

NICHOLS-WEAVER DEBATE

HELD AT

HUNTSVILLE, ALABAMA, MAY 3-7, 1943

Between

GUS NICHOLS, JASPER, ALABAMA

and

C. J. WEAVER, SHEFFIELD, ALABAMA

on

SOME OF THE DIFFERENCES BETWEEN THE
CHURCHES OF CHRIST AND THE
CHURCH OF GOD (HOLINESS)

INTRODUCTION

The reason for the publication of this debate is simple, it is believed that it will do good.

This debate was held in the meeting house of the Merrimack Church of Christ, Huntsville, Alabama, May 3-7, 1943, between Gus Nichols, Evangelist of the churches of Christ, and C. J. Weaver, Minister of the Church of God (also known as the Gospel Trumpet People), Sheffield, Alabama. Flavil H. Nichols moderated for his father, Gus Nichols, and N. J. Jones moderated for Mr. Weaver.

Brother Nichols has been known for more than a quarter of a century as an evangelist among churches of Christ. While he has met Missionary Baptists, Primitive Baptists, and others in debate, he has no doubt, had more experience in debating with the various branches of the Holiness Church than any other preacher in the church of Christ. For six years he was editor of *Truth in Love*, an evangelistic paper published at that time in Birmingham, Alabama. At the time of this discussion he was sole editor of that paper. For the past twelve years he has labored with the splendid congregation at Jasper, Alabama, as regular preacher.

Mr. Weaver represents the largest branch of all the Holiness movement in the United States. The church of which he is a member has a publishing house at Anderson, Indiana. Mr. Weaver is experienced as a debater, having met several preachers of the churches of Christ. He formerly lived in Huntsville, Alabama, and is highly respected by his brethren in that area. He is well known throughout that region through his radio preaching.

The debaters were chosen by their respective brethren, with the understanding that the discussion would be published. Miss Marie L. Moore, an experienced Court Reporter, of Huntsville, Alabama, was engaged to take and transcribe the speeches.

The debate was broadcast over Radio Station WBHP, Huntsville, Alabama; and, in addition, the last two nights

were carried over Station WLAY, Sheffield, Alabama. Good order prevailed throughout the discussion, and loud speakers were installed so that those outside the building might hear.

This volume is sent forth in the hope that it will be instrumental in turning many unto righteousness.

B. C. GOODPASTURE.

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FIRST PROPOSITION

MAY 3, 1943

The Scriptures teach that baptism with the Holy Ghost is for the sanctification of all Christians, the eradication of evil nature, or inborn sin, and is to continue throughout the gospel dispensation, or Christian age.

C. J. WEAVER'S FIRST AFFIRMATIVE

Moderators, Honorable Opponent, Friends of the Radio Audience, Ladies and Gentlemen: Naturally I consider it a great opportunity to speak to you. I think that you people of the Church of Christ have been most generous to invite me to discuss these vital subjects with you. I have made the remarks that I have been the guinea pig for some of your preachers for several years; but this may be the time when you get rid of the guinea pig. I see many good friends here, and I trust that I shall not lose any friendship in this debate. I am going to try to conduct myself properly, as I believe my good opponent is going to do. I think a lot of this man and his family, and believe them to be fine people. I am sorry that we differ, but we do, and you might as well know it. Somebody is surely wrong concerning the teaching of the word of God.

I shall begin by reading again the proposition: "The Scriptures teach that baptism with the Holy Ghost is for the sanctification of all Christians, the eradication of evil nature, or inborn sin, and is to continue throughout the gospel dispensation, or Christian age." Now, if there had not been a need for the baptism with the Holy Ghost, and for the experience of entire sanctification, doubtless the Lord would never have seen fit to give them. And since we find these clearly taught in the Scriptures, the word will teach us the exact purpose for which they were given.

I say the Scriptures teach this; that they make this plain. I shall depend upon the Scriptures for proof of my

proposition. My opponent can use any method he wishes, but I shall resort to the Scriptures, and I mean both the Old and New Testaments. When the New Testament speaks of the Scriptures it refers to the Old Testament. There are many things taught in the New Testament that we could not understand without the Old Testament. Old Brother John R. Harris, who was an old squirrel hunter, said, "The Old Testament is the hind sight, through which to look in getting a bead on the New Testament." Some one else said, "The Old Testament is the reflecting glass in which we see the New Testament, and the New Testament is the mirror that reflects the Old Testament." We could not do without either of the two.

Some may think that only backward, illiterate people ever taught Holy Ghost baptism and entire sanctification, but such is not true. Thousands of the most devout Christians have taught this. John Wesley stressed the necessity of the baptism with the Holy Ghost. So did John Fletcher, Adam Clark, George Fox, W. N. Rodgers, Richard Watts, Field Bishop Foster, Daniel Steel, and J. A. Steel, together with thousands of others. Not only did these great men teach that this experience is for us, but Jesus taught it also. It was prophesied in the Old Testament. It was not always called "baptism with the Holy Ghost." Joel did not call it this, neither do we have to always call it that.

Joel said, as quoted by Peter, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." (Acts 2:16, 17; Joel 2:28.) On the day of Pentecost when this time came, we see this was fulfilled. Peter said, "This is that which was spoken by the prophet Joel." Peter did not call it Holy Ghost baptism on this occasion, but Jesus did. He said, "Ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:5.) Therefore, the "outpouring of the Holy Ghost," the "Holy Spirit," the "baptism with the Holy Ghost," and "the gift of the Holy Ghost," are synonymous terms, all meaning the same thing.

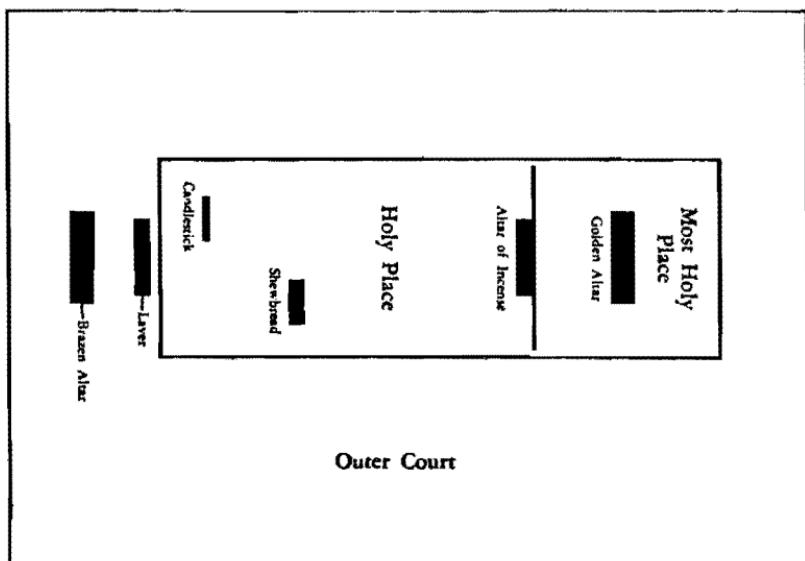
I am affirming that Holy Ghost baptism cleanses the inbred sin, or inborn sin. Some call it the "Old man Adam," or the "Adamic nature." These are different expressions for the same thing. But sin exists in two forms—that is, our actual committed sins—sins that we are ourselves responsible for, and then the Adamic nature, the inborn sin, which we are not responsible for. We are not only saved from our committed sins, but God has furnished means whereby we can be cleansed from the evil nature that causes us to commit sin. It is not enough to treat a child for a mad-dog bite; the mad dog ought to be killed. Paul explains this when he said, "But I am carnal, sold under sin, for that which I do I allow not, for what I would that do I not, what I hate that do I." (Rom. 7:14-15.) Then he says, "Now then it is no more I that do it, but sin that dwelleth in me. (v. 17.) That shows that people have the nature of sin in them. Jesus said, "Wherefore, by their fruits ye shall know them." (Matt. 7:20.) Paul says to the Ephesians, "Among whom also we all had our conversation in time past, in the lust of our flesh, fulfilling the desire of the flesh and of the mind, and were by nature the children of wrath, even as others." (Eph. 2:3.)

In the earliest history of the human race, man is described as an evil character. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." (Gen. 6:5.) This proves man has "evil nature" in him. Then David said, "God looked down from heaven upon the children of men to see if there were any that did understanding, and that did seek God. Every one of them is gone back, and they are altogether become filthy, there is none that doeth good, no, not one." (Ps. 53:2, 3.) Then again David says, "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies." (Ps. 58:3.) Once more, he says, "Behold I was shapen in iniquity, and in sin did my mother conceive me." (Ps. 51:5.)

Paul said, "I was alive without the law once, but when the commandment came, sin revived, and I died." (Rom. 7:9.) When the fire in the stove goes completely out, and

you kindle a new fire, you would not say you "revived" the fire, but rather would say you built a new one. Paul says sin in him "revived." Sin was there or it could not have been "revived." That means when he was a child, and did not understand the things of God, naturally he was innocent of violating the law of God. Then when the commandment came and threw light on his nature, he said, "sin revived and I died."

We find a need of something to cleanse that nature. God has promised to *forgive* the sins that we commit, but he only *cleanses* those that are inbred. John says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (I John 1:7.) Then in verse 9 he says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."



We read in the Hebrew letter this passage, "Having therefore, brethren boldness to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us through the veil, that is to say, his

flesh, and having an high priest over the house of God, let us draw nigh with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." (Heb. 10:19-22.) Look at the chart up here. Within this fence, or enclosure, is the outer court of the Gentiles. Here is the brazen altar, then the laver at which the priest washed before going into the holy place. Inside the door were seven golden candlesticks, and over there are the twelve loaves of the shew bread. Then before the veil up here is the altar of incense. Then behind the curtain was the mercy seat in the most holy place. Now these things are a shadow, or a type of the church. The writer of the Hebrew letter says, "The law, having a shadow of good things to come, and not the very image of those things." (Heb. 10:1.) We notice here the mode of entrance. In Heb. 8:2 Christ is called a "Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." All this was a "shadow" of heavenly things. (Heb. 8:5.) This new tabernacle represents the New Testament church. What else could it represent? The shadow must represent the reality itself. Notice the shadow of my hand on the wall. The shadow shows four fingers and a thumb. If it did not, it would not be a true shadow. The old tabernacle was a shadow of the new tabernacle, or the church. When we get into the church we are taught to walk in the light that we may have fellowship one with another. (I John 1:7.) They walked in the light of the candlesticks. The shewbread shows there is bread for every one in the house of God. Then after we pass this altar we come to the holiest place, and here is another altar, the golden altar. (Lev. 4:18.) Blood is taken from the brazen altar and placed on this altar, and not only so, but placed on the mercy seat, which shows a perpetual cleansing of God's eternal love and his atonement. The golden altar is doubtless what Paul had reference to when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) Now you will notice in the first text that I read, the same thought. "Having

therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:9-22.) He was not referring to heaven. He was not urging people to enter into heaven with boldness when he said these things. How does this come about? How do we enter into the holiest now? In other words, how are we sanctified? Jesus said, "Sanctify them through thy truth, thy word is truth." (Jno. 17:17.)

And we find in Hebrews, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12.) Paul says, "I was called the minister of Jesus Christ to the Gentiles ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." (Rom. 15:16.) Sanctification carries with it the idea of cleansing. Paul said, "Husbands love your wives, even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5:25-26.) Never one time in the gospel was any one that was unsaved urged to enter into the experience of sanctification. Sanctification is an inheritance, and no one is eligible for this inheritance until he has been born into God's family. That makes it absolutely a second work of grace.

The apostles were saved before the day of Pentecost when they were baptized with the Holy Ghost and sanctified. They had been born again. Jesus said unto them, "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28.) When the disciples returned from their work under the first commission, Jesus told them to rejoice because their names were written in heaven. (Luke 10:20.) In the 15th chapter of St. John, Jesus said, "Every branch in me that beareth not fruit he taketh away, and

every branch that beareth fruit he purgeth it." (John 15:2.) Yes, he "purgeth" the branch that is already in him. To purge it is to cleanse it. So he said he would "sanctify" and "cleanse" the church. Surely the church had something to be cleansed from.

Now we notice when John the Baptist was preaching in the wilderness he said, "I indeed baptize you with water . . . but there cometh one after me . . . he shall baptize you with the Holy Ghost and with fire." (Matt. 3:11.) That little conjunction *and* will be dealt with quite a bit. Keep that word in mind, for it is going to get in somebody's way. Watch it through the discussion. "And he will thoroughly purge his floor. He will gather his wheat into his garner and burn up the chaff with unquenchable fire." (Matt. 3:12.) Most of the churches have substituted and left that burning out. On the brazen altar, there was a certain part of the offering that was burned up. On it a perpetual fire was burning, and that was, my friend, that the house of God might be continually filled with the odor of incense that was burned on this altar; and the blood was applied there, that is, on the golden altar. (Lev. 4:17-18.) Everywhere that blood is applied there is absolutely a need.

So this beautifully harmonizes. You get into the church through repentance. You are converted in entering. Then you walk in the light of the church which is the light of the world, as well as the light of His word. When we walk in the light we will seek this experience which will give us Christian joy.

GUS NICHOLS' FIRST NEGATIVE

Moderators, Honorable Opponent, Friends of the Radio Audience, Ladies and Gentlemen: I am happy to meet my distinguished opponent and discuss these issues with him for the benefit of all who may be willing to learn. We have no unkind feeling toward each other, and I trust that the truth may shine brighter as it comes forth from the heat of controversy. I am glad that the discussion is going out over radio, and that it is being taken by a competent court reporter to be published in book form.

Let me first of all clear the issue between us. He is affirming that Holy Ghost baptism is for the people of today, and is to continue throughout the gospel dispensation, while it is my contention that the miraculous measure of the Spirit served its purpose in revealing and confirming the New Testament, and ceased in the days of the apostles, leaving the ordinary gift of the Spirit for us today. He is also affirming that baptism with the Holy Ghost is for the sanctification of all Christians, while I shall show that Christians are sanctified by the truth, and not by miraculous power. Furthermore, he is contending that sin is born in man, that little babies have "inborn sin" in them, and that this remains in children of God after conversion until removed by the baptism with the Holy Ghost.

But I shall now show that he has misapplied the Scriptures used, and that they do not prove his proposition. He says there was a need for Holy Ghost baptism, or God would never have bestowed it in the first place. His logic is that we need everything now that God ever has given. But this is not true. God made Adam of the dust of the ground, but he is not making men that way today. The baptism with the Holy Ghost was to "guide" the apostles "into all truth." (John 16:13.) As a result, we have this same truth now in the New Testament. Is inspiration for us? The Scriptures thoroughly furnish us unto all good works. (II Tim. 3:16-17.) The apostles did not at first have the New Testament, and could not learn and teach from it, as we can today. They needed Holy Ghost baptism to give them "power from on high" to enable them to reveal the gospel. They were commanded to tarry until this power should come upon them. (Luke 24:49; Acts 1:8.) It did not come upon them to sanctify them, but to give the truth through them, and all are "sanctified by the truth." (John 17:19.)

The apostles needed the baptism with the Holy Ghost, but we do not. They were fallible men, likely to err in their teaching, until the Spirit came in miraculous measure to "teach" them "all things" and bring to their remembrance "all" that Christ had taught them. (John 14:26.) They had before them the task of revealing and confirming a new

system of religion. But we have no such task before us. The New Testament now needs no new revelation, nor new confirmation. It has been "once for all delivered unto the saints." (Jude 3, R. V.) We are not apostles, and do not need the miraculous power which they needed. If we need ~~all~~ the miracles now that have ever been wrought, then we need the virgin birth to take place over, and over, in our day. (Isa. 7:14.)

There was also a need for the baptism of the Holy Ghost at the house of Cornelius. (Acts 10.) Being the first Gentiles to be brought into the church, the Jewish prejudice against Gentiles needed to be removed for all time to come. Hence, God bore "witness" by the outpouring of the Spirit in power to speak with tongues, proving that Gentiles, too, were gospel subjects. This settled that question forever. (Heb. 2:3-4; Acts 15:7-9.) Hence after these cases, Paul said, "There is one Lord, one faith, one baptism." (Eph. 4:5.) This was in A.D. 64. Holy Ghost baptism had already ceased when Paul wrote that statement. There had been two baptisms on Pentecost, and two at the home of Cornelius. (Acts 2 and Acts 10.) But in A.D. 64 there was only "one baptism." (Eph. 4:5.) This baptism was the water baptism of the commission which was to last "to the end of the world." (Matt. 28:19-20.)

After saying he meant to prove his proposition by the Scriptures, our friend went off to Wesley, Clark, and others, and seemed to think he could settle the question by counting noses, or by popular vote. Why did he not quote from the Mormons? They teach that Holy Ghost baptism is for all today. Men can be found to teach all kinds of theories, but the only question of interest is, what does the Bible teach.

He then goes to Joel and says Holy Ghost baptism was prophesied of and fulfilled on Pentecost. (Acts 2:16-17.) Yes, but where is the proof that it was for our day? Peter said, "This is that," which Joel said would be in "the last days." (Acts 2:16.) Since Pentecost was "in the last days," and the promise was fulfilled in the days of the apostles, where is the proof that it is to be poured out in the twentieth century? The promise of the miraculous outpouring of the Holy Spirit has been fulfilled, even though

there has not been a case of Holy Ghost baptism since the days of the apostles.

It is true, the prophecy said it would be poured out "upon all flesh," but this too was fulfilled when it was poured out upon both Jews and Gentiles—making "all flesh." We do not have to have Holy Ghost baptism in our day to fulfill that promise. Then where is the passage that teaches it is for us today? That is the issue. We have the ordinary gift of the Spirit which we received when baptized. (Acts 2:38-39.) But where is the promise of Holy Ghost baptism for us?

But he argued that "the gift of the Holy Ghost" in Acts 2:38 is always Holy Ghost baptism, and since it is for "as many as the Lord our God shall call," (Acts 2:39), he concluded that Holy Ghost baptism is therefore for us now. But this is not true. Peter promised the "gift of the Holy Ghost" unto all who would repent and be baptized for the remission of sins. He said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, *and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*" (Acts 2:38-39.) This was the ordinary "gift" of the Spirit, for it was received by all who repented and were baptized in obedience to God. No one did this without receiving the "gift of the Holy Ghost," unless the Lord's promise failed. It was received at the time they received the "remission of sins." (Acts 2:38.) "As many" as the Lord our God called by the gospel received this promise. (Acts 2:38-39.) Hence, all Christians in that day had this ordinary gift of the Spirit, for Paul says, "If any man have not the Spirit of Christ he is *none of His.*" (Rom. 8:9.) The only thing necessary to receive this measure of the Spirit was to become a child of God. Paul says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." (Gal. 4:6.)

But, according to my opponent, this is not at all true of Holy Ghost baptism. Instead of receiving Holy Ghost baptism on the conditions of faith, repentance and baptism, Mr. Weaver puts it off till some future time and says it

comes as a second blessing. He says Holy Ghost "baptism" was not received by all who did what Peter told them to do on Pentecost. He will tell you that all Christians—all who have received the remission of past sins—do not have Holy Ghost baptism. So, according to him, Peter did not mean Holy Ghost baptism when he said the "promise is to you," etc. (Acts 2:38-39.)

The fact that all receive the "gift of the Holy Ghost" in becoming Christians, explodes Mr. Weaver's assertion that "the gift of the Holy Ghost" and the "baptism" of the Holy Ghost are synonymous terms. He denies that there are different measures of the Spirit and contends that all who have the spirit at all are baptized with the Spirit. But mark my words, he cannot defend this position. John the Baptist was "filled with the Holy Ghost" more than thirty years before Pentecost. (Luke 1:15.) So was Zacharias, and Elizabeth. (Luke 1:41, 67.) But Mr. Weaver will admit that this was not Holy Ghost baptism, for he contends there was no Holy Ghost baptism until Pentecost. Therefore, one may have the gift of the Holy Ghost, without being baptized with the Holy Ghost. But I want to ask my opponent: Were all baptized with the Spirit when scripturally baptized in water, and when they received remission of sins? (Acts 2:38-39.)

But he says the gift of the Spirit in Acts 10 was admittedly the baptisms of the Spirit. Yes, it was a "gift" regardless of what measure was given. A sprinkle of rain is as much a "gift" of rain as if it were a cloudburst overwhelming those under its power. A dollar might be the "gift" of money the same as a million dollars. The word "gift" alone does not show what measure of the Spirit is meant. There was the ordinary "gift" of the Spirit possessed by all Christians and was received at the time of remission of sins. Then there were only a few cases of Holy Ghost baptism in the New Testament, and being a miraculous measure of the Spirit, it had to do with revealing and confirming the gospel, and qualifying men for their work, until the New Testament system of religion could be given once for all. When miraculous power was no longer needed in the infant church, the miraculous measure of the Spirit ceased, and we now have

the ordinary gift of the Spirit which dwells in the church. (Eph. 2:16-22.)

He next comes to what he called "inborn sin" which is the old exploded theory of hereditary total depravity. He says it is not enough to cure the child of a mad dog bite, the dog also ought to be killed. He used this to illustrate his doctrine that saved people need Holy Ghost baptism to kill the "mad dog" in them and get rid of the "inborn sin" that it may not trouble them any more. But according to this idea, one who is once baptized with the Holy Ghost and sanctified could never sin any more, for, once the cause of sin is removed, how could one ever sin afterward? Could there be an effect without a cause? How could the dead dog poison the child again? But, Paul says a sanctified person can so sin as to count the blood of Christ by which he was sanctified "an unholy thing." (Heb. 10:28-29.) Peter was baptized with the Holy Ghost on Pentecost, and according to my opponent, was sanctified, and had the "inborn sin" eradicated, yet he later "walked not uprightly according to the truth of the gospel," and Paul withheld him to the face. (Gal. 2:11-14.) The apostle John was also baptized with the Holy Ghost on Pentecost and he later said, "If we say that we have no sin we deceive ourselves, and the truth is not in us." (I John 1:8.) Near the close of Paul's life he said he had to keep his body under and bring it into subjection. (I Cor. 9:27.) It looks like the "dead dog" was giving them a lot of trouble! If Holy Ghost baptism eradicates "evil nature, or inborn sin" how could a sanctified person ever so sin as to be finally lost in hell, as Mr. Weaver teaches? Is it possible for one to apostatize who does not even have any "evil nature" about him? Or has the "evil nature" come back into the back-slid? If so, must he be baptized with the Holy Ghost again and thus get the *third* blessing? When Jesus was "sanctified" was it to "eradicate evil nature, or inborn sin" from him? (John 10:36.) When the beasts were "sanctified in Ex. 13:2 was it to take this "evil nature" or "inborn sin" out of them?

Mr. Weaver seems to think Paul did what he would not, and left undone the things he would, because of "inborn

sin." (Rom. 7:14-15.) Well, he still had trouble with his nature, or his flesh, and near the close of his life he said, "I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27.) He also said he was not perfect. (Phil. 3:12.) Therefore, Holy Ghost baptism was never for the purpose of "eradicating" the fleshly nature. It did not do this even for the apostles. My opponent admits that one could even so backslide and apostatize after being baptized with the Holy Ghost as to be finally lost. This is no worse than those could do, who were saved, but not baptized with the Holy Ghost.

Our friend said all are born with Adamic nature in them. Yes, but this is simply human nature, and Adam was created with this nature in him. It is not inborn sin, for Adam was never born. If he inherited depravity he received it from God. Having no inborn sin in him, he sinned when tempted, and all others, even the sanctified, have this human nature and have to guard against the desires of the flesh. "If ye live after the flesh ye shall die." (Rom. 8:13.)

Gen. 6:5, "Every imagination of the thoughts of his heart was only evil continually." But they were not born that way. Verse 12 says, "All flesh had *corrupted his way* upon the earth." It does not say they were born corrupt, like my friend says they were.

He then quotes Eph. 2:3, "And were by nature children of wrath." But this was before their conversion, and not between salvation and sanctification, as Mr. Weaver thinks. "Children of wrath" means the same as children of the devil. They were not Christians needing sanctification and Holy Ghost baptism. Neither were these people born "Children of wrath" like Mr. Weaver is trying to prove they were. Does he actually think little babies in their mother's arms were born "children of wrath?" Is the wrath of God upon little babies when born? Eph. 2:1 says these Ephesians were "dead in trespasses and sins." Were little babies born spiritually "dead"? What "trespasses and sins" had they committed before birth so as to be born thus? "By nature," means by custom and practice. Paul says "nature" teaches that it is a shame for a man to wear

long hair. (I Cor. 11:14.) Did "nature" teach this before birth? Rather custom, taught them this later. The Ephesians were by "nature," or practice, children of wrath, before converted. By "trespasses and sins" they became "Children of wrath." They were not born under the wrath of God.

He quotes, "There is none that doeth good." (Ps. 53:2-3.) Yes, but the same passage denies they were "born" that way. It says they had "gone back" and "become filthy." He then quoted Ps. 58:3, "They go astray as soon as they be born, speaking lies." But this denies they were born astray, for it says they "go astray" after birth, and that it is long enough afterward that they do it by "speaking lies." "As soon as they be born" does not mean the very moment of birth, for they had "teeth" in "their mouth." (Verse 6.) Peter said he came unto Cornelius "as soon as I was sent for." (Acts 10:29.) Yet he did not come until the next day. (Acts 10:9, 23.) Compared to the whole span of life, young people go astray "soon" in life.

Ps. 51:5, "Behold I was shapen in iniquity, and in sin did my mother conceive me." This does not say David was born a little sinner. The sin referred to was at his conception, not his birth. But if the text had said he was born in sin, it would not have meant he was born a sinner, for men are said to be born in a tongue or language. (Acts 2:8.) Of course, they were not born talking, but simply born in a section where a certain language is spoken and where they will later speak that tongue. Only in this sense, are men born in sin—born into a world of temptation and evil, and thus they are sure to sin later.

He says Paul was "alive" without the law once, but the commandment came and Paul died. (Rom. 7:9.) But this affirms that Paul was not born spiritually "dead" but says he was first "alive" then later "died." But Mr. Weaver thinks all are born "dead" in sin.

"If we walk in the light . . . the blood . . . cleanseth us from all sin." (I John 1:7.) Mr. Weaver asserted without proof that cleansing means sanctification. The apostle John had been baptized with the Holy Ghost on Pentecost, and yet he still needed cleansing, needed forgiveness occasionally,

for in the next verse he said, "If we say that we have no sin we deceive ourselves, and the truth is not in us." (I John 1:8.) The apostles were even cleansed from sin before Pentecost. "Ye are clean." (John 15:3.) Then, too, John says "the blood" cleanseth us from all sin, whereas Mr. Weaver is arguing that Holy Ghost baptism does it. Even sanctified people, need to be cleansed from sin when they do wrong.

His chart represents the church as being divided into two apartments, one for the unsanctified Christians, then the most holy place for the sanctified ones. But he is wrong, for Paul says the most holy place, where the high priest went once a year, represents "heaven itself" where Christ, our High Priest, has gone for us. (Heb. 9:24.) Only the first apartment represents the church. He says that the laver outside the door represents "having our bodies washed with pure water." (Heb. 10:22.) Well, this is water baptism, and makes water baptism necessary to get into the holy place or church, for the laver was on the outside. This was where we obtained forgiveness. "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

The veil is the flesh. (Heb. 10:19-22.) Christ went behind the veil when he passed through death. We too shall not pass behind the veil into the most holy place until death. Remember the last apartment is heaven. (Heb. 9:24.) It is not the sanctified state here.

Yes, we are sanctified "by the truth." (John 17:17, 19.) But he is trying to prove it by Holy Ghost baptism. Also we are sanctified by the "blood." (Heb. 13:12.) But again it is not by Holy Ghost baptism.

Yes, the Gentiles were "sanctified by the Holy Ghost." (Rom. 15:16.) But it does not say it is by the "baptism" of the Holy Ghost. He asserts this without proof. The Holy Ghost guided the apostles "into all truth," and we are sanctified by this "truth." (John 6:13; 17:17.)

He says the apostles were saved before Pentecost, but not sanctified or cleansed. He referred to the fact that the Lord "purgeth" the branches. (John 15:2.) Yes, but in the very next verse he said, "*Now ye are clean through*

the word which I have spoken unto you." (John 15:3.) He did not say, "Now ye are *not* clean, but will be on Pentecost." They were already clean, and Mr. Weaver says Holy Ghost baptism is to cleanse and sanctify, yet these were already clean without Holy Ghost baptism. Holy Ghost baptism did not come on the apostles on Pentecost to cleanse them, but rather to "guide" them "into all truth," and to give them supernatural power to confirm their word—to give us the New Testament. (John 16:13; Luke 24:49; Acts 1:8.)

My opponent merely asserts that sanctification carries with it the idea of cleansing. Was Jesus "cleansed" from inborn sin when he was "sanctified"? Were the beasts sanctified with the baptism of the Holy Ghost? (Ex. 13:2.)

He thinks he has a point in Eph. 5:25-26, "Husbands love your wives even as Christ also loved the church and gave himself for it that he might sanctify and cleanse it by the washing of water, by the word." The church is here compared to a "wife." Just as a man's love for his wife begins before she is his wife, so the love of Christ for his church began when he loved the world—those to become a part of his bride later. He gave himself for the church before it was his church, just as he gave himself for me before I ever had any existence, and as a man gives himself for his wife in marriage in order that she might really be his wife. Christ loved his bride—his church—before marriage—before it became his church—as well as afterward. He loved the material which is to go into his church and died for it, that he might sanctify and cleanse it—in its conversion. As the wife after marriage is set apart to belong only to the husband, so the church in its conversion and marriage to Christ is to ever afterward be sanctified—set apart to be as it were exclusively the Lord's. This sanctification takes place when the bride gets married to Christ, and is brought about "by the washing of water, by the word." (Eph. 5:26.) This "washing of water" is baptism. "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

He says sanctification is an inheritance—that one becomes a child of God first, then is an heir to sanctification.

The Bible does not say this. Paul was sent that, "They may receive forgiveness of sins, and inheritance among them which are sanctified." (Acts 26:18.) Instead of inheriting sanctification, the sanctified have the inheritance which is in heaven. Peter says, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:4.)

He argued that the fire baptism is to sanctify Christians. (Matt. 3:11.) His proposition says this is done "with the baptism of the Holy Ghost." The baptism of "fire" is for the wicked in torment. The fire was for the fruitless class. (Matt. 3:10.) It is for the chaff class. (Matt. 3:12.) It was not for good people. When talking only to the apostles, Jesus left the fire out of it. (Acts 1:5.) John's promise of Holy Ghost baptism is not now to us, but was fulfilled in the first century. (Acts 1:5.)

Our friend said, "You get into the church through repentance." Friends, that is not the way Paul talked about it. He said, we are "baptized into one body." (I Cor. 12:13.) And the body is called the church. (Eph. 1:22-23.)

C. J. WEAVER'S SECOND AFFIRMATIVE

Moderators, Honorable Opponent, Ladies and Gentlemen: It is a pleasure to bring to you what I believe to be the truth of God's word. My opponent failed to bring one Scripture to off-set my arguments. He said, "Do we need the virgin birth?" Why, certainly we need it. That was his first argument trying to off-set my argument. He was trying to show that we do not need Holy Ghost baptism today. Why, certainly we need a Saviour, just like everybody else, and like the people in His time. Yet he would seem to take the position that they were the only ones who had a Saviour.

Then my friend asked the question: "Do we need inspiration, or need to be inspired today?" If a man is not inspired by something, I tell you he would not make very much of a Christian. Certainly, we need to be inspired. Certainly, we need it. We must have the same Spirit that inspired the Scriptures. Paul says, "If any man have not the Spirit of Christ he is none of his." (Rom. 8:9.) Then

he says the Spirit that raised up Jesus from the dead is to be in us. Is not that inspiration? Certainly it is. Certainly, we need inspiration, and we need a Saviour.

Then he said the gift of the Holy Ghost does not always mean the baptism of the Holy Ghost. Well, it did in the case of Cornelius. "On the Gentiles was poured out the *gift* of the Holy Ghost." (Acts 10:45.) Peter says, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." (Acts 11:16.) It is called a "like gift" to that received by the apostles on Pentecost. (Acts 11:17.) It is elsewhere referred to as being "the gift of the Holy Ghost," the "receiving of the Holy Ghost," and the "baptism of the Holy Ghost." It is said to have been "poured out" upon men, and to have fallen "upon them." It is my opponent's job to prove there is a difference in "the gift of the Holy Ghost," and the "baptism of the Holy Ghost."

Then he said folks believe nearly everything. I am beginning to discover that. He said many believe like the Mormons on some point. Well, he believes as they do that water baptism is for the remission of sins. Then he talked about the "last days," and asked me if we are living in the last days? Well, if the apostles were, surely we are, because we are living since they lived. "The last days" has to do here, as much as it does there. (Joel 2:28; Acts 2:16-17.) The "last days" of prophesy refers to the last dispensation of time.

Then he spoke of "all flesh." Brother, he really stretched his argument there, didn't he? He said if we are not going to restrict it, the promise would include infidels, the agnostics, and all sort of folks. The same Bible that tells us that he was to pour it out upon "all flesh" tells us upon what flesh he is to pour it out. Paul said, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, you were sealed with the Holy Spirit of promise, which is the earnest of our inheritance." (Eph. 1:13-14.) In other words, people who believed and were converted, received the stamp of God's approval upon them, and that was God's seal. I wonder if we are to go without that seal. It says,

"You are sealed with the Holy Spirit." Whom else is it promised to?

In the 19th chapter of Acts, Paul met certain "disciples," and I want to ask him if a disciple is a saved person? Paul asked these certain disciples, "Have ye received the Holy Ghost since ye believed?" Or after ye believed? And they said, "We have not so much as heard whether there be any Holy Ghost." (Acts 19:1-4.) My opponent asked me to say whether all who have been baptized in water have also been baptized with the Holy Ghost? Even after the Samaritans were baptized in water the Bible says the Spirit was not yet fallen upon any of them when the two apostles came down and prayed for them and they received the Holy Ghost. (Acts 8:12-18.) This was much later than their baptism in water. Therefore, this was a second work of grace.

Simon, the sorcerer, had been baptized, but he had not received the Holy Ghost, for he later tried to buy the gift of God with money. My opponent teaches that baptism is the last condition of salvation, and here are some who had been baptized, and according to him, they had been saved, and yet they had not received the Holy Ghost, for "He was fallen upon none of them, only they were baptized in the name of the Lord Jesus." (Acts 8:15-16.)

He wants to know if all who are baptized receive the Holy Ghost. No, for all who are baptized are not Christians. Simon, the sorcerer, was baptized but had not received it. He offered the apostles money to receive it, and Peter said, "You have no part or lot in this matter." Simon's money was to perish with him, and Peter told him that he needed to pray God that the thought of his heart be forgiven. That is what all other people need to do that have such ideas in their minds.

Paul says sanctification is for the church, and therefore, a second work of grace. "Husbands love your wives, even as Christ loved the church and gave himself for it that he might sanctify and cleanse it by the washing of water by the word." (Eph. 5:25-26.) My opponent assumed that "water" here means water baptism. If it means water baptism, it is for the church, and my opponent is on my

side. Remember that when we get to the discussion of water baptism in the future proposition. Remember his position that baptism is for the church.

He speaks also about a man being tempted after sanctification. I have not said that a man cannot be tempted after being sanctified. There is even a difference in being tempted an' yielding to temptation. Adam was created in the likeness of God, and he was tempted and sinned. He fell and plunged the whole human family into sin. Over and over the Bible teaches, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22.)

He quoted Acts 20:32, "I commend you unto God and to the word of his grace, which is able to build you up, and give you an inheritance with all them that are sanctified." These were already elders and preachers. They had heard the word, but were not sanctified. Paul commands them unto a further study of the truth by which all are to be sanctified. If they had already been sanctified, as my opponent teaches, then Paul should have congratulated them upon the fact that they had already received the word and been sanctified, and been given the inheritance already. No child is entitled to an inheritance until it has first been born into the family. That is sense. No court would listen to one's claim to an inheritance unless that one was an heir to that estate. So sanctification is an inheritance.

Paul was sent to the Gentiles, "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sin and an inheritance among them which are sanctified." Watch that little word "*and*." He asked me to show him one place where we are sanctified at Holy Ghost baptism. Paul says, "That I should be a minister of Jesus Christ, to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." (Rom. 15:16.) Yes, they were "sanctified *by the Holy Ghost*." Now, when were the Gentiles sanctified by the Holy Ghost? It was poured out on the household of Cornelius, in Acts 10. They were the first Gentiles to receive the Holy Ghost, and they received it before they were baptized.

He wants me to tell him whether all who are baptized receive Holy Ghost baptism. Some receive it after baptism, and some before. Peter said, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" (Acts 10:47.) The Holy Ghost sanctified them. Paul says Christ gave himself for the church, "that he might sanctify and cleanse it by the washing of water, by the word." (Eph. 5:25-26.) My opponent admits that the church needs cleansing. Paul was talking to the church. My opponent says "by the washing of water" means water baptism. Well, then he is saying that the church needs water baptism. When his argument flies up at one end, it goes down at the other. To be out of joint with one Scripture is to be out of harmony with the entire catalogue. "The bed is shorter than that a man can stretch himself on it, and the covering is narrower than that he can wrap himself in it." (Isa. 28:20.) The bed is too short for my opponent. That is the trouble. He is a fine fellow, but he is lying on a bed that is too short.

Now sanctification is a perfecting experience. Mr. N. B. Hardeman, the president of Freed-Hardeman College, Henderson, Tennessee, had a debate with Mr. Ben M. Bogard in 1938 which is now in print. In that debate Mr. Hardeman, a member of the Church of Christ, taught this perfecting experience. After saying the disciples tarried at Jerusalem, as Christ commanded them to do, he says, on page 148 of the Hardeman-Bogard Debate, "And about ten days passed, and God dispatched the Holy Spirit from heaven to earth to consummate the work of redemption thus began." The dictionary says to consummate is to perfect, or complete. This just puts the finishing touch to my argument that the disciples on Pentecost needed to be perfected.

Do we not need perfecting today, just as they did then? Adam had arms and legs, a heart and eyes. Do we not need these today? Henry Ford's first car had a carburetor, and our cars must have them today. That is why we need sanctification today. We, too, need the perfecting touch. "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost is a witness unto us." (Heb. 10:14-15.) Paul says, "He that hath begun a good

work in you will perfect it until the day of Jesus Christ." (Phil. 1:6, R. V.) When one is saved a good work is begun in him. It is a good work to be converted and have your sins forgiven, but the things need to be perfected.

He says he proved all Christians are sanctified, when saved. But he did not prove it. It is a work above regeneration, a second work of grace. He wants to know what sanctification does, and if it perfects one? Certainly so, and this man Hardeman teaches that very thing when debating with Bogard. He does not believe in sanctification like we believe in it, and he never thought I would get hold of his statement. That is why a man has to be so careful in a debate.

Yes, we are sanctified by the Holy Ghost. Who is eligible for this? "We are his witnesses of these things and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:32.) Yes, it is for them that "obey him." My opponent wanted me to restrict the promise of the Spirit. Well, the Bible restricts it to them that obey him. It is restricted to them that have been born again and regenerated. The disciples did not receive it until Pentecost. Jesus told them to tarry in Jerusalem until endued with power from on high. (Luke 24:29.) They were children of God before baptized with the Holy Ghost. Jesus promised the disciples another comforter whom the world could not receive. (John 14:15-17.) It is for saved people. And what was it for? It was for the sanctification of believers in the church. Exactly so, and there is no way out of it. Prayer is the condition. Paul says, "Pray without ceasing." (I Thess. 5:16.) Then in verse 23 he says, "And the very God of peace sanctify you wholly." These people had not been sanctified, because they were told to be sanctified. If this church was already sanctified, why did Paul write them like that?

GUS NICHOLS' SECOND NEGATIVE

Moderators, Honorable Opponent, Ladies and Gentlemen: My worthy opponent says I did not give a single argument to offset his position. Why, I speak much more

rapidly than my friend, and present two Scriptures to his one.

He refused to answer my question about whether we need the Saviour to be born again of the virgin in our day? He dodged by saying we need a Saviour the same as the people in his day, etc. He says it makes no difference about the virgin birth. I shall insist that if we must have everything now that ever has been, we must have Jesus born over and over in our day. My friend says we must have every thing take place now that there has ever been a "need for." There was once a "need" for God to make a man of the dust of the ground—once a "need" for the Saviour to be born of a virgin, once a "need" for living apostles, and once a "need" for inspired men.

The virgin birth in the first century was for our benefit now, and we do not need it to be repeated in our day. Holy Ghost baptism was once needed to inspire the apostles to give us the gospel system of religion, but we are not apostles, and do not need what they did in that respect. (John 16:13.) There is now "One Lord, one faith, and one baptism." (Eph. 4:5.) The truth has been revealed and written, for all time to come. (Jude 3.) We do not need the power to do this over. Yet, my friend said, "Certainly, we need inspiration." He tried to prove this assertion by the following Scripture: "If a man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) Why this says all Christians have the Spirit, and he has been saying one can be a Christian without having the Spirit, and that only those baptized with the Spirit have the Spirit at all. The verse says not one word about "inspiration." If my friend were inspired, as he now claims, why does he sit over there and take notes and study so hard while I am speaking? Jesus told inspired men not to do that. (Matt. 10:19-20.) If he and his preachers are inspired, why do they contradict one another so much in their teaching? Friends, only a few were inspired, even in the days of the apostles. The "Holy apostles and prophets" received the truth by inspiration, wrote these things down, and said the rest of us by "reading" can understand their knowledge. (Eph. 3:2-5.) Joseph Smith, Mary Baker Eddy, and others have made these claims

before. He knows that if we are not to be inspired today, we do not need the baptism of the Holy Ghost which inspired the apostles. (John 16:13; 14:26.)

My friend says, "The gift of the Holy Ghost" is the baptism of the Holy Spirit, and therefore, the baptism of the Spirit is for us now. (Acts 2:38-39.) This is a position which he cannot defend. All those who repented and were baptized in water received the "Gift of the Holy Ghost" promised in Acts 2:38. But my friend will not say all who thus obey receive the "*baptism*" of the Holy Ghost. Therefore, the *gift* of the Spirit promised in Acts 2:38 is the ordinary gift of the Spirit, and not Holy Ghost baptism. One dollar may be the "gift" of money the same as a thousand dollars.

John the Baptist, and others, had the Holy Ghost before Pentecost. (Luke 1:15, 41, 67.) Were they "*baptized*" with the Holy Ghost? My friend will say they were not, for he teaches that the first case of Holy Ghost baptism was on Pentecost. (Acts 2.) Therefore, one can have the Holy Spirit without being *baptized* with the Spirit. My friend said in his first speech that the Holy Ghost, the gift of the Holy Ghost, and the baptism of the Spirit, are all the same thing. But this is not true.

He says I teach like the Mormons that water baptism is for the remission of sins. He should have said I teach like Peter on that point. (Acts 2:38.) But my friend teaches like the Mormons that we are inspired today, and have all the powers the apostles ever had. To be consistent, he ought to join the Mormons, and get him some living apostles to do the work of the ancient apostles, if their work has not been finished, as he now contends.

He took the position in his first speech that Holy Ghost baptism is for us today because Joel said the Spirit would be poured out upon "all flesh." (Acts 2:16-17.) I showed that "all flesh" is restricted, and meant both Jews and Gentiles, and was fulfilled in the first century when Jewish flesh, or nationality, and Gentile flesh, or nationality, received it. "All flesh" meant Jews and Gentiles, and not every creature in the world. (Luke 3:6.) The prophecy

does not have to be fulfilled again in our day, in order to be fulfilled. It was to be poured out to enable some to "prophesy" and had to do with revealing the new covenant, and is no longer needed. It referred only to a miraculous measure of the Spirit. We have the ordinary measure received at baptism in water. (Acts 2:38-39.)

He says we are also in "the last days," the same as the apostles, and therefore, the baptism of the Spirit is for us now. This does not follow at all. The church does not have to be established again in our day in order to be established "in the last days." (Isa. 2:2-3.)

My friend admitted that "all flesh" is restricted, and says it means all believers. (Eph. 1:13-14.) He says all need to be sealed now. The truth is, these Ephesians were not sealed by the Spirit until Paul had baptized them. (Acts 19:1-6.) Then they were not baptized with the Spirit, but received that measure of the Spirit bestowed by laying on of the apostles' hands, which was limited to their day.

My friend says the twelve at Ephesus received the Spirit as a second work because they were disciples first then received the Spirit later. They were disciples, in the sense of "learners" before they were baptized. Also there is not a bit of proof under heaven that the twelve were sanctified by receiving the Holy Spirit by the laying on of Paul's hands. We have no one now able to confer the Spirit upon others as did the apostles. (Acts 8:18.) Such miraculous measure of the Spirit was to qualify teachers in the early church till the New Testament could be given. It enabled them to "speak with tongues and prophesy." (Acts 19:6.) Such ceased when the apostles died.

My friend says the falling of the Spirit upon baptized disciples at Samaria proves a second work. He must prove that this miraculous measure of the Spirit given by the laying on of the apostles' hands was to sanctify those people. The Bible says it was to establish them. (Rom. 1:11.) It gave supernatural gifts. (Acts 19:6.) Now where is the Scripture that says it was to sanctify them by removing inbred sin? This measure of the Spirit was never called Spirit baptism in the Bible.

