

A Debate on
THE BIBLE CLASS
QUESTION

Read and Return to:

*W. Carl Ketcherside
7505 Trenton Ave.
St. Louis 14, Mo.*

MISSION MESSENGER

2360 GARDNER DRIVE
SAINT LOUIS 36, MISSOURI

DEBATE

ON THE

Bible Class Question

A Discussion Between

L. W. HAYHURST
Beeville, Texas

ALVA JOHNSON
Turkey, Texas

AND

LOGAN BUCHANAN
Dallas, Texas

VAN BONNEAU
Dodson, Texas

HELD IN CRESCENT HILL CHURCH OF CHRIST
Brownfield, Texas

MODERATORS:

NORMAN GIPSON

PAUL McCLUNG

LESTER HATHAWAY

Published By
J. R. CHISHOLM AND JIMMY WOOD
Brownfield, Texas
Copyright, 1950

FOREWORD

The debate which follows in this book took place orally in the Crescent Hill Church of Christ Building in Brownfield, Texas. The debate was held in January, 1950, and continued for four consecutive nights. The speeches were taken down by wire recorder, transferred to Audograph discs, and then taken from them by a public stenographer. Each debater was sent his speeches with the understanding that he could not change a single thought, or omit a single argument. Changes in grammar, and punctuation were made, and the debate was then returned to us.

We appreciate very much the fine cooperation of all the debaters in returning their corrected manuscripts as rapidly as they have. Also for the minimum number of changes that they made in their speeches. If some of the speeches seem rather brief it is because of slow speaking, and repetitious phrases that have been omitted in correcting the debate. We, the editors, have omitted nothing from the speeches. All of this was done by the debaters.

We appreciate also, the fine job done by Bro. Norman Gipson during the debate. It was largely due to his ability as a third moderator that the debate went off as smoothly as it did. Both sides were corrected during this discussion, and Bro. Gipson handled the whole thing in a very impartial way. His fine work made it unnecessary for the other two moderators to say anything during the debate. Other moderators were: Bro. Lester Hathaway for Johnson and Bonneau, and Bro. Paul McClung for Hayhurst and Buchanan.

This debate was the result of a challenge issued Bro. L. W. Hayhurst, by Bro. J. L. Pritchard of the Anti-Class group here in Brownfield. After much discussion the debaters, propositions, rules and place of the discussion were agreed upon. These will follow in the book.

JIMMY WOOD



VAN BONNEAU

(A Biographical Sketch)

Bro. Van Bonneau was born at Millsap, Texas, February 24, 1902. His mother died when he was five years old, and his father died when he was nineteen years of age. He has lived in Texas and Oklahoma most of his life, working his way through high school in Oklahoma, and then through college in Texas. He holds a degree and a permanent teacher's certificate for high schools in Texas.

Bro. Bonneau obeyed the gospel at Hastings, Okla., in 1920, and began preaching four years later. He has conducted meetings and debates in a number of states, traveling through Ohio, Tennessee, Colorado, Kansas, Arizona, California, Oregon, and over the southwestern states for twenty-five years. During the war and immediately following when transportation was difficult, he taught school, and preached on week ends and during the summer months. He is living at Dodson, Texas at the present time, but his debates and evangelistic work carry him into a number of states annually.

Bro. Bonneau is one of the very best preachers, and is well qualified to handle the Anti-Class position. He is well known all over the brotherhood for his ability as a debater.



L. W. (IKE) HAYHURST

(A Biographical Sketch)

L. W. Hayhurst was born near Claremore, Oklahoma, in the 1890's. When he was thirteen years of age he obeyed the gospel, and began to study the Bible more closely. This caused him to go through the Gunter College, to study a while at Texas Tech, and to take some correspondence courses from the University of Texas.

While at Gunter College he met Miss Mamie Webster who became his wife. Five children were born to this union: the oldest daughter married a preacher of the Gospel, Merle King, and the oldest son has been preaching since he was seventeen. The other children are still at home.

He has represented the brethren in public discussion a score of times. These discussions covered most of the issues between the Church of Christ and our religious neighbors. More than once he has conceded the truthfulness of an opponent's argument, and does not feel that he has lost in doing so. He has a keen logical mind and a special ability to deal with the detailed and tedious in argumentation. Five times he defended the Anti-Class position in debates.

At present he has devoted himself to the proposition that all the anti-class brethren can be brought to see the error of their way, by teaching, patience and counsel. He considers the work of conducting consultation and councils with brethren one of the best means for bringing disrupted churches into "the same mind and the same judgment."

Bro. Hayhurst is well qualified to debate the Bible School question, being thoroughly acquainted with the position of both groups. You will be able to see this as you study this debate.



ALVA JOHNSON

(A Biographical Sketch)

Bro. Johnson was born in Hill County, Texas on July 4, 1886. He came to Turkey, Texas, his present home, about 45 years ago. There he met and married Miss Minnie E. Lyles on March 3, 1907. To this union was born seven children, six boys and one girl. Three of his boys are preachers, but work at secular work for their support. Bro. Johnson began preaching in 1914, and for the past 30 years has worked as an evangelist covering

our nation from coast to coast.

Bro. John has baptized about 5,000, and has persuaded about 2,000 to confess their sins. He has engaged in many religious discussions, and about one hundred of these have been on the class question. He is well qualified to defend the Anti-Class position, and is one of the best known debaters that they have.



LOGAN BUCHANAN

(A Biographical Sketch)

Logan Buchanan was born in Frederick, Oklahoma, February 22, 1913. He is a son of C. A. Buchanan, Gospel Preacher of Lometa, Texas. He was graduated from Bryan High School in 1929, and enrolled in Abilene Christian College the same year. After two years in A. C. C., he began doing local church work at Archer City. After three years, he went back to A. C. C. for two years more.

Other congregations where he has served as local minister are: Gainesville, Glenwood, in Fort Worth, Sanger, Galveston, Breckenridge, Grand Prairie, and Hampton Place in Dallas.

He has engaged in Gospel meetings in Texas, Oklahoma, New Mexico, Colorado, Louisiana, New Jersey, and Tennessee. Many of these meetings were mission meetings, in which churches were established.

His debating began when he was 19, and has included sixteen debates, with Methodist, Baptist, and anti-Bible Class debaters. He debated Norman Gipson at Breckenridge, and Ervin Waters at Dallas, on the same subjects discussed in this debate.

His wife was Jacquelyn Grable, of Fort Worth, To this marriage have been born five children, Jessie Charlene, Jerry Belle, Robert Logan, Jr., Jeannie Mae, and Jackie Inez.

Bro. Buchanan is well qualified to discuss the Bible Class question, as you will readily see from his part in the discussion. He is at present living at 2763 Kingston in Dallas, and is preaching for the Hampton Place congregation of that city.

EVENTS LEADING UP TO THE DEBATE

By JIMMY WOOD

In November of 1949 we received a letter from Bro. L. W. Hayhurst stating that Bro. J. L. Pritchard of this city had challenged him to a debate on the Bible School question. He told us in the letter that naturally he would not consider debating him or any other man in Brownfield without the endorsement of the Crescent Hill Church of Christ. After some discussion the officers of the Crescent Hill Church decided to accept the challenge, and to back Bro. Hayhurst in the discussion.

On November 20, 1949 a joint meeting was held between the officers and ministers of the two congregations in Brownfield. At the meeting the purposes, time, rules, etc., of the debate were discussed. All agreed that the debate was to be conducted in the interest of truth, and that all should go into it with the idea of getting the truth on any subject.

The time of the discussion was to be some time in January. The place of the discussion was to be the Crescent Hill Church of Christ building. All agreed that the North Second Street building was much too small to hold the crowds. The discussion was to run for four nights, Tuesday through Friday nights.

Bro. J. R. Chisholm and Bro. Jimmy Wood were given the permission to publish the discussion, depending upon the agreements that they were able to work out with the disputants.

The plan of the debate, if agreeable with the debaters, was to follow the same order of regulation college debating. Each speaker, there were to be four, was to be given twenty minute main speeches, and ten minute rebuttal, and the affirmative was to be given a five minute rejoinder. This was the plan used in the debate, and proved to be a very satisfactory arrangement. Due to a misunderstanding in the correspondence between Bro. Pritchard, and Bro. Johnson, Bro. Johnson did not understand the procedure, and spent some time in discussion with the chief moderator on this subject. You will notice this in the debate.

HEDGE'S RULES TO BE FOLLOWED

All of the speakers agreed to follow Hedge's rules of debate. They are as follows:

- I. State and define the issue.
- II. Consider each other equal. Do not presume or use arrogant language.

VIII.

III. Do not get off the subject, or declaim or use technical or ambiguous language.

IV. Cast no personal reflections.

V. Answer arguments. Do not question motives.

VI. You may deduce or show consequence of a doctrine, but not charge them on an opponent unless he believes them.

VII. Examine evidences with fairness. Do not ridicule.

WHAT DEBATERS MAY DO ACCORDING TO THESE RULES

1. State the issue.
2. Define the terms.
3. Illustrate points.
4. Argue his case.
5. Call for evidence.

THINGS WHICH THEY MAY NOT DO

1. Talk about things which do not pertain to subject.
2. Befog or becloud the issue.
3. Cast personal reflections.

SPECIAL RULES FOR THIS DEBATE

1. Not more than five questions are to be asked of each speaker each night of the discussion. The questions must be written in duplicate, and ask one day in advance. If possible questions should be answered either Yes or No.

2. Private letters must be kept out of the discussion, and personalities are definitely banned.

3. In the round table discussion: There are not to be more than five speakers on each side. They must be five separate speakers. They are to be limited in time to 7½ minutes each.

PROPOSITIONS DEBATED

L. W. Hayhurst and Logan Buchanan are to affirm the following proposition:

"It is scriptural to teach the Bible by the Class Method of teaching as is practiced by the Church of Christ (Crescent Hill) in Brownfield, Texas."

Van Bonneau and Alva Johnson are to affirm the following proposition:

"That the Churches of Christ 'Which oppose the teaching of the Bible in Classes' more than one class at one time using women teachers, are scriptural in such opposition."

Signed:

Jimmy Wood,
Minister, Crescent Hill
L. W. Hayhurst
Logan Buchanan

Signed:

J. L. Pritchard,
Minister, N. 2nd St.
Alva Johnson
Van Bonneau

IX.

INDEX TO THE DEBATE

	Page No.
Foreword	3
Biographical Sketches of the Debaters	4-7
Events Leading Up to the Debate	8
Rules, Propositions, Agreements	8-9
FIRST PROPOSITION	13-109
Gipson's Speech	13
Buchanan's Affirmative Speech	15
Definition of Issues; Corinth, the Command, Example, and Inference for Classes; 1 Tim 2:12; Do Not Affirm on These Grounds; Nature of Proof; Singing Schools Right; Bible Schools Scriptural; Synagogues, Simultaneous Teaching; Do Not Know What They Oppose; Each Class Obeying Divine Commands; God's Truth About Women; To What Do You Object.	
Bonneau's Negative Speech	22
Questions; Decency and Order; Teach—A Generic Term; Can You Teach Outside the Assembly; Can You Oppose Missionary Societies?	
Hayhurst's Affirmative Speech	27
Chart on Group Teaching; Demonstration Argument; Jesus Taught in Synagogues; Where Are Details for Communion?	
Johnson's Negative Speech	33
Discussion With Moderator; Private Letters; Thought to Meet Hayhurst; Expedients and Public Schools; Large and Small Audiences; Synagogue Teaching; Did Jesus Endorse Classes?	
Buchanan's Affirmative Rebuttal	41
Where Can Women Prophecy; The Class of Acts 20:20; Singing Schools; These Verses; Jesus Often Taught Private Classes; Sapphira Spoke by Church Arrangement; Private-Privy-Privily; Like to Know; Jesus Divided Assembly to Teach.	
Bonneau's Negative Rebuttal	46
How Many Verses; Required or Condemned; Other Passages.	
Hayhurst's Affirmative Rebuttal	48
Authority for Singing Schools; Authority for Synagogue Teaching; Preach and Teach.	
Johnson's Negative Rebuttal	52
Put it Together; Singing Schools; Public and Private.	
Buchanan's Affirmative Rejoinder	55
Doctrine As Rain; Law of Fathers; "A Piece at a Time;" Class Teaching Is Private Teaching.	
FIRST PROPOSITION—SECOND NIGHT	58-109
Gipson analyzes Arguments	58
Buchanan's Affirmative Speech	60
Answers by Bonneau; Answers by Johnson; Church at Corinth—Our Example and Precept; Arrange for Women to Teach; Woman Teach Only Her Family; Bonneau's Only Objection; What Makes Classes Private; What Is Wrong With Classes (Chart); Will Not Imitate Jesus; Bonneau's Book Contradicts Johnson; Not Every Gathering Is a Church Assembly; Statement of Position; Must Arrange to Teach; What Is the Issue (Chart); Singing Schools; Some Things—No Reply; God's Truth About Women (Chart); Things We Produced; New Testament Requires Class Teaching.	
Bonneau's Negative Speech	72
What Is the Issue; Second Five Questions; Argument on I Cor. 14; Thayer on Private; Public Audience of Men; Public Schools, Bible Colleges, Missionary Societies.	

Hayhurst's Affirmative Speech	77
Details from General Passages; Argument from Exodus 18; Argument from Numbers 11; Argument on Acts 5:42; Titus 2 Commands Women to Teach; That Rain of Deut. 32.	
Johnson's Negative Speech	84
Questions; Question on Whitten-Head Debate; What Are Church Assemblies; Doctrine As Rain; Must Church Make Arrangements; What Makes it Private; Part of 1 Cor. 14 Don't Apply to Women; What Went With the Public.	
Buchanan's Affirmative Rebuttal	91
Johnson's Criticisms; Footwashing in Classes; Johnson Thinks Mark Wrote Poor Nonsense; Authority for Women Prophecy; Corinth Argument Still Stands; Now—What Is the Issue; History Shows Classes in the Synagogues.	
Bonneau's Negative Rebuttal	96
Female Ministry—Foot Washing; Exodus 18:20-26; Numbers 11; No Classes in the New Testament.	
Hayhurst's Affirmative Rebuttal	99
Johnson's Fairness; Would Not Answer Questions; Is Johnson Fair; Bonneau's Argument on Acts 20:20; Demonstration Argument on Teach.	
Johnson's Negative Rebuttal	103
The Synagogue; Refers to Chart; Women Teachers, the Rain, Etc.; Women Prophecy, and the Judges.	
Buchanan's Affirmative Rejoinder	106
Simultaneous Teaching; Teaching After the Assembly; Inviting the Public Does Not make Classes "Public;" We Sum Up Our Evidence; Is it Right to Follow Jesus?	
SECOND PROPOSITION	110-214
Gipson's Remarks	110
Johnson's Affirmative Speech	111
Question's; Expediency; Argument from Matt. 28; Not Wisdom of the Apostles; Did Not Say What or How; How About Teaching; Mark Them That Cause Division.	
Buchanan's Negative Speech	118
Bonneau's Answers; Johnson's Answers; Withdraw Because We Follow Christ; Facts They Do Not Dare Admit; Kind of Proof; Contradict the Bible; Proof Cannot Be Found; Do Not Practice What They Preach; Kerrville School vs. Sherman School; Music School vs. Bible School; They Are Inconsistent; They on Assemblies; Group Meetings Not Church Assemblies; Teaching Done by Christian Women; Woman's Relationship Determines Position; Deborah a Prophetess; Not Allow a Deborah; Huldah a Prophetess; Anna, a Prophetess; Not Permit An Anna; They Cause Their Women to Sin.	
Bonneau's Affirmative Speech	132
Concerning Women Teachers; Questions Given Tonight; Questions Friday Night; Old Testament Passages Cited; Chart on the Church Assembly.	
Hayhurst's Negative Speech	138
Inconsistencies; Kind of Proof They Demand; Johnson's Affirmative; Prophets and Teachers; Acts 2; Will They Follow Christ; Singing Schools Proof for Bible Classes; Bonneau on 1 Cor. 14; We Agree With Passages; Perverts Acts 15:30; Assembly of 1 Cor. 11:18; Chart on Church Assemblies; He Met My Chart—I Met His; Where Are the Details.	
Johnson's Affirmative Rebuttal	146
Hayhurst's Book; Acts 2—Argument; Questions—Discussion With Moderators.	

Buchanan's Negative Rebuttal	150
<small>One Missionary in a Lifetime; House-to-House Teaching Is Class Teaching; Jerusalem Church Divided to Teach; Antioch Church—Many Classes; Ephesus—Many Classes; Sectarian Logic (?) ; Things Cannot Find; Johnson Condemns Kerrville; Their Singing Schools; Their Inconsistencies Lead to Bad Conclusions.</small>	
Bonneau's Affirmative Rebuttal	156
<small>Stamps Singing Schools; Our One Missionary; Women Teachers.</small>	
Hayhurst's Negative Rebuttal	159
<small>Four Part Proof; Sisters Not in Pulpit; One Missionary; All Assemblies of the Saints; Does Johnson Endorse the Living Oracles; They Want Us to Defend Stamps Schools.</small>	
Bonneau's Rejoinder	162
<small>Bible Classes Are Church Assemblies; College Bible Class.</small>	
LAST PROPOSITION—LAST NIGHT	165-216
Gipson's Speech	165
Johnson's Affirmative Speech	165
<small>Not One Missionary; Scriptural in Opposition; Women Propheying, Etc.; Questions Considered; Some Scriptures.</small>	
Buchanan's Negative Speech	171
Johnson's Answers	171
<small>Questions and Answers; They Ignore Verses to Women; "Proof in Detail;" Opposition Condemns Jesus; Opposition Not From Christ, Take a Definite Stand; They Asked Proof "In Detail"; They Affirm They Caused the Division; They Condemn All Missionaries; Restrictions Forbid Female Ministry; Women Teach Without Preaching; They Refuse Women the Right to Obey God; Their Objection Inconsistent; Footwashing, Meals, Music; Seven Self-Evident Facts.</small>	
Bonneau's Affirmative Speech	184
<small>Introduces Chart; Home Work or Assembly Chart; Two-Room Assembly Argument; Jesus in the Synagogue.</small>	
Hayhurst's Negative Speech	188
<small>Johnson's Personalities; Our Affirmative and Their Opposition; Methodist Discipline; Demand Example, Give None; One Converted in Singing School; Teachers and Prophets; Divided Assembly Not an Assembly; Johnson's Trick; Touch Not, Handle Not; 1 Tim. 5:10; Bonneau Stays in Negative; Anna the Prophetess; Female Ministry; Chart on the Four Assemblies</small>	
Johnson's Affirmative Rebuttal	196
<small>Misapplied Scriptures; Who Split the Log; Questions Considered Again.</small>	
Buchanan's Negative Rebuttal	200
<small>Reply to Bonneau's Chart; Things God Never Said; Do Not Permit Church to Use Women; They Answer Objections; On Simultaneous Classes; On Inviting the Public; Admit House-to-House Teaching Is Class Teaching; Brethren, Cease to Oppose What God Commands; No Justification for Division; Take Your Stand for Truth.</small>	
Bonneau's Affirmative Rebuttal	206
<small>The Parts of a Watch; Like Christian Church.</small>	
Hayhurst's Negative Rebuttal	208
<small>Bonneau Agrees, Then Criticizes; Hayhurst's Plea to the Anti Class People; Hayhurst Concedes; Does 1 Tim. 2:12 Exclude Bonneau's Class; They Refuse to Affirm; Who Split the Log; Kerrville School (Chart).</small>	
Johnson's Affirmative Rejoinder	212
<small>Some Arguments Reconsidered; Acts 2.</small>	
Brother Gipson's Remarks at Close of Debate	213
Hayhurst's and Buchanan's Answers to Written Questions	214-216

Tuesday Night

Speech by Norman Gipson,
Chief Moderator

Brethren and Friends:

I am truly appreciative of the confidence placed in me as a brother in Christ, and doubt that any of you realize as fully as do I, the tremendous responsibility that is mine. When differences arise, enmities arise with them, and it is difficult to grant a full measure of honesty and sincerity to one who differs with us. However, these brethren who come here tonight to be the principal speakers in these discussions have pledged themselves to regard each other as honest, sincere, and desirous of truth. These brethren are bound to do this not only by Hedges' rules of debate, but also by the words of Scripture.

If we can, by engaging in such discussions as this one that is beginning tonight, arrive at a closer understanding of the word of God and a deeper appreciation of each other, we shall surely be bound closer to each other. The brethren locally have agreed that there should be no personal ill treatment during this discussion. This objective is highly praise-worthy, but its accomplishment depends not only upon those who take the principal part in the discussion, but also depends upon us moderators, upon the hearers, upon the attitude that we all manifest toward each other. No code of rules was ever written that could bind a man who didn't want to be bound by them. That is true even of the word of God. Therefore our earnest prayer should be, that we all treat each other kindly and in the words of the Apostle, "Be courteous." This is but our Christian duty, and if we all adhere to this idea, surely good will be done in this debate. Now the order of the speakers tonight: The first four speeches are to be twenty minutes each. Brother Logan Buchanan will make the first speech, then Brother Van Bonneau, then Brother L. W. Hayhurst, then Brother Alva

Johnson. These four speakers will then make ten minute speeches in the same order. Then the closing speech of the evening will be a five minute affirmative rejoinder. This rejoinder may be made by either one of these brethren, this depends upon which one of them is the more anxious to speak. Logan is much bigger, so I expect that he will do the talking.

DIGEST OF THE RULES

Here is a digest of the rules that the brethren have agreed shall govern this discussion. First, they shall define the issues, second, consider each other equal, not presume or use arrogant language. Third, do not get off the subject, or declaim, or use technical or ambiguous language, (and that language in itself is somewhat technical, and may be a little ambiguous. Those are hard things to deal with). Fourth, cast no personal reflections. Now the difficulty here is that every man has his own definition as to what personal is. I will just have to leave it up to the good judgment of you brethren, and will do the very best that I can to help you get along one with another. All of these brethren are my friends. Fifth, answer arguments, do not question motives. It may be true that your opponent is a liar, but if his argument is true you had better take that anyway. Sixth, you may deduce or show consequences of a doctrine, but not charge them on an opponent unless he believes them. Seventh, examine evidence with fairness, do not ridicule.

Here are some special rules: First, not more than five questions of each speaker each night of the discussion. The questions are to be written in duplicate, and are to be asked at least one day in advance. If possible questions are to be answered either yes or no. Second, personal letters must be kept out of the discussion, and personalities are definitely banned.

Here are the propositions to be discussed during the debate: Brother L. W. Hayhurst and Brother Logan Buchanan are to affirm this proposition: "It is Scriptural to teach the Bible by the class method of teaching as is practiced by the Church of Christ, Crescent Hill, in Brownfield, Texas." This is the proposition, Hayhurst and Buchanan will affirm, Bonneau and Johnson will deny. We shall now hear from the first affirmative speaker.

(Buchanan's First Affirmative Speech)

Moderators, Ladies and Gentlemen:

It gives me a great deal of pleasure to stand before you this evening, to open this discussion, to affirm a proposition that I believe with all of my heart, and to defend the obeying of divine commandments.

DEFINITION OF TERMS

By "*the Scriptures teach*" we mean the Old and New Testaments teach. By "teach," I mean to say so in so many words, or to convey either by commandment or example, or by necessary inference, from which a conclusion is inevitable. In other words, if you read the Bible and believe what it says, you cannot get any other idea. That is what I mean by Scriptural teaching.

By "the class method of teaching," or the teaching of the Bible in classes, I mean the way that it is done here in Brownfield, by the Crescent Hill congregation. And, of course, I think that this defines what we are trying to do. In other words, what we are trying to do in this debate, is to show that the way *this church* uses women as Bible teachers, and the way *this church* uses Bible classes, is in harmony with what the Bible has to say. If there is anything else that needs to be done in defining these terms, I would be happy to do that now. Brother Bonneau, Brother Johnson, are you satisfied with this definition? (Both nod affirmatively.)

CORINTH — THE COMMAND, EXAMPLE, AND NECESSARY INFERENCE

Then as the first argument that I would like to introduce in defence of this proposition, I give the church at Corinth as the *command*, and the *example*, and the *necessary inference* for women teachers and for Bible classes. The women at Corinth, as well as the men, were commanded to teach as well as to prophesy. I Cor. 14:1, "Desire spiritual gifts, but rather that ye may prophesy." This says *desire to teach*. I Cor. 14:5, "I would that ye all spake with tongues, but rather that ye prophesied." Paul, who knew what he was talking about, said, "I would to God" that ye all were teachers. I Cor. 14:39,

"Wherefore, brethren, covet to prophesy." That is, every Christian ought to desire to teach. There is the divine commandment, and that commandment is given to Christian men and women.

THE EXAMPLE — CORINTH HAD WOMEN TEACHERS

There were women in the church at Corinth who did prophesy. In I Cor. 11:5, they were directed, "every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." This, as Paul said in the same chapter, is one of the "ordinances" of God, "as I delivered them to you," verse 2. These women were forbidden by the Lord in chapter 14 to prophesy at a time when the whole church was "come together into one place." I Cor. 14:23 describes that as the condition, and the prohibition is in verse 34 where it says, "Let your women keep silence in the churches;" that is, in such assemblies where "the whole church be come together into one place." So these Christian women, by divine approval, by divine command, did prophesy, and only an infidel would deny it.

THE NECESSARY INFERENCE FOR CLASSES

To prophesy is to teach; and the gift of prophesy was a gift that was given to the church, not to the home. The exercise of this gift was in the church capacity, and not as the agent of the home. God set prophets "in the church," I Cor. 12:28. Note—these women prophesied and taught the church. I Cor. 14:4, "He that prophesieth edifieth the church." I Cor. 14:3, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." We necessarily infer that these women prophets spoke in some other kind of meeting, than when the whole church had "come together into one place." But they did teach. Question: How, when, and where? Could an arrangement of this kind be conducted under the system advocated by these, my brethren, who deny their women the right to serve God under this very arrangement? I Cor. 14 absolutely demands women teachers, and arrangements for them to teach. No church on earth can obey this chapter without observing these divine commands.

FURTHER PROOF — I TIMOTHY 2:12

As further proof of this, I quote I Timothy 2:12, "I suffer

not a woman to teach, nor to usurp authority over the man." My brethren, there, *do* suffer women to teach. It becomes, therefore, incumbent upon them to make provision for women so to do, without violation of I Cor. 14:34. They are in error because they do not do it. But the arrangement to teach made here, by the Crescent Hill Church, does make ample provision for the requirements of I Cor. 14, and I Timothy 2.

I DO NOT AFFIRM ON THESE GROUNDS

There are some grounds upon which I do not affirm this proposition:

1. I do not discount the teaching responsibility of the home.
2. I am not interested in defending any organization other than the church. The church at work—that is our Bible school. That is the way our Bible classes operate.
3. I have no desire to defend anything not authorized by divine command.

NATURE OF PROOF WE OFFER

What nature of proof do we offer? We do not offer a completely itemized list of details in any one passage, but we do offer the Scriptural right to teach classes, using women teachers in obeying divine commands. Other things we do by divine authority for which we do not claim to find a completely itemized list of details are: singing schools, debates, Gospel meetings, even the order of events in our Sunday morning services. "To teach" is a generic term, including teaching both publicly and privately. Teaching the Word of God is the responsibility of the church, as the pillar and ground of the truth. I Tim. 3:15, speaks of the church as "the pillar and ground of the truth." Eph. 3:10, says that the truth, "the manifold wisdom of God," might be made known "by the church." All such work is done under the supervision of the elders of the local congregation who oversee the church, Acts 20:28.

WE AGREE TEACHING SCHOOLS ARE RIGHT

Our brethren on the other side in this debate, do not deny that schools for the purpose of teaching, are Scriptural and right. They regularly operate such schools in which women and others may ask and answer questions. I would like for them to give an answer to this question: In Acts 20:20, the

The Ex-
ception
to the
Rule

Does this
inference
logically
follow?

Things with-
out itemized
list—based
on principle.

Singing
Schools

Apostle Paul says, "I have taught you publicly and from house to house." Schools are regularly operated by those who oppose the teaching in classes as we do it here at Crescent Hill. Now those classes, if they come under this heading, are either public or house-to-house arrangements.

PUBLIC
(Teaching)

ACTS 20:20
SINGING
SCHOOLS

HOUSE-TO-
HOUSE
(Teaching)

HOW SHOULD THEY BE CLASSIFIED?

I would like to know how brethren who oppose the teaching of the Bible in schools may regularly operate other teaching schools? Let them tell whether or not they do it as "house-to-house" work, or as "public work," and whether the Bible teaches that the Bible itself may be so taught.

BIBLE SCHOOLS ARE SCRIPTURAL

God's word may be taught in schools. Paul was reared at the feet of Gamaliel, and attended the School of Hillel in Jerusalem, Acts 22:3. Also, Jesus was taught in the synagogue schools; for at the age of 12 he was asking and answering questions in the temple, in such an arrangement that it was not out of place for his mother to ask a question or to receive an answer, Lk. 2:45-50.

Does this prove Jesus was taught in Synagogues or schools?

"And he taught in their synagogues," Lk. 4:14-16. Jesus said in John 18:20, "I ever taught in the synagogue and in the temple." Thus, by divine authority, the teaching of the Bible in schools is established. To argue against this, is to argue against a demonstration.

SYNAGOGUES OFFERED SIMULTANEOUS TEACHING

But in Jerusalem, there were more than 400 synagogues. Jesus, by teaching in synagogues, endorsed synagogue methods of teaching and arrangements for the same. It takes a greater stretch of the imagination to deny simultaneous teaching in 400 synagogues, than it would to imagine thousands of people drinking from the same cup. The divine command to teach Israel authorized the use of over 400 different study groups in Jerusalem alone, which was accepted without question by

This breaks down in that each syn. was a congregation. It would authorize 400 churches in a city, but not 400 classes in a church.

Jesus. Thus Jesus, by example, endorsed simultaneous teaching, and regularly taught one of those groups when he had the opportunity. Would these brethren disfellowship Jesus in this practice? They disfellowship us for imitating Jesus!

I would like to point out that *it is their practice called in question, and not ours.* In our Bible classes we are only carrying out a divine command, the command to teach, and we are following Bible examples. They not only refuse to carry out these divine commands, but they also forbid others to carry them out, even to the point of refusing us fellowship. We are not debating a method of teaching only, but a physical grouping of persons. Christ used a method of teaching, the interlocutory method of teaching with questions and answers, that they cannot use without classes. There is no arrangement in our opponents' system, for the interlocutory method of teaching. Thus, they fail to follow Christ, and teach others to be un-Christlike.

THEY DO NOT KNOW WHAT THEY OPPOSE

Further, there is very little to which they file objection. The truth is, I believe, these brethren do not know what it is they oppose, or the reasons for their objections. For example, take any class:—take a class of young women, taught by the wife of an elder of this congregation; take a class of grown folks taught by one of the elders; take a class of ladies, gathered and taught by the evangelist; or any other class.

1. *These brethren do not deny that these particular students have the Scriptural right to study and to learn the Bible.* John 6:45, "They shall be all taught of God."

2. *Neither do they deny that this particular teacher has a Scriptural right to teach.* God commands all Christians to be teachers, Heb. 5:12; I Pet. 3:15.

3. *And our opponents do not deny that this particular teacher has a Scriptural right before God to teach that particular group, over which they are assigned as teachers.*

I challenge them to deny that, or to admit it, that this debate might be clarified. If they deny it, I challenge for the proof. If they admit it, I challenge them to say *when, and where, and how* it may be done and prove it by the Bible.

EACH CLASS IS OBEYING DIVINE COMMANDS

Class for training teachers

1. II Tim. 2:2 is a divine command to train teachers. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." I challenge these brethren now to turn any where in the Bible and find an example of carrying out this divine command that meets all of their demands for details any better, than when the preacher of Crescent Hill church gathers round about him a group, and teaches them and prepares them in a Teacher's Training Class, preparing them to teach, thus obeying this command.

2. I Pet. 3:15, is a divine command to men and to women. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." This commandment to *be ready* implies the *getting ready* to answer questions, by study of both the questions and the answers. I should like to see these, or any other brethren, turn to the Bible and find any example of carrying out this divine command, that meets all of their demands for details any better, than when my brethren sit down in a Bible class and discuss Bible questions, according to this divine command.

Class for women

3. Titus 2:3, 4, is a divine command to Christian women to be "teachers of good things" and says "that they may teach." May I ask the question: Is it God's truth about women, "that they may teach?" Then why isn't it right to make some arrangement for them to obey that command? There is no limitation placed in Titus 2:4 as to where the aged women may teach. Any limitation placed upon the *where* is a figment of the imagination, in that verse. There is a where she may not teach, but that where is not the classroom; that where is the whole church "come together into one place," and nowhere else.

All 4 men agree to this exception.

4. In Acts 20:28, the elders of the church are commanded to "feed the church of God;" that is, to see that they are fed spiritual food. Whether it means that they should do all the feeding, or only see that it is done, *here is a divine command for the elders to "feed the church of the Lord;"* i. e., that they teach the church. What better example for their doing this can be found anywhere in the Bible than—when one of the elders

of this Crescent Hill church gathers a group of grown people together, and obeys that divine command in breaking to them the bread of life?

GOD'S TRUTH ABOUT WOMEN

Question: Is it God's truth about women "that they may teach?" *Question:* Is it God's truth about women that they should be "teachers of good things?" *Question:* Is it God's truth about women that they should "be ready to give an answer" to every man that asketh them and to be ready "always?" That is what we do; those commandments we obey, when we have Christian women teaching Bible classes.

And in this way do they teach—separated from all of the teachers, not open to public view; and not everybody is invited to any one class. They teach in such a way that each group in itself is a separate group. Each class in itself is a private group, and the man does not live who can prove otherwise.

Argues that class teaching is private.

TO WHAT DO YOU OBJECT

Brethren, what is the thing you do not like about our classes? Is it *what* we teach? Is it the *hour* we teach? It is *teaching God's Word*? Is it the *subjects* we study? The *place* we meet? The *equipment* we use? That we have *private* teaching? That we teach by the *question and answer method*? Is it that we teach by *private lecture*? Because we encourage *daily reading, daily prayer and liberality*? That it is *supervised by the elders*? That *women teach privately*? That our teachers *teach in private places*? That we teach *alien sinners*? That we teach *Christians*? That we *teach Christians to pray*? It is that we teach young *Christians to sing*? That we *teach and train men for public service*? Or the *records we keep*? The *use of human helps*? Or that we give *classified instruction*? Is it the *days that we use*? Or is it *simultaneous teaching*?

I present unto you this fact: When we teach the Bible in classes here at the Crescent Hill Church of Christ, we are carrying out the Bible's divinely given commands to teach. And we do it in such a way as not to violate either the regulation in I Tim. 2:12, or I Cor. 14:34. For that reason, I maintain happily and gladly, that this congregation is Scriptural in the use of class teaching, and in the use of women to teach in their classes. And I thank you.

(Bonneau's First Negative Speech)

Gentlemen Moderators, Christian Friends,
Ladies and Gentlemen:

We are happy to come before you this evening in response to the speech that you have just heard. Now in opening I wish to present some questions, as regulations were given to us to that effect, and after the presentation of these questions, I am turning to the speech to which you have just listened. It is understood that the answers are not forthcoming tonight, unless the speaker wishes to give them.

See the
Answers
on page
214.

- Questions: 1. What Scripture prevents a woman from teaching the Scriptures in the assembly of the church today?
2. Can a woman teach a class of men in the classes of your proposition?
 3. If a local congregation should decide to meet in two different rooms of the same building at the same time to teach the Scriptures, would I Cor. 14 apply to it?
 4. Does I Cor. 14:33 apply today?
 5. Are the classes of your proposition essential to carrying out the teaching of Titus 2:3-5?

4 POINTS
DEFINING
ISSUE AS
SEEN BY
BONNEAU.

Now I am going to state to you people the exact issue existing between us. It is not a question of a person's teaching one class or a group by himself. But first of all a mixed assembly is convened in one place by the local church; second, this assembly later divides and goes into separate class rooms; third, then these classes are all taught at the same time; and fourth, both men and women may teach these classes. Now this is the practice of our brethren, and this is the thing that we ask them to defend. We are not asking them to find isolated cases where one person taught a group, but rather where several groups came together at the same time according to the practice of the congregation here that they have obligated themselves to defend. Let us look for the proof now, that is going to be given, respecting this particular point.

ON I COR. 14

Now to the speech. Our friend cites I Cor. 14:5 where reference is made to prophesying, "I would that you all spake

with tongues, but rather that you prophesied, but—greater is he that prophesieth than he that speaketh with tongues, except he interpret that the church may receive edifying." There is no special conflict thus far over this verse, the thought is simply this, just how was the prophesying done, and how was it carried out? We will have more to say about that later. But now our friend tells us that the 14th chapter of I Corinthians applies only when the church is assembled together in one place. Possibly I misunderstood him in that, but the position if I understand it, by these brethren is: That the instruction concerning the women here, applies only when the whole church is come together in one place. He says the 34th and 35th verses are the verses that place restrictions upon the women. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home: for it is a shame for women to speak in the church." Thus he contends that the 34th and 35th verses apply only when the church comes together in one place. Now let us make that same application of other things in this chapter.

DECENCY AND ORDER

Turning further into this chapter we take up other verses. "For God is not the author of confusion, but of peace, as in all the churches of the saints," that is, if the whole church is come together in one place. This rule then would be applicable if the whole church had come together in one place, but if it had not, the rule would not be applicable. Then again Paul says: "Let all things be done decently and in order," that is if the whole church be come together in one place. But then of course if the whole church hadn't assembled in one place, and if it is meeting in a plurality of places this would not be applicable, and all things would not have to be done decently and in order. The same line of argument that our friends offer to show that this restriction upon the teaching of women is limited to the time that the church is come together in only one place, we use to apply to other things in this chapter. But of course there is much more to be said about this in the course of our discussion.

We are told that prophesying was a gift that was given unto the church. Now the thing we want to know is, could a person

THIS IS A
FALLACY!
THE TWO
POINTS CITED
ARE GENER-
AL PRINCIPLES AND
ARE ALWAYS
APPLICABLE

prophecy in any other place except in an assembly of the church? That is the question that we are getting at. Is it profitable for a person to prophesy, except in the assembly of the church? He called our attention to Ephesians 4:11, where God gave some to be apostles, some prophets, and some teachers—all of which we readily accept, but where is the proof in that verse of Scripture that they ever divided into classes to teach the word of God, as his proposition requires him to affirm? And again he said that I Cor. 14 demands women teachers. I want to know if it demands women teachers in the sense of his proposition. And if so, it follows that without the women teaching in their classes, we cannot be saved because we would be violating God's word. Thus, according to him, he has made the class method of teaching essential to salvation if he uses that to justify his proposition. His proposition is pointing out a specific practice. What practice is that? The practice of teaching the congregation by the class method of teaching. Therefore, if the demand argument made on I Cor. 14 justifies his proposition he is forced to the conclusion that his classes are essential to salvation, because this argument demands the classes in order to carry out I Cor. 14.

He says: "Our brethren who oppose classes are in error, because they do not allow their women to teach in these classes." Then if these classes are essential to freedom from error it is certain that those who do not have them are in error. If that is the position he takes I want him to clarify the matter. Now let him not say, "Well I'm just talking about teaching in a general way." Remember, he was making an argument here, with reference to the proposition he affirms. Is he not leading up to the classes of his proposition? When he says they are commanded by the Lord in I Cor. 14, and at the same time that those who do not have them are in error. Then we must have the class method of teaching in order to be saved. That's all there is to it.

TEACH, GENERIC TERM

Now he says teach is a generic term. Yes, but later the Lord placed certain restrictions upon that. And so our attention is called to Eph. 3:10, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

CAN YOU TEACH OUTSIDE THE ASSEMBLY?

Are our friends taking the position that the only way that one can teach is in a church assembly? Is the word "church" in Eph. 3:10 used in the sense of an assembly, and do they contend that this is the only way the Bible can be taught is in church assemblies? If not, let them clarify that, and show a little bit more pertaining to it. And our attention is called to Acts 20:28 where the apostle Paul called the Ephesian elders together and said, "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." Indeed we believe that the leaders of the church should feed the church of God. Were any classes assembled here? Had the church called a plurality of classes in session expecting to hear some one else teaching a class while Paul was talking to these elders? That's the very point now that we are concerned about. Schools are mentioned next. He asks: "Where are you going to place your secular schools?" In reference to Acts 20:20, where Paul said, "I have taught you publicly and from house to house," I shall say that Paul was talking about preaching the Gospel of Jesus Christ. He was not talking about teaching literary subjects, and of course, the thing he was talking about being the teaching of the Gospel of Jesus Christ, has nothing whatever to do with teaching in secular schools. Now what has he done? He has taken the position that the method of teaching in public schools will justify his class method of teaching the Bible. Did he do that? Then pray tell me, why did he introduce all that for? Why put all that material in here that we do not need in this discussion? Why bring in the method of teaching in the public schools here? All agree in favor of the public schools. Listen friends, let this go down, that those public schools that we patronize are schools that have to do with the teaching of secular things and are not schools that have to do with the teaching of the Bible.

CAN YOU OPPOSE MISSIONARY SOCIETIES?

And since he introduced schools I want to put this thought in here. Can any man oppose a missionary society as an institution separate from the church, and chartered under the state for the purpose of teaching the Bible unto people, and at

Right! They do not meet this!

the same time uphold a Bible college established for the very same purpose? Are they not both religious institutions separate from the church? The very same argument that can be made against the missionary society can be made against the Bible College. He introduced it, I didn't introduce the question. How are they going to show that the missionary society is an institution separate and apart from the church, and at the same time defend all of their religious schools, Bible schools established for the purpose of teaching religion. How are they going to condemn one and uphold the other? As a matter of fact, ladies and gentlemen, it looks like a draw to me. And I see no distinction between the two.

SYNAGOGUES

Luke 2:46 and Luke 4:33, were introduced concerning synagogues, and then he said that there were 400 synagogues in Jerusalem, and that it would be quite a stretch of the imagination for one to oppose class teaching when teaching was done in 400 different synagogues in the city of Jerusalem. These synagogues were introduced as proof of the proposition. But if these 400 different synagogues justify his class method of teaching, likewise they justify the moving of 400 different congregations in a city all together in one group. For if these 400 synagogues, being local units with teaching applying to their own sphere, justify the class method of teaching, then by that same stretch of imagination you can bring in 400 local congregations in one city and let them carry on their teaching simultaneously in the very same building, if you can erect a building large enough. If that reason will justify the moving of all these local congregations together in one building let them have that service carried on too. Now they contend that 400 local congregations couldn't move together in the same building and Scripturally carry out their services simultaneously. Well his reference to these 400 different synagogues as separate classes will certainly bring that one thing in. He says that you cannot teach as Christ did in these examples without the classes. Get it now, people, if he is not talking about the classes of his proposition he is wasting time. But if he is talking about the classes of his proposition, we reach the conclusion that we cannot teach as Jesus did unless we have the class methods as practiced by this church.

(Hayhurst's First Affirmative Speech)

Brother Gipson, and Friends:

I want to express my appreciation to the brethren with whom I am identified for the confidence that they have reposed in me to defend this proposition. In days past I debated the other side. One time I moderated for Brother Bonneau in a debate; at another time Brother Johnson moderated for me; so I do not come here tonight to discuss this subject with strangers, but with friends. One point I would like to raise, and if this debate settles this question, it will be the first time that it has ever been settled in the minds of a good many people. That question is: What is the issue? At one time we are informed that the anti-class brethren oppose arrangements because they do not find them in the perfect law of liberty, and when we meet them on that, they tell us, "That it is not what is wrong; it is the class method." All I have to do is to take Brother Bonneau's book, "Teaching the Word" and turn to page one. There I find him saying that he has examined every argument on the *class method of teaching*, and that he finds not a vestige of proof for it. What is he talking about? I think that he is talking about a *method of teaching*. But when somebody wrote the proposition that it is Scriptural to teach by the class method and we debated it, we heard the brethren saying, "They didn't touch the issue." Brethren, what is the issue? Is it the method? If not, why did they sign a proposition denying the class method? Then we are told that it is not a method that they oppose, that it is using women teachers in the classes. And when we meet them on that contention, they say, "It is not that; it is the fact that the church arranges such meetings." If that is it, what makes other Bible classes wrong? The church does not arrange all Bible classes. What is the issue, brethren? I am constrained to believe that there is not a person living, either an anti-class man or a pro, who can tell exactly what the issue is. This is because it is a changing mirage. You meet them on one point and it is something else again. They do not know, just what they are opposing in class teaching. Or if they do, let us see it brought out.

