

Back To Basics

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SPECIAL ISSUE:

THE ALL-SUFFICIENCY OF THE SCRIPTURES

Johnie Edwards

Ever wonder why so many are going astray? Please take a look at three statements which hit the nail squarely on the head.

1) **SCRIPTURES NOT INCLUSIVE.** There are those who say, "The Scriptures are not given to provide all-inclusive instruction on church procedures and activities." This statement does not sound anything like what Paul wrote Timothy. "All scripture is given by 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 all good works" (2 Tim. 3:16-17). Would someone mind providing the procedures and activities the Lord's church is to be involved in for which there are no instructions?

2) **PROCEDURES NOT DESCRIBED.** When men say, "Most all of our procedures are not specifically described in the Scripture text," somebody fails to understand how the Bible teaches. It is evident that when men say what you just read, they think they can justify doing unauthorized acts. It must have never occurred to some that sometimes the Bible teaches a thing by general authority as

well as specific. There has to be either generic or specific authority for all that we teach and do. Remember, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). We should know that to do a thing "in the name of the Lord" is to do it by His authority!

3) **HIS SPIRIT LEADS US.** A misconception of how the Holy Spirit works today has led some to say, "God has given us His Spirit to help us in using the Scriptures, to understand Christ and to lead the church in following Him and His teachings." The Bible teaches that the Holy Spirit has done all that He intends to do in regards to God's revelation (Eph. 3:3-5). I am asking, "What does the Holy Spirit say that the word of God has not already said?" The only way we can know and understand the Scriptures is to study (2 Tim. 2:15); and then have the desire to do (Jn. 7:17). The Spirit was given to the apostles "to guide them into all truth" (Jn. 16:13).

These statements are but another reflection of our need to get "Back to Basics" in our teaching!

"THE HOLY SCRIPTURES"

Johnie Paul Edwards

Let's take a careful look at 2 Timothy 3:15-17 and notice some things about the holy Scriptures. The holy Scriptures...

1) **MAY BE KNOWN.** Paul wrote, "And that from a child thou hast known the holy scriptures..." (v. 15). The Scriptures may be known through the teaching of others and personal study (2 Tim. 2:15). Jesus taught, "Search the scriptures; for in them ye think ye have eternal life..." (Jn. 5:39).

2) **ARE ABLE TO MAKE THEE WISE UNTO SALVATION.** Timothy was told, "the holy scriptures, which are able to make thee wise unto salvation" (v. 15). Only the holy Scriptures are able to make one wise unto salvation.

3) **ARE GIVEN BY INSPIRATION OF GOD.** The record reads, "All scripture is given by inspiration of God..." (v. 16). The phrase "inspiration of God" suggests the Scriptures are given by God. Peter taught that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

4) **ARE PROFITABLE.** The holy Scriptures are "profitable for doctrine, for reproof, for

correction, for instruction in righteousness..." (v. 16). "Profitable" suggests the holy Scriptures are useful. May we use the holy Scriptures for that which God intended.

5) **MAKES THE MAN OF GOD PERFECT.** The Scriptures were given by inspiration "that the man of God may be perfect..." (vv. 16-17). "Perfect" suggests the man of God is made complete. One is made complete when he uses the holy Scriptures for his profit. To not read, study, and apply the holy Scriptures will leave one imperfect.

6) **THOROUGHLY FURNISHES THE MAN OF GOD UNTO ALL GOOD WORKS.** The Scriptures were given that the man of God may be "thoroughly furnished unto all good works" (v. 17). The holy Scriptures are so sufficient that they equip the man of God in such a way that he is furnished thoroughly or completely unto all good works. When equipped with the knowledge of good works, we then must be active in doing good works as Dorcas, who was "full of good works and almsdeeds which she did" (Acts 9:36). Jesus taught, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16).

Back To Basics

P.O. Box 462
Salem, IN 47167-0462
(812) 883-4974
BcktoBscs@aol.com

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DENIALS OF SCRIPTURE ALL-SUFFICIENCY

John Isaac Edwards

There are a number of forces at work to undermine our confidence in the Scriptures as the absolute revelation of God.

1) **THE CREEDS OF MEN.** The churches of men are guided by the creeds of men. If the church must have something other than the Bible to guide it, then the Bible is inadequate. The day man-made creeds are set aside is the day man respects the teaching of Christ. Christ taught, “But in vain they do worship me, teaching for doctrines the commandments of men” (Mt. 15:9).