MEASURES of the SPIRIT —		
Baptismal Measure	Secondary Measure	Ordinary Measure
TO— Apostles—Cornelius <i>Acts 2—Acts 10</i>	TO— Some Disciples <i>Acts 8:12-18; 19:6</i>	TO— All the Saved <i>Acts 2:38; 3:32; Gal. 4:4</i>
Christ—Administrator <i>John 1:13; Matt. 5:11</i>	By Apostles <i>Rom. 1:11; Acts 8:10; 19:6; 2 Tim. 3:6</i>	When Baptized <i>Acts 2:38; 5:32</i>
Not to Save <i>Acts 2:1-4; 11:13, 14; Mark 16:16; 1 Pet. 3:21</i>	Not to Save <i>Acts 8:12-18; 19:5, 6; Rom. 8:9; 1:31</i>	Dwells in Church <i>1 Cor. 3:16; Eph. 2:20-22; 1 Cor. 12:13; 2 Pet. 1:4</i>
To Reveal Truth <i>John 16:13; 14:26; 1 Cor. 2:13; 1 Pet. 1:12</i>	Help Till N. T. Written <i>Eph. 4:11-13</i>	Gives No Miracles Power <i>Rom. 8:9; 1:11; Luke 1:15; John 10:41</i>
To Confirm Truth <i>Acts 1:8; 2:13; Mark 16:20; Heb. 2:3, 4; 2 Cor. 12:12</i>	Purpose of Gifts <i>1 Cor. 12:3-10</i> Not Now Needed	Not Baptized of Spirit <i>Luke 1:15; Rom. 8:9; Psalm 51:11; Luke 1:67; John 7:59</i>
Ceased A.D. 64 <i>Eph. 4:5</i>	Ceased A.D. 96 <i>1 Cor. 13:8-13</i>	Continues <i>Acts 2:38; 5:32; Gal. 4:6; Rom. 8:9</i>

My chart will illustrate the matter. Here in the first column is that measure of the Spirit called Holy Ghost baptism. It served the divine purpose of qualifying the apostles who were to be used of God in revealing and confirming the word, guiding them into all truth. (John 16:13; 14:26; Acts 1:5.) Another case in this column is that of Cornelius. (Acts 10.) He was baptized with the Spirit, to confirm the new truth that Gentiles were gospel subjects the same as Jews. (Acts 10:47; 15:7-9; Eph. 3:2-6.) The baptism of the Spirit is not further needed for that purpose. Hence, in A.D. 64, Paul said there "is one Lord, one faith, one baptism." (Eph. 4:5.) Holy Ghost baptism had ceased.

In the second column, there is the secondary measure of the Spirit given by the laying on of the apostles' hands. It was not the baptism of the Spirit for it was administered by the apostles, and Holy Spirit baptism was administered by Christ, and not by laying on of anybody's hands. (Matt. 3:11; John 1:33.) This measure was to further qualify workers in the infant church till the New Testament should be written. It was not to sanctify the individual. Men are

sanctified "through the truth," and not by Holy Ghost baptism. (John 17:17, 19.)

Then in the last column of the chart, we have the ordinary gift to Christians. (Acts 2:38-39; Gal. 4:6; Acts 5:32.) All Christians had this measure of the Spirit, even though not *baptized* with the Spirit. (Rom. 8:9.) This measure continues today. (Acts 2:38.) But I challenge my friend to prove that Holy Ghost baptism continues. I further challenge him to prove that any one has ever been sanctified by Holy Ghost baptism. He must not assume this point.

He says all who were baptized in water did not receive Holy Ghost baptism at the time, and gives Simon as a case in point. (Acts 8:13-16.) But all who were scripturally *baptized* in water did receive "the gift of the Holy Ghost," unless the Lord went back on His promise. (Acts 2:38-39.) Because some did not have the miraculous measure of the Spirit long after their conversion, is no proof they did not have the Spirit in the ordinary measure. (Rom. 8:9.) Philip was at Samaria and wrought miracles among them, but could not lay hands on those he baptized and give them the Holy Spirit. Only the apostles could do that. (Acts 8:18.) Neither could Simon obtain that power. Philip had had apostles' hands laid on him at Jerusalem. (Acts 6:6.) But what apostle ever laid hands on Mr. Weaver and conferred this power on him? He is not in the class with the Samaritans. Neither was Simon trying to buy the Spirit for himself, as Mr. Weaver argued. He was only trying to buy the power to confer the Spirit upon others, like the apostles could do. (Acts 8:13-20.) Having believed and been baptized, Simon was saved. (Acts 8:13; Mark 16:16.) But he later sinned and needed the second law of pardon. (Acts 8:18-22.) He says sanctification is to be inherited by God's children and tries to prove this by Acts 26:18, "That they may receive forgiveness of sins, and inheritance among them that are sanctified." "May receive forgiveness of sins, and inheritance," is future tense. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:4.) ; this is the inheritance mentioned in the passage. But the last

part of the text says, "Among them that *are* sanctified," present tense. Hence, remission of sins, and inheritance in heaven, was promised to these people on the terms of the gospel, "among," or together with, others who were already sanctified when Paul was commissioned. The same is true of Acts 20:32, a parallel passage.

But my friend says Adam sinned and plunged the whole world into sin, and tries to prove it by I Cor. 15:22, "As in Adam all die even so in Christ shall all be made alive." This refers to physical death and physical resurrection. It is universal death on the one hand, and universal resurrection on the other. If it means spiritual death in sin, then we would have the same "all," converted and saved, hence universalism. My friend seems to argue that since Adam all little babies are born dead in Adam, and have the old Adamic nature in them, etc., until sanctified later in life. But, this human nature was in Adam *before he ever sinned*, just as much as it is in any one now. One might as well say God created evil nature in Adam, as to say it is born in others since. Yet God made Adam "Good." (Gen. 1:26-31.) He was made upright. (Eccl. 7:29.) If he had original sin in him he obtained it from God. But if he could be tempted and sin without having sin created in him to begin with, in the name of common sense why could not babies be born like Adam was made and later sin through temptation? My friend admits that sanctified people can sin. (Heb. 10:28-29.) Is this because some of the inborn sin was left in them? We have human nature, which we obtained from Adam, and which he obtained direct from a pure and holy God. But this nature is not itself sin. Little babies are no worse off now than Adam was when God first made him. All are to become as little children, or else they cannot enter the kingdom of heaven. (Matt. 18:1-3.) "Of such is the kingdom of heaven." (Matt. 19:14.) "Thou wast perfect in thy ways from the day thou wast created until iniquity was found in thee." (Ezek. 28:15.) My friend thinks little babies are imperfect in their ways because of inborn sin. The Bible says nothing about "inborn sin." As far as the human nature is concerned, this is in the sanctified, and is to be controlled and subdued by

the divine nature in the Christian lest he walk after the flesh. (Rom. 8:1, 13.) Even sanctified people could sin. (I John 1:8.) Hence they need to keep their bodies under and so live as to be cleansed by the blood along the way. (I John 1:7; I Cor. 9:27.) If men sin because of "Adamic nature" and this is all removed by sanctification, then how in the name of reason could sanctified persons ever sin again, as the Bible says they can, and as my opponent admits they can? (Heb. 10:28-29; I John 1:8.) When one purges himself from sin, in repentance, and sets himself apart to fully obey God that person is sanctified. (II Tim. 2:20-22.)

My friend again goes to a text which does not touch the point by quoting that we are "Sanctified by the Holy Ghost." (Rom. 15:16.) He thinks this says we are sanctified "By Holy Ghost Baptism," but it does not say this. We are "Justified," Paul says, "By the Spirit." (I Cor. 6:11.) My friend says this does not mean Holy Ghost baptism. The same is true of the other passage. If my friend will tell us how one can be "Justified" "By the Spirit" without being baptized with the Spirit, he ought to know how we are "Sanctified," "By the Holy Ghost," without being baptized with the Holy Ghost. Both are brought about by the Spirit. The passage says, "But ye are *sanctified*, but ye are *justified* in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:11.) If my friend says, "by the Spirit" means Holy Ghost baptism, then he has these people "justified" (first blessing) by Holy Ghost baptism. But he says, "By the Spirit," in this verse, does not mean Spirit baptism. The verse also says they were "*sanctified*" as well as "*justified*," "By the Spirit." (I Cor. 6:11.) The Spirit came to "guide" the apostles "into all truth." (John 16:13; 14:26.) We are "sanctified by the truth," says Jesus. (John 17:19.) "Sanctify them through thy truth, thy word is truth." (John 17:11.) My friend says it is not that way, but is by "Holy Ghost baptism." But I challenge him to give us the verse that says this. Mark my word, he will never be able to do it.

But in an effort to make Rom. 15:16 mean Holy Ghost baptism, my friend says this text is referring to the con-

version of the Gentiles at the house of Cornelius. Well, let us see about that. The conversion of Cornelius and his house was not later than A.D. 41, and was brought about by Peter's preaching, not by Paul's ministry at all. Whereas Rom. 15:16 was in A.D. 60, nearly twenty years later, and there Paul says, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." (Rom. 16:16.) This has no particular reference to Cornelius, and my friend is wrong about it.

But he says Cornelius received Holy Ghost baptism before water baptism. (Acts 10:47.) This exception to the rule was to the end that there would be no objection to baptizing Gentiles. It was a witness of the fact that Gentiles are on the same footing with Jews. (Acts 15:7-9.) It was to confirm the word. (Heb. 2:3-4.) My friend has been saying Holy Ghost baptism came to bring a second blessing, but here is a case of its preceding the first blessing, for it fell on them as Peter "began to speak." (Acts 11:15.) This was before they had heard the words by which they were to be saved. (Acts 11:13-14.)

He says sanctification is for the Church, and not for those outside. But Holy Ghost baptism fell on Cornelius before he was "baptized into the one body," which is the church. (I Cor. 12:13; Eph. 1:22-23.) My friend says Holy Ghost baptism does not put any one "into the one body," and Cornelius had not been baptized with water when he was baptized with the Holy Ghost. (Acts 10:44-48.) Will he try to untangle this matter for us?

Paul was talking about the bride to be, when he said, "Husbands love your wives even as Christ loved the church, (those to make up his bride), and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word." (Eph. 5:25-26.) The washing of water is baptism; "Having our bodies washed with pure water." (Heb. 10:22.) "Arise and be baptized and wash away thy sins." (Acts 22:16.) Here is where the prospective bride is cleansed from the guilt of sin "by the washing of water."

She is then married and set apart to belong only to her husband, the Christ.

When Brother N. B. Hardeman said in the Hardeman-Bogart debate that the Spirit was sent on Pentecost to "consummate" or complete the work of redemption already begun, he referred to consummating the divine scheme of redemption; for the Spirit had to come and reveal what had been wrought out for us, or we would never have known that God loved us and sent his Son to die for us. Without this consummation, or revelation, we never could have known how to be saved, and what had been begun would have been in vain. Brother Hardeman did not say what Mr. Weaver thought he did.

Heb. 10:14 says those sanctified are perfected forever by the "one offering" of the Blood of Christ, and not by Holy Ghost baptism. They are sanctified and perfected, in the sense their sins are to be remembered "no more." (v. 17.) The Spirit was a "Witness" of this fact for his testimony quoted by Paul was given through Jeremiah that sins would not be remembered again, as under the old law. (Heb. 10: 1-4, 14-17.)

Phil. 1:6 (R.V.) says we are to be perfected "until the day of Jesus Christ," whereas my friend thinks it is done by Holy Ghost baptism in a moment of time. Our whole lives are to be spent in "perfecting holiness in the fear of God." (II Cor. 7:1.)

He says the apostles were not sanctified before Pentecost. Well, they were as much sanctified as they were converted. Jesus said unto Peter the night of the betrayal, "When thou art converted, strengthen thy brethren." (Luke 22:32; Matt. 18:1-3.)

He says the comforter had not come before Pentecost. (John 14:15-17.) True, but this does not prove they were to be sanctified by Holy Ghost baptism.

He says the church is not at first sanctified, for Paul told the church, "This is the will of God, even your sanctification, *that ye abstain from fornication.*" (I Thess. 4:3.) Yes, by "abstaining from" sin, they would continue to be sanctified. He did not say it was the will of God for them

to be baptized with the Holy Ghost and thus be sanctified, as though they were of the world up to this point.

"And the very God of peace sanctify you wholly." (I Thess. 5:23.) Yes, it is W-H-O-L-L-Y, not holy. They were imperfectly sanctified, and the perfect ideal is to so live as to be wholly sanctified—wholly set apart for God. My friend says those who are holy are perfect, but this is not true. Paul called the Hebrews, "Holy brethren," and then later said unto them, "Let us go on unto perfection." (Heb. 3:1; 6:1.) Perfection is the ideal at which to aim. But Holy Ghost baptism did not make any one perfect. Peter sinned after being thus baptized. (Gal. 2:11-16.) John did not claim sinless perfection. (I John 1:8.)

My friend says I have not proved that one is saved and sanctified at water baptism. Why, I proved that we are sanctified and cleansed, "By the washing of water." (Eph. 5:25-26.) I proved that this is baptism, and he has ignored my proof. (Heb. 10:22; Acts 22:16.) Paul says we are, "Baptized into Jesus Christ" and "Sanctified in Christ." (Rom. 6:3; I Cor. 1:2.) Therefore we are sanctified when baptized into Christ where sanctification is. Paul also says "Salvation" is in Christ. (II Tim. 2:10; Acts 4:12.) "Ye are complete in Him." (Col. 2:10.) So, we are complete when baptized into Christ. We are then saved and sanctified. My friend thinks it takes something else, like Holy Ghost baptism, to make us complete. "The Corinthians hearing, believed and were baptized." (Acts 18:8.) Paul wrote these baptized people a letter and said, "But ye are washed, but ye are sanctified." (I Cor. 6:11.)

It is through sanctification that one reaches salvation. Paul says, "God hath from the beginning chosen you unto salvation through sanctification of the Spirit, and belief of the truth." (II Thess. 2:13.) Yes it is, "*through sanctification*" that we come "*unto salvation*." Salvation is reached "*Through sanctification*." No one can reach salvation while remaining in his sins and holding to the world. He must give up sin and be sanctified, or set apart for the service of God. Hence the church or kingdom of Christ is called an "*holy nation*." (I Pet. 2:9.)

C. J. WEAVER'S LAST AFFIRMATIVE

Moderators, Honorable Opponent, Ladies and Gentlemen: I will have to admit that I have been somewhat disappointed in my opponent. Most of the arguments in his last speech were answered before. He asked if every one that was baptized in water on Pentecost received the Holy Ghost. I answred: "No." I proved that many baptized people did not have the Holy Ghost. I made the point that Simon the sorcerer had been baptized, together with all the rest of the Samaritans, and afterward the "Holy Ghost was fallen upon none of them, only they were baptized in the name of the Lord Jesus." (Acts 8:12-16.) Simon tried to purchase it, that he might profit by it. (Acts 8:17-24.) My opponent says Simon was saved, yet he did not have the Spirit. Now, how will he straighten that out?

I haven't denied that sinners receive the Holy Ghost in that measure of conviction, but they are not baptized with the Holy Ghost. Christ said, "When the Spirit of truth is come he will reprove the world of sin and judgment." (John 16:8.) The Holy Spirit is there to witness in the Child of God's experience in conversion. But I do say there is also a baptism with the Holy Ghost, a sanctifying measure of it, for the child of God, as a second work of grace, and he has failed to touch top or bottom of my arguments. He has contradicted himself in every direction that he has gone. He said when the church was sanctified "with the washing of water, by the word," the "water" referred to is water baptism, then he denies water baptism is for the church, and says it is for sinners. Paul said unto the church, "This is the will of God, even your sanctification." (I Thess. 4:3.) But my opponent thinks they were already sanctified. It does not even seem that they had ever learned there was such an experience as sanctification, and Paul was informing them about it. Then in the fifth chapter Paul told them to "Pray without ceasing." (I Thess. 5:16.) This is the condition. Then in verse 23 he says, "And the very God of peace sanctify you wholly." If they had already been sanctified, why include it? Paul meant if they would do these things God would sanctify them. There is no logic

in denying it is for the church. Paul was not teaching them to be baptized. My opponent says baptism is the place where one is sanctified. He argued that "The washing of regeneration" by which we are saved is in water baptism. (Titus 3:5.) Then he quoted about water in the Old Testament, but water in the Old Testament is never a figure of water in the New Testament. Everything in the Old Testament had a spiritual meaning in an anti-type. My opponent says all receive the gift of the Holy Ghost who are saved. He wants me to answer the question: "Can one be a Christian without the Spirit?" Certainly not, for "If any man have not the Spirit, he is none of his." (Rom. 8:9.) But did the disciples have the Spirit of Christ before they were sanctified? Jesus prayed that they would be sanctified through the truth. (John 17:17.) If they were already sanctified, why was he praying for their sanctification?

My opponent says we are sanctified "through the truth." (John 17:17.) Why certainly it is through the truth of God's word that we understood that there is such a doctrine taught as sanctification, and that Jesus was praying for the disciples to receive it. Who received it on Pentecost? Was it those who were on the outside to whom Peter was preaching? Or, was it the disciples or apostles? If the apostles received it, then it was received by those previously saved, and not received at conversion.

My opponent makes the argument that all who are baptized receive the gift of the Holy Ghost, but he did not prove it. It says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (I John 1:7.) Who was this to? John was talking to the brethren. He said, "If we walk in the light," referring to saved people. There must be a cleansing take place after being saved. In reply to my argument that we do need the virgin birth today, he said, "Must Jesus be born again and again, even in our day?" Well, that has no bearing on the subject. We preach the same crucified Christ, and with the same results that Philip did. He went to Samaria and preached Christ; exactly what we preach. And the people seeing the miracles he did believed, and Philip was a disciple. I asked

my opponent if a disciple is a Christian, and he said, "Not necessarily." The *New Hand Book of All Denominations* tells how Mr. Stone and Mr. Campbell argued for the name disciples, and said it was more scriptural than the name Christian. He quoted that, "The disciples were first called Christians at Antioch." (Acts 11:26.) When Paul found certain "disciples" he asked them if they had received the Holy Ghost since they believed. Ananias, who laid hands on Paul was just a "disciple." (Acts 9:10.) It does not say he was an elder, or a preacher, or an apostle, but just a "disciple." You don't call sinners that, do you? My dictionary says a disciple is one who conforms to rules and regulations. A disciple is following after the one he is patterning after. The disciples were called Christians because they acted like Christ.

Then he talked about the second law of pardon, and about water baptism, and that is off the subject, or proposition tonight. We will get on that later, and I hope he gets plenty of it. We are now discussing sanctification being a perfected state, and I have proved it beyond a doubt. My opponent says the prophecy about Spirit baptism was fulfilled in the days of the apostles, even though it be not for us today. Suppose you are starving, and someone says to you, "Somebody had a square meal one day, and therefore, you are well-fed now." Would that be sufficient for you, just to know somebody else got a good meal once upon a time? He says we do not need Christ to be born over and over again. No, but we need a Saviour and the same plan of salvation that was perfected on the day of Pentecost. Holy Ghost baptism did not only confirm the plan, but was also included in the plan for us now. So far as God's part was concerned, the plan of salvation was perfected on the cross, and when they received it on Pentecost it was perfected in men's hearts. Just because somebody received remission of sins on Pentecost, that does not mean you cannot also receive it. Everything that God did for them is to be duplicated in our life now. Certainly so. We must have the same experience they had, to get the same benefits.

He speaks of the two laws of pardon, but I do not read in the New Testament of even a first law of pardon, much

less of a second. He seems to think we are under the law. He says we are both saved and sanctified when we are baptized, but he can't lay his finger on a passage of Scripture that says that—not one. It is up to him to prove that. He has not given a text that even hints at such a thing. He says we are "justified" by the "Spirit," (I Cor. 6:11), and wants to know if that means we are justified by the "baptism of the Spirit." My answer is, "No." We do not have to be baptized with the Spirit to be "justified by the Spirit," for that is not the second blessing.

He then says we have two baptisms in our church. Why, I do not have any church. Christ placed both Holy Ghost baptism and water baptism in his church, but we have no church; it is not my church. There is "one Lord, one faith and one baptism," (Eph. 4:5), but baptism means the same thing whether in the form of water or Holy Spirit; whether in liquid, or air, whatever one is baptized in, there is one baptism. There is only one way to bury a man, and that is to cover him up; if you cover him up with water, he is buried, for baptism means baptism and that is all. That was brought out in the Campbell-Rice debate, and both agreed on that. He wants me to answer what he said about Paul, a sanctified man, having to keep under his body. (I Cor. 9:27.) Well, Jesus did that. So it is very necessary. That is the reason men get into trouble, they fail to keep their bodies under subjection. But by his nature man does not have the power to do it. Paul said that what he would do, he didn't, and what he would not allow, he did. And then he goes on to describe the body of death, and says, "Wretched man that I am." Finally he says, "I thank God through Jesus Christ our Lord." (Rom. 7.) Again, he says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1). Certainly, we should pray for, and seek after, the Spirit. Jesus says, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." (Luke 11:13.) These are the ones that receive it—those that ask him for it, and

obey him, those that believe. He has not promised it to any other people.

He wants to know if what God has done, he must keep on doing it over and over? Well, what God does for one man, he will do for all others; he will certainly do for you what he has done for any man. And so by that I mean he will keep on doing the same thing over and over that he has ever done, and will perfect it until he comes again. His work of salvation will continue on. Then my opponent said the Corinthians were sanctified. Some of them were, but some were not. He said they believed and were baptized and were called "sanctified" people. (Acts 18:8; I Cor. 1:1-2.) He said they were sanctified on the strength of that. But it says, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." (I Cor. 1:12.) If I were to write a letter to my wife, and say I am writing to my family, to them that are married, etc., would you not understand that there are some in the family married, and some who are not? Paul wrote the church, and some in it were sanctified. This proves some were not sanctified. I received a letter a few days ago addressed to the pastor of the church of God at Sheffield, and the Postmaster said, "Here is your mail." I was the only preacher there who could legally receive it, because I am the preacher of the Church of God at Sheffield. Those Corinthians who were not sanctified were not qualified to receive Paul's letter, for they were living beneath their privilege. One said, "I am of Paul," and another said, "I am of Cephas," while another said, "I am of Christ." Only those who were "of Christ" were right. Well, which crowd was sanctified? Those who were "sanctified in Christ Jesus, called to be saints." I am glad you referred to that one.

Christ prayed for his disciples to be sanctified. (John 17:17.) On the day of Pentecost his children were the ones that received the blessing, and this was affected by the Holy Ghost, which was the witness, and when it witnessed it was done in the baptism of the Spirit. Jesus had prayed for them. He said, "I pray not for the world," but he said, "These are not of the world." Referring to his disciples,

he said, "And for their sakes I sanctify myself that they also may be sanctified by the truth." (John 17:19.)

GUS NICHOLS' THIRD NEGATIVE

Moderators, Honorable Opponent, Radio Audience, Ladies and Gentlemen: I am before you to make the last speech on this proposition. I asked my opponent were all baptized with the Holy Ghost on Pentecost who repented and were baptized in the name of Christ for the remission of sins, trusting the promise that they would receive the gift of the Holy Ghost. (Acts 2:38-39.) He answered, "No." Well, they did "Receive the gift of the Holy Ghost" though they did not receive the baptism of the Spirit. Hence, my opponent has admitted that the "gift of the Holy Ghost" in Acts 2:38 is not Holy Ghost baptism. He has gone back on his first speech. I also asked him if one could be a Christian without having the Holy Spirit, and he said, "Certainly not," though he says we can be Christians without Holy Ghost baptism. In his first speech he argued that the "Holy Spirit," "the gift of the Holy Ghost" and the "baptism of the Spiirt" are synonymous—all mean the same thing.

After taking the position that one "certainly" cannot be a Christian without having the Holy Spirit, he contradicted himself by saying the Samaritans had been baptized in water, and were saved, but did not have the Spirit in any sense, just because he had not "fallen" upon any of them. (Acts 8:12-16.) This was the miraculous measure given by the laying on of the apostles' hands. (Acts 8:18.) In this measure he has not fallen upon any one today, for the apostles are not here to lay hands upon us and confer such measure upon any one. He says Simon tried to buy the Holy Ghost. But he only tried to buy the power to lay hands on others and give them the Holy Spirit, as Peter and John had done. It was "Through the laying on of the Apostles' hands the Holy Ghost was given." (Acts 8:18.) Philip was in the city, and could work miracles, for he had the apostles' hands laid on him back at Jerusalem. (Acts 6:6.) But he could not confer the Spirit on others like

the apostles. Neither could Simon obtain this power. In the second column of my chart you will see this measure of the Spirit illustrated. When the apostles all died, and all died, upon whom they laid hands, this measure ceased. But over here in the last column the ordinary gift of the Spirit continues to all who repent and are baptized for the remission of sins. (Acts 2:38-39; Gal. 4:6; Rom. 8:9.) The Spirit in this measure dwells in the church. (I Cor. 3:16.)

The baptism of the Spirit—in the first column—ceased. It was given on Pentecost to qualify the apostles to reveal and confirm the New Testament. (John 16:13; Acts 1:8.) This was A.D. 33. There was then the command to be baptized in water also, making two baptisms at that time. (Acts 2:1-4; 2:38.) Then at the house of Cornelius in A.D. 41 there was another case of Spirit baptism to prove that the gospel was for the Gentiles. (Acts 10:44-47; 15:7-9.) They were also commanded to be baptized in water. (Acts 10:47-48.) This made two baptisms then—A.D. 41. But in A.D. 64 Paul said, "There is one Lord, one faith, one baptism." (Eph. 4:5.) There had been two, but at the time of this letter, Paul said there "is" one. This was the baptism of the commission, which was performed by the disciples, and was to last as long as the commission—"to the end of the world." (Matt. 28:19-20.) But he says there is one baptism regardless of the element, whether it be water or Spirit, fire, or what-not. This is not true. Jesus said unto the apostles before Pentecost, "John truly baptized with water (that was "one baptism"), but ye shall be baptized with the Holy Ghost (another baptism) not many days hence." (Acts 1:5.) Were they only half baptized when John baptized them in water, then fully baptized when Jesus baptized them with the Holy Spirit on Pentecost? They had received one baptism, and were promised another—making two at that time. But now there "Is one" baptism. (Eph. 4:5.) His explanation that water baptism is the one baptism, and so are the other two is actually ridiculous. His way of counting is that Water baptism, plus Spirit Baptism, plus fire baptism, equals "one baptism." A first grade student could beat that adding.

He denied that there are two laws of pardon—one for the alien sinner, and another for the erring child of God. But let him explain why Peter told aliens to repent and be baptized for the remission of sins, in Acts 2:38, then told a baptized man who later sinned, to repent and pray for pardon? (Acts 8:18-22.) In fact, our friend says there is no "law of pardon." Paul says "The law of the Spirit of life in Christ Jesus hath made me free." (Rom. 8:1.) That is the trouble with my friend's plan. You must seek and experiment and grope your way in the dark trying to be saved. There is no law, no regulation, or system about it. But such is not God's way.

My friend started out tonight by taking the position that those Christians whom he says are not baptized with the Spirit do not have the Spirit at all. Finally he says, "Certainly" all Christians have the Spirit. Now he says, "*Sinners receive the Holy Ghost in that measure of conviction.*" Yes, he says, "Sinners receive the Holy Ghost." Well, if he had been right when he said there is no measure of the Spirit but the baptismal measure, and were now right in saying sinners receive the Spirit, he has sinners receiving the baptism of the Spirit according to his logic. I know he denies this, but he is on both side of the fence.

He says the sinner receives the Spirits to reprove him, for he was to reprove the world. (John 16:7, 8.) But the world does not have to receive the Spirit in order to be reproved by the Spirit. Jesus says, "I will send him unto you"—you apostles. "And when he is come"—to you apostles—"he will reprove the world." (John 16:7, 8.) He was sent to the apostles to reprove the world through them. He came to the apostles on Pentecost. (Acts 1:26; 2:1-4.) Peter stood up with the eleven apostles who received him and preached the gospel to the world—the sinners—and reproved them by the Spirit. The Spirit used the gospel which is the power unto salvation to convert sinners. (Rom. 1:16; Acts 2:37.)

My friend now says that I have not proved that we are sanctified by water baptism. Well, let us see! Paul says Christ loved the church (meaning the men and women who are to make up his church), and gave himself for it that

he might "Sanctify and cleanse it BY THE WASHING OF WATER, BY THE LORD." (Eph. 5:25, 26.) My friend wishes Paul had said we are sanctified and cleansed by Holy Ghost baptism, but he did not say it. Rather, he said we are sanctified "By the washing of water." The words "washing" and "water" make it doubly certain that he meant baptism. "Arise and be baptized and wash away thy sins." (Acts 22:16.) Hence the "washing" by which we are sanctified is in baptism. "Having our bodies washed with pure water." (Heb. 10:22.) Here is the "washing" and the "water," and both are for the "bodies" of men, hence water baptism. Paul says we are "Baptized INTO ONE BODY." (I Cor. 12:13.) This baptism is "By one Spirit"—by his teaching or instruction. This "one body" is the church. (Col. 1:18, 24; Eph. 1:22, 23.)

He says it is the church that needs to be cleansed by the washing of water. Yes, it is the church in a prospective sense. It is presented under the figure of a bride. "Husbands love your wives, even as Christ also loved the church and gave himself for it." (Eph. 5:25.) As the husband loved and courted his wife, Christ loved and came to woo and win, his church. Christ loved the church before it became his bride—before he saved it—just as the husband loved his wife before she became his wife. Christ "gave himself for" the church in giving himself a "ransom for all." (I Tim. 2:6.) He purchased the church with his blood by purchasing lost sinners that they might be members of his church. (Acts 20:28.) Christ gave himself for his bride when on the cross he died for all who might ever become members of his church. As the wife after marriage is to set herself apart to belong only to her husband, so Christ gave himself for the church that he "might sanctify and cleanse it"—that he might set it apart to be only his. This was done in conversion. To the church Paul said, "This is the will of God, even your sanctification, that ye abstain from fornication." (I Thess. 4:3.) Christ sanctified his church in saving it, and wants it to remain sanctified. The way to continue the sanctification is to "Abstain from fornication" and other sins. (Heb. 12:14.)

It does not say, "This is the will of God that ye go to an altar and get Holy Ghost baptism." Neither does it mean this.

To the same church Paul said, "And the very God of peace sanctify you wholly." (I Thess. 5:23.) They were already "H-O-L-Y," or sanctified; but they were not sanctified "W-H-O-L-L-Y"—or completely. There are degrees of sanctification. One is sanctified to the degree that he is cut loose from the world and set apart for God—to the degree that he is devoted to God. The fact that some were not "Wholly" sanctified is no proof they were not sanctified at all. Paul called the Hebrews "Holy brethren." (Heb. 3:1.) But they were not sinlessly perfect, for he says to them, "Let us go on unto perfection." (Heb. 6:1.) That is the ideal at which to aim. "Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.)

My friend says the disciples did not have the Spirit before Pentecost. They did not have the baptism of the Spirit. (Acts 1:5; Jno. 7:39.) But even John the Baptist and others had the Spirit back there. (Luke 1:15; Matt. 10:19-20.) Our good friend says the apostles were not sanctified before Pentecost. Well, they were as much sanctified as they were converted. The night of the betrayal Jesus said to Peter, "When thou art converted, strengthen thy brethren." (Luke 22:32.) There are degrees of sanctification.

My friend says, Christ prayed for them to be sanctified. Yes, but "By the truth" and, "Through the truth." (John 17:17, 19.) Not by Holy Ghost baptism. We are sanctified "by the Holy Ghost," but it is not by Holy Ghost "baptism." The Spirit does it by means of the truth. He guided the apostles "into all truth," and we are sanctified by the truth." (John 16:13; 17:19.)

But Mr. Weaver says there is a "cleansing" for those previously saved—a second work. Yes, cleansing is simply forgiveness, and as often as children of God sin they need cleansing. The apostles needed it after Pentecost. John says, "If we walk in the light as he is in the light, we have

fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (I John 1:7.) The apostles were "clean through the word" before Pentecost. (John 15:3.)

My friend says God will do now all that he ever did for any man, and will duplicate in our day all he ever has done before. Is he giving anyone power to "raise the dead" as he did the apostles? (Matt. 10:8:) Is he inspiring any today as he did the apostles? Is he giving any power to be apostles today? My friend finally admitted that we need not expect the virgin birth to be repeated in our day, and he might as well admit that Holy Ghost baptism is not for our day, but has ceased. (Eph. 4:5.)

Mr. Weaver wants me to say whether a disciple is a Christian. Well, a Christian is a disciple, but a disciple is not always a Christian. A sheriff is a citizen, but a citizen is not always a sheriff. The word disciple primarily means, "A learner"—Webster. One is a "learner" or disciple in that sense, before being saved. To be a disciple before baptism was simply to be a learner before baptism. One was a disciple even before faith, the same as before baptism. When Jesus did his first miracle, the record says, "And his disciples believed on him." (John 2:11.) Is faith a non-essential just because one was a disciple before faith in Christ? This is his logic on baptism.

He wants to know how much good it would do us to learn of some one back in the first century who ate a square meal, if there is nothing for us. Well, the baptism of the Spirit received by the apostles was for our benefit. It was to guide them "into all truth." (John 16:13.) Without it we would not have the New Testament. Paul says, "Ye have heard of the dispensation of the grace of God given me to *youward*"—for your benefit. (Eph. 3:2-3.) Paul says again, "By whom we have received grace and apostleship for *obedience* among all nations." (Rom. 1:5.) It was for our benefit—for obedience among all nations—that those miraculous gifts were once bestowed. If nothing could happen back there for our benefit then Christ will have to die again in our day for us.

He said I had not proved that one is saved and sanctified when baptized. I must insist that I have abundantly proved this, and he has not noticed my arguments. I proved that "sanctification" is, "By the washing of water," or baptism. (Eph. 5:26; Acts 22:16.) Paul says we are "Baptized into Jesus Christ." (Rom. 6:3; Gal. 3:27.) He also says both salvation and sanctification are in Christ. "That they may also obtain the salvation *which is in Christ.*" (II Tim. 2:10; Acts 4:12.) "To them which are sanctified *in Christ Jesus.*" (I Cor. 1:2.) Hence, we are both saved and sanctified when we are "*Baptized into Jesus Christ.*" (Rom. 6:3.) "Ye are complete in him." (Col. 2:10.) Hence, we are complete by being sanctified and saved, when we are "baptized into Christ." (Gal. 3:27.) The Corinthians, "Hearing, believed and were baptized." (Acts 18:8.) Paul later wrote these baptized people a letter in which he says, "But we are washed, but ye are sanctified, but ye are justified." (I Cor. 6:11.) When washed, or baptized, they were both sanctified and justified. "God hath from the beginning chosen you unto salvation, *through sanctification of the Spirit and belief of the Truth.*" (II Thess. 2:13.) It is "through sanctification" that we are chosen "unto salvation." We can only reach salvation "through sanctification."

My friend admits that the statement that we are "Justified in the name of our Lord Jesus, and by the Spirit of our God," (I. Cor. 6:11), does not mean they were justified by Holy Ghost baptism. Now, if they could be justified "by the Spirit," without Spirit baptism, we are in the same way, "Sanctified by the Holy Ghost," without Holy Ghost baptism. (Rom. 15:16.) It is all "by the truth." (John 17:19; I Pet. 1:22-23.) Holy Ghost baptism has ceased. (Eph. 4:5.)

He says the disciples were told to ask for the Spirit. (Luke 11:13.) Yes, but this was before Pentecost, and was to the apostles. He also told them to "raise the dead." (Matt. 10:8.) Does our friend think this is to him? If we want the "gift of the Holy Ghost" then we must repent and be baptized for the remission of sins, and the promise is ours. (Acts 2:38-39; Acts 5:32; Gal. 4:6.)

He thinks some of the Corinthians were not sanctified. Paul says, "But ye are washed, but ye are sanctified." (I Cor. 6:11.) Here, all who were not still sinners, were said to be "sanctified." Paul addressed the letter "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints—with all that call upon the name of Jesus Christ." (I Cor. 1:2.) My friend thinks Paul only wrote a part of the church, the sanctified crowd, and said nothing to the unsanctified and worldly crowd. According to this, he must have been writing the sanctified crowd when he said, "Ye are yet carnal." (I Cor. 3:1-4.) The truth is, all of them had been saved and sanctified, but needed to "perfect" their sanctification. (II Cor. 7:1.) They were God's saved and set-apart people, but were not living as they should. My friend admits Peter was sanctified, having been baptized with the Holy Ghost, and yet he, like the Corinthians, so sinned as to be reproved by Paul. (Gal. 2:11-16.) "He walked not uprightly, according to the truth of the gospel."

He tried to prove his doctrine of inborn sin by the statement that, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22.) This means physical death and resurrection, and does not mean little babies were born "dead *spiritually*," as my friend thinks. "By man came death, by man came also the resurrection of the dead." (v. 21.) Adam sinned and caused all to die physically, and Christ will raise all from the dead. It is "all die" on one hand and "all be made alive" on the other. If the first "all" means universal *spiritual* death in sin, then the other "all" would mean universal salvation from sin. Hence, universalism. This is my friend's logic.

He says sanctification is an inheritance for God's children, and tried to prove it by the statement that, "They may receive remission of sins, and inheritance among them which are sanctified." (Acts 26:18.) "May receive remission of sin"—was future tense. "Among them which are sanctified" is present tense. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:4.) This heavenly

inheritance is to be received by those receiving remission of sins, together with those who, at the time of Paul's commission, were already sanctified. Or in other words, those who receive remission of sins have an inheritance reserved for them in heaven, together with others who, like themselves, are sanctified. We have to receive remission of sins, and be sanctified to receive the inheritance in heaven reserved for us. (I Pet. 1:4.) Hence, sanctification is not an inheritance, any more than remission of sins.

The parallel passage means about the same thing. The word is able to "Build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32.) "To give you an inheritance" is future tense. While "among them which are sanctified" is present tense. It means those who are built up by the word will receive the inheritance in heaven, (I Pet. 1:4), among those who are sanctified as they are.

My friend also perverts Heb. 10:14-15. "For by one offering—(not by Holy Ghost baptism)—he hath perfected forever them that are sanctified." That is, they are perfected in the sense their sins are to be remembered "no more." (v. 17.) Under the law sins were remembered again every year. (vs. 1-4.) "Whereof the Holy Ghost is also a witness unto us—that we have perfect remission)—for after that He had said before, "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws in their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more." (Heb. 10:15-17.) Paul says the Holy Ghost is a witness, and then quotes the Spirit's testimony through Jeremiah about a new covenant under which sins were to be remembered no more. (Jer. 31:31-34.) He did not say that the Holy Ghost is a *direct* witness to us independent of the word, like my friend thinks it is. The Spirit always testifies to us through the word. (Neh. 9:30; Acts 1:16.)

My friend says water in the Old Testament is never a type of water in the New Testament. He is wrong again, as usual. Peter makes the waters of the flood, by which

eight souls were saved, "The like figure whereunto even baptism doth also now save us." (I Pet. 3:20-21.) The water of the flood is here a figure of water baptism, and there is no use for my friend to deny it.

Friends, you know Mr. Weaver has made a notable failure to prove his proposition. I have taken every argument away from him, and he has scarcely noticed my objections and arguments. He failed to prove that Holy Ghost baptism is to sanctify Christians by removing evil nature, or inborn sin, and that it is to continue throughout the gospel dispensation.

SECOND PROPOSITION

MAY 4, 1943

The Scriptures teach that the signs and miracles done by the apostles and other disciples, as recorded in the New Testament, were to cease, or to be done away, at the close of the apostolic age, or by the time the complete will of God was revealed and confirmed in the New Testament.

GUS NICHOLS' FIRST AFFIRMATIVE

Moderators, Honorable Opponent, Friends of the Radio Audience, Ladies and Gentlemen: It is my first duty to define my proposition, so that there can be no misunderstanding of the issue between us. I mean by "Scriptures," the 66 books of our Bible. I mean by "teach" that such terms are used as to convey the truth of the proposition. I mean by "signs and miracles" such supernatural events as the healing of the lame man in Acts 3 by Peter and John; and the raising of Dorcas from the dead, by Peter. (Acts 9.) I mean real miracles and signs, not counterfeits, such as are done by the Mormons, Christian Scientists, and Modern Holiness. I am not affirming that false miracles will ever cease. God says, "He that boasteth himself of a false gift is like clouds and wind without rain." (Prov. 25:14.) Simon, the sorcerer, could have gotten more testimonials in Samaria than any of you could get today. The Bible says "Simon bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." (Acts 8:9-10.) Yet God was not with Simon, and he never wrought a real miracle among the people. He only "bewitched" them—with his sorceries. Some people call almost everything a miracle. That is why the Samaritans called Simon "The great power of God." Such minds are ready soil for the deceptions of those making high-sounding claims. The doctors tell us that 80% of

all sick people would get well without any medical attention. So just the fact that one was once ill but eventually got well is no proof of *miraculous* healing.

There are many ways in which error can creep into the question of whether a real miracle was performed in any given case. If the patient diagnosed his own case and thought himself seriously afflicted with organic disease, but erred in his judgment; or, if the doctor erred in his diagnosis, and such a patient quickly recovers, he might think a miracle was wrought, when such was not true. Or, if the recovery required plenty of time in which God could do the healing through the means of nature, there was no miracle. Then some may be deceived about their present condition and are still diseased, but think themselves well. Such is not miraculous, but just plain deception. Perhaps some deliberately misrepresent the facts because of their false idea of honoring God by so doing. None of these is miraculous.

I am affirming that real miracles and signs, such as were done by the apostles, and other disciples, in the New Testament, ceased by the time the New Testament was fully written and confirmed. The healing of the lame man in Acts 3 was a real miracle, not a false one. The enemies of the apostles said, "For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." (Acts 4:16.) "They could say nothing against it." (v. 14.) "All men glorified God for that which was done." (v. 21.) The man was "lame from his mother's womb." (Acts 3:2.) Furthermore, he was instantly healed, and that publicly. "Many signs and wonders were done by the apostles." (Acts 2:43.)

The word "miracle" means the thing done was supernatural, or contrary to the laws known to govern the universe. That which God does through means of natural law is not miraculous. God may give us bread through the use of means. (Matt. 6:9-13.) Such is not miraculous. But when God gave the Israelites manna directly from heaven, such was a miracle. (Ex. 16.)

There is a reason for the fact that God is not now miraculously healing the sick and raising the dead, as in the days of the apostles. It is not that God is not able to give men power to raise the dead, as he once gave such power. (Matt. 10:8.) The reason God is not now making men of the dust of the ground as he did Adam, is not that he *cannot* do it. He has all power, the same as ever, but he uses his power in wisdom. *God does not do everything that he can do.* It is not a question of ability, but the issue is what has He willed to do?

God honors his own laws of the universe. He does not use his power uselessly as a child playing with toys. For him to needlessly perform miracles would be to teach us to distrust the laws governing the universe, and bring untold harm. The man who respects God's natural laws, and plants seed, trusting God to give him a harvest, has a million fold more faith in God than the man who prays for a harvest without seed. God never does for us what we can do for ourselves.

It is often said that God changes not, and therefore, he is doing now all that he has ever done. He does say, "I change not." (Mal. 3:6.) But this means in his moral nature he does not change. If it means he is now doing all that he ever did, then he is making men of the dust now as he did Adam, and raising the dead now, as he has done. Such a conclusion is ridiculous. The fact that Christ is the same yesterday, today and forever, (Heb. 13:8), likewise does not mean he is now sending out apostles as he once did, nor raising the dead now as he did Lazarus. He is the same in his love and nature. But it has never been the divine purpose to just keep on making men of the dust and performing miracles.

When the building is completed the carpenter takes down the ladders and scaffolding, to let the house stand without them. They were only used when necessary, and belong only to the creative state of the building; so of miracles. Everything originated in miraculous power, and is perpetuated by divine law. God made Adam and Eve by miraculous power, then gave them the laws of reproduction

and said "multiply." He has not made any one else by miraculous power as he did these two.

The Patriarchal age was ushered in by all the miracles of creation. Likewise the old covenant was ushered in by the miracles of Sinai. (Ex. 8-Ex. 24.) But when the entire Old Testament was revealed, and Malachi had written the last word of it, about four hundred years before Christ, miracles ceased for the time being. During these four hundred years they had no inspired men, and no one wrought any miracles among the people. God had said all he wanted to say under that covenant, and his word, being revealed and confirmed, was to be their guide. There was no need for further miracles, and they had none.

Answering to this, the Christian age was ushered in by miraculous power. The apostles had to have "power from on high" to enable them to reveal and confirm the gospel for the benefit of all future generations. Their work was in our behalf, as well as those of their own generation. They were to have no successors in office, but were the last apostles. (I Cor. 4:9.) They were to reveal and confirm the last will and testament of Jesus. Nobody else has ever had the same task. They were likely to make mistakes, unless guided "Into all truth" by the Holy Spirit. (John 16:13.) Without miraculous power they could not have wrought a single miracle to prove their message true. (Acts 1:8; Luke 24:29.) They needed power that we do not need. They had no New Testament from which to learn and teach the gospel, for it was about twenty-four years after Pentecost before a line of the New Testament was written. God gave them power, and by A.D. 96 the New Testament was finished and confirmed. From that day to this we have had no need for such miraculous power as was exercised by the apostles. We are now in the condition of the Jews when the Old Testament was finished. The New Testament having been finished, signs and miracles were no longer needed, and in divine wisdom were taken away.

When Christ ascended "He gave gifts unto men . . . and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:8, 11.) The apostles were to continue in the church just as

long as the other miraculously-qualified men mentioned in this passage. My friend wants all these men except the apostles, while the Mormons say they have all of them, apostles included.