THE ISSUE

<i>Large Audiences:</i>	<i>Small Group:</i>	<i>Family Group:</i>
Deut. 31:11-13	Deut. 31:9-10	Deut. 6:6-7
Josh. 8:13	Josh. 1:10-11, 3:2-6	Josh. 4:4-7
Neh. 8:1-3	Josh. 21:1-3	Neh. 10:28-29
Mt. 7:28-29	Neh. 8:13, 13:11-17	Eph. 6:4
Mt. 13:1	Num. 11:24-29	I Tim. 5:14
Mk. 4:1-2	2 Ki. 4:38, 6:1	
I Cor. 14:23	1 Sam. 19:20	
Acts 20:7	Psa. 74:8	
I Cor. 11:23-28	(Acts 22:3)	
	Mt. 5:1	
	Lk. 5:29	
	Mt. 9:35, 13:54	
	Mt. 10:1-5, 18:1	
	Mk. 4:10-11	
	Mk. 10:10	
	Acts 20:17, 21:8-9	
	Gal. 2:2,	
	I Cor. 11:5	
	Tit. 2:3-5	
	Mk. 9:9-13	

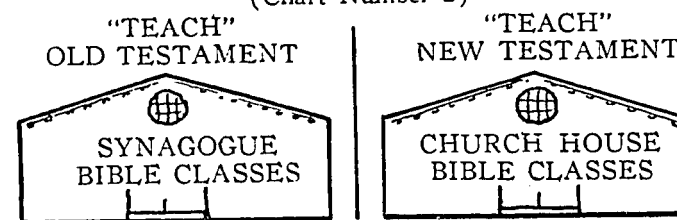
I invite your attention to this chart. On one side of it we have the idea of large audiences. Our opponents in their books, in their debates, in their papers and their tracts show that teachers taught large audiences, and then conclude, "no classes." We are teaching in a large audience here tonight; does that prove we do not teach classes? Over on the right side of the chart we have the family group, and we find that the parents were instructed to teach their children. Now, we have the idea of the national audience over yonder, (pointing at the chart) and here the family group. The trouble starts when our opponents contend that there is not a group between these that may be taught. That is their contention. Or, if that is not their contention, let them tell us what it is. We have in the middle of the chart, many references from both Testaments indicating groups larger than the family and smaller than the entire group. Now you may take the passages in the center of the chart and look at the idea of what the issue is. We agree on the large group and the family group, as we have indicated, but

our opponents seem to hold that since we are not to teach Bible classes during church, that we are not to teach them anywhere. If this is not their conclusion, what is it?

We trust that the discussion of the night and the roundtable that follows in the daytime may make clear what the issue is. Is it a group larger than the family and smaller than the whole church? Is that what you oppose in your debates?

Good
Question

A DEMONSTRATION ARGUMENT
(Chart Number 2)



Coming to my first argument, I present the fact that there was teaching under the Old Testament by divine command, and that there is teaching in the New Testament by the same authority. The word teach conveys about the same meaning in both Testaments. I do not think that this will be denied. So my first argument is a demonstration argument. The people under the Old Testament (my friends here may find the passage if they want to pick it out, and if they do not, I will give them one to start on) Deut. chapter 4, verses 1 and 9, authorizes teaching; whether it furnishes the command, or the example, that the Jews used to authorize synagogue-teaching, I am not prepared to say. They found it somewhere. And wherever my opponents find the authority for the synagogue-teaching, under a like command in the New Testament, I will find the authority for the classes as practiced at the Church of Christ, at Crescent Hill in Brownfield, Texas. By the same word, by the same reasoning, step by step it will be identical.

I would like for them to look with me at the synagogue. In the first place, it was a building not mentioned in the law. In other words, when Moses gave the law he did not specify the synagogue, but the Jews deriving authority from the command to teach, built it, put rooms in it, and taught Bible classes in them. In it the Rabbis taught the boys from seven to fourteen

in one group, and those from fourteen to twenty in another group. Do you ask how I know? I learned it from the same source that these brethren learned about Robert Raikes. They are very bold in their historical arguments, and then criticize us for introducing history. But I depend not on history alone for this. Many times in the New Testament the word synagogue occurs. The Jews knew what they had in it. Historians in their day wrote about it, and the fact was never denied. I would state as a criterion of evidence that what was widely published, and accepted, and not denied by any contemporary historian, must be accepted as a matter of fact. We read these things in some of the books sold by my anti-class brethren. In Hurlbut's Story of the Bible, which they recommend and sell, I find the statement that every village had its school in the synagogue. And I am sure that this is true because of other evidences. Conybeare and Howson say in their commentary that the place where the Jews met for worship was called Betha-one-set as opposed to the Beth-a-midrash where lectures were given. Now get the idea, there were two kinds of rooms, one where they conducted the school, and the other where they worshipped. That is the way you see it in the building where we meet tonight. Here is the auditorium where we preach, and back there are school rooms where the Bible classes are taught. If it was Scriptural under the Jewish economy, it is Scriptural now. But if it was Scriptural back there, it was authorized in the word "teach." If the word "teach" authorized the synagogue, it authorizes the church building with the Bible classes as we have them now.

JESUS TAUGHT IN THE SYNAGOGUES

In Luke the second chapter, verse 46, I find that Jesus at the age of twelve, separated from his mother for two days while she hunted for him. And where did she find him? Just where she would not have found one of my opponents—in there questioning and answering. There is your question and answer method and you may take any book you wish, a New Testament, a history, or a commentary and you will get the same idea. Jesus was among the teachers, the doctors of the law, carrying on a teaching-procedure such as we carry on in Brownfield in this very building. Jesus endorsed the Jewish school by taking part in it (Luke 2:46). Somebody may say

that in Luke 4 he stood up and all of the multitude saw him. Yes, I am standing and the multitude sees me tonight; but there was a different type of meeting held in the synagogue just as there is in this building at other times. Matt. 4:23 says that Jesus went about all Galilee *teaching* in their synagogues.

Now mark this statement: "teaching in their synagogues and preaching." There is a distinction made in the word "preach" and the word "teach" or they would not both have been given. Jesus preached in their synagogues, and he taught in them. You will find the idea also in Acts 15:23. Jesus did this as long as he lived. Question: Friends, (turning to Bonneau and Johnson) would you enter into a synagogue where they have Bible classes and be teachers in it? Would you? You anti-class brethren, would you have done what Jesus did in the synagogue?

Jesus endorsed teaching in the synagogues (Matt. 23:1-3). Remember they had Bible classes in them. Remember, Jesus is your example. Did he oppose Bible classes? Did he tell those Jews what our opponents tell us here tonight? Where is the command, where is the example, where are the details of the synagogue? Jesus took part in the synagogue procedure, not only in one, but in both types of meeting. We watch him as he goes into one of them (Luke 4:16) this is the public worship—and speaks to them, but he does not rebuke them for their teaching Bible in classes as my opponents do. Had they been wrong Jesus would have rebuked them. He did not do it, therefore the Bible classes under the Old Testament, and in the time that Jesus taught in the synagogue, were not wrong.

More than fifty times the synagogue is mentioned in the first five books of the New Testament, and not once was their method of teaching condemned. Mark it, my friends, watch my opponents go into a place like this, where the class-method of teaching is practiced and see if they do not condemn it every time they go there. Jesus did not do as they do, on the contrary, he gained the reputation of being called a Rabbi, and that meant a teacher, a Jewish teacher. In John 1:38-49, and also in the third chapter, verses 2 and 26 we have the proof of the statement just made. Twelve times in the New Testament, he is

called a Rabbi, and not once did he deny it. This lines him up with the teaching done in their synagogues. Jesus went about teaching in all the synagogues to such an extent that he was a Jewish Rabbi. I conclude from this that Jesus accepted the synagogue, and its method of teaching. Yet it was derived, not from a specific statement, but from the command to teach; and I would urge that the word teach conveys as much to us as it did to them, and inasmuch as it conveyed to them authority for Bible classes, it does the same for us today.

The same argument can be built from the life of Paul. He says that he was brought up in one of those schools, and that it was according to the perfect manner of the law (Acts 22:3). If Paul could be lawfully brought up in Bible classes, I believe that our boys may be brought up in the same way, and it not be wrong.

My next argument is Brother Bonneau's Bible class in Austin College at Sherman, Texas. He went to a Bible college, sat in a Bible class, and got his degree. Whatever passage authorized him to sit in a Bible class, authorizes our boys and girls to have Bible classes in this church building.

WHERE ARE THE DETAILS ON COMMUNION?

My third argument is based on Brother Johnson's evidence on the cup question. Since they do not require the same evidence for individual cups that they demand for class-teaching, they are inconsistent in their practice or in their use of commands, one or the other. We will see which route they take. When Brother Johnson debates with the one-cup brethren, he argues that Paul recognized the law of expediency (I Cor. 6:12); and so, he makes room under the command to take the supper, for his use of individual cups. We think that his argument is good, so we are adopting it on Bible classes.

I would like to make one statement, if I have the time, on Brother Bonneau's reasoning that if you can find some other arrangement for doing a thing, that the one you have is not correct. Well, we can find some other arrangement for serving the communion. If his reasoning be good on Bible classes, it would be good on that. And that would condemn his use of individual cups; and not only that, but every other arrangement that he makes would be wrong, because he could have

done it some other way. That is a peculiar idea. If you are going to arrange details, you could have selected some other, and thus the one you have selected is not right. I would like to see the opposition explain this.

(First Negative Speech of Alva Johnson)

Mr. Moderator, Honorable Opponents,
Ladies and Gentlemen:

I am indeed happy to come before you, as was stated by the previous speakers, and especially to reply to my Brother Hayhurst. He told you that he had debated the other side, and that I had moderated for him on the other side. Many in this audience here well remember that. According to the rules, I think that I wouldn't have been allowed to mention that and didn't intend to, but since he has brought it up, I had just as soon talk about it for a little while. When you were on the other side, Brother Hayhurst, you know you argued with those brethren up at Littlefield, that the class teaching in the Sunday school was public. Have you grown in grammar also? Why did you change on that when you changed on I Cor. 14? Yes, he argued that, I was right there, and many of you were there.

I trust, my friends, that we can all realize and appreciate the solemnity of the occasion here tonight. These questions, to me, mean life and death; and I would like to see the brethren on both sides more serious in considering them. I was somewhat perplexed, also, concerning the questions, according to the contract here of these brethren. I thought: Well, I will draw the questions for tonight and give them to Brother Hayhurst to answer tomorrow night; and then I will draw the questions for tomorrow night too, and give them to him so that they may be answered tomorrow night also. Here are the ten questions that I have drawn for tomorrow night; I want to be in keeping with our contract.

FIRST FIVE QUESTIONS

Questions: 1. Do you believe that proposition affirmed by Brother D. J. Whitten in his recent discussion with Brother C. B. Head, near Huntsville, Ark., to be true and Scriptural?

2. Do you believe that anything that is neither taught or contained in the Scriptures to be Scriptural?

3. Is there any Scripture in the New Testament that teaches or shows where the Lord or his apostles ever divided people into separate classes or groups, placing a teacher over each class, using both men and women to teach them, all being taught at the same time? If the answer is yes, please give the Scripture.

4. When the classes of your proposition are arranged, or assembled, are they then church assemblies?

5. Is there any Scripture telling us what method or methods of teaching to use in teaching church assemblies? If these questions had been given in advance they would have been answered tonight, but he can just suit himself about answering them between now and tomorrow night.

DISCUSSION WITH MODERATOR

Moderator Norman Gipson speaks up: "Brother Johnson, as I understand the rules, not more than five questions are to be asked of each speaker, each night." Johnson: "Yes, I understand, but also they should have come one day in advance, so that is the reason that I asked the questions for tonight so that they could be answered tomorrow night. If we do not do this, we will have missed one day." Gipson: "Possibly so, but the only application that I am going to make of it is just as it states here, to ask five questions at a time; he can answer these five tomorrow night if you wish." Johnson: "Yes, but how about the last night, we wouldn't get any questions, can't you see that?" Gipson: "That is all very true, Brother Johnson, the rule is a little ambiguous, I will have to admit." Johnson: "How many questions am I to get, five each night, is that right?" Gipson: "The rule reads, 'not more than five questions are to be asked of each speaker each night, in the discussion, the questions are to be written in duplicate, and asked at least one day in advance.'" Johnson: "Now how many questions would that be? Twenty questions. Now that is all that I want, do I get my twenty?" Gipson: "Well, the rule states only five each night, though." Johnson: "What are you going to do then, knock one night out so that you can get the other nights in?" Gipson: "Brother Johnson, you will have to abide by the rules." Johnson: "Well, okay brethren, you can see they

can't take it can they?" (Audience laughs). Gipson: "Brother Johnson, I believe that the last remark was a little bit out of order, in as much as I am the one that made the objection. You can ask me all of the questions you want to at any time." Johnson: "Well, Brother Norman, are you going to cut me down to fifteen questions?" Gipson: "Well, I suppose that we will have to, or you can ask an extra five the last night, and make some agreement about it between yourselves. I would suggest this—that five questions be presented tonight, and then if you brethren want to get together and talk it over, and make some arrangements about what to do about that last night, I will be in perfect accord." Johnson: "Will you brethren all agree to answer five extra questions the last night? Suits me. How about it brethren? You suggest it, and I will do it. I want my twenty questions. Well, brethren, if those are the rules, I stand corrected." Gipson: "Brother Johnson, the rules still read that there are to be but five questions each night, and I can't make five and ten come out even." Johnson: "Yes, I understand all of that, but five of these are for tonight and five for tomorrow night." Gipson: "I suggest that only five questions be asked for the present, and we will work this other out later by mutual consent." Johnson: "Okay, but the last night we are going to have it around and around if somebody doesn't answer my five questions."

NO PRIVATE LETTERS TO BE INTRODUCED

Now here is a thing that I want to mention briefly here: That is that no private letters be introduced; and I want to say "amen" to that. That ought to be in every debate. In the recent discussion we had at Ropes, a private letter got in and caused a good bit of confusion. Many of you here attended that and you know who introduced the private letter, and it wasn't Alva Johnson.

Now to Brother Hayhurst's speech, and the proposition that he is affirming. I asked the brethren before we began, if these propositions were equivalent. The proposition was that representatives of the Crescent Hill Church of Christ are to affirm either of the two propositions: "It is Scriptural to teach the Bible by class method of teaching, as is practiced by the Crescent Hill Church of Christ in Brownfield." Of course, I know little about these brethren, didn't know how they were

doing it, but they say that this first proposition is equivalent to the second one and that is this: "That Churches of Christ that teach the Bible in more than one class at a time, using women teachers are Scriptural in such practices." I said all right then, I will deny the other one; for I know what they are doing, teaching the Bible in more than one class at a time, using women teachers, and they are affirming that they are Scriptural in such practices. Now keep that in mind as we look into brother Hayhurst's speech.

"THOUGHT I WAS TO MEET HAYHURST"

"I have debated the other side, Johnson moderated for me." Well, so much for that, I did. He says, "Brother Bonneau's book and etc.—" Well, I am not sure that that is according to the rules, you are not debating Brother Bonneau. I was told that I was to meet Brother Hayhurst, and that Brother Bonneau is to meet Brother Buchanan. I believe that Brother Hayhurst mentioned Brother Bonneau's name as many times as he mentioned mine, didn't he? Well, I thought you were meeting me, Ike. (Brother Hayhurst answers: "I thought I was meeting both of you.") That wasn't the way they wrote me about it. (Audience laughs.) That is serious isn't it brethren, so serious that it makes you laugh. Yet you want us to think: "Oh, we are looking for the truth." That is what you want us to think.

Well, let us notice again, what has Brother Bonneau's book got to do with that thing being Scriptural? You are affirming that the Scriptures teach that you are Scriptural in it, but you say that Brother Bonneau's book says "so and so"—therefore the Scriptures teach. Is that your method of debating? What did you use it for then, why didn't you stick with the proposition? Now the duty of the moderator is to make him stick with the proposition isn't it? That was just about the first proof that you offered,—Brother Bonneau's book. Does that have anything to do with your proposition?

EXPEDIENCIES AND PUBLIC SCHOOLS

Expediencies—well fine, we believe in expediencies. But expediencies are not essential. Now if you are going to make an essential out of an expediency, we are going to take issue. I don't believe that your class system is expedient. The public

schools have classes, they have different books for their classes, different lessons for those classes, and they grade them according to their knowledge and grade. How do they do it? Is it the same book for every class, brother? What qualifications must the student meet to get into your classes? Age, grade, or ability? You couldn't have all of them. You let a forty year old man come into the public schools, and if he is in the first grade you put him in there, don't you? I maintain that if the public schools had the same book to teach every student, and if every student studied the same page in that book, that they would need but one class. Well, we will deal in expediencies if he wants to change his proposition, he is affirming now that it is Scriptural, and not expedient. What is the issue? "Why, they don't know the issue," he says.

Well, Brother Norman read the rules you know, that you shouldn't infringe upon a fellow's intelligence, that you should consider him equal with yourselves. "But they don't even know the difference," he says. Why, the issue is plainly stated, you want me to read it again. This is the issue, "The Scriptures teach that Churches of Christ which teach the Bible in classes, more than one class at a time, using women teachers are Scriptural in such classes." That is the issue, brother.

TEACHING LARGE AND SMALL AUDIENCES

Then he says: We teach large audiences, and we teach small audiences, and we have a large audience here tonight. Yes, but they are not using your system of teaching. This is the system we are contending for and using. This is the system that we are advocating, brother, and I can show you in the New Testament that they did it this way. Teaching—one speaker at a time, and all in one group. If he can find one place where the Lord ever divided it up according to his proposition, then let him try it.

Parents are to teach their children. Amen. Therefore it is Scriptural to divide them up into classes and put a woman teacher over one of the classes, with all of them teaching at the same time, because parents ought to teach their children. Some argument, brethren, but if that is the best you can do, I will not complain. If that is the way you want to try to prove your proposition, if parents should teach their children therefore my

proposition is Scriptural. Get your Scripture, Ike, I am after you. They tell us, etc.—let them tell us, let them show us. I didn't know that you were going to say: According to Johnson and Bonneau, we can teach these classes, I didn't know that you were going to take that position. They tell us and they say, I challenge them, etc. We are not in the affirmative, you are in the affirmative, you are in the affirmative, are you getting tired of it this quick? (Audience laughs.) Brother Buchanan, I though you told me that this ought to be serious. You look awfully serious don't you? (Gipson speaks up, "Brother Johnson, let us not talk about the way he looks, he can't help that.") Anyway, brethren, we can keep from a display, and trying to laugh off the argument, can't we? Now that is not going to get by with me. That is not argument, just to grin it off.

We teach large groups and small groups; well, what of it? Does that prove that it is Scriptural to divide us up into classes, putting women teachers over some, as per his proposition? The Old Testament is full of teaching, the first passage he gave me was Deut. 4:9. Now I want to be just as fair with every passage of Scripture that he gives as I know how. Now I will just turn over there with him, for I want to see if that looks like his proposition. "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you." That is the first verse, and he uses the ninth verse. "Only take heed unto thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;" does that sound like your proposition? I say "amen" to these Scriptures. Nothing is said about dividing them up into classes, and placing a teacher over every class, and some of these teachers women, and all of them teaching at the same time. I want to notice every passage that he finds, and if it looks like the proposition I want to read you that passage. He says it is Scriptural, well, let us notice some more.

SYNAGOGUE TEACHING

He says the synagogue—the Old Testament teaching—now he comes to the synagogue teaching, and says that the syna-

agogue teaching had classes in it. And that they taught seventeen year old boys in it, and that Jesus went into the synagogue, and therefore endorsed it. Well, he referred to Luke 4, and I am going to turn and read it. I believe he quoted some history, saying the Jewish synagogue had classes in it, but his proposition ties him to the Scripture. Did he give you any Scripture stating that it had classes in it? I will read the text he gave me. Luke 4:16-20, "And he (that is Jesus) came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him." Does that look like his classes? Does that look like they had them cut up into different classes, and a teacher over every class, and some of these teachers women? That looks more like the way we do it, Brother Hayhurst, than it does the way that you do it. But he very graciously showed us. "Why, that was where he came in to worship." Where did you get that, out of your history too? Give us chapter and verse, where he came in there to worship. Can you find worship in there? And he told us about Paul, and he told us that he was brought up in the most perfect manner of the law; brought up in a school, after the most perfect manner of the law. Why did you leave off that other word, did you do it purposefully? Give us your text, and tell us if you didn't leave off another word there. Now I am not saying that you did, Brother Hayhurst, but I am wondering why you did. Now the way he left it you would think, the law of Moses; but he says the law of the fathers. I wonder why he left that off.

JESUS IN THE TEMPLE

Luke 2:4, Jesus at the age of twelve, and he says: They found him where you would not have found my opponent—in

the temple asking and answering questions, is that according to our rules? How do you know you wouldn't have found me there? Is that a violation, Brother Norman? He found him where you wouldn't have found my opponent. Who said I was opposed to asking and answering questions? Did they find him doing something that even favored your proposition? They found him in there among the doctors and lawyers asking and answering questions that were astonishing unto them. How many classes were there?

A FALLACY

PREACH →
TEACH

MATTHEW 28
"To make disciples NOT DISMISS TO INSTRUCT"

And now, ladies and gentlemen, we know what the issue is. The issue is that proposition that he is trying to prove. Well, then he says, that Jesus taught and preached; or he preached and taught in the synagogue. He says there must have been a difference in teaching and preaching. Well, the book didn't put it there. What is the difference in preach and teach? Matthew, what did Jesus tell you when he gave you the great commission? Matt. 28, go teach all nations, baptizing them. Mark, what do you say that Jesus told you, "He said go into all the world and preach the Gospel." What is the difference, Brother Hayhurst? Mark said Jesus told them to go and preach, and Matthew said Jesus told them to go and teach. Does that mean two different things?

DOES JESUS ENDORSE THE CLASSES?

Matt. 23, does Jesus endorse the classes in the synagogues because he went and taught in there? I can find twelve times where Jesus went into the synagogue on the sabbath day. Can you find him in your Bible classes, in those classes you have been talking about? Give us the Scripture. Is it serious, brethren, you look like it. Trying to grin it off again, isn't he? If I didn't think it was serious proposition I wouldn't go into such. He says Luke 4 was where they worshipped—he was in the worship—I want you to give me the Scripture on that. He says he never condemned their teaching. The way it was done when Jesus went in, "They handed him the book, and stood up for to read, and when he had read he closed the book, and handed it to the minister and sat down, and the eyes of all that were in the synagogue were fast upon him." How many classes were there?

John 1:48, 49, "They called Jesus Rabbi." Well, what of

it? Does that prove your class system here? Because they called Jesus Rabbi, I guess you would consider this an argument that we are Scriptural in dividing up into different classes, and putting women over some of the classes, and all teaching at the same time. Because they called Jesus Rabbi. Isn't that some argument? Thank you.

(THE ABOVE SPEECH IGNORED THE PROPOSITION AND IS VERY POOR IN MY JUDGMENT)

(Buchanan's First Affirmative Rebuttal)

Mr. Moderator, Honorable Opponents, Ladies, and Gentlemen:

It gives me great pleasure to affirm the proposition that we defined for you in the very beginning.

Very little of what has been said has been noticed by our opponents in their part of the discussion. I think that a great part of their time was spent talking about other debates, about what we might do tomorrow, and arguing with the moderators. One thing and another was said that way. Well, I think one thing about it—and I don't know what you think about it. I won't charge anybody with anything, for this good man behind me wouldn't let me say what I think about it.

I appreciate his standing here and defending me for continuing to—well,—not exactly frown. I apologize to my Brother Johnson if he is offended at that. I smile about all of the time and Brother Gipson, with whom I once debated, knows it. That is the reason that he says that I can't help it.

WHERE CAN WOMEN PROPHESE—I COR. 14:1, 5, 39

Brother Bonneau wants to know, can the prophets prophesy in any place except the church assembly. Yes, that was what my first argument was for, to show that women prophets who had the gift of prophesying in the church, must prophesy in some other place besides the public assembly. *Women are told to prophesy, but they are forbidden to prophesy in the public assembly, in the same chapter that commands them to prophesy.* That argument has not yet been touched.

Basis of Buchanan's argument

He wants to know if the only way to teach is in a church assembly. The answer is "No, Eph. 3:10." That is what I read

*Whatever one does as an individual Christian, or as a part of a Christian family and through no other organization, he bears as a member of the church, and the church gets the glory.

it for, to show that *the assembly* is not the only place. Eph. 6:17 tells every Christian to take "the sword of the spirit" and teach the word of God. Eph. 6:15 tells every Christian to have his "feet shod with the preparation of the Gospel of peace." Eph. 4:15, says to speak "the truth in love," and every Christian should do it. Yet, it is *the church* that does it; and when any Christian takes the Word of God, teaches the truth, teaches the Word in love, bearing the Sword of the Spirit and using it, someone is being taught "by the church." This is not always in the public assembly.

THE CLASS OF ACTS 20:20

Class of Elders He wants to know, were there any classes assembled in Acts 20:20. Yes, here is one class, especially limited to elders; and they were called from Ephesus to Miletus where Paul taught them. There is a thing in the 20th verse that possibly hasn't been noticed. That is the fact that Paul said unto these elders—to this limited class, separated from the others, and called away from the other group, that "I have taught you publicly, and from house-to-house." Paul had been in the habit of assembling this group because he said I taught you (not just everybody and anybody). "I taught you (*You elders*) publicly and from house to house."

ABOUT SINGING SCHOOLS

Brother Bonneau missed the point on that. I am sorry that I didn't make it clear. I half-way did that on purpose. He said that I spoke of schools here, and wanted me to classify "house-to-house" and "public" schools. I didn't say what kind of schools on purpose, but I meant *singing schools*, Brother Bonneau . . . singing schools—the kind that I once attended in the church building at Dodson.

He asks, can John 6:45 be carried out without the classes of my proposition? Yes, when I preach I carry out John 6:45; and also when I teach a class, I carry out that same divine command.

I want to read a few things that Jesus did, and Brother Johnson wanted to know a number of things about that. First, let me do this before I forget it: He says that my Brother Hayhurst left out some of the words of Acts 22:3, for it says

MT. 20:17
MK. 7:14
MT. 24:3
MK. 9:23
MK. 9:9-14

"the law of the fathers." Well, Gamaliel was a fellow that taught Jews, and "the fathers" were Abraham, Isaac, and Jacob, etc.; and "the law of the fathers" was the law of Moses given to the Jews, don't you think? In the next chapter, Acts 23:3, Paul talks about "the law." I think I remember hearing Brother Johnson preach in Weatherford once. He said in that sermon that the term "the law" is used 150 times in the New Testament and that it always means the law of Moses. I believe that I heard that.

WHAT ABOUT THESE VERSES?

Then, further information: He says that he believes all of the verses. I wonder about those that I asked about. These are verses about Christian women. Is it God's truth about women (1) "that they may teach?" I asked them if they "okayed" that verse. (2) That they should be "teachers of good things?" (3) That they "ought to be teachers?" (4) That they should "be ready always to give an answer to every man that asketh" them for the hope that lies in them? (5) That they should "covet to prophesy?" *Is that God's truth about women?* If so, I would like to hear them so state.

JESUS OFTEN TAUGHT PRIVATE CLASSES

Jesus often taught in classes, and many times taught a class that was from a "called-out" assembly.

1. Matt. 20:17, "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them." Here Jesus taught a class of twelve. *This does everything that our opponents say that you mustn't do.* Here was a private class. *What made it private?*

2. Mark 7:14, "And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand." Verse 17 says, "And when he was entered into the house from the people, his disciples asked him concerning the parable." Here, Jesus did everything our opponents say that you must never do. *He invited the public; then he broke up the assembly and arranged to teach his disciples the parable privately.* Question: *What made it private?*

3. Matt. 24:3, "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy

coming, and of the end of the world?" He had just spoken "to the multitude, and to his disciples," Matt. 23:1. *Here Jesus taught a private class in a public place.* Question: *What made it private?*

4. Mark 9:28, "And when he was come into the house, his disciples asked him privately, Why could not we cast him out?" Jesus had been speaking (v. 14) to a great multitude about him and the scribes were questioning with them. But what made this private? *The Bible says that their teaching was private. Now what made it private, when they went into the house?*

5. Now here, in Mark 9:9-14, Jesus is coming down from the mount of transfiguration, on *the next day after the transfiguration*. He is teaching Peter, James, and John on the way down from the mountain, when he comes upon his disciples also teaching another group. *Jesus found them doing this with questions and answers. They were teaching a class at the same time that he was teaching his chosen three, on the way down from the mount of transfiguration! Here is a lot of class teaching.*

No precedent for a class. Let me read another example from a case that will possibly elicit some discussion. The Book of Acts tells of the early church making arrangements to teach the Word of God in many places and in many circumstances where women could speak. In Acts 5:8-9, "Peter said to her," (that is Sapphira), in the case of Ananias and Sapphira where they sold their land and then came and lied about it. And Sapphira came in where the apostles were, where the others were laying their money down at the feet of the apostles—and "Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said" . . . Here is a case wherein there was some kind of an arrangement, arranged by the church. Peter the apostle was there; a woman came in and was asked a question. *The church made the arrangement.* I wonder whether this was public or private, and if private, *what made it private?*

PRIVATE—PRIVY—PRIVILY

Now if a man didn't care anything about the truth, he might

turn to the New Testament and get a word that is not the same, one spelled nearly like the word "private," but from an entirely different Greek word, and which is an entirely different word in the English; and then try to act like it is the same word. If a man didn't know any better than to do that he might try to answer these things in that way. But a man that believes the Bible will believe that this teaching is *private*. He will believe that this class teaching is private, in spite of the fact that some of it was done around and in a public building, and in spite of the fact that a multitude had been in one instance "called together," and a small private group taken out of it. I would like to say, brethren, that when any one of the brethren or the sisters in the Crescent Hill church imitates the example of Jesus who called a private group out of a public group, *it is Scriptural and it is right. Who dares to deny it?*

THINGS I WOULD LIKE TO KNOW

There are some other things that I would like to know. I have asked a number of questions here in this discussion, and I know I have asked some of them too rapidly. I apologize to my brethren here to my left because I didn't have them on the board, where they shall be—God willing—tomorrow evening. But in order that they may have plenty of time to study, I present them these things to which I have had no reply. *Is it God's truth about women, "that they may teach?" Is it God's truth about women that they may be "teachers of good things?" That they "ought to be teachers?" That they must "be ready always to give an answer to every man that asketh" them, a reason for the hope that is in them? That they might "prophecy?" If this is God's truth about women, then where, and when, and under what circumstances may they carry out those divine commands? That is what we do in our Bible classes, when we have women teachers.* GOOD!

JESUS DIVIDED AN ASSEMBLY TO TEACH

Oh, you say, but you have an assembly, and then you divide them up. Jesus called out an assembly and divided it, for he took out a class of his disciples. *I, on purpose, imitate that divine example of Jesus.* How many people can follow Christ's example of simultaneous teaching without sin? If it is right for me to do it, is it also right for Brother Hayhurst to do it? And if it is

Is it wrong for several to do at the same time what it is right for them to do at different times, provided they do not disturb each other. Why is it wrong for 3 to teach simultaneously what is right for them to teach separately?

46

A DEBATE ON

right for both of us to do it at different times, where is the sin of doing it at the same time? I don't see it!

Thank you, ladies and gentlemen.

(Bonneau's First Negative Rebuttal)

Gentlemen Moderators, Christian Friends,
Ladies and Gentlemen:

HOW MANY VERSES?

How many passages of scripture have been introduced in this discussion that justify the calling together of a multitude of people, and the dividing of this multitude into simultaneous classes with men and women as teachers over these classes? How many scriptures have been advanced in an effort to sustain that argument here tonight? Our attention has been called to various passages where Jesus taught privately, but there has been no effort made to show that they all came together at the same time, then divided and went into classes, and that the church put a plurality of teachers over these classes for the purpose of teaching them the word of God simultaneously. This is the issue, people. Let us keep it before the audience at all times. The statement was made that little has been noticed. Other debates have been mentioned. I am not in favor of going back to other debates and dealing with them. Let us deal with the materials given here. I have quoted much from persons, and I am not attempting to keep anybody from quoting from me. But I know that we clutter up things if we refer extensively to other debates.

REQUIRED OR CONDEMNED?

We are told that a woman can prophesy outside the assembly, and that the assembly is not the only place that we can carry out the command to teach. Then the admission is made that John 6:45 can be carried out without the classes of his proposition. Then why did he waste all of the time to introduce John 6:45? If the requirements of John 6:45 can be carried out without the classes, then why introduce it?

The point has been raised that I contend that a practice must either be required or condemned. No, here is the point.

* AFALLACY. The word teach is generic and may include a number of METHODS. The fact that it can be carried out without the use of a specific method, does not argue that such method is opposed to that scripture, nor does it argue that the scripture cannot be used in support of the specific method.

THE BIBLE CLASS QUESTION

47

If a man cites a passage of scripture to prove a position, then that passage of scripture must favor the proposition. That's what it ought to do. But if the teaching of that verse can be carried out in a way different to the wording of his proposition, then the text is lost. That's the point. I am not taking the position at all, that if other ways can be employed, then the one a certain person uses is incorrect. However, if the Lord has legislated on a thing, then that thing must be done in His way. He introduced John 6:44, 45, then took the position that the teaching spoken of in this verse can be carried out without the classes of his proposition. Then he lost that verse and so all that time is just wasted. He calls our attention to singing schools. Now just one argument I am going to make right here. God has legislated on how to teach the Bible to people, but He has not legislated on how to teach the science of music. They admit that God has legislated on how to teach the word of God, especially so in church assemblies. Has God legislated on how we should teach the science of music?

OTHER PASSAGES

In Matt. 20:17, Jesus took certain disciples apart and instructed them. In Mark 7:14-17 Christ taught the multitude and the disciples. In Matt. 24:3 Jesus took the disciples upon the mount, and they privately asked him a question. In Mark 9:28 the disciples asked a question, "Why could not we cast him out?" Now if the argument is made that in all of these places that Jesus was teaching a class, the thing that we are asking the affirmative to do is to prove that there were other classes in session at the same time. The statement was made that in Matt. 17:1, 19 Jesus was on the mount, and the next day following, He met some disciples trying to cast out a devil. The affirmative reasons that here are two classes. (Opponent shakes head.) You didn't take that position? Well, all right. Now, listen, one passage does say the next day following, but what kind of classes does he have? He has one class pertaining to a question about casting out devils, another class beholding the transfiguration of Christ upon the mount; and he uses these as examples of teaching God's word as he teaches in his assemblies now. Now there is a class over here and somebody is across the hall over there teaching in another class. Is that the kind of classes Jesus had?

*. Would it be wrong if another were doing exactly the same thing Jesus was doing, but with another group at the same time. If it is right for Jesus to teach 3 different groups at different times, is it right for 3 persons to teach the same 3 groups at the same time?

PUBLIC OR PRIVATE

But this example does not pertain to class teaching. For the primary purpose of this group was to try to cast out devils, not to deal with the question of teaching for they were questioning about casting out devils. Did you know that these two audiences were private? But when you put out a sign board and invite all the public to come into this place, do you believe that you are following these examples mentioned here tonight? Acts 5:8 concerning Ananias and Sapphira has been introduced. But what is that introduced for? Does that case sustain the classes of the proposition? Is that the practice we are discussing tonight? What do we find there? Any other classes in session convened by the local congregation? If not, we are going to set that one aside as failing to meet the requirements of the proposition that our brethren have read here tonight. In Acts 20:20 Paul says, "I have taught you publicly and from house to house." And our friend says there was one class. But the thing for him to do is to find a plurality of classes all functioning at the same time, and called by the church. We have proved our proposition two days in advance by the very passage of scripture that our friends have brought forward to prove the contrary. One teacher, one class, in Acts 20:20 per his contention, the very thing we are teaching here. Not a plurality of teachers and classes, all in session at the same time, but one teacher and one class per the example that he has just given.

The question about my taking Bible in a Bible college. I enrolled in a Bible course once, but didn't know fully what it contained as Bro. Hayhurst and I once took a course in ethics which was later transferred to another college and classified as Bible. But after I had been in the second course for several weeks the Bible was brought in and I finished the course. However, I shall never do this again. Thank you.

(Hayhurst's First Affirmative Rebuttal)

Moderators and Friends:

Brother Johnson comes up and tries to clamp on some new rules. I am not to reply to Van, I am to reply to him. Who told

him that? I have it in a letter from the Brownfield church that I am not just meeting Bonneau, I am meeting Bonneau and Johnson, and this is not a rule that was introduced at the last minute either. A great part of his time was spent causing the audience to laugh and then rebuking them for doing it. I do not understand how a man can provoke a laugh and then turn around and rebuke people for laughing when he is the cause for it.

Brother Johnson says the proposition is the issue. Well, the proposition would be, according to the way Brother Bonneau outlines it: (1) Assemble, (2) Divide into classes, (3) Teach Bible simultaneously, and (4) Use Women teachers. And the proof required is that you find all of these in one place. That is the proof required. What else do they do that they require all the steps stated in one place? Not another thing under heaven; not even the four steps of becoming a Christian. Therein lies the weakness of the anti-class position. They demand a proof for something that they themselves abide not by in anything that they practice.

WHERE IS AUTHORITY FOR SINGING SCHOOL?

Take the singing school for an illustration. And Brother Bonneau says he places it, and how does he place it? God has legislated, he says, on how to teach the word, but he has not legislated on how to teach science and therefore it is all right to teach science. What passage authorizes him to teach a singing school? When he finds that evidence, he has found the same kind of evidence that he gives for all of the arrangements that he makes, and then he denies to us that evidence for Bible classes. Therein lies the weakness of you anti-class brethren, and I hope that you come to see it. You may take faith, and repentance, and confession, and baptism, I challenge both of my opponents at once to find one passage where all of them are named, just one. That is the very class of evidence that they are demanding of us tonight. The singing school is authorized by being included in a general command and they know it. They interpret the command so as to include room to teach the command. But then when they get on Matt. 28:19-20 and John 6:44-45 they go in reverse and take off in an opposite direction. You must have the four things, first: meet, second: divide, third: teach simultaneously, fourth: women teachers—

all in one passage. If you brethren required that of all the procedures that you have, you would never have a procedure, not even the one on the first day of the week. You are demanding a kind of proof of us that you yourselves will not, do not, and cannot abide by in any of the arrangements that you make. Why do it, brethren? Why do it? Brother Bonneau's reasoning (and I am glad to see the brethren getting down to the rock bottom and reasoning) said, "If you can teach the people without that particular class that you have, why did you waste your time on it?" Why is he asking that? If you could do it some other way, and you did not, you made a mistake. If he had a point, that is it. If that be not his point, he had no point. Let him grapple with it.

AUTHORITY FOR THE SYNAGOGUE

I introduced Deut. 4:1, 9 to show that the Jews interpreted that one, or some other like passage, to justify their synagogues, and said that our opponents may find the passage, if that is not the one that they think authorized them to have a synagogue. Brother Johnson got up and read it and said, "Does that look like his Sunday school?" Brother Johnson, did it look like a synagogue? It authorized a synagogue, it or some other passage like it, and that was why I introduced it. It showed that the synagogue was authorized in the command to teach, and since it was, and since Jesus went into it and taught, and since Paul went into it and taught, and since neither one of them ever rebuked the Jews for the Bible classes that they had in it, I conclude that it was right. It was Scriptural, it was authorized; they showed it by accepting it.

PREACH AND TEACH

I showed from Matt. 4:23 that Jesus went about both "preaching" and "teaching." Brother Johnson is rather smooth in the answer. I admire his ability. He argues from Matt. 28:20 and Mark 16:15 that preach and teach are identical. You say he did not say that? No, he didn't quite say it. He argued it, without saying it. That is what he conveyed to every one of you anti-class brethren. Now, let me ask you in all seriousness, does "preach" include all that "teach" includes? I challenge Brother Johnson to say that it does. He asked me, "What's the difference?" "Teach" is a broader term than "preach;" that is the difference.

Well, he asked me a question about the idea of my changing, he said, "Have you grown also in the knowledge of what public is?" Yes. I learned that when classes are separated from the public view, and taken off and put in class rooms that they become private. I learned two things, they are neither public, nor are they "the assembly" of I Cor. 14. If we have ten classes in this building at one time, it does not take a Solomon to see that they are not *all together in one place*. They are in ten places. The trouble with our opponents is the fact that they want to take all of the restrictions that are given to the church assembled as such in one place and bind them on Bible classes. And inasmuch as that is their effort, I must say that I learned a little on that too. I learned that there is a difference between a Bible class and the group referred to by the expression, "if the whole church be come together into one place." While on that, I learned that when God said, "My doctrine shall drop as the rain" (Deut. 32:2) that he did not mean that we must preach, but that one must preach *if the elders of the church arrange it*. "My doctrine shall drop as the rain, if the elders of the church calls them together." That is what Deut. 32:2 means to the anti-class brethren. Does it say that? Does it intimate that? That is the way that they teach it.

I want to say before I sit down, that if the word "teach" authorized the Jewish synagogue, that the same word "teach" authorizes a like procedure for us. Nor is there a church under heaven that can carry out Titus 2:3-5 without some form of class teaching. I want to agree with my co-debater that according to I Cor. 14:1 the women must teach, that there must be some arrangements made, that it is not to be in the assembly where the "whole church be come together into one place," and that it must be somewhere. That somewhere is a matter of judgment on our part. Now let them come up and show that it is otherwise. Let them show that the women are not commanded to teach, or that they are forbidden to teach according to the arrangements that we have. Thank you, ladies and gentlemen.

(Johnson's First Negative Rebuttal)

Moderators, Honorable Opponents, Ladies and Gentlemen:

Thank you very much, I have a ten minute speech and then there will be a five minute rejoinder to this. Fifteen minutes more and that will be all for tonight.

Here's the letter from Pritchard (minister of anti-class church). "There will be two twenty minute speech to each speaker each night, with ten minute rejoinder to each speaker. You will follow L. W. Hayhurst each time and meet his arguments. Van will follow Buchanan and meet his." Now that's the way they called me, brethren. That's the understanding that I had, that I was to follow Brother Hayhurst, and I couldn't understand why it was arranged that way, maybe you brethren didn't understand it that way. That was the information that I had concerning this, and then Brother Buchanan said, they haven't touched my arguments. Well, I made no effort to touch your arguments, brother, because I didn't think that I was supposed to follow you. Acts 22:23, I called your attention there, to the fact that it said the "law of the fathers." Could it not have referred to the "custom of the fathers" as he uses it in Acts 28:17? Did he have them violating the custom of the fathers, does it not refer to that, Brother Hayhurst? Or did it have to apply to the law of Moses? "My good friend Brother Johnson makes a new rule." No, Brother Johnson didn't make a new rule. I thought that was the way we were supposed to take it. I wasn't trying to make any new rules, Brother Hayhurst. They want us to find it all in the same place. What of that, isn't that talking about the proposition? It's Scriptural to divide up in classes as they do it. They come together on Sunday morning and then divide the audience up into different classes, and they put a teacher over each class, and some of these teachers are women.

PUT IT TOGETHER

And they ask if they are to find it all in the same place. If you ever find it it's going to be in the same place. We asked him to find something like that in the New Testament. I can take the Methodist Discipline and find it in the same place. It's right out there and you couldn't misunderstand it. Why can't

you take the Bible and find it if it's Scriptural? That's the thing we're challenging, brethren. And he wants to make out like he finds a little of it here and finds a little of it here, and finds a little of it over yonder. Well put it all together and see if you have it, put it together and see if you have it. If you can take a dozen Scriptures and put it together, and say, now look here, this proves that they did divide the assembly for the purpose of teaching, this will prove that they put a different teacher over each class, and this one proves that some of the teachers were women. Prove it that way, brother, we'll take it.

SINGING SCHOOLS

Singing schools and so forth. Well, the Bible teaches that we should read the Scriptures and so bring up our children. Why do we need to send our children to the literary schools? That they may learn to read, that they may carry out the commandments of God after we send them to the literary school and teach them to read, then they may or they may not worship God with that reading. Well he also teaches us to sing. Why have singing schools? Why for the identical reasons that we have the literary schools. The singing schools and the literary schools are on a par. We teach our children to read so that they can read the Scriptures. We teach them to sing so they can sing and worship God there. They may or they may not worship God in reading or singing after we have taught them, but they are on a par. Are you going to say, brother, that your Bible school here, wherein your classes are being taught is on the par with the singing school? I am just wondering if my friend—I am going to ask Brother Hayhurst, because I was asked to meet him—I ask Brother Hayhurst if the Stamps singing school in Dallas is Unscriptural. I challenge him to say it. I am asking you brother, will you say that the Stamps singing school in Dallas is Unscriptural? Are your classes on a par with that singing school?

PUBLIC AND PRIVATE

He says that teaching is a broader term than preaching. Well I didn't say that it wasn't, but if they can be used interchangeably as per Mark 16:15 and Matt. 28:20 they could be used interchangeable in other places. That was the argument that I made, in that particular place they mean the same. I am not saying that it was the same word. I am not saying that

But they support singing schools from the treasury.

