THE NICHOLAS-HOLDER DEBATE

September 11-14, 1950

Medina, Tennessee

Gus Nichols - Church of Christ

J. D. Holder - Primitive Baptist

Introduction

Gus Nichols and J. D. Holder first met in debate at Tallassee, Alabama, in 1944. At the close of that debate, Mr. Nichols' moderator, Rex Turner (now President of the Alabama Christian College in Montgomery) suggested publicly that the debate should be repeated and committed to record for publication.

A rumor was circulated among the Primitive Baptist people near Medina, Tennessee, in 1948 that the church of Christ would not debate with them. Hence a challenge, signed by the elders of the Medina church of Christ, was sent to the nearby Primitive Baptist Church, calling for a discussion of their differences. This challenge was accepted, and the Primitive Baptists endorsed J. D. Holder as their representative. Gus Nichols was selected to represent the church of Christ.

A year passed before the propositions were agreed upon and signed by both speakers. The date (September 11-14, 1950) was mutually agreed to, and due announcements were made.

The first session was held at the church of Christ building. But due to the overflow crowd (which filled not only the church building, but also a tent in the church yard) it was necessary to obtain larger quarters. Permission to use the school gymnasium was refused (1), but an open packing-shed was secured for the last three nights. It was estimated that more than two thousand people were present for some sessions. A public address system was necessary each night. The interest was high, yet splendid order and fine attention prevailed.

Each debater spoke twice at each session, and the speeches were thirty minutes in length. Pervie Nichols served his brother as moderator, while Mr. Holder's moderator was J. M. Bullard.

The manuscript for this book was typed in tape recordings of the discussion, and the disputants corrected their speeches. Effort was made to improve sentence structure where it was needed, and to correct all grammatical errors; but no argument was omitted, added, or changed. Both debaters have approved the manuscript of the debate. The photographs of the debate scenes are used by the courtesy of O. H. Hogue, minister of the Medina church of Christ.

This is the first discussion between representatives of the church of Christ and the Primitive Baptist Church to be published in book form in more than forty years. Only a few (2) such discussions have ever appeared (one in the present century). All of them are now out of print; therefore this volume will fill a great need in the field of religious literature.

(1) Mr. Holder intimated that prejudice against the church of Christ prevented the use of the school property. (See page 91.) That very sight Mr. Cary Todd, Chairman of the Board of Gymnasium. Directors (a Methodist), said to O. H. Hogue, Minister of the church of Christ: "Someone has mis-informed Mr. Holder concerning the reason for us

not allowing you to use the gym." The following Is taken from a statement (now in possession of the publisher) signed by Mr. Todd: "...the Medina church of Christ was not refused the use of the school gymnasium . . . because of anything that was said or done by members of the church of Christ; neither was it refused because of any ill-will or prejudice. . . . At the time of the debate no religious group would have been granted permission to use the school gymnasium because necessary arrangements with the proper authorities had not been made. (Since then these arrangements have been made to grant its use.)"

(2) Some are: Thompson-Burgess (1867); Franklin-Thompson "The Reynoldsburg Debate" (1874) ; Dalton-Burnett (1886) ; Brents-Herod (1887)'; Lawson-Thompson "Church Identity Discussed" (Publication date unknown to this publisher); Cayce-Srygley (1912).

STATEMENT BY MR. NICHOLS' MODERATOR

As moderators we had very little to do in the debate which you are about to read, other than to keep time. While the debaters spoke with positive convictions each was friendly, and the audiences were very orderly and listened with reverence and respect. Though the heat of the controversy could at times be felt, each side respected the other. Rudeness and temper, "mudslinging" and abuse are unchristian, and have no place among those who "earnestly contend for the faith once delivered unto the saints." (Jude 3.) Paul says he was "set for the defense of the gospel" (Phil. 1:17), yet he says: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." (2 Tim. 2:24.) It is right to engage in honorable controversy, but it is wrong to engage in strife and wrangling. Quarreling, wrangling, strife, misrepresentation, denying one's own positions, slandering one's opponent, discourtesy, and the like, weaken one's own cause in controversy, and helps the other side. Those who would trust in such evil things to aid them in debate thereby show that they have more confidence in Satan's devices than in the wisdom and ways of God.

Christ and the inspired apostles should be our examples in controversy. Christ had an informal debate with the devil himself. (Mat. 4:11.) He was also often in controversy with the Jews, the Pharisees and Sadducees, as well as with other errorists in his day. (Jn. 8; Mk. 7; Lk. 20.) But he was always a gentleman, was always courteous and kind, was humble and gentle, though he presented his truth with painful and death-dealing blows unto those in error.

The inspired apostles had great "dissension and disputation" with false teachers. (Acts 15:2.) There was "much disputing" in those days. (Acts 15:7.) Of Paul the record says, "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." (Acts 17:17.) Those in error violated the rules and called him a "babbler". (v. 18.) But the defender of the truth is not responsible for what his opponent says and does.

It is believed that this debate in book form will enhance the good done by the oral discussion. May the reader have only one motive in view as he reads the book: the desire to find the truth and embrace it with all his heart and to live it out in his life.

Pervie Nichols

STATEMENT BY MR. HOLDER'S MODERATOR

The debate was well attended. Good order prevailed throughout the meeting. Each speaker was easily subjected to the rules of honorable controversy, and put forth their very best efforts to establish their respective views. At times it became real heated when strong issues were introduced, but each speaker gave full credit to his opponent's integrity

The book should have been published long ago, but some how it was difficult to get publishers to contract the work. Elder Nichols has been fair in permitting us to make necessary corrections of grammatical errors. We sincerely hope the consistent reader can properly examine the arguments set forth, and receive a blessing in reading this debate.

It was a happy privilege for me to serve as moderator at this debate, where such kind and Christian friendship was manifested.

In copying, and correcting the original speeches we tried to hold the gist of the arguments and for that reason could not eliminate all grammatical errors.

I hope the reader will be charitable.

Elder J. M. Bullard

A WORD OF GREETING

By Gus Nichols

It was a joy to greet the large audiences who heard the oral discussion. It is with equal delight that I now greet the readers of the debate. Friends of the truth must defend the truth. (Phil. 1:17; Jude 3.) Truth has no voice of its own with which to defend itself. (1 Tim. 3:14-15.) As soldiers of Christ, Christians must "put on the whole armour of God" and wield "the sword of the Spirit, which is the word of God." (Eph. 6:10-17.) God's "word is truth." (Jn. 17:17.) All of the Bible is truth—all the Scriptures used on both sides in this debate. However, these Scriptures do not prove the position of both speakers. The Bible does not thus teach contradictory doctrines. (1 Cor. 14:33.) The doctrines of men and man-made churches are started and perpetuated by perverting the Scriptures. (Gal. 1:6-9; 2 Cor. 4:1-3.

Infidel Method

Infidels are avowed enemies of the Bible. In an effort to overthrow faith in its inspiration, they so interpret the Scriptures as to array Scripture against Scripture, and make the Bible contradict itself. They conclude that it is not of God. Many modernists likewise think that the Bible teaches and supports all the contradictory creeds and doctrines in the world.

Sectarian Method

Sectarians are what they are because they loosely construe the Bible to mean what they want it to mean. In their religious practices they add to and go beyond the word of God, take from it, and substitute their own desires, wishes, dreams, feelings, imaginations, and ways, for the word. Passages susceptible to various interpretations they bend and pervert into an imaginary support of their cherished doctrines. At the same time they either ignore the plain passages which contradict their theories or else explain them away with wishful, wild, and unnatural interpretations which do not allow such Scriptures to tell the truth. (2 Cor. 4:1-3; Mk. 7:13.)

The Christian Method

But the Christian method of using the Scriptures is to accept, love, and believe—at face value—all the Bible says on any and all subjects, letting plain passages which need no comment refute the misapplication of difficult passages perverted to teach error. This was Jesus' method. (Mt. 4:1-11.) A proper attitude toward the whole truth would destroy denominationalism, and bring all men to the church of Christ as it is found in the New Testament (Mt. 1.6:18; Rom 16:16-18), and answer the prayer of the Lord for unity. (Jn. 17:20-22; 1 Cor. 1:10.)

Biography of J.D. Holder

J. D. HOLDER

J. D. Holder

Since the rise of the Protestant movement in the fifteenth century, and the liberty of freedom of speech in public assemblies began to be enjoyed, there have been public discussions of issues among religious bodies. So the book now falling into you hands is no exception to this rule, I suppose.

Mr Nichols and I held a discussion on south Alabama in 1944, debating the same subjects here discussed. I believe I have met nine of their men, three of them in two debates at different times.

At the date this discussion was held, I had been a member of the Primitive Baptist Church twenty-eight years, and had been preaching for them twenty-four years, preaching in twelve southern states, and five northern states, during that time.

Through the years I have believed strongly that the Bible teaches, and the experience of the saved teaches them, that .salvation from the guilt of sins is alone through Christ and

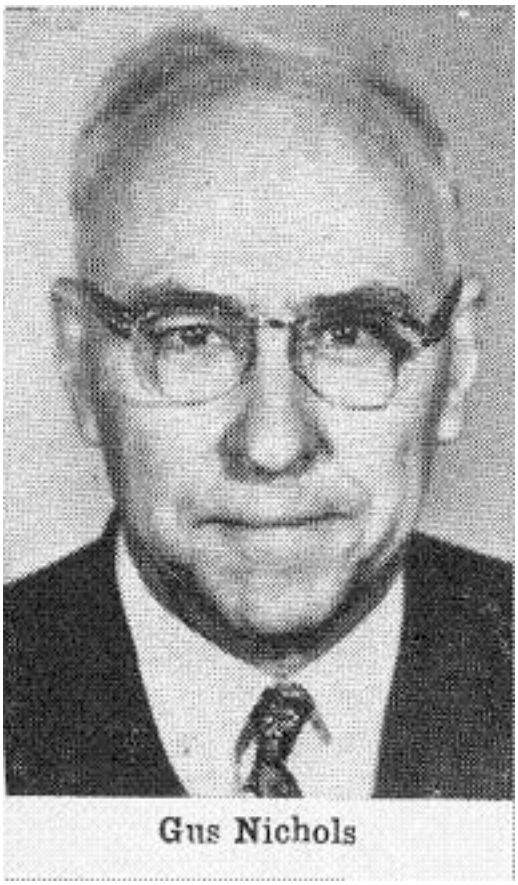
by grace. This system of teaching is all I care to teach today, though it is assailed by the advocates of arminianism, and modern sects of our times.

I have no doubt that God will judge righteously in disposing of all things contrary to truth, save his people from sins, and punish the wicked for tie guilt of sins, and carry His work through to the final overthrow of all powers which mockingly turn to some other remedy than Christ.

I do not think I shall ever turn to something else, or preach any other remedy for man's awful ruin and guilt of sins. And I am perfectly satisfied with the dear people with whom I live, and what they believe and teach.

Biography of Gus Nichols

Written by Gus Nichols


Gus Nichols

GUS NICHOLS

Gus Nichols was born in Walker County, Alabama, Jan-nary 12, 1892. He was the oldest of ten children, and did not have the opportunity to obtain much formal schooling (yet he is a well-educated man). In 1913 he married Matilda Frances Brown, whom he says is the "power behind the throne" in his work. With her assistance he entered Alabama Christian College at Berry in 1919; but most of his education has been achieved through private study.

He began preaching in June 1917, and has baptized approximately 5,000 people. He has preached in 17 states, holding meetings for some of the largest churches of Christ in the nation. His busy schedule includes holding eight or ten meetings out of about three hundred calls per year. He averages fifteen to eighteen sermons and classes each week, including a daily thirty-minute radio program. He is the author of five previous books.

The high esteem in which he is held where he lives at Jasper, Alabama, may be judged by a brief editorial in that city's newspaper ("The Mountain Eagle") on March 5, 1953, as follows:

"Twenty years ago . . . Gus Nichols accepted a call to the Fifth Avenue Church of Christ in Jasper. That was in January, 1933. For twenty years Gus Nichols has given practically his entire time to preaching the gospel to the people of Jasper and Walker County. During that score of years he has comforted the bereaved, and has rejoiced with those who have recovered from serious illness or met with good fortune.

"In his bigness of spirit, unhurried way, and love for his fellow men and women, this man represents much that is finest in Jasper.

Of the nearly one hundred debates which he has conducted, the Nichols-Weaver is also in print. (It is available from him at BOX S10, Jasper, Alabama.) He has helped many other preachers prepare for debates, and believes that honorable controversy is an effective means of presenting the truth. I have often heard him say, "Truth is like gold: the more you rub it, the brighter it will shine."

W. A. Black

First Night: Holder's First Affirmative

FIRST NIGHT

Proposition I

The Scriptures teach that all for whom Christ died will be saved, or receive remission of sins, without the preached or written word, or any condition on their part."

Affirmative: J. D. Holder Negative: Gus Nichols

HOLDER'S FIRST AFFIRMATIVE

Brethren Moderators, Mr. Nichols, Ladies and Gentlemen:

I am delighted to have this great opportunity. It is a great privilege to come into your midst, and meet together as friends and neighbors, under the great principles of liberty that we have always enjoyed and which we should not abuse, to discuss certain issues existing between the two respective churches, which discussion we now begin, as we have agreed.

And I wish to renew your minds to the reading of the proposition we are to discuss this evening: "The Scriptures teach that all for whom Christ died will be saved, or receive remission of sins, without the preached or written word, or any condition on their part." I am to affirm that, and Mr. Nichols is to deny it.

One of the rules by which we have agreed to be governed demands that we define the proposition: "The proposition shall be so clearly defined that there can be no misunderstanding respecting it." By "The Scriptures," I mean the sixty-six books which go to make up the Old and New Testaments, the one great Book we call our "Bible." I mean by "teach," that in the Old and New Testaments it is clearly expressed or implied, so as to teach the things that enter into the proposition I purpose to prove. I mean that the nature and design of the shedding of the blood of Christ in his act of obedience to the law of God has virtue in it, has merit in it. And he is so pure in his life, it will save, as it is applied unto the hearts of alien sinners. It will save from the guilt of sins. And I mean by "remission," to pay a sufficient price to deliver from the guilt of sin. Now, in the salvation of an alien sinner there shall be (and I shall make, from time to time) a distinction between obedience by Christ and his work—saving the sinner from guilt, and then our obedience to him. (I want Mr. Nichols to get this.) There is a distinction in being saved from guilt, and then obeying certain commands and abstaining from the wrong, and walking in the right, and therefore being saved from this over here that is wrong. In the path of obedience, often conditional commands are given. I want that clearly understood. My position is, that Christ, and Christ only, saves from the guilt of sins. There is nothing which takes the place, or can take the place, of the shed blood, the

merit that is in the obedience and righteousness of Christ in the shedding of his blood, to save from the guilt of sin. By “remission,” I mean the nature of the price paid by Christ for the sinner’s guilt. And that word (as I understand it) has reference to payment, paying the sin-debt, remitting, or the offering of it to God and to his law, and remitting, satisfying the law in its demands. In salvation here, Jesus meets the conditions, or is the means that reaches the end. Then, I do not believe preaching the gospel, preaching the Bible, is the procuring end; that is, it is not a condition or a means to this end. It has conditions and it holds out means to certain ends, that is true; but it is not a means to save from the guilt of sins. It is designed to publish how this is done. It is designed to publish the good news of how it is done, and to give knowledge and enlightenment as to how it is done. “And not on the sinner’s part:” my position is, salvation is through Christ, but it is not conditional on the part of the sinner. The conditions are met in Jesus Christ. Now let us go on.

Here is an issue, and I mean to keep it clearly before our listeners. I want you to understand just what we mean, and understand our views, as we present them. There is no issue in the fact that something must be done to save the sinner. The sinner is lost, he is an alien, and lost. And something must he done; but my position is that ‘Christ does that work. The Holy Spirit does that work. Then that work puts the individual in a new relation to God, and a new relation to the law of God. Then there are conditions from there on for him to meet as a child of God in obedience. So, the issue is: does the sinner work and secure salvation by so doing? Elder Nichols, as I understand his position, would say, “Yes,” and I would say, “No.” Is the sinner saved from the guilt of sin through Christ, or by the work of God? I would say, “Yes.” My friend, Mr. Nichols, would say, “Well, it takes something in addition to that. That will not quite reach the end.”

Is salvation from the guilt of sins conditional? Is it conditioned upon the work of God, through Christ, his righteousness, and his obedience to the demands of the law, and then the application of it, in the work of salvation, giving the sinner the benefit of it, in making him a child of God.

Now, I wish to discuss the first part of this proposition. It is much better, I think, to do so, because it holds in it two great subjects. One, the nature of the atonement of Christ, the nature of his death, his sufferings, and the sacrifice made for the guilt of sins. And I present for my opponent’s consideration, as my first argument, St. John—the tenth chapter and the fourteenth and fifteenth verses: “I am the good shepherd, and know my sheep, arid am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.” Then quoting from the 26th through the 29th verses, “But ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”

Now we have here, “I am the good shepherd” and “the good shepherd giveth his life for the sheep.” “I lay down my life for the sheep,” as is stated in another place in this same

lesson. Now let us notice Matt. 25:31-34. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and shall set the sheep on his right hand, but the goats on the left; then, shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Now, we have here a: lesson. After while down through the scene of time (we must yet wait for its unfolding), the second coming of the Lord Jesus Christ is an event that prophecy must fulfill, and we believe it will. When the Son of man shall come the second time—Now Brother Nichols, by reading the Bible, we find there is going to be a separation of the righteous from the wicked. I have some questions here for him, and pertinent to the whole discussion. He can answer tonight, or tomorrow night, just so he answers during the debate.