But how long were they to continue in the church? Paul tells us exactly. He says, "Till we all come in the unity of the faith." (Eph. 4:13.) They were not to continue forever, as my opponent thinks. "*The faith*" is here put for the truth of the New covenant. Paul preached, "The faith which once he destroyed." (Gal. 1:23.) "Earnestly contend for the faith once delivered to the saints." (Jude 3.) "Till" the unity of the faith, means till all parts of the faith or new covenant could be revealed. Then miraculously-endowed men ceased. If my opponent says these men continue today, then he is contending for "apostles" today. All these miraculous men were to continue "till" the same time. The apostles could not have continued much later than the time John wrote Revelation, about A.D. 96. About that time miraculously-gifted men ceased. If I say I will not sit down "till" my time is out, that means I will then sit down. Miraculously-gifted men were to continue "till" the unity "of the faith" was reached, and all parts of "the faith" had come from God. Then such men ceased. If my opponent says we have not yet reached the "Unity of the faith," he is contending for new apostles for each generation down to the time it is reached, for the "apostles" were just as much to continue "till" the unity of the faith, as were the others. It says, "He gave gifts unto men," (meaning miraculous gifts). "And he gave some, *apostles*; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:8, 11.) The next verse tells us why they were given, and then in the next he tells us how long they were to last—"Till" all the faith or gospel truth was fully revealed. It could not be a time this side of the death of the apostles, for the apostles were to continue as long as the others. It is true, we have evangelists now, but they are not miraculously-gifted men. They must qualify themselves to preach by study, for none now are inspired. (II Tim. 2:15; v. 2.) These miraculous men were to last "till" we come in the unity of the faith "*and*" of the

"knowledge of the Son of God." (Eph. 4:13.) This means the "knowledge" which Christ has given us concerning himself. (II Pet. 2:20-22.) Hence, these miraculous men, who had received "Gifts from the Lord, were to continue "till" the unity of knowledge was reached in the perfect revelation. At the death of the apostles we had "all truth." (John 16:13.) All needed religious knowledge was then united in this perfect revelation. The trend of all this was "Unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:13.) The church is the "new man." (Eph. 2:15.) When it reached its perfect manhood, it no longer needed the miracles of its infancy. Paul says, "When I became a man I put away childish things." (I Cor. 3:11.)

In I Cor. 12:1 Paul says he does not want us to be ignorant concerning "spiritual gifts." Then in verses 8 to 10 he mentions nine gifts including prophecy, tongues, and supernatural knowledge. In the next chapter he says, "But charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (I Cor. 13:8.) So miracles were to "fail," "cease" and "vanish away." *It was never God's purpose to have them continue on and on in the church, like my opponent thinks they were.*

After Paul said prophecies, tongues, and inspired knowledge would fail, cease, and vanish away, he said, "For we know in part, and we prophesy in part." (I Cor. 13:9.) Each inspired man knew only a part of all truth, for it was not all revealed through any one man, but some given through one, and the rest through others, until finally the perfect and complete revelation would come from God. Hence, he goes on to say, "but when that which is perfect is come, then that which is in part shall be done away." (I Cor. 13:10.) The words "when" and "then" are adverbs of time, and point out a certain and definite time for miracles to be done away. He says it is when the perfect revelation is come in contrast to the parts or fragments that they then had. He had just said they then knew and prophesied "*in part.*" When all the parts were finally revealed they had that which is perfect—the whole or complete truth. Jesus promises that the Spirit would "guide"

the apostles "into *all truth*," (John 16:13), and "teach" them "all things." (John 14:26.) This was done by the time they wrote the last word of the New Testament. That which "is perfect" had come. And God Almighty says "then" tongues, and signs "ceased" and were "done away." (I Cor. 13:8-13.)

After teaching us that miracles would fail, cease, vanish away, and be done away, "*when*" the "perfect" revelation should come, the apostle went on to say they saw through a glass darkly at that time, with the light of an incomplete revelation, but affirmed that when the perfect revelation should come, "*then*" they could see "face to face." At the time he wrote, he said they knew "*in part*," but said, "Then shall I know even as I am known." (I Cor. 13:12.) With a perfect revelation one can know himself as he is. In the next verse he says, "Now abideth faith, hope, charity, *these three*." (I Cor. 13:13.) The miraculous gifts were to fail, cease, vanish away, and be done away, but faith, hope, and charity were to abide—not "*these twelve*"—but just "*these three*." Those ceasing are here contrasted with those that were to "abide." But my opponent teaches that *all* abide.

Miracles and signs were for the purpose of revealing and confirming the word, and when the word was all given and confirmed, being no longer needed, they ceased. "They went forth, and preached everywhere, the Lord working with them, and confirming the word *with signs following*." (Mark 16:20.) Paul says it "was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own "will." (Heb. 2:3-4.) "Confirm" means to "make firm" and to give "assurance of the truth of, verify; corroborate"—Webster. To say the word of God is not already confirmed is to deny the Bible, and is a confession that the word of God is not "firm" and that it needs to be "verified," and "propped up" by something modern. It needs no new revelation, nor new confirmation. Miracles ceased by the time the word was confirmed. But this was done by the time the New Testament

was all written. Hence, another proof that signs and miracles ceased by the close of the apostolic age.

My opponent does not want new apostles now, as do the Mormons, but he is contending for their power—inspiration and all. If he is going to have apostles in act and in fact, why does he not have them also in name? Why object to applying the same name now to the same kind of men?

He wants all the signs and miracles done by the apostles, but there were certain signs which were “signs of an apostle.” (II Cor. 12:12.) What does my friend want with the “signs of an apostle,” when he is not an apostle? I should be called a deceiver if I were to wear the badge or sign of a policeman when I am not a policeman. John said, “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God.” (John 20:30-31; Ex. 4:1-9.) We are now to believe in Christ because of “written” miracles, and this proves that God knew we would not have signs all down through the ages.

I want my friend to discuss the real issue. It is not a question of whether or not God has the *power* to work miracles and signs through us now, but the point is: What has he *willed* and *promised* to do? Neither are we discussing the fact that miracles and signs were done by the apostles and others in the New Testament. The question is: Should we have the same power now that they had then? My friend said last night that God will do now all that he ever has done. Here is the issue. I deny that God has promised to give us the power that he did the apostles. Jesus said unto them, “Heal the sick, cleanse the lepers, *raise the dead.*” (Matt. 10:8.)

I want my friend to tell us whether or not the Mormons, Christian Scientists, Catholics, and various “Holiness Churches” are really performing miracles by the power of God. Is God confirming their word—their contradictory doctrines? Is God the author of confusion? Is he in league with the devil like that? If my friend says these sects are deceived—that they really perform no miracles—then he is shaking the boat and is certain to drown himself with the

crowd. They have the same testimonials, only more of them. But if they are deceived, so is my friend. None of them, nor all put together, can do anything supernatural. If the apostles and early Christians had made such a mess of their claim to be sent of God to do such things, Christianity never would have been established, for their word **would not have been confirmed.** (Heb. 2:3-4; Mark 16:20.)

C. J. WEAVER'S FIRST NEGATIVE

Moderators, Ladies and Gentlemen: Like my honorable opponent, I am glad to be back to another service to discuss the things that the Lord has left for us. I think lots of my opponent and I hope that God will take care of the difference between us and I shall meet him one day in heaven. My heart goes out to everyone, but I must preach my conviction of the word of God.

Before I begin my speech I have one or two things I want to clear up about last night's debate. If you will notice the record of this debate you will find that my opponent misrepresented me. There are a few things that he surely misunderstood. One was concerning the Holy Spirit being there in case of a conversion and baptism. I didn't say a sinner was baptized with the Holy Ghost. I didn't say in the conversion you were baptized with the Holy Ghost. Get that. Another thing you will notice, he was wrong in saying I said your little children were going to be lost. Now I said they possessed evil nature. When your little child gets down on the floor and pulls its hair, and kicks, and screams, naturally you know it isn't aware of what it is doing. But if I do something like that, you would think there was something wrong. God takes care of that until the law comes. When you read the record you will find what I said. Another thing: he said last night that nobody possessed the Adamic nature, and he said after a man was sanctified he still didn't get rid of that Adamic nature.

As to his argument tonight, he has done no better. I have a few questions here. I have handed him a duplicate. (1) Is a miracle of healing a part of the gospel? (2) What

motivated miracles of healing? (3) Was anybody ever healed by faith? (4) Do you suppose anybody in the world has faith today? (5) Are we living in the Gospel Dispensation of time? (6) Is the statement in Hebrews 13:8 true? (7) Does the New Testament church that Jesus built still have elders in it? (8) Are those elders still under the New Testament obligations? (9) Is it any harder for Jesus to heal a person than to save him? (10) Just what does the New Testament teach a person to do when he gets sick? (11) If some of your members should call on you to pray for their healing, would you do it? (12) Who are the gods of the world Paul speaks of? (13) Is it a fact that whoever a man puts the most trust in is his God?

Your proposition states that the Scriptures teach that miracles done by the apostles and other disciples were done away by the time the apostles died, by the time the New Testament was confirmed. Now in the text he quoted in the 20th chapter of St. John, it says that if all the things that Jesus did were to have been put in a book the world would not have contained the books, but these things are written that you might believe. Believe what? His proposition is right square in opposition to this. If he were going to quote that text in line with his proposition, he ought to have read it this way: "These things are written that you might disbelieve." Now he reads his proposition one way and the word of God another. I wouldn't have to go much further to prove that he has been misinformed by somebody.

The proposition says by the time the will of God was "revealed"—but what was the will of God? The will of God is the New Testament; that is his will and that is the children's inheritance. Now in this will he willed for people to be healed, and to have salvation, etc. If there is anything in the will, then it still remains, because we certainly have the will, which is the New Testament. He said this will was completed A.D. 96. Well—it was completed certainly, and I am not trying to write you a Book of Mormon or any other kind of book. I am satisfied with the one we have and I wouldn't change it for anything on earth, for there are too many benefits derived from it.

He said these miracles were done in order that people might believe, in order to confirm the word. It didn't seem to read that way to me in Mark 2nd chapter, when he said, "that you may know." When a miracle is done you know it, but when you read about it and believe it by faith, that is not knowledge. Faith is the substance of things hoped for, and the evidence of things not seen. (Heb. 11:1.) I don't have to have a miracle to believe God's word today, certainly not. I believe it. He said these signs will follow them that believe. Now if you will notice he will stress Mark 16:15-16, that "He that believeth and is baptized shall be saved, but he that disbelieveth shall be damned." You will hear plenty about that. But he thinks the next verse is done away. Not only that, but there are many other Scriptures that he says are done away by the time the complete will of God was revealed. He turns to Ephesians 4:9 where Paul said Christ gave some in the church to be apostles, some pastors and teachers, and what for? For the "perfecting of the saints," and for the "edifying" of the body of Christ. Until when? When we all come into the "unity of the faith," until we come to the measure of the stature of the fullness of Christ unto "a perfect man." I wonder how many denominations we have here this evening. How many denominations do we have represented here?

I will say that no common thinking man under heaven today would say we have "come to the unity of the faith." If he did he would certainly be blind to the things that exist. Until we come to the full "measure" of the "stature of Christ." Brother, I am going to put the measuring stick to him before this thing is over.

He refers to Proverbs and said some people claim false gifts. I haven't claimed any gift at all. I think that is a very humiliating thing; to say a man claims a false gift.

He said that some in the church were sent to be apostles, and some teachers, and some preachers, and he said all this is done away. Nobody else is called to preach. Nobody else is called to teach. Nobody else is called to advocate God's eternal truth. It was already fixed up and done away with in A.D. 96. If that is true let's close up our Bibles and go home. I wonder if God put him in the church and set him

in as a minister. How does he know he is called to the ministry anyhow, if God doesn't do it any more?

He said by "miracles" he means the supernatural things, above ordinary things. My friends, this evening if I didn't think I was serving a God able to do a lot greater things than I could do, I wouldn't put myself to the trouble of entering this discussion, going to church, and wearing out my shoes, trying to worship God.

Now he comes to the 13th chapter of First Corinthians where Paul said when he was a child he spoke as a child, understood as a child, thought as a child, but when he became a man he put away childish things. I wish my opponent would do that. It is a childish thing for a man to think such things. Paul said now "we know in part and prophesy in part." Then he comes on down and said "whether there be tongues they shall cease and whether there be knowledge it shall vanish away." He didn't say what kind of knowledge. He didn't say it was supernatural knowledge, or whether it wasn't natural knowledge. My opponent wants it all left to him to say. He will tell you what kind of knowledge it was, but the word of God didn't say. If we are to take it the way he says, then nobody has knowledge today. "Whether there be tongues, they shall cease." I wonder if you mean, brother, there is a time coming when everybody will be dumb?

Mr. Phillips from Cleveland, Tennessee, quoted this Scripture and said they only had part of the Scriptures and hadn't collected them all together, and for that reason the word of God had not been fully confirmed, and when they got the whole New Testament the parts were done away. My friend ought to tear out part of his. He doesn't need the whole book unless he preaches it all. That is like Mr. Phillip's statement. He said when the perfect law of liberty came, the parts were done away. Then he said there are three that remain: "faith, hope and charity." He reminds me of a fellow that is going to starve a man to death and puts him in a cafe and says to him, "I am going to take everything away from you but money, food and clothes. I am going to starve you to death." Paul sums up the whole works. "Though I speak with the tongues of

men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (I Cor. 13:1-7.) Then he goes on and says these things will vanish away, but he said there are three that remain, faith, hope and charity. Faith is the currency that is drawn upon heaven's bank. Hope is that characteristic or attribute instilled in our hearts to wait until faith goes and intervenes on the love of God, until he brings us back on the wings of faith. We have all those three. Why that is like starving a man to death on ham and eggs and good things to eat.

They didn't have the complete New Testament when Paul said, "Though we or an angel from heaven preach any other gospel unto you, let him be accursed." (Gal. 1:8.)

My opponent asks if we need the spirit of God? He said the Spirit led the apostles to perform these miracles and write the New Testament, and said do we need the Holy Spirit to lead us today? In Romans 8:14 we find this, "As many as are led by the Spirit of God, they are the sons of God." Does God have any sons today? Well—do we need the Spirit to lead us now? Certainly. The very Spirit that led and inspired them, certainly is needed today.

Then he says contend for the faith that was "once" delivered to the saints. He said that miracles were done both in the Old Testament and the New Testament. He admits they did miracles in the Old Testament, so miracles didn't begin with the apostles. And neither did they end with the apostles. They are characteristic of God. And he said himself last night, that laws change, but the attributes of God never change; and so, he had mercy when he was here on earth and he still has mercy. Thank you.

GUS NICHOLS' SECOND AFFIRMATIVE

Moderators, Honorable Opponent, Ladies and Gentlemen: I am affirming that such signs and miracles as were

done by the apostles and others in the days of the apostles ceased by the time the New Testament was all revealed and confirmed. My honorable opponent went back to last night's proposition and said I had misrepresented him. I have no desire to do such a thing, and I think he is incorrect about the matter. In his first speech last night he took the position that there was only one measure of the Spirit, and that was the baptismal measure. But later he said a "measure" of the Spirit was given to sinners in their conversion. Now, if there is only one "measure" of the Spirit, and that the baptism of the Spirit, and if the sinner in his conversion receives a "measure" of the Spirit, then, according to my friend, the sinner is baptized with the Spirit in his conversion. But my opponent last night denied this, and said no one is baptized with the Spirit until after he becomes a Christian.

My friend says all Christians are led by the Spirit. (Rom. 8:14.) Well, if this means Holy Ghost baptism, then all Christians are baptized with the Spirit—a thing he denies. The Spirit leads Christians by his word through inspired men. To hear what the written word of the Spirit says is to "Hear what the Spirit saith unto the churches." (Rev. 1:7; II Sam. 23:2.) Not only are all "sons of God" led by the Spirit, but "If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) This ordinary gift of the Spirit is received at the time one repents and is baptized for the remission of sins. (Acts 2:38.) It is actually given to "as many as the Lord, our God, shall call." (Acts 2:39.) I knew my friend could not defend his position first taken—that there is only one measure of the Spirit—and that if one is not baptized with the Spirit he does not have the Spirit at all. Hereafter let my friend and his people be done with the practice of roaming through the New Testament and taking every instance of the word "Spirit" and calling it Holy Spirit *baptism*. My friend has finally admitted that there are other measures of the Spirit which are not the baptism of the Spirit. He said in his first speech last night that the "Spirit," the "gift" of the Spirit, and the "baptism" of the Spirit all meant the same thing—were all "synonymous." He challenged me to

prove that there were different measures of the Spirit given, and that one might have the spirit without having the baptism of the Spirit, and I have done it—both by the Bible and my friend. The fact that the Spirit was given unto Christ without measure, (John 3:34), proves it was given unto others by measure. The baptismal measure ceased by A.D. 64 when Paul said, "There is one Lord, one faith, *one baptism.*" (Eph. 4:5.)

I did not say that he said little children are lost, but I showed that this is the logical deduction from his argument. He tried last night to prove that little babies have "inborn sin" in them by quoting Paul's statement that the Ephesians, after becoming sinners, "Were by nature children of wrath." (Eph. 2:3.) These people were "Children of wrath"—children of the devil—at the time referred to. I showed that if they were in this condition at birth then they were children of "*wrath*" and lost in their infancy. My friend said "By nature" means "by birth." If his logic does not make infants "Children of wrath"—children of the devil—let him explain. Do you mothers think your little babies are "children of wrath?"

He says I have taken the position that no one now possesses the "Adamic nature." My position is that no one has "inborn sin," or ever had such. "Sin is the transgression of the law." (I John 3:4.) It is not something born in little babies. We have human nature, just as Adam had before he ever sinned. All now become sinners by transgression, just as Adam did. Even sanctified people have human nature, just as Adam had before his temptation, and all are to keep their bodies under. (I Cor. 9:27.) All alike have the flesh to contend with. "If ye live after the flesh, ye shall die." (Rom. 8:13.) Christ had flesh, and was tempted just as we are. Did he have "inborn sin"?

My friend asked me thirteen questions which I am glad to answer. (1) "Is a miracle of healing a part of the gospel?" It is a part of the gospel record, just as raising Dorcas from the dead is a part of the gospel. (Acts 9.) Jesus told the apostles to "raise the dead." (Matt. 10:8.) Was this a part of the gospel, and does my friend try to practice this now? (2) "What motivated miracles of heal-

ing?" God's motive in signs was to confirm the word. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." (Mark 16:20.) When the word was all delivered and confirmed, the signs and miracles which were to confirm it were no longer needed, and hence ceased. This was about the time the New Testament was all written, as I am affirming. (3) "Was anybody ever healed by faith?" Does my friend think his people can do by faith now all that ever has been done by faith? Faith was not always a condition of miracles. (4) "Do you suppose anybody in the world has faith today? Yes, but to believe God will perform miracles through us now is not gospel faith. The apostles had miraculous faith, and could raise the dead. Jesus told them to "heal the sick, cleanse the lepers, raise the dead?" (Matt. 10:8.) My friend says these things are for us now. Does he have faith? Can he raise the dead? To have real gospel faith is to believe what Paul said, that these miracles would cease and be done away when the perfect revelation came. (I Cor. 13:8-9.) (5) Are we living in the gospel dispensation of time?" Yes, but we are not inspired as were the apostles at the beginning of this dispensation, and do not have power to confirm the word now as they had then. (6) "Is the statement in Heb. 13:8 true?" Yes, but it does not say miracles are for today. Jesus is the same now as ever, but he is not now doing all he ever did. He is not raising the dead now, as he did through the apostles. (Matt. 10:8; Acts 9-11.) He is not now inspiring men as he did the apostles. (John 16:13.) He is the same in his moral nature, but it was never his purpose to just keep on doing all he ever did. (7) "Does the New Testament church that Jesus built still have elders in it?" Yes. (8) "Are these elders still under the New Testament obligations?" The first elders, or "pastors" had "gifts" given unto them, and were miraculously endowed, just as the apostles, prophets, and evangelists. These were to last "till" all came unto the "unity of the faith." (Eph. 4:8, 11, 12, 13.) This could not have been a time later than the death of the last apostles, for the "apostles," as well as "pastors" were to last "till" the same time. After

the death of the last apostle, and all had reached "the unity of the faith," the elders, like the evangelists" are no longer supernaturally endowed. The elders who were miraculously endowed could heal the sick. (James 5:14.) But miraculous gifts have ceased. (I Cor. 13:8-13.) One of these was the gift of healing. (I Cor. 12:8-10.) If my opponent is going to contend for miraculous elders now, why not get him some new apostles today, as the Mormons claim to have? They were all to last "till" the same time. (Eph. 4:8-13.) (9) "Is it any harder for Jesus to heal a person than to save him?" I suppose not, and it would be as easy for him to raise the dead as to heal the sick. My friend seems to think Jesus is obligated to do all that he *can* do. He could make other men of the dust of the ground, as he did Adam, but he will not do it. It is not a question of what the Lord is able to do—that is not the issue! The real issue is what has he promised to do all down through the ages? (10) "Just what does the New Testament teach a person to do when he gets sick?" One thing it teaches one to do is to use medicine. "Take a little wine for thy stomach's sake, and for thine often *infirmitie*s." (I Tim. 5:23.) Jesus says, "They that are whole need not a physician, but they that are sick." (Luke 5:31-32.) This says the "sick" "need" a physician. (11) "If some of your members should call on you to pray for their healing, would you do it?" Yes, I would pray for them to be restored to health, if it were the Lord's will; but I would not ask God to miraculously heal anyone, nor to "raise the dead" now, as he did in the days of the apostles. (Matt. 10:8.) (12) "Who are the gods of the world Paul speaks of?" I think they were false gods. (13) "Is it a fact that whoever a man puts the most trust in is his God?" I think so.

My friend says to fit my idea John 20:30-31 should have said those things were written that we might "disbelieve," instead of that we might "believe." My friend thinks this text teaches those things were written that we might "*believe in miracles*," but the text says, "That ye might believe that *Jesus Christ is the Son of God*." The fact that believers are now made by "written" signs is proof

that we were not to have new signs all down through the ages to make believers. Can't my friend see that?

My opponent says the will of God now fully revealed is the New Testament, and contends that this will now has all in it that it ever had for anyone—miracles and all. Does it have inspiration for us now, like it had for the apostles? Does it have new apostles for our day? If not, then it had some things in it at the beginning that were only for the creative age of the church. My friend denied what I said about miracles being performed “to confirm the word.” He said it did not read that way in Mark 2, but that ye might “know.” Well, in the same book it says “Confirming the word with signs following.” (Mark 16:20.) The word is already confirmed now, and we need no such “signs” as confirmed it. The word “know” often means to believe confidently. (Acts 2:36.)

He says I think Mark 16:17 is done away. I say it has been fulfilled. “Them that believe” is plural, and does not refer to the singular noun “creature” of verse 15, but rather refers to the “eleven” of verse 14. Jesus had commanded the apostles to “go” into all the world proclaiming the gospel. But at that time they “Believed not” and had “unbelief.” (Verse 14.) Jesus simply promised them if they would “believe” as they were going into all the world to preach the gospel “these signs” would “follow” them. This would encourage them to undertake the great task before them. The signs did follow the apostles, and confirmed their word. (Mark 16:20; Heb. 2:3-4.) When the signs finished confirming the word, they ceased.

My friend says we have many denominations, and much religious division, and have not come “unto the unity of the faith.” (Eph. 4:12-13.) If that is the kind of unity meant, they already had it when Paul wrote that letter, for he told them to “keep the unity of the Spirit.” (Eph. 4:3.) They could not “keep” it unless they already had it. But the passage has no reference to the unity of Christians, but it says, the miraculously-endowed “apostles,” “prophets,” “evangelists,” “pastors and teachers”—were to continue “Till we all come in the unity of the *faith*.” (Eph. 4:11-13.) It is “*the faith*,” not unity of “*faith*.” “The *faith*” is the

gospel revelation. (Gal. 1:23; Jude 3.) The Lord "Gave gifts" including "apostles," and said they would continue "till" a certain time. My friend says we have not yet reached that time. If not, then we must have new "apostles" for our day. The fact that *the apostles continued "till" all came in the "Unity of the Faith," but did not continue later than the first century, is proof as high as heaven that such miraculously endowed men have ceased.* "When he ascended up on high, he led captivity captive, and gave gifts unto men, . . . and he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the *Unity of the Faith,*" etc. (Eph. 4:8, 11, 12, 13.) We have no such miraculously-qualified men today. They were only to last "till" the apostles ceased. True, we have "evangelists" and "pastors and teachers," but these are not miraculously "gifted" men now. We now have the complete revelation of God's will, and do not need to be inspired, nor to work miracles.

Paul said, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (I Cor. 13:8-10.) Elder Weaver says these things were never to fail, cease, vanish away, nor be done away, as Paul said they would. My friend overlooked the point that these were to be done away, "When" the "perfect" will of God should come. To say these things did not "*then*" cease is to flatly deny the Bible.

But my friend quibbles about the "knowledge" that was to "vanish away," and wants me to prove it was supernatural knowledge. In the previous chapter Paul said, "To another knowledge by the same Spirit." (I Cor. 12:8-9.) It is one of the nine gifts here mentioned. It is ridiculous to say this is not the same "knowledge" that was to "vanish away" in the next chapter. (I Cor. 13:8-10.) My friend's position that it is natural knowledge makes it a prophecy that all were going to be idiots. He even thinks Paul meant

by tongues ceasing, that all were to "be dumb" sometime in the future. But the previous chapter says the Spirit gave, "To another divers kinds of tongues." (I Cor. 12:10.) It meant divine power to speak in languages hitherto unknown to the speaker. They then knew and prophesied in "part," received only fragments of truth by inspiration as needed. But Paul affirmed that when that which is "perfect"—that which included all the parts—is come, "Then" that which is in "part" shall be "done away"—no more partial revelations would be made. But only faith, hope, and charity were to "abide," said Paul. (I Cor. 13:13.) He did not say, like Mr. Weaver, that the miracles mentioned would also abide, but said they would "fail," "cease," "vanish away" and "be done away." (I Cor. 13:8-9.) This proves my proposition that signs and miracles, as done by the apostles, have ceased. We have "that which is perfect" as a revelation. The Spirit guided the apostles "into all truth." (John 16:13.) This made a perfect revelation. "That which is perfect" was contrasted with "that which is in part." Then he said "*When* that which is perfect is come (when all truth was revealed, not thousands of years later) then that which is in part *shall be done away.*" (I Cor. 13:10.)

My friend says we are to "earnestly contend for the faith once delivered to the saints." (Jude 3.) He thinks this means we are to contend for "faith" to work miracles now, as was done in the days of the apostles. But the verse does not say this, but says "the faith," meaning the truth once delivered by the apostles. When Paul preached "the faith" he preached the gospel. (Gal. 1:23.)

Certain signs were called, "The signs of an apostle." (II Cor. 12:12.) Now, what does my friend want with the "signs of an apostle" when he admits he is not an apostle? I would be a deceiver to wear the badge of a policeman when I am not a policeman. The apostles could do certain signs which could not in all points be duplicated by any other disciples.

Since my friend went back to his lost proposition of last night, and tried to prove little babies have "inborn sin" I want him to explain what God said to King Tyrus, "Thou

wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:15.) My friend denies that little babies are "perfect" and seems to think they have the devil in them. He argues they are totally depraved, and that by heredity, or inheritance. But if "inborn sin" and "evil nature" is taken out of parents at sanctification, as my friend teaches, then why would evil nature and sin be born in their children? If God were to turn a pair of goats into sheep would their offspring be little goats? If a little baby has a depraved Spirit, it inherited it from God, for God is "the Father of spirits. (Heb. 12:9.) The spirit is the offspring of God. (Acts 17: 28-29.)

Mark 2 says nothing about the palsied man's "believing." It was the four who carried him whose faith Jesus saw.

He wants to know how preachers are qualified now, if miracles and inspiration have ceased? It is by study and reading. (II Tim. 2:15; I Tim. 4:11-16.)

He says I have admitted there were miracles in the Old Testament. Yes, but when the Old Testament was finished they had no more miracles nor revelation for about four hundred years—till the opening of the New Testament. Likewise when the New was finished, miracles again ceased. Yes, I know that the Mormons, Catholics, Christian Scientists, and many other sects claim to work miracles, but since miracles were to "confirm the word" God is not confirming all that contradictory mess. My friend says he does not claim any miraculous gift. But if these things are for us, let him tell us why he cannot heal the sick, raise the dead, and do what the apostles did? (Matt. 10:8.) Let him tell us what is wrong, if we are in the day of miracles. He will say the Mormons are deceived when they think they heal; and so of the Christian Scientists. I say all of you are alike deceived—

MR. WEAVER'S SECOND NEGATIVE

Moderators and Friends: My opponent wants to know if we believe in speaking in tongues. Well—if God should give me another tongue to speak in I would gladly use it.

He said covet earnestly the best gifts, and if tongues were the best gift I would covet it. If I thought there was a need for it, if I coveted a tongue I would covet better English. If I need things I think God is big enough to give them to me.

He said, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." There is history to show that people have tried to poison men of God when it didn't have any effect on them. I have a record of such a thing right here. A sister in my congregation didn't intentionally take up a serpent, but was bitten by a big rattlesnake, out in the woods. She was out with her boys clearing new ground. They knew there wasn't any use trying to get her to a doctor and they decided to pray, and she dropped on her knees and prayed right there. The swelling left, and she went her way rejoicing and is still rejoicing.

I was handed a testimonial yesterday morning from a Baptist lady. You Baptist people should appreciate this good lady. She says: "I was ill for 27 months, confined to my bed with a serious heart attack, a heart ailment. Through faith in God and the prayers of my beloved friends I was restored to my normal health. I know that God heals and answers prayer and will heal."—Mrs. Stalls 2618 15th Avenue, Sheffield, Alabama. That is right off the bat. If you men from Sheffield and Florence would like to talk to Mrs. Stalls, go and talk to her. She is a Baptist.

Then I have a book here written by E. E. Byrum, one of the greatest men that has ever lived since the days of the apostles. And he has a record of men healing. The name of the book is "Stirring Incidents." There is no one that knows this man who is able to criticize him in the least. I would advise you to read it. It is full of incidents. There is one case where a woman was raised from the dead. I don't advocate raising the dead. Raising the dead was not in the Last Commission. When a brother wrote to Brother Byrum to pray for God to give him power that the sick may be healed, and Brother Byrum wrote back: "What commission are you laboring under," and quoted Mark 16:15, and

he said, "If you are called by God and sent out under the Last Commission, fill your mission." I wish my opponent would do likewise.

I asked him the question, what did the Bible say for a man to do when he got sick. And he said the Bible said to take a little wine for your stomach's sake. That is like somebody saying to me you had better eat a little chicken for your stomach's sake. Wine was known as a nourishment, not necessarily a medicine. I am not fighting the good doctors. I wouldn't try to tear them down. I wouldn't try to tell you they are not doing a wonderful work. That is not my purpose, and I am not trying to compete with doctors.

When I was in bad health in Merrimack for four years and was at Dr. H. C. Moreland's—he is a great physician in Birmingham now—he had had me on the examination table, and said, "Charlie, we like to do all we can for ourselves and for our friends, but I believe sometimes we put too much trust in our physicians. We need to look to God." I will never get through appreciating that good doctor. Dr. C. W. Smith from Louisiana had chronic heart trouble and lay on his back six months and he had 7 diplomas in Medical Sciences. He recovered and he preached divine healing. Grant Anderson, one of the greatest evangelists, had tuberculosis, had bed sores and weighed 65 pounds, and in answer to prayer God healed him, and he preached the gospel 25 long years.

John Wesley said, "I see no reason why the great God of high heaven can't rest me while I am riding along." And his horse was lame and he prayed to God, and God rested him in his body, and healed his horse so he trotted and didn't limp.

Every reformer that has ever come out that has amounted to anything believed in miracles and healing. I want to call your attention to the 14th chapter of the Acts of the Apostles. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak, who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand

upright on thy feet. And he leaped and walked." (Acts 14:8-11.) Where did he get his faith? Paul was preaching the gospel, and I am persuaded if a man will preach the same gospel today, that men and women will have faith to be healed. I believe the same gospel preached with the same motive, will bring the same results, just the same as to those men on the day of Pentecost who cried out, "What shall we do?" and Peter told them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:27-38.)

My opponent says since the Scriptures were confirmed and completed we don't need miracles and healing. His logic proves that nobody is getting saved. That is the position the infidels take, and Charles T. Russell. He accuses me of being in line with the Mormons, but we are not. He said the apostles were endowed with power on the day of Pentecost to go and do miracles. Jesus said, "You shall receive power after the Holy Ghost is come on you, and you shall be witnesses unto me both in Jerusalem, and Judea, and Samaria, and to the utmost part of the earth." (Acts 1:8.) I wonder if the apostles are here tonight. These people here need somebody to witness to them. He would make a fine witness, wouldn't he? Now when he said to "the utmost part of the earth," he meant right to the end of time. He didn't necessarily mean the apostles had to live all that time, but anyone who was called and carried his message to the utmost part of the earth.

The man at Lystra got an idea of faith that he could be healed when he heard Paul preach the gospel, just like when Philip preached to the eunuch he got the idea he needed to be baptized. Nothing was said about it that we know about, but he got the idea he needed to be healed. You know when people really preach, folks get faith.

Then he talked about the apostles having the Holy Ghost on them to do these things. They did these things before they received it. They healed the sick and cleansed the lepers and raised the dead before they were baptized by the Holy Ghost. The Bible teaches these signs follow them that believe, and he asks me why I do not raise the dead. Why

doesn't he go to the Scriptures? He is trying to camouflage it by referring to me. I am talking about what the Scriptures *teach* tonight and not what *I am doing*. I am not tooting my own horn. But it was not in the Last Commission to go raise the dead.

He read a verse from Ezekiel 28:15 about a man who was perfect until sin had entered into his heart. Paul said, "I was once alive without the law, but when the commandment came, sin revived, and I died." In other words, when the law of God uncovered my sins and revealed the fact that I was living in open violation of God's word, then I became guilty. Paul said it was life unto life or death unto death. When this man became guilty before God, there was one thing to do, and that was to repent.

He fails to furnish any argument about the atonement. Let us turn to the 53rd chapter of Isaiah, "We esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." Whom was he talking about? He was talking about Jesus. I was once talking to a Jewish lady, and I said, "What do you think about Jesus?" And she said, "I think he is a good man, just like other good men." And I said, "What about Isaiah? It says he was wounded for our transgressions, the chastisement of our peace was upon him and with his stripes we are healed." Now was he really wounded for our transgressions, bruised for our iniquities, with his stripes were we really healed? How long was that to last? This is the prophecy, Malachi 4:2, "Unto them that fear my name shall the Son of righteousness arise with healing in his wings."

In James 5:14 and 15 he said, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." I asked him what the Bible tells a New Testament man to do when he gets sick. James said

let him call for the elders of the church. Does your church have elders? "Let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up." In Psalms 103 we read, "Bless the Lord, oh my soul, and all that is within me, bless his holy name. Bless the Lord, or my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases."

My opponent said the healing and miracles were the frame-work or scaffolding while the church was being built. What about First Corinthians 12:28, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing." He put them in the church. When did he ever take them out? I want my opponent to tell you that.

James writes a *long time after* this and said, "Is there any among you sick? Let him call for the elders of the church." Mr. Rosall said that referred to the 12 tribes of Israel. And I said, "Do you contend it included only those it was addressed to, and if so, where and when would you have a Christian letter come to your church?" He cut his own throat.

He said if someone asked him to pray for a sick member of his church, he would pray for God to heal him, but not miraculously. Why should he dictate how the Lord is to do it. Why should he pray for it to be done without a miracle, or ask the Lord to kind of slip around and do it so nobody will know it, and then make out like he got well through taking medicine? Lord help us.

Now healing was placed in the church, and if we are in that same church that is one of the benefits of the church. The elders are obligated to do their duties. They are to pray over the sick, anointing them with oil. And he said, "The prayer of faith shall save the sick." (James 5:15.)

He asked me the question, "Why do you not raise the dead?" I say, "Why do you not, Brother Nichols, save reprobates and burglars?" Why doesn't he go out on the highways and byways and save gamblers and burglars and devil- and demon-possessed people. Why doesn't he do that? He is a preacher. Paul said his commission was to

turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins. That is the preacher's job. Why doesn't he do it?

GUS NICHOLS' THIRD AFFIRMATIVE

Moderators, Honorable Opponent, Ladies and Gentlemen: This is my last affirmative tonight. My friend has not answered my arguments made in my first speech. I showed that the purpose of signs was to confirm the word. (Mark 16:20; Heb. 2:3-4.) *Hence when the word was all confirmed the signs ceased, for they were no longer needed.* *They had accomplished their purpose.* To contend for signs now is to confess that the New Testament has not been sufficiently confirmed, and that it is questionable, or doubtful, not fully proved to have come from God.

My friend did nothing but quibble at my argument based on Ephesians 4:8, 11-13. I showed that when Christ ascended up on high, "He gave gifts unto men." (Eph. 4:8.) This is the thing we are discussing—miraculous gifts given unto men. In giving "gifts unto men," Paul says Christ "Gave some, apostles." (Eph. 4:11.) These "apostles" together with the other miraculously-endowed men, were to last "Till" we come in the "unity of the faith." (Eph. 4:11-13.) My friend said all denominations are not united, and that we have therefore not reached the time Paul said the "gifts" would cease. The passage said nothing about the unity of Christians, but said the apostles and miraculous gifts would last, "Till" (adverb of time) we come in the "Unity of the Faith." (Eph. 4:13.) I showed that "the faith" is the gospel, and the "unity of the faith" meant the complete revelation. All Christians were already united at the time Paul wrote the letter. (Eph. 4:3.) They had no denominations then, yet the "gifts" had not then ceased, for they were not to cease, "Till" they came to the time when all truth, or parts of "the faith" had been given. My friend's idea that we have not yet reached that time, is ridiculous; for if the "apostles," "prophets," "evangelists," "pastors and teachers" were to continue to our time, then "apostles" were to continue all down the line to

our day. All were to continue, "till" the same time. If the apostles ceased from the church by the close of the first century, then all the others likewise ceased then. It says, "He gave gifts unto men . . . and he gave some *apostles*; and some, *prophets*; and some, *evangelists*; and some, *pastors and teachers* . . . *Till we all come in the unity of the faith.*" (Eph. 4:8, 11, 12, 13.) My friend is like the Mormons in his contentions. They say we have not reached the time for these "gifts unto me" to cease—that we have not reached that, "*Till*" yet, and therefore must have new apostles today, and they claim to have them. Mr. Weaver objects to the apostles, but contends for the rest, inspiration and all.

Paul says these miraculous "gifts" were to continue, "till we all come in the unity of the faith, and of the *knowledge of the Son of God.*" (Eph. 4:13.) They came to the unity of "the knowledge of the Son of God" when the revelation of all religious knowledge was finished at the close of the New Testament. By that time the Spirit had guided the apostles "into all truth," and taught them "all things." (John 16:13; 14:26.) The infant church had grown "unto a perfect man." (Eph. 4:13; 2:15.) It was full grown, and ready to "put away childish things." (I Cor. 13:11.) The infant church had to have these miraculously-gifted men, for it had no New Testament at first—not even any of it for more than twenty years after Pentecost. The "apostles" and others with miraculous "gifts" were only to continue, "till" the full revelation of divine knowledge was completed. The apostles ceased by the close of the first century. Hence, the "gifts" ceased by that time. To argue that the "gifts" continue, is to argue for new apostles now.

Another argument which he could not touch, was based on I Corinthians 13:8-13. In the previous chapter Paul said, "For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the

interpretation of tongues." (I Cor. 12:8-10.) Here are nine of the "gifts" of the Spirit, including miraculous faith.

Were these "gifts" to continue forever in the church, as my friend teaches? In the next chapter, Paul says, "Charity never faileth." (I Cor. 13:8.) He means love will never be done away. Then he contrasts with charity some of the gifts of the previous chapter, and says, "Charity never faileth: but whether there be prophecies, *they shall fail*; whether there be tongues, *they shall cease*; whether there be knowledge, *it shall vanish away.*" (I Cor. 13:8.) If these three of the nine gifts were to fail, cease, and vanish away, all the others were to cease likewise. These are only mentioned as examples of what was true of other signs. My friend says all signs and miracles ever done are for us now, and denies that these things were ever to fail, cease and vanish away, like Paul says they were.

But when were these things to cease? Paul says, "For we know in part, and we prophesy in part, but *when that which is perfect is come, then that which is in part shall be done away.*" (I Cor. 13:9-10.) They had received by revelation only a "part" of the truth, and only had seven books of the New Testament. Twenty more books were to be written. They then knew in part, and taught or prophesied in part, "But *when that which is perfect is come, then that which is in part shall be done away.*" (I Cor. 13:10.) "When" and "then" are adverbs of time, and mean miracles were to fail, cease, vanish away, and be done away, "*when*" the completed revelation should come. The word "perfect" means, "Finished, complete." "That which is perfect" referred to the final, complete revelation, in contrast with only "parts" then being given through various ones. So "When" the New Testament was all received from God, "*then*" miracles "ceased" and were "done away."

After saying miracles would cease, the apostle says "And now abideth faith, hope, charity, *these three.*" (I Cor. 13:13.) My friend says all miracles abide. But Paul mentions the things to "abide" and neither of them is miraculous. He even counted them and said, "*These three*"

(faith, hope, charity) were to abide after the New Testament was written. He contrasted these "three" with the nine *miraculous* gifts that were to cease, fail, vanish away, and be done away, "when" the perfect revelation was come. (I Cor. 12:8-10.)

I showed that Mark 16:17, "These signs shall follow them that believe," referred to the apostles in verse 14, and did follow them. "And they went forth and preached everywhere, the Lord *working with them and confirming the word with signs following.*" (Mark 16:14-20.) The signs followed the apostles as they went into all the world and preached the gospel. I showed that the plural pronoun, "them" of verse 17 could not have the singular noun "creature" of verse 15 for its antecedent. My friend paid no attention to these things. I also showed that the word was confirmed unto us by those who heard the Lord—by the apostles. (Heb. 2:3-4.)

Since my friend has endorsed those stories which he read, about a woman being raised from the dead, preachers being poisoned without harm, serpents biting some and leaving no harm, etc., why does he not do some of these things here among us and prove his proposition by a demonstration? Paul demonstrated. (I Cor. 2:4.) He did his signs, among the people. He did not merely tell them what happened elsewhere. (II Cor. 12:12.)

He says poison did not hurt some of his preachers when secretly given. Would my friend be afraid for an enemy to put deadly poison in his food? How would this be a "sign"? It must be known that deadly poison was taken and that it did not hurt before it could be a "sign" unto the people. A modern "Holiness" preacher was preaching under an arbor and was boasting that no "deadly thing" would hurt him. An old reprobate decided to try him out, and so hired a young lady to stir snuff into the water bucket from which the preacher was drinking every few minutes. While it was not a "deadly" poison it soon broke up that service, for the preacher announced that he was sick "unto death" and was soon vomiting. Would that stuff have hurt Mr. Weaver? I have in my scrap book here, the account

of a preacher who drank some deadly poison and in 54 minutes was dead.

He mentions one bitten with a snake and was soon all right. Such cases are known to doctors among sinners and unbelievers. But I have a lot of cases in my scrap book of those bitten by poison serpents who almost died, and others who did die. But such things could not hurt the apostles. (Luke 10:19; Acts 28:3-6.) You remember Mr. Teaster who almost died of rattlesnake bite a few years ago? Incidents of that kind are happening every summer, and such proves that these people have perverted the Scriptures.

He told of a "Baptist" lady who claimed to have been ill of serious heart ailment for 27 months and was finally healed. Any doctor can tell you that many people eventually overcome heart trouble. There is no proof before us that she was healed instantly and miraculously. Why did he not give her doctor's testimony that she was thus afflicted, and then was instantly cured? She had plenty of time to get well. The Mormons can give thousands of such claims. So can the Christian Scientists, who deny the virgin birth of Christ, and his vicarious death.

He endorsed the story of a lady who is said to have been raised from the dead. The Bible warns us against such "lying wonders." (II Thess. 2:9-12.) After relating this incident, my friend turned right around and said, "I don't advocate raising the dead." But why not, if all the power ever exercised by the apostles is for us now? They were told to, "Heal the sick, cleanse the lepers, *raise the dead*, cast out devils." (Matt. 10:8.) Raising the dead is one of the good things they had back there, which my friends says now he does not advocate, and is not for us.

But he says, "Raising the dead was not in the last commission." Yes, it was. It was practiced under the last commission. Peter raised Dorcas from the dead after Pentecost. (Acts 9:36-42.) Paul raised Eutychus who fell from a third story and was taken up "dead." (Acts 20:9-10.)

He says the wine to be taken for one's infirmities," (I Tim. 5:23), was not a medicine, but only a food. Then why did the good Samaritan not "pour" the wine down the

wounded man's throat, instead of putting it on his wounds? (Luke 10:33-34.)

He says Dr. Smith had heart trouble 6 months, but recovered and preached divine healing. Even if such people recover slowly, my friend and his kind call it miraculous.

Simon the sorcerer, who never wrought a miracle, fooled "all" the people with his sorceries. (Acts 8:6-9.) They said, "This man is the great power of God." Only such people as were fooled then by such "lying wonders," are likely to be misled now by such claims. Mr. Weaver could not miraculously heal a brier scratch on the most faithful member he has. It must be done instantly, for if one gets well in a week or a month, the healing was not miraculous, regardless of my friend's claims.

Some superstitious women, who did not know kittens are always blind until they are about nine days old, noticed that their kittens were blind. Not wanting any blind cats, they prayed that the kittens might be healed. And on the ninth day, their eyes were opened, and the ladies said a great miracle had been performed. I tell you friends, when nature has time to do the thing it is not a miracle.

