do away with your physical division and we can walk together. Your position teaches you

prefer to have people divided. Divided among yourselves and divided with us. Now listen, show me one place where people assembled were ever divided into different classes with a different teacher over each class and I will give up my contention. If you cannot, honor would force you to abandon yours.

Bro. Warlick utterly failed to meet my argument on elimination of their Sunday School. **It cannot be met.** His reasoning admits my argument because he admits the Sunday School can be set aside indefinitely. It could only be set aside indefinitely because it is not a commandment of God. When we met in our discussion at Mannsville it was the church for edification. The Church should be edified along all lines; that is a commandment, "teaching them to observe all things." These matters nor preaching can be set aside indefinitely like your Sunday School. Therefore they are no parallel for your evolved Robert Raikes institution. Rub up your thinker Bro. Warlick. Now whose laugh is it?

Bro. Warlick is the one who should have happened to think. He parallels Tom Payne in his age of reason. Thinks he finds something with a semblance of evidential value to sustain his cause and flies on to destruction. He assumes and asserts the disciples were all oblivious of Paul's presence. **I emphatically deny it.** Your crazy desire to defend your evolved Raikes institution has gotten you into awful trouble. How? The record shows they were at Troas six days before Sunday. You inadvertantly charge Paul with neglect and inconsideration for the brethren. I am fully persuaded possibly everyone of the brethren not only knew of his presence in Troas, but that he was preaching the Gospel during the week. There is no possible way for you to sustain your Sunday School. It is a denomination like the Methodists and others. Our Heavenly Father has not planted it, it will be rooted up.

Bro. Warlick seemingly turns infidel. How? He says there is not another case like the one at Troas. How many examples does God have to give you on one point? Does God

have to tell you anything more than once, for you to accept it? What an inndelic mess your Sunday School has gotten you into! Your unqualified assertion and assumption that they had your Sunday School on that occasion will surprise even your Sunday School brethren. Not an occurrence with a semblance of evidential value to prove your position. It was not there and you know it. It is incumbent upon you to prove they had such an institution. Paul says, "Prove all things, hold fast to that which is good." You cannot prove they had your Sunday School, hence it is not good; and was not there and proves your Sunday School is an imposition.

Bro. Warlick surely you can understand the point at Troas. They put in all the time in the assembly service; did not have your Sunday School. So likewise when we assemble let's give all the time to the divine service for which they were commanded to assemble, and not rob the divine service of its God-given time and turn it over to your evolved Raikes Sunday School.

Bro. Warlick and I agree that whosoever is wrong in this contention is causing division. But who is wrong? The one that does something he cannot prove. Can Bro. Warlick prove his Sunday School? **It's not written!**

Bro. Warlick next places his Sunday School on a par with the meeting house. Very well my Brother, the meeting house is not a necessity, it's a convenience. Your reasoning makes the Sunday School unnecessary but convenient. All commands of God are necessary, hence your Sunday School is not a command of God. Gone again !

Bro. Warlick says again, we will not be lost for not having the Sunday School but on account of our objective spirit. So, if we have nothing to do with the Sunday School and do not object to it, we will be saved. Bro. Warlick agrees with me that all God's commandments are necessary to salvation (Heb. 5:9) but he says we can be saved without his Sunday School, therefore, he inadvertantly admits the Sunday School is not a commandment of God. It's useless to continue this investigation.

Yes, Bro. Phillips was born in the objective case and always causes trouble. Like Jesus and Paul, they objected to every false way and the evil doers said they caused trouble. Their lives were taken on account of their objective and troublesome nature. I know who has the bad spirit.

Bro. Warlick like the evil doers at Antioch tries to stir up the devout and honorable women against the truth, (Acts 13: 50.) Why don't you have some respect for language? I said the forward woman struts in the Sunday School. My respect for a God-fearing woman fully equals yours. The judgment will reveal that I am their friend and you their unwilling enemy. I am not handing out sugar-coated pills, but the plain truth.

Bro. Warlick's summary is amusing. I have taken every Scripture away from, and turned it against him. He has not made a score. He has a string of naughts. He is trying to add his naughts. However there is just as much sense in trying to add naughts as there is in trying to prove your Sunday School" with its division of classes and women teachers.

Bro. Warlick, please read Matt. 5; it does not say Jesus selected a class of His disciples and taught them separately, but shows exactly the opposite. His disciples came to Him and He taught them, (collectively.) This most unreasonable assertion and assumption will forever condemn your Sunday School.

Your argument on the Creation is so unnecessarily childish. God did not have all the Creation at one time and place as you do in your Sunday School with its division of classes and women teachers. You seem to have no conception of Genesis, how could you have of revelation? God did certain things on one day; the next day something entirely different, and so on. Your Sunday School functions are all working at once, with different teachers over each function. Please study your Bible.

When Jesus fed the multitude he supplied their fleshly appetites. He had them divided into squads of fifty, just as they do in a hotel; they have numerous tables. This division is

natural in feeding the body. Now show where Jesus or Paul ever divided an assembly to teach them and put different teachers over each class, in the same place. That's why I said you did not seem to know the difference between the Lord's house and an hotel.

Your Aquila, and Priscilla case has been fully exploded in my former article. You have been driven to an extremity where you will jump at and say most anything. You say now a woman has a right to teach in a religious assembly. In your opening argument and article on page four you say, "When the Church comes together to break bread the woman must be silent, she cannot teach." You surely have yourself in an awful fix now. A woman can teach in a religious assembly but cannot teach in the divine service. Therefore, the divine ser-

vice is not a religious assembly. My, Oh my! I want you Sunday School folks to be saved. That's why I am crushing your foolish contentions. Bro. Warlick, please study Acts 18: 24-28, and you will find Appollos was preaching Christ in the Synagogue to the Jews. It was not an assembly of Christians. This further explodes your Sunday School.

Paul never divided an assembly into different classes, a different teacher over each class, at same time and place. But he taught the whole assembly individually. As the one teacher, he taught the whole assembly the duties of fathers, of mothers, of elder and younger women, of servants, of masters, and so on. A man is grasping at straws who offers this as evidence for the Sunday School with its division of classes and women teachers. Eph. 6th chapter and I Cor. 9th chapter offer no evidence for your position. You get hold of the wrong book. Bro. Warlick, I said you never allowed a woman to make an address in any of your meetings; and you admit it on page ten of your second affirmative. Keep the record straight. Why quibble about women putting questions in a hat for Dr. Trott to answer? You could with greatest profit follow Bro. Trott as an antagonist of your Sunday School.

I have our organite brethren's written admission that they

regard the Sunday School as an evolution of Robert Raikes, that it is not of apostolic practice. You heard me read this to your great confusion in our Mannsville debate. They will admit the organ is not of Apostolic practice and use both organ and Sunday School because they work well, and are attractive. You take one and reject the other. They stand or fall together. You are neither hot nor cold.

Bro. Trott is more able to defend himself than I am to defend him. Who is so devoid of Scriptural understanding as not to know the parents are the real guardians of their children? Yes, Timothy was taught by his mother, and possibly by his grandmother also. But he was not taught in your Sunday School with its division of classes and women teachers. Your selection of this case wholly demolishes your Sunday School. It proves that parents should teach their own children at home, which conforms exactly with what is written. (Eph. 6:4, Proverbs 22:6.)

Paul heard and studied under Gamaliel, but he was a preacher. We should all take our children out to hear a preacher we regard as safe and capable, but even then we should watch the teaching closely in order to correct any false presentation. This is impossible in your Sunday School with its division of classes and women teachers. My child might be mistaught, and I would be in the Bible Class and would not know it. In your case it is different; you would be in the Kindergarten Class with your little ones.

No, Bro. Phillips does not contradict himself on the literature question. You read everything so recklessly. I said everything that's helpful I want—so does everybody—and that your enticing literature was a branch of your Sunday School tree. Do away with the tree, your Sunday School, and your enticing literature goes with it. You inadvertently admit I am correct. How? You do not have it in the divine service where you have only one teacher. Think of Bro. Warlick delivering a discourse using the Sunday School literature for his



source of information and distribution. Think and study before you speak. I have systematically looked up, and I am sure fully replied to everything offered by Bro. Warlick to sustain his denomination with its division of classes and women teachers. I know this discussion will end this foolish controversy with all thinking and honest people. If ever one had every argument taken away to sustain any position, I have done this for Bro. Warlick's Sunday School with its division of classes and women teachers. I close by saying I would as soon defend the organ, the Ladies Aid Society or any other denomination as I would their Sunday School.

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### GEO. W. PHILLIPS' AFFIRMATIVE.

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**Proposition No. 2.** "The congregations of the Church of Christ that oppose teaching the word of God in what is known as the Sunday School with its division of classes and women teachers are Scriptural.