*Jesus: "I have many things to say to you, but you are not yet able to bear them."
Paul: "I've fed you with milk, not with meat, for hitherto ye were not able to bear it."

teach was not broader than preach but they used it, whatever Matt. meant in Chap. 28, Mark meant in Chap. 16. That's what I'm saying there. Then it comes to public and private. I wonder, brethren, if we have some of them over there in that room, and some of them back there in that room. Is this private? Is this private teaching here tonight? We have some over there in that room and some back there in that room, is that what it takes to make it private? Has the public been invited here? Hasn't the public been invited to their Bible schools every Sunday morning? Is any body barred? But he has learned something about private and public. When he was up yonder with us he thought he knew grammar, he'd been to college, yes sir. And I believe that he did know it. This is public teaching, brethren, and when they have their Bible schools it's just as public. Is he going to say that the walls make it private? Well, there's some in there, and if we were to put some back yonder, we'd just make a private gathering out of this, according to his interpretation of the thing.

Then he says that so and so is the weakness of my brethren, well, if our brethren are weak, does that make your proposition Scriptural? It doesn't, does it? If you can prove it by the Scriptures, take your book and do it. We'll get in the lead after while, I hope, but now we are in the negative. We are following these brethren. Sure is serious, isn't it, brethren.

Deut. 32:32, "My doctrine shall drop like the rain." That's right. The rain's just right for every plant, for the little tomato plant and the big oak tree. It's perfectly adapted to every one of them. The doctrine of the Lord is going to drop just exactly like that. Do you think that the rain must be weakened for the little tomato plant? Is the tomato plant too weak to take the rain? No, the rain is perfectly adapted to it. The word of God is adapted to every age. My doctrine shall drop like the rain, and so forth. Well, I think that it would be rather strange if some one took the position that the rain was too strong for the little tomato plant. They run out and catch it in a dish pan, I see the old grandmother and I say, "Where are you going?" I am going out to catch the rain off this little tomato plant. What's the matter? It's too strong for it. I am going to weaken it down and then go back and put it on. He is going to come out with his little quarterly, little cards. We are going to catch

it, it's too strong for these kiddies, and we are going to weaken it down. "My doctrine shall drop like the rain." The rain is just right for every one of them. I thank you.

(Buchanan's Five Minute Rejoinder)

Moderators, Ladies and Gentlemen:

It gives me a great deal of pleasure to follow this speech you have just heard. Brother Johnson hopes some day he won't have to be in the negative. He hopes some day he'll get to be in the affirmative; and he doesn't even *notice* some of the things that Brother Hayhurst says! He doesn't like that, but that is all right, the book will show whether or not he has replied to a third of what Brother Hayhurst has said.

DOCTRINE FALLS AS RAIN

Now to get back to this thing about the rain. You know, Brother Johnson, we sometimes use the rain for a good many things. Did you ever see a rice field growing right next to a cotton patch? You know how they "fix" the ground. They *arrange* the ground in one place so it will hold the rain; then they *arrange* the ground different from the rice field for the cotton crop. You know, sometimes you have to "fix" the ground to take care of the rain. That's what we do, when we teach the Bible in classes.

THE LAW OF THE FATHERS

He says that law, "the law of the fathers" in Acts 22:3 *might* mean the same as the "customs of our fathers" in Acts 28:17. Well, it might *mean* the same thing but it doesn't *say* the same. I thought there was a difference in customs and law. Didn't you brethren think that, too? (Words from the negative not understandable to audience). Well, it *says* "customs of our fathers" in Acts 28:17; it *says* "the law of the fathers" in Acts 22:3.

He says, "I want you to find where they called a multitude together and divided it up and placed women and men over them." Well, the first two of them; in fact, the first three of them, we can find all in one lump. In Mark 7:14, Jesus "called all the people unto him." Then, he divided that up and took

one class out of it into the house, a class of the disciples. *What made it private?* Did I have any reply? I predict that there will not be any. I predict that these men are unable to tell us what made these things *private* that the Bible tells about, and maintain the proposition that they affirm, and object to this one that I affirm. I maintain that they cannot tell what made it *public* and stand by their definition—give it and stand by it—and still object to what we do.

Neither of them are willing as yet to classify their singing school, either. What do you mean by that? Are you trying to say that such a school is not Scriptural—do you mean that? Let me see, there is just one little thing I would like to know. Is the singing school of Stamps in Dallas “on a par” with your *singing schools*, taught in *your church buildings* by one of *your teachers*, and with the cost paid by *your contributions*? Is that on a par? Now, you talk about things being “on a par,” I think that is a little bit out of par. That may be a “birdie” or an “eagle,” but it’s somehow not “par.”

“FIND IT A PIECE AT A TIME”

Now, he wants me to get them divided up. Jesus did it. Then, he said, “If you will find it a piece at a time—if you can find a dozen Scriptures and put it together—we’ll take it that way.” That is exactly what I said I would do in the beginning. In the first few minutes I was on the floor, I proposed to do just that . . . I am getting the pieces and fitting them together. I have read five verses and challenged them to say whether or not it is God’s truth about women, “that they may teach,” that they “ought” to teach, and telling them to get “ready” to teach and “to be teachers.” That is one part of the four that you asked for. Those same verses, most of them, talk about the men too. But, he wants to know where somebody called out a multitude. Jesus called out a multitude in Mark 7:14, and then he took a small group out of that large group. He took a small group out of that “called-out assembly,” just like these brethren say we ought never to do. Jesus did that very thing.

You might just as well give up and do like Jesus did, brethren. Jesus did this thing that Brother Johnson said produce one piece at a time. Did he divide it up? Yes! Did He divide them up in classes? Yes! Did He teach one of the classes?

Yes! What happened to the others? I don’t know. We are taking one piece at a time.

Did they arrange classes to teach? Yes, in Mark 9:9-14; Brother Bonneau is not quite sure about that, saying something about “the next day,” Luke 9:37. You see, he tried to offer that answer once before, I think. He tried to say, “I think.” Well, to say the least, I think he tried that once before. He tried to “think” of one class one day, and one class the next day; but, if he turned to read what the Bible said about it, he wouldn’t be quite so sure about what that “next day” was. Maybe we will draw that out a little bit further in the discussion. So, we are putting these things together.

I began with an argument on I Cor. 14, which says that Christian women must teach and these brethren agree that they must. And I read in the same chapter, that they are not permitted to speak in the public assembly, and we agreed perfectly on that, “if the whole church be come together into one place.” But, if they are in 20 different places, that rule does not apply. It does not apply in the class room, but in the assembly.

CLASS TEACHING IS PRIVATE TEACHING

But look, there is a dressing room for the baptistry. When the men go in over there and prepare for baptizing, what goes on in that room is strictly private. What makes it private? And here is a women’s dressing room and the same thing is true. Whatever makes those rooms private, also makes the Bible classes private.

Thank you. (Excuse me, Brother Gipson).

Dressing
Rooms
For
BAPTIZING
PRIVATE

Wednesday Night

(Brother Gipson, Chief Moderator)

We come now, brethren, to the second session of the discussion. I earnestly hope that tonight's meeting will be as pleasant and as congenial as the one we enjoyed this afternoon. That will be true by cooperation on the part of all. There will be four twenty minute speeches tonight, then a song as we had last night, then four ten minute speeches, and the final affirmative rejoinder of five minutes. The order of the speakers: Logan Buchanan, Van Bonneau, L. W. Hayhurst, and Alva Johnson.

The rules were read last evening and I trust that you are all familiar with them. I have taken the liberty of attempting to summarize what has been said thus far. I think that I can present it in about three minutes. You may take this as *my* summary, and not exactly what the brethren said.

ARGUMENTS ANALYZED

The following have been presented by the affirmative with the replies by the negative about like this.

1. It was argued that the church at Corinth furnishes command, example and inference for the Bible classes. To this the reply was made that nothing is said about the church in Corinth having Bible classes.

2. The argument was made that women of Corinth did prophesy but not in the meeting when the whole church comes together. And the reply was, yes, women did prophesy but to argue that they can carry out this work only in the classes, makes your classes essential to salvation.

3. In Acts 20:20 Paul taught a class of elders. The reply was that in Acts 20:20 there was only one group and one teacher.

4. Paul learned at the feet of Gamaliel and at school, Acts 22:3; and the reply was made that this argument would justify a missionary society, in the same way it would justify a Bible school.

5. The 400 synagogues in Jerusalem indicate that Jesus endorsed simultaneous teaching, since he endorsed the synagogue; and the reply was made that this argument would indicate that it would be alright to bring 400 local congregations together into one.

6. II Timothy 2:2 commands the training of teachers; to which the reply was made that II Timothy 2:2 does not demand the classes of your proposition.

7. I Peter 3:15 commands all Christians, including women, to be ready to give an answer. The reply was, they do not have to give an answer in the classes of your proposition, to fulfill this passage.

8. In Acts 20:28, Paul told the elders to feed the church and the reply was, this passage does not necessitate such classes as you have in order to do this teaching.

9. The synagogues furnish a demonstration of class teaching since history shows that there were classes taught in the synagogue and Jesus took part in both types of meetings. And the reply was, the scriptures which mention the synagogues also showed that Jesus was in view of all who were present.

10. Jesus taught and preached. This indicated difference in the terms—and the reply was, “teach” and “preach” are used interchangeably, Mark 16:16 and Matt. 28:20.

11. Then in Matt. 20:17 Jesus called a class out of a larger group and taught them. The reply was, there is no evidence of any other group in Matt. 20:17.

12. The brethren who oppose Bible schools, regularly hold schools of their own—singing schools—and they would have to be justified by the same scriptures and the same reasoning as we use in showing our Bible classes as Scriptural. The reply was—we hold singing schools because God has not legislated concerning teaching of the science of music, while he has legislated concerning the teaching of the word of God.

I beg your indulgence for this brief summary, I think it will help bring us up to date. Some things I may have missed, but I think that they are matters of detail, rather than of principle. Our first speaker now, Logan Buchanan.

(Buchanan's First Affirmative Speech)

FIVE WRITTEN QUESTIONS WITH ANSWERS

BY VAN BONNEAU

1. Do you accept without question Thayer's definitions of the words "Public" and "Private?"

Answer: "As a general definition, YES; but even it is subject to quibbling."

2. The Bible says that Jesus taught several groups *privately*. What made such teaching private (Matt. 24:3; Mark 9:28; Matt. 20:17)?

Answer: "Because the public is excluded."

3. Would you, for any reason, or under any circumstances, take a small group out of a larger group, for the purpose of teaching the smaller group the word of God?

Answer: "If all are to be taught at the same time, NO."

4. Does the prohibition mentioned in I Cor. 14:34 apply when the "whole church be come together into one place," or does it apply when the assembly is broken up into small groups?

Answer: "YES, as in all church assemblies."

5. How many characteristics has the word "churches" in I Cor. 14:34, and what are they? Is this what you mean by "church assemblies?"

Answer: "'Churches' here have one meaning—'assemblies'—YES."

FIVE WRITTEN QUESTIONS WITH ANSWERS

BY ALVA JOHNSON

6. Is it God's truth about women, that they may teach, that they ought to be teachers, and they should be ready always to answer Bible questions?

Answer: "You have here three questions—

First, "That they may teach"—Answer: "YES."

Second, "That they ought to be teachers." Answer: "The older women ought to be teachers, YES."

Third, "That they should be ready always to answer Bible questions." Answer: "They should always be *ready* (prepared), YES. But should not in every place answer questions."

7. Are Christian women under the divine requirement to obey the teachings laid down in I Cor. 14:1, 5, 39?

Answer: "I think these three verses apply to men and not to women, NO."

8. Is it scriptural and right for a Christian woman to teach a private class regularly?

Answer: "It is scriptural for her to teach her home—family (class). I Tim. 5:14."

9. What specific arrangements, if any, as to time and place, do you make for the carrying out of Titus 2:1-4?

Answer: "That is left to the older women to make their arrangements or opportunities."

10. Is it not a fact that the church, (under your arrangement) makes absolutely no provision for a woman to teach?

Answer: "NO. The church is not under my arrangements, but under the Lord's. He arranged and commanded the older women to obey Titus 2:4."

Moderators, Brethren and Friends:

It gives me a great deal of pleasure to continue my part in defense of God's truth, and in defense of doing God's things in God's way. The proposition was read and defined last evening. No objection has been filed to that definition, so I shall proceed to consider a few of the things that we have had. I appreciate Brother Norman Gipson's bringing that summary for us, because he is a man in a fine position to do it. It is a good summary. He is a man in a position to think, to remember, and to consider both an argument and a reply. He lists some twelve arguments, some from the affirmative and some from the negative.

THE CHURCH AT CORINTH, OUR COMMAND,
PRECEPT AND EXAMPLE

The letter to the church in Corinth furnishes commandment,

precept, and the necessary inference for the Bible classes. That is certainly true. These brethren do not appreciate the fact that I introduced I Corinthians 14. In their reply to a written question tonight, they say that the word "prophesy" (in I Cor. 14:1, 5, 39) applies only to the men, and not to the women. That may be something a little new under the sun to you brethren whom they represent, to find that they do not really think all of I Cor. 14 applies to Christian women now! Question 7 asked, "Are Christian women under the divine requirement to obey the teaching laid down in I Cor. 14:1, 5, 39?" Their answer was, "I think these three verses apply to men and not to women, NO." In other words, they think that there are certain parts of I Corinthians 14 that do not apply to Christian women. They may need to study this a little. Verse 39 is the verse that says, "Covet to prophesy." Women DID prophesy at Corinth. Verse 1 says, "Desire . . . that ye may prophesy." It also says "Follow after charity." Women certainly obeyed that. Verse 5 says, "I would that ye all spake with tongues, but rather that ye prophesied." But even if none of I Corinthians 14 applied to Christian women, how about the eleventh chapter of the same book—I Cor. 11:5? Here was something that applied to the women of Corinth, because they did prophesy. They prophesied while wearing a veil, which meant that they were in the presence of someone not of their immediate family. But they couldn't do this, if the answer given to question 8 is a fact.

THESE BROTHERS DO NOT ARRANGE FOR WOMEN TO TEACH

In question 10 we asked if these brethren make any provision for women to teach. Their answer was, "NO, the church is not under my arrangement, but under the Lord's. He arranged and commanded the older women to obey Titus 2:4." Then in replying to another question (question 8), they say that the women may teach only in their home or family group. Let me get this answer before you. In question 6 we asked, "Is it God's truth about women 'that they may teach,' that they 'ought to be teachers,' that they should 'be ready' at all times to answer Bible questions." They answered that "the older women ought to be teachers, YES." "They may teach, YES." "They should always be ready to teach, YES, but they should not teach in every place."

THE ONLY GROUP A WOMAN CAN TEACH (ACCORDING TO THEM) IS HER FAMILY

In question 8 we asked, if it is scriptural and right for a Christian woman to teach a private class regularly. Their answer was, "It is scriptural for her to teach her own home—family (class). I Tim. 5:14." In other words, they say that a woman has to do her prophesying in her own home, and teach only her own home or family group. Now that is absurd, ridiculous, nonsense, on this basis: There were women in the church at Corinth who prophesied. They did not so prophesy unless divinely commanded to do so. They did not prophesy in the public assembly, when and "if the whole church be come together into one place," but they did prophesy, and only an infidel would deny it. They did not prophesy just to their own family, like these brethren would have us think from their answer to question 8. These women had to wear a veil while they prophesied. That means that someone other than their own family was present, listening and being taught. It was not (I Cor. 11:5) an arrangement to teach their only family. Neither was it an arrangement for them to teach in the public assembly when the whole church came together. WHAT WAS IT? It was some other kind of arrangement, brethren, some other kind of a group meeting. Now, we call that arrangement a "class."

BROTHER BONNEAU'S ONLY OBJECTION

Brother Bonneau rather likes to call that kind of teaching something other than a "class." If he wants to call all of them "groups," and if he wants to say that then there will be no difference and no issue between us, we will agree. We will just call all of our "classes" by the name "groups" instead of "classes."

When we asked in question 1, if they will accept without question Thayer's definition to the words "public" and "private," they answer, "As a general definition, YES, but even it is subject to quibbling." I wonder if Thayer's definition of the word "baptidzo" is subject to quibbling when it defines the Greek word to mean "immerse" or "overwhelm?" It is not subject to quibbling, unless you just do not want to believe the truth. It is not subject to quibbling, unless you just want

to quibble and dodge. A word is a word; a meaning is a meaning; and a definition is a definition. Such is not subject to quibbling, unless you just want to quibble, and do not want anything else.

WHAT MAKES OUR CLASSES PRIVATE

The Bible says that Jesus taught several groups "privately." We asked these brethren, "What made such teaching private?" several times last evening, but I had to ask it in writing to get an answer. Their answer to question 2 is, "Because the public was excluded." *That makes every one of our classes private.* Apply this to any one of our classes. Notice this on the black-board:

WHAT IS WRONG WITH OUR BIBLE CLASSES

1. Which Particular Group Of Students Does Not Have The Scriptural Right To Learn And To Study The Bible (John 6:45) ? ? ? ? ?
 2. Which Particular Teacher Is It Which Does Not Have A Scriptural Right To Teach (1 Peter 3:15; Hebrews 5:12) ? ? ? ? ?
 3. Which Particular Class Is It In Which That Particular Teacher Has No Scriptural Right To Teach That Particular Group ? ? ? ? ?
- I challenge these brethren to answer—What is the thing that is wrong with it?

You may take any one of our classes here at Crescent Hill congregation, where a woman is teaching. I give you this diagram, and challenge you to say what is wrong with it. Is it right that any particular group (or class) has a scriptural right to teach? If so, then that particular teacher has a scriptural right to teach that particular group. There has been no denial of that, and no answer to it, although it was presented last evening. I challenge them even here tonight to answer this, and I have placed some blanks on the board, with question marks in them, so the audience may know whether or not this has been answered. Look at any one of our classes: *They are all private.*

1. The public is excluded from a class composed of our nursery children.
2. The public is excluded from a class of men.
3. The public is excluded from a class of women.
4. The public is excluded from a class of young people.
5. The public is excluded from *any* other special class, and *every* other class.

Along the basis of Brother Bonneau's answer to question 2, there is not a single one of our classes that is a public affair. Brother Bonneau, that is a proper answer to a question. That answer is in harmony with Thayer's Lexicon, and it does not have some peculiar, queer, individual interpretation placed upon it. That is a definition that will stand, and it makes every single one of our classes private.

THESE BROTHERS WILL NOT IMITATE JESUS

In question 2 we asked, "Would you, for any reason, or under any circumstances, take a small group out of a larger group for the purpose of teaching the small group the word of God." Their answer was given by Brother Bonneau, "If all are to be taught at the same time, NO."

Last night Brother Bonneau thought it was a sin to even sit in a Bible class, and he said that he would never do it again. This was a college class in Sherman. Brother Bonneau thought it was a sin, and apologized for sitting in one class. What does this mean? That means that all the boys who are attending the school in Kerrville, where some fine young Christian men are teaching and training other young men to work in the Lord's service, are sinning when they learn. They ought to be "withdrawn from," if it is really a sin, as Brother Bonneau says. This absurd position further means that these fine young preachers who have attended Abilene Christian College sinned in going there, and that they really ought to be "withdrawn from" for going there, or else they must be called home from school and made to give it up. This must be true, if it is really a sin to sit in a Bible class, as Brother Bonneau says.

BROTHER BONNEAU'S BOOK CONTRADICTS BROTHER JOHNSON

Brother Bonneau wrote a book "*Teaching The Word.*" In that book, on pages 21 and 26, he affirms that a Christian woman is within her rights when she teaches a Bible class,

teaches it regularly, and teaches it in the church building. He says on page 26 that it would be "unwise" to let a woman teach regularly in the church building, but said she was still within her rights. Now tonight, in our written question 9, we asked what arrangements, if any, these brethren make to carry out Titus 2:1-4. Brother Johnson answers, "That is left to the older women to make their arrangements or opportunities." If it is strictly left up to the women, what is wrong or unwise if they "make arrangements" to meet for teaching in the church building? What is wrong with it? If their class teaching is strictly up to the women, in regards to "arrangements" for time and place, and they are strictly on their own, what is wrong with their teaching, wherever they hold the class? We have found out at last just how we can please these brethren, and operate the Bible classes in the church building, using women teachers. Just let each teacher make her own arrangements!

NOT EVERY GATHERING OF CHRISTIANS IS A "CHURCH ASSEMBLY"

In question 5, we asked, How many characteristics has the word "churches" in I Corinthians 14:34, and what are they? And we asked if that is what they mean by "church assemblies." The expression "church assemblies" is an expression that is not found in the Bible. It is an expression that is not found in common parlance, or common usage, so I asked for a definition of that term. Brother Bonneau answers, "'Churches' here has one meaning—"assemblies"—YES." Now it is evident that women could not obey the teaching of I Cor. 14:1, 5, 39, in an assembly such as that described in I Cor. 14:34. And the gathering in I Cor. 11:5 is certainly not the kind described in I Cor. 14:34. In the one kind of meeting, (I Cor. 11:5), a woman could prophesy, did prophesy, was commanded to prophesy; in the other (I Cor. 14:34), she was forbidden to speak or prophesy. There is a difference in the arrangements under which Christian women can prophesy, obeying I Cor. 14:1, 5, 39, and the arrangement under which she must not speak, in I Cor. 14:34. Brother Bonneau thinks that I Cor. 14:1, 5, 39, does not apply to women. I do not agree. I am in the peculiar position of trying to convince an "anti"—(if I may use that word without offense) that I Corinthians 14 does apply to

Christian women now. That is something a little new under the sun.

STATEMENT OF OUR POSITION

It has been mentioned that 2 Timothy 2:2 commands the training of teachers. That is right, this training does have to be done. The reply offered was that it does not have to be done in a Teacher's Training Class. Of course that is right, but we maintain that it MAY be done scripturally in such a class. We do not maintain that you must have several Bible classes Sunday morning at 10 o'clock. But we do maintain that to please God you must teach the Bible under some similar arrangement. We do not maintain that you must have fourteen classes at once. Sometimes we have only one at a time. We sometimes have Bible classes nearly every hour in the day, like it was in the New Testament. We sometimes have one class at a time, sometimes many at once; sometimes we have classes in the meeting-house, sometimes out of it. We do not maintain that because we have some classes in the church building, it is sinful and wrong to have a class outside of it. No, my brethren, do not miss the point or cloud the issue to confuse the people on that point. We do maintain that it is scriptural and right to have Bible classes, whether many or few. That is one scriptural way of doing what God has said.

WE MUST ARRANGE TO TEACH TO CARRY OUT GOD'S COMMANDMENTS

Do we hold that Bible classes are essential to obeying the Word of God? Yes, sir! It is a flat impossibility for any church on earth to carry out the divine command to teach without making some arrangements for Bible classes to teach God's word. We do not maintain that the particular arrangement of teaching 10 classes with 5 women teaching and 5 men teaching at once, is a thing we can turn to the New Testament and find. But we DO maintain that every one of those ten teachers have a scriptural right to teach; we DO maintain that every student in each of those ten classes has a scriptural right to study in classes; and we DO maintain that every one of those ten teachers has a scriptural right to teach the particular group over which he has been assigned.

I call your attention now to a blackboard diagram which asks our opponents "*What is the issue between us?*"

WHAT IS THE ISSUE?

(*To What Do You Object In This List?*)

What we teach?	Women Teaching
The hours we teach?	Privately?
Teaching God's Word?	Teaching in a Private
Subjects we study?	Place?
The place we meet?	Teaching Alien Sinners?
Maintaining Equipment?	Teaching Christians?
Private Teaching?	Teaching Young
Questions and Answers?	Christians to Pray?
Private Lectures?	Teaching Christians
Encouraging Daily	to Sing?
Reading?	Training Men for Public
Encouraging Daily Prayer?	Service in the Church?
Encouraging Liberality?	The Records We Keep?
The Days We Use?	Use of Human Helps?
Supervised by the Elders?	Giving Classified
	Instruction?
	Simultaneous Teaching?

(*These Men Do Not Know What It Is To Which They Object*)

I ask, what is there in this list to which they object? Here are twenty-five blanks in which they may indicate their objection to anything in the list. This list was introduced last evening, we have put it on the blackboard tonight, because nobody noticed any reply to it last evening.

Do they object to the hour we meet, or is it that we teach God's word? Do they object to the subjects we study, or is it the place we meet? Do they object to private teaching, or is it the use of questions and answers? Do they object to daily Bible reading, or daily prayer? Is their real objection the fact that our classes are supervised by the elders? If we should say that the elders of the church will no longer supervise the class teaching, will they then say it is all right? Will they do that? Will they cease their objections to the Bible classes if we will agree to do that? What is the real reason why they will not cease their

objections to the Bible classes? If we should build a separate building in which to have the classes, they would still object? Even if we should build a separate house for each class, they would continue to object! Even if we should have each class at a separate time, they would still object! Brother Bonneau would even put a stop to one class at a time, whether or not the church supervised it!

Do they object to teaching in a private place? Is their objection based on the fact that we teach alien sinners or is it that we teach Christians? Is their real objection the fact that we teach Christians how to pray and sing, or that we train our men for public service in a Men's class. Is your real objection to the classes based on the records we keep, the fact that we use human helps in our study, or that we give classified instruction? Is your real object the days we use for teaching, or is it that we teach simultaneously? We have already introduced passages to prove that simultaneous teaching was practiced in the New Testament. What is the issue? To what in this list do they object? They do not know.

PLEASE CLASSIFY YOUR CHURCH-SUPPORTED,
CHURCH-SPONSORED SINGING SCHOOLS

Last night I put on the blackboard a diagram based on Acts 20:20, and asked them to classify their own singing schools. These schools are by them conducted in the church buildings, in the same place where the "assembly of the church" meets. Sometimes two or three singing teachers operate simultaneously, I am told. I think nobody here denied it.

ACTS 20:20

<i>Public</i>	<i>Singing</i>	<i>(Private)</i> House-to-
(Teaching)	Schools?	House
		(Teaching)
?		?

How Do They Classify Their Singing Schools?

Here is a church activity. It is done by the church, and paid for out of the church treasury. Where do they place it on our diagram? Is it done in the house-to-house capacity, or is it a case of public teaching? Women are allowed to speak in these

schools. The idea that a singing school operated by the church is a secular thing just like a college, will kill your singing schools, brethren, just like the same idea killed your Gunter Bible College. Here is a church, according to these brethren, in the business of operating a secular work, teaching science. Is the church backed by divine commands when it teaches the science of music or any other science as a secular work? Brother Bonneau says it is sinful and wrong to sit in a college Bible class. Is the singing school "on a par" with the secular school? Are they on a par? If so, is it sinful and wrong to sit in a singing school? The church has a singing school "as a church." That doesn't leave it out in the realm of something these anti-class brethren do not do. Singing schools with them are a church activity, an "arrangement by the church" for the purpose of teaching. Is their singing school for the purpose of obeying God, or is it held to obey something else?

SOME THINGS TO WHICH THEY MADE NO REPLY

Last evening I read into the record a number of things. I offered this diagram on Acts 20:20, with no reply. I think the diagram is entitled to some kind of an answer. I think I am entitled to some kind of an answer to this diagram on "*What Is The Issue?*" I have had no reply, and I think I am entitled to some answer about this chart. Then there is the chart on "*God's Truth About Women.*" I think I am entitled to some kind of an answer about it. There was a little bit of an answer to it in the written questions, but there are two or three verses on the chart that make me wonder. Do these brethren really

IS IT GOD'S TRUTH ABOUT WOMEN

1. "That they may teach" (Titus 2:4)?
2. That they should be "teachers of good things" (Titus 2:3)?
3. That they "ought to be teachers" (Heb. 5:12)?
4. That they should "be ready always to give an answer to every man that asketh you" (I Pet. 3:15)?
5. That they should "Desire . . . that ye may prophesy" (I Cor. 14:1)?
(Are Your Women Taught To Obey These Divine Commands?)

believe that those verses are God's teaching in the Bible about women? They do not believe that women should prophesy, yet that is God's teaching about women. I should like for them to indicate which of these verses on the wall they do believe.

SOME THINGS FOR WHICH THEY CALLED THAT WE PRODUCED

1. They asked that we find a case where a multitude was "called together," and then broken up or divided up. I found that in Mark 7:14-17.
2. They wanted us to find where classes were taken out of an assembly and taught. We found that Jesus very often entered into the synagogue to teach classes. We read also Matt. 24:3; Mark 7:14-17; Mark 9:9-13; Mk. 9:28; Matt. 20:17; Acts 20:17 and a host of others to show that classes were taught. These verses show that many times a multitude was called together and later classes were taught. Christ even took a private class out of an assembly that was "advertised" and "publicized," and taught the class. I have asked repeatedly, "What Made These Classes Private?" You will find in the record that no answer to this has yet been given in their speeches.
3. They asked us to show that men and women taught classes. We have given them I Cor. 14 to show that there were men and women prophets in the church. We have shown that to "prophesy" was a church duty, and not a home duty. While a woman prophesied wearing a veil, she was not teaching in the home capacity. It is impossible for a woman today to do what those women did, teaching only in the private individual home capacity, teaching their own children and nobody else. It is also impossible today for women to do that without teaching a Bible class. But it was also impossible for these women at Corinth to obey this teaching in the public assembly of the church, when "the whole church be come together into one place," without violating I Cor. 14:34. This prophesying was done in a group smaller than the church, but larger than the home. We call that teaching a "class." If our Brother Bonneau wants to call it a "group," that suits us very well. We will just call such teaching "group teaching" everywhere, if that will

suit him. We will destroy his only objection so that he will just simply accept the truth on this thing.

THE NEW TESTAMENT TEACHES CLASS TEACHING

Let them say what they please, Jesus did much class teaching. When we do it, we are following Christ. When fourteen others at once imitate the teaching examples of Jesus, they are each one doing right. If one class meets at a time, it is scriptural and right. We have found one class at a time in the Bible, in many, many places. They do not deny that. When one woman is imitating the example of Jesus and teaching a class, it is scriptural and right. When one man imitates the examples of Jesus, and teaches a class, it is scriptural and right. And when both are teaching at the same time, and imitating the example of Jesus, they are both doing right. If not, why not?

(Bonneau's First Negative Speech)

Gentlemen Moderators, Christian Friends,
Ladies and Gentlemen:

Our friend took the position that I Cor. 14:5 had reference to women prophesying. He repeated that several times in his speech. Now I want to show you what he has done. He has insisted throughout this discussion that women cannot teach in the general assembly of the church. Now let us turn to I Cor. 14:5 and reason a little on that. "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." If this verse of Scripture includes women what does he have? He has women edifying the church, and speaking with tongues in a place where tongues are to be interpreted. Then I ask the question: just what place is that? I am not taking the position necessarily that tongues could not be interpreted outside the assembly. But checking with the context, we turn to verses 27 and 28, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

Where was that interpreting to take place? In the church. And he says that verse 5 applies unto women. According to the context then, I Cor. 14:5 refers to the general assembly of the church, and this brother's exposition allows women to teach publicly in the general assembly of the church. Can he ever free himself from this difficulty?

WHAT IS THE ISSUE?

He calls our attention to the issue. Notice all of the material that he has here. Brother, why did we sign propositions? It was stated in the opening speech last night that the propositions state the issue between us. Does the proposition tell what the issue is? The charge has been made in this discussion that we could not tell what the issue is. Why did we sign propositions? There is no need of our wasting time with all of this material.

What is the issue? What we teach? Supervision by the elders? What hour we teach? Teaching God's word? Subjects we study? The place we meet? Private teaching? Questions and answers? Lecture methods? And all of that? This has nothing whatever to do with the proposition that we are studying. The proposition states the issue. "It is Scriptural to teach the Bible by the class method of teaching as it is practiced by the Church of Christ, Crescent Hill, Brownfield, Texas." This church calls a general assembly of the church. I am informed that they have a song, and a prayer, and then go into classrooms. Notice that the whole assembly comes together in one place first . . . Then they divide and go into various rooms where both men and women teach those classes at the same time. My brother, that is the issue—not this material that you have placed on the board. The issue is: Can the church call a plurality of classes into session in the same building, first calling them into one general assembly, and then dividing them up into classes with women teachers over part of these classes, and allowing all the teaching to take place at the same time? That is the issue we hold before the audience. The other material is beside the mark.

SECOND FIVE QUESTIONS

Five questions shall now be considered.

Question 1. What scripture requires the men to stay out

of the classes that are taught by your sisters? Last night I asked: "Can a woman teach a class of men in the classes of your proposition?" The answer is: "They do not in the classes at Crescent Hill church. Subject to the restrictions of I Cor. 14:34 and I Tim. 2:12, she may teach a man, as divinely commanded in I Peter 3:15." So if a woman can teach men and still obey all of those restrictions in I Tim. 2:12 and in I Cor. 14:34, why is it that she cannot teach a class of men that is assembled in that classroom across the hall there?

Question 2. Can small children and aged persons be edified in the same assembly?

Question 3. In I Tim. 2:12 Paul commands women to learn in silence. Does this command apply to the women at or in their homes?

Question 4. Is there any Scripture that teaches or shows they had separate classes for simultaneous teaching in the synagogue?

Question 5. You say the principle for dividing into separate classes for simultaneous teaching is found in the Bible. Please give the Scripture wherein such principle is found.

ARGUMENTS ON I COR. 14

The position has been taken that if the church meets in a plurality of places, then I Cor. 14:34-35 does not apply to it, and that the "one place" of verse 23 modifies the rest of the teaching mentioned in I Cor. 14. In other words: "Let your women keep silence in the church, if the whole church be come together in one place." But since the church is not in one place in the classes, therefore I Cor. 14:34-35 does not apply to the Sunday School. So if the church is not in one place, then the verses concerning the silence of women, and concerning men's speaking one at a time, have no application. Well, we shall make the same application of other things that are spoken of in this chapter and consider the sense that it makes. But there are some things in I Cor. 14 that apply to daily life, and there are some things that apply to the assembly. So I shall notice passages that have to do, in the main, with the assembly. Now let us say that in I Cor. 14:35, the women are to keep silence when the church is come together in one place. So, making the same application of verse 32, we read, "And

the spirits of the prophets are subject to the prophets, if the whole church be come together in one place." If the church had not come together in one place then the spirits of the prophets would not have been subject unto the prophets.

Then again in verse 33, "God is not the author of confusion but of peace, if the whole church be come together in one place." But if the church is in different classrooms, that verse does not apply, and therefore God might be the author of confusion in the classes. In I Cor. 14:40 Paul said: "Let all things be done decently and in order, if the whole church be come together in one place." But in the classes the verse does not apply; therefore, it is not wrong to have disorderly conduct there. Let all things be done decently and in order only when the church is come together in one place. Let the women keep silence only when the church is come together in one place.

According to the position our friends take, they can have a female ministry if the church will meet in two separate places in this building. In a congregation of five hundred members, the sisters could demand that all meet in two rooms simultaneously and give them the two pulpits. How can our class brethren keep the women out of these two pulpits if I Cor. 14 applies only when the church is come together in one place? On these points we invite special investigation. Let them grapple with this question and quit confusing the issue by bringing up all of these questions written here upon the board. They open the way for a female ministry, provided the church meets in two separate rooms at the same time.

Again we find that our friends violate God's rule for the elimination of confusion. The Lord says: "For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." (I Cor. 14:31-33). But they say for people to go to the classrooms in order to eliminate the confusion.

Now he says the gift of prophecy is a gift that is given unto the church. But let them show that the prophesying was carried out in classes, similar to the ones they have in this con-

gregation. The rest of it is completely beside the issue. I Cor. 11:5 mentions the woman praying or prophesying with her head uncovered. But does this passage of Scripture give a woman the right to teach in any of the classes his proposition calls for? Certainly it is a vivid stretch of the imagination for a man to take the view that this verse of Scripture will justify the class method of teaching.

THAYER ON PRIVATE

I stated in my answer that the definition given by Thayer on the word "private" was subject to quibbling. What is the definition, given by Thayer, to private? Why, it is simply this: "not open to the view of all." Therefore, our opponents say their classes are private, since the doors are closed and the rooms are not open to the view of all. But this whole audience tonight is not open to the view of all. The doors are closed, and the people out in the street can not see inside. Therefore, this audience is private according to their logic, and women can teach here. That is the reason I said the definition was subject to quibbling if taken out of its connection. He asks will I take Thayer. Certainly I accept Thayer's definition, but reject my friend's application of it. According to the views of our opponents, a woman can fill this pulpit and teach, for this audience is not open to the view of all. But any time announcements are made inviting the public to attend these classes, then the classes are public. But I am not attempting to argue the publicity or privacy of the classes at this time. Let them concede, as they do, that classes are church assemblies of some kind, and they are forever stranded on the question because the Bible says: "Let your women keep silence in the assemblies."

CAN HAVE A PUBLIC AUDIENCE OF MEN

They say all of their classes are private because the public is excluded. But you can have a public audience of men. You can have a public audience of women. You can have a public audience of children, when you invite all of those of the same class. They say: "the public is excluded from our class of men." Then why object to a woman teaching the Men's Bible Class if it is private? Both men have taken the position that women can teach men privately.

PUBLIC SCHOOLS, BIBLE COLLEGES MISSIONARY SOCIETIES

They say: "Brother Bonneau wouldn't sit in a Bible class in college." I enrolled in a course one time in school. I didn't know all it contained. Afterwards it developed into a little more of a Bible class than I endorsed. But there was no other Bible class in session on the campus while this one was being taught. And I said that I would not enroll in another class like this one. But does my act justify the church in establishing a Bible college? If the church can establish a Bible college, which is a religious institution separate from the church, then there is no way to condemn the missionary society. And these men argue that they are not in favor of a religious institution separate and apart from the church, yet they endorse their Bible colleges, which are religious institutions separate and apart from the church. Why don't they make a separate religious institution out of the Sunday School and be done with it? They have it in the Bible college. And if they can have it in the Bible college they have opened the flood gates for every digression to come into the church. We can accept a missionary society on the same basis. And if I should change from the position that I hold now, I would go into the Christian Church. They are at least consistent in contending that Bible colleges and missionary societies are similar. Acts 20:20 has been introduced, and we have been asked: "How do you classify your singing schools?" Certainly we say we can have singing schools publicly or privately, either. But Paul is talking about teaching the gospel in Acts 20:20 and is not discussing how to teach the science of music. But if singing schools are on a par with their Bible classes, then the women who teach music in Stamps Singing School can likewise teach the Bible in the Sunday Schools of our opponents. This opens the way for a sectarian woman to teach in their Bible classes.

(Hayhurst's Affirmative Speech)

Moderators and Friends:

We are learning as we go along. We have learned that a woman is within her rights if she gets a group of people

together and teaches them the Bible. So all we have to do now to make our Bible classes right is just to let a woman arrange them. Take it away from the elders, (page 21 of Brother Bonneau's book) take it out from under the influence of the church and let some sister arrange it, and it is all right. Only when she does it, she will be stopped. Don't forget that. This idea of "from house to house" and singing schools, and Bible colleges; I am interested in them on one score: I am interested in Bible classes. Brother Bonneau sat in a Bible class once, and last night made his apologies for doing it. He came forth tonight and said that no other class was in session at the same time. All right then, it is not simultaneous teaching that they oppose. They oppose a Bible class whether there is another class going on or not. What is the issue, brethren? At one time it is simultaneous classes, at another time they oppose a class no matter whether there is another class on the campus or any where else close by. What is the issue? One of my opponents got up and said, "whoever heard me say that I opposed a method of teaching?", and then came forth with the question: "Has the Bible authorized your method or methods of teaching?" He forgot his issue back yonder and brings up a *method* that he is opposing.

THEY ARRANGE DETAILS FROM GENERAL PASSAGES

Their inconsistency in demanding one kind of proof for our classes, and in accepting another kind of proof for their classes in the singing schools is too daring to be overlooked. They get up and defend the idea of the church calling a meeting, calling it together, calling it to order, calling it in the church building, introducing it with prayer and then teaching Col. 3:16 in it, sometimes using a plurality of classes. That is all right. Why? The reason given is those are secular matters. And they presume that God, somewhere, somehow, has authorized them to teach secular matters by the class method. What is the issue, brethren? You don't know, I don't know, and I don't believe anybody else can keep up with you long enough to find out. And I am not casting any reflections at them either. At another time it is the other class that we teach that makes it wrong. At another time we have it divided and that makes it wrong. What is the issue, brethren? You do not know what the issue is.

When they present proof for individual cups, does that proof measure up to the standards that they require on the different classes? No, it is a very general proof. They accept the same proof for teaching literary subjects. Do they have all the details stated? No, it is a general proof, but when we offer proof for Bible classes, it must be specific, that is, it was in all the debates that I have heard until last night. We got down to the point when Brother Johnson said, "Produce it in a dozen passages and I will accept it." It has been introduced in a number of passages, and they have not accepted it. It will be produced in a number of passages more, and we shall see whether or not they will accept it; but I want you to remember that they accept individual cups, reasoning in the way that we reason for Bible classes. They get a general passage and under the general passage arrange their details. So do we, under the passage that says to teach; and then they withdraw from us for doing it. I say they are inconsistent in it. The same thing is true with reference to their singing schools. Now I am not saying that a Bible class is entirely on a par with a singing class. That is not the point at issue. The point at issue is this: Brother Johnson, is the *proof* that you offer for your singing schools and the *proof* that we offer for Bible classes the same? They are on a par and I challenge you to deny it.

ARGUMENT FROM EXODUS 18

I am going to advance some affirmative arguments and go as far as I can with them in the remainder of my speech. In Exodus the 18th chapter, beginning with the 16th verse, we find Moses judging Israel. He said, "I do make them know the statutes of God and his laws." What is Moses doing? Judging the people. When he judges them what does he do? He makes them "know the statutes of God and his laws." Remember, friends, Moses is teaching that group of people whom he judges; in other words, he does more than judge them. It is the function of a judge to explain and apply the law. Jethro, Moses' father-in-law, made a suggestion saying, "If God does so command you. You are going to wear out as it is. Divide this group up putting judges over thousands, judges over five hundreds, judges over hundreds, judges over fifties, and judges over tens."

Figure with me a little. There were six hundred three thousand and five hundred people of the men alone. Remember that. We find six hundred three judges over the thousands; over the hundreds, six thousand thirty-five; over the fifties, twelve thousand seventy; over the tens, sixty thousand three hundred fifty, making a total of seventy nine thousands fifty-eight judges. What do the judges do? They make the people "know the statutes of God and his laws." That was the function of a judge at that time. It will not do to say that Moses taught them, but that the others just judged them, because we have a passage that takes care of that. Allowing each one of these judges one hour to the case to function or to make them "know the statutes of God and his laws," they would have required 6588 days, or eighteen years plus 18 days to function once, according to the theory of my friends here, according to the theory of every one of you anti-class brethren; that is, if they did not have simultaneous teaching. It would take these judges 18 years and 18 days, not counting the women who might sometimes get into trouble and have to be judged, not counting the old men and the young men, just counting those that bore arms. This would not save the people from having to wait to be judged. But according to verses 18 and 23, they were divided up and thus taught and instructed in order to save the people as well as Moses. In this there had to be simultaneous teaching. Judges were selected to save the people as well as Moses, that means that they were to function at the same time—simultaneous teaching. This is true, for judges made them know the law. It was their function according to Deut. 17.

I trust that you people who may differ on this—and differing is a serious matter, especially when it leads you to disfellowship brethren—I trust that you may have interest enough to get your Bibles and turn to Deut. 17:8-11 and there observe with me. It says that you shall, when you have differences, come to the judge and the Levite, that is more teachers than judges. It says, "They shall show thee the sentence of judgment, and thou shalt do according to sentence, which they of that place which the Lord shall show thee; and thou shalt observe to do according to all that they inform thee. According to the sentence of the law which they shall teach thee, and

according to the judgment which they shall tell thee, thou shalt do. Thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left."

Those judges necessarily instructed those people that were under them, and it was simultaneously—a thing that my anti-class brethren oppose. Now if you are objecting to simultaneous teaching, I maintain that it is met in chapter 18 of Exodus.

It will not do to say "Oh those were civil matters." Those were the "statutes of God and His laws." It will not do to say that they merely judged. They *showed*, they *told*, they *taught*, they *informed* those people. You may say, "well, is it not a fact that Deut. 17: refers to a later date?" Yes, but it was the same function. It was the function of the judge to do that. There is simultaneous teaching.

ARGUMENT FROM NUMBERS 11

Numbers 11:16-29: The Lord called out 70 elders of Israel (I have seen this introduced in several debates recently without even getting an honorable mention; I would like to see it dealt with) two stayed in the camp. The elders who were called out, God took of the spirit that was upon Moses and placed it upon them and they prophesied and ceased not. Over in camp in the congregation of Israel, were two men who did not get out to this meeting and they also prophesied, Eldad and Medad. When Joshua complained about it, Moses wished to God that all his people prophesied. Now you can not tell us that Eldad and Medad prophesied at a different time from those other men. You cannot make me believe that that was not simultaneous teaching. What is the issue? It is simultaneous teaching? If so, you have it here in the Old Testament.