2) **LATTER-DAY REVELATION.** To teach that God is revealing truth today apart from the Scriptures is to deny the all-sufficiency of the Scriptures. If truth is still being revealed, then the apostles were not guided “into all truth” as Jesus promised (Jn. 16:13). What truth is not contained in the 39 books of the Old Testament and 27 books of the New Testament that I must hear, believe, and obey in order to be eternally saved? God bore witness to the truth as it was spoken by the Lord and those that heard Him, “both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost” (Heb. 2:3-4). Where is divine confirmation of divine revelation? The absence of authentic signs, wonders, miracles, and gifts is unquestionable evidence of the want of new genuine revelation.

3) **THE DIRECT OPERATION OF THE HOLY SPIRIT.** If the Holy Spirit must exert some influence upon the heart of man, separate and apart from the Scriptures, then the Scriptures have been relegated to a place of incompetence. We affirm that every influence the Holy Spirit exerts upon the heart of man today He does not exert

directly, but indirectly, through the medium of the written word. Is anyone willing to publicly deny it? The Spirit of God works today through the instrumentality of the word of God. This is seen in Acts 2, as Peter wielded “the sword of the Spirit” (Eph. 6:17), in preaching the word of God, which when men heard, “they were pricked in their heart” (Acts 2:37).

“All scripture is given by inspiration of God...” and is “able to make thee wise unto salvation...” (2 Tim. 3:15-16). To deny the all-sufficiency of the Scriptures is to deny the all-sufficiency of God to save!

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Paul's Appeal To The Scriptures

“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the *scriptures*” (Acts 17:2).

“Which he had promised afore by his prophets in the holy *scriptures*” (Rom. 1:2).

“For what saith the *scripture*?” (Rom. 4:3).

“For the *scripture* saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth” (Rom. 9:17).

“For the *scripture* saith, Whosoever believeth on him shall not be ashamed” (Rom. 10:11).

“Wot ye not what the *scripture* saith...?” (Rom. 11:2).

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the *scriptures* might have hope” (Rom. 15:4).

“But now is made manifest, and by the *scriptures* of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Rom. 16:26).

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the *scriptures*; And that he was buried, and that he rose again the third day according to the *scriptures*” (1 Cor. 15:3-4).

“And the *scripture*, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed” (Gal. 3:8).

“But the *scripture* hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3:22).

“Nevertheless what saith the *scripture*? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman” (Gal. 4:30).

“For the *scripture* saith, Thou shalt not muzzle the ox, that treadeth out the corn. And, The labourer is worthy of his reward” (1 Tim. 5:18).

“And that from a child thou hast known the holy *scriptures*, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All *scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:15-16).

THE SCRIPTURES

A. J. Kane, "Dead Yet Speaketh"

Among all the ten thousand volumes extant, there is but *one* that God claims to be His; and to which He has affixed the seal of truth. In every sentiment it breathes, in every fact it records, and in all it proposes to do for fallen and ruined man hereafter, are manifest the wisdom and benevolence of its Author, and bespeak its origin divine. Although there are many who do not believe it, yet the majority of mankind where it is read receive it as a revelation from God. There is scarcely any class of men, that has not been quite profuse in their encomiums on the sacred Scriptures.

Many of those who have stained the footstool of their Author with the blood of their fellow beings - "And swam to empire through the purple flood," have spoken in the highest terms of the majesty of the Holy Writings. Men who have devoted their lives to the study of the sciences - whose names are enrolled in the Archives of fame, also bear evidence to the sublime truths developed in the Bible. And in that class who have believed and owned its Divine authority, and devoted their time and talents to the dissemination of the ennobling principles therein contained, we have not only an acknowledgement of their truth; but that they are *perfect* and adequate to accomplish the great end of man's salvation. This has been frankly confessed by reformers of every age, and philanthropists of every nation. In my Note Book, I find the following remarkable passage, taken from the preface

"Is it possible for more to be said in favor of the Bible, than this: all its parts are worthy of God, and that it contains nothing superfluous, nor defective?"

of Mr. John Wesley's translation of the New Testament. In speaking of the Scriptures, he says: "Every part thereof is worthy of God; and all together are one entire body, wherein is no *defect nor excess.*" This is certainly saying a great deal for the word of God, and speaks a volume against that production of human wisdom which sprang from the same cranium, like Minerva from the head of Jupiter. Is it possible for more to be said in favor of the Bible, than this: all its parts are worthy of God, and that it contains nothing superfluous, nor defective?