G. W. Phillips Affirms.

Joe S. Warlick denies.

Whatsoever you do in word or deed, do all in the name of the Lord Jesus (or by the authority) Col. 3:17. Prove all things; hold fast that which is good.—I Thess. 5:21. The above Scriptures teach conclusively that it is incumbent on the one who does (Practices) things religiously to prove them. Bro. Warlick, like most of the Sunday School defenders, asks me to affirm a negative. They do this to have the last speech on the practices involved. I practice the Lord's divine service (Heb. 9:1 and Acts 20:7-11) instead of his Sunday School. He should have insisted on my affirming and his denying that practice. Bro. Warlick, however, agrees that what we do on Sunday, engage in the divine service, is clearly Scriptural, notwithstanding we oppose his Sunday School. I say this, from the fact that he and many other Sunday School preachers worship and hold protracted meetings for those opposed to the Sunday School

without mentioning the Sunday School. If they do not agree with us that the Sunday School is not commanded by God, they clearly condemn themselves for not teaching the whole counsel of God. Hence, I have arrayed Warlick against Warlick on this proposition. If Bro. Warlick wants the proof of my accusation it shall be forthcoming. He must, however, ask this in his first article.

My proposition says: We are Scriptural in our opposition to their Sunday School with its division of classes and women teachers. I gladly and with fullest confidence essay and address myself to this most easy undertaking. The Scriptures are all in opposition to his Sunday School.

We find the eleventh chapter of Hebrews replete with examples—or practices—of the ancients and Paul says, by faith they did those things. This teaches us that all practices religiously must be of faith. This fact is also forcibly taught in Col. 3:17. We all understand that faith comes by hearing God's word, Rom. 10:17. Hence, we have found, there could be no faith in any practice we cannot find practiced in God's word. I oppose the Sunday School with its division of classes and women teachers because God's word is not only silent on their practice but condemns them for usurping the time and dethroning the practice that God's word teaches' in the divine service. Acts 20:7-11—Heb. 9:1. Paul says whatsoever (everything) that is not of faith is sin, Rom. 14:23. We have shown the Sunday School is not of faith, hence it is sin. This one argument will forever silence lovers of truth; those who really claim where the Bible speaks or is silent we will speak or be silent. Our Sunday School brethren openly pervert this thought. Where the Bible is silent they speak, (their Sunday School) where it speaks they are silent, (Divine Service.) They enthrone Robert Raikes and dethrone God.

Again, Paul says: "Without faith it is impossible to please God." Heb. 11:6. But God's word is silent on their Sunday School hence their Sunday School is not pleasing to God. I am

sure God prefers avowed infidelity to covert infidelity. He wants us either hot or cold. The Sunday School seems alright to these brethren. So also does the organ, the Ladies Aid Society, etc., seem alright to our other brethren. God has anticipated all of man's weaknesses. Hence He said: There is a way that seemeth right unto a man but its end is death. Prov. 14:12. Flee from this evoluted Raikes sugar stick.

Paul says: If any man or angel preach any other Gospel unto you than that we have preached, let him be accursed. Gal. 1:8-9. The Sunday School with its division of classes and women teachers was not preached by Paul, hence, those who preach the Sunday School are accursed in God's sight. I would quake with fear over my presumption to preach or practice your Sunday School.

Paul says: Those things you have both learned, received, heard and seen in me do and the God of Peace will be with you. (Phil. 4:9.) We have never learned, received, heard or seen Paul teaching or practicing your Sunday School, hence, God's peace is not with you. Bro. Warlick please give up your contention. It hurts me to expose you brethren this way. But I must let God be true though every man a liar. (Rom. 3:4.) I am determined not to know anything among you, save (or only) Jesus Christ and Him crucified. (I Cor. 2:2.)

Paul wrote Timothy, because he wanted him to know how to behave himself in the House of God. But Paul did not tell Timothy to start a Sunday School with its division of classes and women teachers, hence, those that have the Sunday School do not know how to behave themselves in God's house. Shame! Shame! Timothy, however, did learn from Paul that there was to be only one teacher at a time, no division of classes, no women. (Acts 20:7-11, I Tim. 2:11, I Cor. 14:34.)

Paul says: But foolish and unlearned questions avoid knowing that they do gender strife, etc. (II Tim. 2:23-26.) Your Sunday School in an unlearned question, consequently foolish and genders strifes. Observe the strife that exists on

account of your Sunday School. I am doing my best to help you recover yourself out of the snare of the Devil who has led you captive. Foolish questions are to be avoided. They are unprofitable and vain. Anyone that persists in imposing the Sunday School after reading this discussion must be an heretic and should be rejected. He is subverted and sinneth.

Paul says: The Scripture only is profitable and it furnishes us unto every good work. But the Scripture does not furnish us with your Sunday School with its division of classes and women teachers,, therefore, your Sunday School is not a good work.

Peter says: The Scripture gives us all things that pertain to life and godliness. (II Peter 1:3.) But the Scriptures do not give us your Sunday School, therefore, your Sunday School does not pertain to life and godliness. It's an excrescence, a fungus growth, a leech and vampire upon the body of Christ, and its evil effects are witnessed in the discord, strife, alienation and ostracism existing. Every true disciple will oppose it when these truths are presented.

John says: Whosoever goeth onward and abideth not in the teaching of Christ, hath not God. (II John 9.) Your Sunday School is not the teaching of Christ; you have gone onward, hence, you have not God. What an awful condition. I pray God, you will depart from this iniquitous presumption and be saved by acknowledging the truth.

James said: If a man keep the whole law and offend in one point—just one—he is guilty of all. (James 2:10.) You offend by injecting your Sunday School with its division of classes and women teachers, therefore, you are guilty of all. You violate plain practice and precept and impose your evolved Raikes institution on the assembly of Saints, thereby robbing the Church of its God-given time for edification. Why will you set aside such a plain procedure as God has given us in Acts 20:7, 1 Cor. 14:34, 1 Tim. 2:11? You dethrone Christ and Paul and enthrone Raikes. You thereby show you only obey God

when it suits your purpose. Hence, your rule of action is governed by your individual desires. Therefore in those things in which you do obey God, you only do so because it suits your purpose. Why not learn to walk by faith, and walking by faith leads you to do only those things the Apostles did.

The only place you can find positive authority for assembling on Sunday; the Holy Spirit has as positively given the purpose of that assembly, Viz.: The breaking of bread. (Acts 20:7.) This is the divine service referred to by Paul in Heb. 9:1. We find that **all** of the time on this occasion was given to this service. Please study Acts 20:7 to 11. No one that has proper respect for God's word, who wants to walk by faith, will set aside a plain, positive precept and example and institute a procedure not only unknown to God's word but plainly and positively forbidden. You, in common with all other Sunday School advocates, admit that at Troas they did not have your Sunday School with its division of classes and women teachers.

Paul says he taught the same thing to **all** the churches; hence, your Sunday School system was not practiced in any church. You, in common with all other Sunday School advocates, admit that women **must** be silent in the assembly service. I would like for you to tell us where you learned of the existence of this restriction? You can only find it in I Cor. 14:34-35 and I Tim. 2:11-12. We are all agreed on this restriction, hence, logically we must agree that apostolically your Sunday School with its division of classes and women teachers had no existence. You know your Sunday School is without precept or example; for many, many times you have met at different places and did not have it. Not because you did not have the crowd, but because you assembled **late**. You knew you did not violate any command in so doing. Hence, you stand condemned in your sometimes insistence for your Sunday School.

Shame, eternal shame on anyone that will assemble earlier on Sunday to start an evolved Raikes institution rather than the assembly service. Y<sup>o</sup>ur Sunday School is your Golden

Calf. You thereby frustrate God's grace in reference to His restriction on women, and impose on the time that should be given to the divine service.

I have kept constantly before you in your affirmative, this question, which you have not answered and cannot, viz: If you entirely dispense with your Sunday School and give the hour it occupies to the divine service, would you violate God's law? You **know** you would not, hence, you are forced to admit your Sunday School is not a command of God. That is why you will not answer. God commanded the children should be taught (Eph. 6:4) but you Sunday School folks say some are neglected and you want to help them out an hour on Sunday. God commanded that husbands should love their wives (Eph. 5:25) but you know many wives are neglected, therefore, you ought to have an hour for neglected wives to be loved on Sunday. You would not believe in more than **one teacher** for that class!