Acts 5:42

In the New Testament, Acts 5:42, I find that, "Daily in the temple and in every house they ceased not to teach and to preach Jesus Christ." Now observe with me, here are the three thousand, later five thousand. Here are the people that were added daily, and you may figure with me again. These people were teaching daily in the temple and in every house. Is that simultaneous teaching? It most certainly is. The teaching is after the establishment of the church too. It is in the first church, the mother church, the model church; and they had

simultaneous teaching. It cannot possibly be denied. It says that they did it in every house. Let us grant that there are only five thousand now, and let us suppose, to be liberal, that there are 2500 of them bachelors that do not have houses. We want to be liberal with this. And then we have 2500 homes in Jerusalem. Every day these disciples taught in every house, every house that they could get into at least, and in the temple as well. If they did this one at a time, it would have taken a long time. They would have had to teach about 3 homes a minute, in order to cover 2500 homes daily in Jerusalem.

You anti-class brethren presume that they did not do that. The Bible certainly shows that they did do it, and that is simultaneous teaching. You may say, "Oh, but brother, they had that in every house." Yes, and in the temple. Well, they say, "We believe in having classes from house to house." What Bible class in what house? I challenge you, I challenge everybody in this house, to name one house among my anti-class brethren that has a Bible class functioning in it. I had one in my home and you know what happened to me. I got withdrawn from. Had you lived in Jerusalem when they were teaching in every house, what would you have done, my brethren? What would have been your attitude? Would you have said, "Well, we will have to look in the temple and if they do not have anybody teaching over there, we will see about all these houses around here, and if anybody is teaching there, then we can teach in this house?" Is that a reasonable thing? Is it a right conclusion from the facts stated in the verse?

But these people did carry on a program of work and you cannot say it was a happen so. They would have been missing some of those homes, if it was an accident, or left up to chance. That was an arranged program. Those disciples were told to teach all nations and to baptize the taught, and then teach all things commanded. Our Bible-class teaching comes nearer measuring up to that than your no-Bible class teaching comes to measuring up to it.

TITUS 2 COMMANDS WOMEN TO TEACH

We have a command in Titus the 2nd chapter to teach. It is not to men, it cannot be. Is Titus 2:3-5 to be carried out in the meeting of I Cor. 14? The women are forbidden to do it

there. They are to do it somewhere, whether you anti-class brethren have your sisters to do it or not. I would like to have you tell me what scripture, what home, what arrangements you have for them to do it. You are not getting away when you say, "Oh, that's left up to them to make the arrangements." My Bible tells me that Titus was to set in order the things that were lacking and ordain elders in every city.

Paul said, "You speak the things that become sound doctrine, that the aged women be teachers of economics. Yes, you sisters are to have classes in home economics; that is what you are to teach, and only that; you must not teach the Bible!" I challenge these men to say that this is not their position. I read it in their papers, I read it in their debates, I hear it on every hand.

The Bible says for the aged women to be teachers of good things, that they may teach the younger women to be "good." And my brethren, it seems, conveniently overlooked that expression. They are to be taught to be good. Now my friends, if your women were going to teach the younger women to be good, what book would they teach them? You are not going to say that it is all right for them to teach them science, and that it will make them good. No, I know how to do it, and Peter knew how to do it. He talks about the godly women in ages past, (I Pet. 3:1-4). Your aged women, when they get to teaching (and God bless them and help them to get at it soon; it is getting late) when they get to teaching, they are going to teach home economics! Yes, they are going to teach them to be good housekeepers. That is part of it, but that is not all of it. Young women are to be taught to be good. But what teaches them to be good? The Bible does.

THAT RAIN OF DEUT. 32

Before I leave the floor I want to answer one of my friends who mentioned last night that we were going to have to hold a dishpan to catch the rain. He said, speaking of Deut. 32:2, that God sends down the rain. And God does, but he does not have to have the oaks and the grass and the tender herbs all together. I have seen it rain on the grass when there were no oaks. But their idea seems to be that you have to have oaks, and pines, and everything else mixed up in order to get the rain on it, or if not, it would be wrong. He said, "It reminds

me of folks who have to have a dishpan." I present a book sold by them. In the preface (Hand me my brief case there. I lost my book, (Laughter) I'll bring it next time.) But here is the point anyway. It says that the mothers are the teachers. That book is advertised in the *Church Messenger*, and anti-Sunday School paper and the book is "*First Steps For Little Fect.*" It tells about how God made the stars and the moon and put them up in the skies; and in little language that fits little people. Now you debaters are not getting up here and telling us that you do not know that little folks understand little language better than they do difficult language. You are not telling me that. I thank you.

(Johnson's First Negative Speech)

Brother Moderators, Christian Brethren,
Ladies and Gentlemen:

Brother Hayhurst said something about having the wrong book—I know that he's had the wrong book ever since this thing started (laughter). His proposition says that the Scriptures teach—and how many arguments has he made from the Scriptures? Yes, you had the wrong book, brother, and you have had it ever since you commenced. It's Brother Bonneau's book, or something else; but the proposition doesn't call for that.

First, I want to introduce some more questions here. I don't think that it does me much good to ask questions; you know that we had some difficulty over it last evening—and then I find that they refused to answer them—those that I did give. Here are five more. Remember the rules, questions are to be answered *Yes* or *No* if possible. Keep that in mind.

1. When God gives us a command, does it include or allow us to use what we think will help or assist us to obey the command? I wonder if they can spell yes or no in answering that. I gave them five last night and they haven't answered yes or no on any one of them.

2. Do you believe or teach that the Stamps singing school is unscriptural? I guess they will say, as they did to some of these, "That doesn't pertain to the proposition."

3. Is Christ the head of the school in which the classes of your propositions are taught?

4. If the true Gospel should be taught by, through, or in the Methodist or Baptist Sunday school what Scripture, if any, could condemn such schools?

5. The Missionary society was arranged to help carry out the commission of Matt. 28:19-20. (If they deny that, the proof will be forthcoming). Is that, that is the Missionary society, an Unscriptural way to carry out the commission of Matt. 28:19-20, if yes, what Scripture condemns it?

THE QUESTION ON THE HEAD-WHITTEN DEBATE

The very first question that I asked; "Do you believe the propositions affirmed by Brother D. J. Whitten in his recent discussion with Brother C. B. Head, near Huntsville, Ark. to be true and Scriptural?" Listen, answer: "It makes no difference whether Brother Whitten and I agree or not. This question is not germane to the issue. Do you agree with all of your brethren?" That didn't answer my question. Now he says that it didn't pertain to it. I understand Brother Hayhurst moderated for Brother Whitten over there and I am told that he helped him defend the proposition, and here is the proposition and it would help a whole lot in clearing up these matters, "Resolved that the practice of dividing assemblies of the church into classes according to age or ability for the purpose of teaching the word of God and the use of women teachers over some of the classes is apostolic and therefore Scriptural." I asked him if he believed this proposition to be true and Scriptural—well, that is the courtesy that he gives us. Is that complying with the rules, Brother Moderator? If possible the answer should be *yes* or *no*—and the very first question, that is the courtesy that they show me. But let me show you how fair I am with them when they meant to ask me a question, and didn't—and yet they have three in one. I answered anyway. Listen to the first thing they asked. It is God's truth about women. I knew that they didn't mean to put it that way. I was satisfied that you meant to put it in the form of a question—Is it. But they wrote it: It is God's truth about women that they may teach, that they ought to be teachers, and they should be ready always to give an answer to Bible questions? Well, there is

nothing in the rules—I wasn't obligated to say one word about that because it was not a question in the way they asked it. I just put the answer on a separate sheet, and this is the answer that I get. Number 6—that is where I had to begin answering them if you mean by "it is"—Is it—you just got it backwards. You have here three questions instead of one; first, that they may teach. *Answer*: Yes. Second, that they ought to be teachers—that's a distinct question, another one. *Answer*: The older women ought to be teachers, yes, because the Bible says that. Now here's the third one, which is a distinct question: That they should be ready always to answer Bible questions. That included, brother, three questions in one and still didn't give it as a question; but I was fair enough to give you the answer to that one. *Answer*: They should always be ready prepared, yes, but should not always in every place answer questions. I was fair with him in answering their questions and that's the way that they treat me. "It's not germane to the issue—," and will not answer. Should he answer it? (To the moderator) Now Brother Norman, I won't put you on the spot like that, we will just pass it by, I know that it's putting Brother Norman on the spot. Hayhurst: "Let him rule on it." Johnson: "O. K. I'll do that, will you pass on it, shall he answer that first question?" Moderator: "It's alright with me, brethren." Johnson: "Hold my time now, brethren." Moderator reading question: "Do you believe the propositions affirmed by Brother D. J. Whitten in his recent discussion with Brother C. B. Head, near Huntsville, Ark. to be true and Scriptural?" This is answered by a question—Brother Hayhurst, would you care to answer this?" Hayhurst: "I have put it in your hands. You rule on it." Gipson: "As to whether the question is germane, you mean?" Hayhurst: "Yes." Johnson: "Here's the proposition." Moderator: "Well I think that it would probable take another debate to determine that, and I mean a full scale debate as to whether these propositions are germane. I will have to pass this by for the present, Brother Johnson. It is too fast for me to decide, I'm sorry." Johnson: "I appreciate your position, brother."

WHAT ARE CHURCH ASSEMBLIES?

Ladies and gentlemen, I will let you decide. That's the way it will have to go any way isn't it? You boys are not acting

fair, Brother Ike. Why don't you do it? Okay now, listen to this one: When the classes of your proposition are arranged and assembled, are they church assemblies? "I don't know what you mean by church assemblies." I thought you had been to college. You talk about us being ignorant—and they don't know what church assemblies are. You know that you do know what church assemblies are. "I don't know what you mean by church assemblies." I didn't mean something else. Don't you know what a church assembly is? As in all of the assemblies of the churches let your women keep silence in the congregation, I quote from the "Living Oracles," I Cor. 14:33. Would you impeach the "Living Oracles" endorsed by Brother Alexander Campbell? As in all of the assemblies of the churches let your women keep silence in the congregations—and you don't know what assemblies are. Is that it, brethren? Shame, shame, shame on these men. I know that they do know and you know that they do know. They didn't want to answer that question. Now that's another that you can pass on, brother, (to the moderator) in your judgement. Why didn't you say *yes* or *no*, that's the way you got it down there. Well, that's the way they treated my questions—we will see if the next one comes back that way. If I didn't know what church assemblies are, brother, I would never say anything about the antis being ignorant any more.

DOCTRINE AS THE RAIN

Now I want to notice some of the things that have been said. Well, in Brother Hayhurst's last speech was Deut. 32 again, and some things concerning what I said about Deut. last evening. "My doctrine shall drop as the rain," and he referred back to the way that I did it. My argument from this is that the rain is perfectly adapted wherever it falls, that it isn't too weak and it isn't too strong for any of the plants. And the word of the Lord should drop as the rain. Well, the brother came back and said, "Did you ever see rice growing out here and cotton out here." Yes, I have seen rice and—yes, he did brother, I am not talking about you (to Hayhurst)—Brother Buchanan said it last night in his five minute speech. Yes, he said, "Didn't you ever see rice grow?" Yes, I have been in the rice country. They don't depend on the rain for that, do they? That's irrigation, isn't it? I suppose that he meant to introduce the irrigation

when he introduced the rice. Is that your class system—your irrigation, huh? I have seen them irrigate in lots of places. Is that your class system? When and where do they irrigate? When they don't have enough rain? If they can get enough rain they don't have that system, brother. Are you furnishing enough rain without starting the irrigation system. Or do you have to tap the old "International" dam up yonder, and let her come rolling in down the canal? Talk to me about a thing being Scriptural like that—no wonder he's hunting the other book. Why you had your Bible, why did you say "I have the wrong book."? He knew that he couldn't defend it by the Bible.

MUST CHURCH MAKE ARRANGEMENTS FOR OLD WOMEN, TITUS 2:3-4?

The church must make arrangements for the old women to carry out Titus 2:3-4. Well, while Paul was giving Timothy instruction he told Timothy in the first chapter, to ordain elders and set them in order and come right on over. Now Timothy, you be sure and charge the elders to make arrangements for those old women to carry out this work. Don't you forget that. Had my Brother Buchanan been there he would have certainly done it. He's got to add a little, ladies and gentlemen, to every passage to get his class system of teaching, and he has to add it there. Why, there is nothing said to Timothy about instructing the elders or the church to make arrangements for any such teaching. He is the man or they are the ones that thought that arrangement should be made, but that wasn't all of the work for the old women in the 5th chapter of I Timothy, and verse 10, we read of 60 year old women well reported of for good works. If they have lodged strangers, if they have brought up children, if they have washed the saint's feet. Have you brethren made any arrangements for them to carry that out? foot washing, and have foot washing in the church? Why don't you make arrangements for the old women to carry out all of the work. And then in I Tim. 5:14, we read something about the younger women too. "I will that the younger women marry, bear children, guide the house." Has your church made any arrangements for that? Are you going to have the church make arrangements for the younger women to marry, have children, and guide the house? If not, why your silly talking about the

church making arrangements for Titus 2:3-4. The church doesn't have to make arrangements for such teaching. They can do it and are commanded to do it, besides I have never seen a "class" in my life that did do it. I doubt if he has.

HE WANTS TO KNOW "WHAT MADE IT PRIVATE?"

Jesus took some apart and taught them privately. He wants to know what made it private. Well, anybody knows that excluding it from the public, made it private. But who did he leave teaching those fellows back there? Now just who? I asked, on the passage there. Is there a passage of Scripture that authorized it? Is there a passage of Scripture or any Scripture in the New Testament that teaches or shows where the Lord or his apostles ever divided people into separate classes or groups, placing a teacher over each class, using both men and women for teachers to teach them, all being taught at the same time? If yes, give chapter and verse. Listen, we prove all these parts by different passages and you have agreed to accept them. I said that I'd accept it if you found it in a thousand passages where that was done and have you found it? I am going to give you the Scriptures—if your brethren can read it, I haven't got time to turn to it—my twenty minutes will be out, but if you can remember to read it, read it when you go home and just see now, what the brother's proof is. He says to separate proof—Mark 4:12, 17; Matt. 17:1; Matt. 20:17. These were not divided; they didn't divide any of them in order to teach them. It was the ones needing teaching that were taken out. Who was teaching anyone else? Then he says simultaneous groups—he thinks that if somebody happens to be teaching over yonder in that house in this town, and another one here—in fact, if teaching is going on in every house in Brownfield, he says that's simultaneous teaching. And he tries to make it on a par of dividing this audience in order to teach them the word of God, placing men and women teachers over them, all teaching at the same time—and tries to make that on a par. And he says there is the Scriptures for it. Not even a shadow of a hint of it, and he can't find it in the Bible.

SOME PARTS OF I CORINTHIANS DON'T APPLY TO WOMEN

They don't think some parts of I Cor. 14 apply to women. Wasn't it awful? I don't think some parts of Col. 3 apply to women. Husbands love your wives. Does that apply to women,

brother? Some parts of Eph. 5 don't apply to women. In Eph. 6, it gives some to servants, some to masters, some to this and some to that. Do you think that there is any one chapter where it all applies to women? Wasn't that smart? It doesn't apply all of the 14th chapter of I Cor. to a woman. When God tells men what to do it applies to men. When he tells servants what to do it applies to servants. If he tells women what to do, that doesn't apply to men does it? It applies to women. Does I Cor. 14:1, 5, 39 apply to women? My reply was that I didn't believe that it applied to women, he's talking about men. You read those passages when you go home. Don't forget it.

WHAT WENT WITH THE PUBLIC

Public excluded from our classes; he says we excluded the public from our classes and made them private. What went with the public? You invited the public to come to your classes didn't you? Invited the general public to attend your Sunday schools or Bible schools, whichever you prefer, some of them call them Sunday schools. You wouldn't deny that would you, Brother Ike? But that you invite the general public to attend and when they get there, you said, that we divide them into classes and that excludes the public. What went with the public? Did they go home—huh? Call that debating? Do you call it logic? Do you call it common sense? It's none of them. Not a bit of it, brother. The public is invited to your classes, and you teach them, and yet say it's private teaching. Who ever heard of a man going to engage in private teaching and announce: "Everybody attend our 10 o'clock service next Sunday morning, we are going to have private teaching. The general public is invited to come." That's your private teaching, is it? Why, it wouldn't even make good nonsense, much less horse sense, would it? It's not private teaching, it's public teaching, brother, in assemblies of the church; and is unknown to the Scriptures—as in all the assemblies of the churches let your women keep silence in the congregations, I Cor. 14:33, "Living Oracles." "Our classes are not essential to the teaching." We know that they were not. You are now on record as saying that our classes are not essential to the teaching—that is, the class method is not essential to the carrying out of the commission. You can teach without it. But he says our practice is

what is called into question. That's what it says. You use our practice the way that we do it, they do it every Sunday. There is no difference, ladies, and gentlemen, or argument on how we all teach at the 11 o'clock hour, we will say. There we teach just alike and they know that it's Scriptural—but it's the 10 o'clock hour when they divide them up. We don't believe that's Scriptural and yet he says "our practice" is called in question. You practice every Sunday the way we do it—(Time)—Thank you.

(Buchanan's Affirmative Rebuttal)

Moderators, Ladies and Gentlemen:

It is a pleasure to me to be in this kind of a discussion. It is a pleasure to me to observe the reaction in the faces of those who hear, and those who speak. It increases my confidence in human nature itself.

People who hear both sides of the question are able to think, to see, and to know an argument from something else. They recognize, I believe, when someone makes an argument, and when someone meets an argument. People in an audience like this are also able to recognize it, when someone tries to talk away from an argument, dodge around, and ignore an argument.

I shall gladly leave the motives, intentions, and purposes on the part of either representative in this debate, to the judgment of people who are able to think.

Brother Johnson criticizes the typist who copies our written questions, and he criticizes the answers that Brother Hayhurst gives to his questions. Then he says that we are so ignorant that we do not know what "church assembly" means. He talks about this little book, "*First Steps For Little Feet*," which Brother Hayhurst got from an advertisement in the *Church Messenger*, one of their publications.

WHY FOOTWASHING IS NOT DONE IN THE CLASSES

He wants to know if we "make arrangements" for washing feet in our classes. No, we do not do that in our classes. Do you know the reason why? The Bible does not say that the

church, *as a church*, is to wash feet. The Bible does say that the church, *as a church*, is "the pillar and ground of the truth," I Tim. 3:15. The Bible does say that "by the church," the truth is to be "made known," Eph. 3:10. We maintain that the church must "make arrangements" to do the things that, according to the Bible, are to be done "by the church;" that is why we arrange for Bible classes in which to teach. But the Bible does not say that foot-washing is to be done "by the church." That is why the church does not "make arrangements" to wash feet, either in classes or in the assembly.

BROTHER JOHNSON THINKS MARK TEACHES POOR NONSENSE.

When the public is invited to an assembly, a private class may be taken out of it (Mark 7:14-17). Brother Johnson says in regard to this, "Why, that wouldn't even make good nonsense."

Brother Johnson, do you ever read the Bible? Do you even listen to your opponent read it in debate? The record will show that four times already we have given you the reference, and read the verse where Jesus invited the public, and then taught a private class taken from that assembly. Mark 7:14—"And when *he had called all the people unto him*, he said unto them, "Hearken unto me every one of you, and understand." In verse 17, Jesus did exactly what Brother Johnson asked us to find. He took a group, or class, out of that assembly, and took them "into the house from the people," in order to teach them like they needed to be taught. *That was private class teaching*. It was just as private as in Mark 9:28, where it says that "when he was come into the house, his disciples asked him *privately* . . ." When he took them into the house to teach them, *the Bible says that it was private teaching*. This is exactly the same kind of an arrangement as in Mark 7:17. The Greek word that is here translated "privately" is sometimes translated "apart," you will find. The Bible says that this class teaching was private, even though the public was invited to assemble, and the class was a small group taken from that "called-out" assembly. If Brother Johnson wants to think and to say that this part of the Bible would not even make "good nonsense," he is welcome to it. I do not maintain any such

unscriptural position, and I thank God I do not have to talk that way about the word of my Lord.

AUTHORITY FOR WOMEN PROPHECYING

Paul in I Cor. 11:2-3 is talking about the authority under which Christians serve God. Verse 5 says that there were some women who prophesied at Corinth. Your brethren say that I Cor. 14:1, 5, 39 was not written to women. Notice that I Cor. 11:5 says "woman." And the word "prophesy" is used in both places. I wonder if there was any divine command or divine authority for the women to prophesy in I Cor. 11:5? If you do not want to admit that there were women prophets in I Cor. 14, see what you think about the women who prophesied in the eleventh chapter. Both say that women were to prophesy, and they did prophesy. By the way, Brother Bonneau and Brother Johnson, I do not believe that the word "prophesy" conveys the idea of men only. I just do not believe it does. I am under the conviction that I Cor. 14:1, 5, 39, where they were *all* told to prophesy was also God's truth about the women.

Even though these brethren may not think so, I am of the conviction that I Peter 3:15 is God's truth about women. There women are commanded to teach. In the 14th chapter of I Cor. she is commanded to prophesy. Why do you brethren say that one is for women, and the other is not? What is the reason behind it? What difference does it make? To prophesy is to teach! In the one verse woman is commanded to teach, and in the other verse she is commanded to teach. They do not like the one, but they do like the other. One is about the women, they say, and the other is not. Why? It does not make any real difference to us, if they should say that twenty of these verses are not talking about women. There are still a few more that they must admit do command women to teach, and which mention women teachers. In I Cor. 11, it says "woman." I think the 14th chapter means it too, since it is talking about the same kind of prophesying.

THE CORINTH ARGUMENT STILL STANDS

Your problem is still the same. We give you the church at Corinth as the commandment, the example, and the necessary inference for classes and for women teachers. These men say that the 14th chapter of I Corinthians does not give the com-

mandment for a woman to prophesy. That does not destroy the argument, for the 11th chapter certainly gives the example of women who prophesied. That is just as effective proof, for they did not do so without divine authority. I still believe that the 14th chapter does give such commandment, to women. I know that the women could not prophesy when the whole church was "come together into one place," but they did prophesy. Only an infidel would deny it. And their teaching was not done just in their home. It was class teaching: something done "by the church."

We do not place a woman over men in classes at Crescent Hill. We took the position on I Peter 3:15 that a woman could teach a man, for that is exactly what Peter said. "Be ready always to give an answer to every man that asketh you." But that verse doesn't say to put the *woman over a class of men*. To anticipate that objection, I read a verse that speaks of the authority under which women may teach, I Tim. 2:12. I read the verse and an argument into the record, and neither one of these brethren has as yet replied to it. I read that, anticipating that they might say a woman ought to teach a class of men. It has not even been considered by our opponents.

NOW WHAT IS THE ISSUE?

Brother Bonneau had a few things to say about this chart on "What Is the Issue." He said, that the issue is "Not these things that you put on the board." Here, then, are twenty-five things on the black board that are no issue between us. Now you young brethren, and older brethren as well, notice: Here are twenty-five objections that Brother Bonneau does not have to the class system of teaching. Now I will take a piece of chalk and place an "O. K." by each of them.

He does not object to the Bible classes on any of these grounds. All of these things are by him pronounced to be "O.K.". This includes all of them, for he says that none of these things are the issue. To none of these things does he file any objection. *These are not the things that are wrong with the classes*. These twenty-five things, he says, are all right, for none of them are the issue. We have very little more to do. I, personally, do not know of anything more that they can criticize, if none of these twenty-five things are objectionable.

WHAT IS THE ISSUE? (To What Do You Object in This List?)			
What we teach	O.K.	Encouraging daily	
The hours we teach	O.K.	prayer	O.K.
Teaching God's Word	O.K.	Encouraging	
Subjects we study	O.K.	liberality	O.K.
The place we meet	O.K.	The days we use	O.K.
Maintaining		Supervised by the	
equipment	O.K.	elders	O.K.
Women teaching		Teaching young	
privately	O.K.	Christians to pray	O.K.
Teaching in a private		Teaching Christians	
place	O.K.	to Sing	O.K.
Teaching alien		Training men for public	
sinner	O.K.	service in the	
Teaching Christians	O.K.	church	O.K.
Private teaching	O.K.	The records we keep	O.K.
Questions and		Use of Human helps	O.K.
Answers	O.K.	Giving classified	
Private lectures	O.K.	instruction	O.K.
Encouraging daily		Simultaneous	
reading	O.K.	teaching	O.K.
(These Men Do Not Know What It Is To Which They Object)			

Here at the bottom of the list, is *Simultaneous Teaching*. That, Brother Bonneau says, is not the issue between us. And here is a whole lot more: women teaching, maintaining equipment for teaching, private classes, etc. None of that is the issue to which they object. I would like to know, *What Is the Issue?*

HISTORY SHOWS CLASSES WERE TAUGHT IN THE SYNAGOGUES

They object to our reading the history of Synagogue Schools. That is peculiar that they do not like to hear the reading of the history of the Synagogue Schools. I thought that these were the brethren who always wanted to read from the encyclopedia or something, to prove something by history. It is very peculiar for these men to say that they object to the use of authentic history. That is indeed a peculiar thing. I thank you.

(Bonneau's First Negative Rebuttal)

Gentlemen Moderators, Christian Friends,
Ladies and Gentlemen:

FEMALE MINISTRY, FOOT WASHING

Our friend of the opposition says again that the prophesying referred to in I Cor. 14:31 applies to women. "For ye may all prophesy one by one, that all may learn and all may be comforted." Did I understand him to take the position that the prophesying in this verse includes women? Where is this prophesying to be done? Answer: when the whole church is come together in one place. This man goes for a female ministry. Now what has he done? He has proved per his theory that women can prophesy when the whole church has come together in one place, if I Cor. 14:31 includes women.

He says that the church is not in the business of washing feet. Neither is it in the business of conducting the classes of his proposition. And every time he attempts to justify the classes of his proposition, he makes provision for the washing of feet. His contention for Bible classes will open the way for every digression in history to enter into the church. We want to make a solemn protest against it. And the same argument they make for their Sunday School classes, can be used to support all of the similar digressions that the Christian Church has introduced in the last 75 years.

Our attention has been called to Mark 7:14-17. He says now the public was invited there, and Christ took these persons off privately later. Let us read the verse although it has been noticed before. But let us remember that our friend has already admitted that he didn't know what happened to the other people while these disciples were in the house. He says, "I do not know what happened to them." If you do not know what happened to the others, why introduce this verse as an example of simultaneous class teaching? "And when he had called all the people unto him, he said unto them, hearken unto me everyone of you, and understand: There is nothing from without a man, that entering into him can defile him: If any man have an ear to hear, let him hear. And when he was entered into the house from the people his disciples asked him concerning the parable."

Anything there resembling classes? Where is the class outside, while Christ was teaching in this house? He says, "I do not know what was happening to those outside." Just as I expected, and consequently his argument falls.

Mark 9:28 was another example. But he has admitted that he doesn't know if another class was being taught at this time, so we leave it there.

(Points to Buchanan's chart) Well, he says Brother Bonneau endorses all of this. Not necessarily so, I am just saying that there is not any necessity of bringing all of this material in when the proposition specifically states what the issue is.

EXODUS 18:20-26

Exodus 18:20-26 has been cited concerning Jethro's advising Moses to make captains of tens, of fifties, of hundreds, and of thousands, all of these to help Moses. Now notice, friends, these men have used this in an attempt to justify their classes. The argument was that Moses and the judges were all teaching and judging near each other at the same time. But if you will read the verses you will find that Moses was to teach these men, and these men were to go out and judge the people by this teaching. This is an example of civil court. Now here is the thing that I want you to notice, if all these classes were simultaneous, as our brethren have argued, then all of Israel must be in one class. How many did you say were in Israel? Will you give me that figure again? How many thousands of them did you have up here? Is this public or private? You brethren keep talking about your class method being private and try to make this example fit into it. Here we have thousands of people in one private class per the view of our friends. (Illustrating on board) Here we have Israel with Moses as ruler. Within that multitude are classes of thousands. Now within that class of thousands are your classes of hundreds, within the classes of hundreds are your classes of fifties, and within the classes of fifties there are five little classes of ten each. Now he contends that all of these classes were in session at the same time. Now watch him surrender the passage. The judge that was judging the tens was under the judge that was judging the fifties; and the judge of fifty was under the judge that was judging the hundreds; and the man that was judging the

hundreds was under the man that was judging the thousands; and the man that was judging the thousands was under Moses. Now we have Moses as the teacher here, and we have the man handling the thousands as a teacher, and we have the man handling the hundreds as a teacher, and the judge of fifty with his class, and the man handling the tens as a teacher. One, two, three, four, five, I believe. Five teachers over that class of ten, all teaching at the same time according to my opponent's contention on Ex. 18:20-26. Plenty of confusion here according to his theory, but regardless, it is an example of civil court, and not a case of teaching the Bible as he advocates here. Why didn't he go back to Exodus 15:20 and find where Miriam brought a timbrel in there, and use that as authority for bringing instrumental music into the worship?

NUMBERS ELEVEN

Now let us notice Numbers 11. He says these seventy men came down before Moses. But were they all prophesying at the same time and place before various classes? Now let us read Numbers 11:25. "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease." The American Standard says, "And when the spirit rested on them they prophesied and did so no more." Now what have we? We have simply this. Those men were listening to the instruction that came from God while they were "round about" the tabernacle. But Medad and Eldad prophesied in the camp. The affirmative says that they were all prophesying at the same time. I want to know, was this public or private? How many thousands of people did you say they had out there? Did they have that camp divided up into two classes with thousands of people in each class? Can you get your so-called private classes out of these? They take a public example of teaching, and try to get private classes out of it. But still they cannot prove that there were a number of classes in session at the same place and time.

Concerning Ex. 18:20-26 we find that later on when the people settled in the land of Israel, they took the judges and set up their courts, one court operating in one precinct, and another court operating in another precinct. Certainly the

judges ruled the people. But we do not find that they all gathered in one building, and then divided into many different classes, as our opponents do in class teaching. This is the thing that we want them to grapple with. The cases that they have introduced here are completely beside the issue.

NO CLASSES IN NEW TESTAMENT

In a speech made by our friend here tonight, the statement was made to the effect that "we do not maintain that classes and simultaneous teaching is a thing that we can find in the New Testament." Then why don't they give up the proposition? He has virtually said: "We confess that we do not find these classes in the New Testament." That confession was made in the first speech here tonight by my esteemed opponent. But now he tries to find the "principle" of class teaching in Acts 20:20, where Paul taught a class of elders. But what of it? Did he find other classes going on at the same time and place? Not at all.

(Hayhurst's Affirmative Rebuttal)

Moderators and Friends:

JOHNSON'S FAIRNESS

I am a little amused at my friend Johnson's coming up with his questions and his criticisms, and personal reflections. He made it very clear and appealing that he is fair with us, that he is just as nice, and good, and fine, and sweet as he can be to us. But we are not fair with him he says. No, we are not fair, we take that as criticism. Brother Johnson alone has criticized the proposition; he alone has criticized the rules that have been brought forth. He is the man now that declares himself to be so nice and sweet, and has to tell the audience about it. He is the only one of the four disputants that has got up and argued and argued with the chairman, a thing that I would not do. Here is the man who then turns around and says, that what we have said was silly. Oh, he is nice and good, you must take his word for that. He said that what we said would not make good nonsense. That is how kind, and nice, and sweet, he is to his opponents. He asks questions that are too technical to be answered with a Yes, or No, and then aches to beat the band because

we do not answer them that way. A man who debates across the years knows how to ask technical questions. If he wants questions answered with a Yes, or No, let him come out with simple straight-forward questions.

WOULD NOT ANSWER QUESTIONS

They refused to answer twenty odd questions over here on, (pointing at a chart) "Is This the Issue?" You people see it now on the board, they would not answer that, but said the proposition is the issue. Yes, if you fellows would answer these questions here on the board it would analyze the issue. You don't intend to do it, apparently. Now it is not pleasant for me to deal with personalities, but here they are, and the record will show them and I did not introduce them.

As to his question, since the moderator thinks I ought to be nice and answer it, I am going to do so. I agree with what Brother Whitten meant in that proposition; I do not agree with Brother Johnson's interpretation of it. Is that an answer? (Johnson speaks up and asks if he will put that in writing) I will put it in writing when I can get to it, I do not have time to do it now, and make this speech.

IS JOHNSON FAIR?

There was another thing that came up a while ago that was not quite fair. I stood here with a book, and admitted that I had the wrong book. Brother Johnson got up and said, "He had his Bible, but said he had the wrong book." Did I have a Bible here? That is quite fair isn't it? I did not mean the Bible here, and everybody could see that I did not. Of course I have a Bible and I had that other book too, but I happened not to have it here. The book that I intended to use had come from the Church Messenger, and it demonstrates the fact that they do know how to prepare simple things for little folks. And then he got away from the argument by telling you that I had the wrong book. Well, we got the book from his brethren, remember that.

BONNEAU'S ARGUMENT

Brother Bonneau closed his last speech on the Elder class, and as I told you last night, if we present an example that shows a certain thing, then that is not the issue, it is something else. Paul got a group of elders and taught them, (Acts 20:17)

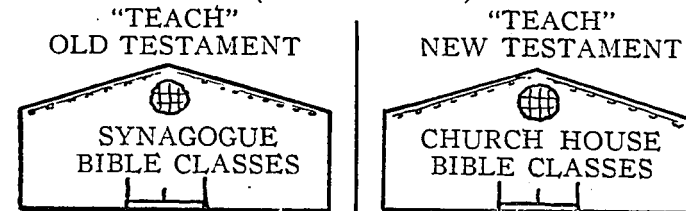
That was an elder's class. What is the issue here, Brother Bonneau? They did not have another class going. They did not have simultaneous teaching in that place. Last night my good friend who is so fair with me, when I said, "You do not have one clear cut example of the four steps of conversion in one passage," said, "Present it in a dozen places and I will accept it." I thought then that if we could find a dozen passages that had "Here a little and there a little" according to Isaiah 28:10, that he would accept it. Now that is not what he meant to say. It is, if we will find it in one place, all of it in one place, a thousand times he will accept it. That is the kind of proof that they must have.

Brother Bonneau dealt at great length with the question of the judges, and I was glad to get his criticism on that. I like to see a man come up and deal with arguments. He presented the fact that you have a supreme judge, and you have other judges functioning under that one, and that they may not all function at the same time. True; but in any place that you have a supreme judge and a number of judges of lower courts, they *may function at the same time*. And if these judges did function at the same time, you have simultaneous teaching, regardless of the criticism that he made on the argument. And there is no way that I can see under heaven to get around it.

NOTICE CHART

A DEMONSTRATION ARGUMENT

(Chart Number 2)



I want to invite your attention to the chart on my right. It is what I call a demonstration argument. My friend who has been so nice and fair with us, and who has rejected the idea of historic evidence on the synagogue, brings up an idea tonight that must be proved by history, and says, "If you want it, we

will present the history." Well I presented it last night, and they rejected it. Now, when you deal with the anti-class brethren that is what you deal with. We must have detailed steps for our practice. We must show where a group was called together, then separated into groups, and then have women teachers, and have them function simultaneously—all of this in one passage. But under the command to sing we have the very same arrangements, but they have a different way of looking at that command. They derive authority from the command to sing for the details to carry it out, but they say, "You must not do this with the command to teach. We will not allow it."

I presented as a demonstration argument the idea of the word "teach" in the New Testament and in the Old Testament. The word meant to the Jew that he was to instruct. It means that to us now. The Jew took that commandment and built a building called a synagogue. In that building there were rooms as is indicated here, (pointing to chart) sometimes lean-tos, sometimes basements; and the Jews knew that they did have Bible classes in those synagogues. And anybody who knows anything about history, the history of the Jews, knows that. Alright, if the word teach authorized the synagogue with the Bible classes in it, it gives us like authority. Jesus went into those synagogues and used them, and Paul did the same. Incidentally, I did not mean to leave off the expression last night "of the fathers." I find in Phil. 3:6 that Paul was "touching the Law blameless," (he did not say customs). He was brought up in one of the Jewish schools, and that in Jerusalem. Now, if teach in the Old Testament authorized that, teach in the New Testament authorizes as much in this building.

I wonder why these brethren do not demand that we find a passage that reads, "They hired a carpenter, and they hired an architect, and they bought a lot, and they got a deed, and put a restrictive clause in that deed, and built a church house." Why don't they demand all of the details for the church houses that they build? Is it authorized under that command to teach, just as this synagogue was? If the word teach authorizes the synagogue and its program, it authorizes the church building with its different class rooms today. That being true I made that as a demonstrative argument. And there is but one or two ways that I see that they might attack it. They might say that

the word teach changed its meaning; they cannot say that. They might say that Jesus did not endorse it. But Jesus went into the synagogues, and continually used them.

(Johnson's Negative Rebuttal)

Mr. Moderators, Ladies and Gentlemen:

THE SYNAGOGUE

I will commence just where my brother quit here with the synagogues. Jesus did go into the synagogue; and his apostles of course, after him, did go into it. But Jesus never went in for any of their class system of teaching. He went in where they had one class, and he stood up to read, and when he had read he handed the book again unto the minister, and sat down. I asked you last evening to show us some of the classes that he attended where they were teaching those boys that you talked about. The apostles went into the synagogues after the church was established. Long this side of Pentecost, Peter went in. Did that make the thing Scriptural, brother—because he went in and taught in it? You wouldn't say that it is a Scriptural institution today. Jesus and His apostles—I can show twelve times when they went into the synagogue on the sabbath day; you read to me one Scripture where they went in on some other day. You say that they didn't have the classes on the sabbath day, that they had them on some other day of the week. (Hayhurst nods negatively). I understood you to say that; if I misunderstood you, I beg your pardon.

REFERS TO CHART

Then how about your chart here? He had his big classes, and his little classes—what was that thing you had up there? There was the middle classes, the home you know, and the nation, and you know all of that. Well, the thing I want to ask is this, Brother, which one of those pictures your system of teaching? Is it the middle class? The home? Or the nation? Not one of those classes that he had on there was sub-divided into groups; with both men and women put over those groups, teaching simultaneously. Now which one of those classes pictures your class system of teaching? Do you have any women teachers in there? Subdivided into groups, all teaching at the same time?

There is not a passage in there that will even favor it. Not one passage in there.

He says that he was amused at Brother Johnson. Well, I expected a little more than that. I wouldn't be surprised if he wasn't a little sore at Brother Johnson. He says that Johnson was the only one that criticized our rules. Johnson never criticized the rules. He misrepresented me, I criticized you brethren for breaking the rules. That is what I criticized. I didn't criticize the rules, the rules call for 20 questions, and Brother Norman said that we couldn't get them in. The rules call for, if possible, to answer the questions either *yes* or *no*, and you didn't answer a one of them that way. And then I criticized you for not following the rules—I didn't criticize the rules.

WOMEN TEACHERS, THE RAIN, ETC.

Now brother Van asked him what Scripture prohibited the women from teaching the church assembly, and you said: I Cor. 14, didn't you? You knew what church assembly was when you answered his question. (Brother Gipson corrects him, and he reads the actual question) "What Scriptures prevent a woman from teaching the Scriptures in the assembly of the church today?" The answer was I Cor. 14:23-35. But when he went to answer my question about the church assemblies, he didn't know what they were. He didn't know what I meant by it. He knew what it meant when Brother Van asked the question, but didn't when I asked the question. He just didn't want to put her there.

But again, the whole is invited, everybody is invited, the general public is invited to come. Then you say: We put them into classes and the public ceases to exist—we don't have public teaching, it is not public. What went with the public? Did the public go home? You invited them to come, the public came. What went with the public?

I asked the brother about that irrigation business, but he didn't want to talk about it, I don't reckon—he hasn't said any more about it. Are you brethren going to use the irrigation system to get your classes in? If not, why did you refer to the rice—if you didn't intend to use it? "My doctrine shall drop like the rain." How does the rain drop? He says it doesn't always rain the same. I don't care if it comes one drop or a

million, it comes just alike doesn't it? If it comes a shower or a down pour, it drops just alike doesn't it? God says that is the way that his doctrine will drop, it is perfectly adapted to every plant. Why, I made this argument to show how ridiculous their position is. They teach that the woman has to run out there with a dishpan to catch this rain for the little class, they are not able to take it, it is too strong for them. Isn't that what they tell you about the word of God? That it is too strong. That we must put in these little cards, and doctor the stuff up. Well, there she goes with her dishpan to catch it. When it quits raining she comes in here and weakens it down. Now it can take it, and she puts it on it. That is what you do with your quarterlies, etc., isn't it? You have to catch it off of the little tots, they couldn't take it, it is too strong for them. But we will weaken it down, then we will give it to them, there is your argument, isn't it? Brother Buchanan says: "Didn't you ever see a rice field?" Yes, I have seen it; and I have seen them rushing that water in there, and it takes more than rain in my part of the country to make rice grow. If they want the irrigation, then let them say something about it.

WOMEN PROPHESYING AND THE JUDGES

Women prophesy, Acts 2:17, Acts 21:9. Here we find instances of prophesying. Brother Buchanan has referred to his Greek, what does the spirit say that they did, brother? Doesn't it say that these women foretold future events in both of these places? Is that what your women can do? Mr. Thayer says that of Acts 2:17, and Acts 21:9, they foretold future events. They want you to believe that prophesying and teaching are identical. Rom. 12:5-7, "Having then gifts differing, he that prophesieth, let him prophesy, and him that teacheth, let him teach." The gift of teaching and the gift of prophesying was different. Rom. 12:6, 7 are they going to say that Paul didn't know anything about it? Tell us the difference in the gift of teaching and the gift of prophesying, brother.

He says that women teaching is not a question that comes under the head of Christ, but under the head of man. Man makes the law (Brother Buchanan nods head negatively). Did I misrepresent you? I will withdraw that statement, I do not want to misrepresent them. That is the way that I have it down.

If twelve women can separate this audience into twelve different groups and teach them scripturally, why couldn't one woman get up here and do it scripturally? Deal with it and tell us.

In Exodus 18, Brother Bonneau showed that thing up. He had to divide them up first into thousands—put a judge over that, he says “teacher.” I do not believe a word of it. Then subdivide that thousands, the thousand must be divided into hundreds, and that puts ten more teachers over them. Who are these ten going to teach? The same bunch that that hundred was going to teach. They then must be sub-divided by hundreds into fifties, that puts twenty more teachers there, but who are the twenty going to teach, the identical ones that the first man taught, and that the ten are teaching. Then they had to be sub-divided again into tens, and that would put one hundred more teachers over them all teaching the same bunch, and he tells you that it is simultaneous teaching. Huh?

Then Brother Hayhurst went over to Deut. 11, and was going to prove that those fellows were teachers; the judges that shall judge in those days. There wasn't any head over that judge, and you knew that pertained to the latter set up. See the twelfth chapter. When you have passed over Jordan you will not do as you did then, but when you pass over Jordan it will be different. And there wasn't more than one judge to every city when they got over there.

(Buchanan's Rejoinder)

Gentlemen Moderators, Ladies and Gentlemen:

It gives me a great pleasure to reply to some of the things that this good brother has said, and to sum up the evidence in the case we leave with you this evening. He wants to know, “What did Thayer say that ‘to prophesy’ means? Was it not to foretell future events?” The answer is, Yes; but the primary meaning of the word is “to teach, refute, reprove, admonish, comfort” in these verses we are considering (Thayer's Lexicon, page 533). I think you know that.

He asks, “Where did Jesus go into the classes?” As a boy, at the age of 12, Jesus went into the class of a Jewish school

in the temple (Luke 2:42-46), which was just like the Synagogue Schools. For many years this was his habit, or custom, not only to attend but to teach classes there. I read the verse which says, “I ever *taught* in the synagogue, and in the temple,” John 18:20. Certainly Jesus taught in both ways, publicly and privately. The reason I know that He taught classes privately many times, is that I read a number of verses concerning Jesus' teaching in which the word “*private*” is found. And the reason I know that it was a habit of Jesus to teach synagogue classes is that is what the Bible says in the statement that Jesus made.

WHERE DO WE FIND SIMULTANEOUS TEACHING?

They ask, “Which one of these things is simultaneous teaching?” Here on the bottom of the blackboard chart is the statement, “Simultaneous Teaching—O. K.” In Mark 9:9-15, Jesus had a class of three (Peter, James, and John) on the mount of Transfiguration. The next day following the transfiguration, Jesus took this class down from the mountain, and was teaching them on the way down. What He said to them while on the way down is recorded in Mark 9:9-13. Now, “When he came to his disciples,” (Verse 14), he found that the rest of the apostles were *teaching another group at the same time*. There were women in this group, evidently, because a child was there. After the two simultaneous classes had been brought into one assembly, Jesus taught them further. That is what we do every Sunday morning, after our classes. Then Jesus divided that assembly, and taught another private class (Mark 9:28).

They say, “Johnson didn't criticize the rules”. Now what was the reading of that letter about last night (J. L. Pritchard's letter), when you said that “according to the rules” you weren't supposed to answer, or reply to me? Yet he says that he was not criticizing the rules; but the moderator called him down.

JESUS DID “HOUSE-TO-HOUSE” TEACHING AFTER HE CALLED AN ASSEMBLY

These men say that since the assembly was there, and the public was invited, that the classes could not have been private classes. But this is the very thing that Mark says Jesus did.