This brings us to Wesley's mule. I haven't read the story, and my friend did not read it to us. But Mr. Glen V. Tingley related it in his debate with me, and said Wesley's mule, (or horse, whichever it was), got to limping so badly he could not go. He said Mr. Wesley prayed and the swelling in the mule's leg went down like an "inner tube being deflated." Well, I would like to know how much faith the old mule had? I have a man here tonight who had infantile paralysis, and is a cripple, and he wants to be healed. I know God is more interested in him than in Wesley's mule, and I know he has more faith than a mule. Will Mr. Weaver heal this man? Let him be done with the quibble that the sick don't have faith. The mule had no faith. This man is ready to come forward and he healed. If Mr. Weaver says God does not want the man healed, then he thereby says God is more interested in mules than in men. But if he says such miracles are not for our day, he goes back on his own doctrine. Paul did his signs, wonders, miracles and mighty deeds, "among you"—among the Cor-

inthians. (II Cor. 12:12.) He also warned them against deceivers who claimed to be in the same class with the apostles. (II Cor. 11:13-15; Rev. 2:2.) My friend will tell you that the Mormons are deceived in thinking they ever heal anyone, and that the "Christian Scientists" do not miraculously heal anybody. Well, this shows that testimonials can be gotten for false miracles, for they can get a dozen testimonials to Mr. Weaver's one. Is God with all these people? Is He confirming the word and doctrine of all such? Is God the author of confusion?

He mentioned a man who weighed only 65 pounds, who was healed of tuberculosis. But there is no evidence that the man was instantly healed. Did he gain back his lost weight in a moment? The Mormons can duplicate such stories. My friend puts such fables against the Bible which said miracles would cease by the time the perfect revelation came. (Eph. 4:8-11, 12, 13; I Cor. 13:8-10, 13.)

He then came to the man healed by Paul at Lystra. (Acts 4:8-11.) Let Mr. Weaver do now like Paul did then. The man *was healed*. It was a real miracle to confirm the word. (Mark 16:20.) The word now needs no further confirmation. When such real cripples now come to modern healers, they get disappointed.

What will Mr. Weaver do about it? Well, since miracles ceased when the New Testament was written, I know he cannot heal the man. Mr. Lodge said Christ refused to turn stones into bread and left the implication that I was like the Devil in trying to get him to work some miracle. But the Devil was trying to get Christ to do something which God had not authorized. No word had proceeded out of his mouth saying for Christ to turn stones into bread, and Christ refused to go beyond the word of God to perform a miracle. (Matt. 4:1-4.) But I am trying to get my opponent to do the very thing which he says God wants him to do.

He wants to know why our elders are not called in to heal. Well, the Baptist lady, and none of the others he referred to, said anything about calling in any elders. The elders in the days of the apostles had the "gift of healing." (I Cor. 12:8-10; James 5:14-15.) But such "gifts" were to

cease by the death of the apostles. (Eph. 4:8, 11, 12, 13.) The "apostles" here were to last as long as the miraculous "pastors." They were all to continue "till" the same time.

But Mr. Weaver says Jesus promised the Spirit to give men power to be his witnesses "unto the uttermost parts of the earth." (Acts 1:8.) They did preach the gospel to every creature under heaven in the days of the apostles. (Col. 1:23, 5-6; Rom. 10:18-19.) But he thought "parts" meant time—the end of time. Why, it only means the most distant parts of the world. We are not witnesses now. (Acts 10:41.) Even Paul could not be a witness until the Lord appeared unto him. (Acts 26:18-20.)

He says God healed in Psalms 103. Yes, but the issue is where has he promised to miraculously heal now. He says he does not raise the dead for the same reason I do not convert gamblers, outlaws, etc. Well, I *do convert some such people*. Now does he raise some of the dead?

He wants to know why I should dictate to God not to heal anyone miraculously. When my friend prays for his daily bread, (Matt. 6:9-13), does he expect it to come down direct from God? You know manna came by a miracle. (Ex. 16.) Can a man not pray for his bread without expecting it to come as "manna" came? Can one not pray for the restoration of the health of the sick without praying for them to instantly get well?

My friend says God put "miracles, then gifts of healings" in the church, and wants to know who took them out, and by what authority? (I Cor. 12:28.) Well, the same verse says he set "apostles" in the church together with these other things. If all in that verse is for our day, then he ought to join the Mormons and get him some living apostles. But if he says the "apostles" ceased from the church by the time the New Testament was written, the other things also ceased then, and he does not have everything in his church now that the Lord put into the church back there.

He says healing was in the New Testament church, and if we are in the same church we have healing in the church today. The point about the apostles answers that too. He might as well say if we are in the same church we have

living apostles, inspiration, and men in the church now who can raise the dead, as they had in the New Testament church. (Acts 9:36-42.)

Men in the New Testament church obtained miraculous gifts by the laying on of the apostle's hands. (Acts 19:6; 8:18; Rom. 1:11; II Tim. 1:6.) When the apostles all died, and all died upon whom they laid hands, such gifts ceased. The structure of revelation being completed, the ladders and scaffolding of gifts were no longer needed. They ceased, as God said they would. (I Cor. 13:8-10, 13.)

My friend refuses to demonstrate. He reminds me of the man who went to a picnic to sell a hair tonic which he guaranteed to restore hair on any bald-headed man in six weeks. But he forgot and pulled off his hat. They told him to try his remedy on his own bald head. If all the power is for us that ever has been for anyone, why does not my opponent exercise it in our midst? They usually come back by saying, "A wicked and adulterous generation seeketh after a sign, but there shall no sign be given but the sign of the prophet Jonas." (Matt. 12.) Well, Jesus had given them one miracle in that chapter, and they would not believe, and so he only promised them one more—the sign of Jonas—that he would rise the third day. If our friend will give us one sign, we will not disbelieve and not be wicked enough to ask for another, like that crowd did.

Remember God provided written miracles for us. (John 20:30-31.) Hence, the word carries its own confirmation now. Miracles accomplished their purpose in confirming the word and ceased. (Mark 16:20; Heb. 2:3-4.) We are not apostles and do not need "the signs of an apostle." (II Cor. 12:12.) Neither have the apostles ever laid hands on us and given us any gifts. We have the complete revelation now, and have no need of the power once needed in revealing and confirming it.

MR. WEAVER'S THIRD NEGATIVE

Honorable Opponent, Moderators, and Friends: I am glad to come back in the defense of what I believe to be the truth. What he said about the bald-headed man selling

hair tonic reminds me of a bald-headed friend I have in Tennessee. He said that he had some hair tonic that would grow hair on his head. And I said, "Who grew the first hair on your head you ever had?" He said he had never thought of that. My friend can't grow a hair a half inch long. But God can. If God failed to intervene he couldn't ever get another hair cut. That is beautiful doctrine to go into this discussion, isn't it? About bald-headed men.

He said I said the Word had not been confirmed. I didn't. We are not talking about God confirming his Word. He was to prove that miracles have ceased.

I notice another statement he made. He said only apostles had power to lay on hands and transmit the Holy Ghost. Ananias, who was just another disciple, put his hands on Saul. Philip was an evangelist and miracles and signs followed him. Even in his proposition he admits they were done by other disciples, and now he denies it. If you turn on your own proposition, I don't need to argue any further.

Now he objects about the lady whose testimonial I presented. He said she was sick 27 months and had time to get well. Well I just read in the New Testament where there was a woman bowed for 18 years until Jesus healed her. Will he take the same position and say she had plenty of time to get well? Bowed down for 18 years.

I was talking to a lady about her health and she said, "I don't think I am going to get well, I have been sick so long." And I said, "It doesn't look like you are going to die, you have had plenty of time to. Why don't you trust God and get well?"

He says, "Have tongues ceased?" Certainly not. Every person here tonight speaks in some kind of tongue. Certainly, they haven't ceased. Of course, my opponent had reference to miraculous tongues.

He said those gifts that were performed by the apostles ceased. He quoted the 13th chapter of First Corinthians. That says nothing about healing ceasing. Then he said three are left: faith, hope, and charity. I said that faith was heaven's currency.

He said in his argument that nothing was said about the lame man's faith in the second chapter of Mark. I wish he would read it. He said, "Thy faith saved thee." (Mark 2:1-5.) And then he turned to that doubting crowd that were murmuring in their heart. They were present in that crowd. They were doubting right there where that miracle happened. And they said, "Who is this that forgives sins? Nobody but God can forgive sins." And Jesus seeing they had unbelief in their hearts said, "Is it easier to say to the sick of the palsy, thy sins be forgiven thee, or to say, arise and take up thy bed and walk? But that ye may know that the Son of man has power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee, arise, and take up thy bed, and go thy way into thine house." (Mark 2:9-11.)

I asked him if it was as easy for Jesus to heal a person as to save him, and he says, yes. That ought to end the controversy, when he admits that is true.

There were more gifts experienced in the church than healing. There were eight. He didn't say that everybody had to have any of these and he didn't say that anybody had to have all of these. He said, "to another" every time. (I Cor. 12:8-10.) My opponent wants to brand me with all of them. I am not trying to affirm I can do anything. He is trying to prove by the Scriptures that miracles have ceased, and he has made a failure. And he turns on me and says, "We have a man here that wants to be healed." Well—I will tell that man just what Peter and John told the man at the gate called Beautiful, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And Peter's man did. Peter didn't claim to heal this man. God did it. Peter said, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." (Acts 3.)

Some of the folks that belong to this church know in 1926 I was stricken when Brother Frank Gattis was sick

with the same trouble—and after seven weeks of being helpless in bed, the Lord healed me.

(This line of argument is objected to as a new argument.)

(Also Mr. Weaver's argument about Ananias was objected to for the same reason.)

Well I don't know what to do any more. I might as well sit down if I am not to make a new argument but go over and over the old ones.

Now he said if I had power to heal why didn't I go out and raise the dead. Then he forbids me even praising God for my own individual experience.

Then he went on to enumerate these gifts in the 12th chapter of First Corinthians and he didn't say when any of them were taken out of the church. They were put in the church, and they were not only apostles, but teachers and evangelists, but he doesn't have these other things that were put in at the same time.

Then he referred to some of these people trying to put on demonstrations throughout the land by letting snakes bite them and drinking deadly poison. We don't tolerate those things. He has us mixed up with somebody else. He should know what he is talking about.

Then he said to me—and this is no new argument—"Why don't you heal this man, if you have the power?" I try to put myself in the other man's shoes. I expected to meet this issue face to face with just exactly what the Bible says. I have tried to act with all the courtesy I can. Now he said the devil performed miracles. I have tried to be courteous. But we are coming face to face with this question with no other thing in mind. But it is a reflection on me, and he knows it. And I am going to give him his issue back. The devil on the Mount said, "Why don't you turn these stones into bread?" And Jesus said, "Man shall not live by bread alone." Then he carried him to the pinaacle of the temple and said, "If thou be the Son of God, cast thyself down." And Jesus said, "It is written again thou shalt not tempt the Lord thy God." And the devil took him to a high mountain and made him another proposition and showed him all the kingdoms of the world, and said, "All

these things will I give thee, if thou wilt fall down and worship me." Then Jesus said unto him, "Get thee hence, Satan." I am asked the same questions he was asked. I don't see why I shouldn't give the same answers. Jesus said, "A wicked and adulterous generation seeketh after a sign." (Matt. 12.)

John 16:13 says, "The Spirit shall guide you into all truth." If he had it, it would do the same thing for him. He said that you had to be with Him to be a witness. Well, Paul wasn't with him. He made this statement and I have a right to reply. Paul was one born out of season and he was a witness. He performed more than any of the rest of them. Paul said it was confirmed unto us by those that heard it. (Heb. 2:3-4.) We don't have to go back and have a new Christ or more apostles, but we can believe what they said about it.

He didn't like the testimony of the woman that got healed after she was sick 27 months. He said she had time to get well. The same proposition would hold then about the woman who was bowed down for 18 years. Nobody is trying to demonstrate to unbelievers. Jesus didn't do it. You remember the poor blind man that got healed. Well, the people didn't believe he was healed, they even consulted and questioned his parents and so on. They didn't believe in those days, or in the days of Elijah, and they don't believe now. Who? The same crowd.

I asked him the questions, does anybody in the world have faith today? Was anybody ever healed by faith? This is no new argument. Jesus said himself, "Thy faith has made thee whole." My opponent admits the Bible says, "Contend earnestly for the faith that was once delivered to the saints." He said that was the kind of faith they had one time. And if we contend for that kind we have the kind that was delivered to the saints, and if there is any other kind he doesn't get it from the word of God. He used the same method to heal a man that he did to save him.

James said, if any of you are sick, let him call for the elders. And I asked do you have elders in your church. And he didn't say. He failed to reply. He is not supposed to ask me questions. He is in the affirmative. Why doesn't

he go on and let me follow him. He said he knew a man that trusted to God not to die, and he died. I have seen men trust doctors not to die and die the same. That is no argument. But that doesn't prove that miracles have ceased. Faith is heaven's currency and you can draw on heaven with it. If you can't we are in a bad fix.

Mark 16 Jesus said—and I made this argument—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe." He didn't say those baptized by the Holy Ghost, but pointed to the future to those that believed, that had faith. He didn't refer to it, and he chides me by saying that he believed in honorable religious controversy.

I want to leave this with him, and he can answer it when he wants to. What is the duty and qualification of an elder in the church today? Are they obligated to pray for the sick? Does he have elders in his church today, and if they fail to do that, are they discharging the New Testament teachings? Is that one of the benefits left in the church, or was that taken out? Did he take the elders out? God, help us! From any angle we look at it, he is out of harmony with the teachings of the New Testament. If those disciples enjoyed the healing, and salvation, and benefits of living for God then, and it didn't go any further, what use have you and I working in the gospel business?

I referred to the 14th chapter of Acts where Paul was preaching, and a man was sitting there and got belief he could be healed and was healed, and he didn't refer to that Scripture whatever.

Surely there is something about the gospel that teaches that folks can be healed by the power of God. I don't think I need to introduce any other argument. I trust when we start on our subject tomorrow we will get this thing clearly before us so we won't be hindered. I thank you.

THIRD PROPOSITION

MAY 5, 1943

The Scripture teach that water baptism to a penitent believer of the gospel is unto the remission of alien sins, or is a condition of salvation from past sins.

GUS NICHOLS' FIRST AFFIRMATIVE

Moderators, Honorable Opponent, Radio Friends, Ladies and Gentlemen: Before I proceed with my affirmative, I want to notice a few things in the final negative of my friend last night. We agreed that no new argument would be offered in any final negative speech. When Mr. Weaver's attention was finally called to the fact that he was presenting new matter in his final negative, he said he did not know how to proceed unless he could offer new arguments. Well, he signed the agreement, and it is fair to both alike. Finally I told him to go ahead and say whatever he wanted to and I would reply to any new matter tonight if I should so desire.

I now think I erred in judgment when I contended that his argument about Ananias was a new argument. While Ananias was "sent" for a two-fold purpose—that Saul might receive his sight and be filled with the Holy Ghost, (Acts 9:17), he only laid his hands upon Saul for one purpose, and that was, "That he might receive his sight." (Acts 9:12.) It is presumed that he received the Holy Ghost after his baptism. (Acts 2:38.) No one but the apostles could lay hands on others and give them the Holy Ghost. (Acts 8:18; 19:6.) Ananias could not do this.

Our friend said he was healed in seven weeks. There is no miracle about being restored in that much time. He did not even claim that he was healed instantly. The lady who was ill 27 months also failed to prove that she was healed instantly. I wish she would send us the testimony of her doctor that she was seriously ill of organic disease, and

then was healed instantly. The woman ill for 18 years before Jesus healed her was not trying to be healed by Jesus all that time. She was healed instantly, and all admit it was a real miracle. But my friend thinks God must "intervene" and work a miracle or even the hair on a man's head would never grow long enough to need another hair-cut. That is what he argued last night. In order to try to prove miracles are for us he argues that everything is a miracle—even the growing of the hair on our heads. Surely everybody else knows that such is not miraculous, but brought about by the laws of nature.

Last night I informed Mr. Weaver that there was a man present who wanted to be healed—a man who was made a cripple for life by infantile paralysis. He tried to heal him, but failed. He said he would tell the man what Peter told the lame man in Acts 3. He said Peter told this man to "rise up and walk," and said "Peter's man did." Yes, but Mr. Weaver's man did *not*. He is still a cripple tonight and wanting to be healed. The Lord and the apostles did not fail like Mr. Weaver failed last night. He need not say his failure was because of unbelief. He told us Wesley's mule was healed, and we are sure the mule had no faith. I have not asked the crippled man about his faith, but I feel sure he has more faith than a mule. Any way, the Bible says the signs are "Not to him that believeth, but to them that believe not." (I Cor. 14:22.) Moses was told to do his signs, "That they may believe." (Ex. 4:1-9.)

My friend, (who claims to be inspired like the apostles), says Jesus told the palsied man, "Thy faith hath saved thee." (Mark 2:1-6.) I still deny that Jesus said a word to this man about his faith. The language quoted is not in that story at all. Jesus saw the faith of the four men who brought the sick man, but says not a word about the sick man having faith.

My friend closed last night complaining that he had lost time because of the objection to new arguments in his last speech, and then closed about ten minutes before his time was out. It was not time he needed, but truth.

I am now ready to begin my affirmative of the proposition that, "The Scriptures teach that water baptism to a

penitent believer of the gospel is unto the remission of alien sins, or is a condition of salvation from past sins." It is my first duty to define my proposition so there can be no misunderstanding of the point at issue between us.

I mean by "Scriptures" the 66 books of our Bible, but more especially the New Testament, as we are not living under the old covenant. (Col. 2:14.) I mean by "water baptism" a burial in water. (Rom. 6:4.) I do not mean sprinkling, nor pouring. Neither do I mean it is Holy Ghost baptism. I mean by a "penitent believer of the gospel" that baptism is for believers. Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved." (Mark 16:15-16.) The Samaritans were not baptized until they believed. (Acts 8:12.) The same is true of the Corinthians, and all others baptized by the apostles under the great commission. (Acts 18:8.) Without faith baptism would bring no blessing. One cannot please God without faith. (Heb. 11:6.) I mean by "penitent" believer, one who is not only a believer, but who has by faith given up his sins in genuine repentance. Baptism without repentance is for no good thing. Without repentance one can not be saved, regardless of what else he may do. Neither faith nor baptism can save without repentance. The baptism that is for the remission of sins is a baptism growing out of repentance—a baptism that is of repentance. "John did baptize in the wilderness and preach the baptism of repentance *for the remission of sins.*" (Mark 1:4.) This is what my proposition says. The marginal reading here says baptism is "unto" the remission of sins. The Revised Version also says baptism here is "unto the remission of sins." (Mark 1:4.) Another passage also says John preached, "The baptism of repentance for the remission of sins." (Luke 3:3.) This was water baptism, for it was administered by John. "Then said Paul, John verily baptized with the baptism of repentance." (Acts 19:4.) But Jesus said, "John truly baptized with water." (Acts 1:5.) John himself said, "I indeed baptize you with water." (Matt. 3:11.) It was before the first case of Holy Ghost baptism on Pentecost. (Acts 2.) Therefore, I have already proved my

proposition that water baptism is for or "unto the remission of sins." Those who refused John's baptism "Rejected the counsel of God against themselves, being not baptized." (Luke 7:30.) Can such people be saved?

I mean by "unto," that baptism is "unto" remission of sins in the same sense that repentance is "unto life." (Acts 11:18.) Also, as man "believeth unto righteousness." (Rom. 10:10.) Peter says, "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38, Revised Version.) So, baptism is "unto" remission in the same sense that repentance is said to be "unto" remission. Peter told them to both "Repent and be baptized . . . for (or unto) the remission of sins." (Acts 2:38.)

My opponent denies this, and says baptism has nothing to do with obtaining the remission of sins. He would not tell people to repent and be baptized unto the remission of sins, as Peter did. (Acts 2:38, R.V.)

By the term, "Remission of sins," in my proposition, I mean the removal of the guilt of sins which God holds in his mind against sinners. Repentance corrects the *practice* of sin, and baptism growing out of repentance is for, or unto the remission, or removal, of the *guilt of sin*. Men quit the wilful practice of sin at repentance, and out of a desire to obey God so as to be forgiven of the guilt of sin they are baptized. Baptism is not to make them quit the practice of sin; that is the purpose of repentance. Baptism has to do with the forgiveness of sins. One is not fit to be baptized until he by faith has quit the practice of sin by repenting of all his sins. It is baptism growing out of repentance that is for the remission of sins. (Mark 1:4; Acts 2:38.) Both the repentance and baptism lead to the forgiveness of sins. (Acts 2:38.)

When I say baptism is a "condition of salvation," I mean it is in order to salvation. I mean present salvation. Paul says "By grace *are* ye saved." (Eph. 2:8.) This is present tense. Baptism has to do with present salvation. Peter says, "Even baptism doth also *now* save us." (I Pet. 3:21.) Baptism is a condition of the same salvation that faith is

a condition of. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Jesus made this promise to the apostles when he sent them into all the world with the gospel. Baptism is an act of faith. To be saved by faith, is to be saved after baptism. Jesus was telling us how to be saved by faith when he said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Mr. Weaver says the belief is necessary—and is a condition of salvation—but says the baptism is not. But Jesus put salvation after both belief and baptism. My friend would have put the salvation after the belief, but before the baptism. In fact, that is the way he teaches it. He does not preach what Jesus told the apostles to preach. My proposition says it is "water baptism" that is unto the remission of sins, or is a condition of salvation. This statement was put into the proposition to contrast "water baptism" with Holy Ghost baptism. My opponent and his people have the habit of saying that passages making baptism necessary to salvation refer to Holy Ghost baptism. But this does nothing but get them into more trouble. For they do not believe,

Holy Spirit Baptism		—	Water Baptism
1. Spirit Element Acts 1: 5		1. Water Element Acts 8: 38; 10: 47	
2. By Christ John 1: 33; Matt. 3: 11		2. By Disciples Mark 1: 19; 1 Cor. 1: 14	
3. A Promise Received Luke 24: 48; Acts 2: 3-4		3. Command to Be Obeyed Acts 2: 38; 10: 48	
4. To Reveal Confirm John 16: 13; Heb. 2: 3, 4		4. For Remission of Sins Acts 2: 38; Mark 1: 4	
5. In No Name Matt. 3: 11		5. In Name of Christ Matt. 28: 19; Acts 19: 5	
6. Not Raised In Acts 2: 14		6. Buried and Raised In Col. 2: 12; Rom. 6: 3, 4	
7. Not into Christ John 15: 4-6; Acts 8: 12-16		7. Baptized into Christ Rom. 6: 3; Gal. 3: 27	
8. Did Not Save Acts 2: 14		8. Unto Salvation Mark 16: 16; 1 Pet. 3: 21	
9. No Longer Needed John 16: 13; Heb. 2: 3, 4		9. So Long as Need Salvation Mark 16: 16; 2 Tim. 2: 10	
10. Ceased by A.D. 64 Eph. 4: 5		10. Unto End of World Matt. 28: 19, 20	

nor teach, that Holy Ghost baptism is unto the remission of sins, or is a condition of salvation. Rather, they teach that one is always saved first, then obtains Holy Ghost baptism as a second blessing. To clear this matter I refer your attention to this chart on *Holy Spirit Baptism and Water Baptism.*

On the left hand side I have noted the fact that the Holy Spirit is the element in Spirit baptism. (Matt. 3:11; Acts 1:5.) On the right hand side we have contrasted with that the fact that water is the element used in water baptism. (2) On the left, Holy Ghost baptism was administered by Christ, not by man. (John 1:33; Matt. 3:11.) Therefore, the baptism of the commission is water baptism, for it was to be performed by the disciples. (Matt. 28:19.) (3) Holy Spirit baptism was a promise. (Luke 24:28.) But on the right hand side we find water baptism was not a promise, but a command to be obeyed by man. (Acts 10:48; 2:38.)

Holy Spirit baptism was therefore never a command, and man cannot obey a promise. [Any baptism that is a command is therefore water baptism, and not Spirit baptism.]

This proves that Acts 2:38 is water baptism, for Peter commanded them to, "Repent and be baptized." When Ananias commanded Saul to, "Arise, and be baptized and wash away thy sins," (Acts 22:16), he was commanding water baptism.

The fact that he would have to "Arise" shows it was not Holy Ghost baptism, for that could have been received where he was and while he was down praying. (4) Spirit baptism was to reveal and confirm the word. (John 16:13; Heb. 2:3-4.) While in contrast, water baptism is, "For the remission of sins." (Acts 2:38.) (5) Spirit baptism was in no name at all, for not an act of man, nor performed by man. Contrasted with that, water baptism is in the

"name of Christ, or in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19; Acts 19:5; Acts 10:48.) [Only water baptism is in any name. They were baptized "In the name of the Lord," (Acts 19:5), and this was before they received the Holy Ghost in verse 6.

Cornelius was baptized with the Holy Ghost before he was later commanded to be baptized "In the name of the Lord."

(Acts 10:44-48.) This proves again that Acts 2:38 is water

baptism. It was "In the name of Jesus Christ." But this is the baptism that is "Unto the remission of sins." (Acts 2:38, R.V.) Hence, I have proved that it is water baptism that is for, or unto the remission of sins. (6) There was no resurrection in Spirit baptism. Those receiving it were not raised, or brought up immediately from under its power. But there is a resurrection, as well as a burial, in water baptism. "Buried with him in baptism, wherein ye are also risen with him." (Col. 2:12.) There is a resurrection, "Like as Christ was raised up from the dead," in the baptism that puts us into Christ. Paul said he and the Romans were "Baptized into Jesus Christ" and then mentions the fact that this baptism had in it the likeness of Christ's resurrection. (Rom. 6:3-4.) Holy Spirit baptism had no resurrection connected with it, and therefore is not the baptism that puts us into Christ where salvation is. It is water baptism that puts us into Christ, and salvation is in Christ. (Rom. 6:3-4; II Tim. 2:10; Acts 4:12; II Cor. 5:17.) Therefore, we are saved after water baptism. If my opponent says Holy Ghost baptism puts us "into Christ," he thus puts salvation out of Christ, for he says Spirit baptism comes as a second blessing, after salvation. If Spirit baptism comes thus then the first blessing, or justification, would come before getting into Christ. If he takes this position he will thereby be arguing that salvation is out of Christ, and deny the Bible. (II Tim. 2:10; Acts 4:12.) So, there is a resurrection in the baptism that puts us into Christ where we are saved. (Rom. 6:3-4.) This is only true of water baptism. I predict that Mr. Weaver will not grapple with these arguments for the reason that he is wrong and cannot meet the issue. The baptism that puts us into Christ is also an act of obedience, and was a form of the doctrine—a form of the burial and resurrection of Christ. To the Romans who had been "Baptized into Jesus Christ," (Rom. 6:3), Paul says, "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, we also should walk in the newness of life." (Rom. 6:4.) Then, he says, "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from

sin, ye became servants of righteousness." (Rom. 6:17-18.) Their burial and resurrection in baptism was not only a "form of" the burial and resurrection of Christ, but they "*obeyed . . . this form of doctrine.*" Spirit baptism was an act of Christ, (John 1:33), and not an act of man, and could not be obeyed by man. (7) The next point on the chart is: Spirit baptism did not put one into Christ. My friend admits the apostles were saved before Pentecost—before baptized with the Holy Ghost. But salvation is "In Christ." (II Tim. 2:10.) "Neither is there salvation in any other." (Acts 4:12.) Therefore, the apostles were in Christ before they were baptized with the Holy Ghost on Pentecost. The night of the passover, Jesus said unto them, "Abide in me." (John 15:4.) My friend says one is saved before water baptism. Well, the Samaritans were baptized, and, according to both of us, saved before the Spirit fell on them. (Acts 8:12-16.) Since they were saved, and salvation is in Christ, therefore they were saved in Christ before the Spirit ever fell on any of them. If my friend says the Spirit fell on them to put them into Christ, he thereby says that they were out of Christ, and lost until the Spirit fell on them. He would thus have them believing and being baptized, but still out of Christ. I challenge him to meet these things. (8) The eighth point on the chart is: Spirit baptism did not save. My friend admits this. He admits that the apostles were not baptized with the Holy Ghost on Pentecost to save them. But water baptism does save, just as faith saves. Jesus said, "He that believeth and is baptized shall he saved." (Mark 16:16.) Since this baptism is a condition of salvation, but Holy Ghost baptism is not unto salvation, it follows that Mark 16:16 is water baptism, and not Spirit baptism. Peter says the baptism that saves us is a like figure of the water of the flood. (I Pet. 3:20-21.) Hence, it was water baptism. The other points on the chart were discussed during the first two nights, and need not be repeated now.

Now I want to ask my friend to please answer the following questions:

"(1) Are we baptized into the one body by water baptism, or by baptism with the Holy Ghost?" (I Cor. 12:13.)

"(2) Is the baptism of Mark 16:16 water baptism or Spirit baptism?"

"(3) Are we baptized into Christ by water baptism or by Holy Ghost baptism?"

"(4) Does the word "baptism" in Acts 2:38 refer to water baptism, or to Holy Ghost baptism?"

"(5) Are all saved people in the church or body of Christ?"

I would also like for him to tell us whether Mark 16:16 is future salvation in heaven, or present salvation. I say it is present salvation, for Peter says "Even baptism doth also *now* saves us." (I Pet. 3:21.) Also it is the same salvation that faith brings. The fact that faith is connected with it shows it is present salvation. It says, "He that *believeth* and is baptized shall be saved." (Mark 16:16.) The Bible does not speak thus about final salvation, but connects it with some part of the Christian's duty. Jesus said, "He that shall endure unto the end, the same shall be saved." (Matt. 24:13.) He was talking to his apostles who were already saved from past sins. Also the word "endure" shows it was a final salvation under consideration. But such is not true of Mark 16:16. While Jesus was here commissioning the apostles, he was speaking of the terms of salvation to be preached to every creature in all the world. (Mark 16:15-16.) What Mark's record of the commission here calls salvation, Luke's record calls "Remission of sins." (Luke 24:46-47.) Hence, the baptized believer is promised present salvation or remission of sins.

My friend has been talking about drawing on the bank of heaven, and has said faith is the check, etc. The first check here says, "Pay to the order of John Smith the sum of \$100,000.00." A man whose only name is "John" could not cash this check. He must not only be named "John" but his last name must be, "Smith." If a stranger comes to the bank with this check and says "My name is John," he is asked, "Is your name John Smith?" If his answer is, "No, my name is just John," he cannot cash the check. Finally, a man presents the check whose name is "John Smith" and get the \$100,000.00

NO. 1**THE FEDERAL BANK**JASPER, ALA. Sept. 1, 1943PAY TO THE ORDER OF John Smith \$ 100,000.00One hundred thousand dollars no centsFOR Service Rendered SIGNED Henry Gardner**BANK OF HEAVEN**

JERUSALEM, PALESTINE

DATE A.D. 33To the end of the World

PAY TO THE ORDER OF _____

He that Believeth and is Baptized (Mark 16: 16)THE SUM OF Salvation,or the remission of sins (Acts 2: 38)FOR My Blood's SakeSIGNED Jesus Christ,
The Son of God

Well, here is another check summing up the matter of salvation, and representing the general truth concerning who are to be saved. It reads as follows: "Bank of Heaven—Jerusalem. Date A.D. 33 to the End of the World. Pay to the Order of "He that believeth and is baptized," (Mark 16:16), the Sum of Salvation, or the remission of sins," (Acts 2:38), For My Blood's Sake. Signed Jesus Christ, the Son of God. My friend comes with this check and says he believes but has not been baptized, and argues with the Divine Banker that "faith alone is the currency that cashes in at the Lord's Bank." But he is rejected, and goes away without salvation.

Then another man presented a check and it was found that he was not only a believer, but had been baptized in order to be saved. He cashed the check, and received the sum of salvation or remission of sins. Friends, our Lord has not written a sinner a check for salvation to be paid to the order of faith only. Christ is the "Author of eternal salvation to all them that obey him." (Heb. 5:8-9.) He said in his check to be offered to every sinner in all the world, "He that believeth and is baptized shall be saved." (Mark 16:

16.) He did *not* say he that believeth and is saved shall be baptized. The man who can draw on the bank of heaven for salvation or remission of sins is the believer who is baptized. The Lord did not sign the check offering salvation on the condition of faith alone. Mr. Weaver has forged the Lord's name to the check of his proposition tomorrow night. Friends, you can not cash the check he offers. It is no good at the bank of heaven. The only believer who has the promise of salvation is the obedient believer. (Mark 16:16.) The faith that saves is the faith that has led one to "Repent and be baptized . . . for the remission of sins." (Acts 2:38.)

MR. WEAVER'S FIRST NEGATIVE

Ladies and Gentlemen, Fine Moderators and Honorable Opponent: I appreciate the privilege of being back this evening in this friendly discussion, and I am very much pleased with my fine opponent. The more I am with him the better I love him and his people. We are enjoying these things together, and I noticed there was a little laughing when he was saying some things. I appreciate the humble apologies my opponent made this evening. Though the apostle Peter had his faults, I am glad faults are not sins, not until we see them and fail to rectify them. We are having a wonderful time here. I trust that you will take the same attitude toward each other that we do toward each other.

He called my attention to a few things on the last evening concerning the misunderstanding about Ananias. And he speaks about Ananias laying his hands on the apostle Paul, and he acknowledged that Ananias said that his purpose in going down there was that he might receive his sight and be filled with the Holy Ghost. And then he said if he did receive the Holy Ghost there was nothing said about it. Well, I am not doubting my honorable opponent's position in this matter. I acknowledge that, but I have already quoted his ideas in this, and so, you can just accept his ideas if you want to. He said that was his purpose out there, and if you want to believe his statement on that, all right. I am not making a statement on that matter.

He was speaking concerning the miracle in the second chapter of Mark. I am going to read what he says about it and you can decide as to what it meant. "When Jesus saw their faith," that is what it says. I wonder if he takes the position that the lame man didn't have any faith. He was with the other four men as they carried him on the cot, and he was along with them, and surely he wouldn't have gone way over there and let them drag him over this dusty trail if he didn't have some faith. And it says, "When Jesus saw their faith." He was with them. He said to the man, "Son, thy sins be forgiven thee." There is a text that does say, "Thy faith hath saved thee." In the seventh chapter of Luke and the last verse you will find where Jesus said to the woman who had seven devils cast out of her, or her sins which were many, forgiven her, "Thy faith hath saved thee." I wonder if he will say He didn't say that.

Then there are a few other things he said. I want to call your attention to the fact that he said John Wesley was driving an old mule. I said he was driving a horse, and he has called him a mule ever since. He is just short-sighted. He just misunderstood, that's all.

Now he says that baptism is to a penitent believer. I don't deny that. Baptism is for a penitent believer, one that has faith in God. I don't deny that in the least. Then he quotes a text that says, "He that endureth to the end, the same shall be saved." When you are talking about eternal salvation, there is a catalogue of works to take place after he repents and is converted, and gives his heart to God. From the time he is converted there are many things to do. "He that endureth to the end, the same shall be saved." I want to ask him in this connection about Mark 16:16, when he said, "He that believeth and is baptized shall be saved." And now in the 13th chapter he said, "He that endureth to the end, the same shall be saved." Doubtless here in both cases he had reference to eternal, not experimental, salvation. If you will notice passages carefully there are two phases to salvation. If we are not careful, we will get them mixed up and we will have the Bible contradicting itself. In Titus 3:5 you will find it says, "Not by works of righteousness which we have done, but according to his mercy."

Now it seems there, that our salvation depends exclusively on God and what he does about it. Then turn to Philippians 2:12. He says, "Work out your own salvation with fear and trembling." Well, a man must first have a crop before he can work out one. He said, "Work out your own salvation." That means you have got salvation, now work it out. Someone said that he didn't know that the Church of God taught that people that had salvation had to work it out. Well, an industrious farmer works to keep the weeds out. He doesn't wait for the weeds to come, he works to keep them out.

"Baptism to a penitent believer is for remission of sins." Now there is one thing I want to call attention to. When my friend came down and our good friend from Lincoln, I told them I didn't deny for remission of sins, but I notice they have it unto remission of sins. I don't deny the little word, unto. The only thing I am denying is the last statement in the proposition, that baptism is a condition of salvation. That, I suppose, means experimental salvation. If you will keep in mind there are two phases, a practical salvation and there is an experimental salvation. To give an illustration, he said, "A corrupt tree cannot bring forth good fruit." The tree must first be right.

He said that baptism didn't save a man from the desires of sin. Well, regeneration does. It helps him to control that. There isn't any use to go and give a baby a narcotic when it is crying in pain; it is the cause that needs to be removed.

It didn't say he would "forgive all" our sins, but "cleanse us from all unrighteousness," and the blood of Jesus will cleanse from all sin. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7.)

Now he asked me some questions. "Are we baptized into one body by water baptism or Holy Ghost baptism?" First Corinthians 12:13, says, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether bond or free, and have been all made to drink into one Spirit." That is the text, "For by one Spirit." Keep that in mind. He said, "We have all been made to drink

into one Spirit." He was quoting the office work of the Holy Spirit, the 8 gifts. And in the midst of the gifts that the Holy Ghost gives, we find this same Holy Spirit inducts us into the body of Christ. Could he deny that in that list are the gifts of healing and miracles? The same agency that gives these gifts, right in the same chapter, he said that the same Spirit baptizes into the body of Christ. Show me the verse that even changes the agency in the very least. This coincides with Eph. 2:18 to 22, "Through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers, nor foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are buided together for an habitation of God through the Spirit." So the Spirit of God puts us into the body of Christ, which is the church. First Corinthians 12 and 18 says, "God hath set the members everyone of them in the body as it hath pleased him." It says the Lord places them in the body as it pleases him. I wonder if he knows which one would be a preacher and which a mechanic and which a secretary if he is settling them into the body. Is he this agency that is spoken of in the 12th chapter of First Corinthians, or does he mean this is only through the authority of this agency? He can answer that from this platform, and I know what he will say.

He says "is the baptism in Mark 16:16 water baptism or spirit baptism?" It doesn't say. He said, "He that believeth and is baptized." That is present tense. I wonder if "he is" baptized right now. That is present tense. It doesn't say, "He that believeth and has been baptized."

I want to ask him this question: If he has a member that has been saved and he were to go back to sin and he should repent and come back the Bible way, will he rebaptize him? John said in Revelation, "Remember therefore from whence thou art fallen, and repent and do the first works." Whatever it took for them to get saved the first time, it took the second time. If that text doesn't teach that, I want him to tell me what it does teach. I wrote to C. W. Naylor about it,

and he said, "If I taught it took baptism to save a man to begin with, I would teach it would take it the second time, because it says repent and do the first works." Why do it again? You have got your work to do over. I will leave that with him concerning this and let him lead out. He is in the affirmative and I will let him say how it is.

"Are we baptized into Christ by water baptism or Holy Ghost baptism?" If you will notice in this particular sense, speaking of the office work of the Holy Spirit, it is by the Holy Ghost, but in the baptism with the Holy Ghost, it seems the Holy Spirit is the element. In this particular sense it seems to be the agency. Now you get that. In this particular sense it seems that the Holy Spirit is the agency that places members into the body. The Holy Spirit does a lot of things. It is the general officer. I want to ask him if he were going to some industry to get a job, would he go to the overseer or would he go to the personnel to get it? We are employed through the personnel, then we work under the administration of the overseer, but we must first be taken into that company. Now I am glad that God has never left this job for any man to do. He says, "I open the door, and no man shuts it. I close and no man can open." When God has once opened the door, no one can shut it. And I am glad it is open. Jesus said, "I am the door, by me if any man shall enter, he shall be saved." We have to go by the way of the cross. We find salvation got its beginning at the Cross of Christ. No man can be my disciple except he first deny himself, take up his cross and follow me. We must come to the Cross before we are a candidate for the grave. The blood was shed on the cross, and not a drop went to the grave. My friend overlooks the cross and looks for the blood in the grave.

"Are we baptized into Christ by water baptism or by Holy Ghost baptism?" By this time you are about to see what I teach along this line. I am not only teaching what he teaches, but we agree on this 100 per cent.

"Does the word baptism in Acts 2:38 refer to water or Holy Ghost baptism?" He says we are to be baptized in the name of Jesus. Baptism in a name doesn't always mean a man has got into the body. Jesus said that they would rise

up on the last day and say, "Lord, have we not prophesied in thy name," and he would say to them, "I don't know you, you workers of iniquity." They were in a name. Were they in Christ? They were in the name, how they got in I don't know. They were wearing the name. To wear the name of anything doesn't mean so much, it doesn't make it so. I was amused in Anderson, Indiana. I met a man as black as he could be and he said his name was White. And I met a tall fellow, and he said that his name was Short. And I met a short fellow who said his name was Long. So after it is all said and done just to be in a name may not mean so much. I know in Acts 4:12, it says, "There is no other name given under heaven," but we find that through belief in that name we are saved and not by baptism into it. Turn to Acts 10:43, "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins," and while Peter yet spake these words the Holy Ghost fell on all them which heard the word." It is through belief in His name and not by baptism into His name. I guess that is clearly before you.

GUS NICHOLS' SECOND AFFIRMATIVE

Moderators, Worthy Opponent, Radio Friends, Ladies and Gentlemen: It affords me great pleasure to again affirm that the Scriptures teach that water baptism to a penitent believer of the gospel is unto the remission of alien sins, or is a condition of salvation from past sins. He admitted that baptism is unto remission of sins, but said it is not a condition of salvation. Well, there is no difference in receiving remission of sins and in being saved from past sins. He was so miserable when trying to answer my questions that I wished I were on his side long enough to in some way try to help him. My first speech so confused him he did not know how to proceed. He had evidently planned to confuse water baptism with Holy Ghost baptism and becloud the issue.

He finally said he did not doubt my position about Ananias laying his hands on Paul, "That he might receive his sight." (Acts 9:12.) Paul was also sent that he "might

be filled with the Holy Ghost." (v. 17.) He evidently baptized him that he might receive the gift of the Holy Spirit. (Acts 2:38.)

He also admitted he was wrong in saying "Thy faith hath saved thee" was in Mark 2:1-5. I told him all the time that the Bible said nothing about the palsied man having faith. Jesus, "Seeing their faith" refers to the "four" men who brought him. When Jesus told Mary, "Thy faith hath saved thee," she had already demonstrated her faith by washing his feet with tears and drying them with her hair. (Luke 7:36-50.) She was not saved the moment she first believed, but after her faith was shown in works. Also this was before the last will and Testament of Jesus went in force. Paul says, "Where a testament is there must also of necessity be the death of the testator, for a testament is of force *after men are dead, otherwise it is of no strength at all while the testator liveth.*" (Heb. 9:16-17.) While the maker of a testament lives he can bestow his property on any terms he may see fit, regardless of what the will says, for it is not of force until after his death. If the will says the heirs must be college graduates it must be thus after it goes in force. However, before the testator's death, he may set this requirement aside if he sees fit in any given case. In case he does ignore this requirement of the will, and bestow an heir's part without him being a college graduate, others could not expect to thus inherit without this requirement after the will goes in force.

The New Testament says, "He that believeth and is baptized shall be saved." (Mark 16:16.) We are living since this Testament went in force and cannot expect any part of the conditions to be set aside, as before the death of Christ. The woman saved by faith without baptism, did not live after this will went in force. (Heb. 9:16-17; Luke 7:50.) Neither did the thief on the cross. We must come this side of the cross to find the full and complete plan of salvation for us. The palsied man was forgiven also before the New Testament went in force. (Mark 2:1-5; Heb. 9:16-17.) This is why he did not have to have faith, but could be blessed on the faith of others.

My friend says Jesus meant eternal salvation in heaven when he said, "He that believeth and is baptized shall be saved." (Mark 16:16.) God knew some one would try to dodge the truth like that and, therefore had Peter to write, "Even baptism doth also *now save us.*" (I Pet. 3:21.) This is present tense. If baptism is not a condition of present salvation, neither is belief of the gospel. Jesus made both conditions of the same salvation when he said, "He that believeth and is baptized shall be saved." (Mark 16:16.) He was not telling Christians how to be finally saved in heaven, but was giving out a message for "Every creature" in "all the world." (Mark 16:15-16.) The passage is for the sinner, not the Christian. What Mark's record of the commission here calls, "Shall be saved," Luke's record calls, "Remission of sins." (Mark 16:15-16; Luke 24:46-47.) When talking to his disciples Jesus spoke of future salvation when he said, "He that shall endure unto the end, the same shall be saved." (Matt. 24:13.) Also when speaking to the church Paul said, "Work out your own salvation with fear and trembling." (Phil. 2:12.) But Mark 16:16 was not a message for the church, but for sinners. It was not telling saved people how to be saved in heaven, but was telling lost sinners how to be saved from their past sins.

My friend says baptism is a Christian duty like the Lord's supper and visiting the sick, but this is not true. These other things are to be done over and over. All items of Christian duty are to continue to be performed as long as we live. But when scripturally performed, baptism is never to be done over. It is not in the class with Christian duties, but has to do with remission of sins in becoming a Christian. "Repent and be baptized . . . for the remission of sins." (Acts 2:38.) No man is commanded to "Repent and take the Lord's supper . . . for the remission of sins." Neither does the Bible ever say, "He that believeth and eateth the Lord's supper shall be saved," like it says, "He that believeth and is baptized shall be saved." (Mark 16:16.)