If you would study I Tim. 5:3-10 you would learn that bringing up children belongs to parents and is known as a good work. But because it is a good work does not give you authority to take an hour from the assembly on Sunday and give it to the children. If so, why not give an hour to all other good works? An hour on Sunday for lodging strangers, an hour for washing the saints' feet, an hour for relieving the afflicted, etc., and mark you this should be done at the place the saints assemble to engage in the divine service; to impose on their time. God also commanded the Church to be taught (Matt. 28:20) but the church is neglected and imposed upon; the church is robbed of its special time for edification by an interloper, impostor, usurper, your Sunday School with its division of classes and women teachers.

I oppose your Sunday School because it robs the church, the children and the alien. Can't you understand of whatever time you rob the church, you rob the fathers and mothers and others of their edification. They not being properly taught, cannot teach their children, nor the alien. Hence, I say your Sunday School is responsible in a measure for the condition that exists.

Do away with your Sunday School; give all the time possible on Sunday for the edification of the church; that they may be properly taught and capacitated to teach their children and the alien as they have time and opportunity. A well taught church maximizes teaching, every member of the church should become a teacher in their sphere. Observe conditions among us; fathers and mothers untaught. Talent allowed to lay dormant and undeveloped. The curse of the age is your Sunday School, your hired pastors and your hour of worship. History is repeating itself; a wonderful and horrible thing is committed in the land. Your Sunday School preachers are preaching falsely; you are running things to suit your crowd; your crowd loves to have it so. But as stated by the prophet Jeremiah, "What will you do in the end thereof?" (Jeremiah 5:30-31.) It is amusing to observe your tactics in trying to justify your classes. You refer to the meat and the milk. If that was applicable it would make but two classes. It would destroy your system of many classes. Please be sure and tell me what writer wrote the milk and which the meat. If the writers wrote both, please tell me which chapters and verses are milk and which are meat. Please try this job. If you cannot tell me which is meat and which milk; how can you tell what to teach to the different classes? Don't you know that when you preach to any assembly, that which you preach is milk to those that are unlearned and meat to those that are learned? Heb. 5:13-14. While you clamor loud and long for your division of classes, claiming that as the better way to teach, your actions contradict your claim. Why do you stand before this same Sunday School crowd and preach to all of them alike, you the only teacher, if you believe division of classes is the best way? Extricate yourself from this dilemma, or admit you are wrong about it. The Holy Spirit has devised a way to teach, one by one (Cor. 14:31) but you Sunday School folks have devised a better way; division of classes, a different teacher over each class. Shame! The Holy Spirit guided the Apostles into all truth. It guided them into teaching one by one, and no woman teachers. (*I* Cor. 14:31, 34, 35—I Tim. 2:11, 12) But your Sunday School has di-

vision of classes and women teachers; therefore your Sunday School is not the truth, and owes its origin and perpetuation to an evil spirit. Please examine yourself. You all admit, both by action and consent that your Sunday School is not a command, hence you violate God's law by forcing us to accept or get out.

The Holy Spirit would bring to the Apostles' remembrance all things; also show them things to come. But the Holy Spirit did not bring to their remembrance your Sunday School with its division of classes and women teachers; hence, it was not among the things to come. You cannot speak as the Oracles of God, when you inject your Sunday School no more than can the brethren on instruments of music. They stand or fall together. This exact sphere is freely admitted by our organite brethren; also by all the denominational world. They all admit they are not of apostolic origin, but that they work well and are accepted and used from that viewpoint. You can, positively and plainly show the purpose of assembling on Sunday. Please show where any congregation ever assembled and started your Sunday School with its division of classes and women teachers. It cannot be done. Then why will you allow that which you cannot find any example for; to impose on that for which you have a plain example? It's plain infidelity.

Your Sunday School which your action and acknowledgment show can be dispensed with thereby proving it is not a command of God, causes strife, alienation and division. It is the cause of discord among the brethren and you are clearly and fully responsible for it. God also says; He hates the sower of discord. No man can possibly be spiritually minded and contend for it, after his attention has been called.

In your discussion with Bro. Stark you truthfully say, "Those who have introduced and brought in divisive things, including instrumental music, into the worship of the saints are alone and altogether responsible for the division." So likewise, those who bring in the Sunday School with its division of class-



es and women teachers; thereby robbing the divine service of its God-given time, are alone and altogether responsible for the division.

In your affirmative you admit we can go to heaven without your Sunday School, therefore, you admit it's not a command. Yet you have the gross effrontery to impose your Sunday School on a plain, positive command; The divine service. (Acts 20: 7-11.) How would you apply the Meat case taught by Paul in I Cor. 8:8 to 12? Like this: I know it's not a command of God but if you do not like it you can either keep still or get out. Don't you know that a truly spiritual minded man will avoid that which is doubtful? And that you are damned if you insist, or do doubtful things? (Rom. 14:23.)

We agree that the specification of one thing is a positive prohibition of anything else. The divine service is specified in Acts 20:7 to 11, and continued all day. Hence your Sunday School is positively prohibited. There is no such thing as an hour of worship. Who has the right to hold the worship down to an hour, when the example shows many hours? (Acts 20:7 to 11.)

The Lord knew people would arise who would add to and take from His word; would not believe in its all sufficiency, therefore, the last command we have from Him, through the open portals of heaven, he commands us not to add to or take from His word. (Rev. 22:18-20.) His word says nothing about your Sunday School with its division of classes and women teachers but does teach us a procedure of observance as recorded in Acts 20:7, I Cor. 1:10, I Tim. 2:11, I Cor. 14:34. Therefore your Sunday School both adds to and takes from God's word and He says He is coming quickly and His reward will be with Him. What more would any intelligent, God-fearing heart want, as to why I oppose this evolved Raikes institution?

To add to or take from God's word is an act of presumption and presumption, God has always penalized. You Sunday

School folks are just like the Israelites were. They were not satisfied with God's rule. They wanted a King, and destruction ensued. You are not satisfied with God's rule; you want your Sunday School; and your destruction will come when Jesus appears.

God is a jealous God.. He demands absolute faith in him. Demands that we do exactly as He says; nothing more or nothing less. King Saul deviated slightly and went to destruction. (I Sam. 15.) Nadab and Abihu offered strange fire (like your Sunday School) and they were destroyed. Moses deviated, instead of speaking to the rock he smote it with his rod. That cost him the Promised Land. (Num. 20: 7-12.) You Sunday School folks deviate. Instead of doing as God commanded in Acts 20: 7-11, I Cor. 1: 10, I Tim. 2: 11, I Cor. 14: 34, you follow after Raikes' evolution. You will lose the Promised Land.

God demands we seek Him after His due order, just exactly as He says. (I Chron. 15: 13.) We find David didn't proceed that way. They thought like you Sunday School folks; it will be alright. Uzza touched the Ark and it cost him his life. (I Chron. 13: 7-14.) Your Sunday School will cost you your life. You are not seeking God after His due order.

In I Chron. 6: 19 we find the Philistines made a wrong use of the Ark, and thousands were slain. You Sunday School brethren are making wrong use of the time on Sunday. You reject God's way, (Acts 20: 7-11, etc.) and install an evolved Raikes way, and unless you repent, you also will be slain.

Paul says: Therefore we ought to give the more earnest heed to the things we have learned, (Acts 20: 7-11, I Cor. 14: 34, I Tim. 2: 11, I Cor 1: 10) and not let them slip from us, (by installing your Sunday School) for if every transgression and disobedience (in past dispensations) received its just recompense of reward. (No one escaping.) How shall we escape? (Those living in the Gospel time.) If we neglect so great salvation. Neglecting (setting aside) God's plain procedure, (Acts 20: 7-11) and installing your modern Sunday School with its di-

vision of classes and women teachers; an evolved Robt. Raikes system. In conclusion: How can any sane person interested in their eternal destiny, follow after your Sunday School and fail to understand from the array of Scriptures, why I oppose this evolution of Robert Raikes?

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### JOE S. WARLICK'S FIRST REPLY.

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I am glad to get my Brother's first article, affirming his proposition, although it is just what I had expected and promised; it is the same old rehash we have had since the first few lines of his first reply to me. If, however, he and his friends are satisfied with it I shall not complain. I have discovered long ago that about all any hobby rider can say on his side of this subject may be said in a very few words or written on a very small space.

Bro. Phillips repeats that since Paul is authority for all we do in worship or at least what he said is authority, he thinks to do all in the name of the Lord Jesus and to prove all things, holding fast to that which is good, the Sunday School is cut out. I have shown that both of these Scriptures with all others which suggest the same things are mine and have taken them from him already but I shall do so again. Paul found it good to divide the people into classes and then to teach each class separately, and so do I. Paul saw that it worked well and so do I, but I got the suggestion from him when he wrote first to the child class, then to the parent class, then to the wives and then the husbands, to the servants and also to the masters. I have found Paul's example a good one, so I follow him in it. Paul also tells Titus to have the old women teach the young women, hence women teachers; and this is good too, so we follow his advice on that line.