1. Jesus “called” the multitude together. That is what Mark 7:14 says.

2. Jesus took a class of the disciples out of that assembly and taught them privately. That is what Mark 7:17 says.

3. Mark said that this type of teaching is teaching "privately," Mark 9:28. Note that Jesus taught this private class "in the house", separated from the people, just like he did in Mark 9:28, where Mark says that He taught "privately." This was precisely the same kind of meeting as in Mark 7:17. The teaching that Christ gave the disciples in Mark 7:17 was just as private as the teaching He gave the disciples in Mark 9:28, and for the same reason. He separated them from the others, and took them "into a house" to teach, in both instances.

In question 2 tonight, Brother Bonneau was asked, "What made the teaching of Jesus private in Mark 9:28?" He answered, "Because the public was excluded." That is the right answer. This is the thing that makes the teaching our women do private teaching, in any and every one of the classes that they teach. Brother Bonneau is right when he says that it is private "because the public was excluded."

INVITING THE PUBLIC DOES NOT MAKE THE CLASSES "PUBLIC"

Is the public invited to our classes? Yes, sir! We do this just like Jesus did in Mark 7:14, where He "called" the multitude together. But when he broke up this assembly and took a small group or class "into the house" to be taught, the class became a private class. The fact that the others were excluded from this class, just like Brother Bonneau says, made it private. Like the Bible says, the thing that made it private, was that they were secluded from the others. The class is closed off, and the others are excluded. That makes the class private, and Brother Bonneau agrees. The public is invited to assemble, Yes. But that does not make the classes public classes. No, sir. How do we know? *The Bible says so.* These men deny it.

WE SUM UP OUR EVIDENCE ON JESUS' TEACHING

We have read a number of scriptural statements, and given a number of examples for class teaching:

1. We gave an example of Jesus "making arrangements" to teach a private class, "on purpose", Matt. 20:17.
2. We read an example of the public being invited, and

showed that this invitation did not change the nature of the private class, in Mark 7:14-17.

3. We read an example of teaching a private class in a public place, near the buildings of the temple, in Matt. 24:3.

4. We read an example of simultaneous teaching, where two groups were being taught at the same time. One group was taught by Jesus, and the other group was taught by the other of the disciples, in Mark 9:9-14. This shows everything that you wanted us to do for proof.

IS IT RIGHT TO FOLLOW THE EXAMPLES OF JESUS?

Jesus did much class teaching, and the disciples also did the same, under His guidance. We believe that they did right. Our brethren in Crescent Hill congregation do these things; you brethren who oppose us do not. Brother Bonneau even said that he would never again be in a Bible class.

Poor apostles! Unlike Brother Bonneau, they were in class after class, after class, being taught by Jesus. Sometimes it was a class of three, sometimes it was a class of four, and sometimes it was a class of twelve of them. They were in class after class, for the entire three and a half years that Jesus taught them.

Finally, when Jesus came near the end of His life, He said, "I have yet many things to say unto you, but ye cannot bear them now," John 16:12. All of the public teaching that He had given them was not enough. All of the private class teaching that He had given them was not enough. They still needed to have more teaching, so He said the Holy Spirit would take care of that, and teach them more.

Yes, brethren, we need to use the kind of class teaching, or group teaching that Jesus used. We follow Christ, brethren, when we teach classes. You who oppose us do not follow Him. Who, then, is right?

Thursday Night

(Brother Gipson—Moderator)

We welcome everyone of you to the discussion this evening. I am personally delighted with the conduct of all the brethren participating in the discussion, both in the night sessions and in the round-table discussions in the afternoons. For tonight we have a little different arrangement. We still have four speeches of twenty minutes each, then a song, then four speeches of ten minutes each, and a five minute rejoinder. However Brother Bonneau and Brother Johnson are in the affirmative tonight and their proposition is: "Churches of Christ that oppose teaching of the Bible in classes, more than one class at a time, using women teachers are scriptural in such opposition." That is the proposition that these brethren are affirming—these are denying. A limited amount of new material was introduced into the discussion last night. Most of the time was spent in discussing at greater length the subject matter introduced the first night. The principal new argument advanced by the affirmative was in Exodus 18, the system of judges inaugurated by Moses at the suggestion of Jethro would demand simultaneous teaching to carry out the requirements of the chapter. To this the negative replied that this was a matter of civil courts rather than teaching the word of God; that to apply it to simultaneous teaching would require five teachers over each class.

And now a few points concerning questions, and I see that my brethren to the right (Buchanan and Hayhurst) are somewhat tardy with theirs. It is a slight imposition on their part on these good brethren over here and I hope that they will forgive you for it but if they don't you will just have to put up with whatever they say about it. They haven't got the answers ready yet, brethren, and they are answering them now. Now about questions—the rules which mention questions state that *if possible* questions must be answered Yes or No. In the last analysis the only person who can say whether he can answer a question with a simple Yes or No is the man to whom the question was asked. You brethren are all experienced debaters, and you know how to read not only the words of a question but the implications contained in the question and the possible bear-

ing of the answer upon your position. Hence you may ask questions that are technical if you wish—I am saying this to all of you brethren—I can practically guarantee that you will get technical answers when you do. And let us remember that if all of you brethren could give the same answers to all questions, you'd agree. We wouldn't be having this discussion. Moreover, I think you'd agree on more things than any people I ever saw, as far as that's concerned. I suggest that in all sincerity; and I also suggest that if you want plain, simple answers that you ask plain, simple questions. The audience will appreciate it, and those who read the book will find it easier to understand. Our first affirmative speaker of the evening, for a twenty minute speech: Alva Johnson.

(Johnson's First Affirmative Speech)

Brother Moderators and you Brethren, Ladies, and Gentlemen:

It affords me a great pleasure to be here and to appear before you again at this time. I feel that it is according to the tender mercy, love, and divine providence of God that we are yet the spared monuments of his amazing grace and are permitted this wonderful privilege. I trust that we can all realize and appreciate the solemnity of this occasion in our hearts. Lord, help us to see the truth. I appreciate the remarks of Brother Norman and heartily concur with the complimentary remarks of Brother Wood concerning him and his work in this discussion.

First—the questions again. When I read the questions last evening in the presence of the brethren I said that I supposed that it would do me little good but I was expecting them to hand them back whether it had anything on it or not. But I think they are getting them ready and I am sure that it was an oversight on their part. The rules says that the questions should be handed in at least a day in advance. That's the reason that I read these and hand them to them. I endeavor to keep going according to the contract and rules.

1. Please don't misunderstand me, I am not asking if your classes are the work of the church, but when the school wherein is taught the classes of your proposition are arranged or organized and functioning is it then the church? Now isn't that

a simple question, brethren? Brother Norman said if you wanted simple answers to ask simple questions. I believe that any school child could understand that question.

2. Would it be scriptural for women teachers only to teach the classes of your proposition? Isn't that a simple question? What's technical about that question? Would it be hard to answer a question like that?

3. What scripture, if any, prohibits one woman combining the classes of your proposition and teaching all of them?

4. What scripture, if any, prohibits the elders of the church arranging some teaching done out where there is no church, inviting the sinners or the public to be taught and placing a woman there to teach them?

5. What scripture, if any, prohibits your using instrumental music in the school where the classes of your proposition are taught?

Now I don't believe there is anything technical about these questions. I believe they are simple questions that the audience could appreciate. I would have been glad to have had my questions to look at but we will get to them later. (Brother Gipson: "Brother Johnson, here are the questions.") I will look at them later. Now the scriptures teach—I want to define the terms of my proposition and I heartily concur with the definition that Brother Buchanan gave in the opening of this discussion. That by the "scriptures teaching" we mean to command a thing or to give us an example of the thing or the necessary inference for the thing. I believe that's the three ways the scriptures teach—by command, by example and by necessary inference. Well, I believe that's just about the way Brother Buchanan defined it and I thought it was good. I accepted it. And now we are thinking, of the two nights past that the brethren have been affirming—they have failed to establish their proposition. I feel sure that they have never claimed an example for their practice—the practice of dividing up as they teach here, with the women teachers over some of the classes. I don't believe they have made any claims for examples. Well, I believe they have virtually admitted that there wasn't a command for it because they have agreed that it was not essential to carrying out the teaching—that you could carry out the

teaching without it. Therefore if it is not essential it could not be commanded. If a thing is commanded it would of necessity be essential and we couldn't obey God without it. Well, third, they haven't found the necessary inference for it—why they admit that it isn't necessary. I hold therefore that they have virtually admitted that they have found no proof in the Bible for it.

EXPEDIENCY

I made this argument concerning expediency. Referring to the public school system I showed that in the public school they have a plurality of teachers; that they would divide into classes accordingly—according to the book and so forth—and that they divided according to the knowledge or the grade of the student—that if a man forty years of age went to school and was in the first grade in knowledge, right down there is where he would go. Yet brethren, when we come to teach the Bible we have one book to teach and all of us studying the same lesson or at least the same chapter in the book— why should we need different classes? These brethren, however, seem to think that it is expedient and divide into classes, but then what do they do? When they come into the classes do they say what grade are you in or how much do you know about the Bible? There might be a gray headed man and he would say "why I never studied the Bible in my life." Well, you go down there in the primer, in the first grade. You don't do that do you, brethren? They ask how old are you—one question. What's your age? That's the only question that was brought out here this evening. One brother said when he came to the classes they were already started and the doors were closed. Someone else came, he didn't come rushing in, he asked "Brother, where are the people of my age being taught?" There is just one question and one thing that causes them to divide. No, I deny that it is even expedient.

The apostle Paul said just before he passed away "I have fought a good fight, I have finished my course, I have kept the faith." That is in the last chapter, the last book, I believe, that he ever wrote, II Tim. Again in I Tim. 6, he commanded Timothy "Fight the good fight of faith, lay hold on eternal life." The word fight is just what I mean by the expression

"oppose", and the word means a public fight just like I am doing here.

ARGUMENT FROM MATTHEW 28:

I want to make my first argument from Matt. 28: beginning there tonight. The Great Commission—the farewell message of love and mercy from our Blessed Redeemer—charging the apostles, saying "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, (or the Holy Ghost) teaching them to observe all things whatsoever I have commanded you and lo I am with you always even to the end of the world." Though Jesus had been with these apostles for three years or more and had been instructing them—had been teaching them and preparing them for the great work that was now before them—yet he realized that they were incompetent to carry it out and he charged them further—"don't go yet, boys, you are not able to start out with this yet. You stay right here in Jerusalem until you get more power, until the Holy Ghost comes upon you." See Luke the 24th chapter.

Now why? So precious and important was the message, God was not willing to take any risk at all in them making a mistake and he knew mistakes they would make had he let them start out on their own initiative or power and wisdom; consequently he charged them "Tarry in the city of Jerusalem till the Holy Ghost comes upon you." But what will that have to do with it? As I read from Matt. 10, "It will not be you that speaks but it shall be the Holy Ghost that speaks through you." As I read again from the 16th chapter of John, I read verse 13, "Howbeit when the Spirit of truth is come He shall guide you into all truth" or as he told them in the 14th chapter of John, "He shall bring to your remembrance all things that I have said unto you while I was yet with you." If you will tarry here, and wait for the Holy Ghost to come upon you, you will not make any mistakes. It will be carried out to the letter. It will be said right and it will be done right. It was the Holy Spirit that was to guide them and to speak through them.

Well, they abode there until Pentecost. The 2nd chapter of the Acts of the Apostles. That is the first day of the church of my Lord and yours. The Holy Spirit came as we read in

Acts 2 "When the day of Pentecost was fully come they were all with one accord, in one place"—not in half a dozen places—"they were with one accord in one place and suddenly there came a sound from heaven as of a rushing mighty wind and it filled all of the house wherein they were sitting and there appeared unto them cloven tongues like as of a fire and it sat on each of them and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." How did they begin to speak? With other tongues—somebody said all at the same time, but he couldn't read it in the Book, could he? I can not find even an intimation in my Bible that they all began to speak at the same time. And they all began to speak with other tongues as the Spirit gave them utterance—as the Spirit directed them, that's the way that they began to speak. Well, the Spirit took hold of them just like Jesus said it would. It will be the Holy Spirit that speaks through you.

Sure enough the Spirit came upon them and began to direct them—began to speak to them. He shall guide you into all truth—and they launched out under the great and mighty power of God Almighty, under the tremendous power of the Holy Spirit to carry out the commission; the Spirit itself directing the work and they made no mistake. It was done just exactly right and we hear one of the apostles speaking in Gal. 1:8 "Though men or angels from heaven preach any other Gospel unto you than that which we have preached, let him be accursed."

NOT WISDOM OF APOSTLES

Somebody says, well, Brother Johnson, had you noticed the Lord said teach and that it was a generic term and that the Lord didn't say how? Well granted, my brother, what of it? Was there any particular need of the Lord telling them how? Had it been the apostles themselves under their own wisdom and judgment doing it—don't you suppose the Lord would have told them how and would have given them minute details of just how it should be done. But he had told them "It will not be you that speaks, it will be the Holy Ghost that shall speak through you", and again "the Spirit shall guide you into all truth and bring to your remembrance all things that I have said unto you." So far as the text is concerned, it didn't

say *what*, did it, neither did it say *how*. Well, was there any particular use of him going over that and telling them what—when the Holy Spirit was to do it? Didn't the Holy Spirit know what should be spoken and didn't the Holy Spirit know and understand just how it should be done—just what method or methods they should use? Do you suppose my Brother Buchanan, or any of the other brethren would claim more wisdom than the Holy Spirit? I believe my brethren, it is just as necessary to follow the Holy Spirit in the *way*, and the *how*, as in the *what*. If not, why not? Since the Holy Spirit was doing it. Somebody asked me, "Brother Johnson, do you oppose this system or that system or this system? I am opposed, my brethren, to any system of teaching unknown to the Holy Spirit in carrying out the great commission. It was the work of the Holy Spirit to carry out the Commission. The Holy Spirit was directing them. Any system or method that they did not use—why should I want it? Could I improve upon it? Do you think that we could arrange or organize a better method or institution than the apostles used when the Holy Spirit was doing that work in them?"

DID NOT SAY WHAT OR HOW

But again he says you go teach and baptize—he didn't say what to teach but of course the Spirit guided them in that—put it in their mouths. He didn't say how—but the Spirit guided them into that and showed them how. Well, how about baptizing? He didn't tell them how to baptize did he? Somebody says, Yes, but the Greek shows that Baptizo was the only way and they couldn't be mistaken—but must you understand the Greek before you can tell how to be baptized? Are we going to tell the people 'if you don't know Greek you just couldn't take the English Bible and tell whether you were baptized right or not'. Now I wouldn't do that, brethren. I believe that you can tell just exactly how to be baptized whether you can tell a Greek letter from a turkey track. It isn't necessary for you to know the Greek to understand how to be baptized. Well, just how would you find that out? Just go and follow the apostles and watch them do it—yes sir—just watch them do it. Just see what it took and how they went about it. You will find that it took water, much water, coming to the water, going down into the water, and a burial and a coming up out of the

water—and I think that you couldn't be mistaken about it.

HOW ABOUT TEACHING?

Well, and if you should say, "Brother Johnson, I'm bothered over how the teaching was done." Well, why should you be? Why not go out, Brother Buchanan, and listen to them teach—why not go out and watch them? I tell you, my brethren, we are not going to be able to improve upon the way the apostles did it. The nearer I can get back to them the better satisfied I am and that's the reason why I am opposing some of the modern methods. But somebody says, "Brother Johnson, remember that some of the modern methods were not in use back there." And how well do I remember it—how well do I know it. But why were they not in use and why were they not introduced back there? Since the Holy Spirit was speaking through them and guiding them in the matter—if some of the modern methods had been better than the way they did it—was it too hard for the Holy Spirit? Could not the Holy Spirit have introduced some of the modern methods two thousand years ago—had it been necessary? How much time have I left, brother—two minutes—

MARK THEM WHICH CAUSE DIVISION

I am going to leave this argument just here and call your attention to Romans 16:17-18 "Mark them that cause divisions and offenses contrary to the doctrine of Christ and avoid for such serve not our Lord Jesus Christ but their own belly and with good words and fair speeches they deceive the hearts of the simple." I do not believe this system, my brethren, can be found in the doctrine of Christ. These brethren may be just as honest as I am in the matter but have they found it? Have they found an example for the way they carry on at their ten o'clock service? Have they found any command for it? Have they found any necessary inference for it? If it cannot be found in the doctrine of Jesus Christ then it would be contrary to the doctrine and is it causing division? "Mark them that cause division and offenses among you contrary to the doctrine of Christ and avoid for such serve not our Lord Jesus Christ but their own belly with good words and fair speeches deceive the hearts of the simple." One more, I believe, if I have time to use it, 2 John 9-10 "Whoso transgresseth and

abideth not in the doctrine of Christ hath not God." I believe that I am honor bound to protest it and to warn you, my brethren, in the spirit of love and meekness to lay it down and let's be one on that which we can all say is scriptural and right. Our teaching at 11 o'clock is just exactly alike and there is no question about that. We know that it is scriptural—I thank you—

(Buchanan's First Negative Speech)

QUESTIONS FOR VAN BONNEAU, WITH HIS WRITTEN ANSWERS

1. Is it scriptural and right for the church to teach the Bible to Children?

Answer—"Yes".

2. In a singing school, do you brethren ever talk about whether or not a song is Scriptural?

Answer—"Yes."

3. If the Singing School at Kerrville is a *secular work*, what is the "Bible training work," taught to the same group, in the same building, under the same supervision, and paid for out of the same church treasury, held fifteen minutes later?

Answer—"I do not know what the present set-up is at Kerrville. But the first could be secular, and the second religious."

4. Please list the requirements you make in order to have a private group arranged for teaching purposes.

Answer—"The public not present."

5. Which class at Crescent Hill church is it where either (a) the group has no Scriptural right to learn, or (b) the teacher has no Scriptural right to teach, or (c) the particular teacher has no Scriptural right to teach the particular group?

Answer—"No group has a Scriptural right (a) to learn, (b) no teacher has a Scriptural right to teach, (c) no particular teacher has a Scriptural right to teach a particular group in this Unscriptural arrangement."

QUESTIONS FOR ALVA JOHNSON WITH HIS WRITTEN ANSWERS

1. Do you endorse the proposition that Brother Bonneau debated with Wallace Layton, to wit—"The method employed by me and my brethren for teaching God's word, namely, one class with no women teachers, nor literature, is the *only* Scriptural method?"

Answer—"If applied to public teaching—Yes."

2. Are the singing schools operated by the anti-class brethren in the public assemblies of the church, or do they come under the heading of "house-to-house" teaching mentioned in Acts 20:20?

Answer—"Neither. They are on a par with Literary Schools."

3. Is it Scriptural and right for the church to operate a *secular work*, such as a singing school?

Answer—"I know of no Scripture authorizing the church to do it. No".

4. If it was sinful and wrong for Brother Bonneau to sit in a Bible class at Sherman, taught by a man, with not another class in session on the campus, was it not also a sin for him to teach a similar class at Kerrville, causing others to sin by sitting in the class listening to him?

Answer—"If both are on a par, Yes."

5. Since you would be ashamed of yourself if you didn't know what a "church assembly" is, please give us your definition of this term, with all of its limitations. For instance, tell us whether you mean to include such things as singing schools, church courts, business meetings, and Bible classes?

Answer—"I mean by the term "church assemblies", an assembly of the church. I know of no Scripture telling us where the church assembled for Bible classes, singing schools, church courts, etc."

Moderators, Ladies and Gentlemen:

It gives me a great deal of pleasure to reply to that part of this speech that needs a reply. The rest we shall let alone, and get some things into the debate that will help the people who

are here. We agree without argument on a good bit of what was said.

THEY WITHDRAW FROM US BECAUSE WE FOLLOW CHRIST

Romans 16:17 does say to withdraw from or "avoid" them that "cause divisions and offenses contrary to the doctrine which ye have learned." Now that is the doctrine we teach and practice, the one which we have learned from Christ. We have many private classes, just as Jesus did. We learned that from the doctrine of Christ, for *Jesus taught a class of apostles for three and a half years*. Those brethren who oppose us do no such thing. Now, who follows the doctrine of Christ?

Jesus very often took the disciples out of a "called out" assembly, as in Mark 7:14-17, to teach this class in a private place. We follow this divine example, but those who withdraw from us do not. Jesus was not teaching "his own children in his own private home". Jesus had "not where to lay his head", Luke 9:58. His class teaching was not done in the capacity of teaching his "own home". Neither was it teaching in the public assembly capacity, when the Bible calls it private teaching. *It was class teaching*. We have introduced nearly a dozen examples where the Bible says that Jesus taught classes, either where the Bible says it was private teaching, or where there could be no question that it was a private class. Brother Johnson says that he withdraws fellowship from us for doing this very kind of teaching. He withdraws from us because we do like Jesus did; then he says it is because we "do not teach the doctrine of Christ!" This does not make sense to me.

TWO FACTS THEY DO NOT DARE TO ADMIT

1. These brethren have not yet said, and notice this, that it is Scriptural and right for one teacher to teach one class (or group) at any place other than their own home, and separated from the public assembly of the church. This is the third night, and they have not yet admitted that. Do they believe it? Jesus did. What about Johnson's answer to question 1, tonight?

2. They have not yet admitted that a Christian woman may at any time, or under any circumstances teach anybody outside of the public assembly of the church, except as she may teach her own children in her own home. Do they really believe that

you can? Look at Brother Bonneau's answer to question 1. In Brother Bonneau's answer to question 5, he says that women cannot teach under our arrangement. But they have not yet given *any* arrangement under which she can teach, except in teaching her own children in her own home.

THE KIND OF PROOF THEIR PROPOSITION NEEDS

There are two or three things that they need to do, to prove what they are affirming—that the church can teach *only* in the public assembly:

1. They need to prove first, that there is only one type of meeting in the New Testament in which the church, *as a church*, may teach and that is "*the assembly*." Perhaps that is the reason they have not granted the two things listed above. If they grant either of them to be true, and mark this, they surrender their whole contention. If they ever say that it is Scriptural and right for any church, anywhere, to have one class, taught by either man or woman, outside of the public assembly, they surrender their whole contention. We have already introduced a number of places where such teaching was done, and we propose to introduce more. They are already in the debate, many of them. Can they find a verse that limits the teaching done "by the church" (Eph. 3:10) to teaching in the assembly? Not one. According to their position, the church just goes out of business as a teaching institution, from one assembly until time for the next assembly. According to them, the church is just "the pillar and ground of truth" (I Tim. 3:15), on Sundays, unless it is time for a big meeting. They recognize no other place that the church, as a church, may Scripturally teach the word of God, except in the public assembly. (See Johnson's answer to Question 1, tonight). But they will never until dooms day find the verse that so limits the church in its teaching arrangements.

SUCH PROOF WOULD CONTRADICT MUCH OF WHAT THE BIBLE SAYS

If they should find such proof, it would contradict such verses as Acts 5:42, I Cor. 11:5, etc., which show that men and women taught, but did not teach in the public assembly, nor in their own home teaching their own family. These verses and others prove that the New Testament church did have many

other meetings for the purpose of teaching, other than "the assembly." When these men say that we must not have meetings like these, *they condemn not us, but those who lived in New Testament times*, for we follow their examples.

PROOF FOR THEIR PROPOSITION CANNOT BE FOUND

The only other way they could prove their proposition would be to find a verse which says that all the arrangements for carrying out the command to teach must be found *in detail* in the Bible. This they will never find. No such verse exists. Brother Johnson seems to think that he is still in the negative, and he wants to stay there. But we would like to see them try to produce the proof of their proposition in one way or another.

1. The verse which says that the church must stay in the public assembly in order to teach, they will not find. This we challenge them to produce.

2. The verse which says that you must find all the details listed if you are going to let the church teach, is another verse they will never find. "Proof in detail" is the kind of proof they demanded of us last night and the night before. Then that is the kind of proof for which we ask them, but which they will never find. That is not the kind of proof Brother Johnson offered in his last speech.

THESE BRETHREN DO NOT PRACTICE WHAT THEY PREACH

Let us look at this "disfellowship" business. Certainly the Bible teaches that for a position to be Scriptural, it must be consistent with itself. Romans 2:21, "Thou therefore which teachest another, teachest thou not thyself?" These brethren *disfellowship us* for using the class system of teaching, even if we have only one class at a time, using a man to teach the class. Then they fellowship their churches that use the same system, and even affirm in debate that it is right, as Brother Bonneau did with Wallace Layton. Brother Bonneau wrote in his book that a Christian woman may teach a class, teach it regularly, and teach it in the church building. He doesn't deny that until he gets into a debate. But it is still in the book (Teaching God's Word—Pages 21, 26). When the kind of teaching Brother Bonneau says is right in his book, was attempted by the churches he represents, neither he nor Brother Johnson were in favor of it, nor approved.

THE KERRVILLE SCHOOL AND THE SHERMAN SCHOOL ARE ON A PAR

There is some Bible teaching being done by the church at Kerrville that is very similar to the singing school. But they condemned the singing school as a *secular school*, even though the same church conducts both, under the same arrangements. Then last night, and the night before, Brother Bonneau apologized for taking part in a Bible class taught by a sectarian school in Sherman. But last year, or before, he went down to Kerrville and did some teaching in the school there. He said that he taught "one class at a time", just like he described it over at Sherman. He said it was a sin for him to sit in the Bible class down at Sherman. So we asked in Question 3, if it was a sin for him to teach a class just like that at Kerrville, and a sin for those who sat in his class. Both of them are either *secular* institutions or *religious* institutions; he wouldn't say which.

AT KERRVILLE, THE MUSIC SCHOOL AND THE BIBLE SCHOOL ARE ON A PAR

I asked him a question about the school at Kerrville, where my schoolmate, G. B. Shelburne, who is one of the finest young men I know, is doing a splendid work. Now they meet each day in the auditorium to have a singing school. Then they have a fifteen minute recess, and the *same* people come back in to the *same* auditorium under the *same* arrangement, and there they study the Bible in a class. We asked Brother Bonneau in Question 3, if the singing school was a secular work, what is the other school? The answer given was, "I do not know what the present set-up is at Kerrville. But the first *could be secular*, and the *second religious*. They only said, "could be". Perhaps it could be, but it isn't. Why does he not know about the arrangements, since he taught there? It just "could be" that this position he is taking on this question will kill every singing school taught by the churches he represents. The teachers for the religious work, and the teachers for the singing school at Kerrville are paid out of the same treasury, and the two things are taught in the same building, with the same arrangements and the same people in class. *We want to know, what makes one of them secular and the other religious*, since the same church operates both under the same arrange-

ments? I do not think the man lives who can maintain that position in debate very long. And none of the brethren he represents seem to be very happy about it. Here is the position he is in: He has the church at Kerrville, one with which he is in fellowship, operating a secular institution without divine authority. He has the church, *as a church*, running a secular school, financed out of the church treasury. Then the same people, under exactly the same arrangements, teach religion in the same building, and it is supposed to be religious work. I don't quite understand the difference. (Note Johnson's answer to question 3.)

THEY ARE INCONSISTENT IN SENDING PREACHERS TO
SCHOOL TO BE EDUCATED

Romans 14:22 says, "Happy is the man that condemneth not himself in the things that he alloweth." These brethren allow their young men to attend Abilene Christian College, where they have assembly at 10 o'clock each morning, after which they are broken up into Bible classes—and this is not done "accidentally", but "on purpose." To be consistent with their position in this debate, as advanced by Brother Bonneau, they must either get their students out of Abilene Christian College or disfellowship them. Are you going to call all of your students home from A. C. C.? Or do you intend to disfellowship all the preachers who were educated there?

THESE MEN CONDEMN NOT US, BUT THEMSELVES

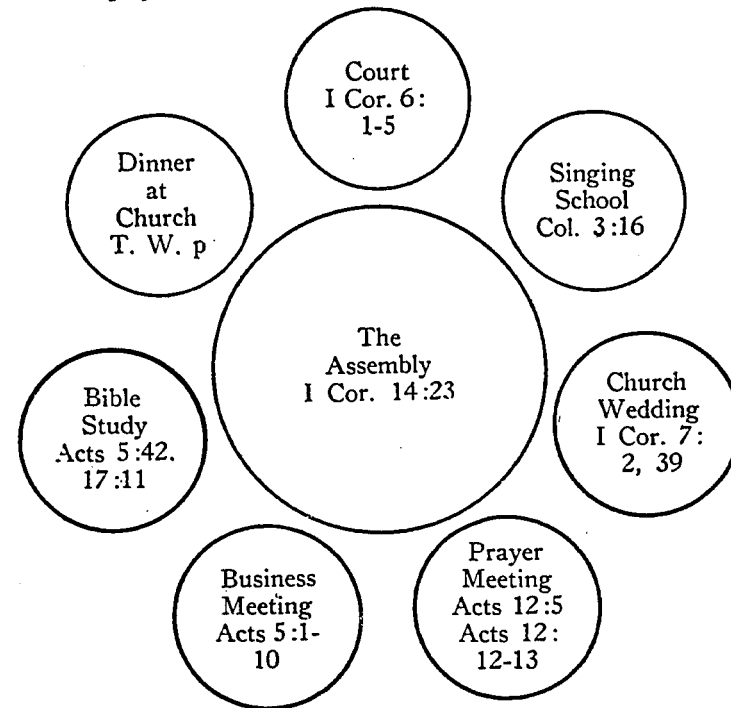
Romans 2:1 says, "Therefore thou art inexcusable, Oh man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." The Van Bonneau of 1950 is not in fellowship with the Van Bonneau of 1949, or earlier. In 1950 he had to apologize for sitting in a Bible class, and vows that he will *never do it again*. But in 1947 he taught such a class at Kerrville. Earlier, he wrote a book in which he stated that it is Scriptural and right to teach a Bible class, even if it is taught by a woman. *There is something here that is a little inconsistent*. Anybody can see it.

WE ASK THEM TO PRODUCE THE SAME KIND OF PROOF
THEY DEMANDED

Matthew 7:2 says, "For with what judgment ye judge, ye

shall be judged." We believe that we have the same right to ask for detailed arrangements to teach, that they have demanded. We expect them to put up their practice of carrying out the divine command to teach, if indeed they do carry it out. We should like to give their details and arrangements the same inspection that we have offered them regarding our classes.

In connection with that, I invite you to notice the chart here displayed:



In this chart we list passages dealing with other assemblies, or group meetings, conducted by the New Testament church, besides the public church assembly. These meetings, smaller than the public church assembly, are practiced by our brethren who oppose us in this debate: *First*, there is the matter of the

public church assembly (I Cor. 14:23-35). The Bible says that women cannot teach that assembly; we both say the same. Here we agree. But, *second*, there are other group meetings conducted by the church that were not the public assembly:

1. Here is a place where women can speak—*church weddings*. These brethren who oppose us have weddings in their church buildings; so do we. Jesus attended a wedding feast. In I Cor. 7:2, 39, we read something about being married, and our brethren do this in the church buildings. Now, this is not the church in its assembled capacity, is it? Here our opponents permit a woman to speak out loud.

2. Here is another place where a woman can speak—*prayer meetings*. In Acts 12:5-15, Rhoda spoke in such a meeting. Surely our opponents do not claim that this was the public assembly of the church, where a woman could not say a word.

3. Here is another place where a woman may speak—*business meetings*. In Acts 5:1-7 Sapphira spoke out in such a meeting, and answered a question asked by Peter. Surely these brethren do not maintain that such an assembly is the public assembly of the church where a woman is prohibited from speaking as in I Cor. 14:23-34.

4. Here is another place where a woman may speak—*Bible study*. We read about such meetings conducted by the church in Acts 5:42, and Acts 17:11. There was simultaneous study in both instances, and daily teaching was done in both instances. We do not know where they did all such teaching. In private homes and in public places, in the market place, down by the riverside, and elsewhere, they taught. We do know that the entire group from the assembly studied the Bible every day. You will have a hard job getting all of this teaching done, without simultaneous Bible classes. Acts 5:42 says, "Daily in the temple, and in every house, they ceased not to teach."

THESE GROUP MEETINGS WERE NOT PUBLIC CHURCH ASSEMBLIES

These things were not the public assemblies of the church, for women could speak, in these meetings listed above. There are many other assemblies which their congregations have in their practice, as well as we, for which they cannot find all of the details listed in the New Testament. If they think they can

find the complete details for those meetings listed, so they can show that they are doing *only* and *exactly* what was done in the New Testament, with not one detail left out and none left over, I should like for them to try to find it.

CONCERNING THE TEACHING DONE BY CHRISTIAN WOMEN

I want to talk tonight a little bit about the teaching done by Christian women. As the Israelite women were commanded to be under obedience, even so Christian women were to be under obedience. Their relationship is the same under both Judaism and Christianity. Hence, their position while they teach is the same now, as in the days of Deborah, Huldah, and Anna the prophetess. I Cor. 14:34-35 restricts the teaching of women now, "as also saith the law." This is a thing which cannot be denied by our opponents. It must follow, then, that the teaching that women could do under the Old Testament, they can do now. If they might prophesy in the time of Huldah, they may do it in the time of Philip's four virgin daughters who prophesied in Acts 21:9. The Bible is plain that they did so in both instances, under both covenants. Nor is it denied that the women in both dispensations were under the same restrictions unto man, and unto God.

WOMAN'S RELATIONSHIP DETERMINES HER TEACHING POSITION

It should be observed that their relationships determine their positions, and positions determine duties. Give a woman a subordinate position, and her duties will line up with her position. Turn the idea around, and give her subordinate duties, and we know that her relationship is subordinate, as God intended. We have the divine example of women who taught, bound by the same relationships and duties in both dispensations. Since both the Old and New Covenant have always been appealed to in such discussions as these, we read from both. And since the approved example is the only way we can determine the correct application of both the command and the restriction, we proceed now to examine some of those examples.

DEBORAH, A WOMAN, WAS COMMANDED TO "TEACH AND TELL."

First, note Exodus 18:16: "I do make them know the statutes of God, and his laws." When Moses *judged* "between one

and another", he made them know the law. From Deuteronomy 17:8-11, we learn that the judges were free to reach a decision based on the law, and that "they shall show", "they inform", "they shall teach", "they shall tell", what God required. Anytime a judge "shows", "informs", "teaches", and "tells", he is certainly teaching. But a woman was a judge, by name Deborah. Since the judges were to show, inform, teach, and tell, it follows that she showed, informed, taught, and told the people what God wanted them to do.

This does not mean that she was a preacher, or that she got out of her place as a Godly woman. But it does show that the woman may, under Scriptural restrictions, do some teaching. To deny it is to deny the Bible. We have women in our time, teaching with like privileges and under like restrictions. The anti-class brethren who oppose us do not. They bind the restrictions so as to cut out the opportunities for women to teach in their proper and Scriptural sphere.

DEBORAH WAS ALSO A PROPHETESS

In Judges 4:4-9, we read "Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." This is still another argument that may be made over the case of Deborah. She *was* a prophetess. A great deal of dust may be thrown up over the word "prophesy" by our opponents, but to keep this issue before you, we will just challenge the opposition to show one case where prophesying did not mean to teach. Regardless of the miraculousness of the act, regardless of whether you use the primary meaning or the secondary meaning of the word, anytime anyone prophesied, he taught. If it was a woman who prophesied, she taught. Please bear that in mind. Anytime anyone prophesied he taught. Deborah was a prophetess, a woman who prophesied. That means she was a woman who taught, by divine authority. The Bible proves that Deborah, the prophetess, could and did teach among the Israelites the things of God, without violation of her subordinate relationships and duties. The sisters in Christ may do the teaching that they do, likewise, without violating their subordinate relationship.

OUR OPPONENTS WOULD NOT ALLOW A DEBORAH

In Judges 4:6 she called Barak to her and said, "Hath not

the Lord God of Israel commanded, saying . . ." He was to go down to the river Kishon, and Sisera was to be drawn to him, and God promised to give them the victory. But they would not go unless she went along. Then she said that she would go along with him and ten thousand soldiers. *We insist that our women in Brownfield who teach women and children are as much under restrictions as was Deborah of old. We ask the opposition to show wherein we are wrong. We are willing to abide by all the restrictions that Deborah did. We are willing to abide by all the restrictions of all the women who taught in both Testaments, who were under obedience "as also saith the law". We challenge our anti-class brethren to show just one of their sisters who is doing a New Testament work comparable to that which Deborah did in the Old Testament.*

(Moderator says—"Five Minutes".) Thank you, brother Moderator. I thought you said my time was up, and I knew that was not time enough. Thank you very much.

You brethren who oppose us would brand such a woman as Deborah a "she-elder", even if you did have one. *Your women fall short of other Christian duties, and you debaters are to blame for it. You taught these good women that the restrictions on their teaching, cancel out the positive commands, as we have outlined on the charts. These commands, "God's Truth About Women", they do not carry out in any shape, form or fashion, except in teaching their own children in their own home.*

HULDAH WAS A PROPHETESS OF GOD

In 2 Kings 22:12-20, there was "Huldah, the prophetess, the wife of Shallum." Now "she dwelt in Jerusalem in the college," and she taught them there. This was in a day when women were commanded to be under obedience. King Josiah sent five men to inquire of her what message God would send him, and when they came and asked her she foretold the future of Jerusalem and of the king. This was regarding "the words of this book that is found." No, she wasn't a preacher. She did not occupy the pulpit; but she did teach the word of the Lord, and prophesy. Now, since our women teachers occupy the same position and observe the same restrictions that she did when she taught, we ask, "What principles do our teachers violate?" *What do they more than she?*

We would like to know, what sister have all of the anti-class churches combined, who does a work comparable to that done by Huldah? *We are bold to declare that they do not have one, and would not allow such work.* These are the brethren who withdraw from us for having women like Huldah. Brethren, where are your Huldahs? Where are your Deborahs? Your restrictions would kill their work, just like your restrictions are forcing your children to come home from Abilene Christian College to be consistent with your false position. Your restrictions, if carried out, will blank out the fine work that Brother Shelburne does at the school in Kerrville. These restrictions will completely stop every singing school that your churches will ever have.

ANNA, THE PROPHETESS, TAUGHT IN THE TEMPLE

Anna, the prophetess, taught classes in the Temple, at the time that Jesus was brought in for the usual sacrifice made for him. She came in where the offering was to be made in the temple, and gave thanks and prophesied to "all that looked for redemption in Jerusalem."

BROTHER BONNEAU GRANTS THAT ANNA TAUGHT CLASSES IN THE TEMPLE

Since Brother Bonneau has given us his explanation of this, we quote his book, *"Teaching God's Word"*—Page 20: "(2) Anna—Luke 2:38—'And she coming in that instant gave thanks likewise unto the Lord, (note the comma and the break of thought) and spake of him to all of them that looked for redemption in Jerusalem'."

"Anna did not speak 'of him' before a church assembly, as the church was not fully established at that time. But she served God with 'fastings and prayers' in the temple, she spoke as an individual in private. Notice verse 38.

"All that she did at 'that instant' was to give thanks unto the Lord. *She no doubt 'spake of him' later at various intervals as she contacted them 'that looked for redemption in Jerusalem.'*

"All them that looked for redemption in Jerusalem" were not present when Christ was presented 'to the Lord' (v. 22). Thus, her giving of thanks was in private as an individual, and not before the church assembly.

"Her speaking 'of him' was also done individually as she contacted people in private. And certainly there were *no other classes in session about her* as we see in the Sunday school."

ANNA TAUGHT ENOUGH CLASSES TO REACH THE WHOLE CITY

His explanation of Anna is here given before you in full. He thinks she taught "all" of Jerusalem in small groups, one class at a time. You who are familiar with that city at that time know that there were many thousands of people there, and she met them "all". The truth is that she taught many classes, or groups, as Brother Bonneau says, and some groups must have had men in them, for there were men in Jerusalem. *But Luke says that she "departed not from the temple" (verse 37), to do her teaching.* Brother Johnson insists that a woman may not teach a man. If so, there was not a man in Jerusalem, for Anna taught "all" of Jerusalem. Taking what the Bible says, with Brother Bonneau's comment, Anna must have taught some classes with men in them.

THESE BROTHERS WOULD NOT PERMIT AN ANNA

The trouble with the anti-class brethren is, that they make admissions for women teachers, but when the church begins to carry it out in a planned program of work, then these debaters deny that it is right. Oh, yes, they admit that a woman is capable of teaching, and that she may Scripturally teach classes; but, friends, where do you see their sisters doing it? Any time any of you brethren arrange a program of work for their sisters, the debaters of the anti-class brethren come along and kill it.

THEY CAUSE WOMEN TO SIN BY BURYING THEIR TALENTS TO TEACH

Did not Brother Johnson oppose the women who got together at Floydada, who were quilting and teaching each other? Did not Brother Bonneau say that they keep their women away from the church building to teach, although they were within their rights to teach there? Where do they allow women to teach one tenth of Jerusalem, or any other city? We challenge them to name the sister, name the place, name the time they teach, and name the details of such arrangement with them. They do not have one single example. They "say, and do not."

But Brother Bonneau did not turn loose of Anna's classes before saying this: "Certainly there were no other classes in session about her." But how do you know? Where did you read that Scripture?

(Time is called)

(Bonneau's First Affirmative)

Gentlemen Moderators, Friends:

We are happy to come before you to affirm the proposition read tonight.

QUESTION CONCERNING WOMEN TEACHERS

In order to bring this discussion to a head I am going to read a question that I submitted to our opponents last evening, and the answer that was handed me tonight to this question. Now the question is this: "What scriptures tell the men to step out of the classes that are taught by your sisters?" Answer: "The only limitation I know of are I Cor. 14:34-35, and I Tim. 2:12, both of which are general." Now these men have taken the position that I Cor. 14:34-35 requires the men to stay out of the classes taught by the sisters. What does I Cor. 14:34-35 say? It says that "it is a shame for women to speak in the church." Therefore, these men have taken the position, in answering that question, that their classes constitute the church spoken of in I Cor. 14. They have admitted that I Cor. 14:34-35 can be used as a restriction for keeping the men out of the women's classes. That verse says that it is a shame for women to teach in the church. If men come into the class, then these women would be teaching in the church. That is the restriction they place over the class, and hence it would be a church assembly under those circumstances.

QUESTIONS GIVEN TONIGHT

Now so much for that, I am going to read my questions to be answered tomorrow evening. Now the questions are:

1. Do you still say that I Cor. 14:31 refers to the prophesying of both men and women?

2. If the judging of Ex. 18:20 was teaching, I ask, Did the rulers of tens, fifties, hundreds, and thousands, and Moses also judge their respective groups at the same time and place?

3. Since you say that your classes are private, and that I Cor. 14:34-35 does not apply to them, why would it be wrong for a woman to teach the men's Bible class?

4. If the church must arrange a special class for the sisters to carry out Titus 2:4, must the church likewise arrange a class in order to carry out I Tim. 5:10?

5. Since you contend that the proof for singing schools is the same as the proof for the Bible classes, I ask: Is it wrong to use a piano in teaching the science of music in singing schools?

QUESTIONS FOR FRIDAY NIGHT

And since the rules of this debate allow each speaker to ask five questions each night to be answered the following night, I shall present my last set of five questions tonight to be answered tomorrow night.

1. Is it wrong to play a piano in connection with good moral songs that are not religious songs in the church building when worship is not involved or the church is not assembled?

2. Since your Bible colleges are religious institutions distinct from the church, why is it wrong to form a religious institution distinct from the church out of your Bible classes?

3. If a congregation of the Church of Christ should meet in two different rooms and appoint two women as simultaneous teachers over the two groups, what scripture would forbid it?

4. You say that Christ went into the temple (Luke 2:46). Does the expression "hearing them" signify that more than one doctor was talking to him at the same time?

5. Luke 6:29 has been cited on your chart as proof of your classes. Since that passage refers to a common meal, I ask: Can common meals be served scripturally in your classes?

OLD TESTAMENT PASSAGES CITED

Our attention has been called to a number of passages in the Old Testament that refers to women teachers. We are not denying those cases. But where is their proof for women teachers in the assembly of the church? They have taken the position in

answering the questions here tonight that the classes form an assembly of the church. So much for that.

CALLS ATTENTION TO CHART

We have a proposition affirming that the church is obligated to teach with one male person speaking at a time, and that women must remain silent in the church. I prefer to take the position that this is the only Scriptural way that the church can conduct the public teaching in the assembly of the church. I invite your attention now to the chart that we have.

THE CHURCH ASSEMBLY

1. It is named—James 2:2.
2. Meets in the name of the Lord—Matt. 18:20.
3. Convened by the church—I Cor. 11:18.
4. Called to order—Acts 14:27.
5. Common meals forbidden—I Cor. 11:33.
6. Attendance required—Heb. 10:25.
7. Purpose of the assembly—Acts 15:6.
 - (a) To teach all people—Acts 11:26.
 - (b) Convince unbelievers—I Cor. 14:24.
 - (c) To feed milk to babes—I Cor. 14:25.
 - (d) Edify all, so that the strong get meat—I Cor. 14:33.
 - (e) Build up the church—I Cor. 14:12, 19.
 - (f) Eat Lord's Supper at the appointed time—Acts 20:7.
8. Method of teaching.
 - (a) Tongue speakers spoke "by course"—I Cor. 14:27.
 - (b) Prophets spoke "one by one"—I Cor. 14:31.
 - (c) All silent while teacher spoke—Acts 15:12.
 - (d) Confusion condemned—I Cor. 14:33.
 - (e) Women to be silent—I Cor. 14:35.
 - (f) Same rule in all assemblies—I Cor. 14:33.
9. Dismissal—Acts 15:30.
10. Warning: "If any one does not recognize this, he is not recognized" (I Cor. 14:38 Revised Standard).