He says man is to work out his salvation like the farmer works out the crop which he already has. Well, the farmer has no crop—no harvest—until he works it out. My opponent says salvation is "Not by works of righteousness

which we have done." (Titus 3:5.) But this refers to "Righteousness which is of the law." (Phil. 3:9.) It has no reference to the commands of the gospel by which we are saved. Instead of the passage excluding baptism it says, "He saved us by the washing of regeneration." (Titus 3:5.) The "washing" which belongs to the new birth is baptism. "Arise and be baptized and wash away thy sins." (Acts 22:16.) "Having our bodies washed with pure water." (Heb. 10:22.) But if we are not saved by any kind of righteousness we are not saved by repentance, for repentance is a command. "All thy commandments are righteousness." (Ps. 119:172.) "Commandeth all men everywhere to repent." (Acts 17:30.) Hence, repentance is more of a work of righteousness which we do than is baptism. For we do our own repenting, but we do not baptize ourselves, but it is what we submit to and another does for us.

My opponent says baptism is a fruit, and the tree must first be good, hence one must first be saved before he can bear the good fruit of baptism. But the Bible says faith is a fruit. (Gal. 5:22.) His logic (?) says one must be saved before faith, and before the seed gets into his heart to produce anything. (Luke 8:11-12.) What proves too much, proves nothing.

The Pentecostians wanted to know what to do to obtain the remission of sins, when they said, "What shall we do?" (Acts 2:37.) They had not repented, and therefore were not already saved. Peter was telling them how to be saved, when he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

Because I said baptism does not change one from the practice of sin, my friend says regeneration does do this. Well, repentance is only the part of regeneration that does that, and baptism is the "washing of regeneration" by which "he saved us." (Titus 3:5.) After repentance has stopped the practice of sinning, baptism is to the end that we might be saved from the punishment hanging over us because of the sins committed before we repented. "He that believeth

and is baptized shall be saved." (Mark 16:16.) "Even baptism doth also now save us." (I Pet. 3:21.)

But I want to notice his pretended answers to my questions. "(1) Are we baptized into the one body by water baptism, or by baptism with the Holy Ghost?" (I Cor. 12:18.) He said, "The Spirit inducts us into the body of Christ." Well, I did not ask about that. The passage says, "By one Spirit are we all *baptized into one body.*" (I Cor. 12:13.) What I asked him to tell us was, What kind of "*baptism*" does the Spirit use in putting us into the one body? The Spirit does not do it without "*baptism*." Yet my opponent said, "You get into the church through repentance." He teaches that all Christians are in the one body, and that they get in when they repent and before any kind of baptism. But Paul denies this and says we are all "*Baptized into one body.*" (I Cor. 12:13.) This makes baptism a condition of salvation, for he admits that we are not saved out of the one body, but that all are reconciled and saved in the body or church. (Eph. 2:16.) After we get in, my opponent says Holy Ghost baptism brings sanctification, or the second blessing.

"By one Spirit" are we all baptized into one body. (I Cor. 12:13.) This means the baptism which puts us into the one body is by the instruction or guidance of the Holy Spirit through his word. The Spirit instructs men. (Neh. 9:20, 30.) He speaks to us through inspired men in the Scriptures. (II Sam. 23:2; Acts 1:16.) No one can say Jesus is Lord but "by the Holy Ghost." (I Cor. 12:3.) We are told that he is Lord by the Spirit. (Acts 2:36.) Hence, to say Jesus is Lord "By the Holy Ghost" is to say this as taught and led to say it by the words of the Spirit in the Bible. This is the way we are baptized, "by" one Spirit into one body. Sacrifices were said to have been "Offered by the law." (Heb. 10:8.) When men offered the sacrifices like the law said do it, they were "Offered by the law." So when we are baptized in water as the Spirit requires us to be, (Acts 2:38), we are "By one Spirit" all "*baptized into one body.*" (I Cor. 12:13.) Since we get into the one body, or church, when "*baptized into*" it, and are saved after baptism, (Mark 16:16), the church includes all the

saved. Hence, "The Lord added to the church daily such as should be saved." (Acts 2:47.)

"(2) Is the baptism of Mark 16:16 water baptism or Holy Ghost baptism?" My opponent said the baptism of the passage is present tense. He that believeth "and is" "baptized shall be saved." He said, "I wonder if he *is baptized* right now." He thinks the "*is*" draws the baptism out and takes in the present, so that we never get through with it. Well, we read that the child of God "*is born of God.*" (John 3:9; 5:1.) Does this mean the birth is not yet over? "I wonder if he *is born of God.*" "*Is*" born right now? Paul says, "He that 'is married' careth for the things of the world." (I Cor. 7.) Does this mean marriage is never over? To say Mark 16:16 is Holy Ghost baptism is to make Holy Ghost baptism necessary to salvation, and my opponent denies this. He would not say the Samaritans were not saved until the Spirit fell on them after they believed and were baptized. (Acts 8:12-16.) He would not say those Paul baptized were not saved until afterward when he laid hands on them and the Holy Ghost came on them. (Acts 19:5-6.) Mark 16:16 was water baptism, for Matthew's record of the commission says this baptism was performed by those going into all the world and doing the teaching. (Matt. 28:19.) Holy Ghost baptism was not performed by man. (John 1:33.)

"(3) Are we baptized into Christ by water baptism or by Holy Ghost baptism?" (Rom. 6:3.) He said this is not Holy Ghost baptism, but here the Spirit is the agency. He says the Spirit puts us into Christ without any sort of baptism. But Paul says, we "Were baptized into Jesus Christ." (Rom. 6:3; Gal. 3:27.) He also denied that water baptism puts us into Christ, by saying God did not leave this job for man to do. He means man baptizes in water, and it is not that kind either. In fact, he denies it is any kind of baptism that puts us into Christ. But Paul says, "For as many of you as have been baptized into Christ, have put on Christ." (Gal. 3:27.) Paul says the baptism that puts us into Christ has in it a likeness of the resurrection of Christ. (Rom. 6:3-4; Col. 2:12.) This is true of water baptism, but not true of Holy Ghost baptism. One was not

immediately raised out of the power of the Spirit in Holy Ghost baptism. Paul also says the baptism that put the Romans in Christ was a form of the doctrine of Christ. (Rom. 6:17-17.)

"(4) Does the word 'baptism' in Acts 2:38 refer to water baptism, or to Holy Ghost baptism?" My opponent read this question but did not try to answer it. He got off to talking about the name and said we are saved by believing in his name. (Acts 10:43.) Yes, but Peter was telling believers how to be saved "through his name" when he said, "Repent and be baptized every one of you in *the name of Jesus Christ* for the remission of sins." (Acts 2:38.) This was water baptism because it was a command, while Holy Ghost baptism was never a command, for not an act of man. It was not Holy Ghost baptism because it was to be done in order that they might receive the Spirit. (Acts 2:38.) My friend admits that Holy Ghost baptism was not "for the remission of sins." (Acts 2:38.)

"(5) Are all saved people in the church or body of Christ?" My friend did not refer to this question. He knew if he said all the saved are in the church, I would show that we are "baptized into one body," or into the church. (I Cor. 12:13.) He no doubt saw this would make baptism a condition of salvation, and hence, he refused to answer. But he teaches that all the saved are in the church. This makes the baptism that puts us into the church, necessary to salvation.

He wanted to know why we do not rebaptize back-sliders when they repent, since they are commanded to "do the first works." (Rev. 2:1-5.) This means their "first works" as a church, not the first things done in becoming Christians. He means for them to be zealous in their duty as at the beginning of the church. I wonder if he thinks this meant for them to get "*the first blessing*" again. The second law of pardon is to the child of God who has sinned. He must repent and pray. (Acts 2:18-24.) The alien sinner must "Repent and be baptized . . . for the remission of sins." (Acts 2:38.)

He says we must come to the cross before we are candidates for the grave. Well, the blood was shed on the cross

in the "death" of Christ, and we are buried in the watery grave in baptism "into his death." (Rom. 6:3-4.) It is in baptism that we come to the cross for pardon. Christ was telling us how to be saved by the cross when he said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Peter was offering remission through the blood when he told sinners to "Repent and be baptized . . . for the remission of sins." (Acts 2:38.)

But my friend asks me some questions. "(1) If baptism saves from sin, what did it save Jesus from?" Well, there is no "if" about it. Peter says, "Even baptism doth also now save us." (I Pet. 3:21.) Of course, neither baptism, prayer, nor trust in God, nor anything else ever saved Jesus, for he was never lost. But it is different with us. If our case is like that of our Lord, then we can not believe, nor do anything to be saved. My friend ought to join the old Primitive Baptists. Christ was never baptized for the remission of sins. Not even because of remission. He never received remission and could not be any more baptized because of remission, than in order to remission. But we are commanded to "Repent and be baptized . . . unto the remission of sins." (Acts 2:38, R.V.)

"(2) If baptism puts a man into the church, who baptized the apostles into the church after the day of Pentecost?" Again, there is no "if" about being baptized into the church. Paul says we are "Baptized into one body." (I Cor. 12:13.) This means the church. (Col. 1:18, 24.) The baptism of the apostles before Pentecost put them into the preparatory state of the church, and when it was later established on Pentecost, they were already in it as charter members.

"(3) If baptism is the door to the church what put a man into the church before it was set up?" The answer to the other is an answer to this one.

"(4) Do you teach that baptism removes an evil conscience? If so, would this not make sprinkling the mode? (Heb. 10:22.)?" No. The Bible was not speaking of baptism when it says, "Having our hearts sprinkled from an evil conscience." (Heb. 10:22.) This refers to the sprinkling of the blood. (Heb. 12:24.) But the rest of the verse

does refer to baptism, having "our bodies washed with pure water." (Heb. 10:22.) "Arise and be baptized and wash away thy sins." (Acts 22:16.) Baptism is "The answer of a good conscience toward God," and "doth also now save us." (I Pet. 3:21.)

"(5) Does a guilty sinner have a good conscience toward God?" Paul did, for he said, "I have lived in all good conscience before God until this day." (Acts 23:1.) This referred to the time he was an unbeliever and lost. (I Tim. 1:13-15.)

"(6) Would God hear a sinner's prayers?" Not if praying contrary to God's will. "If we ask anything according to his will he heareth us." (I John 5:14.) If one refuses to hear God's law of pardon, his prayer is abomination. (Prov. 28:9.) To pray for salvation without baptism is to pray contrary to God's will. Jesus did not say, "He that believeth and is praying shall be saved," but he did say, "He that believeth and is baptized shall be saved." (Mark 16:16.)

"(7) Can a sinner receive the baptism of the Holy Ghost?" No one can now receive the baptism of the Holy Ghost. As I proved in the first proposition, Holy Ghost baptism has ceased. (Eph. 4:5.) My friend thinks the miraculous power of the Holy Ghost is always the baptism of the Holy Ghost. Well, King Saul had the miraculous power of the Spirit upon him and prophesied, while he was a sinner and seeking to murder David, a man after God's own heart. (I Sam. 19:23.) Balaam's ass received miraculous power and talked in a tongue like Cornelius. (Num. 22.) Was the ass saved without baptism? Cornelius was baptized with the Holy Ghost before he was pardoned. (Acts 10:44-48.) Peter was to tell him words whereby he and all his house should be saved. (Acts 11:13-14.) But the Spirit fell on them, says Peter, "As I began to speak," not afterward. (Acts 11:15.) So, the Spirit fell on them before they heard the words by which they were to be saved. After they received the miraculous power of the Spirit to talk in tongues, Peter "commanded them to be baptized in the name of the Lord." (Acts 10:48.) The same apostle said on Pentecost this baptism is, "For the remission of sins." (Acts 2:38.)

"(8) Is a disciple of Christ saved? The word "disciple" primarily means a "learner," says Webster. At first, such a disciple is not saved. When Jesus did his first miracle, the record says, "His disciples believed on him." (John 2:11.) Were these disciples saved before they believed?

"(9) Is baptism a fulfillment of righteousness?" David says, "All thy commandments are righteousness." (Ps. 119:172.) Baptism is a command. (Acts 10:48.) It is therefore righteousness. But the same is true of repentance. It is also a command. (Acts 17:30.) Hence, repentance is righteousness. But neither repentance nor baptism is the kind of righteousness which is not "according to his mercy." If we are not saved by any kind of righteousness, then we are not saved by repentance.

"(10) If baptism washes away sins, if one of your members backslides, goes into sin, do you rebaptize him?" There is no "if" about sins being washed away in the obedience of baptism. "Arise and be baptized and wash away thy sins." (Acts 22:16.) The backslider is to repent and pray. (Acts 2:18-24.) But the alien must "Repent and be baptized . . . for the remission of sins." (Acts 2:38.)

MR. WEAVER'S SECOND NEGATIVE

Ladies and Gentlemen, Fine Moderators, Honorable Opponent: I appreciate the fact that we still have the opportunity to contend for what we believe to be the truth.

Notice the first thing my opponent said when he got up. He said he wished he had an opportunity to tell the people the truth about these things. He has an opportunity. Why doesn't he do it? He has half the time. That is the thing he should do. He shouldn't wish for my time. I don't covet his. If he wants fifteen minutes of my time, I would gladly give it to him.

Now as you know, it seems hard for my friend to understand, and I am not going to accuse him, but he said John Wesley's horse didn't have faith. Well, I am like Brother Bud Robinson was when a fellow told him, "I want to give you to understand that I am not sanctified." He said, "Nobody has accused you of being sanctified." Well,

I haven't accused John Wesley's horse of having any faith. I only related what James G. Lawson said in his book on what John Wesley did. He prayed for God to rest him, and he said he rested him at once while he was driving along, and that God even healed his old horse and he quit his limping. That is how it was. That is history. My friend wants to make it appear that even a horse had to have faith.

He spoke about King Saul having the Spirit. I want to ask my opponent, was Saul baptized into the body of Christ with the Spirit! Was he baptized with the Holy Ghost, and did he ever hear of anyone seeking to murder somebody who was baptized with the Holy Ghost? That's all he said to my question, "Can a sinner receive the baptism of the Holy Ghost?"

He said he admits that the disciples were in Christ before the day of Pentecost, and he teaches that baptism puts you into the body of Christ, and he says the body wasn't set up until Pentecost, and he has them in there before the body existed. He said they were prepared for the body, but he said also that they were in Christ. Then he says that baptism puts one into Christ. He said that the church was Christ's body and wasn't set up until Pentecost and he said water baptism puts a man into the church before it was set up. Well, according to his argument, they had a door and nothing to go into. The church, the body of Christ, wasn't set up, and he admits they were in Christ.

He said I took the position that there were certain ones that were put into the body of Christ by baptism of the Holy Ghost, and now he says that I said those before they were baptized by the Holy Ghost were not in the church and then I had part of the members out and part of them in. Now I caught that. That is why I hang my chart up there. In Hebrews the 10th chapter it says, "The law having a shadow of good things to come." The things foreshadowed in the Old Testament were a type of the things that were set forth in antetype in the New Testament. I said the church has two departments. Here is the holy place. Here is the most holy place, and I showed they were sanctified and regenerated here in the church.

But there was a veil between us. Hebrews 10:19-20, "Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having an high priest over the house of God." Now doubtless that is what Paul meant when he said in Romans 12:1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God." I said when they got in the holy place they were **holy**, but there was another work, because it was in the shadow. If you see my shadow on the wall it would show a thumb and four fingers, and it wouldn't be a true shadow unless it did show that. The things in the Old Testament tabernacle were types of the things in the New. After they got into the church through washing of regeneration and sacrifice on the brazen altar, they later got into the most holy place, or sanctified state. And there are the seven golden candlesticks, showing the perfect light of God's way, and if we walk in the light, as he is in the light, we have fellowship one with another, and we come through the veil at the golden altar into the most holy place. And Paul said, "I beseech you that you present your body a living sacrifice, holy and acceptable to God, which is your reasonable service." It is a sacrifice to be made after we get into the church. In Revelation, John says, This is the patience of the saints. Prayers were offered up there, sweet incense before God, and here is the holiest place of God where the Mercy seat was, and over there the Ark and blood was placed on the Mercy seat which is a perpetual offering of the blood of Jesus Christ. If we didn't have the Old Testament to resort to, we wouldn't know what the New Testament meant there. Titus 3:5 says, "Not by works of righteousness, but according to his mercy." Here is the laver where the priest washed. They said, "through the washing of the laver," having direct reference to this mode of entrance. It had the same expression from a spiritual standpoint, and my friend can understand spiritual things.

I didn't say that in the 12th chapter of First Corinthians the 13th verse was identified with the baptism of the Holy Ghost. I said in this term here the Holy Ghost was the

agency which inducted them into the body, and I didn't say it was baptism with the Holy Ghost. And I stated that the Holy Ghost does many things, imparts gifts, gifts of healing and miracles, that is what it says in that chapter. And then he says here without any hesitation in the same chapter, in this same catalogue of gifts he said that the same Spirit baptized you into the body. He is the only one able to do it. It is a spiritual body.

Peter said, "But ye also as lively stones are built up a spiritual house." (I Pet. 2:5.) Can you build a man in a spiritual house through a literal element?

Then he said I refused to answer questions. As I understand the rules of honorable controversy, the man in the affirmative makes his arguments and the man in the negative is to answer him. I didn't bring him any questions when I was in the affirmative. But I will answer any of his questions. I answered his questions. And any of them he still isn't satisfied with, why I will answer. He said I refused to answer his question of Mark 16:16. Well, I am waiting on him. I want him to give me something to talk about. He is in the affirmative.

Acts 2:38, he said meant for the remission of sins, that little preposition for and unto. Let's look at it. I understand they teach, that is some of them do, I won't accuse him, they say the preposition unto always looks forward. If that be true, I want to call your attention to a few things. If you will notice he said, "He that believeth and is baptized shall be saved." I presented an argument to him when I was debating on the baptism of the Holy Ghost in order for him to come out on the Holy Ghost, and I said to watch him. Turn with me to Matthew 3:11. John said, "He who cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Get that conjunction, *and*, "and with fire." I said the conjunction, *and*, joins two phrases of the sentence of the same value. Now he says that little conjunction ties them together and makes them of the same value. If that is right, he would make this particular text mean that some would be baptized with the Holy Ghost and

the rest with the fires of damnation. That is inconsistent, isn't it?

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Let me lay down an illustration by the side of that. He that milks the cow and feeds the horse shall have milk for supper, but he that milks not the cow shall not drink milk for supper. What did the feeding of the horse have to do with getting milk for supper? That is not consistent. There is your conjunction, *and*. He that eats and wears clothes, shall live, but he that eats not shall die. What does wearing clothes have to do with a man living? The emphasis was never placed on baptism. We find people saved before they were baptized, but he denies it. The 10th chapter of Acts says while Peter was speaking the Holy Ghost fell upon them, and Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Now he keeps referring to Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost." I want you to notice the baptism has no bearing upon whether or not they receive the Holy Ghost. If it does, Peter contradicts himself squarely. He was the same preacher who went to the household of Cornelius. Now he has some receiving it before they were baptized and some receiving it after they were baptized. Peter, what kind of a preacher are you? If you will follow me up you will finally find what he is trying to urge. My opponent referred to I Peter 3:21, "Even baptism doth also now save us." Let's read the verse before that. "Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us." Here is Noah preaching approximately 120 years and he isn't yet a saved man. That shows that baptism spoken in the 16th chapter of Mark has reference to eternal salvation, and doubtless here, too, because he had been preaching approximately 120 years and he says he isn't yet experi-

mentally saved, and God says, he was a perfect man and walked upright before him. After Noah got in the ark the water came. The church is the ark of Christ. We first get in through the Spirit into Christ. Then we are ready for baptism. That coincides with Hebrews 10:22, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Which came first? The heart was sprinkled, then we have the body washed with pure water. The blood was applied to the children of Israel before they crossed the Red Sea. Get that. That blood was applied first. First Corinthians 10:1, "I would not that ye should be ignorant, how all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea."

My opponent stressed that preposition, unto. I want him to tell me what was the children of Israel baptized unto? The Lord did that a lot of times. The work of the Spirit puts you into the body of Christ. The work of the Spirit puts you in the most holy place. It is spiritual work and naturally the Spirit has to do with it. I asked him is one employed in any industry by the personnel or by the overseer. I want him to answer that, please?

GUS NICHOLS' THIRD AFFIRMATIVE

Moderators, Honorable Opponent, Radio Friends, Ladies and Gentlemen: I feel that I have already proved that, "The Scriptures teach that water baptism to a penitent believer of the gospel is unto the remission of alien sins, or is a condition of salvation from past sins." Because I was so sorry for my friend that I wished I could help him, he thought I wanted some of his time in which to present my side of the discussion. I believe he was sincere in wanting to give me fifteen minutes of his time. The way he drinks water, asks how much time he has left, and tries to waste his time indicates that he is so miserable that he would really be glad to get rid of as much of his time as possible. He rarely ever talks his time out.

He says Wesley's horse did not have to have faith to be healed. Well, most of the miracles in the New Testament were performed without faith on the part of those blessed. Moses did his signs that men might believe. (Ex. 4:1-9.) Signs were performed and written that men might believe in Christ. (John 20:30-31.) Signs were "Not for them that believe, but for them that believe not." (I Cor. 14:22.) The apostles did their signs, "Among" the Corinthians. (II Cor. 12:12.) Is not a man better than a horse? Then why could Mr. Weaver not heal the lame man who is here and still wanting to be healed? I am sure this man has more faith than a horse.

He said, "We find people saved without baptism." Not after the New Testament went in force. (Heb. 9:16-17.) My friend argues that Cornelius was saved before baptism just because he received the miraculous power of the Holy Spirit before he was baptized. But Peter was to tell him words whereby he was to be saved. (Acts 11:13-14.) Cornelius received the baptism of the Spirit as Peter, "Began to speak." (Acts 11:15.) He later "Commanded them to be baptized in the name of the Lord." (Acts 10:47-48.) The same apostle said the baptism that is thus in "the name of Jesus Christ" is "For the remission of sins." (Acts 2:38.) King Saul had the miraculous power of the Spirit upon him and prophesied, even when he was seeking to murder David, a man after God's own heart. (I Sam. 19:23.) Balaam's ass spoke in a tongue like Cornelius. (Num. 22.) Therefore, the possession of the miraculous power of the Spirit was no evidence of pardon.

He wants to know how the apostles could have been baptized into the one body by water baptism, if the church was established on Pentecost. My grandfather entered the confederate government and fought to establish it, and if they had not lost the civil war it would have been established, and he would have already been in it when established. The apostles were baptized into the preparatory state of the church, and when it was established on Pentecost they were already in it. My friend denies the Bible which says, we are, "Baptized into one body." (I Cor. 12:13.) He admits that this is not the baptism with the Holy Ghost, which he says

brings a second blessing after one is saved and already in the church.

He argues that the church is divided into two apartments, like the tabernacle, and that the holy place represents ordinary saved people in the church, while the most holy place represents the sanctified in the church. But Paul denies this and says the most holy place is "Heaven itself" where Christ, our high priest has gone behind the veil of flesh—beyond death. (Heb. 9:24; 10:19-20.) He says also the laver outside of the tabernacle represented the "washing of regeneration" by which Paul says God "saved us." (Titus 3:5.) Well, this is water baptism. "Arise and be baptized *and wash away thy sins.*" (Acts 22:16.) "Having our bodies washed *with pure water.*" (Heb. 10:22.) But he says the "heart" was first "sprinkled from an evil conscience." (Heb. 10:22.) Yes, but the removing of an evil conscience was not salvation. Paul says, God "Saved us by the washing." (Titus 3:5.) Paul had a "good conscience" while an unbeliever and lost. (Acts 23:1; I Tim. 1:13-15.)

Because the church is a spiritual house, my friend asserts it cannot be built up or have additions by use of a "literal element" like water. He would have told Naaman he could not be cured of his leprosy by using a "literal element" like water in which to dip seven times. (II Kings 5:1-14.) He would make fun of the "literal" clay and spittle, and the "literal" water of the pool of "Siloam" used in bringing the blind man to receive his sight. (John 9:1-6.) It is a wonder that he does not argue that the shedding of "the literal" blood of Christ could have nothing to do with our salvation.

He says man cannot wash away his sins by being baptized. This shows his rejection of Acts 22:16 which says, "*Arise and be baptized and wash away thy sins.*" The Bible says Christians "Have washed their robes." (Rev. 7:14.) Mr. Weaver argues one can't do this. The only way to wash our robes in the blood of the Lamb is to obey the gospel.

My friend would have told Saul he had no sins, that since he had already believed, repented and confessed the Lord, his sins were gone. But Ananias said, "Arise and be

baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Though he had believed, and repented, he still had the guilt of sin upon him, and had to be "baptized" to get rid of his sins. He says baptism is essential to salvation like feeding the horse is essential to obtaining milk for supper. Well, Jesus was no babbler. If I were to promise a man milk for his supper if he would milk my cow and feed my horse, and he were to refuse to feed the horse, I would not feel under promise to let him have milk for his supper. Christ is under no promise to save any unbaptized believer. He says, "*He that believeth and is baptized shall be saved.*" (Mark 16:16.)

It is true he only said in the negative, "*He that believeth not shall be damned.*" (Mark 16:16.) This is because an unbeliever could not be scripturally baptized. Without faith one cannot please God, and "*Whatsoever is not of faith is sin.*" (Rom. 14:23; Heb. 11:6.) The only kind of baptism an unbeliever could obtain would be a false, or bogus baptism, and he would not have to leave off such a baptism in order to be damned. One stands condemned at the first point of a refusal to obey the gospel. But if one wants to take the other end of the road leading to salvation, he must do more than one thing to be saved. "*He that believeth and is baptized shall be saved.*" (Mark 16:16.) "*Even baptism doth also now save us.*" (I Pet. 3:21.) Since an unbeliever cannot be scripturally baptized, and would still be damned, even if he were to go on and get a bogus baptism, Christ would have been a babbler if he had said, "*He that believeth not and is not baptized shall be damned.*" A more sensible illustration than the one about milking the cows runs like this. "*He that eateth and digesteth shall live, but he that eateth not shall die.*" Both eating and digesting are essential to life, but only one thing is mentioned as sufficient to cause death and that is a refusal to eat. There would be no sense in saying, "*He that eateth not and digesteth not shall die,*" for this would imply the foolish idea that one might digest without eating. Jesus says, "*He that believeth and is baptized shall be saved.*" (Mark 16:16.) My friend says, "*He that believeth and is not baptized shall be saved.*" Peter was telling believers

how to be saved when he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

He says Noah was saved 120 years before the water of the flood came, and water and the ark had nothing to do with his salvation. But this denies the Bible. "By faith Noah, being warned of God of things not seen as yet, moved with fear *and prepared an ark to the saving of his house.*" (Heb. 11:17.) Peter, in referring to the ark said, "*Wherein few, that is, eight souls were saved by water.*" (I Pet. 3:20.) Had Noah not built the ark he would have drowned with the wicked. He built the ark, "*To the saving of his house*" and Peter says, "*Wherein*" eight were saved, and says they "*Were saved by water.*" (Heb. 11:7; I Pet. 3:20.) Water was a means of destruction of the wicked, but a means of lifting up the ark and saving the righteous. The water of the flood brought the ark into a new world and thus Noah was saved through water. If God had sent fire and brimstone to destroy the wicked it would have also destroyed those in the ark. But he sent water, and it saved Noah and his family. Peter says this temporal salvation from physical destruction which was, "*By water*" is "*the like figure whereunto even baptism doth also now save us.*" (I Pet. 3:21.) But Mr. Weaver denies all the facts Peter relates. (1) He denies that Noah was saved in the ark. (2) He denies that Noah was, "*Saved by water.*" (3) He denied that their salvation by water is a figure of our salvation by baptism, and claims our baptism is a figure of our own salvation, instead of Noah's salvation. (4) He denies that "**Baptism doth also now save us.**" (I Pet. 3:21.) (5) He denies that "*Even baptism doth also now* (present tense) *save us.*" (I Pet. 3:21.) You remember he argues that baptism saves us in heaven, not now. (6) Peter says baptism is not for "*The putting away of the filth of the flesh.*" (I Pet. 3:21.) My friend says this means the sins of the soul. But "*filth of the flesh*" means dirt, filth, upon the body, not the soul. The Twentieth Century translation says it is not the "*mere cleansing of the body.*" (I Pet. 3:21.) The fact that baptism is not to cleanse the body is no proof

it is not for the remission of sins. Goodspeed's translation says it is not for the removing "of physical stain." (I Pet. 3:21.)

He says we first get into Christ and are then candidates for baptism. He thinks one is in Christ before baptism, but Paul says, "Know ye not that so many of us as were baptized *into Jesus Christ* were baptized into his death?" (Rom. 6:3.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) Paul also says we are saved "In Christ." (II Tim. 2:10; Acts 4:12; II Cor. 5:17.)

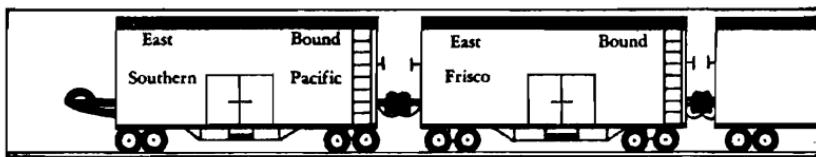
He says "The church is the ark of Christ." Well, Noah was not saved out of the ark. (Heb. 11:7; I Pet. 3:20.) If one must be in the church to be saved then baptism is necessary to salvation for we are said to be "Baptized into one body." (I Cor. 12:13.) This "one body" is called the "church." (Eph. 1:22-23; Col. 1:18, 24.) My friend admits one is not baptized into the church by Holy Ghost baptism. We are not reconciled unto God until we get into this "one body." (Eph. 2:16.) If one is not in the church, the body of Christ, he has no connection with Christ, the "head of the body." (Col. 1:18.)

He says the blood was first applied in Egypt and then later the Israelites were baptized in crossing the Sea because they had been saved by the blood at the passover. First of all, only the "first born" had blood shed for them at the passover. This saved them from the destruction of the death angel. (Ex. 11:4-5; 12:12, 29.) The blood was not shed for all the Israelites who later crossed the Sea, as my opponent argues. My friend scrambles these two cases of salvation as though they were one. While the "first born" were saved from the danger of destruction by the destroying angel, the Israelites were saved from a different danger, destruction by the Egyptians. (Ex. 14:30.) They were not saved from this last danger before crossing the sea and being baptized unto Moses. Just before their baptism Moses said, "Stand still, and see the salvation of the Lord, which he will show to you today." (Ex. 14:13.) God then ordered that they "go forward." (v. 15.) They crossed the sea and "Were all baptized unto Moses." (Ex. 14:29;

I Cor. 10:1.) After crossing the sea, the next verse says, "Thus the Lord saved Israel that day out of the hand of the Egyptians." (Ex. 14:30.) Their baptism brought them out of Pharoah's territory and into the Jewish "Church in the wilderness." (Acts 7:38.) Like unto this, our baptism brings us out of the devil's kingdom, and puts us into the church of Christ. They were saved from "The Egyptians" when baptized unto Moses and we are saved from sin at the time we are "baptized into Christ" or into the one body. (Rom. 6:3; I Cor. 12:13.)

He says the preposition "for" in Acts 2:38 means because of remission already received. This makes repentance as much because of remission as baptism. Peter commanded them to both, "Repent and be baptized . . . for the remission of sins." (Acts 2:38.) The two are joined by the conjunction "and" and both are "for the remission of sins" in the same sense. Either both of the commands are alike "for" or in order to remission to be received upon these conditions, or, else both are because of remission received before repentance, as well as before baptism. The preposition "for" cannot look backward as to baptism, then forward as to repentance. No word can have two opposite meanings in the same instance of its use. The American Standard version says, "Repent and be baptized every one of you in the name of Jesus Christ *unto the remission of sins.*" (Acts 2:38.) This is what my proposition says. Goodspeeds translation says, "That your sins may be forgiven." (Acts 2:38.) The Bible Union a Baptist translation, says, "unto remission of sins." (Acts 2:38.) Again, this is what my proposition says. Macknight's translation says, "Reform, and be each of you immersed in the name of Jesus Christ, *in order to the remission of sins.*" (Acts 2:38.) Four other translations give it the rendering, "In order to." My friend says the Greek preposition "eis" means because of in Acts 2:38. Well, here is what Thayer's Greek-English lexicon says of this very verse, "*To obtain the forgiveness of sins, Acts 2:38.*" (Page 94.) The blood of Christ was shed "For the remission of sins." (Matt. 26:28.) Every one says this means unto remission. Repentance and baptism are likewise, "for the remission of sins." (Acts 2:38.)

Even if the preposition, "For" or "unto," or Greek "eis" should once or twice out of two thousand times mean because of, it cannot mean that in Acts 2:38. They had just asked what to "do" to be saved. (Acts 2:37.) They were not already saved, for they had not repented.. (Acts 2:38.) Then after telling them what to do, Peter exhorted them to be saved. (v. 40.) Now, since they were wanting to know what to do to be saved, if Peter had left off the phrase, "For the remission of sins" in his answer, and had only said, "Repent and be baptized every one of you in the name of Jesus Christ" they would have understood that he was commanding them to repent and be baptized to be saved, or to obtain the remission of sins. But to make it doubly strong he went on to say both repentance and baptism are for or "unto the remission of sins," just as my proposition says they are.



Mark 16: 16—He that Believeth	and	is baptized shall be saved.
1 Acts 2: 38—Repent	and	2 3 Be Baptized for Remission
1	Plus	$1=2$
Mark 16: 16—Belief	Plus	Baptism Equals Salvation
Acts 2: 38—Repent	Plus	Baptism Equals Remission
man		says
Belief	Minus	Baptism Equals Salvation
Repentance	Minus	Baptism Equals Remission

Here are two box cars coupled together, moving off eastward. The rear one cannot go east and the front one go back west and the two remain coupled. When coupled, two cars must move off in the same direction. God joined

repentance and baptism by the copulative conjunction "and" in Acts 2:38. The grammars tell us that the purpose of this coupling word, or "conjunction" is to join words and phrases of like import. My friend has said much about this word. When the two cars are "coupled" they go in the same direction. Well, this word, "*and*" couples faith and baptism and they must both look forward to salvation. Jesus said, "*He that believeth and is baptized shall be saved.*" (Mark 16:16.) "*And*" couples faith and baptism and makes them both necessary to salvation. Peter said, "*Repent and be baptized . . . for, (unto R. V.) the remission of sins.*" (Acts 2:38.) Both commands are coupled together by this coupling word, "*and*" and both carry the believer forward to remission of sins.

The word "*and*" means *plus*, something added, or something more. For an example, *one and one equal two*, or *one plus one equal two*. "*And*" and "*plus*" mean the same thing in such sentences. "*He that believeth and is baptized shall be saved,*" means belief plus baptism equals salvation. (Mark 16:16.) "*Repent and be baptized . . . for the remission of sins,*" (Acts 2:38), means repentance plus baptism equals remission of sins. But man says, belief minus baptism equal salvation, and repentance minus baptism equals remission of sins. But the word "*and*" means plus, something in addition. In addition to faith and repentance, one must be baptized to be saved, or to receive remission of sins.

My friend ignored my illustration of the check showing us how to draw on the bank of heaven. The gospel check in substance says, "*Pay to the order of 'He that believeth and is baptized' the sum of salvation or remission of sins.*" (Acts 2:38; Mark 16:16.) Of course, this is for the sake of the blood, and is signed by Jesus Christ, the Son of God. We say that the man with no name but "*John*" could not cash a check made to "*John Smith*." Neither can the man who believes the gospel, but has not been baptized, cash the check for salvation made to "*He that believeth and is baptized.*" (Mark 16:16.) My friend has been saying much about cashing in on the bank of heaven.

Here is a chart showing how the Greek word "*eis*" looks forward in passages connected with faith, repentance,

confession and baptism. But first of all "Whatsoever things are written aforetime are written (*eis*) for our learning." (Rom. 15:4.) This means in order that we might learn,

Bible	Conditions	Gr	A.V.	R.V.	Blessings
Rom. 15: 4	Written	<i>Eis</i>	For	For	Our Learning
Matt. 26: 28	Blood Shed	<i>Eis</i>	For	unto	Remission of Sins
Rom 1: 16	Gospel Power	<i>Eis</i>	unto	unto	Salvation
Rom. 10: 10	Man Believeth	<i>Eis</i>	unto	unto	Righteousness
1 Tim. 1: 16	Believeth on Him	<i>Eis</i>	to	unto	Life Everlasting
Rom 5: 2	Access by Faith	<i>Eis</i>	into	into	This Grace
Acts 3: 19	Repent—Be Converted	<i>Eis</i>	that	that	Sins Blotted Out
Acts 11: 18	Repentance	<i>Eis</i>	unto	unto	Life
Acts 20: 21	Repentance	<i>Eis</i>	toward	toward	God
2 Cor. 7: 10	Repentance	<i>Eis</i>	to	unto	Salvation
Rom. 10: 10	Confession	<i>Eis</i>	unto	unto	Salvation
Mark 1: 4	Repent—Baptism	<i>Eis</i>	For	unto	Remission of Sins
Luke 3: 3	Repent—Baptism	<i>Eis</i>	For	unto	Remission of Sins
Acts 2: 38	Repent and Be Baptized	<i>Eis</i>	For	unto	Remission of Sins
Rom. 6: 3	Baptized	<i>Eis</i>	into	into	Christ—Life—Saved
Gal. 3: 27	Baptized	<i>Eis</i>	into	into	Christ—New Creature
1 Cor. 12: 13	Baptized	<i>Eis</i>	into	into	One Body—(Eph. 2: 16)
Rom. 6: 3, 4	Baptized	<i>Eis</i>	into	into	His Death—Blood

and not because of. The next passage says the blood was shed "*(eis)* for the remission of sins." (Matt. 26:28.) This cannot mean because of, for "Without shedding of blood is no remission." (Heb. 9:22.) The next passage says the gospel is the power, "*(eis)* unto salvation." (Rom. 1:16.) All know this looks forward. Then here is a group of passages where this word makes faith necessary. The first in this group says man believes "*(eis)* to life everlasting." (I Tim. 1:16.) The next one says we have access by faith "*(eis)* into this grace." (Rom. 5:2.)

Then coming to the group of passages on repentance, the first text says repent and be converted "*(eis)* that sins may be blotted out." (Acts 3:19.) The next says repentance is "*(eis)* unto life." (Acts 11:18.) The next says repentance is "*(eis)* toward God." (Acts 20:21.) Then in the next the confession is "*(eis)* unto salvation." (Rom. 10:10.) My friend will admit that the Greek "*eis*" coupled

with faith, repentance and confession makes them look forward to the blessings over here on the right hand side of the chart. But without any reason on earth for saying so, he asserts that the same word when connected with baptism in the next group of passages looks backward and not forward. But the first passage in that group says, the baptism of repentance is “(*eis*) for the remission of sins.” (Mark 1:4.) The next says the same thing. (Luke 3:3.) Then Acts 2:38 says repentance and baptism are both “(*eis, unto R. V.*) the remission of sins.” Then Romans 6:3 says we are baptized “(*eis*) into Jesus Christ.” Galatians 3:27 says the same thing. Next, I Corinthians 12:13 says we are “baptized (*eis*) into one body.” Finally, the last passage here says we are baptized “(*eis*) into his death.” (Rom. 6:3.) You see the little column of “*eis*” runs all the way from the top of the chart to the bottom, and stands after the conditions of salvation—after faith, repentance, confession, and baptism, and before the blessings on the right hand side of the chart. If this preposition makes faith, repentance and confession necessary, as my friend agrees it does, then it also makes baptism necessary in the last group of passages. I know you see the force of my arguments, for my proposition is abundantly proved by the Scriptures that water baptism to a penitent believer of the gospel is unto remission of sins, or is a condition of salvation from past sins. “He that believeth and is baptized shall be saved.” (Mark 16:16.)

MR. WEAVER'S THIRD NEGATIVE

Honorable Opponent, Moderators, Ladies and Gentlemen: It is a great pleasure to come back and meet my fine opponent on the things that he has said. Many of them have already been gone over.

Unfortunately he forgot one argument I made in regard to the argument he made about the Apostle Paul's conversion, where Ananias went out to where he was and told him why he had come out there, and when he met Saul he addressed him as Brother Saul. Does that make it a new argument?

He says in the 8th chapter of Acts, speaking of Simon the sorcerer, "He never did perform a miracle." Well, I haven't accused him of it. He had no right to, at least. Peter said he was in the bond of iniquity, and he had been bewitching the people all these many years, and my opponent says Simon never wrought a miracle. I don't know what he gets out of that. It isn't on the subject anyway. His subject is baptism in water to a penitent believer is for and in order to the remission of sins. We had miracles last night, and I didn't mention it.

Then he says, "How many times does God have to say a thing before it is true?" Well, one time satisfies me, one time.

But turn with me to second Peter, it says, "No prophecy of Scripture is of any private interpretation." (II Peter 1:20.) Then he said, "A workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.) There are lots of things God said in the word. Then there were times when the devil said things. Then there were times when different individuals said things. So first of all you need to understand who is talking and what they are talking about, and how much importance there is to it. If you will do that, it will help you greatly in understanding the word of God. God said, "Let there be light and there was light," and we still have it. Then he separated the waters from the land by speaking the word, and they are still separated. What God says is well said. "Oh, Lord, thy word is forever settled in heaven." I am going to ask him the same question quite a number of times in our last argument when we come to the subject of feet washing, "How many times does God have to have a thing done before he believes it?" Since he has asked me that, I am going to give him his own medicine.

Then he goes back to Holy Ghost baptism, and he has rehearsed that this evening. We are talking about water baptism. When we were on Holy Ghost baptism he continually ran over to water baptism. And now I suppose if we go back to the subject of Holy Ghost baptism, he would want to go to water baptism.

Then he asked me to give a definite answer about the kind of baptism it is in Mark 16:16. So far as I know, we are perfectly agreed that that means water baptism but what we believe about it is just merely what we want to believe. What he believes about it is whatever he wants to believe about it, because nobody can prove it by what it says, for it doesn't say: "He that believeth and is baptized in water." It doesn't say he that has been baptized, but it says if he is baptized. My advice to a man is to live so close to God that God's presence will be with him when he comes to the time of death. If there is ever a time in the world I want to be prepared it is then. And this text says, "He that believeth and is baptized shall be saved," the present tense, now. I gave you two illustrations. And my opponent said, "Let me give you an intelligent one." I wish I were a good model to sit in a show window, but I guess I am not. He did give you, I guess, an intelligent one. But that little preposition that he dwells on, that little preposition "for," is flexible. It can look backward, or it can look forward, either one.

Well, he goes on to his chart. Romans 15:4, "It is written, eis, for our learning." Certainly it is a pity but what some folks would learn.

He referred to the 26th chapter of Matthew the 28th verse where the Lord said, "for the remission of sins." Now since he has made that argument, I want to give him another case of the eis, for. When he instituted the Lord's Supper in the 26th chapter of Matthew, there he said, when he gave them the cup, "Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins." Now he says these disciples were already saved, and I wonder if my opponent will stick to his eis and contend that everywhere it is spoken of it means in order to their remission of sins. Then he has sinners taking communion in order that their sins might be remitted. I heard you make this statement in debating with Mr. Headrick, that the Lord's Supper and baptism taught identically the same, and we believe that, we believe it does.

MR. NICHOLS: I want to interrupt long enough to say that you are mistaken. I never said that.

(MR. WEAVER resuming his speech.) He says I misrepresented him. I beg his pardon. That is the way I understood him, but I evidently misunderstood him. But I will ask him the question and he can answer me later, does he contend it is a memorial? I have a reason for this. I want you to tell me whether it is a memorial, a commemoration? (I am talking about baptism in this particular sense.) He said, "Take this and drink ye all of it, for this is my blood of the new testament, which is shed for many *for the remission of sins.*" Is it unto? If so, you teach a sinner to come and take the Lord's Supper in order to have his sins remitted.

Then speaking of the woman that had the alabaster box and anointed Jesus, he said, "Wheresoever this gospel shall be preached it shall be told of this woman for a memorial of her." (Matt. 26:13.)

Now he comes to the little preposition, *for*, and he gives you some examples of that. Now suppose I say, "I wept for sorrow." I was very sorry then I wept on account of that fact. Or, I laughed for joy. I first had joy, then I laughed because I had it. You see the preposition, *for*, is flexible and if we try to put grammatical restrictions upon the Word of God, then we curb the Word of God and many times get it out of its place.

He quoted Dr. Goodspeed. Dr. Goodspeed is an individual translator. He translated the Bible by request of the University of Chicago. Then there is James Moffatt, who translated it and probably revised his translation. But this King James Version was translated by 47 translators and they agreed upon that. We will try to hunt up some quotations in Goodspeed and some of these others, and see if he agrees with them.

Then he spoke about the name. He seems to get mixed up over the name. Then he quotes Galatians 3:27. And if you will notice in the 26th verse he says, "Ye are all children of God by faith in Christ Jesus." Then he says, "For as many of you as have been baptized into Christ have put on Christ." Dr. Robinson says here, "As many of you are were

baptized with reference to Christ were baptized with reference to his death." He says that if we endeavor to say that means into anyone, it would violate English and Greek grammar. He says, "As many as were baptized with reference to Christ were baptized with reference to his death." This is another scholar.

MR. NICHOLS: That is a new argument.

(MR. WEAVER, resuming his speech) : I don't think it is any new argument when a man has quoted a text and I reply to that text. But if that is in the rules of debate, all right. But he has over and over got away from the doctrine of water baptism and talked about the Holy Ghost, and we didn't call him down. "Let him go ahead."