Bro. Phillips is in the affirmative naturally and he should not complain at having to work there. He once worked in the

Sunday School but thinking he discovered extra truth he should affirm the Scripturalness of his discovery just as the Digressives should affirm their teaching and practice by advocating which, they have divided some congregations just as Bro. Phillips and others are trying to do in some places. Let them affirm what they teach and practice for this is just and fair. I shall do it and never complain when called upon to do so.

My Brother thinks that if I hold a meeting for a church that opposes the Sunday School I should teach them to adopt it else I am inconsistent. Not so; but the truth is, I have never held a meeting for a church that did not have the Sunday School in some form. Though they have but one class, it is a Sunday School just the same. This we have demonstrated several times in this discussion. But if I were to conduct family worship in Bro. Phillips home, a thing I would endorse as far as it went, I should not say by that, that other worship than that in which we were engaging is wrong. I think it might be lawful for me to teach other things, but under the conditions it might not be expedient. The Book says there is a time to all things. I declare I believe my good Brother is less susceptible of approach with an argument than any opponent I have ever had.

Bro. Phillips begins his article proper, by asserting again, and I would not undertake to say how many times, "The Scriptures are all against the Sunday School." This too, after I have shown that Christ taught a class to itself (Matt. 5) and Paul divided the folks into a child's class, a parents' class, a wives' class and a husbands' class, then a servants' class, and masters' class and all before he taught them, and then gave to each a lesson proper for it which would have been out of place for either of the other classes, Eph. 6. Then in I Cor. 9 he said he had been in the habit of doing that in order to bring the best results under the circumstances. Instead of trying to meet the arguments I made my Brother simply refers to the passage and then asserts that it does not teach what it plainly states. He hopes I suppose that the few brethren who have been deceived to think there is something; in his contention, will feel he is cor-

rect, but they will not; you can't fool people who think, into accepting such bold, unsupported assertions for argument. Paul taught an audience of women only at Phillipi. Acts 16. Silas helped him teach; so a plurality of teachers on that occasion. Paul taught a class of twelve men at Ephesus, Acs 19, and there were no others present in position to take what Paul gave these men. With these passages and the argument made on them I have tried in vain to get him to grapple and all I get is the assertion, "The Scriptures do not support the idea of divided classes and women teachers." I should like to ask the little children who read this debate what they think of a man who, after I have shown both so clearly, will repeat the same assertion, denying what is so easily seen. If the Bible teaches that Christ is God's "son, it teaches that an audience may be divided into classes and then taught and that women may be appointed to teach. See Eph. 6, I Cor. 9, Titus 2. Here Paul tells Titus to appoint women teachers, and he calls it **Sound Doctrine**. Verse 1.

After I show all this and that therefore, he who believes the passages walks by faith when he follows the instructions, my Brother answers by saying, though *you* follow the instructions Paul gives, it is not of faith and is therefore sin. Pshaw! In this matter my Brother insults Christ, who taught a class, and Paul, who advises the classes; Peter also, who advised classes and actually selected classes and then taught them. Peter, for example, singles out the Elders of the flock and then proceeds to teach them; he selects children and then teaches them, and also a class of parents and a class of servants and then masters; and teaches all in separate classes. My Brother's only answer is, there is just one teacher to a class, not knowing-it seems, that such is true in the Sunday School; only one teacher to the class. But Paul says commit the things here given to , faithful men who shall be able to teach others; thus many teachers for that matter. I have also shown that the facts go to prove that all the Apostles spake at one time in teaching on Pentecost and this my Brother seems not disposed to deny.

Now the man who opposes classes and women teachers in the face of this array of evidence simply shows a determined and rebellious spirit.

Although the facts show that Paul had no appointment at Troas in Acts 20, and that his presence on that occasion was a surprise to the congregation, that they met to break bread, not to hear Paul preach, for they did not know he was in town even, Bro. Phillips says, "Why he had been there all week preaching." Strange, he was not there, but knows more about it than Luke did, who was there. Pshaw! But watch me take this passage away from my erring Brother, and that by his own practice. He uses this as a standard. In fact he seems to think this is the same assembly as that mentioned in I Cor. 14, II Tim. 2, and so he wants every assembly of the church to be moulded by this pattern. Now, I ask, does he follow his standard always? I declare he does not, and I am prepared to say by way of denial that he has never one time in his life followed this example. He has never preached all day and all night one time in his life and he will never do it, I dare say. Moreover, when he has a meeting of the few brethren who stand with him his habit is, and he will not deny it, to have different ones of the brethren talk. He asks questions; he had that practice established in Cleburne; but at Troas, Paul did all the talking. Never one time has he conformed to the passage which he says he will take as a standard. When we debated at Mannsville we did not do that way. We did not break bread; we continued only two hours and both Bro. Phillips and I talked; so did Brethren Hollingsworth and Lawrence. I heard Bro. Phillips ask two Sisters a question after the night service was opened by singing and he received an answer from them. I repeat, Geo. W. Phillips nor any other man has ever had a service like that one at Troas. But suppose they have not; that one was' purely incidental in part, and by no means an example in all of its details.

But he repeats again and for the hundredth time if possible, his unsupported assertion that Paul does not endorse the Sunday School with its division of classes and women teachers, and

all this, after I have shown him a dozen times, more or less, that Paul did divide into classes and then taught; and that too, both mentally and physically; and that he endorsed and actually advised women teachers. Read Acts 18, where Priscilla was endorsed as a woman teacher, and one who taught a man who was a preacher. Also Acts 19, where Paul taught a class of twelve men, giving them a lesson which they only needed at that time and place.

We also cited him to Eph. 6, where Paul divided his readers into classes and then taught them and several classes at that; and then in I Cor. 9, where Paul says he made a habit of dividing into classes for effectual teaching, all of which he did in order to succeed as he did succeed; that he wrote to Titus, second chapter, to have old women teach young women; and after all this array of evidence my irritated and careless Brother writes over and over again, "Paul does not endorse such things." I wonder why he does this? Talk about the writings of Tom Paine; that man never hated the Bible any more than Geo. W. Phillips hates the many passages I have used in this discussion.

When Peter said he had given us all things that pertain to life and godliness he did not exclude his own position when he himself taught in classes, just as is done in the Sunday School, teaching husbands, wives, servants and masters as he does; even addressing the Elders in a class to themselves, as he does each of the classes. Peter and I both agree on all he says on classes as well as on the other passage, but Bro. Phillips insults him by refusing everything he said except in one passage; this one he accepts, but not until after he has distorted the meaning of the statement. This is also true of his quotation from James, "Whosoever keepeth the whole law except in one point is guilty of a 11." This Bro. Phillips does doubly and then more. He will not keep the law of the Apostles which directed that the people may sometimes be first divided into classes and then taught, and that part of Paul's instruction to Titus in which he commanded the women to be teachers of good things and called it SOUND DOCTRINE. Bro. Phillips offends at this point, so he is guilty of all. See?

My Brother says the Lord knew people would arise who would change His word. Just so, and lo! I have located one of them in Bro. Geo. W. Phillips, of Ardmore, Okla. He takes away the plain passages above referred to on the question of classes and women teachers. Thank you Bro. Phillips for calling my attention to the fact that the Lord had actually mentioned your work in some way. I see now how and when He did so. Otherwise I might have thought that God would pass your crowd up and pay them no mind at all.

When my good Brother repeats that I agree with him exactly on what is taught in I Cor. 14, he is very wrong; I have said that I knew he and the rest of the hobby riders know absolutely nothing of the real meaning of this passage, I am safe and I know it. They do nothing just right in their service. While they intend no doubt to hit at the truth here, they miss it in their practice and if I at any time have impressed my Brother with the idea that I endorsed his practice when he thinks he is supported by the statement of Paul, I was unfortunate in what I did say or he is unfortunate in the way he heard me. I deny that they have any correct idea of the work and service of the church at all. Bro. Phillips does not even do right when he preaches, although his failure to do so does not make it wrong to preach. He would delight in driving his deceptive and divisive wedge into every congregation he goes to, although the most of them will not allow him to disrupt them by his nefarious and sinful design. He has made no inroads except in a very few cases; and after this debate he will do far less harm than he has been able to do before. Right here I wish to deny that any one except those who stood with him were dissatisfied with the oral debate at Mannsville. If he wants to lug that in after saying that we must ignore it entirely I shall be ready for the test.