What do we have to say pertaining to the church assembly? Let us see. The church assembly is named in Jas. 2:2-4. Here James says, "If there come into your assembly a man having a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the

gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?" Can we find as much concerning the classes?

Next, the assembly meets in the name of the Lord. Matt. 18:20, "For where two or three are gathered together in my name there am I in the midst of them."

Again, we find that the assembly is convened by the church (I Cor. 11:18). This passage mentions a coming together in the church.

Now, again, we find that the church calls the assembly to order. In Acts 14:27 the apostles returned from their missionary journeys, called the church together, and delivered their report to them. Can our friends find that much pertaining to their classes?

In I Cor. 11:33, 34 we read that common meals were forbidden in the assembly. "If any man hunger let him eat at home, that ye come not together unto condemnation." In other words, meals for the purpose of satisfying physical hunger, should not be eaten in the assembly of the church.

In Heb. 10:25 we read, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." And do you read this much concerning their classes? Then find it and we will cease our objections.

We can also find the purpose of the assembly. What is its purpose? In Acts 15:6 the Bible says, "And the apostles and elders came together for to consider of this matter." What matter were they going to consider there? It was a matter concerning circumcision.

The purpose of the assembly of the church is to teach all people (Acts 11:25-26). "Then departed Barnabas to Tarsus, for to seek Paul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church and taught much people. And the disciples were called Christians first in Antioch." Please notice that Antioch discharged its duty acceptably without dividing into classes to do this teaching. They did all that

is spoken of in these verses by assembling together in the church. Those are the things that are mentioned. I am not saying that there was no teaching done outside of the assembly. But I do say that the teaching mentioned in Acts 11:26 was in the assembly, and that it reached "much people". The Antioch church did not do its teaching by dividing into classes, but by assembling together. And I Thess. 5:27 charges that the epistle be read unto all the holy brethren.

Now what else can we see about the purpose of the assembly here? The purpose of this assembly is to teach unbelievers. In I Cor. 14:24, 25, "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth." Now what do we find in that? We find that there is an unbeliever mentioned, and he received his conviction. Where? In the assembly of the church.

Furthermore I Cor. 14:24 shows that in the assembly the babes get the milk, that is intended for them. For it says, "if there come in one unlearned", he will report that God is in you. So the unlearned man (babe) receives the instruction (milk) that he needs.

What else do we find? We find that all are edified, so that the strong man receives his meat in the assembly of the church. (I Cor. 14:31). "For ye may all prophesy one by one, that all may learn, and all may be comforted." Thus, all of them were comforted by the teaching in the assembly, and the strong members obtained the meat that they needed.

Now what else do we find? We find that the purpose of assembly teaching is to build up the church. For Paul says in I Cor. 14:19, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also than ten thousand words in an unknown tongue."

Notice the method of teaching that is described here. Is it not surpassingly strange that the Lord went through all these details to show us how the New Testament church carried out its teaching services, and yet not in one single place do we find where the church ever convened a crowd in one place, had

a song and prayer, as is practiced by our brethren here, then divided into classes, with women teachers over some of these classes?

Another purpose of the assembly is to observe the Lord's supper. In Acts 20:7 we read that the disciples "came together to break bread", and Paul preached unto them.

Let us now study the method of teaching employed by the New Testament church. In I Cor. 14:27 Paul tells us that the tongue speakers were to speak "by course", or in turn. I understand by this that these tongue speakers were to speak successively in the assemblies of the church.

Prophets also were to speak "one by one" in the assemblies, "For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:31-33).

We notice next that all the people kept silence while the apostles preached. In Acts 15:12 the Bible tells us that all the multitudes "kept silence" and listened to all that Paul and Barnabas had to say on that occasion. All in the audience were silent while a speaker was teaching. This was true of all the assemblies of the church in New Testament days.

We notice next that confusion is condemned. I Cor 14:31-33 says "For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." The word "confusion" there means confusion that arises as a result of more than one speaking at a time. The context bears that out, and gives us proof of that. Therefore, God is not the author of confusion that arises from more than one person's speaking at a time in an assembly. The negative may say that they eliminate confusion by going into separate classrooms. But that is not the way that God said to eliminate confusion. God told us to eliminate it by one person's speaking at a time to the assembly.

Next in order, women are specifically charged to keep silent in the churches (I Cor. 14:34-35), for Paul says, "it is a shame for women to speak in the church". In a former discussion I understand one of our present respondents to concede that

women may scripturally teach in some kind of a little assembly, but not in the general assembly of I Cor. 14:35. This leads up to the next point.

The next point is: That the same rule governs all assemblies of the church for the purpose of teaching God's word (I Cor. 14:33). Read the verse that applies this method of teaching to "all churches of the saints".

Finally we read in Acts 15:30 that the assembly was dismissed.

Now as a final note of warning let us read I Cor. 14:40 from the Revised Standard Version of the New Testament, published in 1946. "If any man does not recognize this he is not recognized." Recognize what? Why this method of teaching as a command of the Lord. It applies to all assemblies of the church for teaching God's word. This rule destroys the classes of the negative. For their classes are convened by the church for the purpose of teaching the word of the Lord. But first they assemble in one place, and later go to the classrooms. It is thus clear that their class-method of teaching is condemned.

(Hayhurst's Negative Speech)

Moderator and Friends:

BONNEAU AND JOHNSON DEMONSTRATE INCONSISTENCY

It gives me pleasure to come before you tonight as a respondent to the speeches that you have heard. I have affirmed with my co-debater for two nights, giving passage after passage where somebody taught a group here, somebody taught one there, where some woman taught, and it was all rejected on these grounds: They wanted a complete statement showing where they first, came together, second, went into the classrooms, third, taught simultaneously, and forth, used women teachers. And I thought, "well, when they get into the affirmative, they will remember what they said, and will try to dig up all of their opposition in one passage." Did they do it? Now of all the demonstrations that any congregation ever had of a doctrine that is inconsistent to such an extent that it cannot be accepted, you have heard it tonight.

THEY DO NOT GIVE THE KIND OF PROOF THEY DEMAND

Brother Johnson and Brother Bonneau demand of Hayhurst and Buchanan that they read in one passage all that they contend for in the teaching system that they use, but the same two men get up here when they get in the affirmative before the same intelligent audience, having demanded proof in detail for two nights in succession, and offer *proof in principle* only. The answer to Brother Johnson's question that he asks (you heard him read all of it the first time, and then he did not read all of it the last time) deals with the only restrictions that we know of that are placed on women. They are the only ones that he knows of; they are general. He left off one idea. He never did see it, it never got over to him, and thus he misrepresented our answer to that question. He is a good fellow, but he did not recognize the fact that a general prohibition may, or may not, apply to a specific arrangement.

He came before us having once said—I understand him to say it, at least—"If you will give me your proof in a dozen places I will accept it." But the next night he said if we would find it all in one passage in a thousand places he would accept it. How much of his opposition, step by step, point by point, did he find in one passage? Did he get one passage and say, "Now, Brother Hayhurst, here is all of our opposition, first, second, third, and fourth with all of the details?" No, he did not do that. He will not do it in his next speech, and he never will do it. It is not there.

JOHNSON'S AFFIRMATIVE

I enjoyed his speech. It was a good speech. He went to Matt. 28: "Go teach all nations," and then to Luke the 24th chapter: "Tarry in the city until ye be endued with power from on high." One of them said "teach." Very general, isn't it? The very passage that we have been offering for our proof—he starts his proof of his opposition with it. In Luke he finds the word "preach," in Matthew he finds the word "teach." He thinks that they mean the same. It seems that he does. That is the impression that he puts over. If these men are not trying to teach this congregation tonight that the only teaching that a congregation can do is by preaching, pray tell me what

they are trying to teach you? That is the impression that they make on me.

ARE PROPHETS AND TEACHERS GOVERNED BY DIFFERENT RULES?

Last night, Brother Johnson said that the word "prophesy" and the word "teach" were different (Romans 12:6-7), that they belong in a different class. But how do they handle it tonight? Do they make any provision for any teacher except that of the prophet or preacher? What teacher? Where? What arrangement? There is much teaching to be done in the Bible, in the New Testament, in the church of the Lord, that is not—cannot be—fulfilled completely by preaching, and we preach more than they do. We preach among more nations than they do. We have more church houses than they do. We support more preachers than they do. They are the ones who are on the safe side by not doing! Brethren, you may not like all of the arrangements that we make under the command to teach. You may not like the way that we do it, but I want you to know that *we like the way that we do it better than the way that you do not do it*. I want that to go into the record. I want it to be remembered when they come up here arguing the safe side. Is it safe not to send one missionary to all of the world? Is it safe? If so, my anti-class brethren are on the safe side, in withdrawing from you who do send them. If that is safe, then they are pretty tolerably safe. They cannot deny it, people: They are not sending one missionary to one nation; and Johnson gave that appealing speech on "Go teach all nations." I hope that it got over to him.

ACTS 2

On Acts the second chapter, he said, that somebody said that those people all spoke at the same time. Not so, he declares. And that proves to him that they are scriptural in opposing our teaching the Bible as we do in Brownfield. Where are the details in it? You did not see them, I did not see them, and he did not see them. That is his scripture for opposition.

Then he said, that Jesus when he sent the disciples into Jerusalem, told them that he would send the Spirit, and that he would guide them into all truth. That is very specific isn't it? That says that you shall oppose Bible classes does it not?

Having demanded now for two nights that we read proof in detail, that is his proof for his opposition. I want you people to think that through. He said that the Bible guided them in carrying out that Commission. All the details that he can read, all the commandments that he can read, we will accept. We believe every passage that he has introduced. But where are the details for his arrangement? Where are his details in the passages for his opposition? Where is the passage that opposes Bible classes? He wanted one that stated details last night.

WILL THEY FOLLOW THE EXAMPLES OF CHRIST?

I understood that same man to say that Jesus did not go back into the synagogue where the classes were, that he stayed out in the public assembly. You heard the statement. That is an admission that they did have Bible classes there. I want to ask my two opponents tonight, would you follow the example of Jesus? Would you go into a like setup where they have a large auditorium like this one—will you come into this one and preach to the people as Jesus did without opposing the Bible classes? You know that he never said one word against them in all his public ministry. Will you follow the example of Jesus? If you will, brethren, this debate closes here and now, and the division in Brownfield is wiped out—if you will come into the assembly such as we have tonight and do as Jesus did in the Synagogue without opposing Bible classes which you admit were there, and which he did not oppose. If you will follow that example we will wipe out the division tonight, will you follow it?

PROOF FOR SINGING SCHOOLS IS PROOF FOR BIBLE CLASSES?

Then we have the idea of carrying out Col. 3:16. Brother Johnson doesn't know of any passage that states the details of singing schools. No, but you anti-class brethren have them. And your proof for them is our proof for Bible classes, and you are inconsistent when you demand a proof for the Bible class that you do not have for the singing school. You approve of one and deny the other, and withdraw from us as heretics for having it. If we are heretics for arranging a class in which to teach the Bible, you are just as certainly heretics for arranging your singing schools. There is no getting around that. I believe that just about takes care of all of Brother Johnson's *proof in*

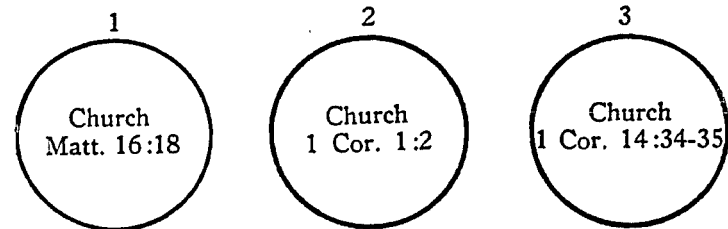
detail for his opposition, except Romans 16:17 and 2 John 9. The latter says, "He that goeth onward and abideth not in the doctrine hath not God." Well, Brother Johnson, is it the doctrine of Christ, to teach all nations? Are you having it done? Have you not stepped aside from the doctrine? I charge that my anti-class brethren are sinners, not that they have gone beyond, but in that they have fallen short.

MEETING BONNEAU ON I CORINTHIANS 14

Then to Brother Bonneau's speech on I Cor. 14. That has been used in both of his speeches and I would like to put in a little time on it. I used to hear my anti-class brethren quote "one place," and reason that the command for silence was binding, "if the church be come together in one place." But now it seems that they have gone back on that position, and so he talked around and said, "what about the 31st verse? Now what about the 33rd verse? What about the 40th verse? Are these binding?" Let me explain that all of the general instructions seen in I Cor. 14—such as, "For God is not the author of confusion," are always binding. That is God's nature and was true from eternity. It is not limited to any place or time, and Paul quoted it as we would a scripture. Since God is not the author of confusion anywhere, then in your assemblies or in the churches let there be no confusion. That certainly is binding in a general way, and that may also be said of verse 40. But the regulation, "let your women keep silence in the churches for it is not permitted unto them to speak" etc. holds good only while they are in "The assembly."

I would like to get over here to the blackboard and give you an illustration:

We will let these circles represent the church. 1. This is the



church as an institution. "Upon this rock I will build my church." 2. Here "church" is a congregation, "Unto the church of God which is at Corinth," a local congregation. 3. In I Cor. 14:34-35 the word "church" is used in the sense of an assembly. Since I got bothered on this question and began to restudy it, I have been trying to get my brethren to define the word "church" as used in the last sense. Brother Johnson told us last night that he would be ashamed if he did not know what a church assembly is. So we asked him a question and he put it down, "an assembly of the church." He just turned it around and handed it back. A "Church assembly" is an assembly of the church! I wrote to one of the most educated anti-class brethren that we have, and asked him to give me a definition of that, and he said, "I cannot." And now we ask these brethren to tell us what they mean specifically by "church assemblies." I will deal with that later.

WE AGREE WITH THEIR PASSAGES

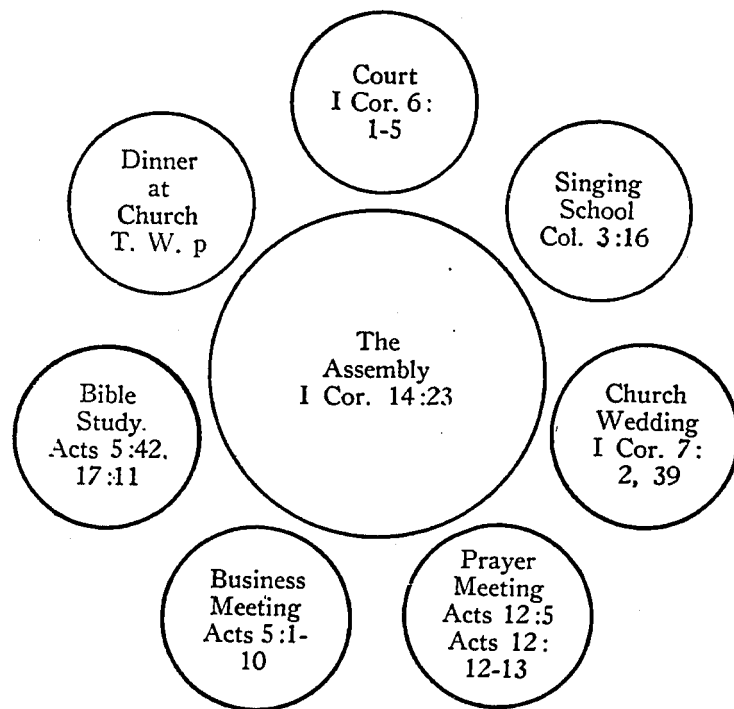
Brother Bonneau's chart. He gives his proof for opposing Bible classes: James 2:2. I believe the passage. But what does it say about opposing Bible classes? Not one thing under the sun. He quotes Matt. 18:20. What does it say about opposition to Bible classes? Not one word, it doesn't even hint at the idea. Let us look at Acts 14:27. What does it say about Bible classes? He is entirely off the subject. I believe every passage on his chart, and I doubt if he and I would differ much on any passage that he has down there. Where we would differ is over the application of those passages. There is one that we might differ over considerably.

BONNEAU PERVERTS ACTS 15:30

You who happen to have Bibles or Testaments with you, please turn to Acts 15:30 and read it, and see if that passage says one word about the assembly being dismissed. I would be willing to leave it, as to who was dismissed, to any set of school teachers in any community like this. It is talking about the four men who went down to Antioch. To say that was the assembly dismissed in that verse, is to say that the assembly went to Antioch, and who can accept that? These are the men who demand proof in detail for our Bible study, and when they come to offer, what do they offer?

DOES I COR. 11:18 SAY THAT THE CHURCH CALLED
THE ASSEMBLY?

He got the idea from I Cor. 11:18 that the church called an assembly. I want you to read I Cor. 11:18 and see if it says the church called that assembly. Just turn and read it, and see if that is what you find in that verse. "When you come together in the church;" that does not say it was called by the church; and so of all the passages that he uses, good? Yes, enlightening passages, but you may read all of them, and read them every day in the week, and you will not find their opposition on Bible study in any of them. Brethren, you owe it to this congregation, you owe it to yourselves, and you owe it to God either to bring forth proof in detail for your procedure, or to quit demanding proof in detail for ours.



HE MET MY CHART: I MET HIS

Brother Bonneau cancels my chart by saying that he met it once. Well, I met his once, and if that meets mine, then this meets his. They admit every one of those meetings on this chart. There is a scripture in each circle that represents that meeting; but when our opponents teach you, they make the impression on you that the church cannot function anywhere except in "the assembly." When they argue this, they slip a cog and add in the idea, "Come together to teach." Where in all of the Book of God have you ever read that when the church calls an assembly to teach, or when they come together to teach, then you must do thus and so? Brethren, where is the proof in detail? The truth is, God has given commands, and he expects us to make arrangements to carry out those commands. And God is going to require it of us that we do it. Nor has he given all of the details, and when he has not, it is certainly left up to human judgment to carry out those commands. This they apply to the singing schools, to the weddings, to the church courts, and to every other meeting except the Bible school meeting. But they reverse the idea on it so as to discourage people from studying the Bible. That is why their congregations are small. It is not because their preachers are not capable. It is because they have bound a rule upon the church that they cannot read either in principle or in detail, and in doing so they make most of the churches that they represent small. They are in a dying condition ordinarily. There are a few pretty good congregations among them, and may God help the others to wake up and go to work doing the things that God has commanded. And I will add to that, not going beyond that which is written.

WHERE ARE THEIR DETAILS?

We do not believe in a female ministry. We do not believe in going beyond that which is written. We do believe in carrying out what God has said and following all the details, the arrangements, the instructions that he has given, and then in making the arrangements that he expects us to make in carrying out the commands.

What passage can they read for going down to the store and buying the grape juice, or for appointing a certain man to

lead the singing? Do they have all of their practice in detail? They do not. Well, why cannot they see that if they make all their arrangements without specific instructions as to the details, and yet that these are authorized under general commands, why cannot they see the same room for us who have Bible study, send missionaries, feed the widows and the orphans, do much more than they ever do? Why is it that they will withdraw from us for our details when they cannot read their own? Brethren, let us wake up and face this thing. When we do, I am sure that we will get closer together. I thank you very much.

(Johnson's Affirmative Rebuttal)

Brother Moderators, Brethren, and Friends:

About the last thing that you heard was Brother Hayhurst before the song. He told you something about believing in missionaries and about what wonderful things they were doing. Well, he has been a missionary man about as far back as I have known him, even while he was an anti. I read in the book where he preached in Fort Worth that we—the antis—had never sent one missionary. I believe that he made that statement in his speech. Yes sir—I'll produce it tomorrow night. It is out in my car. If I can't read that I'll take it back. Now remember that. Didn't you say that we have never produced one missionary? Never sent one missionary. Not one, he said, have we sent. I know that there are people here in this audience that remember—several years before Brother Hayhurst left us—he and I going around together making up money to send a missionary. One week we traveled together to raise the money to send one to India. I don't think my distinguished and beloved brother has forgotten it. I wondered, Brother Ike, why you said that, if it wasn't a slip of the tongue or something. Now, if I don't find that in that book I'll apologize.

ACTS 2: ARGUMENT

I want to finish the argument that I started from Acts 2—the birthday of the church. Where the Holy Spirit came upon them to guide them. Well, "when the day of Pentecost was

fully come they were all with one accord in one place. And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. Now when this was noised abroad the multitude came together." When what was noised abroad? Well, they were all together in one place, "and suddenly there came a sound of a rushing mighty wind and it sat upon each of them, and they all began to speak with other tongues as the Spirit gave them utterance." Notice, the multitude hadn't come together yet. They were all in one place like one house here. Well, the report went out—when this was noised abroad the multitude came together. Well, what happened? When this was noised abroad, the multitude came together and were confounded, because every man heard them speak in his own language." Well now—the multitude together, here are the twelve apostles together. Why, Brother Hayhurst, if you can come here and find where they were ever divided, I want you to do it. I've got them together and that's where the thing started, and Brother Buchanan you can't laugh it off, and you can't find it either. I challenge you to do that. If you can find where they were ever divided, as we were told this afternoon—there were eighteen different classes—eighteen different nationalities. Wasn't that wonderful? Well, now let's read it. "Now when this was noised abroad, the multitude came together and were confounded because that every man heard them speak in his own language." They were all amazed and marvelled, saying one to another, "Behold are not these which speak Galileans?" Goes ahead then to name the eighteen different nationalities, the brother said dwelling at Jerusalem. They were separate classes, but now they are altogether, and here the apostles are all together.

Well, let's see again. They were all amazed and were in doubt saying one to another, "What meaneth this?" Were these fellows teaching them? Why, brethren we know that there wasn't any teaching there. They were not teaching them, in fact they were speaking in these tongues before the multitude came together. "Others mocking, said these men are full of new wine." Oh well, that would be a disgrace for me to insinuate that was what you brethren were practicing. You know that they were not teaching there in classes, why they were accusing these fellows of being drunk. Now, where does the teaching

commence? They were all together, there is no division. Now, listen, verse 14, "But Peter standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea and all ye that dwell Jerusalem, be this known unto you and hearken unto my words, for these are not drunken as ye suppose." Why the bunch thought that they were drunk. Were they teaching them? No sir. "These are not drunken as ye suppose seeing that it is but the third hour of the day, but this is that which was spoken by the prophet Joel," and he began there and preached unto them the unsearchable riches of the Gospel. There is the birthday of the church. There is where the thing commenced. Why didn't the apostle Peter say, Now brethren we got at least eighteen classes here and we want to teach them and we want to teach them right. I suggest that you brethren—you other apostles—choose about six more and we will put these fellows in eighteen different bunches and we will put eighteen teachers over them and we will go after it. Why didn't he do that? The Spirit didn't guide them that way. But brethren, human wisdom has guided that way, but the Spirit of God didn't guide—watch them get their heads together—they will get them closer than that before this is over—The Spirit of God didn't guide them that way, did it? No sir, the apostles—Peter as the Spirit gave him utterance, and as the Spirit guided him, arose and preached to them the unsearchable riches of Christ. Well that is just the way it was followed throughout the Acts of the Apostles on every occasion where the Gospel was taught or preached; exactly on this principle.

NUMBER OF QUESTIONS, DISCUSSION WITH MODERATORS

Well, here is some of the questions here. Brother Hayhurst got rather confused. He put the questions that I handed him tonight—which should have been answered and handed back to me tomorrow night—and answered them and kept the ones that I gave him last night, that he ought to have handed in tonight. I just know that was an oversight though, I am not complaining about it, but finally he found them. (Yes, I've got them here—answer to the moderator) There are 15 of them, Brother McClung. There was to have been ten of them here for tomorrow night. There is an extra copy. I asked these five last night and these five tonight, and five for Friday night. McClung: "We handed in ten awhile ago and we have yet five

more. You have handed five too many." Johnson: "I have only handed in fifteen questions." Gipson: "Maybe some of these were for tomorrow night but he has already answered them." I handed them to him tonight. He answered them and kept the ones I handed him last night." Hayhurst: "I didn't keep them." Johnson: "Well he got them. He had to keep them. You see, the brethren told me that you should hand them to me when I got here. Now I have only handed in fifteen questions since the debate started. I challenge you brethren to prove—well, I know, and if you have got them let me have them." Gipson: "You have those questions and the answers? Johnson: "Yes, I have them, and carbon copies of every one I sent." Gipson: "I mean the ones they answered too. Those they have handed in and the ones you were to hand in for tomorrow night." Johnson: "Well, unless it is agreeable I won't hand in any tomorrow night." Hayhurst: "It's agreeable." Johnson: "O. K. You want to hand them in tonight or hand them in tomorrow night." Hayhurst: "Hand them in any time." Johnson: "Well, you sure got me in a mess, I tell you that now. You have broken every one of the rules regulating the questions." Hayhurst: "I can't complain. We did not get our questions in on time. I regret that for it gives him something else to ache about." Johnson: "The rules were that the questions were to be handed in at least a day in advance, and I haven't got a question only but a half day in advance." Buchanan: "The rules also say that the questions were to be handed in in duplicate, none of which have we had from our opponents." Johnson: "It doesn't say handed in in duplicate, does it? Well now, read that rule." Buchanan: "It says in duplicate." Gipson: "It is in the rules. I have some news for you. I lost my copy and if that thing gets loose in this congregation, there is no telling what a storm it will kick up. I suggest, Brother Johnson, that you go right ahead and I believe that that is as far as we can go right now." Johnson: "O. K. How much time have I got?" Hathaway: "About a minute." Johnson: "What? Why I haven't talked over—(Laughter)—That's all of the time I have left?"

Please don't misunderstand me, I am not asking if your classes are the work of the church, but when the school wherein your classes are taught, are arranged—come together—organized—and for functioning is it then the church? The brother

says, as a local congregation, Yes, not the assembly but it is the local congregation. Well, I have been reading to you several times from the "Living Oracles." Chapter 14:33, I Cor. "As in all of the assemblies of the saints, let your women keep silent in the congregation." He says that's what that is. I guess that my minute and a half is up. I won't have time to do any more. I thank you.

(Buchanan's Rebuttal)

Moderators, Brethren, and Respected Friends:

It gives me a continuing pleasure to reply to what you have heard these men say this evening.

THEY SENT ONE MISSIONARY IN A LIFETIME

Brother Johnson says that one time they sent a missionary, and they raised the money. *One time they sent ONE missionary, and this carried out the Great Commission.* That's all it takes, according to them, to completely carry out the Great Commission. *Just one missionary in a generation, that is all.*

Now, I wonder what happened to him? I just wonder what the results of that were? And I wonder what he could have done when he got over there?

There was no church assembly there; if he couldn't teach anywhere but in the public assembly of the church, what under the sun would he have done? There was no church to assemble when he got there, and that "*is the only Scriptural method*" to teach, according to them.

Now, what under the sun could a missionary do if you sent another one out, and he tried to follow your rules and regulations? Paul couldn't have done this missionary work under such rules, and nobody else under the sun could have done it. Peter did not follow that regulation when he went to the household of Cornelius.

"HOUSE-TO-HOUSE" TEACHING IS CLASS TEACHING

1. Paul did not teach in the *assembly only* at Ephesus when he taught "publicly," and from "house-to-house." That is a little bit different to what these brethren say.

2. Neither was he teaching his own children in his private home. He had no children to teach, and no home in which to teach them. That is something which these brethren have completely overlooked.

3. Paul was teaching in private all right—teaching classes—when he taught "house-to-house" in Acts 20:20. He did the same kind of teaching in a hired house in Acts 28:30-31. But it was NOT teaching just in the public assembly, and it was not teaching his own children in his own home.

Paul, in both these places, taught in a capacity that to save your life, you brethren cannot do, without classes.

DID THE JERUSALEM CHURCH EVER DIVIDE TO TEACH?

Brother Johnson says, "I got them together in Acts 2, can you get them divided?" That presents little difficulty. I don't know how long it was from the time in Acts 2:2, when they were sitting "in the house," until Peter stood up with the eleven to teach the assembly in verse 14.

I do know that there were numbers of people there that were divided in classes by partitions of languages. I do not know whether there was more than one speaker speaking in any one tongue, or whether any speaker spoke in more than one tongue.

I do not know how long it was from the instant that the Holy Spirit fell on the apostles in the house "where they were sitting," until the time they reached the place where thousands could assemble. I do not know whether they each one interpreted Peter's speech to these people in their own language, or whether the Holy Spirit inspired each different one to speak a different language "as the Spirit gave utterance."

But these seventeen different classes of people heard in seventeen different languages.

Now if we can find just *one class* that this church ever taught, they did not teach *just* in the public assembly *only*. But it is no trouble to get them divided.

In Acts 5:42, they were pretty well divided to teach, for "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

They taught *daily* classes in the temple, and the same in

every house. Do these brethren who oppose us imitate such examples? Is there any such example where their leaders and the men and the women are continually teaching and preaching "daily, in the temple and in every house?" Do they do that? Of course not.

THE ANTIOCH CHURCH TAUGHT MANY CLASSES

Turn to Acts 15:35, if you please, and read the story of the church at Antioch. It says that Paul and Barnabas "continued in Antioch, teaching and preaching the word of the Lord, with many others also."

It was not just the preachers preaching in the public assembly of the church. Those who preached, also taught, "with many others also." They taught all over the country around Antioch. The Jerusalem church taught all over the country around Jerusalem.

1. They taught publicly, in the assembly.
2. They taught privately, in the classes.
3. They also taught their own families in their own private homes.

THE CHURCH AT EPHESUS HAD MANY CLASSES

Acts 20:20 does not deal with a man teaching his own family in his own home. Paul didn't even talk about that, in this verse. Paul did not even have a private home in Ephesus, nor did he have any children to teach.

1. He taught in the public assembly, as Brother Bonneau says.
2. He also taught classes, privately, just like Brother Bonneau says it cannot be.

I want to show you where Brother Bonneau said that: He said tonight, "Let no one say that I am contending there was not teaching done except in that assembly, but I am contending that was *the way* the church did its teaching." (Note also Brother Johnson's answer to question 1).

Do you brethren mean to say that the only way the truth could be "made known" and made known "by the church," was in the public assembly? If that is what you mean, and it is the impression that you leave, you could not find the place in the Bible that says so.

Are you really trying to say that the church cannot teach, except in the public assembly, or are you just hinting at it when you don't quite dare to say it, because the book is to be printed? Is that really what you think? Is that the *only way* the church of the New Testament taught? I want to know if that is really what you believe.

THEY USE SECTARIAN LOGIC (?)

If this is what they believe, then they are just like a sectarian:

1. A sectarian reads some verses about *salvation by Grace*; then he adds the word "only" to what God has said, and teaches *salvation by Grace only*.
2. Another sectarian reads some verses on *salvation by Faith*; then he adds the word "only" to what God said, and teaches *salvation by faith only*.
3. These brethren, just like any other sectarian, reads some verses about the *church teaching in the Assembly*; they add the word "only," to what God has said, and say *that is the only way the church can teach*.

THINGS THEY CANNOT FIND

1. Let them find the verse that commands the church to teach in the assembly **ONLY**.
2. Let them find the verse that commands the church *not to leave the assembly to teach*.

Their proposition condemns Jesus, Paul, all the early Christians, the apostles, and others. They say the church cannot Scripturally arrange to imitate Jesus' example and teach privately. That is what we deny.

JOHNSON'S POSITION CONDEMNS THE SCHOOL AT KERRVILLE

In question 4, we asked Brother Johnson, "If it was sinful and wrong for Brother Bonneau to sit in a Bible class at Sherman, taught by a man, with not another class in session on the campus, was it not also a sin for him to teach a similar class at Kerrville, causing others to sin by sitting in the class listening to him?"

His answer was, "If they are both on a par, YES." Well, are they on a par?

1. There was only one class taught at a time in both places. Is that on a par?

2. One man at a time was teaching one class at a time in both places. Is that on a par? What is different about it?

3. Two religious institutions were doing some teaching in a class, were they not? This much was on a par.

The only difference is, one kind of church was doing the teaching at Sherman, and another kind of church was doing the teaching at Kerrville. Both were taught in a church-owned building, and paid for out of a religious treasury. Why are the two not "on a par?" If it was a sin, as you say, Brother Johnson, for Brother Bonneau, do you still intend to go to Kerrville and do what causes others to sin, a little later in this year?

THEY CANNOT RESCUE THEIR SINGING SCHOOLS

We asked Brother Bonneau in Question 2, "In a singing school, do your brethren ever talk about whether or not a song is Scriptural?" Their answer was, "Yes." Brother Bonneau said that when he found out that his class at Sherman was a Bible class, that he was ashamed of it. He promised that he would never do it again. Now, according to that, when you sit in a Singing school, the thing you call a *secular work*, you will have to be ashamed of it. You will have to decide never to do it again, when you find out that they are going to talk about the Scriptures, like Brother Bonneau did. Brother Bonneau, can you rescue the singing school taught by your brethren from this predicament?

THEIR INCONSISTENCIES LEAD TO SOME BAD CONCLUSIONS

Brother Bonneau's idea about teaching the Bible in classes has forced them to some very bad conclusions:

1. *They conclude, in harmony with their position, that it is a sin to even sit in a Bible class of any sort.* They fellowship their own people who commit this thing they call a sin, when they attend A. C. C., but disfellowship us for having Bible classes!

This foolish conclusion is a logical deduction from the absurd position taken by Brother Bonneau in this debate. It was not just a slip of the tongue spoken in a moment when his

mind was not clear, for he made it even stronger on the second night. *I wonder if he will ever teach a Bible class again?* He says he will never sit and listen in one again.

2. They conclude that the singing school is a thing that is *strictly a secular work*. But the astonishing thing is that they educate their churches to conduct this *secular work* in the place where the assembly meets, and to pay for it out of the church treasury!

Most of the young Christian men who prepared to teach singing schools with them, and who care enough to show what songs are Scriptural, and what songs are not Scriptural, thought they were serving the Lord when they did that work. *But the foolish notion of these brethren has driven them in debate to reach this absurd conclusion.* The only path that leads out for them, is for their churches to cease the operating of all singing schools, and to quit financing this "*secular work*" out of the Lord's treasury. Brother Johnson (question 3) admits that "there is no Scripture authorizing the church to do it." If you apply Brother Bonneau's reasoning to the singing school, it is even a sin to discuss in such schools whether or not a song is Scriptural; for he says he would not sit in this type of class operated by a secular institution where they talk about the Bible.

3. *They conclude that they ought to disfellowship any congregation or individual Christian who would support or endorse the class method of teaching.* The astonishing thing about this is, that many of their churches are having fellowship in the work of supporting orphans in orphans' homes where Bible classes are being taught. And many of their students are in school at colleges where Bible classes are being taught. To be consistent with themselves and their absurd position, they will have to disfellowship every member, and every church that sends a contribution to an orphans' home or to missionary work or any kind.

(Time is called) I thank you.

(Bonneau's Affirmative Rebuttal)

Brethren Moderators, Christian Friends,
Ladies and Gentlemen:

I wonder how he is going to rescue his position concerning Stamps music school. He patronizes that. (Buchanan shakes head). You are patronizing that school are you not? The parallelism that he makes on singing schools and his classes opens the way for the women teachers in Stamps school of music to teach in his classes or else he must surrender the parallelism.

Now then, the questions about my sitting in a Bible class in Kerrville and sitting in one in college. I took the position that a college is a different institution from the church and I am not backing out of that. I said I would not take another Bible course in college. But when I went to Kerrville in 1947, I preached the gospel in the assembly of the church, just as I preach it elsewhere. I sat in no Bible class there. Let them cease this misrepresentation. And when he rescues his situation in regard to Stamps school of music, he will have a right to talk about Brother Bonneau and his singing schools. The fact is that God has legislated on teaching the word of God in the assemblies, but he has not legislated on how to teach secular music. And the teaching of secular music is not on a par with teaching the Scriptures.

Brother Hayhurst, did you mean by the answer that you gave to me, that I Cor. 14:34-35 and I Tim. 2:12 do not prohibit men from going into the women's classes? Is that what you meant? Now that is all he could have meant by the construction that he placed on that question. If so, he certainly gave a poorly arranged answer unto me. I certainly misunderstood him. So I humbly apologize, and retract the argument. Now he means that I Cor. 14:34-35 and I Tim. 2:11-12 do not prevent a woman from teaching the men's Bible class. But this is worse than my construction of his answer. Why? Because he is now legislating where God has not legislated, and telling the women that they cannot teach the men's class. But he says, no scripture prohibits it. If that is what he means, I do not know why he cited the verses when I asked him for one that would restrict that privilege. And he gave these two and

said, "but they are general." So if he means by this that they do not forbid it, then what does he have? He doesn't have a thing to keep his sisters from teaching the men's Bible class. Talk about men making laws where God has made none—we have them here tonight, ladies and gentlemen. They cannot keep the women from teaching the men's Bible class for the simple reason that I Cor. 14 does not apply there, and I Tim. 2:11-12 doesn't condemn it.

He made mention of my tract and inferred that I said that women could teach the Bible regularly in the church building. I think that if you will read that tract you will find that I argued that I would oppose the regular use of women as teachers in the church building on the same basis that class brethren oppose the regular use of instrumental music in the church building. Now check that and see if that is not about right.

He says the assembly was not dismissed in Acts 15:30. Let us turn back and read the 25th verse and we will find what it is that was assembled there. "It seemed good unto us being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul." Notice the fact now that they were assembled there, and it says in the 30th verse, "When they were dismissed they came unto Antioch." I wonder if they cannot see that they were assembled there? But what of the point that he raises here anyhow?

They mention our missionary that went into foreign lands. "What could this brother have done if he couldn't teach anybody except in the assembly?" they ask. We have never taught that the assembly is the only place where the gospel can be taught. And they should know it. Surely the gospel can be taught outside the assemblies, but when the church does call an assembly we must respect the restrictions that the Lord has made. And all the evidence advanced in this discussion proves that their classes constitute assemblies of the church. Now can we prove it? The only way they can keep women from teaching their men's classes is that "it is a shame for women to speak in the church." And this church here, Crescent Hill, believes that it is wrong and sinful for women to teach the men's Bible class. How are they going to keep women teachers out of that Bible class?

The next point is that if I Cor. 14 applies only when the whole church is come together in one place, then a partition can be built down the middle of this auditorium and two women can teach simultaneously in the pulpits on each side. Why? Because I Cor. 14:34-35 doesn't apply when the church meets in two places, and I Tim. 2:11-12 does not prohibit it. Therefore, they make provision for a female ministry provided that the church is assembled in two places.

Several examples of women teachers have been cited. We accept all the women teachers of the New Testament. But when the church calls an assembly, it is then a shame for a woman to speak. They contend that their classes are not the assemblies of the church. If they are not the assemblies of the church, how do they keep the women from teaching the men's Bible class? I Tim. 2:12 and I Cor. 14:35 do not condemn it according to them. Yet at the same time they infer that it would be wrong for any class of that nature to have foot washing in it. Foot washing belongs to another place, they tell us, not in the classes. And so if the washing of feet does not belong to the classes, they have something distinct from individual work or home work in their classes. Their classes are distinct from home work. But if women can teach men in home work, why are they afraid to let them teach the men's Bible class if both cases are on par? I wonder why they are so afraid of it. Why are they not just as bold about one as the other? And why not be just as bold about allowing the sister to teach the men's Bible class as they are in letting her speak to the little class of children, if I Cor. 14:34-35 does not apply to either? There is no way for them to keep the women from teaching the men's Bible class.

Now noticing our chart again, what do we have? What is the method of teaching we are discussing? It is the method that God has arranged for church assemblies. The prophets were to speak one by one. All others should be silent while the teacher is speaking. God is not the author of confusion. And women should keep silence. This regulation applies in "all assemblies of the saints."

(Hayhurst's Negative Rebuttal)

Moderator and Friends:

NO FOUR PART PROOF

I wonder if you did not know what the proposition is, if you could get an inkling about what it is from the two or three affirmative speeches that you have heard? They who have said, "Find the passage that shows, first, where they came together, second, that they divided up, third, that they taught simultaneously, fourth, that they had women teachers," now argue that their opposition is scriptural. And, what have they presented? They have done their best, I am sure, and what is their best? What passage has shown that they are scriptural in their opposition? What passage has shown that they are scriptural in their opposition? What passage? An echo must answer.

WHAT KEEPS THEIR SISTERS OUT OF THE PULPIT WILL KEEP OURS OUT

I want to deal with Brother Bonneau's women proposition first. Let it be understood and remembered that these brethren agree with us that I Cor. 14:34-35 is binding on "the church," "the assembly." Let it be remembered that we agree on the restrictions in I Tim. 2:11-12. And then let it be remembered that he has got up here and "hollered" around about our opening the door to women preachers. (To Bonneau) We hold the same restrictions, neither can we.

Matt. 28:9-10: Jesus sent a woman to inform the disciples about his resurrection, and we do not think that he did wrong; nor that she did wrong in carrying out those instructions. Under like conditions, we do not see any reason why a woman may not teach a man, or instruct men in a womanly way under the restrictions. And so, when we answered the question that in Brownfield the women "*do not*" teach the men, we did not say they "*cannot*." But that is the interpretation on our answer that you have been listening to. The record will show that. No, we do not believe in women preachers. No, we are not going to have women preachers, not any more than they do, *and for the same reasons.*

THEY SENT ONE MISSIONARY

Brother Johnson tells you that I said in a book that the anti-class brethren never sent a missionary. He said that if I didn't say it that he would retract it. If I did say it I will retract. They did send one and he gave me the honor of being the cause of sending that one. I do not deserve all of the credit; he deserves most of it. (That was in 1929). I wish that he had kept up the good work, but where is the second one that you have sent? I think that you will find that the book, (*Why I Left*) said that you do not have one missionary on foreign soil.

Acts 2 is gone back to again by Brother Johnson, and he argues that the disciples were all together, therefore they are scriptural in their opposition to Bible classes! Proof in detail, isn't it? He said again that they had eighteen groups there in the second chapter of Acts. What of it? What does that prove, that you brethren are scriptural in withdrawing from us for having Bible classes? Is that what you prove from that? Proof in detail! Are you finding all of the arrangements of your opposition in that? You do not. I think that you know that you do not.

IN ALL ASSEMBLIES OF THE SAINTS

He has referred to "Living Oracles." It says, "As in all assemblies of the saints let your women be silent." But the brother doesn't mean that, none of the brethren who quote that mean it. They do not mean "in all assemblies of the saints, let your women keep silent." How do I know? Oh, they have singing schools which are assemblies of saints, and they do not keep their women silent. They have church wedding composed of disciples and they do not keep their women in silence. And they have prayer meetings, that is they did in the Bible. I do not know whether these brethren would have one like it or not; I doubt it. We will skip that one. But they certainly do have dinners at the church, arranged by the church, called together by the church, called to order and prayer offered at the beginning. Is that an assembly of the saints? If they believed—if they understood and believed their quotation—every one of your anti-class sisters would have to keep your mouths shut whenever you meet and have dinner on the ground; if they believed what they are saying.

They have court. I was with them in court one time and my good friend Brother Bonneau was with me. It was an assembly of Christians. They were called together, called to order, and it was begun with prayer. Brother Bonneau, tell this audience if your sisters kept silent in those assemblies. I am not guessing at this. They do not believe what they quote or somehow I do not understand how they can believe it. What they mean to say is "as in all gatherings of the saints, *where you have Bible study*, let your women keep silent." That is what they mean. Whenever they quote that they skip the court, they skip the dinners on the ground, they skip the singing schools, and they skip the church weddings. They do not look at those while they quote the passage; they are looking at Bible study, and pointing at Bible study, and only at Bible study. Therein lies the danger of that doctrine.

DOES JOHNSON ENDORSE LIVING ORACLES?

Well, Brother Johnson introduced "Living Oracles" and I turn to it. I suppose you endorse it, or do you just endorse in "Living Oracles" what agrees with you? Sometimes men will quote from history or from a translation what happens to agree with them as right. "I quote it for proof, I know it is right for it agrees with me!" Do you endorse "Living Oracles" throughout? Well, I do not think that he does for its says, "I have taught you publicly and privately." (Acts 20:20). Now brethren what we want to know is, *where are your arrangements for your "private teaching?"* They talk about "The assembly" every time. They talk about preaching every time. But where are their arrangements for teaching privately according to their proof? Where are they, brethren? Every time they get a group together it is "The assembly." Well, you may call a congregation together, elders may call them to order, but if the elders call them together, and call them to order in order to study the Bible, then the rule applies. That is what they mean; that is their doctrine. That is what they are trying to put over on you.