Now he comes to Peter's statement about eight souls saved by water, the like figure whereunto baptism doth also now save us. And he said it was a true figure. I didn't say it was a false one. But it must be compared with the figure upon which it is laid down, but if it were not, it would be a false figure. And he said there were "eight souls saved by water, the like figure whereunto even baptism doth also now save us," and they got in the ark before the water came. James 1:21, "Lay apart all filthiness and receive with meekness the engrafted word which is able to save your souls." That is included in the Scriptures. He says baptism doesn't cleanse us from the filth of the flesh. If it doesn't make a man clean, it doesn't save him at all. He says it is the answer of a good conscience and quotes another translation. The King James says it is an answer of a good conscience toward God. And I said to him in our other argument, "Do you teach baptism removes an evil conscience, if so, wouldn't sprinkling be the mode?" Hebrews 10:22, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Now the blood of Christ sprinkled on our hearts through faith relieves the evil conscience and then comes the act of baptism. Then comes the body washed with water. You wash the body, not the soul. It takes God to save the soul. You might as well try to lift yourself by your own boot straps as to try to save yourself.

Then Matthew 8:4 a leper came to Christ and Christ healed him and said, "Go show yourself to the priest and make the offering that the priest requires you to offer for cleansing," and as he went he was healed. Turn to the 14th chapter of Leviticus and you will find the offering made for a leper, which is one bird killed for another, and the blood of the dead bird was sprinkled on the live bird over running water, and the live bird was turned loose, and the leper was sprinkled seven times and pronounced clean after God had healed him. He said, "Go show yourself to the priest and make the offering that the God of Moses required for thy cleansing. You see water is ceremonial, because the man was already healed. In the 6th chapter of Hebrews, Weymouth doesn't call it baptism. He calls it a ceremonial, and Moffatt, I believe, calls it ablution, which means ceremonial washing. We believe Christ forgives a man's sins, and then he goes down into the watery grave and thus symbolizes his belief in the death, the burial and the resurrection of the Son of God, having his heart purified by faith. We get into Christ like Noah did in the ark, then we are a candidate for the water that came after he got in the ark. How much time have I yet?

I guess he will think that I must be getting worried, and I must still be wanting to get rid of some of my time.

We might notice what he said about the children of Israel. The difference between them and Pharoah was the difference in effect that baptism has on folks today. The children of Israel had blood applied before they came to the Red Sea, and they walked through on dry land. And when Pharoah's forces tried to cross, the same sea baptism drowned them. It is life unto life or death unto death. So we find, brother, that by obeying God's word it is life unto life. If we are not qualified to partake of these ordinances then it is death, not life. Where does life begin? The 18th verse of the 10th chapter of Acts, "God hath granted repentance unto life." When they got life in Acts 2:38 they were baptized unto or with reference to the life received through repentance. Life was always promised if we will repent, always.

FOURTH PROPOSITION

MAY 6, 1943

The Scriptures teach that alien sinners are saved from their past sins upon the conditions of repentance, confession of sins, and faith, before and without water baptism.

MR. WEAVER'S FIRST AFFIRMATIVE

Moderators, Radio Audience, Ladies and Gentlemen: It is a great pleasure to be back this evening and engage in what we deem a great work, trying to ascertain just what the Bible teaches. It isn't with any prejudice whatsoever that we are engaged in this, for we are trying to find just where the truth is in these subjects. Now up to this time we have had a very pleasant discussion. Everyone I have seen is pleasant. A lot of people say that they don't believe in debates. They don't like the idea of going to a man's face and telling him what they think about things. But most fellows who feel that way like to get behind a man's back and backbite. Now Brother Nichols and I believe in a genuine religious discussion and saying what we have to say right to a fellow's face. I say that for the benefit of some of our own folks.

On last evening I asked him a list of questions. I want you to notice them for a minute. I am not reasking them. I am just going over them. He doesn't have to answer.

The first one was: "If baptism saves a man from sin, or if he is saved in the act of baptism, what did it save Jesus from?" Did he have any sins to be saved from? Peter said of him, "who did no sin, neither was guile found in his mouth." Whatever we find Jesus participating in is a Christian example. We see him setting examples only for Christians. Now he gave a commandment to repent, but when he himself set up an ordinance and participated in it himself, he set it up for an example for Christian.

Christian baptism teaches exactly the same thing as the Lord's Supper. He instituted them both, and they both commemorate the same thing. Then I would say if the Communion was not for sinners, neither would baptism be. The communion teaches his broken body and shed blood upon the Cross of Calvary, while his baptism teaches his death, burial and resurrection. They have reference to the same thing. We admit that it is faith that we have in Jesus Christ that connects us with experimental salvation and puts us in touch with the blood of Christ, in relation with him that makes us eligible to participate in either one of these ordinances. Now that is clear. We participate in them because "for even hereunto were we called," (I Pet. 2:24), "because Christ suffered for us, leaving us an example that we should follow his steps, who did no sin, neither was guile found in his mouth." Was this quotation left for sinners to practice, or for Christians?

Now I said if baptism in water puts a man into the church, who baptized the apostles into the church after the day of Pentecost, the time you say the church was set up? You will find in their teaching on the establishment of the church some of them even define the hour on the day of Pentecost it was set up. And these disciples never were baptized after the church was set up (that we have record of) in water. I would like to know how they got in the church. We read he set some in the church, first apostles, secondarily prophets, after this evangelists, pastors and teachers for the perfecting of the saints, for the work of the ministry. Now I am going to take my time and make it easy on the stenographer. There is no hurry—we have just got two hours. Get that. Let it work in your system. The apostles were never baptized in water after the church was set up according to his designation as to the stipulated time in which the church was established. We have no record that they were. So that would leave them on the outside of the church.

If baptism puts a man into the church, or rather, if baptism is the door to the church, and the church was not set up until the day of Pentecost, what would baptism put a man into before the church was set up? John the Baptist

came preaching the baptism of repentance for remission of sins, and Jesus came unto him and was baptized of him in Jordan. (Mark 1:4-10.) Now the same preposition, "for," is there as is used in Acts 2:38.

All right. Do you teach baptism removes an evil conscience, if so, wouldn't sprinkling be the mode. Hebrews 10:20: "Let us draw nigh with true heart and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Something has to remove that guilty conscience. Then we find again, "Baptism is the answer of a good conscience." (I Pet. 3:21.) I wonder if there is a sinner that can be found in the world tonight that has a good conscience toward God. If he is guilty, can he have a good conscience toward God? Baptism isn't for the putting away of the filth of the flesh, but the answer of a good conscience toward God. That is what Peter said. I will tell you here frankly I didn't have a good conscience toward God when I was a sinner.

"Will God hear a sinner's prayer?" I asked my opponent that. He said, "Not if he is rebellious against him." The question was, would he hear a sinner's prayer. He didn't answer it frankly.

I asked him, "Can a sinner receive the baptism of the Holy Ghost?" In the 14th chapter of John, Jesus said, "I will send you the Spirit of truth, whom the world cannot receive, because it sees him not, neither knows him, but ye know him, for he dwelleth with you and shall be in you." Now the world cannot receive the Holy Spirit, that is what Jesus said. I ask my opponent here to designate who he termed "the world."

Is a disciple of Christ saved? Yes. Turn to the 28th chapter of Matthew, the 19th verse. In the revised version it says, "Go and make disciples of all nations, baptizing them into the name of the Father, and the Son, and of the Holy Ghost." The revised version said go "make disciples." And the conjunction "and" implies something else. He will tell you when he gets up that the conjunction "and" (if he had his picture of the train here) locks and connects the two together. If that be true, making a disciple is one thing and baptizing him is another. Brother

Forest, if I misrepresent, you call me down. All right. We notice here he said making disciples. In the 4th chapter of John it is said, "When the Pharisees learned that Jesus made and baptized more disciples than John." (John 4:1-3.) He first made disciples, then baptized them. The only difference in my opponent and Jesus is he baptized a man in order to make him a disciple, and Jesus baptized him because he was a disciple. That is the only difference between him and Jesus. He will say that discipleship wasn't completed until he is baptized.

When I was in Meridian, Mississippi, I had a friend that was a contractor, and he said, "I have a big school building down here that the county is having built. But I can't paint it until the carpenters get the building done." It was just as much a building completed before it was painted as it was afterwards. The coat of paint was a second work. Now I wonder if he will deny that. If there is anything in common sense, Jesus made a disciple before he baptized him.

In the 19th chapter of Acts, Paul having passed through the upper coasts came to Ephesus, and found certain disciples, and he said unto them, "Have ye received the Holy Ghost since ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost." And he said unto them, "Unto what then were ye baptized?" And they said, "Unto John's baptism." They were baptized and said, "We haven't so much as heard if there be any Holy Ghost." And they were called disciples, and Paul rebaptized them. If it was necessary for John's disciples to be baptized, or rather, rebaptized in order to come into the church, then if baptism put them there, it would have been equally necessary for the apostles to have been baptized again in order to come into the church. The very fact that it says they were disciples denotes that they were already disciples.

One more quotation. It is said that the disciples were first called Christian at Antioch. (Acts 11:26.) Is a Christian saved? Is a Christian a person that is saved? Then the disciples were called Christians and they were made Christians before they were baptized, or made disciples

before they were baptized. Then he said, "Make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Let him stick to the conjunction "and."

The Dunkard Baptists and the Church of the Brethren baptized their members three times face forward. They say it must be done three times in order to comply, one time in the name of the Father, one time in the name of the Son, and one time in the name of the Holy Ghost. If my opponent baptizes them into the name to receive the blood, which one shed the blood, the Father, the Son, or the Holy Ghost?

All right, the Apostle Paul in the first letter to the Corinthians said in the first chapter, "He that sent me, sent me not to baptize, but to preach the gospel." (I Cor. 1:17.) Paul said when he got his commission direct from God himself, he was sent "to deliver people from darkness unto light, from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified." (Acts 26:18.) Since Paul couldn't do that without baptism, why didn't God send him to baptize, if he had that job to do?

The Gentiles were a terrible people to follow after idols, and were likely to make baptism an idol. He said in the 15th chapter of first Corinthians, "You know that you were Gentiles, carried away with these dumb idols . . ." and I will say to you that no man can say that Jesus is the Christ, but by the Holy Ghost. I don't care how many times you are baptized, unless you have the Spirit, or the witness of Christ, you are none of his.

Another argument on this. If the apostle Paul were to deliver people from the power of darkness unto the light and from the power of Satan unto God, and it took baptism to do that, surely, he must have missed his calling or somebody failed to call him to do the right thing, because he said, "He sent me not to baptize."

One more argument. To show they made an idol of baptism, in the 15th chapter we read where he was speaking to the Corinthians. Some of them even thought there wasn't going to be a resurrection. They were carnal and idol worshippers, and he was trying to straighten them out.

And he said, "If there be no resurrection of the dead, why were you baptized for the dead?" He said the Mormons practiced this. Some Corinthians did too, and I dare say they were not very good specimens of sanctified folks. They had made an idol out of baptism.

I had a brother that, so far as I know, died in sin. I would have tried to baptize him if I believed it had any effect. Before it would, he would have had to believe on Jesus Christ.

Paul said, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." (I Cor. 1:18-25.) The Bible is to be preached as the power of God and the wisdom of God. Paul said in Romans 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jews first, and also the Greek."

GUS NICHOLS' FIRST NEGATIVE

Moderators, Honorable Opponent, Friends of the Radio Audience, Ladies and Gentlemen: I am before you to deny his proposition that says, alien sinners are saved from their past sins upon the conditions of repentance, confession of sins, and faith, before and without water baptism. He did not define his proposition. While faith, repentance and confession are necessary to salvation, I am denying that one is saved "before and without water baptism." That is still the point of issue, the same as last night.

He made the new argument in his last speech last night that Saul was called, "Brother Saul" before his baptism, and, therefore, saved before baptized. They were brother Jews, even before Paul believed in Christ. Peter called his Jewish audience "Brethren" in Acts 3:17, and then in verse 19 he said "repent ye therefore and be converted that your sins may be blotted out." Stephen, and Paul called the mobs trying to kill them, "brethren." (Acts 7:2; 22:1; 23:1.)

He now says "He that believeth and is baptized shall be saved," (Mark 16:16), means water baptism. Well, this

settles the dispute, and water baptism is a condition of salvation. He then went back on this and tried to mystify the matter by saying it does not say "He that believeth and has been baptized," but says "is" baptized, present tense. Yes, and first John 3:9 says "Is born of God," it does not say "has been born." Does this mean the birth is not yet finished?

He said if they were to repent and be baptized "for the remission of sins" in the sense of unto remission, in Acts 2:38, then the Lord's Supper is for, or unto remission. (Matt. 26:28.) But the passage says the *blood* was "Shed for many for the remission of sins." (Matt. 26:28.) *It does not say the supper is for remission.* He wanted to know if the supper is a memorial. He thinks that puts the supper in the same class with baptism, that both are for the church. But this is not true. The church was authorized to eat the supper, (I Cor. 11:20-30), but no church was ever commanded to be baptized. Only sinners seeking pardon are to be baptized. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) He did not say, "He that believeth and eateth the Lord's Supper shall be saved." Peter did not command sinners to repent and eat the supper for the remission of sins, but said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) The Bible does not make the Lord's Supper a condition of salvation, like it does baptism. The phraseology concerning the two is not the same.

My opponent says to "Repent and be baptized . . . for the remission of sins" means on account of forgiveness already received, like "laugh for joy" means on account of the joy one already has. But this cannot be true, for this logic (?) says they were to repent on account of remission received, and my friend does not teach this. His proposition puts salvation after repentance. The Revised Version says they were to repent and be baptized "unto the remission of sins." (Acts 2:38.) If the baptism is on account of remission already received, so is the repentance. But if the repentance is in order to receive remission, so is the baptism. They were commanded to do both for remission. Both com-

mands are coupled by the copulative conjunction “*and*,” and this makes both for remission in the same sense. Not a standard translation on earth renders this verse to mean on account of remission.. While the King James translates “eis” by the preposition “for” this means in order to, just as in saying the man “ran for sheriff” means in order to. Christ’s blood was shed, “For the remission of sins.” (Matt. 26:28.) Does this mean on account of? My friend said it does, but Paul says, “Without shedding of blood is no remission.” (Heb. 9:22.)

My friend says the leper was healed, then told to offer “for thy cleansing.” (Mark 1:44.) Yes, but the preposition “for” in this case is from “peri” a different word from Acts 2:38, which is “eis.” “Peri” means on account of, while “eis” means unto, or in order to, and is thus translated. No translation represents Peter as telling the Pentecostians to repent and be baptized because of remission already received.

My opponent argued that the Galatians, “Were all the children of God by faith in Christ Jesus,” then later baptized into Christ because already saved. But no one can thus be saved out of Christ. The Scriptures teach that salvation is in Christ. (II Tim. 2:10; Acts 4:12; II Cor. 5:17; Eph. 1:7.) Paul said the Galatians were children of God by faith, then said, “For,” (Greek “Gar,” meaning “that is,”) “as many of you as have been baptized into Christ have put on Christ.” (Gal. 3:26-27.) If a man has not put his coat on, he is not in the coat; and if one has not put Christ on in baptism, he is not in Christ so as to be saved. He says to be baptized “into Christ” means merely to be baptized “with reference to Christ.” Well, repentance is “eis” or “unto life.” (Acts 11:18.) Does repentance with reference to life, mean it is because of life already possessed before repentance? Faith is “eis” or “unto righteousness.” (Rom. 10:10.) Does faith with reference to righteousness mean we are righteous before faith? No standard translation says anything else than that we are baptized “Into Christ.” (Gal. 3:27.) The 47 translators of the King James version, plus the 101 translators of the American Standard, making 148 of the world’s best scholars, say to be baptized “eis”

Christ, means to be baptized "*into*" Christ. But my opponent says Noah got into the ark before the water came, and was saved without water, and after a true likeness of that we get into Christ before we are candidates for baptism. This contradicts the Bible that says we are "Baptized *into* Christ." (Gal. 3:27; Rom. 6:3.) My friend also denies the Bible statement that Noah was "*saved by water.*" (I Peter 3:20.) After Noah went into the ark, if God had sent fire and brimstone to destroy the wicked, Noah and the ark would have likewise perished. But in sending the waters of the flood, God destroyed the wicked, and bore up the ark upon the waters and through water brought Noah into a new world. "Even baptism doth also now save us." (I Peter 3:20-21.) Mr Weaver says because baptism is "Not the putting away of the filth of the flesh" it does not "save us," and on this pretext he denies what Peter says about it. Baptism is not to cleanse the body, or is not to put away the filth of "the flesh." It is "The answer of a good conscience toward God," and "Doth also now save us." (I Peter 3:21.) Paul had a good conscience while deceived and in unbelief. (Acts 23:1; Tim. 1:13-15.)

My honorable opponent says the Israelites who were baptized unto Moses were saved long before this when the blood of the passover was shed. But the Bible says when they crossed the sea, in Exodus 14:29, "Thus God saved Israel that day out of the hand of the Egyptians." (Ex. 14:30, v. 13.) The blood of the passover lamb was shed only for the "first born." (Ex. 12:29.) This was to save from the destroying angel, while the baptism at the sea was to save from "the Egyptians," a different case. (Ex. 14:30.)

My friend butchers Acts 2:38 by saying they got life by repenting and then were baptized unto the life already received by repentance. He gives Acts 11:18 to prove that repentance is "Unto life." Well, the word "unto" in Acts 11:18 is the same in Greek as the preposition for or "unto" in Acts 2:38. The Revised Version says repentance and baptism are both "Unto the remission of sins." (Acts 2:38.) It is not right to divide the two and make repentance "unto" remission, mean in order to receive it, but baptism "unto" remission, mean because of. Peter did not say for them to

repent unto life and then be baptized because of remission, but said, "Repent and be baptized . . . for (unto R. V.) the remission of sins." (Acts 2:38.)

My friend says Christ was not baptized to be saved, and therefore baptism is not necessary to salvation. Well, Christ never prayed a prayer in order to be saved. Is my friend ready to give up his mourner's bench plan? But he says Christ is an example only to *Christians*, that the *sinner* cannot follow Christ in anything. But at the cross they said of Christ, "He trusted in God." (Matt. 27:43.) Can the sinner be saved without "trusting in God?" Mr. Weaver ought to join the Old Primitive Baptists who say sinners cannot do *anything to be saved*. That is his logic(?).

My opponent has throughout the debate denied that we are all "Baptized into one body." (1 Cor. 12:13.) All he has done about this verse is to quibble about it, and say if it is true, then how did the apostles get into the church, etc. When the church was set up on Pentecost they were in on their baptism received before, which had put them into the preparatory state of the church. But my friend says all John's disciples had to be baptized over. (Acts 19: 1-6.) This is not true, but if it were, it would not prove baptism does not put us into the church, and is non-essential.

He said Jesus was baptized "for remission" and that it cannot mean in order to. (Mark 1:4-10.) I deny this assertion, for it is blasphemy. If Christ was not a sinner, he never received any remission of sins, and cannot have been baptized on account of remission. Christ was no more baptized on account of remission, than in order to remission. He was not baptized "for remission" in any sense. His baptism was not like ours in its design, and he who says it was blasphemers him by making him a sinner. We are commanded to be baptized "for the remission of sins." (Mark 1:4; Luke 3:3; Acts 2:38.) Yet my friend said Jesus was baptized for remission. It is not true. Others baptized by John were baptized "confessing their sins," and in order to the remission of sins." (Mark 1:4-5.) But this is not true of Christ.

As to God hearing sinners, I showed that he will not hear any one who does not ask according to his law. (I John 5:14; Prov. 28:9.) To pray for pardon without baptism is to pray for God to change his plan. He says, "He that believeth and is baptized shall be saved." (Mark 16:16.) He did not say "He that believeth and is prayed for shall be saved." My friend has taken baptism out of God's plan of salvation and has substituted the mourner's bench system. Peter did not say, "Repent and pray every one of you in the name of Jesus Christ for the remission of sins." If he had, my denominational friends would not have said prayer is on account of sins already forgiven. If Peter had only said, "Repent every one of you in the name of Jesus Christ for the remission of sins," *all would have understood that this means in order to remission.* But because he put baptism in with repentance and made both for remission, many do nothing but quibble at his word. He said, "Repent and be baptized every one of you in the name of Jesus Christ for, (unto, R. V.) the remission of sins." (Acts 2:38.) If he had just said "repent for the remission of sins" all would understand repentance is in order to remission.

My friend wants to know who is meant by "the world" in John 14:17. Sinners, of course. Sinners could lay hold upon him, and crucify him, but they could not thus receive, or lay hold upon the Spirit, for the world, "Seeth him not," and could not, therefore, crucify the Spirit. Neither could the "world" receive "the Spirit of truth," the inspirational measure of the Spirit received by the apostles.

My friend says a disciple is always a saved person, and since Jesus baptized disciples, he baptized saved persons. But Webster says a disciple is primarily "*a learner,*" and this is true regardless of whether he is yet saved or not. When Jesus did his first miracle it says, "And his disciples *believed on him.*" (John 2:11.) Were these "disciples" saved before believing on Christ?

He thinks Paul means baptism is not necessary to salvation, when he said, "Christ sent me not to baptize, but to preach the gospel." (I Cor. 1:17.) Well, Christ did send the rest of the apostles to "Teach all nations, baptizing them," etc. (Matt: 28:19.) John the Baptist said, "He

that sent me to baptize with water," etc. (John 1:33.) Did not Paul have as much authority to baptize as the rest of the apostles? He did baptize some. (I Cor. 1.) Did he do this without authority from God? He said "all" the Corinthians were "baptized into one body." (I Cor. 12:13.) Luke says, "Many of the Corinthians (citizens of Corinth) hearing, believed and were baptized." (Acts 18:8.) But some of Paul's helpers evidently did most of the baptizing. For, Paul was not sent to do his own baptizing. He could have others do this for him. Paul thanked God that he did not personally baptize many of the Corinthians, lest they, while trying to build a party around him, might have occasion to say he baptized in his own name. (I Cor. 1.) Had Paul been sent to do his own baptizing, he could not have had his helpers do any baptizing for him. The passage does not even hint that baptism is nonessential. Paul himself was baptized to wash away his sins. (Acts 22:16.) He said we are "baptized into Christ" and "if any man be in Christ he is a new creature." (Gal. 3:27; II Cor. 5:17.)

My friend said being baptized to be saved is making an idol out of baptism, but this is not true. To be baptized looking to God for pardon is no more idolatry than to repent looking forward to remission. But he says some of the Corinthians were being baptized for dead people who died without baptism. There is no proof of this, as such baptism cannot be traced back in history further than the third century. The passage may mean Christ, and not dead people in general. "Else, what shall they do who are baptized for the dead"—for a dead Christ—"if the dead rise not?" (I Cor. 15:29.) "If the dead rise not" Christ is still a dead Christ, and why be baptized for him, to obey him, if he is still in the grave and there is no resurrection for any one?

I want to ask my friend the following simple questions in order to clear the issue between us. (1) Is the sinner saved before obeying any of the commands of God, or does he have to obey the truth to be saved? (2) Is repentance because of remission of sins in Acts 2:38? (3) Do you tell sinners to repent and be baptized for the remission of sins, as Peter did on Pentecost? (Acts 2:38.) (4) Are men

saved out of Christ? (Rom. 6:3; Gal. 3:27.) (5) How do we get into Christ, or what baptism puts us into Christ? (Rom. 6:3.) (6) Does the word "faith" include any act of obedience when it is said things are done by faith? (Heb. 11:30.) (7) Are repentance and faith the same thing? (8) Which comes first, repentance or faith? (9) Where does the Bible say we are saved before baptism? (Mark 16:16; I Peter 3:21.) (10) Was Naaman healed before or after he dipped in Jordan? (II Kings 5.) (11) Was the blind man blessed by faith in receiving his sight? (John 9.) (12) Was the blood of Christ shed in order to remission of sins? (Matt. 26:28.) (13) Must one obey the gospel to be saved from past sins? (II Thess. 1:7-9.) He promised to answer my questions when in the affirmative. We shall see if he does.

He says it takes God to save a soul, that man cannot do it by being baptized. Yes, it took God to heal Naaman of his leprosy, but God did not heal him until he obeyed and dipped as commanded. (II Kings 5:1-14.) God saves, but after baptism. (Mark 16:16.) My friend says the gospel is the power to save, not baptism. (Rom. 1:16.) But baptism is a command of the gospel and those who obey not the gospel "Shall be punished with everlasting destruction." (II Thess. 1:7-9.)

He has so far been afraid to examine my charts on the check, and on the conjunction "And"; also the one on "*eis*" showing baptism looks forward to salvation just as faith, repentance and confession.

You will observe that the question of what one must do to be saved was asked three times after the New Testament went in force. The question was answered each time, and by putting all the answers together we get the plan of salvation for us. The answers were never contradictory, but are supplementary. In each case the inquirer was told to do what was lacking in his obedience—told to do what he had not yet done when he asked the question what to do. The jailer said, "What must I do to be saved?" (Acts 16:30.) The answer was, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) This meant he would be saved by a trusting, obedient faith in Christ.

They then spoke the word to him. (Acts 16:32.) He was baptized the same hour of the night. (Acts 16:33.) He was then an obedient believer, and was saved according to the promise that, "He that believeth and is baptized shall be saved." (Mark 16:16.)

Acts 16: 30	What Must I Do to Be Saved?					<i>Jailer</i>
Acts 2:37	What Shall We Do?					<i>Pentecostians</i>
Acts 9: 6	What Wilt Thou Have Me to Do?					<i>Saul</i>
Jailer Acts 16: 30-34	Believe On the Lord And	→→→→	→→→→	→→→→	Thou Shalt Be Saved	
Pentecostians Acts 2: 37, 38	→→→→	Repent And	→→→→	Be Baptized For (Unto)	The Remission of Sins	
Saul Acts 9: 6 Acts 22: 16 Rom. 6: 3	→→→→	→→→→	→→→→	Be Baptized And	Wash Away Thy Sins <i>Col. 1: 14</i>	
Rom. 10: 9, 10	→→→→	→→→→	Confession Is Made Unto	→→→→	Salvation	
Commission Mark 16: 16	He That Believeth And	→→→→	→→→→	Is Baptized Shall Be	Saved	
Total	1 Believe	2 Repent	3 Confess Christ	4 Be Baptized	5 SAVED	

The next question on the chart is the one propounded by the Pentecostians when they said, "What shall we do?" (Acts 2:37.) Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) They had already believed, but not obediently, when they asked what to do. They were simply told what to do by faith so as to be saved.

The next question is the one asked by Saul who said, "Lord, what wilt thou have me to do." (Acts 9:6.) Jesus said, "Go into the city and it shall be told thee what thou *must do.*" (Acts 9:6.) The Lord sent Ananias to tell him, and he said, "Arise and be baptized and wash away thy sins calling on the name of the Lord." (Acts 22:16.)

MR. WEAVER'S SECOND AFFIRMATIVE

Honorable Opponent, Moderators, Radio Audience, Ladies and Gentlemen: I appreciate my good opponent and the effort he has made. I believe he has got a little better. To tell you the truth, I have been somewhat disappointed in him, but he is warming up seemingly, and I figure by tomorrow night he will be getting along fine.

He asked me some questions, and I have answered most of them, but I shall run over these carefully for a few moments. (1) "Is a sinner saved before he obeys the commandments of God, or does he have to obey the truth to be saved? Why, certainly, I don't preach an unconditional salvation. I haven't tried to, and I wouldn't. He certainly has to obey the Lord. But I ask him this: When he believes in the Lord and repents, and confesses his sins, has he obeyed the Lord? Hasn't a man ever obeyed the Lord until he is baptized?" Peter says, "In every nation he that feareth God and worketh righteousness is acceptable to the Lord." (Acts 10:35.)

(2) "Is it a righteous thing to repent, confess, and believe in the Lord? Is this righteousness?" Yes. This connects us with Christ the righteous. (I John 2:2.)

Do you tell sinners to do what Peter told them to do on the day of Pentecost? I do.

If you will turn to Luke the 24th chapter you will find he said, "Repentance and remission of sins shall be preached among all nations, beginning at Jerusalem." He said repentance and remission go together. Jesus taught that.

We find when he was talking to Peter, Peter asked him, "If my brother sin against me, shall I forgive him until seven times?" And he said to Peter, "If he repents I say forgive him not only seven times, but seventy times seven." He taught when repentance was genuine then there would be remission of sins.

Now repentance is unto life, the 18th verse of the 11th chapter of Acts. There Peter was telling them at Jerusalem that God had granted repentance unto life. To show you it was unto life, when the Prodigal Son came home we find

that he was a good specimen of repentance. He said, "Father, I have sinned against thee and heaven. I am no more worthy to be called your son." But what did the father do? The white robe was put on him, and a feast was made. And the elder brother was off pouting about it. But the father said, "Let us make merry, for this my son was lost but now is found, he was dead but now is alive." (Luke 15:11-31.)

It is a good example of repentance. When did he get life? When he got up and found his father and said, "I am no more worthy to be called thy son." They didn't baptize him, but put a white robe on him and said, "He was lost and now is found, he was dead, but now is alive." When did he become alive? When he repented.

Then he said, "Repent and be baptized unto the remission of sins." (Acts 2:38, R. V.) Now he comes back with *eis*. John the Baptist said, "I indeed baptize you with water unto (*eis*) repentance." Did he mean in order that they might repent? We know John the Baptist said once, "Bring forth fruits worthy of repentance." Did that mean in order that they might repent? You must bring forth the fruits of repentance before being baptized, fruits to show that you have already repented. He doesn't want to say that this isn't (*eis*), because I have got some of the best Greek scholars I know anything about that say it does say it. Did he baptize them in order that they might repent? "I indeed baptize you with water unto (*eis*) repentance." No, that meant because you have repented.

In Acts 2:38, when they repented they had life and were baptized because of that life.

All right, when Jonah preached to Nineveh to repent, they repented and God heard them. He accepted their repentance. Repentance has always been a general law, and he says that laws and other things change, but the attributes of God never change. So, if at one time he forgave a man when he repented, he will forever do it if you believe in him.

(3) "Are men saved out of Christ?" Well, no.

Then he misquoted me and turned to the 6th chapter of Romans. I quoted from the 15th chapter of first Corinth-

ians, where it says, if there be no resurrection, what about those that are baptized for the dead, if the dead rise not. This was people who had already died and hadn't obeyed, and their kinsmen were being baptized in their stead. If it means unto, then they were baptized in order to kill their relatives.

(4) "Is repentance and faith the same thing?" Dr. Bogard says when he was asked the question, which comes first, repentance or faith? "If I shoot a bullet through that plank, which goes through first, the hole or the bullet? It takes faith and repentance together." "Repent therefore and believe the gospel." (Mark 1:15.)

All right, Acts 3:19, "Repent ye therefore and be converted that your sins may be blotted out." And right here I want to call your attention to one of his editorial writers in Nashville, Tennessee. Mr. McQuiddy in his debate said, "If you want to try a man's conversion to see if it is sound and his heart right or not, preach Biblical baptism to him and see if he will obey it, and if he will his heart is right." What did he say? If a man was right at heart, if his conversion was sound, then he would be baptized. And that is what we preach exactly. And that is one of his own men.

And then H. Leo Boles, a Bible commentator says, "There is a radical change that takes place in repentance, confession and faith." I want to know what he is changed from and changed to. This is one of his own commentators, too.

All right, another text on unto. In the 10th chapter of first Corinthians, "Brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." Now the word, eis, unto, didn't mean in order that they might have a Moses, because they had Moses already. And when they got on the other side they sang the song of deliverance. They didn't dedicate a song to baptism. They were delivered by God himself.

(6) "Which comes first, repentance or faith?" I answered that with Mr. Bogart's argument.

"Where does the Bible say we are saved before and without baptism? I gave you this quotation in the 10th chapter of Acts where Peter, when he was preaching and telling Cornelius what to do to be saved said, "God gave witness unto all the prophets that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.)

Turn with me to the second chapter and 8th verse of Ephesians, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works." I wonder if my opponent worked his way into creation? I wonder if he did. Paul said if a man is in Christ Jesus, he is a new creature. Why he is a new creation. Did he create himself? "By grace are ye saved through faith, and that not of yourselves." If it were by works, it wouldn't be a gift of God, but would be otherwise paying the debt yourself. Then you wouldn't need a Saviour. That is what he says.

Talking about the law of pardon a few nights ago, he quoted Isaiah 55:6-7, "Seek ye the Lord while he may be found, call ye upon him while he is near." He said that is the law of pardon. "Seek ye the Lord while he may be found, call ye upon him while he is near." Now the law, my friend, didn't pardon us. We were condemned under the law. The pardon means someone intervening to give us our freedom. Paul said in the 8th chapter of Romans the law was weak, but Christ coming in the likeness of sinful flesh and for sin, condemned sin in the flesh.

When a man is convicted in a court and sentenced for 10 years, the law convicted him. But the governor intervenes after five years and gives him pardon. Did the law pardon him? No, he went against the law, and the law condemned him, but someone else steps in and gives him pardon. If he could have worked himself out, why didn't he do it? Why he couldn't saw himself out and someone intervenes to pardon him. The only thing for us to do is come to Christ, pleading our case before him and laying it before him, and he steps in with his mercy and pardons us.

But he says he will work his own way out, he don't need a Saviour. All right, the Jews said in the 28th verse of the 6th chapter of John, "What shall we do, that we might work the works of God?" All right. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." You know folks have always wanted to do the work that God himself had to do. But I will tell you what we need to do is to do the work God has placed on us. He said, "This is the work of God, that ye believe on him whom he hath sent."

(7) Then he said, "Do I think a man can be saved without obeying the truth?" Certainly not, but he must obey from the heart. Romans 6:17, "But ye have obeyed from the heart." How are you to obey? Obey from the heart. Romans 10:9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." That is the heart. Acts 15:8 says, "God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Here is a man, my opponent says, baptized with the Holy Ghost and his heart purified with faith, but he still is a sinner, still a sinner because he hasn't conformed to his idea about baptism.

Well, our Saviour never let little formalities of the law step between him and people. It wasn't lawful for him to heal the Gentile woman's child. She said when she came to him, "Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil." And he said, "It is not meet to take the children's bread, and cast it to the dogs." But she cried and said, "Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table." And he said to her, "O woman, great is thy faith. Be it unto thee even as thou wilt." And her daughter was made whole from that very hour. He didn't let ceremonial law stand between him and the need of this woman.

He said the other night if you were baptized with the Holy Ghost you could do this and that, and yet he said

Cornelius couldn't even get forgiveness of sins until he was baptized with water. He said nobody was ordained to heal but those baptized with the Holy Ghost. Well, according to that he would have sinners writing a New Testament and healing the sick. That is wonderful preaching, isn't it.

All right, when the lame man was brought to Capernaum in the second chapter of Mark, it says, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." (Mark 2:1-5.) "When he saw their faith." And the people reasoned with themselves, who is this that forgives sins. Jesus said, "That ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

The thief on the cross said, "Lord remember me when thou comest into thy kingdom." And Jesus said, "This day shall thou be with me in paradise. (Luke 23:42-43.) He will say, "Where is paradise?" Well, you can read in the 12th chapter of second Corinthians of a man caught up to the third heaven of the Paradise of God.

There are thousands of our boys, raised up in good Christian homes, that have been carried away unwillingly to the battlefields, and some of them have been captured and are in the hands of the totalitarian governments. Many of them have their New Testaments with them and suppose they find in their New Testaments, "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." Suppose they repent of their sins and say, "Lord have mercy upon me a sinner," and there is not a soul around to baptize them. Do you think God will let this ceremony stand between them and him and he won't hear their prayers? If that were the case, you would have the ceremonial law stepping in and making salvation dependent on the other fellow. The apostle Paul said, "Every man will be judged according to his own deed." (Rom. 14.) If that were not the case, a man could close the door of salvation to a man by refusing to baptize him. Jesus Christ said, "I am the door," and, praise God forever, he has never let a man close

the door to his house, and those that come in as he told them to shall find mercy.

GUS NICHOLS' SECOND AFFIRMATIVE

Moderators, Honorable Opponent, Radio Friends, Ladies and Gentlemen: My friend is trying to prove that alien sinners are saved upon the conditions of repentance, confession of sins, and faith, before and without water baptism. All this in the face of the fact that Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) My friend said one must obey the truth to be saved, but he says one has obeyed before baptism. Could they have obeyed on Pentecost without being baptized? Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) The same preacher later said, "Ye have purified your souls in obeying the truth." (I Peter 1:22.) Christ is "The author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

My opponent says the fact that, "With the heart man believeth" proves our obedience is only heart obedience—that there is nothing outward about it. But this would exclude "Confession of sins" which his proposition says is a condition of salvation. In baptism, and in all else God requires, we must do the "will of God from the heart." (Eph. 6:6.) Baptism is a "*form*" of the burial and resurrection of Christ. (Rom. 6:3-4; Col. 2:12.) The sinner must by faith obey this "*form of doctrine*" to be saved. Paul says, "Ye have obeyed *from the heart* that *form of doctrine* which was delivered you, being *then made free from sin*, ye *became servants of righteousness*." (Rom. 6:17-18.)

He says he tells sinners to do what Peter told them to do on Pentecost. But his proposition denies this. When sinners ask him what to do to be saved, does he say, "Repent and be baptized . . . unto the remission of sins." (Acts 2:38, R. V.) Would he say unto a penitent believer who is down praying, "Arise and be baptized and wash away thy sins." (Acts 22:16.) That is what Ananias told Saul

under those conditions. I think my friend would have told Paul to pray away his sins. Paul had done all my friend's proposition says do to be saved, and yet he was not saved. His sins were still held against him. So, Ananias said, "Arise and be baptized and wash away *thy sins*, calling on the name of the Lord." (Acts 22:16.) Paul later said he was baptized "into" Christ. (Rom. 6:3.) This was to "Obtain the salvation which is in Christ." (II Tim. 2:10.)

He says "Repentance and remission of sins" go together. (Luke 24:46-47.) So do repentance and baptism. (Acts 2:38.) In every passage where baptism and salvation are both mentioned together baptism is always mentioned first. Mark 16:16 puts it (1) belief, (2) baptism, (3) salvation. Acts 2:38 puts the matter in this order: (1) repent, (2) be baptized, (3) remission of sins, (4) gift of the Holy Ghost. I Peter 3:21 puts the order thus: (1) baptism, (2) salvation. Mark 1:4 puts it: (1) baptism, (2) remission of sins. Luke 3:3 puts it: (1) baptism, (2) remission of sins. Acts 22:16 puts it thus: (1) arise, (2) be baptized, (3) wash away thy sins. Romans 6:3 puts it: (1) baptized, (2) then in Christ, where salvation is. My friend perverts all these Scriptures and says salvation is before and without baptism.

He says remission of sins comes at repentance, that repentance and remission go together, and says life comes at repentance, yet in his proposition he has "*Confession of sins, and faith*" coming *after* repentance as conditions of salvation. John was preaching "The baptism of repentance for the remission of sins." (Mark 1:4.) This could not have meant because of remission, for just before their baptism they were confessing their sins. "And were all baptized of him in Jordan, confessing their sins." (Mark 1:5.) My friend thinks it would not interfere with salvation to neglect, or refuse to be baptized, but "They rejected the counsel of God against themselves, being not baptized." (Luke 7:30.) Can such be saved?

He reminds us that the prodigal son was not baptized when he was forgiven by his father. No, for this is a parable, and not a case of conversion. He was a son when he went away, and primarily represents the restoration of a backsliding child of God. He was not baptized before,

nor after being received back by his father. Neither did he get out of the far country by faith alone, but he had to put his faith into action and come home. (Luke 15.)

He says baptism unto remission of sins in Acts 2:38 means because of remission, and gives Matthew 3:11, "I indeed baptize you . . . unto repentance." But this also looks forward. While they did repent before baptism, they were baptized "unto repentance"—unto a life of repentance—unto a penitent life. But repentance is also "unto" remission in Acts 2:38. If "unto" there looks backward, repentance is because of remission. When the Bible says repentance and baptism are, "For the remission of sins," (Acts 2:38; Mark 1:4; Luke 3:3), it means in order to remission, just as it does when it says the blood of Christ was shed, "For the remission of sins." (Matt. 26:28.) When we say the student entered college and studied for a diploma, we do not mean he had the diploma before he studied for it. "Jones was a candidate for the office of sheriff," does not mean he was a candidate because he was already sheriff.

He says God forgave the Ninevites upon repentance without baptism and will still do the same now, as he has not changed his law. But Paul says, "There is made also of necessity a change of the law." (Heb. 7:12.) They were not required to be baptized back there under the old covenant. (Rom. 6:14.) He says the palsied man and the penitent thief on the cross were both pardoned without baptism. But they both lived before the last will and testament of Christ went in force. (Heb. 9:16-17.)

He finally said no one can be saved out of Christ. This is true and the Bible teaches it. (II Tim. 2:10.) But it makes baptism necessary to salvation, for we are "baptized into Christ." (Gal. 3:27; Rom. 6:3.) We are "baptized into one body." (I Cor. 12:13.)

He says if unto in Acts 2:38 means in order to, then the Corinthians were baptized "for the dead," that is "to kill their dead." Well, the Greek in first Corinthians 15:29 is not "eis," as in Acts 2:38, but is "huper," and means "on behalf of."

He says he agrees with Mr. Bogard that faith and repentance go together, like the bullet and the hole, and

neither precedes the other. My friend has repentance preceding faith in his proposition, and a "Confession of sins" between them. But faith preceded repentance on Pentecost. They were required to believe. (Acts 2:36.) Then after they believed and asked what to do, (Acts 2:37), they were told to repent and be baptized for remission of sins. (Acts 2:38.)

When Brother McQuiddy said if a man's conversion is genuine he will be baptized when taught the truth about baptism, he was, no doubt, speaking of repentance as the change of mind taking place before baptism. I know he did not mean the change that included pardon, for he went on to prove that baptism is a condition of salvation. Boles also was right in saying a change takes place in faith, repentance and confession. But he did not say this is all the change that takes place in conversion. A one hundred per cent conversion includes a change of state.

There are two passages which compliment each other on conversion. They are parallel passages. They both say, "Repent." (Acts 3:19; 2:38.) One says, "And be converted" where the other says, "and be baptized." (Acts 3:19; 2:38.) The one says, "That your sins may be blotted out" where the other says, "For the remission of sins." (Acts 3:19; 2:38.) One says, "That seasons of refreshing shall come," where the other says, "And ye shall receive the gift of the Holy Ghost." (Acts 3:19; 2:38.)

He says the Israelites were not baptized that there might be a Moses. (I Cor. 10:2.) Yes, and there was already a Christ when the sinner believes "*eis*" Christ. (John 3:16.) If his logic(?) makes baptism nonessential, it does the same for faith. But he also said they were not baptized "*into*" Moses. (I Cor. 10:2.) No, and no translation says this, but all do say we are baptized "*Into*" Christ. (Rom. 6:3.) He said the Israelites sang the song of deliverance after their baptism in the sea, but did not dedicate the song to their baptism. But to fit my friend's doctrine they should have sung the song before their baptism. And if the fact that they did not dedicate the song to baptism proves baptism was not necessary, then the fact that they likewise did not dedicate it to their faith would prove their

faith was not necessary. They crossed the sea by faith. (Heb. 11:29.)

I asked him where the Bible says one is saved before baptism, and he gave Acts 10:43. This says, "Through his name whosoever believeth on him shall receive remission of sins." (Acts 10:43.) This does not say it is before baptism, but teaches otherwise. It says, "Through his name" the believer shall receive remission. But where does the believer pass "through his name?" Is it in the mere act of believing? "And he commanded them to be baptized in the name of the Lord." (Acts 10:48.) This is the context. So, it is in baptism that one comes, "Through his name." The same preacher said on Pentecost, "Repent and be baptized every one of you *in the name of Jesus Christ for the remission of sins.*" (Acts 2:38.) Here Peter was telling believers how to obtain remission, "Through his name."

He says we are "Created in Christ" and cannot do anything to work our way into creation. (Eph. 2:10.) He here left his proposition which makes salvation conditional, and goes off with the Old Primitive Baptists. We can do something to get into Christ where we are created, and that is be "Baptized *into Christ.*" (Gal. 3:7; Rom. 6:3.) We are then created "In Christ." "If any man be in Christ, he is a *new creature.*" (II Cor. 5:17.)

He denies that baptism can be a condition of salvation because, he says, it is a work we do, whereas he thinks we are saved only by the works that God does. Well, "Man believeth unto righteousness." (Rom. 10:10.) "This is the work of God *that ye believe.*" (John 6:29.) Faith is a work of God in the sense he commands it, and so is baptism. If the fact that baptism is a work excludes it, then out goes faith by the sample logic(?). True, we are "Not justified by the works of the law." (Gal. 2:16.) His mourner's bench system is harder, and hotter work than baptism. But he says we are not saved by any kind of law. But Paul says, "The law of the Spirit of life in Christ Jesus hath made me free." (Rom. 8:2.) David said, "The law of the Lord is perfect, converting the soul." (Psalms 19:7.) But my friend thinks there is no law, or regulation

about it, but that the sinner must experiment and grope his way in darkness and superstition.

He argued that the heart is purified by faith without obedience in baptism. But Peter says, "Ye have purified your souls in obeying the truth." (I Peter 1:22; Acts 15:8.) The fact that Cornelius received the miraculous power of the Spirit to talk in tongues is no proof he was saved, but rather a proof that he was a gospel subject the same as the Jews. (Acts 15:7-9.)

He said Jesus healed a Gentile woman's daughter contrary to the law because of the need of the woman. But this was before the New Testament went in force. (Heb. 9:16-17.) Any testament can be ignored and set aside before it goes in force at the death of its testator. All alike now must obey the gospel to be saved. (I Peter 4:17.)

He thinks the fact that John 3:16 mentions belief, but says nothing about baptism proves baptism is not necessary. Well, it does not say one word about repentance, nor confession, and his proposition says these are both conditions of salvation. Neither does it say one word about the mourner's bench, while other passages do say, "He that believeth and is baptized shall be saved," (Mark 16:16), and, "Even baptism doth also now save us." (I Peter 3:21.)