Bro. Phillips says Paul wrote Timothy a letter that he might know how to behave himself in the House of God. Just so, and in that letter Paul told Timothy what he should expect of the Elders' class, I Tim. 3; also what the Deacons' class



should be and know, what their wives should be and know, and also what their children's class should be taught, and thus gives Timothy knowledge of the fact that he must not misbehave like our hobby riders do by not recognizing the class idea. He even says in that letter to Timothy, in telling him how he should behave, that the widows taken into the number must have been known to be faithful and diligent in every good work, and this of course includes the teaching just like he told Titus they must be and do. Read I Tim 3: 10 and Titus 2: 1-9 and be ashamed of yourself my Brother.

Just why my Brother says that Acts 20 furnishes the only positive authority for meeting, and for what is to be done in the meeting on Sunday furnished in the New Testament, I declare I fail to see. It is not true in the first place, and besides he himself does not believe what he says is so, for he fills other appointments on Sunday himself. He debated with me twice on the Lord's Day, and that after he had met with the brethren to break bread.

His statement that there is no authority for the hour of worship idea is also wrong, and he knows it, for he himself announced that he and I would meet at the hour of 2 p. m. to discuss the Sunday School question. What in the world is the matter with all my brethren who have seemed to go crazy over their hobby?

Again I remind my Brother that he was never in a meeting like the one in Acts 20 in his life, and I dare say he will never attend such a meeting. Need I tell him again that Paul's preaching on that occasion was purely incidental and not by appointment. They had a Sunday School in Troas that day, but just how many teachers we do not know as Paul was the only one mentioned, but it was a Sunday School just the same.

Again my Brother refers to the meeting in I Cor. 14, a kind of a meeting he was never in, and one he will never attend. He ignores in every service he holds, the instructions here given, for he does not wait for revelations, and tongues,

and for an interpreter, and he does not force his Sisters to be silent and not teach, for he has them to sing, and in singing they both speak and teach. Why does he contend for meetings in this debate which he himself does not have and will not countenance?

My Brother asks again, where is the Sunday School commanded in the New Testament? I have shown the command many times in this debate by showing the command to teach the word, and that women may teach, and that the people taught may be divided into classes just as is done in the Sunday School. Why does he not attempt at least to answer my argument on it? He asks why we do not teach in classes all the time? I answer by asking him why Peter, Paul, James and John did not always teach in classes? They did sometimes; and Paul advises Titus to make teachers of some of the women, and they all did as much. Why did they not teach all the time in classes? They taught both ways and so do I, but Bro. Phillips it seems will not teach any way, and he is mad at all others who do teach, just as the Apostles did.

Bro. Phillips says I will not answer what he proposes as a question, asking if we set aside the Sunday School and hold only the divine service, do we do wrong? I answer, yes, if such a course be continuous, for to teach is a part of the service, and when we set aside the teaching we make a mistake, if this teaching be done as Paul did at Troas, it is alright, if it be done as he advised Titus to have it done, by dividing into classes, and using women teachers for some of the classes it is alright too. Either procedure is correct. **Do you understand me now my Brother?**

My Brothers reference to the good works of I Tim. 5 is ridiculous. He says we would want to have one class and one teacher, and one in a class when we came to entertaining the neglected women. Shame on him! If I were to reply in kind and be as insulting as he is, I would say, he would want all the neglected women in his class and he be the only teacher. I regret that in his dire strait he reduces the debate to such a level.

All he says about division is simply not true. There is no division over the Sunday School and will not be. The brethren are too sensible to follow his crazy quibbles into an apostasy. He may, but others will never do it. I am glad he has seen my debate with Stark. If he would read that he would learn how to debate, and also learn to make himself able to discover what a real issue is.

The idea of the Sunday School robbing the church of its right to teach and learn is really laughable. It is one thing that develops talent in the church and makes all the members prepare for teaching. If Bro. Phillips would attend one a while I think he could do better debating than he appears to be able to do now. It is a pity he had not taken a course in a Sunday School before he tried to debate. If the church had to depend on such teaching as he gives out here, I think it would soon die of starvation.

My Brother is wrong about the milk and meat. He seems to know absolutely nothing about what such Scriptures mean. The teacher is said in all cases to divide the milk from the meat before giving it out, and so the remark, "I have fed you with milk, not with meat." Bro. Phillips thinks the milk and meat are both in the same dish, and one could not be given without the other. Pshaw!

My Brother thinks if the Sunday School may be set aside on any certain occasion, it should be set aside on all occasions, for this would show that it was not commanded, and not even allowed. Strange logic this! The same things are done frequently with the singing, and with the prayer service; many times I have had no prayers until after services were over, that is other parts of it had been finished, and then closed with the benediction. I even dispense with the sermon if other matters of apparently greater importance are on hand. Does this prove therefore that to preach is sinful and to pray is wrong? I declare it requires patience to debate with a man who seems wholly unable or else determined not to see a plain thing when placed

right before his face! Is he willfully stubborn, or is he incapable? I leave it to the modest, sensible readers to say.

My good Brother throws out a kiss for sympathy when he mentions what he thinks someone will believe, saying, that there is a great deal of strife and division over the Sunday School. This statement is simply not true. There are only a few that think as he does and after this debate is read that few will be wonderfully diminished; for there are good brethren who are not wild and mad like he and a few other writers are, and these will "Drap" him and his failure in this debate, and note the success that I have made in establishing my contention and in overthrowing his teachings and silly practice.

Bro. Phillips thinks that many Old Testament worthies failed and fell when they did not respect God's authority. In this he's correct. And this is surely what will become of him for not respecting God's teaching as shown in the writings of his Apostles and also by the act of Christ Himself, Matt. 5, when both Christ and His Apostles taught in classes and ordered women to be teachers of good things, Titus 2:3.

My Brother's effort to make the S. S. as he calls it, like the Societies among the Digressives not one of which is under the control of the Eldership, when the Sunday School may be; and whose headquarters are away in most cases, and the Sunday School is always controlled by the local congregation, while the Societies have officers not known to the truth, is too silly and idiotic to notice more than to simply mention. His own friends will be ashamed of him for not knowing better.

Now, before I pass from his first argument on his proposition, to offer some advance suggestions as negative arguments, I wish to ask him to state plainly in his last whether he thinks that the assembly of the saints in which we break bread and keep house for the Lord in accordance with his idea of Acts 20:7, is the only meeting the church may have in which teaching may be done, or any other work of the congregation may be performed? If he says that other assemblies may be called

such as we had in the oral debate in Mannsville in which we did not break bread, and that still other meetings may be had, such as appointments in protracted meetings in which they do not always have the emblems, and where all such meetings interfere in no way with the assembly for worship as per Acts 20: 7, then I shall insist that he ought to be able to see that the same may be claimed for the Sunday School. Why not? If he is wholly incompetent to see this point, I hope no other hobby rider among them will fail to see it.

Before closing this article I wish to call attention to some admissions which these deluded brethren are forced to make and all of which are fatal to their contention. For instance, at Mannsville the church, led by Bro. Phillips, had met in the forenoon and broken bread and had teaching such as Bro. Phillips thinks was done at Troas, Acts 20. 7, but another appointment was made for 2 p. m. and 8 p. m., when we had the oral debate on the Sunday School question. These two appointments made on Sunday were in no way connected with the assembly for breaking bread and keeping house for the Lord. They also admit and show by their practice to believe it, that the church may have other appointments besides the one to break bread to have the Gospel preached to all who will come out; and when preaching is had both in the afternoon and evening, a thing frequently had with and by them, with the appointments for the debate at Mannsville, Bro. Phillips has four other meetings on Sunday, in no way connected with the hour of worship and which do not interfere with that hour or with the duties to be performed at that appointment, why under Heaven are they not able to see also that the Sunday School assembled for teaching the word of the Lord, and for that alone, is just such an appointment as they allow and take part in, and that they make themselves simpletons when they cry out against it? They admit again, that woman may teach when she sings just as Paul says she does in Col. 3: 16, and that she may speak when she sings, as Paul affirms she always does in Eph. 5: 19; and that such teaching by the women in no way interferes with what he said in

I Cor. 14, where she is to be silent, and I Tim. 2, where she must not teach. Why can they not manage to have sense enough to see that when she teaches in a modest way, as in the Sunday School, never usurping any authority over the man, she does no violence to her position as given or shown by Paul in those two passages any more than when she sings and thus teaches and speaks always? Why can they not see how foolish their claims appear to sensible folks?

Again, I ask, if the church may have a half dozen or more appointments on Sunday besides the one for breaking bread as in Acts 20, then why may they not have just one more like the Sunday School coming in on the same ground with those six others which they allow and not interfere with the meeting of Acts 20 any more than do the others? Now, with this before us, can any one fail to see that his objection to the Sunday School is nothing short of pure downright contrariness, and also shows him to have a very small soul and one filled with hatred for anything which he has not purposed in his own mind to allow? I recommend to Bro. Phillips and those few who are with him in this fight that it would be good for them to read that passage in which we are advised not to judge others in the very things which we ourselves allow. I repeat; every one of his friends who reads this debate will leave him except those whom God would save without either belief or obedience, and a few of them maybe, who are too contrary and hateful to deserve a home in the Glory World. I make no exceptions, I repeat; but as kindly as I know how, that only those who are not competent to believe and obey, and such others as God could not use in Heaven if they were there, will stand with him after they read this debate.