THEY WANT US TO DEFEND SINGING SCHOOLS

Brother Bonneau talks about the Stamps-Baxter School. Is that germane to this issue? They have refused to defend their singing school and now they are trying to get around and get

us to defend the Stamps-Baxter School. You anti-class brethren arrange singing schools. You have some proof for it. What proof is it? Proof in detail? No, it is proof in general. It is generic proof, and when you find it, (I don't think these men will quote Col. 3:16 to do it) we will quote Matt. 28:20 as the same kind of proof to justify our meeting in which we teach the Bible. They teach Bible in their singing schools. They always teach Col. 3:16 that you are to sing with grace in your hearts to the Lord. I thank you very much.

(Bonneau's Rejoinder)

Brethren Moderators, Ladies and Gentlemen:

Brother Hayhurst goes for the public teaching of women again. He has taken the position that if a woman can testify or confess fault in a thing that he calls church court, that this is similar to the teaching of classes. He uses that to justify her teaching of classes, and seeks to turn it back upon us and show that we are inconsistent in condemning her teaching in classes. Now watch their reactions. Those sisters confessed their faults before the public assembly of the church. Is that on a par with his class teaching? Will he put a woman in the public assembly of the church and let her address it? Paul was not talking about a woman's confessing her faults when he said, "It is a shame for a woman to speak in the church." Brother Hayhurst goes for a public female ministry if he insists that a woman can teach wherever she can confess her sins. Therein lies the danger of this doctrine. I have said all along that they cannot make an argument that they can sweep from their own doorstep. When they make an argument at some imaginary inconsistency of ours, it rebounds right back on their own heads.

He mentions basket dinners, and says that our sisters talk there. Well, what of it? Is he going to take the position that they are on a par with his classes? Can't he see the difference in eating a common meal and teaching in an assembly or class convened by the church for the purpose of teaching the word of God?

Their men's Bible class is evidently some kind of an assembly

convened by the church for the purpose of teaching the word of God. And what did our brother say just a few moments ago? He said that I Cor. 14:35 is binding on the assembly. But he also said that he did not mean to say that it is wrong for some men to come into the women's Bible classes. (You didn't say that? Pray tell me what did you say)?

Hayhurst: "I didn't say that it was wrong. I said that we did not say that they could not. We just said that they did not."

Fine. Now you men have been saying that I said it was a sin to sit in that class in college when I merely said that I would not enroll in another class of that kind. So turning your exaggerated logic back on you, I merely muse: If it were a sin for me to say that I would do so no more, then you men believe it is a sin for women to teach the men's class because you say she does not do so. See? Is it possible that they object to a woman's teaching the men's Bible class because they fear that passage that says, "It is a shame for a woman to speak in the church?" And if this verse applies in the men's Bible class, by the same rule it applies in the children's class. And this congregation that we are holding this debate in tonight says that it is a sin for a woman to teach the men's Bible class whether you brethren say so or not. Why is it a sin if I Cor. 14:34-35 doesn't apply there? If I Cor. 14:34-35 doesn't apply there and if I Tim. 2:11-12 is not violated there, then why is it a sin? I want to say this again while I am thinking of it. I misunderstood Bro. Hayhurst in his answer to my question a while ago, and I want to apologize to him for it. And now I retract that. But he is in a worse predicament now than I thought before. Now he is guilty of making a law where God has made none, when he says that there is no Scripture in the Bible that prohibits a woman from teaching the men's Bible class. The church here takes the position that it is wrong for her to teach the men's Bible class, and he doesn't have a thing on earth to justify them in their contention. You see they are guilty of making a law where God has made none again. I wonder why they are opposed to women teaching the men's Bible class. Paul says in I. Cor. 14:34-35 "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as

also saith the law. And if they will learn anything let them ask their husbands at home: for it is a shame for women to speak in the church." I wonder if that is not the reason they are so uneasy about it. They have a theory, you know. But when it comes to a show-down, they are afraid of it.

Friday Night

(Gipson's Speech)

We are glad to welcome you to the last night of this discussion. The proposition is as follows, "That the churches of Christ which oppose the teaching of the Bible in classes, more than one class at a time, using women teachers are scriptural in such opposition." Brother Alva Johnson and Van Bonneau are affirming that proposition. Brother Logan Buchanan and Brother L. W. Hayhurst are denying it.

The order tonight will be the same as it has been, four twenty minute speeches; then a song; then four ten minute speeches; and a final five minute rejoinder by the affirmative. Your first speaker tonight, Brother Alva Johnson:

(Johnson's Affirmative Speech)

Mr. Moderators, Christian Friends,
Ladies and Gentlemen:

It affords me a great pleasure to be here and to speak to you again tonight. I think that I feel the responsibility resting upon me as one of the speakers, realizing that in that great day I must answer to him that doeth all things well. I want to say in the beginning that I have enjoyed every night of the discussion. No doubt those of you present last evening are wondering who is in the right, Brother Johnson or Brother Hayhurst.

NOT ONE MISSIONARY SENT

About what was to be in the book that he wrote. I said if I did not read it I would apologize. He said if I did, he would. Well, if you remember the statements that I made, I think that I can read it verbatim. I shall let Brother Norman look as I read. Speaking of us—our congregations, "How many missionaries have they sent during this time when doors are opened to us to preach to all the world. They have sent not one." That is what he preached down there in Fort Worth, and it has come out in the book and now, Brother Hayhurst,

if you retract it here—is it funny to you, Brother Buchanan? It oughtn't to be funny. If you retract it here, Brother Hayhurst, what are you going to do about it down there in Fort Worth? It was put out down there and published in your book. Now that is up to you brethren to fix up that false statement.

Hayhurst: "Will you repeat the statement that you made?"

Johnson: "I said, that you said—it's on the wire here, the brethren will get it when they read the book. It is right on the wire here. Do you say that this is so? Do you say that we haven't sent one? What about it, brethren?"

Hayhurst: "I say that is so."

Johnson: "He says, 'Not one have we sent.' How many of you brethren remember helping us send one? (Hands raised in the audience) Brother Hayhurst and I were the two out in the field and raised the money to send him, and in regards to his insinuating statements about our churches being dead, not doing anything, what would that prove? Just insinuations. If we were dead would that prove that you were right? I couldn't help thinking about the statement of two preachers. One was representing what he (Hayhurst) believed and the other stood in line with me; but his brother said, 'Why don't you come on over with us, you fellows are not doing anything.'" "Well," he said, "I'll admit that we are not doing very much, but I had rather be doing a little of what the Lord said, than a whole lot of what he didn't say."

As to my own congregation, where I have worshipped for nearly a half century, for the last twenty-five years, I believe that we have numbered just about double any other church in the town. I believe about a score of Gospel preachers have gone out from our congregation and some of them second to none, some of them in this audience tonight. My beloved Brother Norman Gipson is among that number, and I believe that congregation is contributing some \$350.00 each month to missionary work now. Brother can you think of any town no larger than the town of Turkey, that can beat that? If you say you can't, well, we have never used your system of teaching. Then it wasn't necessary to use your system of teaching to develop a congregation or the work of it. Enough for that.

SCRIPTURAL IN OPPOSITION

Now, as to the proposition, somebody says, Brother Johnson, you didn't tell exactly what you meant by the proposition. Well, we are affirming that we are scriptural in our opposition. Now, the proposition discussed here two nights is just in reverse. If these brethren are scriptural in their practice, we are not scriptural in our opposition. If they are unscriptural in their practice then we are scriptural in opposing it aren't we, brethren? We must admit that. I don't think that they have proved their proposition. I don't believe that there is any scripture in the Bible teaching their practice. They say, we have the Bible teaching it, I don't think that they do. Now to illustrate what I think should be illustrated as teaching—I have a book here where their practice is taught, I am not saying that they adhere to this book; but to an illustration as to what I believe about teaching a thing. Here it is, "Let the membership of every church, wherever it is practical, be divided unto smaller companies, called classes." Well, two or more classes may teach at the same time and place. "Let Sunday schools be formed in all of our congregations. Let all of the Sunday schools connected with our congregations be under the control of our own church." Now, there is a book I say, that teaches the class system of teaching, and we can read it in it. You can use that Methodist Discipline, brother. Yes sir, it teaches it. Did you want to look at it? (To Brother Hayhurst) Why I have no objection. Why can't he read something like that out of the Bible, if he wants to find his teaching. We know that teaches it, does the Bible teach anything like that?

WOMEN PROPHESYING, ETC.

Acts 2:17 and 21:9, concerning your sons and your daughters shall prophesy. Phillip had four virgin daughters which did prophesy. What did they do? I made the argument according to one of Brother Buchanan's witnesses "Mr. Thayer" that they foretold future events. Well of course his women can't do that. No woman on earth can do it today. As to Anna, the prophetess in Luke 2:36-37, now what did she do? Well they want to make you think that she served God by teaching a class. But you read it. She served God by prayer and fasting. That is what the Bible said that prophetess did.

I read you Romans 12. Getting funny again, brother? (to Buchanan) You ought to be nice—this is the last night—you ought to show the people how nice you can be now. Romans 12:6-7, "Having gifts then differing, whether prophecy, let us prophesy, or he that teacheth on teaching." So it says that prophesying and teaching are different. What do you brethren say about it? We believe in teaching folks, publicly and privately. The public teaching, of course, is to be done in the assemblies. Well, I don't know how many times they have been on record, saying that we don't believe in teaching outside the assemblies. The book is going to show whether that is true or not. That is a misrepresentation, brother, the book will show it. We do not take that position, and we never have, and I think that you all know better than that. We do believe that women are barred from the public teaching. Public and private, etc. That has been in and out, in and out since the start. The public is invited to their classes. They teach all that come but they don't teach the public. Now that doesn't ring true to me. The brethren brought up the hotel to try to justify and make that thing stick out—where some folks come to the hotel in public to sleep. I don't think that was hardly on a par. (It was brought in the afternoon session. Editor). They don't come to the classes to sleep do they? What do they come to the classes for? To be taught, isn't that right, brethren? Now, the general public is invited to the hotel to be fed—to eat—the general public comes to the hotel, into the several dining rooms and eats and leaves. Did they feed the public, Brother Hayhurst? Did the hotel feed the public? Though they did eat in different rooms, the public was fed and the hotel fed the public. You fellows invite the public to come to your classes, teach all that come and deny teaching the public. Shame, shame, on that kind of reasoning.

QUESTIONS CONSIDERED

Here are the questions and Brother Hayhurst's answers:

Question 1, "When the school wherein is taught the classes of your proposition has been arranged or organized and is functioning, is it then the church? Answer: "As a local congregation, Yes. As the assembly, No."

He says then that the school is the local congregation here

in Brownfield. Now, what if you heard it reported, the local congregation of these brethren there in Brownfield, won't allow public teaching. What would you brethren say? It is going into your book. That the local church of the class brethren in Brownfield doesn't believe in public teaching and won't have it. What are you going to do about that, brethren? Are you still going to publish the book?

Then again, our brother says, There is no scripture prohibiting one woman combining all of the classes in the local church and teaching them. Now does he call for the proof? Okay, right here it is. Question: What scripture, if any, prohibits one woman combining the classes of your proposition—which he said up there was the local church—and teaching all of them? Well, here is his answer. If she did not violate I Cor. 14:35 and I Tim. 2:12—none. If I Cor. 14 and I Tim. 2:12 do not apply to that assembly. Does I Cor. 14:34-35 apply to your classes; okay. This is your scriptures prohibiting it according to the brother's admission. One woman then could consolidate or combine all the classes—all that come there—and teach it.

Let us see again, our brother says I Cor. 14:34-35 apply only when the whole church is come together. Isn't that your argument? Isn't that what you brethren have been saying? That the 23rd verse modifies the 34-35 verses. If then the whole church be come together in one place, let your women keep silence in the churches? Don't you say it modifies the 23rd verse? That it doesn't apply in others. Well now here is the question: What scripture, if any, prohibits the elders of the church arranging some teaching done outside where there is no church, inviting the sinners or the public out to be taught and placing a woman there to teach them? Well there is no church there. I Cor. 14 couldn't apply there. You said it applies, if the whole church be come together. Well in answer to that he says, "I Cor. 14:34-35, and yet he says one time that it applies only when the whole church comes together and now he has it applying out yonder where there is not any church. Why, don't you see their inconsistency?"

Well, let us see again, my friend and brother claims, scriptural authority for their schools, the schools of their proposition, and denies the Methodist and Baptist the same authority.

Do you want the proof? Okay, right here it is. If the truth, Gospel should be taught by, through or in the Methodist or Baptist Sunday schools what scripture if any, would condemn such schools? Now listen to the answer: I do not read of these denominations in the Bible. I didn't ask anything about these denominations. I asked you what scripture condemns such schools. Do you mean to say that you don't read anything about Sunday school in the Bible? I'll say amen. But you do read just as much about the Methodist and Baptist churches as you do the Sunday school in the Bible. If they can find scriptural authority for their Sunday schools brethren, why can't the Methodist and Baptists find it? If the truth can be taught through your schools, the Sunday schools of the Methodists and Baptists could also. He is on record that there is no scripture that would prohibit it. And I haven't misrepresented a thing that the brother said.

SOME SCRIPTURES

Well let's see here. Col. 2:21-23, "Touch not, taste not, handle not. Which are all to perish with the using, after the doctrine and commandments of men, which things indeed have a show of wisdom, in will worship and humility, to the neglecting of the body." Where did the class system come from? I found where this Methodist Discipline tells about it, where did the Bible teach it? Chapter and verse. Did it teach a thing in the Bible like I read out of here? (Points to Discipline) "Touch not, taste not, handle not, which are all to perish with the using after the doctrines and commandments of men." Here is the doctrine and commandments of men. (Holding up book, Methodist Discipline).

Let us see again, we had this one last evening. Romans 16:17-18, "Mark them that cause divisions and offenses among you, contrary to the doctrine of Christ, and avoid." Is that doctrine contrary to the doctrine of Christ? I believe that it is. I am willing, of course, for every one of your brethren to say for yourselves. I say that these brethren have not found it, neither can they find it. That is contrary to Christ's doctrine. "Mark them that cause division and offenses contrary to the doctrine of Christ and avoid, for they serve not our Lord Jesus

Christ, but their own belly and with good works and fair speeches, they deceive the hearts of the simple." I believe that it is contrary to the doctrine of Christ, and I believe that they are causing division with it.

In I Tim. 5:10-14 we read of some women that are 60 years old, well reported of for good works. What were some of the good things said about them? If they have brought up children, if they have lodged strangers, if they have washed the saints feet. Why didn't it say, if they have made good teachers, class teaching, etc.? If they did every good work, well if it is not found in the New Testament it is a bad work, and you haven't found it. "All scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." Has it furnished that method or that system? I leave you to judge. These brethren no doubt are sincere in the matter, but I don't believe that they have found it. Verse 14, "but I will that the younger women marry, bear children, guide the house;" didn't say guide the church, brother. Why do you want to put them in there, as guides and teachers for? Paul lays out the work, but what arrangements have you brethren made for these younger women to carry that work out? What a shame, these brethren have made no arrangements for the younger women to marry, bear children, and guide the house. That is what they pin on us about Titus 2, isn't it? Well, brethren, it may be a little amusing, but it shouldn't be. These questions ought to be serious. I feel more like weeping, than I do laughing. Have I got any more time yet—I wouldn't have time to make another argument. Thank you.

(Buchanan's Negative Speech)

QUESTIONS FOR BROTHER JOHNSON, WITH HIS WRITTEN ANSWERS

1. Is the church authorized to teach anything to anybody except in the public assembly?

Answer: "The church is authorized to send out her evangelists to teach every body, any or every day, YES."

2. Is the church authorized to do any work that is not to be done in the public assembly?

Answer: "The church is authorized to teach both publicly and privately, YES."

3. Is there any better way to train preachers than the way Jesus trained the apostles?

Answer: "I should think not. NO."

4. Is it still necessary to teach elders in a separate group as Paul taught the elders from Ephesus?

Answer: "Others were with the elders when Paul taught them."

5. Was Paul teaching the members of his family in his own home, when he taught "house-to-house" in Acts 20:20?

Answer: "NO."

QUESTIONS FOR VAN BONNEAU, WITH HIS WRITTEN ANSWERS

6. What happened to the "private" in Luke 9:10, when Jesus began to speak to the 5,000?

Answer: "The private meeting ended when the public was received into it."

7. What happened to the "public" in Mark 9:14, when Jesus began to speak "privately" in verse 28?

Answer: "The public was excluded."

8. Since you say a woman may teach men, please tell us, according to your idea, just how many she may scripturally teach in one group? (Give chapter and verse, please).

Answer: "The number is indefinite, teaching privately—Acts 18:26."

9. Do you have the idea that Jesus taught the apostles "privately" more than once? That is, did he do it regularly and on purpose?

Answer: "On purpose."

10. How many Christians may scripturally imitate the teaching examples of Jesus at the same time?

Answer: "As many as are able. Women may not follow his example of teaching the public at any time."

Moderators, Brethren and Friends:

Let me apologize to you and to the moderators for causing the little disturbance there a minute ago. I have just told the moderator that I am sorry, and I would like to tell Brother Johnson that I am sorry, too. I thought he was going to work up a cry, and I tried to hand him a handkerchief. I am sorry I had to do that. A thing of that kind is strictly out of order, and I did it without thinking.

THEY IGNORE THE VERSES COMMANDING WOMEN TO TEACH

Our good brother said that we have not been able to find women teachers in the Bible. But here on the blackboard are a number of verses that have been in the debate since the first night, about which I will say a little more later. *Every one of these verses commands women to teach, and in some other capacity than in the home capacity.* (Pointing to chart on "God's Truth About Women").

He has said a number of things, to which I shall reply in this speech, and to which I now invite your attention. You might not know it from what you have heard these men say, but they are affirming that their opposition to Bible classes is scriptural. They are obligated to prove that what they do in opposing our classes is found in the scriptures.

THEY HAVE NOT TRIED TO PRODUCE "PROOF IN DETAIL"

They have been for two nights demanding of us *Proof In Detail*. Since they are in the lead, we ask them to prove their practice in opposing us. Now, how many details of their opposition have they read from the scriptures?

1. Have they read the verse which says that we must not have today the kind of Bible classes that were taught by Paul in the Book of Acts?

2. Have they read the verse which says that we must not have today the kind of group teaching demanded of women in Titus 2:3-5, and further shown in I Cor. 11:5?

They oppose such classes today, and say, without a vestige of proof, that the church must do all of its teaching in the public assembly of the church. Brother Bonneau said last evening, and I quote: "Let no one say I am contending that there was not teaching done except in the assembly. But I am saying that was *the way* the church did its teaching." That was "*the way*,"

brethren, according to these men, that the church did *all* of its teaching. If that was "*the way*", then it is *the only way the church can teach*. (But Brother Johnson's answer to question 2, tonight, denies this). Brother Johnson said likewise, and I quote: "They followed that way on every occasion where the Gospel was taught or preached." This we deny and challenge for proof. But Brother Johnson and Brother Bonneau certainly remember that they have not offered any other way that the church, as a church, can teach in any community.

THEIR OPPOSITION TO US CONDEMNS JESUS AND THE APOSTLES

We asked them to read the verse which says that the church is not to teach after it leaves the assembly. This they failed to find. Such a passage, if found, would condemn not us, who imitate the teaching examples of Jesus, but Jesus himself, who used the class method of teaching throughout his marvelous life. Such a verse, if found, would condemn not us, who teach like Paul, but the matchless apostle himself, who taught many classes and commanded us to be "imitators" of him, and to follow his ways "which be in Christ," I Cor. 4:17.

When we were in the affirmative, we proved that the class system of teaching is scriptural by the fact that class teaching was done in the synagogues by divine approval. Brother Bonneau ignored it, and Brother Johnson admitted that there were indeed Bible classes in the synagogues; but he denied that Jesus taught or went into these classes. This does not harmonize with the fact that Christ was *in* such a teaching procedure in the temple in Luke 2:46, and in other Jewish schools of the same kind, John 18:20. Neither does that objection harmonize with the fact that Paul was brought up according to the perfect law of the fathers, and his being, "as touching the righteousness which is in the law, blameless," Phil. 3:6. During this time he was sitting at the feet of Gamaliel in a Bible school at Jerusalem.

THEIR OPPOSITION TO CLASSES DID NOT COME FROM CHRIST

Unlike Brother Bonneau, neither Paul nor Jesus ever apologized for sitting in a Bible class, or for teaching a Bible class. Both of these men have refused to say in this debate that

they would ever follow the example of Jesus who went into the synagogues and taught, without condemning the Bible classes. *This, brethren, will stare you in the face the rest of your lives, and in the day of judgment.* I think we have followed this absurd position of the "antis" to its logical conclusion, in the discussion of Brother Bonneau and his apology about his sitting in a Bible class down at Sherman. He thinks it is wrong for every one of you young men to sit in a Bible class at A. C. C. He thinks it is wrong for the women from the Brownfield anti-class congregation to sit in a Bible class at Lubbock. He thinks it wrong for you young people to sit in a Bible class at Kerrville, or any other place that questions may be asked and answered. If the Bible class arrangement was wrong for him at Sherman, it is wrong for all others, everywhere. These, your leaders, Brother Bonneau and Brother Johnson say that it is sinful and wrong to sit in a Bible class of any kind, even if Jesus taught the class.

Let them take a definite stand on this. If they dare to do so, it will call all of you forever home from the schools. You must either get rid of these preachers and their bad ideas, or you must give up your education. Either have your students all come home from the schools and make their apologies, as Brother Bonneau did, or else let them study the Bible in classes whenever they please. But certainly *it is time for somebody among you to take a stand; and I would like to see that statement in the book* when the debate is published.

Further, both of these men have refused to say whether they would follow the example of Jesus Christ in teaching the word of God. Jesus often took a class out of an assembly in order to teach. This divine example, these men not only refuse to follow, they even refuse to permit others to follow this example of Jesus, *on pain of excommunication.* To emphasize that this charge is true, I hereby challenge them to say that they would at any time, or under any circumstances, take a small group out of a called-out assembly for the purpose of teaching the word of God to the smaller group, as Jesus did in Mark 7:14-17. Yet they oppose *our* doing what Jesus did—i. e. using the class method for teaching God's word. Not only this, but they disfellowship us for using the very method of teaching that Jesus used.

THEY ASK "PROOF IN DETAIL" FROM US BUT CANNOT
PRODUCE IT FOR THEMSELVES

Brother Johnson's opposition to our following the teaching methods of Jesus is based on the most general passages that he can find. Most of them do not even hint remotely at our position. Matthew 28:19-20 is an inclusive statement comprehending the Acts of the Apostles, and all of the Epistles. This, brethren, after they spent two nights demanding *Proof In Detail* from us. He says, and I quote, "I oppose any system or method not used by the Holy Spirit." We should like to see them try to prove their method of opposition by the words of the Holy Spirit.

One of their methods of opposition is the "Church Messenger," one of their religious periodicals published at Booneville, Arkansas. Now, they have been demanding of us a four-part example, that walks on all fours, in which we can find, *listed in detail*:

1. Convene a Multitude.
2. Divide it up.
3. All classes taught at once.
4. Both men and women may teach. (We produced a scripture for each item listed).

Now since they are in the affirmative, we would like for them to show us a four part example from the Bible for:

1. An editor.
2. A staff of writers.
3. A subscription list.
4. Printing the paper once a month on a modern printing press, and mailing it out to the brotherhood.

This is part of their opposition to us; now where is the passage that shows it? These brethren err, not knowing the scriptures. They err in not observing the fact that divine command authorizes the arrangements to carry it out, if those arrangements are not forbidden elsewhere. This leaves a field or sphere, wherein men are to exercise their judgment in obeying God. They ignore this principle with reference to Bible classes, but make room for themselves in the things that they practice.

Another of their methods of opposition, is debating against the classes. We have asked them for the example of a case where Peter ever wrote a proposition to Paul, challenging him on the scripturalness of that class of elders that he taught in Acts 20:17. We want the passage that says, in four parts, that they:

1. Had signed propositions.
2. Chose two moderators, with a third moderator to rule over them.
3. Divided the time between them.
4. Had written agreements for the debate.

Let it be said in this, that we are not disputing the right to have debates under the general command to "earnestly contend for the faith," in Jude 3. Nor do we deny that it is right to debate under these precise arrangements. But we do say that under the authority of the command, the authority for the details inhere in the command; and by this demonstration we show the utter absurdity of their theory. While it would be possible, of course, to carry out the same divine command in harmony with some other details than those we have mentioned, this does not say that such details are sinful, at all.

THEY AFFIRM THAT THEY CAUSED THE DIVISION

Brother Johnson *assumes* that we are heretics; and having assumed it, he applies Romans 16:17 to us, to justify *their withdrawing from us!* This comes as a surprise to us. They used to deny that they did the withdrawing. Now they affirm it in debate.

Brethren, who split the log! Who divided the churches over the classes? And who "split the log" over the plurality of cups? In both of these cases there is a divine command to do the thing that is practiced, which command includes the authority for the details. These brethren take one position on the classes, and the direct opposite on the other question.

THEY CONDEMN ALL MISSIONARIES ON FOREIGN SOIL

Yet these are the brethren who condemn such men as Bill Hatcher, C. R. Paden, and all the others who are in jeopardy of their lives on foreign soil, being persecuted, stoned, and threatened with death. These brethren, in their opposition to

Bible classes, condemn all those men as heretics, Balaams, and Judases, and as such who "serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple," Romans 16:18.

Well did Jesus prophesy of you brethren, saying, That you neither enter into the work of spreading the kingdom, nor do you suffer them that are doing it, to do so. We charge you with being sinners for not helping to teach the nations. You do not now have one missionary on foreign soil, so far as I know. Their \$350.00 for "missionary work" up at Turkey, Texas, must be Brother Johnson's salary; for they have not one missionary on foreign soil.

In his Fort Worth speech, published in the book "*Why I Left*", page 227, Brother Hayhurst said: "How many missionaries have they sent during this time when doors are open to us to preach to all the world? They have not sent one. What have they done? They have applied I Cor. 14:34 so as to prohibit a prophetess from prophesying to any group, if they had one in their midst." (That is the time since the war, you notice. They have not sent one missionary during *this* time. Brother Hayhurst did not say "during all times"; he said "during *this* time.") For twenty one years—long enough for any group to come of age—they have not sent even one man to foreign soil. And, if they did, what could a missionary do, under their rules? He would be tied hand and foot by their man-made laws, if limited in his work to preaching in the church assembly only.

OUR RESTRICTIONS ON WOMEN FORBID A FEMALE MINISTRY

Brother Bonneau's main argument against us is on what he calls the "Female Ministry". But his admission of scriptural restrictions are the same as ours. We do not admit a female ministry any more than he does, and for the very same scriptural reasons. His mistake lies in the fact that he cannot see a place for women to carry out the commands of I Cor. 14:1, I Cor. 11:5, and Titus 2:3-5, without violating the restriction of I Cor. 14:34. *He has so stated.* He said that if I Cor. 14:1 applied to women, that they could not carry it out without violating I Cor. 14:34. In this he cuts out any place for the church to use women in teaching any group, in spite of the fact that that church in Corinth did so use their women.

OUR WOMEN CAN AND DO TEACH WITHOUT PREACHING

He thinks that if a woman can teach any group arranged by the church anywhere, or at any time, that she can also preach. That is the reason that he fails to see our application, not only of I Cor. 14:34, but also of I Tim. 2:12. We believe that the main field of a woman's teaching is that of teaching other women, and children. Titus 2:3-5 so states; but this verse does not limit her teaching to the family as such. If it did, the four virgin girls who prophesied in Acts 21:9 would have been excluded, for they had no children to teach.

Another argument that we have made on I Cor. 11:5, and that has gone, so far, untouched by our opponents in this debate, shows women at Corinth wearing their veils and ready to prophesy. Their wearing of veils shows that they were teaching among others than their own family, and teaching in some other capacity than that of a woman teaching her own children. The only two limiting commands restricting women in their teaching, are I Cor. 14:34, and I Tim. 2:12. One of these, I Cor. 14:34, governs the public assembly of the church. We think that the other, I Tim 2:12, is a broader limitation, covering the entire sphere of woman's teaching.

These two verses taken together, complete the limitations placed by the Lord on woman's teaching. But these verses neither allow a female ministry, nor do they prevent women from obeying the command to teach in Titus 2:3-5, and I Cor. 14:1. Nor do they prevent her from following the approved examples of women who taught in the New Testament, as in Acts 18:26. *A woman may prophesy or teach a group other than her own family, I Cor. 11:5; but she may not do it in the assembly, I Cor. 14:34.*

THEY REFUSE THEIR WOMEN THE RIGHT TO OBEY GOD

We have asked them time and time again to tell us:

Is It God's Truth About Women?

1. "That they may teach," Titus 2:4.....?
2. That they "ought to be teachers," Hebrews 5:12'.....?
3. That they should "be ready always to give an answer to every man that asketh you," I Peter 3:15.....?

See these plain scriptural verses. Although they admit that

these verses to women are true, they have not yet told us when or how women may obey them; nor will these brethren allow their women to do such teaching. When their women tried it at Floydada, Robert Lee, and Deming, New Mexico, they were stopped. And these brethren withdraw from us when we make such arrangements to obey these divine commands. Here, brethren, is an issue. They are so afraid of women preachers that they will not allow women to teach at all. Nor can their women operate as teachers outside of their own family group. This, in spite of the fact that the New Testament is full of such teaching examples, a few of which we have already introduced in this debate. *Within the limitations of I Cor. 14:34, and I Tim. 2:12, and under the commands to be teachers, these specific arrangements for woman's teaching are a matter of judgment; but the commands of God must be carried out.*

We do not have women teachers "over" the classes composed of men, as a matter of judgment. Their main sphere of teaching is with other women and children. We are happy to admit that in applying any divine command to a specific situation, we sometimes run into difficulties and problems. Maybe that is why the anti-class brethren do not arrange for their women to obey God, in carrying out the divine commands to teach. Nevertheless, we do follow the teaching examples and commands for women to teach, contained in the New Testament. Those verses command that women teach in some other capacity than in the public assembly, and in some other capacity than in teaching their own immediate families.

THEIR OBJECTIONS TO OUR CLASSES ARE INCONSISTENT

Notice these six considerations:

1. They make much over the fact that we sometimes allow our sisters to teach men, and over the fact that we do *not* allow them to teach "over" men, in the men's class. But this is not their real objection to having classes. They would oppose the Bible classes, whether we ever allowed women to teach in them or not.

2. They talk much about whether classes are public or private. But this is not their real objection to Bible classes. They oppose Bible classes, even if they are taught in the privacy of the home.

3. They say much about simultaneous teaching. But this is not their real objection to our classes. They oppose even one Bible class. Brother Bonneau makes apology for sitting in one class at Sherman, when "no other class was in session", and says that if the one that he taught at Kerrville was "on a par" with the one at Sherman, it was sinful and wrong, too. I suppose he means by this that if they were to ask and answer questions, at Kerrville, instead of just listening to his preaching, that it would be "on a par", and therefore sinful. But there was no simultaneous teaching either in Sherman or at Kerrville. For this, he apologized. To be consistent, Brother Bonneau must take the stand that these young men now in school at Kerrville must make a similar apology; and that these young preachers being educated in our college Bible classes at A. C. C. must retract and confess their sin of being taught. It won't do for them to wait until after they get their degrees, as Brother Bonneau did, and then apologize for it. This just won't do; it is inconsistent.

4. They say much about our using literature in classes. But Bible classes are wrong with them, regardless of whether the literature is inspired or uninspired. In fact, it is the teaching of the inspired literature that they think is wrong. They think it is all right to have the church teach singing classes where women can ask and answer questions, if you just do not use the inspired literature, the Bible. They say that the church is doing a secular work down at Kerrville, in the singing school. But I do not believe that the singing school is a *secular work*. I believe it is as much *religious work* as the Bible training work, there. And we endorse both.

5. They say much about institutionalism; but that is not what makes the Bible classes wrong to them. We teach our Bible classes as members of the local church, governed only by the local elders, and with absolutely no super-organization; and for that they withdraw from us.

6. They condemn Bible classes on the ground that they are arranged by the local congregation; but this is not their real objection. They oppose the Bible classes regardless of who arranges them. This is seen in their opposition at every place that one of their women has been teaching a class of persons other than her own family.

Ladies and gentlemen, the anti-class brethren are opposed to Bible classes, regardless of who arranges them, regardless of where they are taught, and regardless of who teaches them. They fear a female ministry.

WHAT ABOUT FOOT-WASHING, COMMON MEALS, AND INSTRUMENTAL MUSIC IN THE CLASSES

For the benefit of the audience, and for those who may read the book, we would like to explain two or three questions that have been raised:

1. They want to know why we do not wash feet in the classes. They think that it is because we regard the class as the assembly. But that is not the reason, brethren. The reason is, we have Bible classes to teach, and not to wash feet. But if that is their real objection to the Bible classes, we will remove it. If they will attend our classes next Sunday morning, on the condition that we are to wash their feet, we will stop our teaching long enough to take a basin of water, gird ourselves with a towel, and wash their feet in class, just as Jesus did in John 13. Will you do it, brethren? Then you can apologize like Brother Bonneau, when you get back home.

2. They want to know if we allow common meals in the classes. We do not object to the children eating in the class rooms before or after the teaching is done. It is not that we think it sinful for children to eat in class, for we have seen some children eat in the church assembly; but we prefer for them not to eat in class, as it would interfere with our teaching, just as gum-chewing would interfere with the teaching.

3. They say considerable, and ask some questions about instrumental music in the classes. We do not worship with an instrument anywhere, anytime, anyplace. Do you brethren? Our reason is, that God has not commanded us to play instruments in worship. Had he done so, it would have left liberty for such an arrangement; but since he has not done so, worshipping God with an instrument is not authorized, and is therefore wrong, anywhere. This is not on a par with Bible teaching, for God has commanded us to teach. Men are commanded to teach, and women are commanded to teach; and that is why we arrange a time and a place for it.

NOTE THESE SEVEN SELF-EVIDENT AND UNDENIABLE FACTS

1. It is proper and right for the church to teach the Bible. It is not necessary to quote the passages to prove this proposition, for all admit that it is true.
2. The Bible cannot be taught without a time and a place for teaching it. This is so self-evident that we pass it on without any further statement.
3. While some time and some place are necessary in teaching the Bible, God has not limited the teaching to any particular time or place. It would require but little perception for any right-thinking person to see that this is true.
4. Henceforth, with a single exception, any time and any place can be used for Bible teaching by the church. The single exception is the time and the place for the worship commanded to be done in the assembly of the church. We must not allow either teaching the Bible in classes or any thing else to interfere with that worship. God himself set the day for it, though not the hour. When the church sets the hour, then we must set aside everything else for it.
5. Hence, at any time on that day, either before the hour for worship or after such an hour, members of the church, any number of them or all of them, may be gathered together in classes. Both old and young, members of the church or not members of the church, in the regular place of meeting or in any other place, the church may teach them the pure word of God. If not, why not? It is scriptural so to teach, in the meeting house or out of it, or in the road going home, any day, and any hour.
6. The teaching in such classes is private teaching, and hence both men and women may teach in the classes. This is not a case of the church in its assembled capacity, nor is it a case of men and women engaging promiscuously in public teaching, in any sense. Hence it does not come within the limitations of the scriptural prohibition of I Cor. 14:34.
7. Now, finally, when any number of persons in the church are thus engaged, on Sundays or any other day, what are they doing?

In view of all that we have now before us, we answer: They

are doing *what* God authorizes to be done, *when* he authorizes it to be done, *in a manner* in which he authorizes it to be done, and *for the purpose* for which he authorizes it to be done. If this is not obeying God, and hence not well-pleasing unto him, it would be difficult to define obedience.

(Bonneau's Affirmative Speech)

Moderators, Christian friends, Ladies and Gentlemen:

With all of that speech that our friend has just read, how many passages did he cite on simultaneous teaching? Certainly he can point out a great number of examples where teaching was done. Every passage that he cites in the New Testament, we endorse. But we object to his construction of it. Not one passage of Scripture has our friend introduced tonight to sustain simultaneous teaching. They have cited several Old Testament women as proof of their views on teaching. Now if these women taught publicly they cannot use them, for they say that it is wrong for women to teach publicly. And if these women taught privately, they are our examples. And so the thing settles down to this; namely, that they must find women who taught in simultaneous classes convened for the purpose of teaching God's word. And so therein lies the issue. Let him find the proof. Certainly they find some Old Testament examples. There is no difference over that point at all. But if those women taught publicly they can't use them, and if they taught privately we accept them. So we invite them to prove that those women taught at the same time and in the same building. Deborah (Judges 4:4) and Huldah (2 Kings 22:13-20) were cited. But if their lives depended upon it these men cannot prove that those women taught publicly or simultaneously in the same building. Please read the passages.

INTRODUCES CHART

Let me now call your attention to a chart that I have placed upon the board. Friends, this is a serious question to me. We cannot afford to take a position that is wrong. We cannot afford to go into eternity unprepared to meet God. And so I invite you to consider seriously the things that we have to offer you. We place the men's Bible class on one side and the assembly of the

church on the other in an attempt to determine whether or not the classes are the assembly. Do they represent, in effect, the assembly of the church? That is the issue.

HOME WORK OR ASSEMBLY?

I. THE ASSEMBLY

- (1) Men only speak
- (2) Women keep silence
- (3) No common meals
- (4) No washing of feet
- (5) No instrumental music

II. MEN'S CLASS

- (1) Men only speak
- (2) Women keep silence
- (3) No common meals
- (4) No washing of feet
- (5) No instrumental music

So noticing the peculiarities of the assembly, we find that men only can speak. Let us now consider the men's Bible class. Note the fact that in this class, men only can speak. Our opponents "do not believe that it is good judgment to allow the women to teach the men's Bible class." Brother, I should say not! And I wonder why it is not good judgment? Most assuredly their brethren right here have told us that they believe it is sinful for a woman to teach the men's Bible class. Why?

Now notice further, the characteristics of the assembly and the characteristics of the classes. Are the classes assemblies in any sense of the term? Let us see. In the assembly when the whole church has come together in one place, women must keep silence. For they admit I Cor. 14:34-35 says, "Let your women keep silence in the churches: For it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." Our friends insist that this applies to the church assembled in one place. Very well then, let us step across the hall and look at the men's Bible class. Lo and behold, they have exactly the same regulations there. I wonder why? If it is not in the assembly, why is it that women must keep silence in the men's Bible class? Some say that it is sinful for women to teach there. So we find in that respect that the assembly and the men's class are on a par.

Now a step further and we notice the third peculiarity. In the

assembly no common meals are allowed. Our brethren all agree on that. Now they will not allow common meals in their classes either. Tonight you have heard that it is not good judgment to have common meals in the classes for the reason that these classes have not assembled for the purpose of eating common meals. I understand. But they openly come out against churches throughout the country that have church suppers and fight them with all their fury saying that common meals should not be in the assembly of the church. Now let those persons move their church suppers into the classes of our brethren and what would our opponents do? Will they allow suppers in their classes?

Considering the fourth item we notice that the church assembly will not allow the washing of feet in it. In debating with Primitive Baptists our class brethren often explain that the washing of feet is good in the home but not in the church assembly. Now they will not allow the washing of feet in their Bible classes either. They said in a former session that the church was not in the business of washing feet. But now one of them says that he will wash my feet if I will come to his class. We are not asking them to do a thing just to escape the force of an argument. But will he allow footwashing to be practiced in his classes as often as he has the classes? That is the question. Would it be appropriate in other words for that to be done regularly?

Finally, in the assembly of the church there are no pianos. Now our friends allow musical instruments in the home. They allow the use of instruments of music anywhere away from the assembly of the church, provided worship is not involved. Now take a look at their classes, Behold, there are no pianos there either. And why not? Because their classes are most certainly on a par with the assembly. Would instrumental music with social entertainment be any worse in their classes than in their homes? Yet they will not have pianos in their classes. Does this not put the classes in the category with church assemblies?

TWO-ROOM ASSEMBLY

I wish to notice the two-room-assembly argument again. This has been stressed a number of times in this discussion, but it is still good. If I Cor. 14:35 applies only when the church is come together in one place, then a congregation of 500 mem-

bers can assemble in two different rooms, place women in the pulpits in both places, and allow those women to teach both audiences simultaneously. And that is the way that this doctrine provides for a female ministry. Let me suggest that you sisters demand your rights. Surely you can see that your debaters have been keeping something back from you. They have been teaching all along that I Cor. 14 applies only when the church is come together in one place; yet they will not allow you to teach both audiences simultaneously when the church meets in two places. So I suggest that you ask your elders to arrange two large rooms here and let the church come together in two places next Lord's day morning and give you the pulpits in order to teach the people what to believe. It certainly would be private teaching according to the definition of our opponents, because when a wall is erected the audience becomes private. It would not be public, because it is out of the view of all, according to their definition. And it is not the whole church come together in one place, according to their own contention. So let me drop this point to you sisters. Just demand your rights, and say, "Now listen, brethren, you have been keeping something back from us all along. Build us our pulpits and allow us to use them for teaching; arrange the building so that we will have only two rooms for simultaneous teaching; and see to it that the church meets in two places instead of one." Now we know full well that they will never make this arrangement nor handle this argument. And yet this is the logical consequence of their doctrine. If I can take their classes I can take all of the things advocated by the Christian Church as well.

We are reminded again that Jesus went into the synagogue in Jerusalem (Luke 2:46) where they had classes. I wonder why he doesn't notice what the Bible has to say on this. Will he please read in the Bible, where they had classes there? The proposition has to do with the Scriptures, and Luke 2:46 doesn't say that they had a school there or anything of that kind. Our consolation rests in the hope that people will read this book and find out that the scriptures cited do not remotely infer the ideas that our opponents say they convey. Note the passage now: "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both

hearing them, and asking them questions." I wonder where all of his classes are in this passage.

Going back to Luke 4:16-20, which has been cited several times in this discussion, we find that Christ came into a synagogue "and stood up for to read," and there is not the slightest inference of a plurality of classes in session at the time.

Our attention has been called to Mark 7:14-17 several times in this discussion. And so tonight I want to turn and read again "And when he had called all the people unto him he said unto them, Hearken unto me every one of you and understand" Now down in the 17th verse, "And when he was entered into the house from the people, his disciples asked him concerning the parable." Whom did Christ leave outside teaching that multitude, while he took the disciples into the house? Our opponents have classes all in session at the same time, but Jesus did not do that. They offered this verse in opposition to our belief and teaching. One teacher, and one class. We prove our proposition by the passage brought forth to prove the contrary. That verse did not say, that Christ left other teachers out there to teach the audience while he taught those that were in the house.

He asks where Peter ever challenged Paul on the class he taught in Acts 20:17-20. Well it is not there, because it is not a debatable question. There were no other classes in session while Paul taught in Acts 20:17-20. All we find is one teacher and one class. Certainly, Peter didn't challenge him on that. Why are you brethren challenging us on it? But while you are talking about that, where did Peter ever challenge Paul to debate instrumental music? Oh! you say, "Paul didn't use instrumental music in worship." No, and he didn't use your plurality of classes in worship either.—I thank you.

(Hayhurst's Negative Speech)

Moderators and Friends:

JOHNSON DEALS IN PERSONALITIES

When a person's word is called in question, he will be expected to say something. Last night, Brother Johnson made

the statement that I said that they never did send a missionary. I shook my head and he said if he could not read it, he would retract, and I said if he could, I would apologize. He got up tonight with the book and was very careful not to tell you what he had said. He just read my statement in the book, and assumed that you would think that what I had said differed from the book. The statement in the book was, that during this time, when doors are open to us all over the world (and I am not quoting, I am merely stating facts) how many missionaries have they sent? Not one. And this, he claims, is equal to saying that they never did send one. DURING THIS TIME WHEN DOORS ARE OPEN TO US ALL OVER THE WORLD, that is since the war. Japan has thrown its doors open, and has been begging for missionaries; England has its doors open; Germany for the first time has its doors open; as do almost all countries around the world. Since I have been here I have been talking to people who have sponsored work in Africa, Brother Reuel Lemmons, for instance. Doors are open there, and they are begging for the Gospel. DURING THIS TIME WHEN DOORS ARE OPEN, (they were opened by the war) how many missionaries have these men sent? Not one, not just one. Now, if I am incorrect on that, the record will certainly show it. The trouble with my friend is the fact that he can not see the difference between NEVER DID SEND, and DURING THIS TIME OF OPPORTUNITY HAVE NOT SENT: a present perfect and a past tense. Here is a grammar, Brother Johnson, if you want to look it up. We had it quoted in the other speech, and do not have time to teach him grammar, so I leave that.

OUR AFFIRMATIVE AND THEIR OPPOSITION

They intimate that we are supposed to be still in the affirmative; instead they are proving that their opposition is scriptural; that is, that is what they are supposed to be proving. But what are they trying to prove? They are still on that other proposition. They seem to think that we are still in the affirmative. And it occurs to me that my friend Brother Johnson, does not even understand the proposition. He said that the thing just went into reverse from the other proposition to this one. No, it did not just go into reverse. We did not just

affirm that it is scriptural, and then you affirm that it is unscriptural. You are affirming that your *opposition is scriptural*. And that is what you are supposed to be bringing up evidence to prove. The audience can judge whether you are scriptural or not in the things that you do in opposition to the class system of teaching.