He says God would not let a little ceremony like baptism stand between him and the salvation of a dying soldier praying for mercy. He does not know what God will do, beyond what he has revealed. As to praying, Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." (Matt. 7:21.) A Jewish rabbi would thus quibble about faith by asking, "Would God let a little thing like faith in Christ stand between himself and a Jew, reading his Old Testament, and praying to God on the battlefield, without faith in Christ?"

He said, "Salvation does not depend upon the other fellow." This is pure old "Hardshell" doctrine. Why does my friend send missionaries to the heathen, if their salvation does not depend upon the other fellow? It is easier for a believer to be baptized than it is for a heathen to obtain the word by which faith comes. (Rom. 10:17.) We

must teach the lost in order for them to be saved. (I Thess. 2:16.) In connection with the teaching, we can baptize them, as the Lord commanded. (Matt. 28:19.) It takes much more time and effort to plant faith in the sinner's heart than it does to baptize him. (Rom. 10:13-14.)

"To them that believed on his name" the Lord "Gave power to *become* sons of God." (John 1:11-12.) They were not sons the very moment they believed, but were given the power, or right to "become" (what they were not) "sons of God."

Jesus said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3:5.) Mr. Weaver says the new birth is "without water," but Jesus says one must be "born of water" to enter the kingdom. This birth "of water" takes place in water baptism, of course. In the same chapter, we read that John was baptizing in Aenon "Because there was much *water* there." (John 3:23.)

One of my opponent's preachers said over the radio since this debate started that the birth of water takes place in the natural birth, and that Jesus meant an unborn baby must be born of water in the natural birth and then of the Spirit in the new birth to enter the kingdom. But Jesus did not say a baby must be born of water, but said, "Except a M-A-N (one who has already had the natural birth) be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) To say Jesus was telling an old man, like Nicodemus, that he must have the natural birth to enter the kingdom, is to say Jesus was a babbler. The birth "of water" is the new birth. Verse 5 is only an enlargement of verse 3. Blending the two together, we see that water belongs to being "born again." "Except a man be born again (be born of water and of the Spirit) he cannot see (cannot enter into) the kingdom of God." (John 3:3, 5.) To be "Born of water and of the Spirit" is to be baptized as commanded by the Spirit. One is "Led by the Spirit" in taking the right steps in the process of the birth. (Rom. 8:14.) The Spirit's instruction and

influence is in the word, hence we are said to be born "By the word." (I Peter 1:23.)

Mr. Bogard, whom my opponent has been quoting, challenges us to put the word baptism in the place of the word born, and says it will, according to a well established rule of interpretation, make good sense if we are right. He usually abuses the rule by substituting baptism in place of the word born when it refers to the natural birth, and not the new birth, or by putting the word "baptism" at the wrong place. I am ready to put baptism in place of the word born, in every place where the word "born" refers to the new birth. Of course, to put baptism in the place of this word when it refers to the *natural birth* would make nonsense. "Except a man be born again (believe, repent, confess Christ, and be baptized) he cannot see the kingdom of God." (John 3:3.) That makes good sense. Let us try the 5th verse. "Except a man be born of water and of the Spirit (believe, repent, confess Christ, and be baptized in water, as instructed by the Spirit in his word) he cannot enter into the kingdom of God." (John 3:5.) Again, this makes good sense. Or we may put baptism in as a substitute, with the understanding that it is the consummating act of the new birth. "Except a man be born again (be baptized) he cannot see the kingdom of God." (John 3:3.) Again, "Except a man be born of water and of the Spirit (be baptized as commanded by the Spirit) he cannot enter into the kingdom of God." (John 3:5.)

On the left hand side of the river representing baptism the sinner is lost. But when by faith he crosses over to the right hand side he is blessed and saved. Before the flood Noah was in danger, but by faith he entered the ark and God brought him safely through the water into a new world. Noah and his family were thus "saved by water." (I Peter 3:20.) This is the like figure whereunto "Even baptism doth also now save us." (I Peter 3:21.) Next, the Israelites were in bondage, but by faith they crossed the sea, being baptized in the cloud and in the sea, and God "saved Israel that day." (Heb. 11:29; I Cor. 10:2; Ex. 14:29-30.) Next, the sinner who is lost has faith and obeys the form of doctrine including baptism and is on the other

side free from sin. (Rom. 6:17-18.) On this side, Naaman is a leper, but dipped seven times as commanded and on the other side of the water he is healed. (II Kings 5:1-14.)

1 Pet. 3: 20	Danger	→Faith→	Flood	Saved
1 Pet. 3: 21	Lost	→Faith→	Baptized	Saved
Ex. 14: 30	Bondage	→Faith→	Sea	Saved
Rom. 6: 17, 18	Sin	→Faith→	Baptized	Free from Sin
2 Kings 5: 1-14	Leprosy	→Faith→	Seven Dips	Healed of God
Mark 16: 16	Sin	→Faith→	Baptized	Saved
John 9: 1	Blind	→Faith→	Washed	Received Sight
Acts 2: 38	Sin	→Faith→	Baptized	Remission of Sins
John 3: 5	Lost	→Faith→	Water	Child in Kingdom
Acts 22: 16	Sin	→Faith→	Baptized	Sins Washed Away
Rom. 6: 3	Lost	→Faith→	Baptized	Saved in Christ
Gal. 3: 27				
Total	LOST	→Faith→	BAPTIZED	SAVED

On the left, the sinner is lost and in sin, but by faith he is baptized, then on the other side he is saved—"He that believeth and is baptized shall be saved." (Mark 16:16.) On this side the man was blind—but after he washed he came seeing. (John 9:1-6.) Before reaching the water, the Pentecostians were unsaved, but by repenting and being baptized they received remission of sins. (Acts 2:38.) Before reaching the water, one is not a child of God, but in being baptized he is born of water and of the Spirit, and is a child in the kingdom. (John 3:5.) Saul was in his sins on this side of the river of baptism, but by being baptized he, as a penitent believer, got rid of his sins. (Acts 22:16.) The sinner is out of Christ before reaching baptism, but after being baptized into Christ, he is saved in Christ. (Rom. 6:3; II Tim. 2:10.) Summing up, on one side of baptism one is lost, but on the obedient side of the command one is saved.

I only have time to say concerning this chart that my opponent accepts all the conditions of salvation except

baptism. But baptism is as plainly a condition of salvation as faith, or repentance, or the confession. We must take all the Bible says on what to do to be saved. One class

What Must I Do to Be Saved?					
Mark 16: 16	Belief	→→→→	→→→→	Baptism	Saved
Acts 2: 38	→→→→	Repent	→→→→	Baptism	Remission
Rom. 10: 10	Believeth	→→→→	Confession	→→→→	Salvation
Acts 3: 19	→→→→	Repent	→→→→	→→→→	Sins Blotted
Acts 22: 16	→→→→	→→→→	→→→→	Baptized	Wash Away Sin
2 Cor. 7: 9, 10	→→→→	Repentance	→→→→	→→→→	Salvation
Rom. 10: 9	Believe	→→→→	Confess	→→→→	Saved
1 Pet. 3: 21	→→→→	→→→→	→→→→	Baptism	Saved
Acts 11: 18	→→→→	Repentance	→→→→	→→→→	Life
Acts 16: 30, 31	Believe	→→→→	→→→→	→→→→	Saved
Matt. 10: 32	→→→→	→→→→	Confess	→→→→	Be Confessed in Christ
Rom. 6: 3	→→→→	→→→→	→→→→	Baptized into	Acts 4: 12 One Body
Acts 18: 8	Believe	→→→→	→→→→	Baptized into	1 Cor. 12: 13
Total	Believe	Repent	Confess	Baptism	SAVED

of passages mention faith, and another class repentance, and so on through all the items. In the commission, Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) In the first discourse under the commission, Peter said, "Repent and be baptized . . . for the remission of sins." (Acts 2:38.) Romans 10:10: "With the mouth confession is made unto salvation." Summing up at the bottom, all must believe, whether it is mentioned in a particular passage requiring some other item or not. Then all must repent, whether it is always mentioned in passages mentioning faith or not. Then in the next column, all must confess Christ unto salvation. And all must be baptized, for "Even baptism doth also now save us." (I Peter 3:21.)

MR. WEAVER'S THIRD AFFIRMATIVE

Honorable Opponent, Moderators, Ladies and Gentlemen: It is a great pleasure to come back on my last speech on this subject. I shall notice everything I possibly can, but many of these things he has presented we have already gone over.

We notice in his last speech the argument he made as to the new birth. I think if I left it entirely alone when it goes into the book, it will show he defeated himself trying to explain it. If I didn't say a word about it, I think the way he tangled himself up in it would show that he just about takes what we teach about it. But I want to notice it a few minutes. He said, "Except a man be born again, he cannot see the kingdom of God." Now he acknowledged that he teaches that the word baptism could be inserted. I suppose if it should have, Jesus would have done it. And if it had been done, it would read this way: "Except a man be baptized again, he cannot see the kingdom of God." There is no way around it but that Jesus spoke those words, but if he makes it read his way, Jesus said a man must be baptized again, and then he would have said to Nicodemus that he had already been baptized once.

Then he said, "Except a man be born of water and of the Spirit." Now this would imply he has got to be baptized twice, one time by baptism in water and the other in the Spirit.

If you will notice Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," wasn't quoted to the Gentiles. It was quoted to the Jews. The Jews understood the symbolic term, water. It was never quoted to the Gentiles for the simple reason scholars say they did not understand the ceremonial washing of water.

We read in John about Jesus talking to the woman of Samaria at Jacob's well, and the woman came to the well and he was sitting there and he asked her for a drink, and she said, "Why is it you, being a Jew, ask me, a Samaritan, for a drink when the Jews have no dealings with us?" And

he said, "Woman, if you had known the gift of God and who it is that saith to thee, give me to drink, thou wouldest have asked of him and he would have given thee living water." And he told her, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." He was talking about water that gave life. Was he talking about literal water? Was he talking about plain water?

All right, Paul spoke of Jesus as Our Lord "and" Saviour Jesus Christ. Was he speaking of three different men? In the 7th chapter of John he said, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit."

All right, first John in the fifth chapter, I believe it is, "He that believeth on the Son of God hath the witness in himself." "If we receive the witness of men, the witness of God is greater." And the 8th verse of the same chapter, "There are three that bear witness in earth, the spirit, and the water, and the blood, and these three are one." What are these three that bear witness in earth? The spirit, and the water, and the blood, and these three are one. That is what it says. "If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." Get it. Now, he said there are three that bear witness on earth: the water, the spirit and the blood. And he said, "If we receive the witness of man, the witness of God is greater." And what is the witness of God? Turn to the 8th chapter of Romans 16th verse, he says, "The Spirit beareth witness with our spirit, that we are the children of God." Now he said, "He that believeth on the Son of God hath the witness in himself." That is God's witness. What is the witness of man? Water. Who performs water baptism? Man. How do we witness? Through faith, repentance and confession. Who accepts us? The Lord, he accepts us and gives his witness. And we have a third witness. We go down into the water showing to the world we are saved through the

death, burial and resurrection of Jesus Christ. So you see that is the third witness.

I'll tell you that it takes somebody who knows something about a thing to be a witness. When you have to testify in court as a witness, you have to know what you are testifying about. And we are his witnesses to the world, and if we haven't his witness we are false witnesses. "He that believeth on the Son of God hath the witness in himself."

John says, "The Spirit and the bride say come. And whosoever will, let him take the water of life freely." Is he speaking of literal water?

Everything he sees about water in the Bible and every time he sees it in the Bible, my opponent makes it literal water, that is, every time except when Jesus poured water in the basin and washed his disciples' feet. He reminds me of the old fellow that bragged that he could preach baptism from any text in the word of God. And someone said, "Preach it from this, 'the ax is laid to the root of the tree'." He said, "That's all right. I can preach on how people ought to take up axes and clear a path to the creek so people can be baptized." So my opponent seems to see baptism in everything that the Bible says about water. He doesn't realize it can be used in a symbolic sense. Jesus said, "Ye are the light of the world." Did he mean you shine like a light bulb? The Bible says Christ was the lion in the Tribe of Judah. Did it mean that he was a vicious animal with a long mane? We know, though, that lion is a symbol of courage. But every time my opponent sees anything that says "water," he says, "Baptism." If we didn't have plain cases of people saved before they were baptized, we would have to agree with my opponent and say he is surely right. But we find Jesus was saved first and then he was baptized. That places us on the side of Christ.

"He trusted in God," my opponent said, and a sinner will have to do that when he gets saved. He won't be a sinner when he does that, brother.

It is either one or two things—baptism either washes away sin, or it doesn't. Ananias said to Saul, "Arise and be baptized and wash away thy sins." (Acts 22:16.) He

didn't say the blood was there to wash them away. Did he actually wash away his sins? Did it really wash his sins away? I want you to notice this again. He said, "Arise and be baptized." Arise means one thing, be baptized means another thing, and there is something else, "wash away thy sins, calling on the name of the Lord."

He said Jews made a practice of calling each other "brethren," whether they were brethren in Christ or not. We Gentiles ought to practice that, don't you think? We ought not let the Jews get ahead of us. You all call me Mr. Weaver—there are a few who call me Brother Weaver—I think we would make a better impression on the world by calling each other brethren. You don't show any fellowship whatever. But Ananias said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." My opponent says there is nothing about whether he was filled with the Holy Ghost when Ananias laid hands on him. Paul said, "By the grace of God I am what I am." Nowhere in the Bible did he say that baptism made him what he was.

All right—the summing up: We notice the evidence of being saved. What is the evidence? First John 3:14, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." "We know we have passed from death unto life because we love the brethren." Does baptism make you love your brethren? I have known them to kill their brethren being baptized. What will make you do it? It says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." And my opponent, as you know, has tried during this whole debate to crowd the Holy Spirit plumb out of the thing. But he hasn't had a chance. Some churches close their doors so tight that the Holy Spirit couldn't get in if it was literal. But thank God he is a Spirit.

Then we find Jesus said, "If ye love me, ye will keep my words." But he didn't say, if you keep my words you will love me. He said when you loved him you would keep his words. Love is the evidence of our salvation. "By this

shall all men know ye are my disciples, if ye have love one for another." He said when the Son of Man shall come in his glory and all nations shall be before him, he shall separate them and put his sheep on his right hand and the goats on the left. Then shall he say unto those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered, and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me." And they shall say, "Where did we ever do this?" And he shall say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That will be the password at the judgment bar. And there is nothing there said about baptism. There are people who have gone down into the water and were as bad as Simon the Sorcerer ever dared to be. Water baptism is an outward ceremonial, demonstrated from the physical standpoint, while salvation is inward. Jesus said in the 23rd chapter of Matthew, "Cleanse first that which is within the cup, that the outside may be clean also." If you want to cleanse anything, cleanse it inside first. Doctors have learned to get the medicine in the blood. Baptism is applied to the outside. It is an external right.

The quotation I made a while ago is right here: "The way to test whether a man's heart is right and his conversion is genuine is to state to him clearly the Scripture teachings on the subject of baptism and see whether or not he will be baptized." This is how one of his own men taught. If you want the name of the book, there it is. If you want the name of the man, there it is.

"I turn and read what some of the great writers taught," H. M. Reigle says. "I will now present a witness on the stand who will corroborate the truth I have been presenting and the orthodoxy of my position. He is the great Jewish historian, Josephus. His testimony is valuable in that it explains the ceremonial nature of baptism, he himself being so well acquainted with the ceremonial washings of the Old Testament: 'Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, who

was called The Baptist. For Herold slew him, who was a good man, and commanded the Jews to exercise virtue both as to righteousness toward one another and piety toward God, and so to come to baptism. For that the washing of water would be acceptable to him, if they made use of it, not in order to the putting away or remission of some sins only, but for the purification of the body, supposing still that the soul was thoroughly purified beforehand by righteousness'." This clearly shows that before John baptized, people had to, in a practical way, demonstrate in their lives righteousness toward one another and piety toward God. The soul was thoroughly purified beforehand by righteousness, and this made them eligible to John's baptism.

Now we find that Dr. Adam Clark presents about the same thing. Daniel Webster Kurtz, in "Confession of Faith," brings out the same thing. And not only so, but John Wesley taught the same thing. These are some of the greatest men we have had so far as explaining the Scriptures is concerned. And yet my opponent says all those men are wrong and he is right.

GUS NICHOLS' THIRD NEGATIVE

Moderators, Honorable Opponent, Radio Friends, Ladies and Gentlemen: I think I overlooked his argument on John 3:16 in my former speech. He argued that this passage says nothing about baptism, but just says, "That whosoever believeth on him should not perish, but have everlasting life." Well, it says nothing about "repentance" either, nor the confession, nor prayer. If baptism is excluded from the plan because not mentioned in John 3:16, then out go all these other things for the same reason. The believer who is saved is the obedient believer, and obedience to the gospel includes repentance, confession and baptism. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) My opponent finally admitted that this refers to water baptism. However, he dodged by asserting the salvation is not present salvation, but final salvation in heaven. But I showed that this denies Peter's

word that "Baptism does also *now save us.*" (I Peter 3:21.) Jesus was not addressing the passage to the church, but it is for "Every creature," and he said, "He that believeth," (that is item No. 1) "And is baptized," (Item No. 2), "Shall be saved," (Item No. 3). Mark 16:16. Mr. Weaver says, "He that believeth *and is not baptized* shall be saved." He perverts the passage.

My friend made the very blunder that I anticipated, when he substituted baptism between the word "born" and "again" in John 3:3. This is unfair. My friend says in his proposition that one is saved the moment he believes. Well, the rule says the meaning of a word can be substituted in place of the word and if we have the right meaning, it will make good sense. My opponent said this would not work with baptism. "Except a man be born again, he cannot see the kingdom of God." (John 3:3.) He substituted baptism and made it read, "Except a man be baptized again he cannot see the kingdom of God." Well, let us try his plan of salvation which is that the new birth is completed at belief, and it will read, "Except a man believe again, he cannot see the kingdom of God." This also makes nonsense. He ignores the fact that it takes both words—"born" and "again" to equal the new birth, hence the place to substitute baptism is *after the words "born again,"* not between them, where he and Mr. Bogard put it. The rule may be applied by substituting baptism and it makes good sense. "Except a man be born again (be baptized) he cannot see the kingdom of God." (John 3:3.) The full plan of salvation may likewise be substituted in lieu of the new birth in verse five, and it will make good sense, "Except a man be born of water and of the Spirit (Believe, repent, confess Christ and be baptized in water, as commanded by the Spirit) he cannot enter into the kingdom of God." (John 3:5.) Mr. Bogard pretends to try the rule even in verse 4 where the new birth is not under consideration, and where baptism, of course, would not make sense, because the word "born" cannot mean baptism when it refers to the natural birth. Even faith, prayer, or any other requirement of the gospel would make nothing but nonsense when substituted for the word "born" when it means the natural birth. Mr.

Bogard usually makes it read, "How can a man be born (baptized) when he is old? Can he enter the second time into his mother's womb and be born (baptized)?" (John 3:4.) Well, let us try faith, and turn this trick right back on their own heads. "How can a man be born (believe) when he is old? Can he enter the second time into his mother's womb and be born" (believe)? As I have shown, baptism perfectly fits in with the rule of interpretation under consideration.

But Mr. Weaver says "water" in John 3:5 is figurative and means "Spirit" as in John 7:38-39. Well, let us read the passage with his supposed meaning substituted in place of water, and it will make nothing but nonsense. "Except a man be born of Spirit and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) To say one is to be born "of the Spirit and of the Spirit" makes nonsense. Hence, the word "water" cannot mean Spirit, in John 3:5, and Mr. Weaver is wrong about it.

He says if "born of water" means water baptism, then born "of the Spirit" would have to mean baptism of the Spirit. First of all, my opponent does not teach that Holy Ghost baptism takes place in the new birth. The first night of this debate he argued that it came as a second work of grace to those already born again. So, one is not baptized with the Spirit in being "born of the Spirit," my friend being witness. The passage therefore means that the new birth is brought about by a baptism in "water," as taught by the "Spirit." "Water" is the element used in baptism. (John 3:5, 23.) The Spirit's part in the new birth is to lead, or direct us in taking the right steps of obedience. "As many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14.) The Spirit leads us by the "word" which he has given through inspired men. (II Sam. 23:2; Acts 1:16.) So, except a man (not an unborn infant) be born of water and of the Spirit (be baptized as led by the Spirit) he cannot enter into the kingdom of God." (John 3:5.) There are not four new births: (1) "born of God," (I John 3:9); (2) "born of the Spirit," (John 3:6); "born of water," (John 3:5); (4) "born . . . by the word, (I Peter 1:23). Rather, these four elements and agencies have a

part in the new birth. The thing which suggests baptism is the word, "Water," in John 3:5. The same chapter says John was baptising where "*there was much water.*" (John 3:23.) So, *water is connected with baptism in the same chapter* that says one must be "Born of water and of the Spirit" to enter the kingdom of God. This denies my friend's theory that one is born again without water baptism.

He says, Acts 2:38 was never spoken unto any Gentiles—that they would not understand the "symbolic term water." He is here taking the position that water baptism was only to the Jews, and never commanded of Gentiles. But Acts 10:47-48 says, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." This says, "Water" baptism was commanded of the Gentiles on this occasion. Jesus was giving the gospel for "every creature," including Gentiles, when he said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Peter says God, "Put no difference between us (Jews) and them" (Gentiles). (Acts 15:8-9.) "God is no respecter of persons." (Acts 10:34.) Cornelius could not enter the kingdom without being "born of water and of the Spirit" any more than a Jew.

My friend thinks one does not have to do what God said do to be saved because John says, "He that believeth on the Son of God hath the witness in himself." (I John 5:10.) This means the believer has God's word, or testimony, in him, for "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) The "witness" is God's record of his Son. The context makes this clear. "If we receive the witness (or testimony) of men, the witness of God is greater; for this is the witness of God which he hath *testified of his Son.*" (I John 5:9.) "He that believeth on the Son of God hath the witness in himself: *he that believeth not God hath made him a liar;* because he believeth not the record that God gave of his Son." (I John 5:10.) Hence, we have the word in us if we believe on Christ. The written word is our evidence that Christ is the Son of God. "These things have I written unto you that believe on the name of

the Son of God; that ye may know that ye have eternal life." (I John 5:13.) They could not "know" this by their feelings. They had to "know" it by what was "written." Our evidence, or witness, is the "written" word. We know we are saved by knowing we have obeyed what God commands one to do to be saved. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:3-4.) "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.) Here are two witnesses, the Holy Spirit, and our spirit. The Holy Spirit bears witness through the truth that one must believe, repent, confess Christ, and be baptized to be saved. (Mark 16:16; Acts 2:38; 22:16; Phil 2:11.) "It is the Spirit that beareth witness, *because the Spirit is truth.*" (I John 5:6.) The Holy Spirit beareth witness "*with our spirits,*" not to our spirits. (Rom. 8:16.) Our spirits bear witness that we have obeyed what the Holy Spirit says one must do to be saved. (I Cor. 2:11.) Relying on the promises made upon the conditions stipulated we are assured that we are saved. "Let us draw near with a true heart *in full assurance of faith.*" (Heb. 10:22.) Feelings are deceptive. Many feel saved who have not done what God says one must do to be saved. Even the Jew who rejects Christ and the New Testament, "feels" that he is pardoned when he confesses and prays to God, without faith in Christ. Paul felt that he was saved while he was an unbeliever and lost. (Acts 23:1; Acts 26:9-12; I Tim. 1:13, 15.) "He that believeth and is baptized shall be saved." (Mark 16:16.) "Repent and be baptized . . . for the remission of sins." (Acts 2:38.) "Arise and be baptized and wash away thy sins." (Acts 22:16.) "Even baptism doth also now save us." (I Peter 3:21.) We are "Baptized into Jesus Christ." (Rom. 6:3.) We are "All baptized into one body." (I Cor. 12:13.) In the face of all this my opponent said baptism is a witness to the world that we are already saved. Jesus did not say, "He that believeth *is already saved without baptism,*" but did say, "He that believeth *and is baptized shall be saved.*" (Mark 16:16.) Peter did not say, "Repent and

pray . . . for the remission of sins," but said, "Repent and be baptized . . . for the remission of sins." (Acts 2:38.)

Mr. Weaver said, "You have to know something to be a witness." Yes, Jesus said to the apostles, "And ye also shall bear witness, because ye *have been with me from the beginning.*" (John 15:27.) Has Mr. Weaver been with him "from the beginning"? We are to believe on Christ through the apostles' word. (John 17:20-21.) Instead of being witnesses, we are more like jurors who believe the witnesses. We walk "by faith." (II Cor. 5:7.) God's witnesses had to eat and drink with Jesus—had to see him to be witnesses. All Christians, even in the days of the apostles, were not witnesses. "Him God raised up the third day, and showed him openly; *not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.*" (Acts 10:40-41.) Before Paul could be a "witness" the Lord had to appear to him. (Acts 26:16.) All of these facts prove that Mr. Weaver is not qualified to be a "witness." The Lord's witnesses had to be inspired. (Luke 24:48-49; Acts 1:8.)

He says Revelation 22:17 is not literal water. Of course not, but this says nothing about being "born of water" but speaks of one taking the water of life. He misrepresents me by saying I think "water" always means literal water. The rule for determining figurative and literal language is to give every word its primary or literal meaning, unless forced by the context, or other plain facts, to give it a figurative application. Literal language is the rule, and figurative the exception to the rule. He who says a word is figurative must be able to prove his position.

He says John 3:5 cannot mean "water" baptism because there are plain cases of people being saved without baptism. But I deny there are any such cases after the New Testament went in force at the death of Christ. (Heb. 9:16-17.) The Bible says nothing about being saved "before baptism." It says, "Even baptism doth also now save us." (I Peter 3:21.) Jesus put salvation after baptism in the commission, and not before it. (Mark 16:16.) *No passage mentioning both baptism and salvation together, ever puts salvation before baptism.*

He says Paul did not wash away his sins in the blood by being baptized. Well, if he had been told to pray "away" his sins Mr. Weaver would have said the blood cleansed him from the guilt of sin. The Bible says, "Arise and be baptized and wash away thy sins." (Acts 22:16.) I contend that by obeying this divine command he washed in the blood of the Lamb. "And have washed their robes and made them white in the blood of the Lamb." (Rev. 7:14.) You will notice that they did the washing, just as in Paul's case. The only way for a sinner to wash in the blood is to obey the gospel. But my friend says, "Arise" was one thing, "and be baptized" was another, while "And wash away thy sins" was still another thing. But in this he admits that Saul's sins were not "washed" away until *after* his baptism. He was not told to stay down and pray away his sins, then be baptized because he had no sins.

Mr. Weaver criticized us for not calling him "Brother Weaver." He says we don't show him any fellowship whatever. We do this only because the Bible says for us to mark and avoid false teachers. (Rom. 16:17-18; Titus 3:10.) If he would give up his unscriptural theories and walk in the light of God's word we would have fellowship one with another. (I John 1:7.) While Paul was called "Brother," before his baptism, it was by a "brother" Jew, not by a Gentile. The Gentiles did not call each other brethren until they were baptized into Christ. The Jews were called "brethren" even in unbelief. (Acts 22:1; 23:1; Acts 3:17, 19.)

My opponent says Paul did not say baptism made him what he was, but said "By the grace of God I am what I am." (I Cor. 15:10.) Well, he also did not say repentance, or prayer, nor confession, made him what he was. Are there nonessentials? Jesus was telling us how to be saved by grace when he said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Grace means favor, and we are saved by his favor after we are baptized. Paul says we are "baptized into Jesus Christ." (Rom. 6:3; Gal. 3:27.) It is in Christ, and not out of Christ, that we are saved by grace. "*Being justified freely by his grace, through the redemption that is in Christ Jesus.*" (Rom.

3:24.) So, one must be baptized "into" Christ to be justified by his grace "in Christ."

He says we know we have passed from death unto life because we love the brethren. (I John 3:14.) Yes, this is the way "we" (who have obeyed the gospel) know our obedience was from the heart. But how do we know we love the brethren, so as to know we have passed from death unto life? "We know that we love the children of God, when we love God, and keep his commandments." (I John 5:2.) He wants to know if baptism makes a man love his brethren. Why, a man has no brethren in Christ until he is "Born of water and of the Spirit," (John 3:5), and "Baptized into Christ," (Gal. 3:37). He says he has known men to kill their brethren being baptized. Well, he only asserted this—he did not give any proof. But suppose someone gets killed while being baptized, would that prove baptism is not necessary?

He says I have tried to crowd the Holy Spirit entirely out of God's work throughout the whole debate. He is wrong, as usual, in trying to state my position. I have shown that we are converted by the message preached through inspired men by the Holy Ghost. (I Peter 1:12; Rom. 1:16.) I have shown that the Spirit leads us by his words, and we are to "Hear what the Spirit saith unto the churches." (Rev. 2:7; Rom. 8:4.) I have shown that we received the gift of the Spirit when baptized. (Acts 2:38.) Surely, my friend is not wilfully misrepresenting me to create prejudice.

He says love is the evidence of salvation and that we obey God and do what he has commanded because we are already saved. This is unconditional salvation, for faith and repentance are "commands" to be obeyed, the same as baptism. (Acts 16:31; Acts 17:30-31.) His logic here puts salvation before faith and repentance. He says there is no baptism mentioned in Matthew 25:31-46, where Jesus rewards those who have done good deeds to the poor. No, and there was no repentance, or faith, or confession, mentioned there either. Could a moral man be saved at last just because he fed the hungry, etc.? He also says some have continued in sin after being baptized, and remained

as bad afterward as Simon the sorcerer. First of all, any one who remains "bad" after baptism has not repented, and baptism is only for remission of sins to one who has repented. (Mark 1:4; Acts 2:38.) The fact that a bogus baptism is no good does not militate against scriptural baptism. Some have also remained "bad" after going through my friend's mourner's bench plan and claiming salvation. Then, as to Simon the sorcerer, there is no proof he remained "bad" after his baptism. He did commit one sin afterward and needed forgiveness for that. (Acts 8: 13-24.)

My friend says water baptism is outward, while salvation is inward. Well, the very act of pardon or forgiveness takes place in heaven in God's mind for us, and not in us. Then baptism is no more outward than the *confession* which my friend says, in his proposition, is necessary to salvation. Baptism is to be "Obeyed from the heart" and is a part of "that form of doctrine" which when obeyed makes one "free from sin." (Rom. 6:17-18.) My friend said the Israelites were saved by shedding the blood of the passover lamb, and putting the blood on the doors, as commanded in Exodus 12. This was "outward" obedience, as much as baptism. Praying at my friend's mourner's bench is outward and not a mere inward work. He thinks no outward act of obedience can bring the blessings of God upon man. But Naaman dipped seven times in Jordan and this obedience caused him to be cleansed of God from his leprosy. (II Kings 5.) Jesus restored sight to a blind man after he washed in the pool. (John 9.) My friend says Jesus condemned cleansing only the outside of the cup. (Matt. 23.) Yes, but baptism follows faith, repentance and confession, and is "unto the remission of the guilt of sin. (Acts 2:38; 8:37-39; Mark 16:16.) But even baptism is not to cleanse the outside, for it is not to put away "the filth of the flesh," but "doth also now save us." (I Peter 3:21.)

Brethren McQuiddy and Boles must have meant the change of mind and heart affected in repentance, and not pardon, or forgiveness, when they said what was quoted from them. Complete conversion includes a change of state, as well as a change of heart. Peter used the terms, "Repent

and be converted" as synonymous with, "Repent and be baptized." (Acts 3:19; 2:38.)

Josephus was not inspired and was not even a Christian, and yet my friend tried to offset the Scriptures by quoting from such a man. But even he admitted that baptism was for the remission of all sins, "*Not of some sins only.*" However, when he said baptism was "For the purification of the body" he contradicted the apostle Peter who said it is not for the "putting away of the filth of the flesh"—not to cleanse the body. (I Peter 3:21.) Baptism is to wash away sins, not dirt. "Be baptized and *wash away thy sins.*" (Acts 22:16.)

These and the many other Scriptures which I have presented prove that one is not saved by faith alone, before and without baptism, as my friend claims in his proposition.

What Must I Do to Be Saved?					
Acts 16: 30, 31 Rom. 5: 1 Rom 10: 10 John 3: 36	Believe	Repent	Confess	Baptized	Saved Justified Righteousness Life
Acts 3: 19 3 Cor. 7: 9, 10 Acts 2: 38 Acts 11: 18		→	→	→	Sins Blotted Salvation Remission Life
Rom. 10: 9 Rom. 10: 10 Matt. 10: 32 Phil. 2: 11	→	→	→	→	Saved Salvation Be Confessed Glorifies God
Mark 16: 16 Acts 2: 38 Acts 22: 16 1 Pet. 3: 21 Rom. 6: 3 Rom. 6: 17, 18		→	→	→	Saved Remission Sins Washed Away Saved in Christ Free from Sin
Total	Believe	Repent	Confess	Baptized	SAVED

FIFTH PROPOSITION

MAY 7, 1943

The washing of the saints' feet, as an act of worship in the church (in connection with the Lord's Supper or other such items) is authorized in the Scriptures.

MR. WEAVER'S FIRST NEGATIVE

Good Evening, Ladies and Gentlemen, Fine Moderators and Honorable Opponent: It is a great pleasure to have the privilege of standing before you this evening and being engaged in this discussion. I have learned to love my honorable opponent and his son and these other ministers, but you know I love my wife, I love my father and mother and many other people, but I can't afford to break with Jesus for anyone. And I don't intend to, and I don't ask them to. So, I must be true to my message this evening. I realize if any subject has been spurned and made fun of it has been this one. And Brother Reigles says he can only account for this in one way, because in the 8th chapter of Romans it says that the carnal minded are not subject to the laws of God, neither indeed can be. That is the reason for that. People that would spurn a sacred precept and example taught by our Master doubtless are carnal minded and not subject to the laws of God and can't be.

Deuteronomy 18:18 says that Moses prophesied and said, "God has said, I will raise them up a prophet from among their brethren like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him." And Peter referred to that and said, "Truly Moses did speak of this prophet," (Acts 3:22), and he was referring to Jesus Christ. When Jesus came on the scene in the 8th chapter of the gospel according to St. John, I believe, and the 47th verse, he said, "He that is of God heareth God's word." These words were sent from God by his Son. Jesus said in the 12th chapter of John and 48th

verse, "He that rejecteth me and receiveth not my words hath one that judges him. The word I have spoken shall judge him in the last day." So to the end of time His words will stand. These are the words of the only Saviour in the world. Then he said, "These words are not mine, but they are given me of the Father." (John 12.) He could not have laid down more solemn words before he went into this great ordinance we are talking about tonight. Then in the 14th chapter of John you find the Scriptures the preachers read at funerals, and he was talking to the same crowd and he said, "Ye believe in God, believe also in me. In my Father's house are many mansions." I wonder if you are claiming that promise tonight. He was talking to the same crowd. And in the 17th chapter of John, while he was praying in the Garden, he said, "Father, I have given them thy word." He was talking about the same crowd. Then again, we find he said in the same chapter, "They have received thy word." In the first chapter of Hebrews we find, "God who at sundry times and in divers manners spake in time past unto the fathers by prophets, hath in these last days spoken unto us by his Son." And in the second chapter it says, "Therefore, we ought to give the most earnest heed to the things which we have heard, lest at any time we should let them slip. And if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:1-3.) Here the writer of Hebrews tells how we come in connection with the words of God, the words of Jesus. They were confirmed unto us by those that heard him.

I will tell you where my opponent is going tonight for a hiding place, but he isn't going to find it. He is going to run to the Hebrew letter, where it says that no testament is of force until the testator is dead. (Heb. 9:16-17.) But I want him to say whether Matthew, Mark, Luke, and John are a part of the gospel. We have the gospel according to Matthew, the gospel according to Mark, the gospel accord-

ing to Luke, and the gospel according to John. That is what we call them.

It was taught by precept and example by the Master. Now he said, "He hath in these last days spoken to us by his Son." Then he says it is to last until the end of time. "Is these last days he hath spoken to us by his Son." So we are living in the last dispensation of time.

Then a text in second Timothy says, "This know also that in the last days perilous times shall come. For men shal be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good." (II Tim. 3:1-3.) He said this would come in the last days. And he says in his letter to Timothy, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned to fables." This is the last dispensation of time. That is recorded in the word of God. So he said that his word would be at the judgment to judge you and me—the words he had spoken.

In the 13th chapter of St. John it says, "Supper being ended he laid aside his garment." This harmonizes with the other four gospels, that this is the Feast of the Passover. The feast of the Passover was observed at the same time of year the Lord's Supper was instituted, on the same night, on the same occasion, and, my friends, when all this took place, my opponent will probably say that it wasn't connected with a religious service. But the very act itself and his teaching afterwards show it did have a religious aspect, because he said, "If ye know these things, happy are ye if ye do them." (John 13:17.) And after that he went on to instruct them about God's word, and before they went out it says they song a hymn. That is the way we have been doing this week, singing a hymn and leaving. I trust we are at a religious service. And there was a prayer and they sang a hymn and left the room, and they crossed and went to the Garden of Gethsemane directly from the upper room where he instituted the ordinance of feet washing.

It says, "He laid aside his garment and took a towel and girded himself." And the German translation, I am told, is "He girded himself with an apron." The English translation says, "He girded himself with a towel." Then "he poured water into a basin." You know how to do that. Then he began to wash his disciples' feet, not some weak person's feet, or some sick person's feet, but it says he began to wash the disciples' feet. They didn't know the aspect of this and what it was about. He said, "What I do thou knowest not now, but thou shalt know hereafter." (John 13:7.) I wonder if they knew that he was washing their feet. What he meant was, "You don't know for what intent I am doing this, but you will know hereafter." And we find when he came to Peter, that Peter said, "Thou shalt never wash my feet." And he said, "If I wash thee not, thou hast no part with me." Did he make it a test of fellowship here or not? Did he mean you won't have any part in feet washing, or did he make it a test of fellowship? We do know he said, "If I wash thee not, thou hast no part with me." Peter said, "Lord, not my feet only, but also my hands and my head." In other words, "give me a bath, I want a part with you." He said, "He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all for he knew who should betray him." (John 13.) He was referring to Judas Iscariot. All of the gospels point out Judas Iscariot that night as the one who would betray him, showing that this was instituted in the upper room. On this occasion all four of the gospels point out Judas Iscariot as a traitor in the upper room, where he instituted the Lord's Supper, and pointed Peter out that he should deny him, showing it did happen in the same room. Dr. Adam Clark said it happened there, and is shown not only by the chronology of it, but it harmonized with all the gospels that it happened in the upper room. How do you get the Lord's Supper and ignore feet washing? Then after he had done this he sat down, taking off his towel, and said, "Ye call me Master and Lord, and ye say well, for so I am." He didn't say, "You are my master, but said, "Ye call me Master and Lord, and ye say well, for so I am." I wonder if you are trying to be his master, or are

you letting Him be Master. He said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Someone has said that wasn't a command. Paul said, "Husband's ought to love their wives." Do you women believe that? The apostle Peter said, "We ought to obey God rather than men." Ought we? Any man ought to obey God rather than man. Should we? Then he said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13.) Webster says an example is a pattern or model after which to pattern. I wonder if you are ashamed of Christ as a pattern in this. Would you be ashamed of a Master like that? Then he says, "If you know these things." What things? About the communion, but he had done more than one thing that night, that means it was something else besides the Lord's Supper. "If ye know these things, happy are ye if ye do them." (John 13.)

GUS NICHOLS' FIRST NEGATIVE

Moderators, Honorable Opponent, Friends of the Radio Audience, Ladies and Gentlemen: As usual, my friend did not properly clear the issue. He is affirming that, "The washing of the saints' feet, as an act of worship in the church, (in connection with the Lord's Supper, or other such items), is authorized in the Scriptures." I am not denying that the Scriptures authorize us to wash feet under certain circumstances as a matter of cleanliness and hospitality. I believe in that kind of feet washing. But to meet for worship with clean feet, and go through the farce of wetting feet, and calling it feet washing, is a thing not authorized in the Word of God.

He says feet washing is ridiculed. I thought my friend tried to line up Wesley, Clark, and a host of others on his side on the first proposition, as though the matter was to be settled by taking a majority vote, or by counting noses. Why did he not tell us how many are on his side tonight? It is because he knows he is taking a position which only a few Bible scholars on earth would take.

And as to ridiculing feet washing, that reminds me of the way my friend and his people ridicule Scriptural baptism. My friend does not see the promise of salvation connected with baptism, when Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) He ridicules what actually is in baptism, then complains if others ridicule what is not in feet washing. He said those of us who oppose feet washing do so because we are carnal minded.

Is that why he ridicules being "baptized for the remission of sins"? (Acts 2:38.) Is that why so many call it, "Being ducked in a mud-hole"?

I do not reject his proposition because it is ridiculed, nor because only a few people believe in feet washing *as worship*. If the Bible taught it I would believe it whether anybody else on earth believed in it or not. What the Bible teaches is not determined by finding out where the masses stand.

He first went to Deut. 18:18-19, which teaches that Christ is to be heard in all things. (Acts 3:22-23.) But where did Christ teach that feet washing is an *act of worship*? While discussing baptism, my friend did not seem to think one had to hear Christ on the subject of baptism. Yes, "He that is of God heareth God's words." (John 8:47.) But where did He say feet washing is an *act of worship*? That is the issue between us. I say feet washing was an act of cleanliness and hospitality. It is true that the words spoken by Christ will "judge" us in the last day. (John 12:48.) But where did Christ require feet washing as an *act of public worship*? Yes, Jesus had "given" them God's word, but where did He give them feet washing as an *act of public worship*? I endorse everything Jesus taught.

He reminds us that God spoke by His Son, and we ought to give "the more earnest heed to the things which we have heard," etc. (Heb. 2:1-2.) But this again does not touch the issue between us. The point is: Did Jesus teach feet washing as an *act of worship* in connection with the Lord's Supper? I say He taught that feet were to be washed to cleanse them. It is connected with home duties, and not with worship. "If she have brought up children, if she

have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." (I Tim. 5:10.) None of these were items of worship in the church, like the Lord's Supper. Bringing up "children" was not an act of public worship. Neither was lodging "strangers." In the order of mention, you will note that feet washing followed "lodging strangers." When she lodged strangers, she must have washed their feet, especially if they were saints. (Gal. 6:10.) This was a home duty, and not classed as an act of public worship, like the Lord's Supper. Then it says, "if she have relieved the afflicted." This was not public worship either. Then he called all these items "good works"—"if she have diligently followed every good work"—not just those mentioned. So feet washing is a "good work," not an *act of worship*. This is the only passage mentioning feet washing this side of the death of Christ on the cross. It is the only reference to feet washing after the church was established on Pentecost, and this one time classes it with hospitality in the home, and *not public worship in the church*.

But my opponent said I would hide behind Heb. 9:16-17 where it is said, "A testament is of force after men are dead; otherwise, it is of no strength at all while the testator liveth." Well, since Christ, the Testator of the New Testament, had not died in John 13 the passage in Hebrews does prove that the New Testament was not yet in force when Jesus washed the disciples' feet. Had the New Testament been in force that night we would have to take the Lord's Supper on Thursday night. Also we would have to observe the Passover supper. But the New Testament was "of no strength at all" then, "for a testament is of force after men are dead," and not before. (Heb. 9:16-17.) The command to wash feet was connected with circumstances then that are not binding at this time.

Yes, we are living in the "last days," or last dispensation of time. But this does not make feet washing an act of worship. (Heb. 1:1; II Tim. 3:1.) It is also true that some would not endure sound doctrine. (II Tim. 4:2-4.)

But sound doctrine locates feet washing with "lodging strangers." (I Tim. 5:10.)

He finally comes to John 13, and quotes, "Supper being ended," etc. Yes, but what supper? My friend guesses it is the Lord's Supper, but the Lord's Supper is not mentioned in John 13. It was on the same night, but the supper *mentioned* is the *Passover supper*. It was a supper which had a "*sop*" connected with it. When asked who should betray Him, Jesus said, "He it is, to whom I shall give a sop, when I have dipped it." (John 13:26.) John omits the institution of the Lord's Supper. So, there is no evidence that the feet washing followed the Lord's Supper that night. It followed the Passover, and was directly connected with it. The other writers who tell of the institution of the Lord's Supper do not mention the feet washing. (Matt. 26; Mark 14; Luke 22.) My friend says, "This harmonizes with the other three gospels, that this is the feast of the Passover." Yes, it had a "*sop*" in it, and could not be the Lord's Supper. No inspired writer ever mentioned *the Lord's Supper* when speaking of *feet washing*. Yet my friend tries to connect the two in order to try to make it appear that feet washing is worship like the Lord's Supper. It was connected with the Passover *in the record*.

My opponent says it had a religious aspect because Jesus said, "If ye know these things, happy are ye if ye do them." (John 13:17.) Yes, they were to do the "things" taught by this object lesson, but this does not prove feet washing was an act of worship, and to be practiced in the church as such. Remember, it was afterward only connected with "lodging strangers" and hospitality, together with other home duties. (I Tim. 5:10.)

My friend says the whole thing was a religious service because they sang at the close of the service. (Matt. 26:30.) Physical cleansing required in order to get ready for worship was not itself worship. No one had a right to eat the Passover unless he was cleansed first. We read that many went "up to Jerusalem before the Passover, to purify themselves." (John 11:55.) After such purification, their feet would be soiled on the way and need washing.

My friend said Jesus "instituted the ordinance of feet washing" that night. (John 13.) But, He did not. Feet washing was practiced in Old Testament times. (I Sam. 23:41.) It was not something new. Jesus reproved a Pharisee in whose house He was a guest for not providing water for His feet. (Luke 7:44-46.) This was long before John 13. Hence, feet washing was customary before John 13.