1. Does the term ‘sheep’ and ‘goats,’ as in Matt. 25:33, embrace all the race of Adam?

2. Does the term ‘sheep’ embrace all that will inherit the kingdom at the second coming of Christ?

3. Does the term ‘sheep’ embrace only those who obey the gospel?

4. Is prayer heard of God when not offered by faith?

(Passes the questions to Mr. Nichols.)

Now then, my argument is that Jesus said: “I lay down my life for the sheep.” At his second coming he is going to divide the righteous from the wicked as the shepherd divides the sheep from the goats, and he will place the ‘sheep’ on his right hand, so says our Saviour, but the ‘goats’ on the left. And he will say unto them on his right hand, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Now, the personal pronoun “you” here takes the noun “sheep” for its antecedent. The noun “sheep” is equal to the number for whom the Saviour laid down his life. The number for whom he laid down his life is equal to the number who shall be on his right hand at his second coming. Therefore all for whom Christ died will be saved. That argument will not be answered. Just put it down; I have said it and I am man enough to take it back when it is answered.

All right; my next argument shall be based upon the fact that Christ in his offering for sins to redeem, to reconcile God, to propitiate for sins and his work in this relation, was to stand in the place of those for whom he died as a substitute offering. All right, to “redeem” simply means to pay the price sufficient to release, or to set at liberty, or let go. I call your attention to Isa. 51:11, “Therefore the redeemed of the Lord shall return and come to Zion with singing and with everlasting joy, and everlasting joy shall be upon their heads and they shall obtain gladness and joy, and sorrow and mourning shall flee away.” Now notice this: the redeemed of the Lord shall come to a place, not here,

unless Mr. Nichols can give us an example where a man is rejoicing all the time, while he lives. And that still is not long enough. He is going to rejoice everlastingly. Now, if you take the position that "the redeemed" here means both the saved and the lost, you have the damned in hell with "everlasting rejoicing." There it is! We are told here that the redeemed of the Lord, the ones whom he redeemed are going to come to this heavenly Zion, with everlasting joy upon their heads, and sorrow and mourning shall flee away.

But how many did he redeem? That is the question. The gentlemen may come along and say, he redeems when a man meets certain conditions. All right, I will offset that here with the word of God. "Neither by the blood of goats and calves but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12.) Now that is not eternal redemption which is reversed. That is not something which reverses, the word "eternal," there. It is everlasting redemption for those whom he redeemed. Did he just redeem the Lord's people? I'll shake hands with him on that. Did he redeem also those who will go to hell? Now, I have always thought that place is a place of punishment, instead of a place of rejoicing. Let us notice that: it is to be taken seriously. It is the burning words of God's eternal truth, and not my words.

Let us notice a little further. "This man after he had offered one sacrifice," and the word "one" is set over against the many that were made under the law: just one sacrifice here. "By one offering"—this man after he had offered "one sacrifice for sins forever sat down on the right hand of God." (Heb. 10, and I am quoting on through verses 12, 13, 14, and then 18, skipping down in my last quotation to verse 18.) "From henceforth expecting till his enemies . . . ."BE SAVED?" No. But until his enemies "be made his footstool." Now here are "enemies," set over against the ones for whom he made this sacrifice. And there is going to be a time when all the things which are enemies to Christ and to the work of Christ, and to the mission of Christ, God's enemies are going to be subdued and brought in subjection, or put under his feet. "For by one offering he has perfected"—all of Adam's race forever? No, mind you it does not read that way. "For by one offering he hath perfected forever them that are sanctified." And my Brother has it in cold print, the ink is cold (and I agree) that the word "sanctify" means "set apart." Here is someone set apart to obtain something, and Jesus Christ made the offering for those who were set apart. Set apart to the obtaining of it. Now, "Where remission of these is—where the remission of the sins of those who are set apart to obtain salvation is—that is exactly what it means: "Where the remission of these is, there is no more offering for sins." If the gentleman will come up here and say that Christ did not remit sins, I shall take this text and make it prove (in the very language of it) that there is need of another offering for sins.

All right, I call your attention to another argument, and my citation is in the 5th chapter of Romans, verses 8 through 10. "God commended his love toward us, in that while we were yet sinners, Christ died for us. Much more then" —more than this—watch the certainty of the application now: "much more then being now justified" legally, "by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." I call the gentleman's attention here to some language; this is

strong language, yet it is simple language. Every beginner in the English language in this audience can understand what I mean. Notice here these personal pronouns. Watch the personal pronouns, Christ died for “US.” “WE” were sinners. “WE” were enemies to God. “WE” shall be saved from wrath through him.

WE” shall be saved by his life. There is not a man in this world who can answer the argument, unless you can show one or those “WE‘s” —personal pronouns embraces more people thou the other. And I challenge you to the task. And if this is true, that “we shall be saved” is just as strong as “he that believeth and is baptized shall be saved,” and I believe both texts. “Shall be saved”—saved through faith, repentance, confession and baptism? “No.” “We shall be saved from wrath through HIM.” I am astonished that a man would get behind the sacred desk and deny this; we will see whether he will or not.

All right; Christ, in dying for our sins, “was made to be sin for us” as a substitute offering, and took the place of the sinner. “For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” (2 Cor. 5:21.) Again, he died for those who will be saved, and his design is to bring to God those whom he died for. By divine appointment they are to obtain salvation—through faith, repentance, confession and baptism? No, Sir, to obtain salvation through Jesus Christ. All right. “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us, that whether we wake or sleep, we should live together with God.” I see a man preaching a funeral. He talks about the people who will be alive at the second coming of Christ. Now perhaps he will say that means people back yonder, that it does not mean people now, it means people back there, talking personally to somebody. But this is brought right on up to the second coming of Christ. He died for his people, whether they are alive when he comes the second time, or whether they are sleeping in death. “That they should live together with God.” There is the language, and there is not enough scholarship in all the educational institutions in this world to overthrow it. I am talking about the power of language—the power of speech, Bible language. All right.

Now again. (This is in 1 Thess. 5:9-10.) This righteousness, salvation by the obedience of one, and by the righteousness above mentioned, his righteousness, this righteousness which saves, is by “the obedience of one” and is declared to be his righteousness. I call your attention to Romans 5:19. “By the disobedience of one, many were made sinners, so by the obedience of one, shall many be made righteous”—“many” be made righteous. I am not saying how many. But the “many” who are made righteous, here in this text, are made righteous “by the obedience of one.” “By the obedience of one.” Made righteous by one. Certainly we can agree that it takes righteousness to save. Let us go to some expressions here to prove that. “Brethren, my heart‘s desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own”—look out now, Friend Nichols, you might try to establish some righteousness of your own here directly. “Going about to establish their own righteousness and have not submitted themselves unto the righteousness of God. “(Rom. 10:1-4.) It is the righteousness of “one” that saves. “And have not submitted themselves unto the righteousness of God.” “For Christ

is the end of the law—." Incidentally that little word "the," that definite article "the" is not in the original; and it can read this way, and stand correct, "Christ is the end of law for righteousness to every one that believeth." The end of law. Made righteous by one, the one who died to save, the one who paid the redemptive price, the one mediator between God and men. I call your attention to I Tim. 2:5, "There is one mediator between God and man, the man Christ Jesus." This man, before this debate is over, will have the sinner mediating by what he does, and then that will go all the way to heaven and account for his salvation in the presence of God. Now, I know "one" does not mean "two." "One" mediator. And, listen: that word "mediator" simply means this—Christ Is the condition of salvation. Christ is the medium or means of salvation. Christ and his obedience is that which saves. This is my position.

His precious blood was shed to remit sins. (Matt. 26:28.) "This is my blood of the New Testament, which is shed for many for the remission of sins." He shed his blood nearly 2,000 years ago. If that did not pay the sin debt, if that did not pay the price for the guilt of sins, then I want my friend to come along and tell us what else does. Look out now, I will make your faith take an object right here before this intelligent audience when you do it! Then sir, he gave himself a ransom for many. That ransom price was the redemptive price of his sacrifice and shed blood. (Matt. 26:28.)

He either did, or he did not, redeem those for whom he died. Heb. 9:12, "He entered in once into the holy place having obtained eternal redemption for us." He either did, or he did not, remit sins. Rom. 3:24-25, "Justified by faith through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood." There is righteousness to "declare his righteousness for the remission of sins which are past through the forbearance of God." My friends, that is the only text in the New Testament that tells what remits past sins.

All right. Again, "Once into the holy place," "One sacrifice for sins," "By one offering for sins" he perfected forever those who are set apart to it. I am not trying to tell you how many are set apart to it, but I can tell you this: it will be all who will be housed in heaven, and live with God. It will be every one in this great audience who loves God, or ever has, or ever will love God. It will be every one who in spirit has rejoiced in a Saviour's love. There are no state lines, denominational lines, nor sectarian lines, the blood of Jesus Christ covers the sins of all the family of God. That is what the great word "atonement" means. All right. The sacrifice—the one sacrifice he made, is set over against the many made under the law. The sacrifices made under the law were typical and only embraced the Israelites, or national Israel. National Israel was the type of the family of God. There is not, in the Old Testament (now if he can find one he will, he will use it to refute what I say here)—there is not a lesson in the Old Testament of a universal sacrifice for sins. Not one. I will make it a little stronger: there is not one given us in the New Testament. Let us see if he will throw that away! Now; I placed myself out on a limb there, did I not?

"If ye were of the world the world would love its own; but ye are not of the world, but I have chosen you out of the world; therefore the world hateth you." (St. John 15:19.)

Now here are some set here in contra-distinction to the “world,” they are not of the “world.” The very next thing I am going to hear when Brother Nichols gets up here is something about how broad the word “world” is. And I am going to tell you now, I will not have to hand him Webster’s unabridged dictionary. I have it defined, and it is written down here, and I am going to read it on him when he does. Mark my words.

“Keep through thine own name those whom thou hast given me, that they may be one even as we are one.” (St. John 17:11.) “Father I will that they also whom thou hast given me, be with me where I am, and that they may behold my glory.” (St. John 17:34.) When Jesus stood at the grave of Lazarus, in his prayer to the Father, our Lord said this: “And Jesus lifted his eyes to heaven and said, Father, I thank thee, that thou hast heard me.” Now listen, “I know that thou hearest me always.” Is not that a wonderful thing! I may pray: my prayers may not go higher than my head. But here is the interceder’s prayer, always heard. (St. John 11:42,43,44.)

Moderator: Rapped for time.

Holder: Thank you, ladies and gentlemen.

First Night: Nichols' First Negative

Mr. Moderator, Honorable Opponent, Ladies and Gentlemen: It affords me very much pleasure to be here this evening to study the word of God with you concerning things eternal. It is a delight to have you present to study with us. I trust that, like Cornelius of old, we are “all here present before God to hear all things commanded.” (Acts 10:33.) It is a pleasure to contribute what we can to the enlightenment of the people on matters of religion. I am happy to meet my distinguished friend again in debate. I had a very pleasant discussion with him about six years ago at Tallassee, Alabama, and I believe we shall also have a nice discussion here. I invite you to come with a prayerful heart; bring your Bibles and pencils, take notes and study with us and let us get all the good out of the discussion that we can.

If we may be financially able to do so we shall publish this debate in book form, so that all may have further opportunity to study for themselves. I esteem my fine opponent very much; yet this debate is not to be a battle of roses, nor a mutual admiration contest. It is to be a real discussion in which we arc honest with each other and with you, and strive to present what is believed to be the plain teaching of the word of God.

I shall now pay attention to his speech as he delivered it. He argued that Christ, and Christ only, saves sinners. Now that is true, if he has reference to the one who does the saving. But Christ does not save without conditions. Christ saves after we meet the conditions, putting us in line to receive the salvation which is of Christ. I wish to join my friend in saying Christ is our Saviour, and that he must save, or we perish forever. We can‘t save ourselves in the sense that Christ saves men. I agree with my opponent on this—as he well knows.

He further showed that it is by the shed blood of Christ that our sins are to be forgiven—that his blood was shed “for the remission of sins.” (Matt. 26:28.) That is true; and I believe that just as much as my friend. But the issue between us is not about Christ shedding his blood for the remission of sins; but, is the remission of sins conditional upon man’s part? Must the sinner do anything in order to obtain the remission of sins, FOR WHICH HE SHED HIS BLOOD? And did he shed his blood for ALL MEN ALIKE? My opponent took the position that he did not. If he did not, why did he not? was it because he was not interested in all men? was it because he did not have the power to do it? was he not good enough to do it? why did he not shed his blood for all men, if he did not?

Has God ordained for us to do anything in order to receive the remission of sins for which the blood was shed? Must we believe as a condition? In Acts 10:43 Peter says, “To Him give all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins.” But my opponent says the sinner receives the remission of sins while an unbeliever, and unconditionally on his part, and that one does not have to do anything in order to receive the remission of sins. Thus he goes back on the prophets, for the apostle Peter says every one of the prophets bore witness to the fact that it is the believer who is to receive the remission of sins, and not the unbeliever,

as my friend teaches: “To Him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” (Acts 10:43.) There is (1) “believeth,” and (2) “remission of sins” afterward, making belief a condition upon which we are to receive the remission of sins.

Then in Acts the second chapter we have the first sermon preached in a general way under the great commission, and when they heard and asked, “Men and brethren, what shall we do?” (Acts 2:37), the apostle Peter 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.) Here they were to “repent and be baptized. . . for the remission of sins” for which the blood was shed. There is no remission without the shedding of the blood. Without shedding of blood is no remission.” (Heb. 9:22.) Ho, the remission offered upon faith, in Acts 10:43, and this faith expressed by repentance and baptism (Acts 2:38), is the only remission promised because of the blood. God has not offered any other sort of remission—other than remission through Christ, and his grace and blood.

But my opponent says Christ meets all the conditions— that it is conditional on Christ’s part, and on his part only. Let us see about that: in speaking of both Christ and us the Hebrew writer says, “Though He were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.” (Heb. 5:8-9.) My friend won’t accept that, but says “he is the author of eternal salvation unto sinners who have never obeyed him, nor met any condition.” He says Christ met all the conditions, and there are no conditions for us to meet. That is the difference between my opponent and the Bible. He says Christ died for our sins—gave himself for sins, etc. Yes, but how many of us? For how many sinners did he die?

He came to John 10:14-15, “I lay down my life for the sheep.” Christ was here talking to his disciples, not alien sinners and he laid down his life for them. But did he die for them only? Where is the passage saying he died for nobody but those disciples that he had there before the cross? And where is the passage that says the atonement was limited to the ‘sheep,’— his disciples? If he died for nobody but the ‘sheep,’ why does he command others to do something? Paul says God “commandeth all men every where to repent.” (Acts 17:30.) But it would do no good to command all men every where to repent” unless Christ died for “all men every where.” Now, let my opponent grapple with these things. Let him tell us whether “all men every where” are ‘sheep’ or not. If not, here God “commandeth all men every where to repent,” when he only sent his Son to die for a few, according to my friend. Why command all to repent if he did not provide salvation for all?

From Jn. 10:26-29 my friend made again his point about the ‘sheep.’ Well, Judas was one of the ‘sheep.’ Jesus sent the ‘twelve,’ including Judas, to preach—not “eleven,” but it says, “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.” Here are some “Lost sheep.” (Matt. 10:5-6.) “Lost

sheep!" "Go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:7.) In verse 16 he says, "I send you forth as sheep in the midst of wolves." So Judas was called a "sheep." Was Judas saved? He was one of the "sheep." (Mt. 10:5,16.) "All we like sheep have gone astray." (Isa. 53:6.) So, we were all once lost 'sheep '—gone astray— the whole human race.

In Matt. 25:31-46 Jesus shall at the judgment separate the 'sheep' and goats—saved and lost. Why were some lost? "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9.) Would it be fair and just for the Lord to punish sinners with everlasting destruction for not obeying the gospel if Christ had not died for them, and no provisions were made for the lost? Punish them for not obeying, when they would not have been saved, if they had obeyed, he thinks. My friend thinks they were born 'non-elect' and God never loved them, Christ had never died for them, and no provision was ever made for them!

In Isa. 51:11 "The redeemed of the Lord" are to come to Zion. Yes, my Friend, but not out of Christ. I also believe men are redeemed, but not until they get into Christ. "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14.) Again, "In whom we have redemption through his blood, the forgiveness of sins." (Eph. 1:7.) So, "redemption," and "forgiveness," by the blood, are "in Christ," and we must do something to GET INTO CHRIST. We are baptized into Christ. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.) So we are baptized into Jesus Christ," and "in" him we "have redemption through his blood, even the forgiveness of sins." Again, "being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24.) Paul says, "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) That was a baptism that was by faith. Verse 26 says, "For ye are all the children of God by faith in Christ Jesus." My opponent says you are not children of God by anything you do—you had nothing to do with it—and faith had nothing to do with it— he denies that we are "children of God by faith "—but says one becomes a child of God without faith. He says it could not have been "by faith," and that they did not have any faith until after they became 'children of God." I want him to explain Gal. 3:26.