PROOF FROM THE METHODIST DISCIPLINE

Brother Johnson tells us about the Methodist Discipline. He can read in the Methodist Discipline about the Sunday School. Ladies and gentlemen, he can not even read in the Methodist Discipline his opposition to the classes. He can not read that much, in that book or any other that I know of, that is worthy to be called a publication. I think that we are one score ahead on the Discipline.

And let me suggest just here, that whatever they have said about the answers that we have given, that you take what we say, and not what they think that we said. Take our statements and not theirs about our statements. And treat them the same way.

THEY DEMAND AN EXAMPLE AS PROOF, BUT DO NOT GIVE ONE

He said that we could not read our proof in the Bible. Can he read his opposition in the Bible? They demanded for two nights an example that would walk on all-fours for our practice. Now, what have they given as an example of their opposition that walks on all-fours? If you demand a certain type of proof of your brethren, you certainly must offer that same kind of proof.

ONE CONVERTED IN A SINGING SCHOOL

I invite your attention to the chart. We have here a meeting at 3 o'clock, and will call it a singing school. These brethren favor singing schools composed of members, in the church building, sponsored by the church, and paid for out of the treasury. Where do they read a precise example of that? They hide their heads from this by saying that a singing school is not on a par with a Bible school. *Your proof for it is on a par.* Since I have been here one good sister came to me and said, "I was opposed to the classes; my husband had changed and

I did not want to change; I had prayed over it. But when I went into a singing school sponsored by the anti-class brethren, I had to give it up." What did she see? She saw arrangements made that she knew she could not read, and she knew that she was demanding all of our arrangements stated in detail. Whenever people come to see this, they open their eyes.

JOHNSON HOLDS THAT PROPHETS AND TEACHERS ARE NOT REGULATED BY THE SAME RULE

On Acts 21:9, we are told that Thayer said "teach is one thing and prophesy is another." I have heard my anti-class brethren quote a thousand times, "Ye may all prophesy one by one," to regulate teachers. And their debaters backed them up. But when it comes to having a woman prophesy, then prophesy means one thing and teach means another. Why, the difference? Of course he will turn and read where they had teachers and then prophets. All right, does that mean that the rule to a prophet did not apply to a teacher; or the rule to the teacher does not govern the prophet?

We have challenged in this discussion that they bring forth one example where somebody prophesied, and did not teach. Did he produce it? I would like to see it. Whenever a woman prophesied, she taught. I would be willing to rest the whole case on that proposition. When anybody prophesied, he taught. One might teach without prophesying in the strict sense, but when one foretells, he certainly teaches what the other people do not know. I want to say to my good anti-class sisters that when those Christian daughters prophesied, (Acts 21:9) they taught. And, wherever they taught, and how ever they taught, you may teach under the same restrictions.

DOES THE RULE TO THE PROPHETS REGULATE THE TEACHERS?

If you are going to have a different set of restrictions while you teach from those that govern while you prophesy, away goes I Cor. 14:31. That passage has been their greatest protest in opposition to the classes. Yes, every time they prophesied, they taught. Do you people believe that?

WHEN THE ASSEMBLY IS DIVIDED IS IT STILL THE ASSEMBLY?

Then we have the idea of feeding the public in the hotel.

Well, cannot the church, the congregation, be fed in a dozen different rooms? I am not talking about the public assembly of it. Take a watch for an illustration. Put it together and it runs perfectly, take the thing to pieces and take it into ten different rooms, do you have ten watches, Brother Bonneau? Do you have ten watches, Brother Johnson? If you take an assembly and put it in ten different rooms is it the same assembly?

JOHNSON'S TRICK

My good friend, Brother Johnson, referred to I Cor. 14:35 in some questions, and I was amazed at that little trick that he pulled there, (if you will allow me to say it, and if I can not prove it, I will retract it). He first read correctly our answer that I Cor. 14:34-35 and I Tim. 2:12, state the restrictions. (Johnson makes some remark). Hayhurst: "That is all right, I am making this speech now." But when he got further down, he read about I Cor. 14:35 and left off I Tim. 2:12. When he read again he left off I Tim. 2:12. I wonder why he did that? The more general restrictions are stated in I Tim. 2:12, and he just gave I Cor. 14:35 as the answer. He ought not to have done that. He should have read both answers both times. So much for the woman missionary on which he stopped short reading the answers.

TOUCH NOT, TASTE NOT, HANDLE NOT

He got very pathetic about Col. 2:21-23. What has that to do with the subject? Oh, he means to say that this applies to our class system of teaching. No, Brother Johnson, that applies to your *opposition* to it. Now if he has a right to assume that Col. 2:21-23 applies to what we do, I certainly have as much right to assume that it applies to what he does in opposition to our following the examples of Jesus in carrying out the commands to us.

I TIM. 5:10 DID NOT SAY FOR WOMEN TO TEACH

He quoted I Tim. 5:10, and said "The woman was commended for doing good works, and it did not say to teach in that verse." Is that not wonderful? I have had John 3:16 quoted to me in the same fashion, that it did not say to be baptized. No, it does not say it in that verse, but it does say it in Titus 2:3, and that in unmistakable terms. Now why did he not

say that while it does not say it in Timothy, that it does say it in Titus?

I listened this afternoon carefully to the speeches of their boys; fine speakers; fine boys. Some of them are going to school, and I hope that they finish, and that they do not make their apologies for doing it when they get through. In their speeches today, they would quote I Cor. 14:31-35 and would say, "One speaker at a time and the speaker a man." I wondered, where are they going to put the women in? When the meeting was over I had not heard it. Their arrangements for women are omitted. It is always, "One undivided assembly, one spoke at a time, and THE SPEAKER WAS A MAN." Where do your women ever teach? Well, they are not allowed under your theory of operations to have a place, nor a time, nor arrangements to teach.

BONNEAU STAYS IN THE NEGATIVE

Then Brother Van accuses that *we* are affirming simultaneous teaching. No, you are affirming your *opposition* to it; that is, you are supposed to be. You are not affirming it. You are saying very little about your opposition. You are just criticizing us. Where is your opposition? Read it in the Bible, any place.

THE CLASS BONNEAU ALLOWS IS ON THE PAR WITH ONES THAT WE HAVE

He shows how there are some likenesses in our classes and in the public assembly of the church. Yes, there are some likenesses in any two groups. I read in Brother Bonneau's book (and it certainly is authoritative to him) that "If a sister teaches a group, she is within her rights." Now just imagine that this is his sister's group over here. (Pointing at a circle on the chart) In all particulars it is the same as the ones we have. "If a sister teaches a group," (he says) "which the church has not convened, and while a plurality of classes are not in session, she is within her rights." Where does she do it brethren? When do you allow it?

ANNA THE PROPHETESS

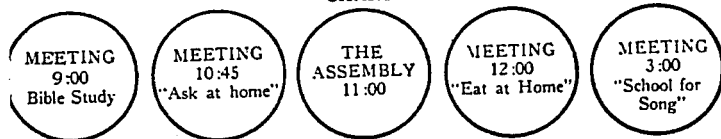
Anna the Prophetess, according to Brother Bonneau's book, spoke to all in Jerusalem, as she contacted them. Well, she must have taught several groups, she must have had some men

in them, according to Brother Bonneau. And if so, what is all this talk about our favoring a female ministry? He criticizes our doctrine. Our doctrine on women is his doctrine on women; our limitations on women are his limitations on women. He says that a woman may teach a class. He indicates that Anna taught many classes, indeed, all of Jerusalem. Would you allow your wife to teach all of Jerusalem? Will you allow all of your sisters combined to teach all of Jerusalem? Away with his idea that we are any closer to the pulpit with our women than he is.

THE FEMALE MINISTRY

And all that idea about having a group in this room and a group in that room, and putting a woman up to speak to each group proves nothing. How many men do you say a woman may teach, Brother Johnson? Brother Bonneau? How many men do you think? Ten—twenty—a hundred—a thousand? They seem to think that because they can propound difficulties to us, that they win the argument. There is not a position that anybody can take, but that you can find difficulties in it. And in this case, the same difficulties that they propose to us are theirs. I would like for you young preachers to see this. Surely you are not too old to see. The same difficulty, exactly and precisely, that they propose concerning our women teachers is before them in reference to their women teachers. If Anna might teach a group, certainly other women may teach a group. Our sisters do teach groups, but where do these brethren have one doing it? They so misapply I Cor. 14:34-35 and I Tim. 2:11-12 as to cancel the positive work of women as teachers.

CHART



I now take up four meetings. I am supposing that some small congregation has 40 members in it, living out in the country and meeting on the Lord's day. It meets together over here in a group not as "the assembly," but as a school. It comes together to study the Bible at 9:45, and studies for one hour. These brethren oppose that meeting of this 40 members in four different classrooms while all come together in the church house. This is another meeting; all are present in it. They are not in four different rooms now; they are all together. May women ask and answer questions here? They say yes. They agree with us that women may ask in this group, and they do so in the *home capacity*. All right. Then a song is announced and "church" starts, and they now keep silence. What makes the difference? They were not *assembled as the church*, but now they propose to function "as a church." And this lasts till they are dismissed. After that they come right out here on the church ground (pointing to circle on chart) and spread their lunches according to arrangements, and according to announcements of the elders. Now one of the elders calls everybody around and they bow their heads in prayer. Brother Bonneau, is that church? Brother Johnson, is that church? They are called together, they are called to order, they had prayer in it; is that church? "Let your women keep silence in the churches." But the women ask at home in that meeting; and they eat at home according to their application and ours. Now in this meeting at 12:30 these brethren will let the women talk and ask Bible questions, and they will allow them to talk and ask Bible questions in this one at 10:45 and in the one at 3:00, but they will not let them do it in this meeting over here at 9:45. They will withdraw from them if they do it. But they can do it here where the whole group is together, but if they do it where there is only ten over there, they will withdraw from them, because they are afraid of a female ministry. After awhile they meet again at 3:00 o'clock, and our friends will arrange singing school, and the whole forty are present. Is that an assembly of saints, brethren? (Pointing to circle representing singing school) Is that an assembly of saints, Brother Johnson? You will have to admit that it is, for all of the saints in the community are there. Are they together? Yes. Is it a called meeting? Yes. And what do they do? They teach. They just teach

the command to sing and how to carry it out, and then afterward if the people want to they can worship God, having been taught to sing in that meeting. That is all right, to teach in that meeting, it is all right for women to take part in it. It is all right in this one. (Pointing at the meeting at 10:45) It is all right in this one before church and this one after church, but if my brethren find their sisters asking and answering over here, in this 9:45 meeting, they say that is dangerous. The question that I want to ask is: How much more dangerous is it for a woman to ask and answer questions here than it was an hour before? I want to know how much more dangerous it is, brethren?

(Johnson's Rebuttal)

Brethren and Friends:

I will deal with, in this speech, some of the things that Brother Hayhurst has brought before you. Now he says, "I meant to say they hadn't sent one during war." Hayhurst: "No, I didn't either." Gipson: "No, he said, during the time since the war, when the doors—" Johnson: "There wasn't a word about the war said in here. There is not a word about it. Here is what it does say, 'How many missionaries have they sent during this time when doors have been opened to us, to preach to all of the world.'" Were there not doors opened to us when we sent Brother Jelly? Was this not of those days when doors were opened to us. Well, have you ever sent them into all the world at any time? Hayhurst: "We have tried." Well, you haven't made it yet. Well, we were trying when we commenced there. Some of them were opened there weren't they? You misrepresented us here—that is a false statement. You didn't mention the war, there is nothing about it in there. If you want to meet your God with it, it's with you and about that: I say it is false. Okay.

MISAPPLIED SCRIPTURES

Now he says Col. 2:21-22 applies to us. Where are my questions. Well let us see about that, "Touch not, taste not, handle not, which are all to perish with the using, after the doctrines and commandments of men," Well, here is the doctrine and

commandments of men, isn't it? Would you deny that? I read to you your practice out of here. You said, you can't read your opposition out of there. Well, my opposition didn't come from the doctrine and commandments of men, did it? Thank you, you couldn't find my opposition here, but here is the doctrine and commandments of men, isn't it? Do you deny that, brother, with that pleasant smile of yours.

But listen again. "Touch not, taste not, handle not, which are all to perish with the using, after the doctrines and commandments of men, which things indeed have a show of wisdom." Are you going to say that our position has got a show of wisdom in it? I thought that you hated it too bad for that, Ike. Ladies and gentlemen, it is very obvious what the apostle is talking about. If my brother could find his practice in this book—if he could have read it out of it—it would have been before you from the beginning of this debate. It isn't to be found in this one, Ike. Can't read it in this one. "Touch not, taste not, handle not, which are all to perish with the using, after the commandments and doctrines of men, which things indeed have a show of wisdom." I know brother, it does look wise, and you brethren make big boasts of it. It looks good to the world—it has a show of wisdom—but it is from man, and I can't touch it, brother. The thing we are trying to do is just to continue showing you there is no scripture for it, not a scintilla of scripture for it. If there is no scripture for it, then we must be scriptural in our opposition against it. That is why I said that we just had it in reverse.

WHO SPLIT THE LOG?

Then Brother Buchanan says, "Who split the log?" They brought that in. Well, who did split the log? When the instrumental music came in some of the brethren said, "We want instruments. We believe that under the law of expediency we can have them. We believe that instruments will help us in our singing. Of course, we do not have any command for the instrumental music, but we are commanded to sing, and we believe that instruments will help us in our singing—we can sing better." Some of them say we can't sing without it, we use the instrument to assist us to carry out the commandment. Another says, "We can't do it, don't put it in, don't put it

in." Who split the log? The man that says don't put it in, or the man that put it in?

Then the Sunday school question came up, some one said, we can have Sunday school. I believe that it will aid us in carrying out the command of Matt. 28. We take our classes as an aid, of course. Well, a man says, don't put it in, brother. Who split the log? Don't put it in. He says, Yes, I am going to put it in. Well if you put it in, I am afraid that you will split the log. It won't split the log, if you will keep your mouth shut. We can drive this wedge and it won't split the log, and so they drive her in—wow—wow—wow—open comes the log. And that fellow says, see there what you done, I told you that you had better quit fighting it. Who split the log? The man that drove the wedge or the man who said don't drive it? Who did split the log, Brother Buchanan? I am glad that you brought the old log in. Everybody knows who split the log. When the instrumental music was wedged in, instrumental music was the wedge that split it once, and the Sunday school is the wedge that has split it again.

Johnson admits classes in the synagogue. Now I think, Brother Buchanan, you made a mistake there. I don't believe that I admitted that, and the book will show it, won't it. Now, when you folks read the book and get to that part of it, just pay particular attention to which one of us were right. I did say, if according to Hayhurst, they had classes in there, neither Jesus nor his apostles ever participated in them. I challenge you to find where they went into those classes. You said that they had them. I didn't admit it, at least I don't think that I did—of course everybody has been mistaken—and I might be this time.

QUESTIONS CONSIDERED AGAIN

Well, he says now, that I was tricky. Yes, Brother Johnson was tricky about the questions. Why I was not, brother. I want to read them again, and we will see. What scripture if any, prohibits the elder of the church arranging some teaching done out where there is no church, inviting the sinners or the public, to be taught and placing a woman there to teach them. No church over there. You said—he put down there I Cor. 14:34-35, I Tim. 2:12. Both of those passages were put

there to prohibit that woman teaching out yonder where there was not any church, and you said all of the time that the 23rd verse modified the 34-35 verses applied and if it didn't, it didn't apply. That has been your argument. Now lets see what about that.

What scripture, if any, prohibits women combining the classes of your proposition and teaching all of them. Answer: Well, if she didn't violate I Cor. 14:33-35 or I Tim. 2:12, he says, none. Does I Tim. 2:11-12 apply to your class system? "Let the women learn in silence, with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man." Does the 11-12 verses, brother, apply to your class system? Why she would have to be in silence if it did. You know that it does not apply according to your teaching, and you say that I Cor. 14 doesn't apply? Well then, you have virtually admitted that there is none, there is no scripture that prohibits it. Now, how about your women preachers? Well it is on record here that no scripture prohibits the women consolidating the classes, all of them, and one woman teaching all of them. Wouldn't that be women preachers? And they had a place to put down any scripture that forbade it, he says, I Cor. 14 and the second chapter of I Tim. If they didn't violate that, there was not any. Well, he is on record here that these passages do not apply to their classes. They apply to the churches. He says that that is private teaching, and they don't apply to it. The church is public teaching and it doesn't apply to it. Now that is not tricky and I have not misrepresented you.

He can read of the class system in the Methodist Discipline, but I can't read it in the Bible.

He says if your practice is not scriptural, we are scriptural in our class. Well he says, now Brother Johnson, it is not in reverse. He says you have not come out on your proposition. Why everybody knows that if you brethren are scriptural for your classes, we are unscriptural in our fight against it. But if you are unscriptural—if there is no scripture for your classes—then we are bound to be scriptural in fighting it.

(Buchanan's Negative Rebuttal)

Moderators, Brethren and Friends:

I am happy to come now, and make my final speech of this debate. Brother Johnson says that every man has been mistaken once in awhile, and that he might be this time. I am sure that he is not only mistaken in that, but in a good many other things. But let it not be forgotten that no man is perfect. No man's mind is perfect. In the heat of a discussion a man sometimes may say something and forget it. In the heat of a discussion a man's mind may sometimes not work. I ask my brethren to read the book carefully. Then when you find him not remembering what he said about that or something else, be quite charitable in your reading. I should like for you to do the same with me. I am sure that any man who makes public debate speeches would ask the same for himself.

REPLY TO BROTHER BONNEAU'S CHART ON I
CORINTHIANS

I should like for you to notice that these men say:

1. That they are opposing us.
2. That they are *scriptural* in opposing us. *This we deny.*

They affirmed that you must have all of the teaching done by the church, in the assembly *only*. This chart is intended by them to prove that. And while the chart contains one thing and another, I think that I can agree with everything on that chart. They have verses here that show it is scriptural to teach in the assembly, but no verse is listed to show that it is unscriptural for the church to teach outside of the assembly. We accept the chart then, without question, even that statement copied from the Revised Standard Version, to the effect that if any man does not recognize God, God will not recognize him. We think it is peculiar, however, for anyone occupying their position to put such a verse on their chart. There are a good many things they do that are not listed on Brother Bonneau's chart.

1. When these, my brethren, meet in the assembly here described, they usually sing three songs, before prayer, and have a song after prayer. Where do you find those details taught in I Cor. 14, Brother Bonneau?

2. After the singing, they often have only one man to preach to the assembly. Where do you find that detail listed in I Cor. 14, Brother Bonneau?

3. Then they have an invitation song, and perhaps a song before the communion. Where is that listed in detail in I Cor. 14, Brother Bonneau?

There are a good many details that these brethren do, even in the assembly that are neither listed on the chart, nor found in the Bible. What does that mean? Does that mean that it is sinful and wrong to have those particular details in carrying out Divine commands? Of course not. What, then, does it mean? It just shows that not all necessary details for teaching, either in the assembly or out of it, are listed in the Bible, that is all it means.

HERE ARE THREE THINGS THAT GOD NEVER SAID,
WHICH THEY SAY

But there are some more things that I want to show:

1. Which verse is it on your chart, Brother Bonneau, which says that the church cannot teach, except in the assembly?
2. Which verse is it that says that the church cannot teach, after you leave the assembly?
3. Which verse is it that says that the church cannot use women to teach classes outside of the assembly? If there is any proof for these things in any verse, where is it?

I would like to add a verse or two to his chart on I Corinthians, as some of the things that this chart of Brother Bonneau's leaves out: In I Corinthians 11:5 there is a teaching example that has gone absolutely unnoticed by our opponents in this debate. *Here are women in their veils, ready to prophesy, and prophesying.* Here is a divine example, which we gave in the beginning of the debate, that shows women teaching classes. These groups which they were teaching were not just a matter of teaching in their own private home; and they were not teaching in the public assembly. Now we call this kind of group teaching, "teaching a class." You call it a "group." We will just call it "teaching a group," if that will make it all right with you, and silence your objections.

Here is something else that is not on the chart. They have not found these verses, which we have asked for, nor have they

read the verse which says that the church must use teaching "in the assembly," as the ONLY way. We pointed out last evening that the word "ONLY," is not in these Bible verses, and that teaching "in the assembly ONLY" is not commanded of God.

THEY DO NOT PERMIT THE CHURCH TO USE WOMEN TO TEACH

In Question 1, tonight, we asked, "Is the church authorized to teach anything to anybody except in the public assembly?" Brother Johnson answered, "The church is authorized to send out her evangelists to teach everybody, any or every day, YES." What about the women? Is the church authorized to use women to do any teaching at all except in their own private homes? They have not said "YES" to that, so far as I remember. To the best of my memory, that they have not said as yet that a woman may teach any group outside of their own immediate family. If these brethren had women teachers like the Bible says the church should have (I Cor. 11:5), what would they do with them? They cannot make any arrangements to use them, in harmony with their absurd theory. What would they do with women teachers, if they had them? And yet the Bible commands women to teach.

THESE MEN ANSWER THEIR OWN OBJECTIONS TO BIBLE CLASSES

A few things they say are very interesting. Brother Bonneau says that Mark 7:14-17 "certainly does not teach our practice." He says, "It teaches one teacher and one class." Now, why were you apologizing for sitting in a Bible class as Sherman, if the Bible teaches it is right to have one teacher teach one class? Why were you apologizing? If the Bible teaches that one teacher may teach one class in Mark 7:14-17, then our using "the class method of teaching" is scriptural, is it not? What do you mean when you say that we cannot find that class method of teaching in the Bible. We can find it here, for you admit that Jesus used it. When you find in the Bible that class teaching is right, as you say, then any teacher who teaches a class is following the Bible. What, then, are you arguing about? Now you brethren always bear that in mind; it is scriptural and right for any one teacher to teach any Bible class. Brother Bonneau said so.

THEY ANSWER THEIR OWN OBJECTION TO SIMULTANEOUS CLASSES

In Question 9, tonight, we asked, "Do you have the idea that Jesus taught the apostles 'privately,' more than once? That is, did He do it regularly and on purpose?" Brother Bonneau answered, "On Purpose."

Then we asked in Question 10, "How many Christians may scripturally imitate the teaching examples of Jesus at the same time?" Brother Bonneau answered, "As many as are able." Now if it is scriptural and right for any one Christian to teach one class at a time, like Jesus did, and if as many Christians as are able can scripturally teach a similar class at the same time, what objection do you have left to argue about? I believe that these written answers tonight admit everything for which my brethren contend, and give up everything these brethren have denied.

THEY ANSWER THEIR OWN OBJECTION TO INVITING THE PUBLIC

But, they object, "the classes will be public." But Brother Bonneau answered this objection in Question 7, tonight. We asked, "What happened to the 'public' in Mark 9:14, when Jesus began to speak 'privately' in verse 28?" His answer was, "The public was excluded." That answer is right. This is Brother Bonneau's answer to what happens to the public, when we teach a class, today. The public is excluded, and the class is private. That is the truth, whether Jesus did it, or whether we do it. I believe that this answer grants and admits the truth of most of the things that we have argued about in this debate.

Then they wanted to know what happens to the private and the public after we have a class, when the class comes out of the class room and goes into the assembly. So we just turned the question back to them, and put it in written form. We asked in Question 6, "What happened to the 'private' in Luke 9:10, when Jesus began to speak to the 5,000?" Brother Bonneau answered, "The private meeting ended when the public was received into it." That is the truth, and that is what happens to the privacy of our classes when we come back from the classes, and the public is received into the assembly. Thank you, Brother Bonneau, for these answers. In these answers you

gave up a whole lot of things that you have been using for a long, long time to make up your speeches in debate. We won't have to answer these things in debate with you any more. I am glad that we have these objections forever removed.

THEY ADMIT THAT "HOUSE-TO-HOUSE" TEACHING IS NOT TEACHING IN THE HOME

Here is an interesting thing: In Question 5, we asked, "Was Paul teaching the members of his family in his own home, when he taught 'house-to-house' in Acts 20:20?" Brother Johnson answered, "NO." Now you anti-class brethren remember that answer. You have thought for a long time, that the public meeting of Acts 20:20 is the church assembly, and you have thought that the "house-to-house" teaching was done in one's own private home. You have thought that a Christian woman can imitate the "house-to-house" teaching of the apostle Paul, only in the privacy of her own home, teaching her own family. That is what you were taught to think. But Brother Johnson says "No. That is not what Paul was talking about." He answered correctly. Acts 20:20 is talking about the two kinds of teaching that the Church of Christ is commanded to do. One of them is public, and the other is private. Neither of them is limited to teaching in the home.

Now, the women cannot do the public assembly teaching, but a woman can do the house-to-house (class) teaching. Women in the Bible did this. But we have asked our opponents repeatedly; we challenged; and we defied them to say anything about it, and to name just one woman among them that the church is using to do any regular teaching of any body under the sun. They just do not do what was done in Bible days. (See Brother Bonneau's answer to Question 8, tonight).

BRETHREN, CEASE TO OPPOSE WHAT GOD COMMANDS

Consider a number of the things that we have had in the debate, then consider this: The most terrible catastrophe that can befall the church of the Lord is a division, founded in malice, nurtured in hate, and developed in envy and strife. It destroys the influence of each and every Christian. It hampers and makes powerless the preaching of the Gospel, and damns the souls of those who are a party to it. Such a condition is

carnality at its worst, and condemned in no uncertain terms in Holy Writ. It breeds a lack of faith in the integrity of Christians. Nobody trusts a hypocrite; and any time they attempt to cover up malicious hate by religion, it is quickly recognized by the people of the town. It creates infidelity; for Christ's prayer for unity is hindered, and the will of God prevented. Such a division rejects the authority of Christ, and rebels against the King of Kings and Lord of Lords. It is contrary to every breath and idea of New Testament scripture.

There exists no justification for such a division. Every New Testament writer condemns it, and the entire tenor of the New Covenant forbids the right of any group to be guilty of such ungodliness. Any system of teaching which fails to recognize and to meet the various needs of the different groups, as in the case of training preachers, teaching and training elders, young women, etc., as they were recognized in Bible days by Jesus and the apostles, is an unscriptural system. Jesus trained the apostles in Bible classes. In reply to question 3, tonight, Brother Johnson admits that there is no better way to train preachers. Jesus even called the public to assemble and then took the class of disciples out of that "called out assembly" to teach them privately, in Mark 7:14-17. In Acts 20:17, Paul called the elders from Ephesus, as a group over to another town, and taught them in a class. In Question 4, tonight, Brother Johnson did not deny that they were taught in a class; he only said that others were present with them. But suppose that no other class was in session at the same time. What difference does that make? Paul did by divine authority, the very things for which Brother Bonneau apologized. And Jesus taught in simultaneous classes. Mk. 9:9-13.

TAKE NOW YOUR STAND FOR TRUTH AND RIGHT

I would like once more to suggest that it is time for these brethren to take a definite stand. Tell these young preachers now in college that they are doing no wrong to sit in a Bible class. But, if their leaders are right, they would do wrong to sit in a Bible class and learn the truth, even if Jesus taught the class.

I think we have pressed this absurd "anti-class" position to

its ultimate and logical conclusion. I would like very much to see them take their stand for truth tonight; but I challenge them to say whether or not they think it sinful and wrong for their "loyal" members to sit in a Bible class at Lubbock, at Abilene Christian College, and at Kerrville.

If it is right there, it is right anywhere. And I thank you.

(Bonneau's Rebuttal)

Gentlemen Moderators, Christian Friends,
Ladies and Gentlemen:

I think that the negative has pressed the splitting of the log a little too far for their own comfort. Who is guilty of splitting the log? The man who drives the wedge, or the man that pleads with him to keep it out? They brought in an unscriptural practice that violates the teaching of God's word. Therefore, they have split the log and disrupted the unity of the church of Jesus Christ.

Now concerning the public being excluded from their classes, I ask if the public is excluded from their classes, why are they so nervous and uneasy about the women teaching the men's Bible class? And if the church meets in two places why do they oppose women teaching those classes? I Cor. 11:5 says not one word about simultaneous teaching and until they can find it, they have nothing in I Cor. 11:5.

Brother Hayhurst, did you mean what you said awhile ago, when you made the illustration about the watch? He asks if one breaks a watch into ten parts, is it the same watch or ten watches? I want to know if one of the pieces of the watch is a part of the watch. When you break the whole assembly up in classes is the little class across the hall a part of the whole assembly? If so he has his women teaching over a part of the whole church, and down goes his contention. I thank him for the illustration on the watch. Is a piece of the watch any part of the watch? When the whole assembly is split up in classes are the classes any part of the whole assembly? His illustration forces the conclusion that they are.

Lu. 5:29 was cited concerning Levi's feast in his house.

Bro. Hayhurst asks: "How much more dangerous is it to teach the Bible over here in one of our classes, than it is to ask questions about it when we are eating around the table?" That is what we have always been asking, Bro. Hayhurst. How much more dangerous is it for a woman to teach the men's Bible class than it is for her to teach around her table at home, if both are private and not in the assembly? Why doesn't he handle that question? He has virtually taken the position here tonight that if a woman can ask a question around the table when a meal is being served that she can teach in his classes. Is it any more dangerous for her to teach the men's Bible class than for her to teach while serving a meal in her home?

I have another one I want to know also. How much more dangerous would it be for a woman to play a piano in his classes than it would be for her to play it while serving a common meal in the home? We all know that they use musical instruments at social gatherings with common meals. How much more dangerous is it to use a piano in one of your classes than it would be to use it around the table when you are eating at home? Can't you see the fallacy of his argument? This theory makes provision for instrumental music with secular songs in their classes. It likewise provides for female teachers in the men's Bible class, if there is no difference between the teaching at home and in the classes.

In conclusion, my friends, I want to say that you are doing in principle the very thing that the Christian Church has done for 75 years. You are drifting deeper and further into digression daily. To those who have departed from us I shall just say that you have the same problem facing you now that was facing you when you stood firm. There is the Christian Church only one step beyond you. In fact I had just as soon practice some of the digressions of the Christian Church as to use your classes. Missionary societies, instrumental music, and Sunday Schools all stand or fall together. You have many unscriptural things among you.

So why not accept or reject all? But why not come out and take your stand against all digression? If we endorse the class method of teaching with its women teachers, it will encourage all digression in history to come into the church. How much more harmful is it to play a piano in Sunday School than

it is to play one while eating a common meal? How much more harmful would it be to put that common meal in a Sunday School class than it would be to have it in your home? Mark my words, when they fail to make a distinction between home work and assembly work, they are doomed in debate. So let us beg you brethren to come out and take your stand for the truth. Let us protest against digression of every kind that comes into the church of Jesus Christ, and thus with one mind and one mouth glorify the Father of our Lord Jesus Christ. Do you have the courage to take that stand for the truth? Then do so. I intend to lift my voice against digression as long as I live. Come in and help us defend the banner of Jesus Christ and take a firm stand against all digression, that the church of Jesus Christ may give an acceptable account to God in the last day.

(Hayhurst's Rebuttal)

Moderators and Friends:

The fact that these brethren have demanded proof in detail for two full nights, and now have affirmed two nights not giving proof in detail, ought to settle this question.

BONNEAU AGREES AND THEN CRITICIZES

I want to take up the last things that were said, first. I fail to see any logic in the things said about the chart. Just why he would "holler" around about common meals when he agrees with us on common meals, and why he would make all that "spiel" on instrumental music, when he agrees with us on instruments of music and why he would make all that speech about having a "Bible class," is more than I can see. Indeed, we agree, that we may teach a class, and that women may teach a class. The only difference is that he thinks that she must arrange the class in order to make it right, and we believe that elders of the church may make the arrangements, and that the preachers ought to teach them to do it. That is the difference on that point. A third point is we believe that we may teach classes regularly. Now, where do we differ? They are afraid that we are digressives, and they are so afraid of it that they are not sending missionaries. They think that

maybe they will send one some day. I hope that they do. But when they do it, they will not read all of their arrangements in detail. They do not read them for anything that they do. But on this subject they assume that if it is not stated in detail that it is wrong, and then all the works that they carry out they have to make arrangements to do them.

HAYHURST'S PLEA TO ANTI-CLASS PEOPLE

So, I want to make a plea to my anti-class brethren. It is high time for you to quit neglecting your duty, and to quit neglecting the duty of your sisters and to make some provisions, some place, some time, for them to obey Titus 2:3-5.

HAYHURST CONCEDES A POINT

Brother Johnson talks again on Col. 2:21-23. He reads on down to where it says, "It has a show indeed of wisdom," and he thinks that this cannot refer to them, and I just almost agree with you. (Laughter) If he pleads that they have no wisdom, that they do not walk in wisdom toward them that are without, that they do not use good judgment in the things that they do under the command to teach—well, we will just have to agree with him on that.

DOES I TIM. 2:12 EXCLUDE THE CLASS THAT BONNEAU ALLOWS?

Does I Tim. 2:12 apply to classes? I have asked, does it apply to your classes? Van has said in his book, that a woman may arrange a class. Does I Tim. 2:12 apply to that class? The only difference here is, we say that a woman may have a class, and we arrange a place and a time to let her teach one, whereas, they say she may have a class but they "say, and do not." And if the woman gets to teaching one, she is stopped. At Deming, New Mexico, a woman got to teaching some little children. Brother Whitten, who is here, had children in the group, and he felt ashamed when the elder of the church said "Stop it, or we will take action." Yes, you are so afraid that you will disagree that you just lie down and refuse to act. "To him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17).

THEY REFUSE TO AFFIRM THEIR OPPOSITION

Brother Johnson insists that this proposition is a direct

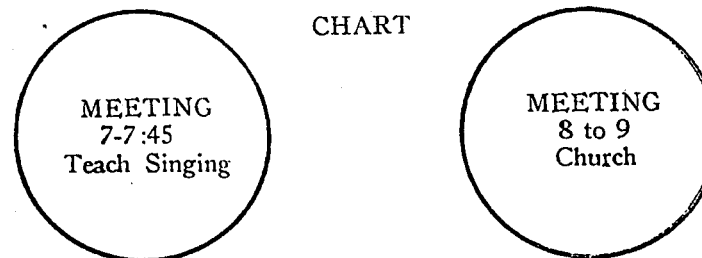
opposite of the one that we had before. I thought they were affirming that what they do in opposition to classes is scriptural. What is their opposition? They have been very careful not to come out and name it. Well, they publish things in the "Church Messenger;" that is a part of it. Where do you read about that in the Bible? Where, my brethren, do you find where anyone ever took a modern printing press and published a paper monthly and sent it out? If you get any authority for that, you get it from a general command, and when you do you condemn yourself in not allowing us to make arrangements under the general command to teach.

WHO SPLIT THE LOG?

Brother Johnson talks about "Who split the log?" He affirmed from Romans 16:17 that they withdraw from us. He affirmed that they do it and that they are scriptural in doing so. And now he yells "Who split the log?" "We are going to withdraw from you fellows if you have Bible classes." "Who split the log?" "Well, you are heretics and we are going to withdraw from you. Who split the log?" I am going to turn that question around. We have some "one cup" brethren with us I think. They do not believe that it is right to use more than one cup. Brother Johnson affirms that more than one are authorized under the command to drink, but he does not read his details on it. Now brethren, "Who split the log on the cup question?" Your one cup brethren will point a finger in your face and tell you, "You split the log by advocating details that you cannot read." Now I want you brethren, young people especially, to remember that you may carry out the things commanded in the perfect law of liberty by arrangements that are not stated in detail, and that this is the only way you will ever do it, for God has left his work in the hands of faithful men, telling them to "go teach all nations." He has told them to carry out his work, and he has instructed them to exercise their judgment in it. He has told them to devote themselves fully to it, and he did not forget the women. I do hope that if one thing comes out of this discussion, it will be that they get their eyes opened on those positive passages that tell their sisters to teach, and that they wake up and put them to work and let them teach. They admit that it may be done. I am asking, brethren, why do you not make some arrangements for them to

do it? Why do you withdraw from them, when they do it? Are you so afraid of digression that you just sit down and refuse to obey the command, "Go teach all nations?" What is your answer to the command, "Go teach all nations?" What is your answer to it in reference to women? Do they have any part in it? If they do, give them that part. Make some arrangements for them to do it, and though you may not read the details, you will read the command for them to do it, just as you read the command to take the Lord's supper, and you make the arrangements for that. It seems to me that this is enough on "who split the log?"

CHART



Let us look at the chart. Suppose that this circle (pointing at the chart) is the church at Kerrville. Let us say that the time is just before "THE ASSEMBLY" at 8 o'clock. Here is a meeting in which singing is done. Is that an arrangement made by men? Is there any wisdom in it? I believe so. I think that it is a fine work. Is it an assembly of saints? You and I will agree that it is, and that it is not "the assembly." Well, what proves that these things are right? Whenever they read their proof, step by step, reason by reason, they have read our kind of proof on "go teach all nations." And until they can do that, they are under obligations either to quit teaching singing schools, because they cannot read them in detail, or to allow us room to have Bible classes. Surely, my friends, you can see that if they demand that we give proof in detail, they must either give proof in detail or quit the things that requires detail. With this I close.

I thank you very kindly for the privilege of being associated with you, for the fellowship that I have enjoyed even with

my brethren who are led not to fellowship me in following the examples of Jesus, of Paul, and of others in teaching Bible classes. May God bless and be with you all. May he guide you in wisdom and in righteousness, and may we all be gathered after while on the beautiful shore of the sweet home over yonder, where sadness, sorrows, and goodbyes will be known no more. Where God is, where angels are, and where the redeemed shall dwell forever more.

(Johnson's Rejoinder)

Moderators, Brethren, Neighbors, and Friends:

I want to express my genuine appreciation to the moderators, and to the people, to everybody, and to the local congregations. The discussion has been a great pleasure to me. I have never contended for any number of literal cups in the Lord's supper. I know that it wasn't I that split the log. Who split the log? Who split the log when the instrumental music came in, Ike? The fellow who drove it in, brother moderator? Wasn't that a cute crack? The one that put the instrumental music in or the one who didn't want to see it done? Who split the log over the Sunday school question, the fellow that put it in or the fellow who says don't? Well that is very obvious.

SOME ARGUMENTS RECONSIDERED

I Cor. 14:33-34, listen, "As in all the churches of the saints, let your women keep silence in the churches." What is your class system here, Brother Hayhurst? It is the local church congregation. You are on record that your 10:00 o'clock service is the local church, the local congregation. Paul what do you say about it? "As in all the churches of the saints, let your women keep silent in the churches." Why don't you make them do it, brother? To be consistent, you would have to. Well, again, class system is not essential to carrying out the teaching. I demonstrated that by my home congregation. What did they have to say about it? We have never used the class system of teaching and I believe that it would be on a par with any congregation that they have in a town that size. Well if it is not essential—you haven't contended that it was essential—well then I know that it wasn't a command or it would have

to be essential. Well, it wasn't necessary—you all admit that the thing isn't necessary, that it can be carried on without it, then I know that it was not necessary inference that you found and you don't claim any example for it. It just couldn't be so, neither command, neither an example or necessary inference for it. Well, it is not even expedient—I showed that. Sure, we have the public schools, they have different classes. You ought to try to be like them. They have a different book for every different class. And they divide the students according to their grade and put them where they belong. You fellows say, we are going to have different classes but we are just going to put them in classes of their age. We take nothing but the book, and where the Bible speaks we speak. We have just one book and all studying the same page in the book. Brethren why do you need more than one class? Why not put up the best teacher and let him teach it? You have one question to ask, How old are you? It is not a question of what you know, as to the class you get in. It is not a question of your ability, it is a question of age, like I brought out here the other evening.

Well, I showed from Acts 2 the Holy Ghost came upon them they spake as it moved them, the Holy Spirit guided them, that it did not guide them into the class system in Acts 2, that the apostles were all together, speaking, that the multitude came together and that the Spirit guided Peter to get up and preach to all of them. The opposition said that there were 18 classes, they were not divided into 18 different groups to teach them, they were all taught together in one group. I can strike hands with you, my brethren, and stand with you upon the blessed book of God. Why not come together, as one man in the street, lay aside that that is not necessary—that is not essential—take those things that are necessary and essential and present one united brotherhood that can honor and win the world for Christ. May God bless you and keep you is the prayer of your humble servant.

REMARKS BY BROTHER GIPSON AT CLOSE OF DEBATE

Brethren, this debate is now history. If you believe sincerely in your heart that some of these brethren are wrong—and you will have to believe that—will you not earnestly pray that they may learn the truth; and that all of us may learn and be guided

by it. Let us please stand together, and Brother Odell Purdy will dismiss the congregation.

BONNEAU'S QUESTIONS—FIRST NIGHT

1. What scripture prevents a woman from teaching the scriptures in the assembly of the church today?
Ans.—I Cor. 14:23-35.
2. Can a woman teach a class of men in the classes of your proposition?
Ans.—They do not, in the classes at Crescent Hill Church. Subject to the restrictions in I Cor. 14:34 and I Tim. 2:12, she may teach a man, as divinely commanded in I Pet. 3:15.
3. If a local congregation should decide to meet in two different rooms of the same building at the same time to teach the scriptures, would I Cor. 14 apply to it?
Ans.—This is an imaginary, hypothetical case, not based in fact or theory on anything we teach or practice. BUT the teaching of I Cor. 14:1, 5, 34, 39, etc., apply to any church under circumstances and conditions similar to that of the church of God at Corinth.
4. Does I Cor. 14:33 apply today?
Ans.—Yes. So does verse 1, 5, and 39. And none who believe the Bible find any difficulty in obeying both lines of teaching.
5. Are the classes of your proposition essential to the carrying out of Titus 2:3-5?
Ans.—Titus 2:3-5 admittedly MUST be obeyed outside of the public assembly. The classes of our proposition furnish a divinely approved procedure for carrying out this divine command.

JOHNSON'S QUESTIONS

1. Do you believe the propositions affirmed by Bro. D. J. Whitten in his recent discussion with Bro. C. B. Head, near Huntsville, Ark., to be true and scriptural?
Ans.—It makes no difference whether Bro. Whitten and I agree or not. This question is not Scriptural, nor germane to the issue. Do you agree with all your brethren?

2. Can anything that is neither taught nor contained in the scriptures, be "Scriptural"?
Ans.—Nothing is scriptural unless taught in the Scriptures either by precept, example, or necessary inference. See I Cor. 14:1, 5, 39; I Cor. 11:5.
3. Is there any scripture in the New Testament that teaches, or shows, where the Lord or His apostles ever divided people into separate classes or groups, placing a teacher over each class—using both men and women to teach them—all being taught at the same time? (If "yes," give chapter and verse.)
Ans.—We prove all these parts by different passages, and you have agreed to accept them.
 - a. Separating groups—Mark 7:14, 17; Matt. 17:1; Matt. 20:17.
 - b. Simultaneous group teaching—Mark 9:9-13; Act. 5:42.
 - c. Men and women teachers—1 Pet. 3:15; Heb. 5:12; Titus 2:1-4.
4. When the classes of your propositions are arranged or assembled, are they church assemblies?
Ans.—I don't know what you mean by "church assemblies." These classes are NOT the kind of meeting described in 1 Cor. 14:23. The expression "church assemblies" is neither a Biblical expression, nor one of common usage. Define the term—and resubmit the question.
5. Is there any scripture telling us what method or methods of teaching to use in teaching "church assemblies?" If answer is "yes" please give the scriptures.
Ans.—When "the whole church is together into one place," the women are commanded not to speak. When you give a written definition of what you mean by "church assemblies," we can answer more fully.

JOHNSON'S QUESTIONS

1. In arranging or organizing the classes of your proposition, is it necessary that every one in the arrangement be a church member?
Ans.—"Not any more than they have to be Christians in your Singing Schools, NO."

2. Is part of the New Testament Scriptures milk and not meat, and part of it meat and not milk? If so, please state what part is milk and what part meat.

Ans.—(And you are the fellow who criticized having more than one part to a question. Shame on you for doing what you criticized). Since I am not an expert on dividing milk and meat, I suggest that you get your information from the Church Messenger, which sells First Steps for Little Feet.

3. Are the babes that should be fed the milk of the word (1 Pet. 2:2) physical babes, or babes in Christ (new converts)?

Ans.—“Spiritual babes. But this does not change the fact that the church owes a duty to children as well as to grownups—according to your answer given to us in this debate.”

4. In the classes of your proposition (being taught in Brownfield), have you arranged a class of new born babes in Christ, for the new converts to be fed with milk?

Ans.—“Inasmuch as I have not arranged any of the classes here, I must say, NO.”

5. Do you have the same people in your 11 o'clock teaching service that were taught in the classes of your proposition?

Ans.—“Having never been in the services here, I cannot say. Would this make any difference to you in your opposition? If it would, I would inform you that in Raymondville, we have the same ones in both meetings; only others come in late.”

NOTE:

The other written questions given to Brother Buchanan and to Bro. Hayhurst were answered in writing, according to the agreement, and given to Bro. Johnson and to Bro. Bonneau in the course of the debate.

Unfortunately, the written answers were misplaced, and so do not appear in the book. We regret that this much of the debate is missing, but the reader will find most of the answers in the speeches of the debate.