Closing this article, I wish to offer some objections to Bro. Phillips' proposition and to the effect of believing and supporting it. First, they build no meeting houses worth the mention; they support but few preachers; they contribute but little to mission work, either at home or abroad; they refuse to do the work of the Lord and try to keep all others from doing so;

they ride their hobby all the time, complain and fret because they fail to elicit the attention and support of the brethren of the Churches of Christ who think for themselves and who are the actual and only dependence for the support of the work of the Master. As I said once before in this discussion, if the Church were turned over to their way of teaching- and work, it would very soon become extinct, for all people worth while would become disgusted with it at once and forever. They show the worst of spirit by trying to control the churches, by installing their hobby and although less than half a dozen in number as is often the case, they demand and in an arbitrary way, that the whole Church submit to their incompetent directions. The very best of them can tell all they know about it in five minutes and yet they often boast of their advanced thinking and surprising discoveries and of their great respect for God's word, when they really despise it. They also have the temerity to say in their paper and otherwise that they are feared by others, when the very strongest among them is a mere plaything in the hands of a man who has a mind. Knowing this, I publicly challenged five, and even six of them in the columns of the Gospel Guide, my paper, to meet me in an oral debate and all at the same time and place, which challenge they refused to accept.

Their work is, never to build up but always tear down. Like the Infidels, they demand a full surrender of every right thing and work, while they offer absolutely nothing instead but absolute nonsense and a ridiculously absurd procedure as a program for the Lord's service. There is really nothing in their whole program that would appeal to sensible minds, but all they do propose serves only to disgust and drive from the true worship of God those who really respect consistency. If there be one thing in all they propose that would appeal to a Bible-knowing and Bible-loving man, I have never detected it, and I am sure that I do know what an argument is when I see or hear it. I declare there is more real sense and less quibbling and silly statements offered for argument in the speeches of the weakest Sectarian opponent I have ever had in an experience of over three hundred oral debates, than what I have heard and read

from these hobby-riding brethren. I hope I may be understood here; I do not belittle them, I am sorry for them and for those who think there may be something in what they propose to maintain. You may, as I have done in this discussion, meet every question and answer every quibble without receiving any real reply to your careful work, but all you get is unsupported assertions frequently repeated, never doing more than call you to account for their own misunderstandings of the facts and arguments, however blundering they show themselves to be in the attempt. I wish I could find an opponent among them who would offer at least to examine the arguments and Scriptures given, without wavering; one who shows to have the ability to state fairly his opponent's position and arguments and then prove that he may be wrong; not by simply asserting that he is, as has been the only dependence of Bro. Phillips in this discussion. But I do not hope to find such an opponent, for when a man gets control of his prejudice sufficient to manage his hobby, he will overcome such weaknesses and will not long muster with those who show respect for neither Scripture nor argument. But I will close here and wait to be haunted again by Bro. Phillips last article, which I promise will be wholly destitute of either truth, as far as Bible teaching is concerned, or any attempt at fair argument. Note carefully and see if I am not correct in this promise.

### WARLICK'S CLOSING ARTICLE.

#### **Explanation.**

It should be known that when Bro. Phillips challenged me for a written debate during the oral discussion at Mannsville, Okla., I accepted with the understanding that we not begin the debate until after November, when I hoped to be through with all my protracted meetings. But later, by mutual agreement, we started in to write the discussion, which was done as far as



Bro. Phillips would go into it. At first he proposed that we have four articles each, on each of the propositions. From this I dissented. Then when he read what I had written for my first article, he proposed just one article each on the proposition. I turned this down also, and insisted that he make his articles as long as mine, that I had no desire to use more space than he used. He refused to do this, and insisted that unless I would cut down, and make my articles short like his were he would not finish the debate, and that he would not pay for one hundred dollars worth of the books as he had proposed to do. This made it necessary for me to take the whole responsibility of bringing the book out, which I have done, although I had to wait some time to do it.

I have decided, although it is my right to use the space which belonged to us both when he yielded the floor to me, I shall not make this an article with reference to Bro. Phillips, nor to the debate proper, but will just use the space which is mine to use, with an article which I shall call "KRACKS AT THE KROWD" and I shall spell these words in my own way, without reference to either Webster or Roosevelt as authority. I use this heading because I want to hit every hobby rider in the whole country in this closing article.

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### KRACKS AT THE KROWD.

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It is the claim of all the hobby riders, that if the Sunday School meet at ten o'clock, and use one hour in Bible study, and then a preacher occupy the pulpit for the next hour, running the meeting up to twelve o'clock, then the Elders are cheated out of obeying the command to feed the flock, which they think is the sole right of the Elders. Replying to this, I have challenged them, and hereby challenge them with insistence, that they show one meeting of the congregation in New Testament times, when they met to break bread and thus wor-

ship God on the Lord's Day, when the Elders used the time by teaching and thus feeding the flock, or that the Elders ever opened their mouths at such appointment. I deny that they did, and call for the proof. I would not say that if the Elders teach on the Lords Day they do wrong, but for the hobby riders to make a hobby out of their claim that the Elders must feed the flock on Sunday, and that they only may do it, and then try to force such an idea upon the whole Church, let them find the example first. This they will never do! It is a fact also that their method of procedure so universally employed by them on Sunday when they meet for worship, is wholly unlike anything followed by the New Testament churches.

The only answer I have ever had to this severe criticism of their practice is a reference to Paul at Troas preaching all day and all night, a thing they never do; besides Paul was not an Elder, and could not be one, having no wife or family at all. Paul in this case acted more like a modern pastor than he did like a hobby rider. Thus they go down defeated at the very beginning of their contention on the claim of New Testament example for their practice.

Again I challenge them to find one example in the New Testament of their procedure in their Lord's Day edifying meetings as they call it. It would be interesting for them to try to find one New Testament congregation proceeding on Sunday as they do in their regular Sunday worship.

### **Women Teachers.**

In Psalms 22:22, David promises that the praises of God shall be sung in the congregation, and that His name shall be declared. Paul in Heb. 2:12, says this promise is fulfilled in the Church. In Psalms 18:49 and in Romans 15:9 we find that the singing and the declaring His name shall be in a church with Gentile or heathen membership. So we must come this side the conversion of Cornelius and his family, the first Gentile converts, to find when this praising could occur. But the point we

make is, those who sing\* His praises in the church may also declare His name in the church. The hobby riders say women may sing His praises publicly, and in the church, but they will not permit them to declare His name. In so doing they deny what David and Paul both declare shall be and had been, and thus contradict the Bible. In Matthew 13:36 we learn that to declare a thing means only to explain it. This is what His disciples meant when they said, "Declare unto us this Parable." Now, since the same passages which authorize the women to sing, also commands them to declare His name, and since this means to explain a message, we see that women are clearly taught to teach, explain and deliver messages among the saints in the church of God. Let some hobby rider try to meet this!

Again in Isaiah 2:2 we have a promise concerning the establishing of the church of Christ in the last days, a promise fulfilled on the day of Pentecost. But Joel, speaking of the happenings of the last days, says the Holy Spirit shall be poured out, and that "your sons and your daughters shall prophesy." Here the daughters as well as the sons are to prophesy in the church. If the daughters are to do all such teaching in the home, the sons are to do their teaching in the home too, and that altogether, but if the sons may prophesy, that is teach, as the word here means, in the church, so may the daughters. The only answer I have ever had to this, was that the old men were to dream dreams and young men see visions, as the text also allows. Then I am asked if the dreams and the visions are in the church also? Let them answer! If the dreaming is at home altogether, so would the teaching of both sons and daughters be at home altogether, and that in bed while they were sleeping. Put this argument before a hobby rider, and see what he says, and how he will squirm!

Take another case; a very plain passage. Titus, 2nd chapter, and begin with the first of the chapter. Here Paul tells his son in the Gospel to speak the things which become sound doctrine, and in teaching sound doctrine he says the older

women may be teachers, that they should teach the younger women. The command for the older women to teach the younger women closes with the 5th verse, and in the 6th verse, the very next one, Paul tells Titus, a young man, to teach other young men. Now I shall insist that if the young preacher like Titus may teach young men in the church, so may the older women teach the younger women in the church, for the teaching in the two cases is to be in the same place, so, if the older women must do all their teaching in the home, so must the young preacher teach his class of young men in the home, for Paul offers no thought for two places of teaching in the entire chapter. Let it not be forgotten that as far as this authority for teaching, coming from Paul in this epistle gives commandment, the women are to teach just where the men are to teach, and this fact the hobbyists can never escape. The truth is, both teachers are\* to teach in the church, and this teaching is clear authority for women teachers in the Sunday School, just as they are found among all the churches of the saints.