My friend showed that Christ entered into the holy place "having obtained eternal redemption for us." (Heb. 9:12.) He has obtained it for us, then we must obtain it from Him—be baptized into him—-where we obtain it from him.

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I Jn. 2:2.) Yes, "OUR" sins—the Christians' sins. My friend has been talking about "We" and "Us," etc. "He is the propitiation for OUR sins." But the rest of the verse says, "NOT FOR OURS ONLY." My friend says it is for ''ours only"—just for the 'sheep "—just "ours only." But it says, "Not for ours only, but also for the sins of the

whole world." (1 Jn. 2:2.) He says he will tell us what the word "world" means—he will define it. Well, I will be at the defining!

He quoted how Christ made "one offering for sins," etc. Or, "one sacrifice for sins." But the issue is: do sinners have to do anything to be saved by that one sacrifice? That is the question.

Then Rorn. 5:8-10, "Justified by his blood," and "Reconciled unto God by the death of his Son," etc. I believe this as much as he does. But we are not "justified" without conditions on our part. Why, the very first verse of that chapter says, "Therefore being justified by faith "—without conditions? No. Without faith? No, that is the way my opponent teaches it! But Paul says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) My friend finds that we are "justified by his blood" (verse 9), and stops at that; he has only half the truth about it—the atonement part, God's side of it. He ignores the human side of the plan of salvation, and even denies that there is any human side to it, except just to "be saved."

When the jailer asked, "Sirs, what must I do to be saved?" (Acts 16:30), my friend would have answered "Do nothing; just 'be saved'—'just be saved!"

(Audience laughed.)

Nichols: I am not saying these things to provoke laughter; I think it would be better for us not to laugh during a religious discussion, any more than we would in a sermon.

The jailer's question was an honest question. He inquired, "What must I do to be saved?" (Acts 16:30.) My opponent would have said, "Why DO! You can't 'DO' anything; Christ did it all—and we are here to tell you all about how he did it. You may be one of those for whom he did it, and you may not be; we don't know whether you are included in it or not." But Paul and Silas knew Christ had died for all alike, and one must do something, so they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16:30-34.) He is now an obedient believer in Christ—by faith he has obeyed the gospel —been saved on conditions.

My friend brought up Mk. 16:16 and saps he believes it, but that I don't. I deny that he believes WHAT IT SAYS. Verse 15 says there is "gospel"—good news—for "every creature" in "all the world," and he has no good news for any, but the 'SHEEP'—said so in his speech, died for the 'sheep' only, no good news for all. But the passage says, "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15.) There is gospel or good news for "every creature" in "all the world." When Jesus was born, the angel said to the shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." (Lk. 2:10.) Not just for the 'sheep' only. My friend does not

believe verse 15, nor the next verse in Mk. 16. He thinks one is saved first, then believes and is baptized because he is ALREADY SAVED!

He believes: He that is saved should believe and be baptized. Let him deny it! I now ask him: “do you not believe that one who is saved should believe and be baptized?” I want the answer in his next speech! Don’t forget it, Sir! Jot it down, so you won’t forget it! But the passage says, “HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED.” (Mk. 16:16.) It does not say, He that is saved shall believe and be baptized. Again, it says, “He that believeth not shall be damned.” (Mk. 16:16.) He does not believe that, but thinks the ‘elect’ will be saved in unbelief, and then believe because they are saved. That is his position. He does not believe what Mk. 16:15-16 SAYS.

Yes, Christ “knew no sin; that we might be made the righteousness of God in him.” (2 Cor. 5:21.) But we must get “into Him,” to be made righteous “in Him.” Paul says, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom. 6:3.) I trust this is good Scripture with my friend. Christ was “made unto us wisdom and righteousness.” (1 Cor. 1:30.) But we must put him on before we have that “righteousness.” “For as many of you as have been baptized into Christ have put on Christ.” (Gal. 3:27.) So, we “put on Christ,” who is our “righteousness,” by being baptized into Christ.” I put on my coat by getting into it. We are “baptized INTO Christ,” thus put him on as our “righteousness.”

Rom. 5:19, “By the obedience of one shall many be made righteous.” Yes, it is by the obedience of Christ, but that does not exclude obedience of the sinner to Christ. “Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him.” (Heb. 5:8-9.) Now, I believe both of these scriptures, and my friend does not. He only believes the first one, and adds the word “alone,” or “only” or some such idea to that one, so as to exclude the other one and make it false.

Rom. 10:1-4. My friend thinks this is unconditional salvation. Paul says, “My heart‘s desire and prayer to God for Israel is, that they might be saved.” (v. 1.) “And have not submitted themselves unto the righteousness of God,” (v. 3.) That is something man must do to be saved—“submit himself,” etc. That is doing something to be saved, as I have just shown that upon a proper faith, repentance and confession we are “baptized INTO Christ,” where salvation is.

Yes, “Christ is the end of the law for righteousness to every one that believeth.” (Rom. 10:4.) Yes, “to every one that believeth,” not to a certain few or ‘elect’ who have not believed, and are in unbelief. This righteousness is “to every one that believeth “—you must do something—must become a believer. It is conditional, don’t you see?

Yes, Christ is the “mediator.” (1 Tim. 2:5.) As such he stipulated the terms—the conditions—upon which man is to be saved, when he said, “Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall he saved; but he that believeth not shall be damned.” (Mk. 16:15-16.)

He says Christ remits sins, and shed his blood “for the remission of sins.” (Mt. 26:28.) But I have shown that the sinner must believe in order to receive the remission provided by his blood. “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” (Acts 10:43.) This is the remission for which he shed his blood.

Heb. 10:14, “By one offering he hath perfected forever them that are sanctified.” Yes, but they are not sanctified without conditions on their part. Jesus said “Sanctify them through thy truth.” (Jn. 17:17, 19.) He said, “Thy word is truth.’’ Paul says they are ‘‘sanctified by faith.” (Acts 26:18.). One is not sanctified in unbelief and do-nothing-ism, as my friend teaches.

My friend says there is no general atonement either in the Old or New Testament. How did proselytes come in back there, then? “Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.” (Mt. 23:15.) They had a system of proselyting Gentiles, and therefore the atonement back there was not for Jews only. Others could become as Jews. Were they righteous before God without an atonement?

Jn. 17:11, “Those thou hast given me.” But he had given him Judas, as one of them, and he was lost. The next verse says, “Those that thou gayest rue I have kept, and none of them is lost, but the son of perdition.” (Jn. 17:12.) My friend says Judas never was saved! Well, he was one of those given to Jesus.

That is my reply to his speech. Now, here are some negative arguments. God loved the whole world, and made belief in Christ necessary to everlasting life. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The next verse says, ‘‘God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (Jn. 3:17.) Again: “And we have seen and do testify that the Father sent the Son to be the saviour of the world.” (1 Jn. 4:14.) “World”—not just ‘sheep’ or ‘elect.’ Christ died for all who were dead in sins: “We thus judge, that if one died for all, then were all dead.” (2 Cor. 5:14-15.) Let my friend deny it!

Christ died for the world, all without life, not the ‘elect’ only. “The bread that I will give is my flesh, which I will give for the life of the world.” (Jn. 6:51.) Let my friend say the ‘world’ is only the ‘elect.’ Again, “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man.” (Heb. 2:9.) Speaking of God, the American Standard Version says, “who willeth that all men shall be saved, and come to the knowledge of the truth.” (1 Tim. 2:4.) Then verses 5-6, “There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all”—not just the ‘sheep.’

A man for whom Christ died could be influenced to so sin as to be destroyed—lost. “DESTROY NOT him with thy meat, FOR WHOM CHRIST DIED.” (Rom. 14:15.)

Again, sinners are to be saved by the gospel. “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 Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” (Rom. 1:16-17.) One is not saved before, and without, the gospel. “Moreover, brethren, I declare unto you the gospel which I preached unto you, and which also ye have received, and wherein ye stand; by which also ye are saved.” (1 Cor. 15:1-2.) My friend denies it. He thinks one is saved without the gospel, and that even if the Bible were destroyed, it would have nothing to do with salvation.

Again, the sinner must hear to be saved. “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.” (Acts 3:22-23.) Why destroy them for not hearing Jesus, if be did not die for them, and if they were not in the atonement, and if God never loved them?

My friend does not believe the sinner remains lost for not doing something—for not believing, but: “He that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God.” (Jn. 3:18.) My opponent teaches that the lost see and receive life without believing and in their unbelief—get life before faith. But “He that believeth not the Son shall not see life; but the wrath of God abideth on him.” (Jn. 3:36.) Paul says, “We have access by faith into this grace.” (Rom. 5:2.) If no faith, then no grace. Paul says, “Therefore it is of faith that it might be by grace.” (Rom. 4:16.) Again, “By grace are ye saved through faith.” (Eph. 2:8.) Not saved before faith, but “through faith,” and that makes it conditional on our part.

Moderator: Raps for time.

Nichols: My time is up, and I thank you. I hope you will listen as well to my friend.

First Night: Holder's Second Affirmative

FIRST NIGHT

HOLDER'S SECOND AFFIRMATIVE

Mr. Nichols, Brethren Moderators, Ladies and Gentlemen:

I wish to notice some of the things he was able to present in his speech just made. Now, is this debate going to be a discussion of the issue, or a rubbing of noses on how many scriptures we may quote? I can talk fast, Mr. Nichols, and I am going to give you the opportunity to reply to my speeches. He has not answered an argument I made in my first speech, tonight. He is not answering arguments. He does not do that. He said, "Now it is true that Christ is the Saviour." Why not deal with my proof? A conditional term must stand between cause and effect, through which the cause operates to reach an end. He does not believe that Christ is that which reaches the end. He believes the sinner does that which reaches the end. Now he wants me to follow his points.

"At the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:30.) All right, now he said right in the face of that: how in the world can a man repent unless Christ died for him? If Christ had not died, men could not have repented, that is his position. If Christ had not died for sins, men could not have quit their meanness. This is his position. But here is his predicament, and I challenge you, Friend Nichols (you are not on what I introduced; I introduced matter on the atonement): You get up here and tell this people that the heathen can repent before he hears what you preach. You do that. You have that fellow tied to a tree. He cannot believe until he hears you preach, and tell him to repent. He cannot confess until he has something to confess, and he cannot be saved until you dip him in water. Now if you want to put on a show, I have got enough Irish in me, I can put on one, and just smile at you, and pour it on us long as you want it. Let us debate, Sir, and quit putting on a show about this thing! It is not debating.

2 Thess. 1:8. Did Paul know God before Ananias preached to him? He does not notice that. "Those who know not God stud obey not the gospel," is in that text he gave. Did Paul know God before Ananias preached to him? If so, he is not talking about him. He is talking about the man who knows not, God, but let me give you something here. The Saviour said in St. John 17:3, "This is eternal life that they might know thee the only true God, and Jesus Christ whom thou hast sent." I will give you a big red apple if you will get up there and tell this audience you have eternal life. If you do not have, you do not know God. And if you do not know God, then "When the Lord Jesus shall come taking vengeance on them that know not God and obey not the gospel," he tells us where they shall go. You have yourself in a tight on your own lesson. Wilt you get up here and tell this audience you have eternal life? There are no members in your church who have it, Sir! They are living on probation to get it. All right then, it was not talking about folks like Paul who knew God and had not obeyed the gospel. But he was talking about folks like

Nichols who do not know God, and obey not the gospel. Those who know God have eternal life. Will he tell you he has eternal life—I know his position.

Rom. 6:1-3. “As many of you as have been baptized into .Jesus Christ have been baptized into death.” Now here is what I want you to do. If you are going to discuss the other part of the proposition, all right, we will go into it. It is just vice versa. I want the text—I challenge you, friend Nichols, to present it in this four-night’ debate—where the words “baptized into Christ” or ‘‘baptized into his death” or ‘‘baptized into one body” has the word “water” in it. Bring it out, Sir; bring it on up. Nichols, the very best you could do if you could baptize a believer, and be anyways scriptural at all is to take him and baptize him in water; you can not baptize into Christ, and you know you cannot. You cannot do this to save your life. You do not have the authority. I shall give you the lesson that teaches how this is done. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” (1 Cor. 12:13.) And the Spirit did the baptizing. Are you a Spirit? The Bible says spirits do not have flesh and bones. I know he does not do the baptizing, for he has flesh and bones.

Gal. 3:26—but, Elder, do you baptize children of God by faith? I thought you baptized alien sinners. “For ye are all the children of God by faith in Christ Jesus. For as many of you “—you children of God by faith in Christ Jesus. “For as many of you as have been baptized into Christ have put on Christ.” (Gal. 3:26-27.) By the way, I am going to give you a demonstration: he says we put on Christ like I put on my coat. (Here the speaker puts on his coat.) Now that coat represents Christ, as he has it, the coat represents Christ. Look here, Mr. Nichols: look here: do you want to put on a show now? This coat represents Christ. What did it do? Not one thing in the world. Sir, I put that coat on myself, and it did not do a thing. Now that is his religion. Christ does not do a thing in the work of getting into Christ, the sinner does it himself! He says, “It is just like putting on my coat, the very act of putting the coat on, put me into the coat, and I put on the coat.” There it is.

Romans 5:1, he quotes it half; he is as much afraid of a period in a sentence as a mule is of a sink hole. “Therefore being justified by faith,” and those who are “justified by faith” and “have access by faith into this grace wherein ye stand, and rejoice—” (alien sinners?) “rejoice in the hope of the glory of God?” He will do more butchering of the language of this sacred Book in thirty minutes, than any man I ever listened to. Now, if you will get off that, I will just smooth down as smooth as a piece of velvet. But if you do not, here I come! And I am in the affirmative. We are going to stay in a good humor; I never got mad in one of these debates in my life.

Acts 17:30, 31. I have referred to that.

Mk. 16:16. Yes, I do believe that, but he does not. “He that believeth and is baptized shall be saved.” I believe that, but he believes some of them will fall from grace and go to hell. Eh? Eh? Now listen: I have your words, Sir, in cold print, where you said that does not mean salvation in heaven, but present salvation. All right, I will take it up with him. If it means present salvation it is not conditional and in order to be saved in

heaven. See there? Will you deal with it? As far as the text is concerned—Mr. Nichols, I want you to look at me! you said I do not believe it: do you believe it? Why do you then teach that some of them will go to hell? The text says they “shall be saved.” I believe it; you do not.

Heb. 5:8-9, “Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him.” Brother Nichols, do you have eternal salvation? You are living to get it, aren’t you? Well, all right then. He did not become the author of your eternal salvation, because you have to die to get it. And suppose he is the author of it? He is not the co-author. If the sinner does part, and friend Nichols does part, and then Christ does part and the consummation is salvation. So Christ and the sinner accomplished the end and Christ is the co-author. He is not the author of eternal salvation of anyone, if what he teaches is the truth. So there you are.

Heb. 2:9, “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee. And again, I will put my trust in him. And again, Behold I and . . .“All of Adam’s race which thou hast given me? No. He wants all of Adam‘s race in the context of Hebrews 2:9, and he will not quote it. He could not do it to save his life, and hold his position, because the word every “man” is not in the context, nor is the word “man” in the original, either.

All right, I want to get on Brother Judas now. He said now Brother Judas is one of the ‘sheep,’ and the Saviour said the ‘sheep’ shall never perish, yet Judas went to hell. Now you and the Saviour reconcile that. “They shall never perish.” Now if Judas went to hell, if he was one of the ‘sheep,’ aren’t you ashamed to stand up here and deny what the Saviour said? You still want to put on a show, I know what you are up to! This is ugly as it can be, pardon me!

Rom. 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.” I want the text that says the gospel is the power of God to save the unbeliever. The unbeliever is the one he wants. Paul says “every one that believeth.”

1 Jn. 5:1, “Whosoever believeth that Jesus is the Christ is born of God.” All right. Do you baptize a man who is born of God? If you baptize a believer, you baptize one who is born of God. If he says he does, his doctrine goes down, and if he says no, he denies the Bible. “I write unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.” (I John 5:12, 13.) Do you baptize a believer? If he says, yes, then he baptizes one who has eternal life. If he says no, he denies the Bible.

“Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” (St. John 5:24.) Do you baptize a believer? If yes, then you baptize a man who has passed from death unto life.

Acts 2:38. I want to give hint a strong argument, and he will not answer it during this debate. All right, I want to make him a strong argument on Acts 2:38. Here it is, and I want him to get it. He will not answer my argument. There is a reason why. Brother Nichols is a good debater I am told.

He is recommended as one of the very best debaters they have. I will tell you this: he is one of the most artful dodgers I have met, and I have met the very best men they have. Here is my argument: Matt. 26:28: “This is my blood of the New Testament which is shed for many, for the remission of sins.” The Greek phrase there is “*Eis Ephesin Hamarteon*.” All right, let me quote this, “Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins.” The phrase there translated from the Greek “for the remission of sins” is (*eis ephesin hamarteon*) the same. Now, the little preposition there, “*eis*,” is rendered under that Greek work in the New Testament seventy-nine times “with a view to.” Jesus shed his blood nearly two thousand years ago. Mr. Nichols says it did not remit sins. If he will say it did, I will apologize.