Yes, Jesus said, "What I do thou knowest not now, but thou shalt know hereafter." (John 13:7.) They knew Jesus was washing their feet, but they did not know the import of the Master *himself* stooping to perform the dirty service for them. Had Peter, or one of the other disciples performed the service for the rest, they would have thought him a nobody. They would have taken it as a confession that they were all greater than he. But with their idea of the lesser doing the serving, they were confused when Jesus, the Great One, began to wash their feet. They were to know later that He was teaching them by example that serving others is perfectly consistent with greatness.

"If I wash thee not thou hast no part with me." (John 13:8.) He meant if Peter hindered Him from teaching this lesson on being great through service, Peter would have no part with Him.

When Peter in his confusion wanted Jesus to wash him all over, Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit." (John 13:10.) In other words, Jesus said one who had been purified or bathed at home, now needed only his feet washed.

Goodspeed's translation says, "Jesus said to him, Any-one who has bathed only needs to have his feet washed to be altogether clean." (John 13:10.) Their feet were washed that they might "be altogether clean." It was not a feet wetting, but a feet washing.

Feet were washed to cleanse them. MacKnight's translation says, "Jesus replied, He who has been bathed, needs only to wash his feet, the rest of his body being clean." (John 13:10.) He did not teach them to go through the farce of wetting feet which are already clean. Yes, Jesus said His disciples ought to wash one another's feet, but

they were to do it to cleanse them and as service one toward another, just as He had done for them. It is a matter of service and hospitality.

Jesus said, "Ye also ought to wash one another's feet." (John 13:14.) Yes, but "ought" does not mean worship. "So ought men to love their wives." (Eph. 5:28.) But this does not mean the husbands are to have a wife-loving service *in the public worship in connection with the Lord's Supper.*

Yes, Jesus gave them an "example" that they should do as He had done unto them. (John 13:15.) He washed their feet *to cleanse them*, and if we do it as an *act of worship*, we are not following His *example*. He did not wash feet until they "needed" it. (John 13:10.) If we pretend to wash feet which do not need it, we are not following the Lord's example. Do you see that?

But the one point at issue between us is: Why is it to be done? He says as an act of public worship, and I say as a matter of cleanliness, service and hospitality. He says it is to be done in the public worship, and I have shown that the only mention of it after the church was established connects it with lodging strangers. "If she have *lodged* *strangers*, if she have *washed the saints' feet*." (I Tim. 5:10.) It was thus connected in the Old Testament. "Let me be a servant to wash the feet of the servants of my Lord." (I Sam. 25:41.) This was said by a widow to strangers who had come to her home. It had no reference to *public worship*.

Feet washing upon entering a home is not now the custom, as it was among the Jews in Palestine in the day of Christ and the apostles. This change has been brought about by a change from sandals to shoes, and from dusty streets and roads to paved ones, with most of the people riding in cars. Our feet do not become easily soiled, as theirs once did in Palestine.

I want to read to you what *Smith's Bible Dictionary* has to say about sandals. "Sandal was the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. We have

express notice of the thong (Authorized Version, 'shoe-latchet') in several passages, notably Gen. 14:23, Isa. 4:27, Mark 1:7. Sandals were worn by all classes of society in Palestine, even by the very poor; and both the sandal and the thong or shoe-latchet were so cheap and common that they passed into proverb for the most insignificant thing. (Gen. 14:23.) . . . They were dispensed with indoors, and were only put on by persons about to undertake some business away from homes. During meal times the feet were uncovered. (Luke 7:38; John 13:4, 6.) . . . To carry or to unloose a person's sandal was a menial office, betokening great inferiority on the part of the person performing it. (Matt. 3:1.)—Page 587." From this quotation, the following points should be remembered: (1) The Hebrews wore "sandals" and not our kind of shoes. (2) The sandal consisted simply of a "sole attached to the foot" by strings to hold it to the bottom of the foot, leaving the foot exposed to dirt, etc. (3) Sandals were not worn indoors, any more than we wear our hats in the house. (4) During meals sandals were removed, as at the Passover. (5) To unloose another's sandals, or wash his feet, was a service performed only by those thought to be inferior to the one being served.

In the Old Testament, washing feet was connected with lodging strangers. It was performed in the home, and belonged to the daily life, and was not an act of public worship. Even in the upper room, the disciples' feet were washed to cleanse them. Jesus personally did the washing to prove that the Greatest of All can consistently serve others, and that their idea of the matter was wrong. They thought one who washed others' feet was a nobody, and unworthy of consideration; therefore, they refused to wash one another's feet.

This is why Peter did not want the Lord to wash his feet. He thought to permit the Lord to wash his feet would be a confession that he was greater than his Lord, and he did not want to confess to such a lie. He would no doubt have been pleased to have had John, or some other apostle, wash his feet, for he would not have objected to them con-

fessing inferiority to him. But it was contrary to his philosophy to permit the Lord and Master to do it.

That very night at the supper, "There was also a strife among them, which of them should be accounted the greatest." (Luke 22:24.) Their desire to be great in the eyes of men kept them from washing one another's feet. Jesus showed them that the greatest disciple in God's sight is the one who serves, and said the "greatest" of all is to be servant of all. (Luke 22:25-27.) There is no service in merely wetting feet as an act of public worship.

In Ex. 40:30-32 we read of the priests washing their feet in the laver, in the outer court, which my friend admitted was a type of something outside the church. If he says this was a type of feet washing now, it belongs to the daily life and is not in the place of worship. Those washings typified having "our bodies washed with pure water." (Heb. 10:22.)

MR. WEAVER'S SECOND AFFIRMATIVE

Moderators, Honorable Opponent, Ladies and Gentlemen: It is a great pleasure to come back in defense of my Master's truth that He has so plainly laid down. It is amusing to see him squirm from the real, plain teaching of the Master. We need not be surprised. As I said, as much as I love this man, I will have to break with him here.

Now he called attention to I Sam. 25:41. Here is where a lady wanted to be a servant and wash feet. But this is a different scene. Here's where the King of kings and Lord of lords, the Christ, became a servant, and now He said, "I have given you an example that ye should do as I have done unto you." (John 13.)

Now the 10th verse again. In the King James translation Jesus said unto him, "He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all." For he knew who should betray Him. (John 13:10.)

Now he referred to some little translations here that were translated by individuals, just as though I were to get

out and translate it. Mr. C. R. Nichol, Clifton, Texas, said that the King James is the best selling book in all the world. That is what his own preacher says about it.

Now he gives no hint or even suspicious idea that we are talking about uncleanness of the feet here. It was a custom, he read to you, where the Jewish priest had to wash his feet when he went in the door of the tabernacle. The feet were already clean because they had to wash them when they went in at the door.

Now I don't deny they had feet washing in their private homes, but this was in the upper room, where they were to partake of the Passover, and He plainly says Himself where He was to eat the last Passover with the disciples. He said it, showing the Old Testament Passover had expired, and He was instituting a new supper here. And He had the last Passover with the disciples and turned around and instituted a new supper right on the same occasion, and He couldn't deny it if He wanted to. The kind of feet washing they had in the Old Testament was every fellow washed his own feet. You remember when Abraham stood at the door when the angels were there, he said to the angels, Stop and "tarry for a little water and wash your feet." (Gen. 18:4, 19:2.) And they washed their own feet, and there never was an ordinance instituted in the Old Testament like this one.

Now notice when He said, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you." (John 13.) Peter told the people to follow Christ's example, because in I Peter 2:21 he said, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps who did not sin." Show me another place where Jesus ever said, "I will give you an example." This is I Peter 2:21, long after Jesus went back to glory. Show me another text where Jesus said, "I have given you an example." Paul said, "Follow me, as I follow Christ." (I Cor. 11:1.) And Paul was one born out of season. He wasn't even there on the night of the Passover. He hadn't been

converted and never was converted until he met with Jesus on the road to Damascus. He knew nothing about it. How did he get hold of it? The Hebrew letter said, "It was confirmed unto us by those that heard him." John heard it, and he made a record of it. Paul, 35 years after this occasion, after Jesus had gone to glory, in the fifth chapter of Timothy and the tenth verse, said, "If she have reared children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted." (I Tim. 5:10.) Let's carry that record over to the judgment. Jesus said, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in." Why, this is the password at the judgment. And my opponent says, "They are good works." Sure they were, they were wonderful works. And Paul said, "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.) Do everything to the glory of God. When I give my fellow-man a sack of flour, I worship God. When I put my offering in at the church, I worship him. Whatever I try to do, I try to do it to the glory of God. I trust my opponent's worship doesn't take place just when he is in the church.

But this was in the church. It was in the upper room where they had the Passover. That is where they went. Of course, it was a place of worship. It says they sang a hymn. That is what it says. And if you will go to his church, you will find that is what they do. Jesus said, remember, a servant isn't greater than his master. Is he? Do you believe you are a servant of Christ, or that you are greater than He was? And to show that it was taught from God, that God was behind it Himself, He said, "Neither is he that is sent greater than he that sent him." (John 13.) In other words, Jesus says, the very God that sent me into this world, told Me when I got down on earth to wash your feet. You are no greater than your Master. Neither is he that is sent any greater than he that sent him.

In the 12th chapter of John, He said, "I am not telling you my words, they are given me by the Father."

I will be willing to risk this whole debate on what has been said now. If I wasn't to say another word, I honestly think people would get the truth of this thing. He hasn't touched top, side or bottom of my argument.

He said the other night, "How many times does God have to say anything before it's true?" St. John is the only one that recorded, "You must be born again." It wasn't recorded anywhere else. He is the only one that recorded feet washing. But it is in parallel with the other gospels that it did happen in the upper room at the same time as the Lord's Supper. Where was baptism taught? In the gospels. Where was the Lord's Supper taught? In the gospels. Now he is slipping up here and taking the Lord's Supper and baptism and leaving feet washing behind. That's logic, isn't it? He got across the line with part of it. We have tried to show you he has crowded the Holy Spirit out, and now he is going to crowd out the example Jesus gave that we should wash one another's feet.

Jesus gave the parable of the vineyard. God built a great vineyard and sent His servants into this vineyard, and they killed them. He sent others and they killed them. He said, "If I shall send my Son maybe they will hear Him." (Matt. 21.) And when His Son came, the servants said, "If we kill him, the inheritance is ours. We can have our way about it." And ever since that time men have been trying to crucify Jesus and get Him out of the way. But the Word of God says, "He is the same yesterday, today, and forever." That is the parable Jesus left for us to look at. He said, "I will send my Son, and surely men will hear him." But they didn't. Peter said, "The stone which the builders disallowed, the same became the head of the corner, a stone of stumbling and a rock of offense even to them that stumbled at his words." (I Peter 2.) Who was the cornerstone? Jesus Christ himself, being the chief cornerstone. (I Cor. 3:11.) He became a stone of stumbling and a rock of offense. From the time Peter wrote this up to the modern time men have been stumbling at His Word. I am not accusing my opponent of that, but if we are humble we ought to act like it. I know what is the matter with the

world today. It is pride. Being humble would upset too many pretenses. But I am going to preach it if I never have another "eagle" in my pocket.

Remember, Jesus said, "ought." That is the word He used. "Ye ought to wash one another's feet." (John 13.) Greenfield's Grammar and many other great writers say that "ought" is a mild command. If I have any confidence in a man, and he were to say, "Brother Weaver, you ought to do something," I would do it. I was building my house and got one corner out of line a little with the concrete blocks, and Brother Lloyd came over and said, "Brother Weaver, that is out of line. You ought to tear it down and put it up again." Out of the respect I had for his character and ability, I took that whole corner out and it took two days to build it back. Somebody said, "We ought to be humble enough to do it." If you are humble enough, you will do it. Jesus said, "If ye love me, keep my commandments." (John 13.)

Paul said, "If she have washed the saint's feet." That connects it with religious worship. Not some sick person's feet, not because their feet are dirty, but washed the saints' feet. Supposing some good old saint were a shut-in and his feet were perfectly clean, he wouldn't be included in that, according to my opponent. But Paul enjoined it upon the widow. He wasn't there the night it was instituted but he learned about it. How? Through the apostle John. How? John left a record and he was one of the disciples that was there and had it enjoined upon him. Somebody says, "We don't find where they practiced it in religious services any more." Well, that is enough for me. I don't hear the words repeated, "Ye must be born again," but I believe them. The word eternity is only spoken of in the 66 books of the Bible one time. You will find eternity once. But I believe there is an eternity as surely as I am living. He has made an utter failure to prove anything that looks like his position tonight.

GUS NICHOLS' SECOND NEGATIVE

Moderators, Worthy Opponent, Radio Audience, Ladies and Gentlemen: My opponent has not discussed the real issue tonight. Very much of what he has said was not on the point of difference between us. He is like the Irishman who greased the wagon everywhere except where the wheels turned. We both believe in feet washing, but he is supposed to try to prove it is an act of public worship like the Lord's Supper, instead of a matter of hospitality and cleanliness. He rarely ever touched this point.

Abigail said unto the strangers who had come into her home, "Let me be a servant to wash the feet of the servants of my Lord." (I Sam. 25:41.) This proves it was not public worship, but hospitality in the home. This also contradicts Mr. Weaver's statement that each one always washed his own feet in the Old Testament. This passage also proves that Jesus did not institute feet washing in John 13, as my friend asserted. We even find feet washing before John 13 in the New Testament. Simon was reproved for not furnishing water for the Master's feet when He was a guest in the home. (Luke 7:36-44.) Paul connected it with lodging strangers in 1 Tim. 5:10.

It was a custom connected with the Passover that they had to purify themselves before observing that supper. "Many went out of the country up to Jerusalem before the Passover, to purify themselves." (John 11:55.) Even if this was done in the city, their feet became soiled in the walk to the upper room, and needed washing.

He quoted, or garbled, the German translation (Hitler's translation), in his first speech tonight, but later complained because I used Goodspeed's translation, and the one made by Doctors George Campbell, James Macknight, and Philip Doddridge. These translations say feet were washed to cleanse them. (John 13:10.) But no translation says Jesus washed clean feet. Brother C. R. Nichol said the King James is the "best selling version," and it is. But the King James says: "He that is washed needeth not save to wash his feet." (John 13:10.) This says they needed to wash

their feet. The translations I quoted only express the thought a little more clearly. Goodspeed's translation says, "Anyone who has bathed only needs to have his feet washed in order to be *altogether clean*." Macknight's translation says, "He who has been bathed, needs only to wash his feet, *the rest of his body being clean*." (John 13:10.) "The rest of his body" was clean, but his feet were not. I challenge my friend to present a translation conveying the idea that feet were not washed to cleanse them.

But my friend thinks if their feet were washed to cleanse them they would have known what Jesus was doing, yet He said they did not know. Of course, they knew what the physical act was that He was performing, but they did not know why Jesus *himself, the Master*, was doing it, contrary to their idea that only an *inferior person* could do such a thing. This is what they did not know then, but would understand later. When they learned that it takes service to make one great in God's sight, they were no longer confused as to why Jesus did this dirty job for them.

Jesus said, "Ye are clean, but not all." (John 13:10-11.) His language has a spiritual application. Just as each one was clean, "but not all"—all clean except the feet—so as a group they were clean spiritually—"but not all"—not Judas.

Mr. Weaver said, "Everyone in the Old Testament washed his own feet." But this is not true. Abigail said unto the men who came to her home, "Let me be a servant to wash the feet of the servants of my Lord." I Sam. 25:41.) It was not something new in John 13.

He said the disciples had washed their feet when they went in at the door of the upper room. I deny this, and want the proof. His mere assertion is worth nothing. They should have washed one another's feet upon entering the door, but there was, "Strife among them as to which should be greatest." (Luke 22:24.) Neither would wash the other's feet for they erroneously thought that only the most inferior one of them could afford to wash the feet of the others. (Luke 22:25-27.) They thought the kingdom soon to be set up would be a worldly one, and only the greatest

among them would get positions on his right hand, etc. (Matt. 20:20-21; Mark 10:35:27.) They felt certain that the one who would wash the feet of the others would thereby confess his inferiority and lose his chance to an appointment to the right hand place in the kind of kingdom they expected. (Matt. 20:20-21.) They had "fussed" about this before, and even asked the Lord about who is greatest. (Matt. 18:1-3.) By washing their feet, Jesus proved once and for all time to come that washing dirty feet does not keep one from being great before God.

He quoted I Peter 2:21 about Christ leaving us an example that we should walk in his steps. Yes, he left us an example of washing feet that they might be clean. He gave us no example of feet *wetting*, but it was feet *washing*. (John 13:10.) My friend does not follow the example when he practices feet *wetting* as religious worship.

My friend thinks Paul was talking about washing feet as public worship when he said for us to follow him as he followed Christ. (I Cor. 11:1.) But, let him prove Christ did it as worship, and not to cleanse the feet and to teach the lesson that there is nothing too lowly for a great servant of God to do for another when it is needed.

Mr. Weaver says Paul got the truth of feet washing from John 13, when it was written, and thinks this was in Paul's mind when he wrote I Timothy 5:10. First, Paul did not obtain anything he taught from other apostles. Paul said, "*The gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by revelation of Jesus Christ.*" (Gal. 1:11-12.) Second, if Paul did have John 13 in mind when he wrote I Timothy 5:10, as Mr. Weaver says, then I Timothy 5:10 is Paul's own inspired explanation and application of the feet washing of John 13. This being true, if I Timothy 5:10 does not teach feet washing as an act of public worship, neither does John 13.

So what kind of feet washing is in I Timothy 5:10? Was it there catalogued with the Lord's Supper, and other acts of public worship? No, it is there classed with home duties. The widow to be supported by the church must be one who

had practical experience in serving the people so she would be able to do just that kind of work as a servant of the church. She cannot help others bring up their children unless she has had experience in bringing up children of her own. She can not teach others how to lodge strangers, unless she has practiced that sort of work herself. She would not be able to gracefully serve in washing the feet of strangers and bathing and relieving the sick and afflicted and in serving among the members, without having had experience.

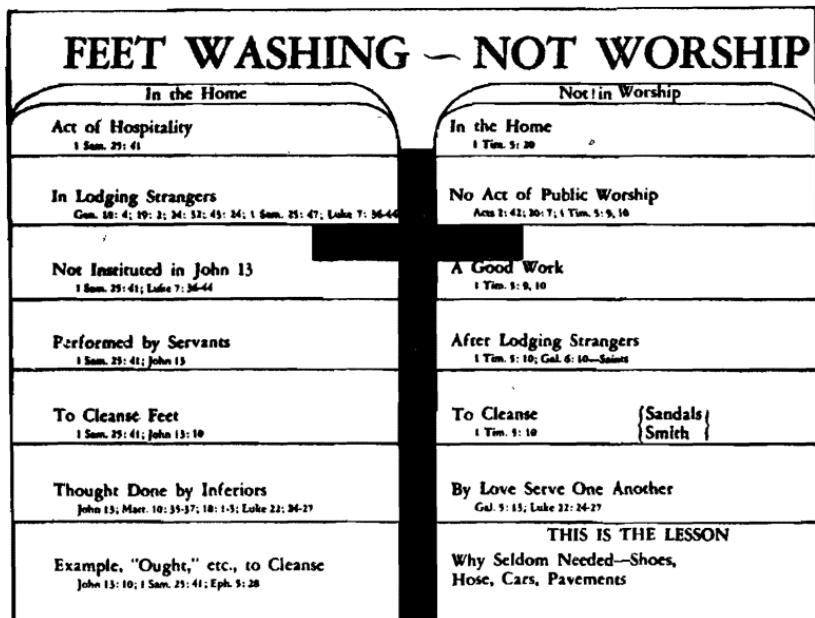
Hence, Paul says, "Let not a widow be taken into the number (to be supported by the church) under three score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if *she have lodged strangers, if she have washed the saints' feet* (when she lodged them as strangers) if she have relieved the afflicted, if she have diligently followed every good work." (I Tim. 5:10.) There is not an item of public worship in this whole list. Of the four items listed, my opponent admits that three of the four are not public worship, and he ought to accept the whole truth and admit that the feet washing also is not public worship, for he has not one word of proof that it is anything but a home duty. Notice the list of the items here: (1) If she have brought up children, (2) if she have lodged strangers, (3) if she have washed the saints' feet, (4) if she have relieved the afflicted; if she have diligently followed every good work." (I Tim. 5:10.) Bringing up children belongs to the home life, not to public worship. Lodging strangers, likewise is not an act of public worship like the Lord's Supper. And washing the feet of the saints lodged in the home proves it has no connection with public worship. He would have put the Lord's Supper, or some other act of public worship in the list with feet washing, or would have at least changed the order of mention of the items so feet washing would not follow lodging strangers. I have here on the black board on the left *man's order* and on the right *God's order*.

"Man's Order of Items"

“God’s Order of Items”

- | | |
|-------------------------|---|
| 1. Brought up children. | 1. "If she have brought up children." |
| 2. Washed Saints' feet. | 2. "If she have lodged strangers." |
| 3. Relieved Afflicted. | 3. "If she have washed the saints' feet." |
| 4. Lodged Strangers. | 4. "If she have relieved the afflicted," etc. (I Tim. 5: 10.) |

Mr. Weaver's proposition connects feet washing with the Lord's Supper and other such items of public worship, but Paul connects feet washing with "lodging strangers," on one side of it, and "relieving the afflicted" on the other side of it. It directly follows lodging strangers, and is a matter of cleanliness and hospitality that belongs to the home life, and is not public worship.



My friend said the first night of the debate that the Old Testament is the hind sight through which we get a bead on the New Testament. If this be true, we should be able

to get a bead on feet washing by looking at it through the hind sight of the Old Testament. When one looks at it this way, there is not a passage in the Old Testament about feet washing which does not connect it with hospitality in the home, or make it a matter of mere cleanliness and comfort. (Gen. 18:4; 19:2; 24:32; 43:24; Ex. 30:19, 21; 40:31; Judges 19:21; I Sam. 25:41; II Sam. 11:18; Psalms 58-10; S. of S. 5:3.) This is all about feet washing that I have found in the Old Testament. All found on the subject in the New Testament is in three chapters: Luke 7:36-44; I Tim. 5:10; John 13. This is all, and there is not a case of feet washing as an act of worship in the whole list. Old Testament cases of feet washing were connected with washing feet in the home, and not in worship. (I Sam. 25:41.) In Luke 7 Jesus' feet were washed with tears, and it was not an act of public worship. Jesus reproved Simon for not furnishing water for his feet, showing such was a custom, and had been neglected. In I Timothy 5:10 feet washing directly followed lodging strangers, as in the Old Testament. Then in John 13 all alike were guests in the upper room, without an host, and neither of the disciples would become host and wash the feet of the rest. This was because of their false idea of being great through *being served*, instead of through serving. Jesus served as host in this home and washed their feet. It was done as hospitality and cleanliness, and to teach the great lesson that such serving is not inconsistent with true greatness. The disciples must have gotten the lesson, for the old question of who is greatest never came up again among them after that. (Luke 22:25; Matt. 18:1-3.) Mr. Weaver said, "This is the password at the judgment" and then quotes Matthew 25:32-36. But there is not a word in this about feet washing—not a word. It is speaking of feeding the hungry, giving drink to the thirsty, visiting those who are sick and in prison, clothing the naked, etc., but not a word about feet washing. The Lord left it out, but Mr. Weaver put it in, and added to the word of God. (Deut. 4:2.)

He says feet washing is a good work, and, like all things, must be done in the name of the Lord. (Col. 3:17.) He says it is like giving a sack of flour, and is worship.

My friend is confused, and off the point of issue. His proposition says feet washing is "an act of worship" like the "Lord's Supper." Now he is so defeated that he says it is like giving a sack of flour, and is that kind of duty. He has thus given up his false proposition, and admitted it is not *public worship*, but a mere *good work*.

But he says John 13 was in the worship "in the church." What will the man say next? Mr. Weaver and his brethren teach that the church was not established until Pentecost, and this feet washing was before Pentecost. How could it have been in the church, when the church was not yet established?

He said being mentioned one time is enough. Yes, but the only time it is mentioned after Pentecost was in connection with lodging strangers. (I Tim. 5:10.) Not once after the cross was feet washing connected with the Lord's Supper, or any item of public worship. We have the Lord's Supper and other items of worship mentioned in Acts 2:42; 20:7; I Cor. 11:30; I Cor. 16:1-2; Eph. 5:19; but not one word about washing feet in such worship. The "Disciples came together to break bread." (Acts 20:7.) But where did they ever come together to wash feet, as these friends do?

To wash hands to *cleanse them* is right and proper, but it is sinful to wash hands as an empty religious performance, as worship to God. (Mark 7:1-13; Matt. 15:1-9.) Jesus told these people their hand washing was vain worship, for it was a commandment of men; so of feet washing as worship.

Mr. Weaver says John is the only writer who ever mentioned the new birth. But Peter, Paul, and James also mentioned it. (I Peter 1:23; 2:2; James 1:18; I Cor. 4:15.) But remember the only reference to feet washing after the cross connects it with lodging strangers, and not with public worship. This shows that the feet washing of John 13 was to cleanse and prepare the disciples for the feast of the passover. They were required to first be purified. (John 11:55.)

He says I bring the Lord's Supper over into the church and practice it, but leave the feet washing behind. He could have stated my position more correctly by saying

I leave the passover for which feet washing prepared one under the law, and teach washing feet to cleanse them.

Sandals were removed when in sacred places. (Ex. 3:5.) The feet were dusty when wearing sandals. (Mark 6:11.) Feet were washed to cleanse them. "As I have washed my feet, how shall I defile myself." (Song of Solomon 5:3.) One passage says their feet were washed that they might be clean. (John 13:10.) See Goodspeed's and Macknight's translations of this verse. And my friend says one time is enough for God to say a thing. He has given no passage that says feet were ever washed as an act of public worship.

He says we ought to be humble enough to wash feet as worship. But, the Catholic would say Mr. Weaver ought to be humble enough to kiss the Pope's big toe, count beads as worship, etc.

He says the widow must be one who has washed the "Saints" feet, not some sick person's feet, and not because they are dirty. He talks like a sick person could not be a saint. He is again adding to the Bible. The Scriptures do not say the saints must be well whose feet are washed. Neither do they say the feet must be clean. Mr. Weaver adds all this. The Bible connects it with lodging strangers, and the man does not live that can successfully deny it. (I Tim. 5:10.) It is a home duty, and belongs to hospitality, comfort, and cleanliness.

He says, "eternity" is only spoken of once in the New Testament, and argues that John 13 is enough for him. There are many words that mean the same as the word "eternity" such as "eternal," "everlasting," etc. But he cannot find feet washing *as worship* found even once. John 18 does not say it was *worship*. If we must have everything now in our public worship that was a part of the circumstances there that night, then we would have to observe the passover in our worship, and take the Lord's Supper on Thursday nights, instead of on the first day of the week, as is later bound on us. (Acts 20:7.)

MR. WEAVER'S THIRD AFFIRMATIVE

Honorable Opponent, Moderators, Ladies and Gentlemen: This is my last speech on the subject. I want to

hand my opponent his axle grease back and let him go back and grease his wagon where it needs it. He is like his Irishman. He has greased it everywhere except where the wheel goes on, and couldn't get to that. He has tried to carry feet washing to every place except where it was instituted—in the upper room in religious service. He has tried to carry it to his home and everywhere else. So, my friend, go get you a good wrench and screw the tap off and take the wheel out and pump some in the necessary place, in the upper room.

Now I want you to hear what Jesus himself said, "What I do thou knowest not now." (John 13.) I just wonder if Peter knew the Lord was washing their feet. He said, "What I do thou knowest not now, but thou shalt know hereafter." (John 13.) I am sure Peter knew he was washing their feet, and the question that arose in his mind was, why are you washing them since we washed them as we came in the door. That is what he didn't understand. Jesus told them they didn't know then, but he would tell them hereafter. Then when he got through he proceeded to tell them why he did it.

My opponent spoke of the lady that wanted to be a servant and wash the feet of the servants of the Lord. (I Sam. 25:41.) This is no case. I said, "It was the King of kings and Lord of lords who came down from glory to save a world, and he became the servant and washed his disciples' feet." And there never was a case like that. And, brother, you can't tell me he isn't squirming.

Then Peter said unto him, "Lord, not my feet only, but also my hands and my head." (John 13.) Now do you think if it had only been an act of hospitality that Jesus would have made it a test of fellowship. I wonder if some good brother came to his home and he offered to wash his feet and the brother wouldn't let him, would my friend say, "You won't have any part with me." Jesus said, "If I wash thee not, thou hast no part with me." (John 13.) He was choosing men that would do what he says do. And he is that kind of Jesus today. It doesn't make any difference how much we try to put on over the question, these

are the words of the Master. He said, "He that is clean." He didn't exclude his feet.

I told you last night that Goodspeed was an individual translator. And right here, I want to say that my opponent called the German translation "Hitler's translation." Now that translation was translated long before Hitler was ever born, but he is working for sentiment, because he certainly does need it.

Then he comes on down and says, "If ye know these things." If ye know them. How did they know them? I have told you. "Then happy are ye if ye do them." (John 13.) Surely we get happy over doing what the Lord says, and if you get happy I wonder if you think you are worshipping. The other morning when I got happy I was worshipping.

Then he said, "If I, then, your Lord and master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example." (John 13.) In other words, he was telling them for what intent he had done it. You ought to do it to each other.

The peculiar thing about it is that my friend has found every place except where he needed the grease. He carried it to his home and to the widow's home. Paul didn't say she had washed the feet of the sick. "But if she washed the saints' feet," I Tim. 5:10, and it didn't say they were travelers. When he directed it to the saints he put it in a religious aspect. Most anybody would wash some sick person's feet, or a visitor's feet, if he would let them. I have known sinners to do that. Surely they had customs. He mentioned the time Jesus' feet were washed with a woman's tears. Well, not everybody can shed tears, but everyone can pour water in a basin and wash the disciples' feet. The best way to do that is to assemble.

Paul knew that somebody would deny this wonderful ordinance being for women, and he attributed it to this widow. So, it was done by the disciples for an example, and then it was done by this widow.

Brother Nichols and many brethren like him are sincere about the way they believe in doing it, but I will guarantee that ninety-nine out of a hundred of his people don't

practice it. If you will make an investigation you will find that is so.

I am going to read you a poem by Brother Reigles.

Humility, O sweetest grace ere unto mortal given
Did ever in all the earth or even up in heaven
Expression find in any act so grand as at the time
When Jesus washed the servants' feet, how humble and sublime.

Oh King above all other kings, before whom angels fall,
The Master of the universe, the Ruler over all,
The Master washed the servants' feet, thus by example taught
That we should wash each other's feet and plainly said we ought.

Oh is there now in all the earth a scene so passing fair
As when the faithful of the Lord to upper room repair,
Where peace and joy from round the throne come down our souls
to greet
For if like Peter you refuse, with him you'll have no part?

Oh mortal man on earth below, why will you be so proud,
When soon alas your all may be a coffin and a shroud?
Why not obey the Master's word and humble thus your heart,
While gladly there we honor him and wash one another's feet?

How blessed indeed it is to fill the servant's lowly place
To ever do our Master's will and see his smiling face.
Oh let us every word obey, for his commands are sweet,
And one of them is simply this—"Wash one another's feet."

Isn't that wonderful?

I said there was nothing ever taught in the Old Testament like this. They had customs in the Old Testament, but remember we don't want to get customs mixed with precepts and examples. I don't care how fine and important some people may think a custom is, if it is merely a custom and not taught by precept and example, it isn't enjoined on people. But this was taught like the Lord's Supper and baptism. He first practiced it himself and enjoined it on his children. The first thing he did when he started out in his ministry was to be baptized. He was saved, and that was an example for everyone that starts out a saved person. Then he said, "He that shall humble himself shall be exalted; and whosoever shall exalt himself shall be abased." And he taught by example that we should humble ourselves, and

by precept he taught it. The word of God teaches it. He said, "The servant is not greater than his lord," showing that God had sent him to the world for this purpose. There isn't any way out of it. If he had refused to wash the disciples' feet, he would have refused to do what his Father sent him to do. It was prophesied in Deuteronomy he would do it. (Deut. 18:15-20.) He established it by example and precept, and the only thing that hinders people from it today is their stubborn will. I tell you what I would do, brother, I would take down my sign and not try to argue around it.

GUS NICHOLS' THIRD NEGATIVE

Moderators, Honorable Opponent, Ladies and Gentlemen: I am before you to make the closing speech of the debate. The behavior has been perfect, both in the house and outside where many either listen on car radios, or hear by means of the public address system installed for the purpose. The discussion has been pleasant. I have learned to like Mr. Weaver very much, and yet I have no respect for his teaching. He is a kindhearted and likeable fellow, one with whom it is easy to have an honorable discussion.

He says I have, like the Irishman, greased the wagon everywhere except in the upper room in a religious service. Well, I greased there, too. If you remember correctly, I showed that the feet washing was not characteristic of a religious service, but was in order upon entering a house or home, whether there was any religious service to be observed there or not. Abigail said unto the men who came into her home as guests, "Let me be a servant to wash the feet of the servants of my Lord." (I Sam. 25:41.) A woman washed Jesus' feet when he was a guest in Simon's home, and that before John 13. Jesus reproved Simon for not furnishing water for his feet. (Luke 7:36-44.)

Feet washing was only a prelude to the Passover, for they had to purify themselves before the Passover. (John 11:55.) Their feet became soiled on the way to the upper room and needed washing. If we must have everything now just as they had it that night, then we must be an

upper room, and observe the Passover itself, as well as have one wash the feet of all the rest. Then it would have to be a night service, and not morning service. It would have to be on Thursday night, and not on the first day of the week. I proved that feet were washed the night of the Passover to cleanse them. Their feet needed washing. Jesus said, "He that is washed (has bathed his body before leaving the city for the upper room) needeth not save to wash his feet. (John 13:10.) Here he says they needed to wash their feet. Goodspeed's translation says, "Any one who has bathed only needs to have his feet washed to be altogether clean." (John 13:10.) Macknight's translation reads, "He who has been bathed, needs only to wash his feet, the rest of his body being clean." (John 13:10.) Feet were not washed that night as worship, but to cleanse them. We wear shoes, and not sandals, ride in cars, or even if we walk it is along paved highways or streets, practically free from dust. Hence, the custom of washing feet upon entering a house or home has changed. We could now walk to the upper room without our feet becoming soiled. But they wore sandals, a sole with no uppers, fastened to the foot with strings running up between the toes and around the ankle. Their feet were easily soiled.

The Spirit was to come to the apostles on Pentecost to guide them into all truth. (John 16:13.) We believe this was fulfilled, and the Spirit did guide them "into all truth." But the Spirit did not guide them to wash feet as an act of worship. We read of them coming together to break bread, or eat the Lord's Supper. (Acts 20:7; I Cor. 11:20-30; Acts 2:42.) We read about their singing. (Eph. 5:19; Col. 3:16.) We are told in the record about their contributions. (I Cor. 16:2.) Their public teaching is also mentioned. (Acts 20:7.) *But where is the chapter and verse which tells of their coming together to wash feet?* Mr. Weaver did not find it, because it is not in the record. We are to practice what the apostles bound upon us. (Matt. 16:19.) But where did they bind feet washing as worship? The only time any apostle ever mentioned feet washing after the night of the Passover, was in I Timothy 5:10, and there it is connected with home duties and follows lodging

strangers, having no connection with the public worship at all.

He thinks Jesus did not wash their feet to cleanse them because he said, "What I do now thou knowest not, but shalt know hereafter." (John 13.) Peter knew his feet were being washed to cleanse them, but he did not then know why Jesus, the Master, the Great One, was doing it. Jesus was teaching them an object lesson which they had not yet learned. This lesson was that the greatest of all is to be servant—that it is service that makes men great, and not being served. (Luke 22:25-27.) Jesus was himself, washing their dirty feet, to teach and show them this truth, that he the Great King of kings, and Lord of lords could consistently serve others. He then told them they were not greater than their master and that they therefore could wash one another's feet without losing any of their greatness. (John 13.)

But why would they not wash one another's feet that night? Look again at their background, and see the circumstances. Long before this they got to wondering who was greatest among them and asked the Master about the matter. (Matt. 18:1-3.) They had the idea that the one who sits at meat and is being served is greatest. "There arose a reasoning among them, which of them should be greatest." (Luke 9:46.) Jesus said unto them, "He that is least among you all, the same shall be great." (v. 48.) That is, he that is least in his own estimation is greatest in God's sight. But they did not get the lesson.

Each wanted to be accounted greatest of all so as to get a high political position on the Lord's right hand in the kingdom. Two of them actually sneaked around and said, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." (Mark 10:37.) "When the ten heard it they began to be much displeased with James and John." (v. 41.) Their mother also got into politics and said, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." (Matt. 20:21.) "And when the ten heard it, they were moved with indignation against the two

brethren." (v. 24.) This is the feeling that was back of their refusal to wash each other's feet at the Passover. Jesus told them plainly that the world had the wrong idea when it thought great men exercise authority upon others. (Matt. 20:25.) This was, and still is, the popular idea. But Jesus said, "But it shall not be so among you; but whosoever will be great among you, let him be your minister." (Matt. 20:26.) But still they did not get the lesson. They thought the one who might wash the feet of others would thereby lose all claim to a right hand place in the kingdom. Hence they were determined not to lose the appointment by washing any one's feet, nor by serving others in any way.

Even the night of the Passover "*There was also a strife among them, which of them should be accounted the greatest.*" (Luke 22:24.) This is the ugly spirit in which they had assembled to eat the Passover. Jesus had tried to teach them orally that the servant is greatest of all, and they had not learned their lesson. Now he began to wash their feet and to *show them* by this object lesson that, though he, himself, was their *Lord and Master*, yet he had come to serve others; and they too, would lose no greatness in serving one another. This settled the old question of "Who is greatest?" It never arose again. If Jesus had merely had one of the disciples wash the other's feet, this lesson would not have been taught. But when he, the Lord and Master, the one they called Great, did it, they got their lesson that the way to true greatness before God is up the rugged hill of service for others.

My opponent says washing feet is a test of fellowship, that Peter was to have no part with Jesus if he refused to let Jesus wash his feet. Yes, but Jesus meant if Peter refused to let him wash his feet so as to teach the lesson that the greatest of all can do such things, then he was blocking the Lord's effort to teach them by an object lesson, and he would have no part with him. Of course, Peter did not know Jesus was teaching a lesson on true greatness by this deed until later when the Lord explained his conduct to them. Mr. Weaver reminds us that Jesus said happy are ye if ye do these things. Yes, but where and when? When we find saints with dirty feet, that need washing, or find an

opportunity to in any way serve one another. He did not say do it *as worship*.

He says the fact that Paul said wash the "saints feet" makes it worship. (I Tim. 5:10.) He seems to think one is not a saint except in the meeting house, and while engaged in public worship. But such is ridiculous. Paul shut up the "saints" in prison while persecuting the church. (Acts 26:10.) A Christian stranger lodged in the home is a saint, and if you wash his feet you have washed the feet of a saint, and there is no use to deny it. "If she have lodged strangers, if she have washed the saints' feet." (I Tim. 5:10.) These two went together. Feet washing followed "lodging strangers." But Mr. Weaver said the saints were not travelers. How does he know? His assertion is no good. The whole church was once scattered abroad, except the apostles. (Acts 8:1-4.) Saints often traveled in those days, and their feet would be often blistered and bleeding from the long journeys made. To lodge such strangers and wash their feet was very Christ-like. Yet my friend thinks Christ never did anything like that. He thinks Jesus only wet clean feet as meaningless worship, just as pure formalism. Such belittles the Son of God.

He says the widow washed feet in I Timothy 5:10. Yes, but it is not connected with worship, but with bringing up children, lodging strangers, and relieving the afflicted. It is not mentioned in connection with public worship when the disciples came together to break bread. (Acts 20:7; 2:42; I Cor. 16:2.) But he also referred to the woman who washed Jesus' feet in Luke 7. Hence, Jesus did not start feet washing. Also, the woman washed Jesus' feet in Simon's home, *not in worship*.

He next read us a poem about feet washing which, in the main, was beautiful and suggested how humble, beautiful and sublime was the Master's example of washing the disciples' feet. But the part of the poem which makes feet washing an act of public worship is not true to the Scriptures. There is no beauty nor humility in meeting together with clean feet, washed and perfumed for the occasion, to go through the farce of wetting them as mere formality. But there was beauty in Jesus washing the dirty feet of his

disciples, while they were fussing about who was greatest among them.

He said it was not a custom, but a command and an example. Yes, they were commanded to follow his example in carrying out the custom of that day. But as a custom, it was practiced even in the Old Testament. Abigail said, "Let me be a servant to wash the feet of the servants of my Lord." (I Sam. 25:41.) We are now commanded to serve one another, and wash feet when there is a need for it simply as hospitality and cleanliness, just as Jesus did it.

He said Jesus started out in his ministry a saved person, then was baptized, and said that was an example for any one now starting out a saved person. But, Jesus never was lost so as to be saved. Christ never did anything in this world in order to be saved. He never prayed a prayer, nor did a thing to become God's Son. If he is an example for us on how to be saved, then we ought to join the Primitive Baptists and say it is unconditional on our part. Then my friend's statement that we are to start out saved and then be baptized because we are already saved contradicts the Bible which says, "He that believeth and is baptized shall be saved." (Mark 16:16.) Christ, who never had any sins, could not have been baptized, "For the remission of sins," in any sense. But we are to be baptized for that purpose. (Acts 2:38.) It is pitiable to see people making such ado about feet washing, a thing belonging to the home life, (I Tim. 5:10; I Sam. 25:41), and then relegate baptism to the background of an empty performance. They claim to see things in feet washing not in it, then cannot see the Lord's promise of salvation and remission of sins connected with baptism. (Mark 16:16; Acts 2:38; 22:16; I Peter 3:21.) Baptism and feet washing are not in the same class, and the Bible does not speak of them in similar terms.

My friend said Deuteronomy 18:18 prophesied Jesus would wash feet. Why it did not even mention feet washing.

He said Christ established feet washing. He did command it, but did not say it was to be practiced in worship, else my friend would have found it. The only mention of it

after the church was established was in connection with lodging strangers. (I Tim. 5:10.)

He said he got very happy washing feet. He means wetting feet, for he does not believe in feet *washing*. Well, this reminds me of an experience I had when I first became a member of the church. I went to spend the night one Saturday night with some friends, and the old gentleman came in from his work with mud to his knees. He had plowed in dust and before night a shower came and wet the dust on his feet, and he got a basin and started to wash his feet. I rolled up my sleeves and said, "Grandpa, I am going to wash your feet." He said, "No, you'll get your clothes dirty." But I insisted and told him I wanted the eternal reward that would come to me if he would let me wash his feet. I imitated my Master's example and was more happy than my friend has ever been in any feet *wetting* service in which he ever engaged. I rendered a real *service*, and yet my friend thinks I did not follow the Master's example and teaching, for he contends that the Scriptures on the subject refer to washing feet *in worship*.

In Mark 7:1-13 and Matthew 15:1-9 we learn that it would be vain worship to wash hands as an act of worship, though it is all right to wash the hands *to cleanse them*; so of feet washing. If it be done to *cleanse them* it is proper and right. But if done as an *act of worship*, it is vain worship. Jesus said to those washing hands as *religious worship*, "In vain do ye worship me, teaching for doctrines the commandments of men." (Matt. 15:9; Mark 7:7-9.) It is right to eat steak, but if it is put on the Lord's table and eaten as worship like the Lord's Supper, it becomes sin. Buttermilk is all right in its place, but added to the fruit of the vine on the Lord's table it would become sinful. If not done as an act of religion, it would be all right to sprinkle water on a baby. But if done as though commanded of God, it would be vain religion; so of feet washing. It is right to wash feet in connection with lodging strangers, relieving the afflicted, etc. (I Tim. 5:10.) But to do it as worship is to pervert the word of God. We are commanded to do things in daily life that would be wrong in worship.

The apostle Paul gives us an example of the Lord's Supper as public worship. (I Cor. 11, Acts 20th chapter.) But where is the example of any church coming together to wash feet? They are not in the same class. Feet washing belongs to the home or daily life. It is only mentioned once after the cross, and then it is connected with lodging strangers. (I Tim. 5:10.) The lodging of strangers is mentioned just before the mention of feet washing. In the home Abigail said, "Let me be a servant to wash the feet of the servants of my Lord." (I Sam. 25:41.) The saints were often driven from their homes by persecution, and many traveled over the earth on foot preaching the gospel. "How beautiful are the feet of those that preach the gospel of peace, and bring glad tidings of good things." (Rom. 10:15.) They were beautiful feet to those who had appreciated the glad tidings which they had brought over the hills and valleys, through rain and cold, through dust and storm. Dirty feet, scarred, blistered and bleeding from the long, weary and perilous journey; yet beautiful feet! To wash those beautiful feet was to follow Jesus' example and teaching. Oh, how people need this lesson on being great through serving!

If you are seeking happiness, you can find it in doing things for others. Find some one who is in need, and make his burden a little lighter, and his pathway a little brighter. Do not let the poor, tired, weary traveler wash his own feet; you can do it better for him. We are to do good unto all men, but especially unto the household of faith. (Gal. 6:10. But feet washing is not public worship, like the Lord's Supper.

We are told how to worship after the church was established on Pentecost. We are told to sing, (Heb. 2:13; Eph. 5:19); to pray, (Acts 2:42; teach, (Acts 11:26); to give of our means, (I Cor. 16:2); and take the Lord's Supper, (Acts 2:42; 20:7; I Cor. 11:20-29). That is what the early Christians did in worship.

Thank you for your good attention.