In the 18th chapter of Acts we have a case of a woman named Priscilla, the wife of Aquila, with her husband, meeting in the school in the Synagogue, where they found a man who needed some special instruction, him they took to themselves, that is took apart by himself, and they there, the woman as well as the man, taught him the word of God more perfectly. Here a woman, with Paul's endorsement, taught a man, and a preacher at that, in a religious assembly, and such an assembly was the pattern followed by early congregations, as the scholars all allow.

Dr. Watson in his Bible Dictionary brings out the point that any competent person, women as well as men, may teach in the Synagogue. Dr. Watson says: "The Synagogue preacher whose business it is, in consequence of his office to address the people, is an official personage who has been introduced in later times; at least we find no mention of such a one in the New Testament. On the contrary, in the time of Christ, the

person who read the section for the Sabbath, or any person (this takes in the women—Joe S. W.) who was respectable for learning and had a readiness of speech addressed the people." Here is a woman, a disciple of Christ, in the Synagogue doing such teaching in the case of Apollos. The only answer I have ever had to this is, that the Modern Speech New Testament says they took him to their home, which is not true of course, for they did no such thing, but only took him aside in the Synagogue, as is done in the Sunday School, and there taught him in the presence of all who were in the Synagogue, but in a separate class. Moreover, if it were true that they took him to their home, it would be no relief to the hobby riders, for the church was in this home. But they did not take him to their home, they simply took him aside in the Synagogue and taught him in a class to himself, just as is done in the Sunday School.

These hobby riders say the women may sing in the church, but in any other way they shall not speak. Now when they sing they speak, as Paul affirms in Eph. 5:19. See also Col. 3:16. Here he says when we sing we teach each other in songs spiritual. In that fourteenth chapter of First Corinthians, about which the hobby riders talk and write the most, and concerning which they know less than any set of people I have ever yet heard try to explain it, Paul says that the women may teach. He says in verse 24, speaking of the whole church coming together in one place, and which includes the women of course, "If all prophesy, they do right," and he commends them in such things, after correcting them on another matter, that of speaking with tongues. Here in this, their coveted chapter, Paul advises that the women prophesy. But what do they do when they prophesy? In verse 3 he says, "He that prophesieth, speaketh unto men unto edification, exhortation and comfort." This he advises women to do in verse 24. And again, in one place, in the church assembled, in talking about the women being silent, he says that she must be silent in a way precisely, like the law prescribed. But the law allowed her to teach in the religious assembly. In Luke

2:36, we find where a woman, named Anna, remained in the Temple, departing not from it, and speaking to all the people who looked for redemption in Israel. Here a woman taught in an assembly, and her work was endorsed by God Himself, yet she had to be silent just like the women had to be in the assembly mentioned in I Cor. 14:34-35. From all this it is certain that the silence placed upon the woman by Paul does not prohibit her from teaching in the church in a woman's way, which is always done in the Sunday School. Moreover the hobby riders allow her to teach by singing. Now, the Greek word for teaching in Col. 3:16, where Paul says we teach each other in spiritual songs, is the very same word found in the words of Christ when He gave the commission, saying to the Apostles, "teaching those whom you baptize to observe all things I have commanded y o u . " I insist that if you allow the women to teach, with a tune to it, you are silly when you forbid her teaching without a tune to what she says. The Greek word is DIDASCOTES in both places. When you tell her she may do this when she puts a tune to what she says, she will think you foolish for refusing her the same right when she leaves the tune off. She better join the Old Baptists and learn the tune they use in preaching, and so put a tune to what she says in the church, and then you will let her teach I suppose. Such nonsense is enough to make all men pity as well as censure you.

Take for illustration three women, one sitting down in absolute silence, one standing beside her singing, and thus teaching with a tune to it, the third one standing near, teaching without the tune to what she says, and then tell me the singing woman is in her place, but the other one who does not use the tune is out of her place, and you have just what people of sense think of your foolishness. Surely as Sister A. Campbell, speaking of another matter, once said, "The more reflecting among the brethren will not long hold to such silly things."

But the silence placed on the women in I Cor. 14, has reference only to her holding her peace when men are speaking in an unknown tongue. If her husband or other men are talking

in an unknown tongue, she must not ask for explanations, let her wait until she gets home then ask her own husband. We do not have such assemblies now as this was. It was a hypothetical meeting in the first place. Paul says, "IF THE WHOLE CHURCH BE COME TOGETHER," verse 2. Introduced by the word IF shows that it was not a commanded meeting at all. Our meeting for worship does not have any IFS about it, we must assemble to keep house for the Lord. This was not such a meeting, but was only hypothetical to begin with, so it cannot be taken as a standard for us in methods of teaching or conduct. No woman today is addressed by what Paul says about women being silent in that meeting.

But again, one may be silent in the sense here named, and yet be speaking at the same time. The words silent, and hold your peace as used in the New Testament, come from the same words in the Greek, and an explanation of their use in the New Testament may be gotten from Acts 11:18: "When they heard these things they held their peace, and glorified God saying, He hath granted repentance unto life to the Gentiles." Holding their peace, or being silent, refers only to the matter under review; it did not necessarily mean that they were perfectly silent about everything. So, the silence put upon women by Paul in I Cor. 14, means silence with regard to tongues and inspired messages; it did not prevent her from speaking out on other matters, as she may do, and does do in the Sunday School. But that she may be silent as here demanded, and yet speak out and teach by singing, as the hobby riders allow, shows they do not understand Paul to have reference to absolute silence, for she cannot observe silence in this degree and sing. If they make one exception, and Paul makes at least two, why do they complain at Paul?

As long as the prophet Joel, as quoted by Peter on the day of Pentecost, said the daughters as well as the sons may prophesy in the church, and so long as David says she may declare His name as well as sing His praises, and as long as Paul

says the older women may teach the younger women, just as one young man may teach others as he does in Titus 2, and as long as the hobby rider allows her to speak in church, and to teach in the church by singing, we may know that the silence which Paul mentions in I Cor. 14 does not refer to any of these things, but refers to days in the past and that he makes no reference to what women may do or not do today. Joel says, Let the women prophesy, that is, teach, and Paul says this means to speak unto men to edification, exhortation and comfort. Let her declare His name says David, and this means to deliver a message and then explain it, as we have already seen. Let her teach others, Paul says in Titus, and that is, just as the young men teach others. The hobby rider says, "Let her both speak and teach by her singing in the church." I say AMEN to it all, but the hobby rider turns down Joel, Peter, David and Paul, and even Christ Himself, but holds up for his own practice in this case. Pshaw!

The hobby riders claim, in using I Tim. 2: 12, where Paul says he suffers not a woman to teach, nor to usurp authority over man, is amusing when we come to think about it. They have the idea that Paul is here writing of the church assembly altogether, and if this be the case, then it follows that a woman is not under law to her husband when not in the assembly. If the teaching here named has to do with the worship of both, and if it refers to their work and relation to each other only in the church as they suppose, so she may teach, and she may do as she pleases, even boss her own husband in the home. But, if they demur at this, and say it means to represent the woman's place everywhere, in the home as well as at church, then she must not speak at home any more than she may at church she must be silent in the home also. The teaching and usurping authority is meant for the same place as far as this passage is concerned.

Thus the poor hobby rider gets himself in a tangle anyway. It would seem that these unfortunate folks are as full of contradictions and glaring inconsistencies as any sectarian bunch



I know, and they are less able to explain and modify or even palliate their blunders than any others known to me. It will not do for them to try to get out of this difficulty by saying she must not teach in the church nor try to boss her husband at home, for Paul makes no distinction as to places where the two things are to be observed by her. Moreover, if the teaching refers to her place in church, and the usurping authority over her husband refers to her place at home, and she may teach in the home but not in the church, then she may boss her husband in the church, but not in the home. It makes no difference which horn of this dilemma they take, they are into it anyway. Note, now: If the teaching here mentioned refers only to her teaching in public, and the usurping authority over her husband means in the home, then she may do as she pleases as far as he is concerned when not in the home, just as she may teach when not in the assembly. Every good rule works both ways. This simply to show how destitute of reason and good sense is the teaching and claims of the one who has a hobby to hold and to establish.