Can there be stronger language used against creeds, disciplines and confessions of faith, than is found in the quotation above? Does not every creed assume that the Bible is deficient? Their very existence is evidence of the fact. When then, the benevolent Wesley says, that the Scriptures have "no excess, nor defect" he in effect declares creeds to be unworthy of God, of human origin, and intruders on the world. They must have been made for one of two things: 1st, to supply the defects of the Scriptures, or, 2nd, to curtail their excess; but Mr. Wesley says, there is neither "defect nor excess" in them. *Query* - What were creeds made for?

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CREEDS

Jacob Creath, "Dead Yet Speaketh"

(Extract of an essay printed in 1845).

Argument First. We shall use the word "creed" in its usual and popular acceptance. Judge Blackstone says it is the usual or common signification of a word that determines its meaning. Words are the stipulated signs of ideas: these are clothed with words, as our bodies are with garments. Webster defines the word "creed" to be a brief summary of the articles of Christian faith. The Popish Manual contains a brief summary of the Catholic faith. The Episcopal Prayer-Book contains a brief summary of the faith of the Church of England. The Westminster Confession of Faith contains a brief summary of the Presbyterian faith: it is styled "The Constitution of the Presbyterian Church in the United States." The London and Philadelphia Confessions of Faith contain a brief summary of the faith of the Methodist Episcopal Church, according to the above great names of Blackstone and Webster. A creed, according to them and the above illustrations, is a *visible, tangible, written and printed book*, set forth to the world by each of the above and named and highly respectable and numerous denominations, as a brief summary of their respective faiths.

The English word "creed" is derived from the Latin verb "credo" (I believe), and from the Saxon word "creda" (I believe). According to the above popular use of the word "creed," a man's writings are not his creed, his sermon is not his creed, his views are not a creed. Calvin's Institutes are not the creed of the Presbyterian church, but the longer and shorter catechisms. Wesley's sermons and writings are not the creed of the Methodists, but a book called "the Disci-

pline." Gill's and Fuller's writings are not the creed of the Baptists, but the London and Philadelphia Confessions of Faith. We do not call the sermons, nor the discourses, nor the writings of one man, the creed of a denomination; but a brief summary put forth by the whole fraternity. According to Webster, these denominations have not their creeds in their heads, nor in their pockets; but in a printed book. This is a fair and common sense meaning of the word "creed." There was no Hume's History of England, nor Gibbon's History of the Fall of Rome, before they were written, printed, and circulated. They were not called *histories* while they were in their authors' *heads*, but when they became *visible and tangible*. A man cannot carry Hume's History in his head. The word "creed" is a definite and clearly defined word, as much as the word "history," "chair," "table," or "house." A person cannot carry a creed, nor any of the above named things, in his head. A creed must be written, printed, visible, and tangible; so that it may be examined and appealed to by the denomination who set it forth, and by the public. So much, therefore, for the popular meaning of the word "creed." And, according to this broad and popular meaning of the word "creed," the church to which the author of this essay belongs has no creed. If it has, he has not seen it, nor heard of it; and if it had a written and printed creed, that would not prove that it was right to have creeds; two wrongs cannot make one right - two blacks cannot make one white.

The next question is, Are the above creeds authorized by the word of God, the Bible, or are they made by human authority? We say they were made by poor fallible man. Let him that says

they are authorized by the sacred writings, point us to “Thus saith the Lord, You shall have a brief summary of faith.” This, the advocates of creeds are bound to do. Protestants, in their discussions with Catholics about the utility of the Mass, the Cross, and the Pope’s supremacy, say, “Give us apostolic precept or example for these things, and we will have them too.” James, the Apostle, says, there is one Lawgiver, who is able to save the obedient, and destroy the disobedient. Reader, how many do you say there are - one or four - one or fifty? Is the Pope the one law-giver? or is Luther, or Calvin, or Wesley? We say, it is Jesus Christ, the Son of God.