All right, now I am going to give you Acts 2:38. I have the Greek Lexicons over there—I know what I am talking about. (And he does too!) The word “Christ,” in Acts 2:38, is not a translated word. (You have my speeches on that; your brother came over and got them from the debate I had with Mr. Brewer. You should have every word I have said by memory, and I suppose you have.) All right, now listen: Friend Nichols, the word “Christ” is not a translated word. And to translate it and bring it over into the corresponding word in the English, it would read this way: “Repent and be baptized every one of you in the name of Jesus, the anointed one, for the remission of sins.” All right, now: if it read this way, “Repent and be baptized for the remission of sins,” the verbs would show action toward the remission of sins as we know, and you would have a point. Now, “repent and be baptized” for what? “For the remission of sins?” Listen, “Repent and be baptized every one of you in the name of Jesus, the anointed one.” “Repent and be baptized every one of you in the name of Jesus, the anointed one” for what? “For the remission of sins.” So the “anointed one” there shows action toward the remission of sins. If you say repentance and baptism there is what remits sins, I will say the blood of Jesus Christ is what remits sins. There is the issue. And when you take that position, Sir, I will show you where your faith is. I will stay with you from here on out on Acts 2:38. You know the old Primitives can run you, and the other fellow, off that. It has been done and it can be done again. I believe that covers it all.

Now, I believe he got 1 Jn. 2:2 and I am going over here right now and introduce some things on that particular point. Here we are. He says I go all out of proportion on the word “world.” Here it is. (You said you would ruin me; if you do you will ruin me by dodging! I tell you the truth; it would take a man with five eyes to stay up with your trickery. You are dodging! We are going to stay in good humor; I have had a debate with

him before. I know how to rub him. You folks stay in a good humor.) Here it is: Heb. 12:6-11. Let us see what he gets into. “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is there whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” How many are exercised thereby? Every one he loves. Now where do the “bastards and not Sons” come in? Eh? Nichols, I’ll get out of the debate and never hold another debate before I would meet a man, and cover up his arguments and run over them roughshod and pay no attention to them. That is not debating, never has been and never will be. I will meet a man‘s arguments head-on, if I go down in defeat—or not even assume the role of debater. This is not debating. You can fool people; that is what is the matter with the world today —that is what is the matter with people today. Men who stand behind the sacred desk should be the most honest and the most careful, and have that reservation and have the reluctance to venture into anything with premature judgment, or without some reservation in our thoughts and observation of things.

St. Jn. 1:9, Christ lights “every man” that cometh into the world. Here it is. “In him is life; and the life is the light of men.” (St. John 1:4.) “That was the true light which lighteth every man that cometh into the world.” But I tell you the trouble; now here is how that thing rebounds: Mr. Nichols does not claim to have the life of Christ, therefore he does not have the light of Christ. If you will get up here and say “Yes, I have the life of Christ,” then I will say I just misunderstand your position. I do not wish to misrepresent him. Say, Elder, do you baptize a man who is dead in sin? Or, dead to sin? I will bring you out and show you do not have life, and that you do not claim to have it. All right if you have life, then that light springs from life. If that light springs from that life, here is the whole world that has the life of Christ.

St. John 14:17. Christ promises the Spirit of truth unto his followers whom the world cannot receive, “for it seeth him not, neither knoweth him.” (St. John 17:9.) He prays, not for the ‘world,’ the ‘world’ that would love its own; but “because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” If the ‘world’ means all of Adam‘s race here, who are the people there in contra-distinction to the ‘world?’ St John 18:36. His kingdom is said to be not of the world: “For if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.” I am coming right on down. There is not an intelligent business man, there is not a man who has dipped his mind in theological truth, and studied truth, but that he knows the word “world” is rarely ever used in its broader, or general, sense in the Bible, or as a commercial term either.

Let us go a little farther: 1 Cor. 11:32 God's people are chastened that they "should not be condemned with the world." There is the same chastisement again. "Whom the Lord loveth he chasteneth." When you are judged of the Lord, you "should not be condemned with the world."

2 Cor. 5:19. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Again, in Romans 4:6-8, it says, "Blessed is the man to whom the Lord will not impute sins." That word "impute" means to not charge against. And here is the whole world, and he said God was in Christ reconciling the "world" unto himself, not imputing their trespasses unto them. Jas. 3:6 the tongue is said to be a "world of iniquity"—"world." All right, 2 Pet. 3. The old 'world,' before the flood, was the "world of the ungodly" that was destroyed. The 'world' does not know God's people because it knew him not. I Jn. 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." But let us go a little further. I want about two or three minutes here.

1 Jn. 5:19, "The whole world lieth in wickedness." Then I am coming to 1 Jn. 2:2. You misrepresented. "He said—." "He said—," well now go ahead and say what I said and quit putting words into my mouth; do you hear me? You quit doing that! That is a violation of the rules. I have not said one thing in the world about 1 Jn. 2:2—not one word, did not even introduce it. He said I said the Jews are the saved. That is where John says "He is the propitiation for our sins"—that is the saved. But he said it means more than the saved. "Not for our sins only but also for the sins of the whole world." My position, is it means to appease, and it means to make reconciliation. It means about the same thing as the old Hebrew word atonement. he is the satisfaction, he is the propitiator, he is the one that propitiates, or expiates before God for his people. Not for his people among the Jews only, but also for his people among the (Gentiles. That is simple, isn't it? But suppose it is all of Adam's race, as per Nichols' position? If it is all of Adam's race, and some of them go to hell, then they go to hell after Jesus had propitiated or satisfied for their sins, and they pay their sin-debt twice—here, and in hell —when they do that. All right: Rev. 12:8. Satan is said to deceive the "whole world." Heb. 11:3, "The worlds were framed by the word of God." Heb. 1:2, he said, "By him the worlds were made." The worlds were framed by the word of God, the only two places the word "worlds" (in the plural) appears in our Bible.

Now, I want to give the definition of the word "world"—Webster's definition: "The whole system of created things, the universe, any celestial orb or planet, the earth and all created things." He does not respect those terms. He has no respect for these terms in debate. Did he die for some planetary body? Did he die for the earth and all created things? Now I am coming to the restricted sense. Don't you say we are not ethical in saying the 'elect' world. Do you say we are behind the times? Did you know Old Baptists are modern and up-to-date? Why they are the most up-to-date people in the world; ought to be, they have the truth. Listen: "That portion of the globe known to any one; as the old world, the world to come." Did he die for the old world? Did he die for the new world? Did he die for the world to come? Let us go a little farther. "A certain class or

portion, section of mankind considered as a separate or independent whole." Did he die for a certain class, and then to the exclusion of others? Now here is mine; here is what I add to it. This is not Noah Webster. There is the "religious world," the "heathen world." Now there is where Webster stops, or where I stop in giving his definition. But I add this, "the business world, the Eastern world, the Western world, the Catholic world, the Protestant world, the wicked world." All those are terms, and Mr. Alexander Campbell (the founder of this man's church, de facto— and without question) even referred to "the Jewish world," a number of times in his writings.

All right, I will introduce some more affirmative arguments. I believe I was dwelling on St. Jn. 11:41-42 where Jesus was at the grave of Lazarus, and there be prayed to the Father and said, "When I pray thou dost always hear me." Now over here where it is said in his prayer in the seventh chapter of St. John—and let me say this, right here, to this audience; friend Nichols will agree with me . . . I have heard some of them say the same thing: in the expression where the Saviour taught his disciples to pray, when they said, "Lord teach us to pray," that is not the Saviour's prayer. Here is the Savior's prayer in the seventeenth chapter of St. John. He said, "I pray that they, those whom thou hast given me, may be with me where I am, and that they may behold my glory."

All right, again, let us go on and introduce some lessons along the line. "And Jesus lifted up his eyes to heaven, and said, Father, I thank thee, thou hast heard me." And now listen. "And I know that thou hearest me always." (St. Jn. 11:41-42.) All who were given him of the Father shall come to him. (St. Jn. 6:37.) Those who are brought to him are drawn by God's love. (Jer. 31:3.) "The Lord hath appeared of old unto me saying, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

All right, again, those whom he loves, regardless of how many, shall never be separated from the love of God, in Christ Jesus. Now mind you, he gets up here and says, "He said." I am not telling you what he said, but I am telling you what the inspired apostle said here. And I want him to respect it, whether be respects me or not. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." Let me give you a good little talk here, and it is a part of gospel truth. We see the great generals and the great men in the present war. Some of them get killed and some of them fall by the enemy, and some of the boys that are under their charge are carried out here, and a little mound is put over them, and all that. The American wants to see the time when peace shall reign in our hearts, and the good news will come home that the American doughboy with his colors and his bravery (who died an honorable death) and the living came back with laurels of victory in their hands. But they cannot say they were "more than conquerors." Because many of the boys fell on the foreign battlefields of war. But here is a perfect Captain who says in

the language of Paul, be is more than conqueror for those whom he loves. Therefore they will all be saved for whom Christ died.

Moderator: Rapped for time.

Holder: Thank you.

First Night: Nichols' Second Negative

FIRST NIGHT

NICHOLS' SECOND NEGATIVE

Mr. Moderators, Worthy Opponent, Ladies and Gentlemen:

I am now to make the last speech tonight, and I can speak thirty minutes as quickly as anyone! I appreciate the good attention you have given us. I invite your attention now unto my friend's speech. He said that I did not answer an argument that he made. My friend, that is reckless, and you will lose the respect of this intelligent audience if you continue that sort of thing. He said, "He has not answered an argument that I made," when I took them up one by one throughout his speech, and made reply. If I missed one, I will answer it right now if he will tell me which one it was. Which one did I miss in your speech?

Holder: You want me to answer?

Nichols: Yes.

Holder: You took them all up and complained.

Nichols: That is the way he points it out—he knows I did not miss one, or he would give it. That is reckless. I like my friend, I really do, and I don't want him to lose the respect of the people by making reckless statements.

He charged that I do not believe that Christ made the atonement and met the condition that reached the end of salvation and forgiveness. Yes I do. He reached the "end" when he pardoned and forgave our sins. But it was after we had obeyed the gospel, met the conditions. He went all the way to forgiveness.

Mr. Holder made light of repentance and baptism remitting sins. Why, I do not believe such. I do not believe repentance remits sins. It takes a person—a divine person to remit sins, and repentance is not a person. God remits sins, Christ remits sins. But repentance is a condition upon which God does it. So, don't misrepresent me as believing repentance and baptism remit sins, or forgive sins. That is also reckless.

He came to Acts 17:30 and argued that men could have repented without Christ dying for them—that all men could quit their meanness—without the death of Christ being for them. But he overlooked the point I made. It was not as to what they might voluntarily do, but God commanded it of them. It says, "And the times of this ignorance God winked at; but now COMMANDETH ALL MEN EVERY WHERE TO REPENT." (Acts 17:30.) Would God trifle with sinners, and tantalize them by commanding "all men every where to repent" when he had made no atonement for them—had no blessing for them? That is the point! My friend brought up the ease of the heathen, and ridicules the idea

that they can't believe unless they hear, and can't be saved unless they believe. Paul says, "The scripture, foreseeing that God would justify the heathen THROUGH FAITH." (Gal 3:8.) My opponent does not believe this, but thinks God will justify the heathen without faith, or anything as a condition on their part.

Paul reasons on the matter this way: "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:13-14.) Ho draws his conclusion and says, "So then faith cometh by hearing, and hearing by the word of God." (v. 17.) That is why Jesus said, "preach the gospel to every creature." (Mk. 16:15.) It is so they can believe and be saved, by calling, etc. The old Primitive Baptists do not believe in getting the gospel to the lost. They only 'feed the 'sheep' "—have no message for every creature in all the world, no good tidings for "all people!" The angel said, "I bring you good tidings of great joy, which shall he to ALL PEOPLE." (Lk. 2:10.) How could the news of the birth of Jesus, his death, etc., be good tidings—good news— "TO ALL PEOPLE" unless all are included in the atonement? There is the point.

Since my opponent brought up the heathen, I want to ask hint: DID CHRIST DIE FOR ALL THE HEATHEN?—Did He? Did He? If so, they will ALL be saved, according to his doctrine—what he is affirming. About the last thing he said when he sat down was: "All will be saved for whom Christ died." If Christ only died for the heathen, we in America, and in enlightened countries, will all be lost, and "ignorance is bliss!" Then it would be a fine thing if the whole universe of men were heathen so all could go to heaven! But the Bible says, "The wicked shall be turned into hell, and ALL THE NATIONS THAT FORGET GOD." (Psa. 9:17.) People are not going to heaven in their sins. He ought to preach the gospel to the lost, as gospel preachers do. Paul said, "But if our gospel be hid, it is hid to them that are LOST." (2 Cor. 4:3.) Where is the passage—the chapter and verse—that says the lost will be saved without the gospel? The Bible says the gospel "is the power of God unto salvation." (&m. 1:16.)

"Know not God." My friend says it is true that when Christ comes again he will be "taking vengeance on them that know not God, and that obey not the gospel" (2 Thess. 1:7-9.) He talked about "know not God," and wanted to know if I know God. That is not all in that quotation. It says he will take vengeance on them "that know not God, AND THAT OBEY NOT THE GOSPEL." It is not enough to know there is a God—all the lost must obey the gospel. A man can't properly know God unless he obeys God. "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." (1 Jn. 2:3-4.) Hence, he asks if I have eternal life. (Jn. 17:3.) Yes, I do. I have it in promise, in prospect and hope. He says "we" and "us" refer to the saved in Rom. 5. Well, John says, "This is the promise that he hath promised US, even ETERNAL LIFE." (1 Jn. 2:25.) Paul said he was "in hope of eternal life, which God, that cannot he, promised before the world began." (Titus 1:2.) And again, he says, "But if we hope for that we see not, then do we with patience WAIT FOR IT." (Rom 8:24-25.) Unto Timothy Paul said, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called" (1

Tim. 6:12.) Like Timothy, I have not laid “hold on” it yet. On purpose be has drawn me off on the subject of apostasy, for he was miserable and suffering in trying to meet me on the other subject. I know him! He says he debated me; yes, and I debated him, too. I was there!

Audience: Laughter.

Nichols: He said there is no mention of “water” in connection with Rout. 6:3. Well, the Holy Spirit is not MENTIONED there either. If it could not be “WATER” baptism because “water” is not MENTIONED in the passage, for the same reason it could not be Holy Ghost Baptism. You would have to learn what it is from the context. I know it is not Holy Ghost baptism for there is a resurrection in this baptism, and none in Holy Ghost Baptism. “Therefore we are buried with him by baptism into death that LIKE AS CHRIST WAS RAISED UP front the dead by the glory of the Father, even so we also should walk in newness of life.” (Rom. 6:3-4.) There is something in it “like” Christ’s resurrection. In verses 17-18 Paul calls it “THAT FORM OF DOCTRINE”—form of the burial and resurrection of Christ. “Ye have obeyed from the heart that form of doctrine delivered you. Being then made free from sin, ye became servants of righteousness.” (Rom. 6:17-18.) Also this proves obedience is necessary. “Ye OBEYED from the heart that “FORM OF DOCTRINE,” and “BEING THEN made free from sin” they “BECAME servants of righteousness.” The “form” of doctrine included their death “to sin:” “How shall we, that are DEAD TO SIN, live any longer therein?” (V. 2.) There is their death. Then, “BURIED WITH HIM BY BAPTISM” (v. 4); “RISEN WITH HIM” (v. 4). So there is their DEATH, BURIAL, and RESURRECTION as a “form” of the doctrine of CHRIST’S DEATH, BURIAL AND RESURRECTION. It says they “obeyed” this “form,” and were “then made free from sin” and thus “became servants of righteousness.” Nothing but water baptism can fill the bill here. It can’t be Holy Ghost baptism. In such baptism they are not “raised” out from under its power, etc.

But my friend says, it is “by one Spirit:” “For by one Spirit are we all baptized into one body.” (1 Cor. 12:13.) The “Spirit,” he thinks is the element; but they were raised out of the element in which they were buried. (Rom. 6:4.) And the Spirit is not the administrator in Holy Ghost baptism; Christ did that. “He shall baptize you with the Holy Ghost.” (Matt. 3:11; Jn. 1:33-35.) Now, does my friend believe in two baptisms for today? Paul says, “ONE Lord, ONE faith, ONE BAPTISM.” (Eph. 4:5.) Let him try to untangle these things. “By one Spirit,” means by his direction, by his leadership: “As many as are LED BY THE SPIRIT of God, they are the sons of God.” (Rom 8:14.) The Spirit LEADS people in their becoming children of God. The Spirit “LED” them, through Peter, to be baptized on Pentecost 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.) “No man can say that Jesus is the Lord, but by the Holy Ghost.” (1 Cor. 12:3.) But how do we say Jesus is Lord “by the Holy Ghost?” By his teaching through inspired men. He says, “Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD AND CHRIST.” (Acts 2:36.) By such teaching of the Holy Ghost they could say, “Jesus is the Lord” . . . by the Holy Ghost. (1 Cor. 12:3.) They could say it “BY” the Spirit, when taught “BY” the Spirit. When Peter said, “Thou art the Christ, the Son of the

living God," Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16-17.) God by his Spirit revealed time fact that "Jesus is the Lord," and we thus say it "by the Holy Ghost," when we say it BY HIS WORD. Just so, we are baptized in water "by one Spirit"—as "led" by the Spirit through his word. Any baptism not directed by the Spirit, is a bogus baptism. (1 Cor. 12:3, 13.) Paul says the sacrifices and offerings were "OFFERED BY THE LAW." (Heb. 10:8.) This does not mean the law got out and killed the animal, etc., directly. But these were "offered by the law" when offered according to the teaching of the law.