The hobby rider quotes, just like he knew the meaning of the Apostle in I Cor. 14:31: "For you may all prophesy one by one." He thinks this means that one may speak a few minutes, take his seat, and then another for a little while, and then take his seat, and so on throughout the entire program. Now, if they be right here, which is not the case, yet admitting they are correct in explaining and trying to practice this advice, then when Paul, the same writer, uses the two Greek words used here for one by one, and in the only other place in his writings where he uses these two words, he meant to teach the same lesson by their use so what does the hobby idea result in? Let us see. In Eph. 5:33, Paul uses these words, saying, "Let every one of you in particular so love his wife even as himself." Does this mean that men must love their wives one at a time, that is, one love his wife awhile then sit down and let the next man love his wife a few minutes, take his seat and give the next man a chance? If that were true, some of us would have

to wait a million or more years before our turn would come in. The words from which we have "one by one" and "every one" in the two passages are CATT A HENA. They have no reference to order in either case, but they simply mean severally or individually and not that the time about turns are to be observed as the hobby riders think.

Another foolish piece of puerile contention made by the hobby rider is, they think it wrong to divide people into classes and appoint over each class a separate teacher. I have shown them that more than one person spoke at a time in the days of the Apostles, that all the Apostles spoke at one time on the day of Pentecost, but this they deny. To reduce their claim to an absurdity, I have challenged them to show where more than one person sang at a time, and they will go quickly to the occasion of the Master instituting the Supper where it is said, "They sang a hymn and went out." They ask, "How many are they?" Then when I show them that I set a trap on purpose simply to show them that the same words, "They all began to speak," Acts 2:4, show that they all spake at the same time, they hush. Here the Lord accommodated Himself to conditions, and had His disciples speak, all at the same time, teaching all the classes at the same time, just as is done in the Sunday Schools of this country.

Another occasion that could be given, is where Paul and Silas, down at Phillipi, went out to the prayer meeting held by the women, went among the women, and sat down. In this sitting posture, they spake unto the women who resorted thither—Acts 16. Now, if the expression, "They sang a hymn and went out," means that all sang at the same time, the expression, "We spake to the women who resorted thither," means they both spake at the same time, Paul teaching those who sat near him, and Silas spoke to those who sat nearest to him; thus they taught, just as we do in the Sunday School. Now, let the hobby riders rave!

The reader will revert to my articles in the discussion in the first part of this book for all he will need to know about

New Testament authority for teaching in classes. I shall not repeat here, more than to remind all that Christ taught a class to itself in the mountain, in Mark 3, Luke 6, and Matthew 5. He taught a class of three on the mount of transfiguration in Matthew 17, and Paul, Peter, James and John all did likewise. See Eph. 6, and I Cor. 9, and other passages seen in my articles in this debate.

### **Literature.**

The hobby riders oppose the use of literature in the congregation, but their preachers use it freely. They employ all the helps they can find to assist them in their work of preaching, debating and fighting for their claims. Their preachers remind me of the Catholic Priest; they use the literature themselves but think it wrong for the brethren to use it. The Priest says he may read the Bible, but common members must not.

But in fact they all use literature. The Bible itself is literature. It required the use of much literature to get the Bible we have in our language to us. Lexicons, and all such helps with other translations were used in translating it for us.

The chapters and verses is literature, purely. Smith's Bible Dictionary, page 438 of the edition now before me, says: "The subordinate division into chapters and verses is of comparatively modern date. The former is attributed to Hugo de Sancto Caro, Roman Catholic Cardinal, who flourished about A. D. 1240; the latter, the verses, to Rabbi Mordecai Nathan, a celebrated Jewish teacher who lived A. D. 1445. The author of the verses of the New Testament was Robt. Stephens, a distinguished printer, of Paris, who lived in the 16th century."

To refer to chapter and verse when reading and teaching the Bible is to use human literature, and the hobby riders should never do it. If they will stand by the silly hobby they urge and continually ride on the question of human literature in their teaching, they will never *say*, as they do so often and so regularly, "We shall read for our morning lesson today, from the 14th chapter of I Corinthians, noting particularly the 34th and

35th verses, where Paul says, 'Let your women keep silence in the church.' Now in verse 37 Paul says, 'If a man is spiritual, let him acknowledge that what I write are the commandments of God.'" I give it about as their preachers usually say it. I repeat; if they will stand by what they demand on the matter of literature, they will never again say 14th chapter of I Corinthians; to give chapter and verse is to use literature; they should not do it!

As long as they follow the comments of such incompetent teachers and preachers, such as the majority of theirs are, thinking that such oral comments as they are able to give out, are better than the written comments of men who really know, they will make no advances, but will remain ignorant as Paul advises them to do in I Cor. 14:38.

They all use uninspired literature when they use the song book. Many of the hymns we sing and which they use were written by Sectarians, and some by Infidels, some by our own brethren, but all uninspired; literature. I have written several songs, and when they use my songs they use my comments, and in so doing they speak and teach, both women and men. The idea that they may use my songs in teaching each other and all who hear, provided they put a tune to the words in using them, but they must not use them without a tune is like the silly claims of idiotic people. They ought to be ashamed!

The Concordance is literature purely, made by man, but the hobby riders all use them, that is those who know how to use them.

Now let us draw a picture of one of their edifying meetings. They have opened the services by song and prayer. One old Sister breaks the silence with a question; she asks, "I want some one to tell me whar that scripiter is whar it says, let the women keep silence in; the cherch. Who can tell me whar I can find that?" (No one seems to remember.) One old Brother comes to relieve the situation somewhat by saying, "I think I can find it fer ye, I have got a Concordience in my Bible here, I'll step

and see. I guess the word silence will ketch it. Silence, silence, lemme see. Silence in Heaven, put to silence, that's in Peter. Yes, here she is— First Corinthians 14 chapters and 34 verses. —I find it fer ye this time, Sister, but you know you must not ax any questions, ax yer husband you know at home. "But," says she, "I haint got one of them things, I'm an Old Made." "Hit don't make no differnce," he answered, "one of our preechers says the word women here means any woman, of any age, married or single. I'll jist read it to you, I got it right here in my pockut, it is in our paper, "The Apeuscolic Way e." "Hold on thar," says another, "that is uninspired literachure, don't read that in the chersch." "But this Brother who says this is a teacher; I guess he knows about as much about it as Paul or enny uv the rest uv them."

Pshaw! Poor people, trying to worship God in spirit and in truth, when they are almost wholly destitute of the one, and palpably ignorant of the other.

### **Where Shall Children Be Taught?**

Another foolish claim of these poor deluded people is in what they seem to think about where the children should be taught and who should teach them. One man wanted to affirm in debate with me that the children shall be taught only in the home. I think in fact they all say this. They are clearly wrong in this claim. Paul was glad, and so indicated, that he had learned the law, not from his own parents and at home, but away from home at quite a distance when he was in school. He was born in Tarsus, but reared in Jerusalem, and brought up at the feet of Gamalial, from whom he learned and by whom he was taught. Here we have Paul, after he became a Christian and a Gospel preacher, boasting that he did not have the idea of the hobby rider about where children should be taught and from whom they should receive their teaching, but rather in a school, like is being given by the Sunday Schools of our land. Paul received his religious instruction even in his early life, and out of it he received much profit during his life, and he was proud of it all. See Acts 22: 1-3.

I have told the brethren in debate that the reason the few little preachers among them are pushing their little hobby, is that since they are only about third-rate preachers, uneducated, and untrained, they know they cannot hold meetings and preach acceptably for the best regulated churches, they have conceived the idea of creating a faction, and to build it up so they may receive a support out of their work, and be the biggest men in their bunch. This, is in fact their real reason for the divisive work they are trying to do. This is why the meanest and most ignorant among them have made their hobby a test of fellowship, and why they advise their little bunches not to use Gospel preachers who do not oppose the Sunday School, in their meetings. They prefer to be "big men in a little town rather than to be little men in a big town."

Such preachers beget and foster among the few whom they can deceive, the meanest, most sectarian spirit I have ever met in all my experience in debates. They talk about the Sunday School dividing the church, a thing not true, while they cannot get along among themselves, but have divided one or more times in almost every place. In fact they continue only a little while at any given place without dividing, until they become the "sluff off of the sluff off of the sluff."

But, closing this article, I wish to say that while I have shown that the hobby riders do not understand and that they ignore the 14th chapter of First Corinthians, there is one verse in it which they do practice out in their lives, and they may have that one for it is theirs. It is verse 38; "If any man be ignorant, let him be ignorant." This is their verse; it is their case; I am willing for them to have this verse.

But enough! Good-bye. If ever I had a use for that little slang remark sometimes made by the children in parting, it is now; "I will see you in the funny paper." for the hobby riders sure are a funny set.

JOE S. W.