To all persons who believe that uninspired men have power to make laws to bind the consciences of men, we submit the following interrogatories: 1st. Have the Pope and his Cardinals a right to make a creed for the Protestants? 2d. Has the Pope a right to make a creed for all the world? 3d. Who gave him such authority? 4th. Has one Protestant a right to make a creed for all the other Protestant denominations? 5th. And will all of them agree to be bound by the creed of one? 6th. Can any one sect in Christendom renounce their creed, and submit to that of any other, and maintain its own separate existence afterwards? 7th. For example, can the Baptists adopt the creed of the Methodists, and remain Baptists afterwards? 8th. Can the Catholics adopt the creed of any one of the Protestant sects, and maintain the separate identity of the Catholic institution afterwards? 9th. Can America adopt the British constitution, and maintain her republican institution afterwards? 10th. Can the European States adopt the American constitution, and maintain their kingly governments afterwards? 11th. Can two constitutions be obligatory upon one people or nation at the same time? 12th. Can America be bound by the British Constitution and the Bill of Rights at once? 13th. Can any group of Christians be bound by a creed and the Bible at the same time?

14th. Can all the European governments be *grouped* under the American constitution, and support their separate identity? 15th. Can the Catholics and Protestants be grouped under the New Testament, and remain as they now are?

We subscribe, most heartily, to the following quotation from the 20th page of the Presbyterian Confession of Faith:

“The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writings, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the scripture.” And on page 150, “The scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience.” They are not simply a rule of faith, or the rule of faith and obedience; but the *only* rule of faith and obedience. Therefore, it is wrong to have any other rule than the *only* rule of faith and obedience.

Thus we have demonstrated, fully demonstrated, I trust, to the entire satisfaction of the reader, our first proposition, to wit: That human creeds are unauthorized by God; that they are human productions; that they were made by fallible men; that they are human opinions, inferences, and deductions of the human mind from the scriptures; that they are traditions of men; that they are not binding upon the human conscience; that they are unscriptural and unnecessary.

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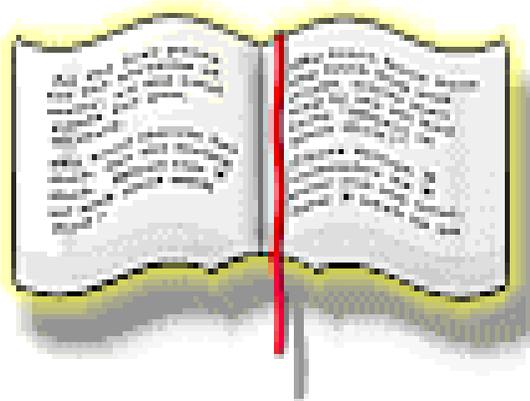
THE CHRISTIAN'S CREED

A. J. Kane, "Dead Yet Speaketh"

The fact that the New Testament is sufficient for the government and discipline of the people of God, is fast gaining ground, and it is to be hoped that the day is not far distant, when it will be the *only* rule of faith and practice in all matters of religion. But while many are advocating the cause of the Bible and the Bible only, there are thousands who are honest in their convictions, that some human document is necessary to supply the deficiencies of that divine communication, and essential to the existence and purity of the body of Christ. For the benefit of such we offer the following remarks.

It is a fact admitted by all who are acquainted with the creed question, that during the first three centuries there was no such instrument as a human creed to govern and regulate the family of God. If it were necessary, this could be amply sustained by incontestable evidence; but we presume it will not be disputed. Those then, who contend that the church of Christ cannot be governed without a human creed, must

take one of three positions. First, that during this period there was no church or kingdom



of God; or secondly, that, if there were, it was without government, discipline, or rule of action; or, thirdly, that the Bible can, and did, govern the church for three hundred years. To say there was no church, would be to contradict one of the most notorious facts of the primitive age, one sustained by a host of inspired and other witnesses. This we apprehend will be very readily admitted by all.

Can it be possible then, that any one will say that there was a church of Jesus Christ in existence for three centuries without any thing at all to govern or regulate it? This would certainly be an anomaly, ridiculous in the extreme, and

certainly no one can be bold enough to attempt it. It would contradict the plain declarations of the word of God, which declare the Messiah to be the head of the church, and His law the rule of action, and charge Him with neglecting that which is essential to the existence and purity of His kingdom. There remains one more position to be taken, and that is, that the Bible *can*, and *did*,

govern the church for three hundred years. For if there was a congregation, and it was governed, it must have been by a human or divine law, or creed. That it was not by a human law is evident, for there was no human creed during this period. Follows it not then, that it was by the Bible, and the Bible alone, and that it is the Christian's creed?