So, "by one Spirit are we all baptized into one body" (1 Cor. 12:13), when baptized in water by the instruction of the Spirit in the word. "Thou gayest also thy good Spirit to INSTRUCT them." (Neh. 9:20,) "And testifiest against them BY THE SPIRIT IN THY PROPHETS." (Neh. 9:30.) David said, "The Spirit of the Lord SPAKE BY ME, and HIS WORD was in my tongue." (2 Sam. 23:2.) By his word the Spirit teaches, leads, and guides. The gospel was preached "with the Holy Ghost sent down from heaven." (1 Pet. 1:12.) The Spirit, by this gospel, leads people to be baptized in water, into the one body. Were the apostles in the "one body" by Holy Ghost baptism before Pentecost. I thought you teach the church was established before Pentecost. And then, were the Samaritans still out of the "one body" after they believed and were baptized in Acts 8:12, and before the Spirit fell on them in Acts 8:16-18? Is that when they entered the one body? The body that includes all Christians? You better pay attention to these things, write them down, and not just sit there and look at me.

He wants to know if I baptize children of God. No, and Gall. 3:26-27 does not say they were children of God before baptism! No, it did not! Notice the tenses used. I ask you school students to pay special attention: Paul was writing the churches in Galatia, and said, "YE" meaning church-members addressed—-those who had already been baptized—"YE ARE "—present tense—"Ye ARE all the children of God by faith in Christ .Jesus." (Gal. 3:26.) "For as many of YOU"—you members of the church—" For as many of you AS HAVE BEEN BAPTIZED—past tense—into Christ have put on Christ." (Gal. 3:27.) They had "BEEN BAPTIZED" before Paul called them "children of God by faith." No use to grin at it, that is it! That will stand when the world is on fire!

In reply to my illustration, he said my coat did not put itself on me, and according to that, Christ does not put himself on us in baptism. True! If Christ were putting himself on people he would put himself on all alike—every sinner on earth for he does not want any of them lost. "The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9.) Men are to "put on Christ" in baptism, and not expect him to put himself on them, unconditionally. The Galatians had to act in getting into Christ and putting him on, just like my friend was acting when putting on his coat and getting into it. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) He may say this is passive voice. Well, so are "Be seated, ""Be baptized," "Be married" passive voice; but we are not unconditionally seated, baptized, married, etc.

Again, on Mk. 16:16, he says I denied in cold print that this means “salvation in heaven.” Yes, it is present salvation from the guilt of sin. Yes, it says “shall be saved,” but “shall” does not necessarily mean up in heaven. “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” (Acts 10:43.) Does this mean remission up in heaven, just because it has the word “shall” in it, like Mk. 16:16? According to my friend, one can die a sinner, get remission in heaven, since “shall” is connected with the promise of remission! “He that believeth and is baptized shall be saved.” (Mk. 16:16.) He asserts this is to be up in heaven. Then he said, if it means present salvation then it is not essential to going to heaven. Now that is reckless! Is present salvation not essential to going to heaven? You can’t die in your sins, die unsaved, without present salvation, and go to heaven. Jesus says, “I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.” (Jno. 8:21.) You can’t die in your sins, die without remission of sins, or salvation, and go where Jesus is. So when Jesus said, “He that believeth and is baptized shall be saved” (Mk. 16:16), he was meaning present salvation in this life. He was talking about the lost, the world and every sinful creature in it, giving terms as to how they could be saved—talking about unbelievers, the unsaved, etc. He was not telling his apostles—the saved— how to be saved in heaven. He said to them, “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved.” (Mk. 16:15-16.) Luke’s record of this commission calls it “remission of sins.” (Lk. 24:46-47.) He said “repentance and remission of sins should be preached in his name among all nations.” And I have shown that remission is conditional on man’s part, as in this passage: “To him give all the prophets witness, that through his name whosoever believeth in him SHALL RECEIVE REMISSION OF SINS.” (Acts 10:43.) “Believeth” (Number 1) “Shall receive remission” (Number 2). That is one of perhaps twenty-five other passages that I used, which my friend paid no attention to tonight.

Heb. 5:8-9, “Author of eternal salvation unto all them that obey him.” He asks if I have “eternal salvation.” Yes; when Jesus pardons sins they are eternally forgiven. “Their sins and iniquities will I remember no more.” (Heb. 10:17.) I have eternal salvation from the guilt of sins that are forgiven, never to come into condemnation of those sins again.

Let us notice Heb. 2:9 again. “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death FOR EVERY MAN. For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through suffering.” (Heb. 2:9-10.) My friend argued that he died for “sons,” not sinners, because “sons” are mentioned in the next verses of the context. No! He tasted “death for every man.” (v.9.) This made Jesus perfect—qualified him to be a perfect captain to lead “many sons unto glory”—to heaven. He does not take the lost sinner to glory—to heaven. He as “Captain” leads none to “glory”—to heaven—except children of God, those with remission of sins. He will not take any sinner up to heaven. You must turn from your sins, be saved from sin, become children of God—sons—to get to heaven. And that is conditional on man’s part. He “tasted death for every man,” makes “sons” out of those who “obey him,” then as a “Captain” leads the “sons” to “glory,” which is heaven itself.

“Ye are all the children of God by faith in Christ Jesus.” Gal. 3:26. Did he notice my point on this? Oh, yes, he put on a great bluster, etc., and wanted me to look up at him, instead of writing down what he was saying, but there is no argument in that. He accused me of being the most artful dodger he ever saw, and thus and so. Well, I am willing to let the people examine our arguments and decide for themselves who is dodging, and who is honorably meeting arguments!

Matt. 10:16. To the twelve—-including Judas!—Jesus said, “I send you forth as sheep.” (See verse 5 also.) My friend made light of it, and said Jesus promised the ‘sheep’ eternal life, but Judas was lost. Yes; but eternal life was conditional even to the ‘sheep.’ Jesus says, “My sheep hear my voice and they follow me.” (Jn. 10:27.) He did not say those who may quit hearing his voice and cease to follow him are still his ‘sheep’ anyway! “They follow me . . . and I give unto them eternal life.” He gives eternal life only to those who “hear” and “follow.” What about those who cease to hear and follow? Will they also get eternal life? if he wants to discuss apostasy, I shall follow him off on the side-track far enough to expose him, then return to the main-line and discuss the issue—which is whether or not the salvation of alien sinners is conditional on their part.

1 John 5:1, “Whosoever believeth that Jesus is the Christ is born of God.” He needs a passage that says unbelievers are born of God that they might believe that Jesus is the Christ! He has the ‘elect’ heathen, etc., “born of God” and “children of God’’ without faith. He thinks unbelieving heathen (the ‘elect’ ones) are children of God—born of God—without faith in Christ. But it takes faith to make one a child of God:

“Ye are all the children of God BY FAITH in Christ Jesus.” The next verse shows it is obedient faith: “For as many of you as HAVE BEEN BAPTIZED into Christ have put on Christ.” (Gal. 3:26, 27.) He wanted to know if I baptize believers? Yes. He says, then I baptize saved persons. No; the “born” believer (1 Jn. 5:1) is the baptized believer. (Gal. 3:26-27.)

Acts 2:38 again. (To Moderator: pass me that other Testament, please). My friend says he is willing to stay with me on Acts 2:38. He asserts that the word “Christ “in the passage means “anointed,” and it means Jesus was “anointed for the remission of sins,” instead of repentance and baptism being “for remission” in the passage. But I challenge my Friend from head to foot to prove that the “anointing” of Jesus was the shedding of his blood! I want proof! I shall not take his word for it! Jesus was anointed three-and-one-half years before the cross, at his baptism, when he received the Spirit. “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.” (Lk. 4:18.) “God anointed Jesus of Nazareth with the Holy Ghost . . . who went about doing good.” (Acts 10:38.) I deny that the anointing of Jesus was the shedding of his blood.

Holder: (Shakes his head.)

Nichols: All right; he is shaking his head and has given up the argument. Thank you! THANK YOU! THANK YOU, SIR! Since he has gone back on it, now why did he quote

Mt. 26:28 about the shedding of the blood in that connection? Why did you quote it thus?

Holder: (Rises to his feet.)

Nichols: I am violating no rule.

Holder: They know you haven't. (Resumes his seat.)

Nichols: He knows it, too. Why did you quote it?

"Christ "is a proper name, as in ''What think ye of Christ? Whose Son is He?" Here the pronoun "he" refers to the noun "CHRIST." But the word "anointed" is a verb, not a noun. He changes the noun 'Christ" (Acts 2:38), to a verb—"anointed." He hopes to get by with that sort of thing with this intelligent audience! Peter did not say the word "Christ" meant ''anointed.''

The Greek word means here the "Messiah." "Christ" is front ''*Christos*,"—the Messiah. The passage means "Repent, and be baptized every one of you in the name of Jesus Messiah for the remission of sins." (Acts 2:38.) Thayer's Greek-English Lexicon (p. 673) says of '*Krio*' the word for 'anoint:' "To anoint . . .; in the New Testament only tropically of God a. consecrating Jesus to the Messianic office, and furnishing him with powers necessary for its administration . . ." then cites Lk. 4:18. This is the anointing of Jesus.

Now, the word in Acts 2:38 is not "Krio," but "*CHRISTOS*," and Thayer says it means: "In the N. T. it is used 1. of the Messiah, viewed in his generic aspects . . . 2. It is added as an appellative . . . , to the proper name 'Jesus;' a. . . . Jesus the Christ (Messiah) . . . ; without the art. . . . Jesus as Christ or Messiah." (Thayer's Lexicon, p. 672.)

Moderator: Raps for time.

Nichols: Thank you very much, and be sure to be with us here tomorrow night.

Second Night: Holder's First Affirmative

HOLDER'S FIRST AFFIRMATIVE

Brethren Moderators, Mr. Nichols, Ladies and Gentlemen: I am delighted to come again before this splendid audience and to continue to affirm the proposition we affirmed last evening.

Indeed it is (and should be) a great encouragement to the speakers to have such a large audience. There is much interest in the discussion, else there would not be so many here as have assembled. We will try to make it just as interesting for you, and try to confine (or, I shall try to confine myself) as directly and plainly to the question under discussion as I possibly can.

I wish to notice some things which were brought up in the closing speech last evening, which it becomes my duty at this time to reply to; then I shall take up and go ahead. Two-thirds of the statements he made with reference to my positions were far from the mark—far away from even what I believe (and sometimes where I said nothing!)—far away from anything connected with the position that I might take on the particular points he mentioned. That is not taking up and following after an opponent! We had much of this to contend with in the discussion I had with him in south Alabama. (He said last evening that I said I had met him in debate; and then he said, "And I MET YOU in debate!" See? That works both ways! We each had half the time, and we occupied it then, and we shall try to occupy it this time.)

On last evening Mr. Nichols made the statement: "Mr. Holder's position was that the anointing was the shedding of blood." I shook my head, and he said, "He's taking it back!" I had not started to say it! When I rose to my feet, I did not rise to correct him for violating a rule; I rose to correct him for the misstatement, not stating my position. Of course, I should have kept my seat; and that will possibly clarify that—I hope it will.

Now then, he wants to take the position here that there is a difference in Jesus' being anointed, and shedding his blood for the remission of sins. Why, sure. Jesus was anointed and then shed his blood: so then the anointed One, when he hung on the cross, shed his blood. And he said (Mt. 26:28), "This is my blood of the New Testament which is shed for many, for the remission of sins." Friend Nichols does not believe he remitted sins. But he will come over to Acts 2:38 and take the identical little phrase, and the same preposition, and he will stand before his audiences all over this country and tell them, "If you will repent, and if you will he baptized, your sins will be remitted." See? When Jesus shed his blood, he didn't do that: but when you repent and you are baptized, then this happens! See? Now, where is his faith? He does not have faith in Christ on that lesson! Not willing to risk him! Faith has to take its object. The object of his faith in Acts 2:38 is repentance and baptism, no matter how much he says he believes that Jesus Christ is the Saviour of sinners. If he would stick to that, we could

shake hands, and this debate would be over. He is not willing to risk Him, and turns to something else.

Now, he calls up Thayer. But, Brother Nichols, I have Thayer, and you didn't read the printed page last night like it reads. And here it is: "Christ and its meaning. Now he read last night, and the way he read it (and I would like to have his little book—if you will hand it up here); I will read it just like Thayer gives it. Here is what Thayer says: "Of the Messiah, used in his generic aspect, the word, that is to say, being used as an appellative." Now, he read that much; and he said then, "and refers to the proper noun." He wanted to put over that it was a proper noun! Well, he exposed his scholarship! And he goes absolutely contrary to every standard Greek Lexicon I have noticed. He can read any of them he wishes. NOW, I am going to read it like it is here: "Of the Messiah, viewed in His generic aspect, the word, that is to say, being used as an appellative rather than a proper name." (Page 672.)

Let us go back and review Acts 2:38. I have him in a tight on Acts 2:38; I know where I am, and I know where he is! He cannot take Acts 2:38. He is debating with a Primitive Baptist! He takes some of our other neighbors and wears them out on the account of that coordinating conjunction "and" in the text. But he is tied, and there is nobody in this audience that knows it better than my friend Nichols. He is absolutely tied—and he cannot budge an inch! I know where I am on Acts 2:38. Now, let us take it again, as we went over it yesterday: "Repent, and be baptized every one of you in the name of Jesus, the anointed one for the remission of sins." You remember I told you the word "Christ" is not a translated word. Translating it, as the Greek lexicons hand it to us, George flicker Berry (a Ph.D., Professor of the University of Chicago, and the one who gives us the interlinear translation of the Greek-English text) says this very word here is "a verbal adjective." And I have the book over there on the table, if he wants to refer to it. All right. "This is my blood of the New Testament which is shed for many for the remission of sins." ("*Eis aphesin hamartion*" in the Greek.) "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." ("*Eis aphesin hamartion*.") The very identical phrase in both the Greek and the English! Then Mr. Nichols says that this preposition here has reference to, and refers to, and is "unto," or it is ''in order to," remit sins. That is his position. Repentance and baptism are verbs showing action toward the "remission of sins." If it read, "Repent and be baptized for the remission of sins," I could agree. And how many times I have heard Acts 2:38 quoted and this other left out! I am giving you the text: "Repent, and be baptized every one of you IN THE NAME OF JESUS CHRIST for the remission of sins."——"In the name of Jesus, the anointed one for the remission of sins." The 'anointed One" for what? "For the remission of sins." He does not believe it; I do!

All right. Friend Nichols will round up the good people, and tell the good people that I am just losing my prestige with you, and he is sorry to see me do that! I will let the audience stand on my prestige and my honor, before you, any time he wants to take a vote on it. I think I know how to behave myself; I was trying to get him to look at me. How do you like Acts 2:38?

I am not here to appeal to the prejudiced mind. The Christian religion is the most kind and gentle thing you can think about. It seeks its kind; it seeks receptive minds and hearts. That is the sort of minds I make my appeal to. Now, if you came here prejudiced, or if I came here prejudiced, both you and I are wrong. Let us leave that out, and meet these issues like men. I am not trying to make a display, in order to win my way through, and by evading the arguments that are presented—and I shall not when he gets in the affirmative.

He says that Christ became captain by bringing many eons to glory. But, he became the perfect captain, Elder! And in becoming a perfect captain, in order for him to be a perfect captain, he must not lose a soldier. That is the reason why the word “nian” is not in Heb. 2:9. It is a supplied word. And there is a rule, in the proper interpretation of supplied language, that you must interpret it according to the context of the lesson. And the context of the lesson tells us that it means the ones he brings to glory. The ones who are set apart, and he set apart, to do the work for them. And the ones who shall finally be brought to him. And the ones who will he set in the midst of the church: “I will sing praises unto thee; and again, Behold, I, and the children whom thou hast given me.” Now, I know I’m right about this; and I have gone over, just quoting one of the best Greek and Hebrew scholars a preacher ever read after on Heb. 2:9—I have it right over there on the desk.

All right: Lk. 24:46-47, “Repentance and remission of sins” is to be preached. And the one who remits sins. If we remit sins by faith, repentance, confession, and baptism, we should preach in the name of the individual that repents, confesses, and is baptized. But Jesus Christ shed his blood to remit sins, therefore the gospel should be preached “in the name” of the one who remitted sins! And Jesus did that when he shed his blood. (Lk. 24:46-47.) “Without the shedding of blood there is no remission of sins.” (Heb. 9:22.) Therefore the remission of sins is in the blood, and the shedding of the blood.

He said, “No, I do not believe that—I do not baptize children of God.” Put your finger on him there: He said last night, “No, I do not baptize children of God.” I ask you the question again, Elder Nichols: Do you baptize a man who is dead in sin? or do you baptize one who is dead to sin? When he says he baptizes one who is dead to sin, I have him tied! Just let him take either horn of the dilemma he pleases.

“The law and the prophets were until John. Since that time the kingdom of heaven is preached and every man presseth into it.” Did King Herod press into the kingdom of God? Did those who rejected the counsel of God against themselves, not entering into the kingdom, “press into the kingdom of God?” Did those who went about to crucify and to kill our Lord, “press into the kingdom of God?” The truth of the matter is, Mr. Nichols teaches they could not any of them “press into it,” because it did not exist until the day of Pentecost! But since the days of John the Baptist, “Every man presseth into it.”

Then he uses that expression, “Behold, I bring you glad tidings of great joy which shall be to all people.” Was it glad tidings to King Herod? Was it glad tidings to the ones that killed all the babies in Judea, seeking the life of Jesus Christ? What is the man going to do next? This simply has reference to the gospel in its setting: as time goes on, after

while Jesus will hang on the cross, the middle wall of partition will be broken down, and both Jew and Gentile will have the same approach to the heralds of the gospel as it goes to the nations. And that is what it means when it says, “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.” This is a statement of fact; and I believe the fact—but he believes some of them fall from grace and go to hell!

Nichols goes wrong, and he is ridiculous, on the kingdom, when he takes the word “every man.” ‘‘Every man,” Sir, there simply means Gentiles as well as Jews. Like, “I will pour out my Spirit upon all flesh, and your sons shall see visions, your old men shall dream dreams,” and so on. “I will pour out my Spirit upon all flesh,” means on the Gentiles as well as the Jews. And he would agree with me on that, and reduce it even more than I would, because he thinks it was just the twelve apostles!

“The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee and in thy seed shall all the families of the earth be blessed.” He stopped at the comma last night when he quoted that. How is the heathen justified? That little word “before” there says “before the gospel.” And you cannot have faith without the gospel—that is his position: how in the world, then, could they be justified “before the gospel,” justified by the faith “before the gospel,” when the gospel must be preached in order that they might have faith? The last part of that text tells: it comes through the promise that God made unto Abraham, saying, “In thee and in thy seed shall all nations of the earth be blessed.” That is, Gentiles as well as Jews, in the fulfillment of that promise, are blessed; as in Acts 2:39, where it says this: ‘‘The promise is unto you, and to your children, to all that are afar off, even as many as the Lord our God shall call. Then with many other words did he testify unto them, saying, Save yourselves from”—hell? No; “save yourselves from this untoward generation.”

Now, I want to take about five minutes in review on some things that I went over last evening. And I would like to call your attention to the first proof that I introduced, where the Saviour said, “I lay down my life for the sheep.” Then I went to Mt. 25, verses 31-34, “When the Son of man shall sit upon the throne of his glory, and all nations shall be gathered unto him. He shall separate the righteous from the wicked, as a shepherd divides the sheep from the goats, placing the sheep on his right hand, but the goats upon the left. Then he shall say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” That little personal pronoun “you” takes the noun “sheep” for its antecedent. The noun “sheep” is equal to the number that shall be on the right hand at the second coming of Christ. The noun “sheep” is equal to the number he laid down his life for. Now, things equal to the same things are equal to each other—and that being true (and that is a mathematical rule), as Jesus laid down his life for the “sheep,” the “sheep” shall be on his right hand at his second coming; therefore all for whom Christ died shall he saved, and shall enter into the kingdom prepared for them from the foundation of the world.

Again: I called his attention last night to the fact that the “ransomed of the Lord” or the “redeemed of the Lord” (Isaiah uses both those words—in one place he says the

“ransomed” of the Lord; in another place he said the “redeemed” of the Lord)—-“The redeemed of the Lord shall return—and come to Zion, with singing and everlasting joy shall be upon their heads, and sorrow and sighing shall flee away.” How many did he redeem? Every one that shall come to Zion. And the gentleman cannot refute this position. His position is that he redeemed all of Adam‘s race! If he redeemed all of Adam’s race, then he has that part of Adam’s race not brought unto that heavenly Zion, down in the lower regions, having “everlasting joy,” and they are singing down there! And I told him last evening that. I thought that place was a place of punishment.

He tried to dodge around-—he tried to get away from the lime. But I headed him off—and here it is: “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:12.) Let that be all of Adam’s race: if all of Adam’s race was eternally redeemed when Jesus Christ shed his blood, he has the damned in hell with everlasting redemption, or redeemed from the bondage and guilt of sins! Here it is: Isa. 51:11.

Now, we shall go over here to another strong argument I made. He said, “Mr. Holder, these people will not think well of you if you get up there and say I did not answer your arguments.” He has not answered one argument I made! Not one argument has he answered! He has complained; he is a good complainer! That’s right! Did you know, these men have quit answering these arguments! They will not dare answer them. And I know why: you have got that intellectual power of any other people—I am not putting him below the average; he cannot do it, nor no man on earth can do it! They are the eternal truths of God, and the reasoning on them in their divine setting cannot be overthrown.

“But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more than being justified—being then, more than this, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son much more than being reconciled, much more, then being reconciled we shall be saved by his life.” I asked him last evening to notice those personal pronouns. And I gave him a task; he did not undertake it. Here is what I said: “Watch these personal pronouns: ‘Christ died for US.’ ‘WE were enemies to God.’ ‘WE were sinners.’ ‘WE shall be saved through him.’ ‘WE shall be saved by his life.’ Who shall be saved? Those that Christ died for. That is language.” It is established, and there is not a man in the world who can overthrow it!

Let us turn over here now: I call your attention—He asked me something about the heathen yesterday. Well, here it is: There is a book sealed, which could not be opened and looked upon and read. So were our sins; the Lamb of God left his throne and came to earth. By a perfect sacrifice, his death, shed blood, and resurrection, and back to the Father as mediator, the seven seals were loosed, and the law, with its authority, was satisfied. This Lamb, by so doing, redeemed his people “out of every nation”—not “all of the nations,” but “out of every nation.” Let us see what we have here: “And I saw a strong angel, proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? And no man in heaven nor in earth, nor under the earth was

able to open the book, neither to look thereon; and I wept much because no man was found worthy to read the book, neither to look there on. And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every nation, out of every kindred, out of every tongue, and people, and nation. And hast made us unto our God, kings and priests; and we shall reign on the earth."

All right: now I want to notice some things with reference to the other part of the proposition. My friends, I have sustained, and I have gone through, and I have given ample proof—and I have plenty more here if time would afford—to prove abundantly (even three times more proof than I have had time to get to) that all for whom Christ died will be saved. Let me lay down a principle here: this man I am debating with said last night that He died "for all the race alike." That is exactly his words. (I played back your speeches today, Elder Nichols.) "That Christ died for all the race alike." All right: that being true, Jesus did exactly the same thing for the damned in hell us he did for the saved in heaven!!! Now, you get this reasoning: (and he will not overthrow it!) he did just the same thing for the damned in hell as he did for the saved in heaven! Let that be whatever it might be. By and by, those who go to hell, what Jesus did for them did not carry them to the other place—that is, it did not carry them and finally land them in heaven. I do not care, Mr. Nichols, what you say puts people in heaven, seeing that which he did for the damned in hell did not save them in heaven: then, what he did for those that are in heaven did not carry them there either! Because if it had carried them there, it would have carried those that are damned in hell there also, seeing the work for them is the same. But bye and bye,—that is the reason why he is on something else: that is his Saviour! That is his God! And listen, Elder Nichols, in debate with the Holiness preacher in Alabama, you said this in answer to his question, "Is it a known fact that any thing or any person one puts the most trust in, that thing or person is his god?" and you said, "Yes." All right: I will put you to the test, now: which do you have the most confidence in, the shed blood to remit sins? Or repentance or baptism? Put your finger on him!

Must be born again to see the kingdom of God." Last night he said, "Holder, if you would preach the gospel like deuce in: the shed blood to remit sins?

My next argument is this: The work of salvation is declared to be a "creation." Those thus saved are said to be "new creatures" in Christ. God does not employ human means in the creation of the universe nor of any living creature in the universe—any living creature. Now, he will come back and make a play on that. I am not talking about what people do in the realm of nature that have life. That is not it. I am not talking about what man has the ability to do, who has life. I am not talking about that. I am talking about someone who does not have this new creation doing something to bring about his creation. Now you can understand.

I am tied here by this "halter" (referring to the lapel microphone), but I want to get to this chart next.

“Created in Christ Jesus unto good works, Eph. 2:10.” “For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” That is, the good works that ye should walk in them. Now this creation is UNTO good works; and it is a good work to repent—that is, under the evangelical effect of the gospel of Jesus Christ, to “repent.” He quoted the text last night where it is said, “God is not slack concerning his promises as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” (2 Pet. 3:9.) Well, that is restricted there; if he knows the use of language (and I suppose he does): “God is longsuffering to usward, not willing that any (of us) should perish, but that all (of us) should come to repentance.” (2 Pet. 3:9)

“Translated into kingdom of God’s dear Son.” “Who hath translated us into the kingdom of God ‘s dear Son, in whom we have redemption through his blood, even the forgiveness of sins.” That is the work of God, and it is not the act or the conditions performed by man. (Col. 1:12,13.)

“Must be born again to see the Kingdom of God.” Last night he said, “Holder, if you would preach the gospel like I do—. Let us see: Does the world “see,” and does the world hear, and does the world understand, and does the world believe, what you preach? they of the world, and the W-O-R-L-D heareth them.” (1 Jn. 4:5.) Now, let us go to the next text: “Ye are of God, little children, and have overcome the world. For greater is he that is in you than he that is in the world. He that knoweth God, heareth us; and he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error.” (1 Jn. 4:6.)

“Justified by faith, have peace with God.” He quoted that half-way last evening. “Being justified by faith, we have peace with God through our Lord and Saviour Jesus Christ, by whom we have access by faith into this grace wherein ye stand and rejoice in the hope of the glory of God.” (Rom. 5:1,2.) Alien sinners have access unto this grace, wherein they stand—alien sinners stand in grace! (Rom. 5:2.) And alien sinners rejoice in the hope of the glory of God! Why, he has that fellow happy on the outside, and he makes light, sometimes, of folks who get happy on the inside!

“Faith is the fruit of the Spirit.” You know, sometimes they say that this direct operation of the Spirit is false. Say, Elder: did you ever see a peach grow on a tree without direct contact? Did you ever see the fruit grow on a fruit tree, and that fruit not have direct contact? Did you ever see fruit that did not come out of the nature of the tree from which the fruit is borne? All right: we are told here in Gal. 5:22 that “the fruit of the Spirit is love, meekness, temperance, brotherly kindness, faith,” and so on. “Faith” is a fruit of the Spirit.

Here is one: (I am going to nail you to the wall! **I am going to nail you to the wall on it!**) I want you to answer: “All spiritual blessings.” “All spiritual blessings are to be had in heavenly places IN CHIST.” Now, here is what I want you to do: you made a great noise last evening about faith; I want your man that has faith, out of Christ! Will you bring him up here? I will deal with him. I want your man possessing faith, out of Christ! When you

do, I will take your little word “in Christ”—“in Christ”—. Faith is “in Christ;” “faith is in Christ;” and never out of Christ! Individuals must be brought “into Christ” where that faith is.

Thank you ladies and gentlemen.

Second Night: Nichol's First Negative

NICHOLS' FIRST NEGATIVE

Mr. Moderators, Worthy Opponent, Ladies and Gentlemen:

It affords me great pleasure to reply to the speech of my friend, and to try to assist you in understanding the plain and simple truth as presented in the Bible. He is affirming that "The Scriptures teach that all for whom Christ died will be saved, or receive remission of sins without the preached or written word, or any condition on their part."

I showed last night that one could be lost for whom Christ died. "Destroy not him with thy meat, for whom Christ died." (Rom. 14:15.) According to my opponent, that is impossible!—He says, "All for whom Christ died will be saved," and that without the word, "or any condition on their part." I contend that Christ died for all men, for all sinners alike, and that he offers them salvation in the gospel of Christ, upon terms which he himself (as mediator) has stipulated.

I now answer his questions, given me in writing last night:

1. "Does the term 'sheep' and 'goats' in Matt. 25:33, embrace all the race of Adam?" It embraces all the lost and saved. Jesus said the 'sheep' had "DONE" good, and were not people who had done nothing. (Verses 35-40.) The 'goats,' he said, "DID IT NOT." Jesus was not there addressing little innocent babies.

2. "Does the term 'sheep' embrace all who will inherit the kingdom at the second coming of Christ?" It includes all such as had done good—"Done it unto one of the least of these my brethren." (v. 40.) They make up the 'sheep.'

3. "Does the term 'sheep' embrace only those who obey the gospel? It embraces only such as "HEAR" and "FOLLOW" Christ. He said, "My sheep HEAR MY VOICE, and I know them, AND THEY FOLLOW ME." (Jn. 10:27.) He was not addressing irresponsible infants. Children are not lost; they need no remission of sins—they are safe already.

4. "Is prayer heard of God when not offered by faith?" Not if not offered by faith IN GOD. Now, back there when the gospel was first being revealed, He heard Cornelius. But he believed IN GOD, and needed faith in Christ to be saved. But my opponent denies that one must have any faith to be saved.

He challenged me last night to show where WATER BAPTISM is said to be "into Christ." Mr. Holder has a good forgetter: he not only forgets my arguments, but his own writings also. I hold in my hand his little booklet called "Unsound Positions Of . . ." (what he vulgarly called) "Campbellism." On page 50, Mr. Holder says, "Those who are baptized into Christ should put on Christ in the picture or likeness of his death, burial and resurrection, by being baptized in water, Gal. 3:26-27." (End of quotation.) Here he gives "Gal. 3:26-27" as "WATER BAPTISM," which, according to these verses, puts us

“INTO CHRIST;’’ and Mr. Holder says, “baptized in water, Gal. 3:26-27.” He forgets his own booklet, as he does my speeches!

1 Cor. 12:13, “By one Spirit are we all baptized into one body.” I showed last night that “by one Spirit” means by his direction, instruction, and leadership. And I proved it by many Scriptures; but my opponent has paid no attention to them. He let these arguments stand, to go down in the book that is to be published, with no reply from him whatsoever.

When I played his speeches back, I think I discovered that I had misunderstood his position. Instead of contending that holy Ghost baptism puts one into the one body, if I understand him now, he has taken the position that one is baptized “into Christ” by sonic sort of a mysterious baptism, in Christ as the element. I want to ask him now if that is his position? (The speaker had lost sight of Mr. Holder in the crowd about the table.) Where is Mr. Holder? I see him now. Is that your position? Will you nod for me?

(Holder did not nod.)

Nichols: Oh, he is afraid to say; he dodges. An honest teacher of the word wants to give light and aid in the study of any Bible subject. My friend is dodging; he wants to hide his position. But I will bring him out—Where he leads me, I will follow!”

He is now saying one is baptized IN CHRIST as the element. But the Bible says the baptism that puts us “into” Christ has a RESURRECTION in it, “like as Christ was raised up from the dead.” (Rom. 6:3-4.) We were raised out of that in which we were “buried;” and if we were buried in Christ as an “element,” then we were raised out of Christ— no longer in Christ after baptism! No man is in Christ, then, except while being baptized! Paul said, “Buried with Him in baptism, wherein also ye are risen.” (Col. 2:12.) “Like as Christ was raised.” (Rom. 6:4.) One is not baptized both INTO, and OUT OF, Christ like that—with Christ as the element. We are not baptized “IN” one body, but “INTO ONE BODY.” (1 Cor. 12:13.) We are not baptized “IN” Christ, but “INTO Jesus Christ.” (Rom. 6:3-4.) The baptism—both the burial and resurrection—is “INTO” Christ. A couple may be married “IN” the house, but it is “INTO” wedlock. They were not married “INTO” the house, though the wedding took place “IN” the house. Baptism is not “INTO” the element— water; one is already “IN” the water before the act of baptism is performed “INTO” Christ. The marriage ceremony is not “INTO” the house; they were already “IN” the house—but it is “INTO” the married life. We are not baptized “IN” Christ, but “INTO JESUS CHRIST” (Rom. 6:3-4) as a result of it.

He took up the word “world” last night, and said Webster illustrates its meaning by speaking of “the world before the flood.” Well, that “world” included all the wicked, did it not? Peter says, “The world that then was, being overflowed with water, perished.” (2 Pet. 3:6.) Does my opponent think that was just a little handful of the wicked—just the ‘elect’—that perished back there? ‘Elect’ drowned in the flood? Why, his position is that the ‘elect’ were in the ark! Furthermore, were there any ‘non-elect’ babies drowned in the flood? He will get to the babies before the debate is over. So, I will just ask him now: Were there any ‘non-elect’ babies at the time of the flood? If so, did any of them die in

infancy? If so, did they go to hell? If he says there were ‘non-elect’ infants drowned then, and they went to heaven, then he has some of the ‘non-elect’ up in heaven! But if all the infants back there were of the ‘elect,’ why did God destroy them? Why destroy the world to purge it? If he had just let the babies get grown, he would have had a good world—a world full of the ‘elect.’