During this period the government was either perfect or imperfect. If it was imperfect, then at the time the church was imperfectly governed was the time when Christianity was preached and practiced in its purity - peace reigned, love abounded, and the gospel triumphed. This would be too

absurd for the most sceptical. The divine government then is perfect; and when acknowledged and submitted to, produces the most happy results.

But some will say, How can we receive or exclude members without a creed of some kind, in addition to the Bible? We answer, that during the primitive age, they received members or they did not; if they did not, then for three hundred years there were no additions to the church. But the New Testament informs us that there were thousands upon thousands received into it; then members can be received without a human creed. The incorrigible were excluded, or they were not; if they were not,

then all the apostate wretches of the first three centuries, including thieves, liars, and blasphemers, were retained in the church, and that these were the days of its virgin purity! But the many examples of discipline in the New Testament, together with the absurdity in which the contrary position would involve us, we are constrained to admit there were exclusions from the church. If so, then human creeds cannot be necessary for that purpose, seeing that object was attained before their birth, when the Bible was the only creed of the Christian community.

From the above remarks we think the following facts have been estab-

lished: 1. That during the first three centuries there was no human creed. 2. That during this period there was a church. 3. That it was governed perfectly. 4. That the creed or discipline was the Bible. 5. And that by this they received and excluded members.

The conclusion from these facts, to which every honest inquirer would come is, that the Bible is all-sufficient for the government of the church, and is now the Christian's creed. While the people of God were ruled by the inspired volume, there were no divisions of any note among them, but they were of "one heart and of one soul."

ATTRIBUTES OF THE CHRISTIAN'S CREED

1) *The Christian's creed is inspired.* Peter says, "Holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21). 2) *The Christian's creed is authoritative.* "The words that I speak to you shall judge you in the last day," says the Lord from heaven (Jn. 12:48). 3) *The Christian's creed is intelligible.* Paul says, "When you read, you may understand my knowledge in the mystery of Christ" (Eph. 3:4). 4) *The Christian's creed is moral in its tendency.* "The word of the Lord is pure" (Prov. 30:5). 5) *The Christian's creed is perpetual.* "The word of the Lord endures forever, and this is the word which has been announced as glad tidings to you" (1 Pet. 1:25). 6) *The Christian's creed is catholic.* "He that is of God, hears God's word" - "Preach the word" - "Preach the gospel to every creature" (Jn. 8:47; 2 Tim. 4:2; Mk. 16:15). 7) *The Christian's creed is perfect.* "From a child thou hast known the holy scriptures which are able to make you wise unto salvation...All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished to every good work" (2 Tim. 3:16-17).

If the creeds agree with the Bible, then they are as useless as a fifth wheel to a wagon; if they disagree with the Bible, then they are pernicious and impious, and should be burnt, as the Ephesians did their magical books (Acts 19:19). This one argument sets them aside forever.

Kid's Activity Page

Paul Adams

Memory Verse: *“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope”* (Romans 15:4).

The Scriptures are all-sufficient. They contain “all things that pertain unto life and godliness” (2 Peter 1:3). Nothing other than the Bible, the word of God, is needed to guide us in religious matters.

Fill In The Blank

Fill in the blanks to tell how the Scriptures are sufficient in all things.

“All scripture is given by _____ of God, and is _____ for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be _____, _____ furnished unto _____ good works” (2 Timothy 3:16-17).

“But the _____ of the Lord _____ for ever. And this is the word which by the _____ is _____ unto you” (1 Peter 1:25).

“The _____ of the Lord is _____...” (Psalm 19:7).

True/False

Circle the correct answer.



If an angel preaches something other than what is in the Bible, I should believe and obey it.

(Galatians 1:6-9)

True False

The Bible tells me all I need to know to be pleasing to God.

(2 Timothy 3:16-17)

True False

“Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God” (Mark 10:14).