Jn. 3:16, “For God so loved the WORLD, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” My friend asked, “What ‘world’?” “The bread that I will give is my flesh, which I Will give FOR THE LIFE OF THE WORLD.” (Jn. 6:51.) My friend says, “What ‘world’?” “He is the propitiation for our sins; and NOT FOR OURS ONLY, but ALSO for the sins of the WHOLE WORLD.” (1 Jn. 2:2.) My opponent wants to know, “What ‘world’?”

Well, I am ready to tell him: It is the ‘world’ in sin! “He is the propitiation for OUR SINS . . . also for the SINS OF THE WHOLE WORLD.” (1 Jn. 2:2.) It was for all who had sins. “The WHOLE WORLD lieth in wickedness.” (1 Jn. 5:19.) So, he died for the “WHOLE WORLD,” and the “WHOLE WORLD lieth in wickedness.” Again, “God sent not his Son into the world to condemn the world; but that the WORLD through him might be saved.” (Jn. 3:17.) “What ‘world’?” Well, the ‘world’ that is lost, for it says, “That the ‘world’ through him might be saved.” Not the “created world” that he found in Webster—but the lost ‘world.’ Jesus said, “I came not to judge the ‘world,’ but to save the WORLD.” (Jn. 12:47.) ‘‘What ‘world’?” It says it is the ‘world’ that is to later be judged. “I came not to JUDGE THE WORLD, but to SAVE THE WORLD,” thus to save the ‘world’ that is to be judged later. And that is all the sinful race, of course. Again, “What ‘world’?” Why, the ‘world’ without life: “The bread that I will give is my flesh, which I will give for the LIFE OF THE WORLD.” (Jn. 6:51.) The ‘world’ that is spiritually dead, and not all “created things.”

‘‘What world?” If it means the ‘elect’ only, then: “he is the propitiation for our sins”—Christians’ sins. (my opponent emphasized the “We,” “us,” etc., in Rom. 5:8-10, and thought that ‘‘we” alone there had an atonement!) But John says, “He is the propitiation for OUR SINS: and not for OURS ONLY, but ALSO for the sins of the WHOLE WORLD.” (1 Jn. 2:2.) Mr. Holder argues that it is for Christians only—just for the ‘elect;’ but it says, “Not for ours only, but also for the sins of the whole world.” My opponent thinks that is just the ‘elect ‘—he is contending that Christ died only for the ‘elect’ or only for ‘us’—” our sins” only. He says it was only for a favored few whom he foreordained and predestinated before the world to save without hearing the Word of God, without faith, or without any condition—even without the gospel.

But let us examine 1 Jn. 5:19 again. It says, “The whole world lieth in wickedness.’’ If “whole world’’ means only the ‘elect,’ then here we have only the ‘elect’ in wickedness! Then it would mean ‘‘The whole world lieth in wickedness’’—that is, the “WHOLE” ‘elect’ lieth in wickedness! Nobody in wickedness but the ‘elect,’ according to his logic!

“What world?” “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’’ (Jn. 3:16.) If “WORLD’’ here means only the ‘elect,’ then it means God gave his Son for the ‘elect,’

that ‘‘whosoever” (of them, the ‘elect’) would believe should not perish; the rest would perish, hence some of the ‘elect’ be lost, according to that idea! So, it means the “whole world”—all needing a Saviour.

Again, ‘‘God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (Jn. 3:17.) His idea is, that God sent not his Son “into the world”—among the elect —“to condemn the world”—the ‘elect’—but “that the world”—the ‘elect’—” through him might be saved.” Then Jesus said, “For I came not to judge the world BUT TO SAVE THE WORLD.” (Jn. 12:47.) My friend thinks that means Christ came not to judge the ‘ELECT,’ but to save the ‘elect!’ Then again, Jesus promised the disciples to send the Spirit of truth, ‘‘whom the world cannot receive.” (Jn. 14:17.) Hence the “world”—’elect’—could not receive the Spirit, according to my friend. “What ‘world’?” “He is the propitiation for our sins; and not for ours only, but also for the sins of the WHOLE WORLD.” (1 Jn. 2:2.) “Not for ours only”—‘elect’ only, but also for the “whole world.” Christ said of his disciples, “They are not of the world, even as I am not of the world.” (Jn. 17:16.) According to Mr. Holder, it means, “They are not of the world,” that is, the ‘elect’! The disciples were not of the ‘elect’! That is his doctrine, if “world” means the ‘elect’. Christ also said, “Even as I am not of the world.” Christ was not of the “world.” But if the word “world” means ‘elect,’ then Christ was not of the ‘elect!’

Jesus said he would give the Spirit to the disciples. “And when he is come, he will reprove the world of sin.” (Jn. 16:8.) My friend thinks this means he would reprove the “world”—that is, the elect—of sin. If it does not mean the ‘elect,’ it means the whole world of mankind. If the Spirit reproves only the ‘elect,’ then ‘why do the ‘elect’ resist the Spirit? “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.” (Acts 7:51.) Do the ‘elect’ resist the Spirit? Or, does he strive with the ‘non-elect’? Does the Spirit know as much about the ‘non-elect’ as my opponent? Does he know that they could never he saved? That Christ made no atonement for them?

Yes, he can do a lot of crowing, and boasting, and complaining, because I do not say what he wants me to, and all that; but he is not answering my arguments! I leave you to judge. Jesus says of the world, “The world cannot hate you; but me it hateth.” (Jn. 7:7.) If “world” means the ‘elect,’ then the ‘elect’ hated Jesus! Then Jesus said, “I have overcome the world.” (Jn. 16:33.) Does this mean he bad overcome the ‘elect?’ (His idea is absurd!) Christ said, “I pray not for the world.” (Jn. 17:9.) Does this mean he did not pray for the ‘elect?’ “. . . but for them which thou hast given me; for they are thine.” (Jn. 17:9.) The “world” here was those NOT given to Jesus—the lost—the world for which be died. He did not pray for the “world” (that is one crowd), but “for those whom thou hast given me.” My friend thinks Christ died for all those whom God had given him: so there is Jesus praying for the “world”—the crowd that he did not give him, according to my friend. (But he is not taking notes on these things, and he won’t remember either! He can’t meet the arguments!)

The “world” hated the Lord and his disciples. Was it the ‘elect’ hating the disciples? “If the world hate you, ye know that it hated me before it hated you.” (Jn. 15:18.) There is

the “world” hating the disciples;—was it the ‘elect’ hating the disciples? Then ‘‘world” does not mean only the ‘elect’ when he died for the “world.” Again, “They are not of the world, even as I am not of the world.” (Jn. 17:16.) Here the disciples are not of the “world.” If the word “world” means the ‘elect,’ then Jesus is saying his disciples were not of the ‘elect, ‘ even as he was not of the ‘elect.’

Then, he quoted, “That we should not be condemned with the world.” (1 Cor. 11:32.) I suppose he thinks it means “condemned” with the ‘elect’! “Whosoever therefore will be a friend of the world is the enemy of God.” (Jas. 4:4.) I suppose he thinks one is an enemy of God if he is a friend to the ‘elect ‘—if ‘‘world’’ means ‘elect’.

“What ‘world’?” Since the word “world” in these passages cannot mean ‘elect’ only, then Christ died for the world of the lost. “He is the propitiation for our sins: and not for ours only, BUT ALSO FOR THE SINS OF THE WHOLE WORLD.” (1 Jn. 2:2.) We must die and meet God in judgment, and, my friends, you can’t afford to be misled. God has loved you, Christ died for you, and wants you to be saved. My friend tells you there is not a thing you can do about it, and that if you are not one of the favored few (or ‘elect’), it was all fore-ordained and decreed of God before you were ever born into the world, that you should go to hell, and there is nothing that you can do about it—and be knows this is his doctrine! You were born one of the ‘elect,’ or else one of the ‘non-elect,’ and it was already fixed before the world was—so he thinks!

I showed that some of those for whom Christ died could be destroyed—for not meeting the conditions. “Destroy not him with thy meat, for whom Christ died.” (Rom. 14:15.) “And through thy knowledge shall the weak brother perish, for whom Christ died.” (1 Cor. 8:11.) First, Christ died for this “brother.” Second, if he is an ‘elect’ brother, then he might be “destroyed” or “perish”—and the possibility of apostasy is established, Third, but if he be ‘non-elect,’ then Christ died for the ‘non-elect,’ and he could have been saved! Let him deal with this!

He said Christ was anointed for the remission of sins. I deny it, and demand the proof. Christ shed his blood for the remission of sins. (Mt. 26:28.) Not one Scripture has he quoted to prove that Christ was anointed for the remission of sins. He talks about the word “Christ” meaning “anointed” in Acts 2:38: “Repent, and be baptized every one of you in the name of Jesus Christ.” “Christ” here means the Son of God, the Saviour of the world, the Messiah.

He quoted from Berry. And I want to show you how he misquoted it! Berry‘s Lexicon says: “*Christos*, from *Chiro*, anointed; as A PROPER NAME, the Messiah, the Christ.” That is what Berry says. He puts “verbal adj.” in parenthesis. Berry says it means “a proper name,” and “the Messiah,” and “the Christ.” (Page 108.) I read all Berry said, except the references given after the definition.—Yes, right here; pass it on to him, I have it marked. (Nichols passes book to Mr. Holder.) That is how little you can trust him with books.

“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” (Mk. 1:4.) Here repentance and baptism are said to be “for the

remission of sins" where the word "Christ" is not found for him to play with it, as in Acts 2:38. Neither is the word "Christ" in Lk. 3:3: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

Again, Mr. Holder says in his little booklet (page 13) that the word "Christ'' is an ''appellative" in Acts 2:38. Well, Mr. Webster says, in defining an "appellative": "2. An appellation or title; a descriptive name." (Unabridged Dictionary.) 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) The word "Christ" here is a "descriptive 'name." Then, the "Twentieth Century Translation" gives this: "You must repent, Peter answered, and must every one of you be baptized in Jesus Christ's name for the forgiveness of your sins." (Acts 2:38.) (Emphasis mine, G. N.)—My friend is not even taking references; he does not intend to reply to these things! Again: Acts 16:18, "I command thee in the name of Jesus Christ to come out of her." If the word "Christ" here means "anointed," then Jesus was "anointed to come out of her"—instead of the evil spirit. That is the way he deals with it in Acts 2:38, where Peter told them to repent and be baptized "in the name of Jesus Christ for the remission of sins." That is the way he perverts Scripture!

He said "for" in Acts 2:38 is from the Greek word "eis" and is found 79 times in the New Testament meaning "in order to," as in Acts 2:38. Well, I have shown that the word "Christ" is the descriptive name of Jesus; hence repentance and baptism are in time name of "Jesus Christ" and are "for the remission of sins." It is repentance and baptism that are for the remission of sins. It is ridiculous for him to say Jesus was anointed for the remission of sins. If so, he was anointed back at his baptism, and that left no sins for him to shed his blood for later at the cross!

He denies that Thayer says "*Christos*" means "a proper noun." I read it right, "Proper name," not "noun." Everyone knows that "noun" means "name" anyway, if Thayer had said "noun.''

Heb. 2:9, "That he by the grace of God should taste death for every man." Yes, he tasted death "for every man," and then those who obey the gospel and follow him, he will bring as "sons" to "glory"—to heaven. Those who obey, become his children: "Behold I and the children which God hath given me." (v. 13.) But they are not "children'' without faith: "Ye are all the children of God BY FAITH in Christ Jesus." (Gal. 3:26-27.)

"Repentance and remission of sins should be preached in his name among all nations." (Lk. 24:47.) But how did they preach it "in his name"? "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.) Not, ''whosoever doeth nothing!"

Yes, I baptize those dead to sin, and while they are dead; and they rise to walk a new life. (Rom. 6:2-4.) Does my friend bury in baptism those who are alive? Does he wait till they are alive, and "bury'' them alive? He will get in jail if he tries that literally—burying (baptizing) those alive is out of order.

He referred to the church before Pentecost. But back there Christ said, “I will build my church.’’ (Mt. 16:18.) He thinks he had already built it.

The angel said, ‘I bring you good tidings of great joy, which shall be to all people.” (Lk. 2:10.) My friend said this is about like “I will pour out of my Spirit upon all flesh.” (Acts 2:17.) “All flesh’’ means all nations—Jewish nation and Gentile nations—Jews and Gentiles alike. He thinks they would receive the Spirit without any condition on their part. But, “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, ye were sealed with that Holy Spirit of promise.” (Eph. 1:13.) He wants the Spirit to come before they believe, or do anything!

Gal. 3:8. My friend says the heathen here is said to be justified by faith, “before the gospel.” Why, it does not say it! Nothing of the sort! You perverted it! “The Scripture, foreseeing that God would justify (future tense) the heathen through faith, preached before—before he did it—the gospel unto Abraham, saying, In thee shall all nations be blessed.” Acts 3:25 says, “All the kindreds of the earth,” and verse 26 says God sent Jesus “to bless you, in turning away every one of you from his iniquities.” He will not save you in your iniquities.

Acts 2:40, “Save yourselves from this untoward generation.” My opponent said this did not say, “Save yourselves from hell.” Well, Peter was speaking of a whole “generation” of people. He said, “Save yourselves from this untoward generation.” Was this “untoward generation” saved, or lost? If that generation was lost, then Peter meant, “Save yourselves from their fate—punishment due them.”

The ‘sheep’ again. Isa. 53:6, “All we like sheep have gone astray.” There is no proof that the word ‘sheep’ always and in all places means saved people. The Jews were lost, “gone astray.” All of us have done the same. Paul says, “They are all gone out of the way.” (Rom. 3:12.)

Heb. 9:12, “Having obtained eternal redemption for us.” Yes, but WE MUST OBTAIN IT FROM HIM. I have proved that Christ died for the sins of the “WHOLE WORLD,” and we must get into Christ to obtain redemption from him. (He is not answering my arguments.) Col. 1:14, “In whom we have redemption.” We must get into him, where it is. “Baptized into Jesus Christ”—this makes it conditional. He has it up there on his chart, “Created in Christ Jesus.” (Eph. 2:10.) But we are baptized into Christ,”—then created in him, made new creatures. “If any man be in Christ, he is a new creature.” (2 Cor. 5:17.)

Rev. 5:9, “Redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” That is the children of God up in heaven saying that; and remember: “He gave himself a ransom for all.” (1 Tim. 2:6). My friend says, “According to Nichols, Jesus did as much on the cross for the damned in hell as he did for the saved in heaven.” Right that time!

He says our faith is not in God, but in “faith, repentance, confession, and baptism,” etc. Not true! It is our faith in the Lord and his promise that causes us to “Repent and be baptized . . . for the remission of sins.” (Acts 2:38.) But my friend denies that you must have any trust in the Lord. According to my friend, you are saved while trusting in the devil and in the flesh! You do not have to trust the Lord, nor even want to be saved, according to him.

I Jn. 4:5, “The world heareth them.” Yes, but “them” who? Verse 1 says, “Many false prophets arc gone out into the world.” “The world heareth them.” They claimed to be inspired to be prophets of God. And John said the test was, if they were “of God”—sent and inspired of God—they would hear the apostles; otherwise, they were false teachers.

Rom. 5:1-2, “Justified by faith,” and “have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” He wants to know if alien sinners stand in “grace,” “rejoice” in hope, etc.? No, but by the time the alien sinner is “justified by faith,” and has “access by faith into this grace “—be is then saved, and “stands in grace” and “rejoices in hope” as a Christian! But, he was “justified BY faith”—not without it, Sir!

He asserted that no man “out of Christ”—unsaved man— has faith. Oh, yes. “As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free.” (Jn. 8:30-32.) This insulted those believers, and Jesus said, “Ye are of your father, the devil.” (Verse 44.) “They believed on him” (Verses 30-32), but were still “children of the devil.” (Verse 44.) They had nothing but faith—would not obey, and had not done what the Lord says do.

Moderator: “Time.”

Second Night: Holder's Second Affirmative

HOLDER'S SECOND AFFIRMATIVE

Mr. Nichols, Ladies and Gentlemen: I come before you to affirm for the next thirty minutes the same proposition which I affirmed last evening.

(Noise on the public address system interrupted Mr. Holder, so he said, "Just wait a minute till they get that machine right." The amplifier was adjusted, and he continued.)

I want to call your attention while possibly it is fresh on your minds, my friends: Mr. Nichols did not read Berry correct yet—right before his eyes! "*Christos*, verbal adjective, anointed; as a proper noun," he says, "the Messiah, the Christ, see . . ." (certain references). If you want to find out where it refers to a proper noun, "see" certain references. And every one of you knows that if it is a "verbal adjective," it is not a proper noun! He is just exposing himself—that is all he is doing!

He said I was not taking notes. There was no need to do so! I knew this audience could see the ridiculousness of how you are playing up and down on that word 'world.' (He is defeated before he gets to his proposition.)

Then he violated a rule—flagrantly violated the rule! When any man (I care not who that man is) charges the Primitive Baptists with teaching that God foreordained and predestinated and unconditionally damned people in hell, that man does not know what he is talking about, or he is not honest enough to tell the truth! Now, Sir, if you will apologize for it, I will not expose you! He misrepresented me in almost everything he said in his speech just made.