THE WORD OF GOD

J. W. Shepherd, "Dead Yet Speaketh"

The only creed of the primitive church was the central truth of God's revelation to man: "Thou art the Christ, the Son of the living God." The whole New Testament is but an expansion of this thought. The early Christians, in confessing their faith in Christ, accepted the whole revelation of God based upon it as their absolute and only authority. The teaching of inspired men was to them what the New Testament is to us, till their teaching was recorded and the necessity for oral inspiration ceased.

The all-sufficiency of the Holy Scriptures is thus expressed by the inspired apostle: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: for the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16-17). This most evidently refers to the Old Testament as a whole, the book that Timothy had known from his childhood. The teaching of Jesus and the apostles in connection with the examples, the teachings, the warnings of the Old Testament Scriptures, are sufficient to thoroughly furnish the man of God with instruction necessary to carrying out all the requirements of God in every relationship of life. Paul's confidence in the sufficiency of the word of God is also expressed in these words: "And now I commend you to God, and to the word of his grace, which is able to build you up, and to give the inheritance among them that are sanctified" (Acts 20:32). In the Lord's prayer, just before His arrest and tragic death, He said: "Sanctify them in the truth; thy word is truth" (Jn. 17:17).

From what is here stated it is evident that

the early Christians were fully convinced that the word of God in the work of redemption was all-sufficient for the accomplishment of the following things: (1) Teaching. (2) Reproof, conviction of sin. (3) Correction, setting men upright. (4) Instruction in righteousness. (5) Building men up. (6) Sanctification. (7) Giving an inheritance. (8) And perfection in good works.

Since the Bible furnishes all this, it would be difficult to conceive any want it does not supply. It leaves no room for a human creed, nor any other authority in matters of faith. Hence it is a fact, conceded by all Biblical students, that the apostolic church accepted the word of God as its absolute and only authority in all religious affairs.

"Blessed Is He That Readeth"

Daily Bible Reading Schedule For August

Day	Morning	Evening
1	Ps. 65-67	Rom. 2
2	Ps. 68-69	Rom. 3
3	Ps. 70-72	Rom. 4
4	Ps. 73-74	Rom. 5
5	Ps. 75-77	Rom. 6
6	Ps. 78	Rom. 7
7	Ps. 79-81	Rom. 8:1-18
8	Ps. 82-84	Rom. 8:19-39
9	Ps. 85-87	Rom. 9
10	Ps. 88-89	Rom. 10
11	Ps. 90-92	Rom. 11:1-21
12	Ps. 93-95	Rom. 11:22-36
13	Ps. 96-98	Rom. 12
14	Ps. 99-102	Rom. 13
15	Ps. 103-104	Rom. 14
16	Ps. 105-106	Rom. 15:1-20
17	Ps. 107-108	Rom. 15:21-33
18	Ps. 109-111	Rom. 16
19	Ps. 112-115	1 Cor. 1
20	Ps. 116-118	1 Cor. 2
21	Ps. 119:1-96	1 Cor. 3
22	Ps. 119:97-176	1 Cor. 4
23	Ps. 120-121	1 Cor. 5
24	Ps. 122-124	1 Cor. 6
25	Ps. 125-127	1 Cor. 7:1-24
26	Ps. 128-131	1 Cor. 7:25-40
27	Ps. 132-135	1 Cor. 8
28	Ps. 136-138	1 Cor. 9
29	Ps. 139-141	1 Cor. 10:1-13
30	Ps. 142-144	1 Cor. 10:14-33
31	Ps. 145-147	1 Cor. 11:1-15

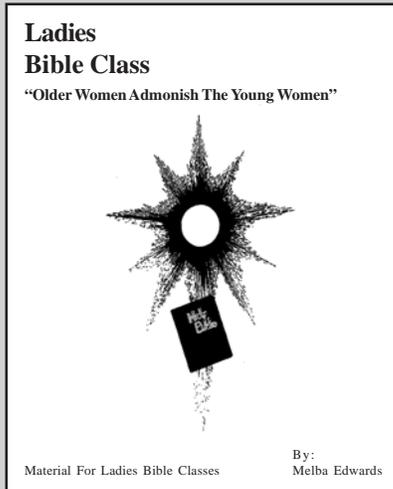
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- ☆ Love Their Husbands
- ☆ Love Their Children
- ☆ Discreet
- ☆ Chaste
- ☆ Homemakers
- ☆ Good
- ☆ Obedient To Their Own Husbands
- ☆ That The Word Of God Be Not Blasphemed

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