Here is the picture of the man: he quoted last night Acts 17:30, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." He says if you do not believe, if you do not repent, and if you do not confess, and if one of these men do not take you to the creek and baptize you "unto," or "in order to," the remission of sins, when you die it is just too bad. When you Baptists die, it is just too bad! (You know, he said I was going to ruin myself with the folks up here, if I did not be careful!) When you Presbyterians fail to do like Nichols says, it is just too bad! When you Methodists fail to do just like he tells you, it is just too bad! You will land in hell! You can feed him out of your basket as a good neighbor, and die and go to hell—though you pray by your bedside every night to God! And though you have the love of God shed abroad in your hearts! It is BE DIPPED OR BE DAMNED! That is his god! That is all the god be has, it seems. He no more cares about the death and suffering of Jesus Christ than he does the frost on a frozen pumpkin! He is an unbeliever, and I will prove it right here: watch me and see if I do: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believes." (Rom. 10:1-3.) This man is going about to establish his own

righteousness, and does not believe that! So, an unbeliever! He has not met the first condition of his proposition.

And here is another thing: “Circumcision availeth not anything, neither uncircumcision; but faith which worketh by love.” (Gal. 5:6.) Faith will not strike a lick without love. (Gal. 5:6.) “Love is of God; and every one that loveth is born of God, and knoweth God.” (1 Jn. 4:7.) Every person in this intelligent audience tonight who loves God, and knows God, whether you know what this man preaches or not, “is born of God.” That is what the text teaches: “Love is of God; and every one that loveth is born of God, and knoweth God.” Every one who loves, knows God. (1 Jn. 4:7.)

“This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” life, that they might know; “LIFE,” that they “MIGHT KNOW!” Mr. Nichols says if you do not “know,” you will never get life! “Life” that they “might know.” “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” (St. John 17:3.) “In him is life, and the life is the light of men. “(St. John 1:4.) All right, now: down in the ninth verse, “That was the true light which lighteth every man that cometh into the world.” The “life” lights. Mr. Nichols says, “I do not have the life!” “I do not have life!” “I do not have the life of Christ.” I will take it back if you say you do. Do you have the life of Christ?

Nichols: Nods head affirmatively.

Holder: All right; did you have that life when you were baptized? Did you? Did you?

Nichols: Do you want me to answer?

Holder: Yes.

Nichols: I rose “to walk in newness of life,” Rom. 6:4.

Holder: Did you rise to walk in the newness of life that you had, Sir, at that time?

Nichols: I didn’t have it until I obeyed the gospel.

Holder: Did you rise to walk in the newness of life that you had when you were baptized?

Holder‘s Moderator: Brethren, listen: speak to the audience, Brother Holder.

Holder: I have got him tied, and I want to hold him there. You are nailed there! “Reckon yourselves to be dead indeed to sin, but alive unto God through Jesus Christ our Lord.” (Rom. 6:11.) If you baptize a man, Sir, who is dead to sin, you baptize a man who is “alive.” Were you “alive” when you were baptized? I have got you tied, hand and feet, nailed there! Now “buck up” and get out of the harness!

I do not like to do this; if he would debate, I would not do it. He is not debating; he wants to put on a show. He dooms and damns to hell every one that doesn’t belong to his

church. And I am standing before you this evening as a professional hypocrite if his doctrine is the truth. I am not afraid of this community running me off, or thinking hard of me, either. I remember that sound truck a few weeks ago that was going up and down the road. This is the reason why you did not get a place to debate, I suppose. Now, if you want to start that…

And you knew, Sir, you were flagrantly violating the rule when you charged me. The word “predestination” is used four times in the Bible; and each time used it has reference to God’s work in saving his people from the guilt of sins. Men are damned for the guilt of sins. And when they die in their sins, that is what they are punished in hell for.

Now I want to notice some more things be has to say. I have him! He said, “I rose to walk in newness of life!—But, Holder, I am not going to tell you whether I had this life or not!”

Gal. 3:8. Brother, I read that just exactly like it is given in the King James Translation. Absolutely correct! (You got up here and said I misread it.) “The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee and in thy seed shall all the families of the earth be blessed.” (I can quote it by memory-—don’t have to read it!) And how is that last statement there? It bears the idea that God has people among the heathen. And they are saved through the promise God made to Abraham. That is exactly what it teaches. Nobody knows it better than Friend Nichols, perhaps.

Now, he says, “Christ’s name.” Why, there are about ninety-four appellations or terms that Jesus Christ is designated under in the Bible. And the angel said his name shall be called “Jesus for he shall save his people from their sins (Mt. 1:21.) Over here we have in the name of "Jesus Christ;" "In the name of Jesus Christ." "Jesus" is the name. "Franklin Delano Roosevelt, President of the United States." Nichols would say "President" is the name! No; "Franklin Delano Roosevelt" is the name; and "President" is an appellation. I wonder if he knows what the word "appellation" means, anyway? Well, “Christ" is an appellative—that is, it is a title; something that designates the Son of God in his office, as Saviour.

He is tied on Acts 2:38!—And he has not even got to his proposition to affirm! I want to go back over here and continue my line of affirmative arguments now.

I was down to this—right here: "All spiritual blessings are to be had in heavenly places in Christ." We are not discussing the doctrine of election. But what if we were? Let me get him again a tight right here: "Blessed be the God and Father of our Lord and Saviour Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of this world, that we should be holy and without blame before him in love." (Eph. 1:2-3.) Now, Elder, I am going to ask you a question: Were you chosen in Christ Jesus before the foundation of the world? Or, were you chosen in time? I quote (backing up just a little): "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the

faithful which are in Christ Jesus." The saints at Ephesus, and all the faithful which are in Christ Jesus. If he is one of the faithful in Christ Jesus, here is what he is confronted with: "Blessed be the God and Father of our Lord and Saviour Jesus Christ, who bath blessed us with all spiritual blessings in heavenly places in Christ according as he hath, chosen US in him before the foundation of the world, that WE should be holy and without blame before him in love." There it is; and lie will not get up here and admit that election goes that far back. And I know this one thing: he cannot come and put it in "time" and give the text where he was elected. Are you one of the `elect?' Let us know when you were elected.

All “spiritual blessings” are now to be had in heavenly places “in Christ.” (Eph. 1:3.) “Faith is a fruit of the spirit.” Faith is “in Christ.” Now, let me give you something right here about faith, if I can get to it right quickly: “Faith is a fruit of the spirit.” (Gal. 5:22.) And we are told here that “all spiritual blessings” are to be had in heavenly places “in Christ.”

Paul desired to be delivered from such as the gentleman claims to reach, and (by the gospel) claims to save. Quoting: “Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men. For all men have not faith.” Paul would be delivered from men who have not faith, when this man says they cannot have faith unless he goes and preaches to them! Paul prayed to be delivered from that kind of men! And he assigns the reason: “because all men have not faith.” (2 Thess. 3:2.)

Now, he said Holder has people saved without faith. There is not a word of truth in that! And here is the text—he stopped last night, and has good brakes, because when he got to his place, he just stopped suddenly, like that. He said, “For by grace are ye saved, through faith,”—and there he stopped! But here is the way it reads: “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, which God hath before ordained that we should walk in them.” (Eph. 2:8-10.) Tit. 3:5, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Lord.”

All right: “Believers in Christ have eternal life.” St. John 6:47, “Verily, verily, I say unto you, he that believeth on me hath everlasting life.” That is a possessive verb there, if the gentleman cares to notice it.

“Believers in Christ are passed from death unto life, Jn. 5:24.” “Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” And the American Standard Version says, “Has passed out of death into life.” Believers are passed from death unto life.

“Believers in Christ are not condemned, St. John 3:18.” Alien sinners are condemned; therefore alien sinners do not believe. Believers are born of God. Alien sinners do not believe; therefore alien sinners are not born of God.

“Believers commanded in name of Jesus Christ to repent and be baptized.”

“Do you baptize a lost sinner? a ‘goat’? or do you baptize a saved sinner? a ‘sheep’?” He says, “I baptize a lost sinner.” He said he would not knowingly baptize the saved, last night.

All right: “Is your candidate for baptism born of God? (1 Jn. 5:1.)” (He will not deal with these. He ties himself when he comes to them.) “Is your candidate for baptism born of God? 1 Jn. 5:1.” “Whosoever believeth that Jesus is the Christ, is born of God”—not condemned.

“Is the one whom you baptize not condemned?” “He that believeth is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world. And men choose darkness rather than light, because their deeds are evil.” (St. John 3:18-20.)

“Is he justified from all things?” “By him all that believe are justified from all things, from which he could not be justified by the law of Moses.” (Acts 13:39.) Do you baptize one, Sir, that is “justified from all things”?

‘‘Does he have eternal life?” “I write unto you that believe on the name of the Son of God, that you may know that you have eternal life, and this life is in his Son.” (1 Jn. 5:12-13.)

“Where do you find justified, uncondemned, born-again alien sinners?” Bring up the passage, Brother Nichols! I want it! Also, where do you find “Baptized for the remission of sins?”

There is the chart, and I wish you would pay some respect to it though my mouth is closed upon what you say.

All right: we are getting along fine! I have plenty of material here to lay before him. There is one thing I regret in this debate: I have met a number of these men—I have never met a man yet from any denomination that has stood before our audience and kept repeating and putting words in my mouth which I did not say, and positions I did not take— like this man has! You know why? He is in desperation on this thing! He knew it before he came over here. We had a debate before on the same propositions! He came over here conscientious—he was a conscientious objector, but he came any way.

“Baptized into Christ,” he said. And I must notice that: 1 Cor. 12:13—And he noticed my little book! That little book is all right. (I have a good number of them, and they will be here at the speakers’ platform tomorrow night. I have plenty for every one of you, if you

want to buy one; come and get one and take it home with you. They are only fifteen cents, and I want each of you to have one.) In that book I said that the individual is "baptized into Jesus Christ." Now I am not using my words—-they would not be any better than Nichols' words; I am quoting 1 Cor. 12:13. "By one Spirit are ye all baptized into one body." Now, that is what put you in the body of Christ, whether he believes it or not. Just exactly like he would baptize you—and you know, he baptizes "in" water, but he never goes down "into" water, and he never comes "straightway" out of it! If he baptized a man "into Christ" while he was in the water, did you come straight-Way up out of Christ when you took him up out of the water? Now, that is not debating; there is not a thing in the world to that statement—not one thing in the world, only just trying to put a little thought there to confuse you. Will he say that sinner reaches Christ in baptism? He will not do so in this debate! He will say it over the radio, and say it when he is the speaker and you are the listener, and there is no comeback; but— hear it: "By one Spirit are we all baptized into one body, whether we be Jew' or Gentile, bond or free; and have all been made to drink into one Spirit." Now' that is the AGENT—the Holy Spirit! And it is a "he" and not an "it."

He said, "Baptized by the Spirit" means by the teachings of the Holy Spirit. All right now, Elder Nichols: "Do you baptize your candidate? or does the spirit of the teaching you do baptize the candidate? That is silly! It does not say anything short of this one thing: The Holy Spirit BAPTIZED them. It is not the "baptism of the Holy Ghost," and he knows I am not teaching that. "Baptism of the Holy Ghost" is a miraculous gift—and it was not given to alien sinners, either. Don't you get up here when I get to Cornelius—and here I come: I have your position! You said this with that Holiness preacher, you said the house of Cornelius, Sir, was "baptized" with the Holy Ghost before they heard the word by which they were to be saved. (And I have the book right over there on the desk.)

All right: let us go to Saul of Tarsus, now. This man, Saul, was present, consenting to the death of Stephen. Acts 8:1, "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." "He made havock of the church, entering into every house, and hailing men and women committed them to prison." (v. 3.) He punished the saints, compelling them to blaspheme: "And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts 26:11.) On his way to Damascus, he was yet breathing out threatenings and slaughter against the disciples: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest," and so on. (Acts 9:1.) And as he "came near Damascus, suddenly—" I want this audience to get this word here: if you will turn to the definition of the word "suddenly," the very first word that enters into the definition of it in the lexicon is "unexpectedly." "Suddenly" a light shined from heaven, and a voice spake to him saying, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished said, Lord, what wilt thou have me to do?" I asked the gentleman a while ago, "Does God hear prayer when not offered by faith?" (Saul said,

“Lord, what wilt thou have me to do?”) And Nichols said, “No! Not unless prayer is offered unto God by faith.” Saul offered that prayer unto God. And you answered the question. It says God heard his prayer. All right: if God heard his prayer, by faith, then he had faith before Ananias preached he gospel to him! And you said in our other debate, Sir, that he was saved before he was baptized!

Nichols: (shakes his head negatively.)

Holder: Don’t deny it! Why, yes you did! Here is the question I asked you, Sir: I asked you in that debate, “Does God call, authorize, or send, an unsaved man to preach the gospel?” And you put a great big “NO” on it and handed it back to me! And I have a Moderator over there as a witness, and this brother right here was there. You are tied hand and feet, Sir! Here is a man (Saul of Tarsus) who was saved before he heard the gospel! Say, Elder: will you deal—when you get to it—with Acts 22:16? It says, “Arise, and be baptized, and wash away thy sins.” Did Paul actually wash away his sins when he was baptized? or did he do it in a figure? in a symbol? or in a likeness? Brother G. C. Brewer, that fine old gentleman—and we had the cleanest debate I have yet had with these men—that man was honest enough to say, “Brother Holder—” (This man will not call me “Brother,” and I do not care—it works both ways! If I miss him in Christ, I will hit him in Adam! He does not act like a “brother” sometimes—I hope I am mistaken about it!) But, anyway; that old man said, “Yes; it does mean a picture; it does mean a symbol, or a likeness, or a figure.” And it does, because the Bible says so. All right. Nichols, did Paul actually wash away his sins? or did he wash away his sins in a figure? There it is! Here is a man who was saved before he heard the gospel, called to preach the gospel before he heard the gospel; and Nichols said (in answer to my question a while ago) that Saul had faith before he heard the gospel! He let that thing slip too quick—he thought I was trying to work on the house of Cornelius, and I got him on Saul of Tarsus!

Let us see about Cornelius now. “Cornelius, a devout man, and one that feared God with all his house, and gave much alms to people, and prayed to God alway,” and (v. 31) God said, “Cornelius, thy prayer is heard.” My opponent said that God does not answer the prayer of an alien;—that prayer is not answered by faith unless that prayer is unto God. All right: Cornelius’ prayer was unto God. And God heard his prayer. (And this man, Nichols, said Saul had faith: that man, Sir, had not heard the gospel of Jesus Christ.) And this took place before he heard the gospel. In verse 15, God said to Peter, after he had seen the vision where the sheet was let down from heaven, having four corners and four-footed beasts and creeping things and fowls of the air—the voice said, “Rise, Peter, kill and eat. Peter said, Not so, Lord; for nothing common or unclean hath entered my mouth at any time.” God said (v. 15), “Call not that which I have cleansed common.” Now, let us give you something here: that Greek word (“Catherizo”) which is translated “cleansed” is identically the same word that is used in 1 John 1:7, where it is said, “the blood of Jesus Christ cleanseth us from all sin.” It means to cleanse. And there is given here one thing, ladies and gentlemen, that you can put down and you can stay with: go to the Old Testament, take the divers kinds of washings, take the cleansings, take the many and sundry kinds of ceremonies that depicted the good things to come, and were the shadows of good things to come; neither in the Old

Testament nor in the New Testament do you find but one way God cleanses a sinner:— that one way is by the blood of Jesus Christ.

And God said to this Old Baptist preacher here (if he bad not been an Old Baptist preacher, he would have challenged God for a debate! “I challenge you!” like Nichols, you see:

“The very idea of a man being saved before the gospel!”). “Call not that which I have cleansed common.” Then Peter, over there in Acts 10:28, said, “God hath showed me that I should call no man common or unclean.” What did you mean, Peter? I mean that it has been the idea of the Jews that Gentiles were not clean, that they were dogs, and that they were cut off. Therefore—I have been shown that God has a people, and that God has taken a people out of the Gentiles for his name. (Acts 15:14.)” What was I that I should withstand God?” (Acts 11:17.) Peter also said, “I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted of him.” What? Here is a man “accepted” of God! Before he heard the gospel! Why? He feared God and worked righteousness. Here is a man accepted of God, before he heard the gospel. Why? Because— Nichols said God heard his prayer by faith before he heard the gospel! (I have you tied!)

Then over there in verse 47, “What doth hinder these to be baptized, seeing they have received the Holy Ghost as well as we?” Peter said again, “God has poured out on them the Holy Ghost, as he did on us, from the beginning.” (Acts 11:17.) Did he pour out the Holy Ghost upon alien sinners? Eh? No, Sir! And you know he did not! Then he did not do so on alien sinners when he poured out the Holy Ghost on the house of Cornelius and gave them that miraculous power to ‘‘speak with tongues and magnify God.” The very idea of an alien sinner “magnifying God” before baptism—or any other time — is a dagger in his side!

Let us go a little further: we now take up Nathaniel‘s case. “Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel and saith unto him, We have found him of whom Moses in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see.” Then Jesus saw Nathaniel coining to him he began to preach to him, and he began to explain the truth to him, and after Nathaniel heard the gospel, and heard the explanation of it, he accepted it and believed, and repented, and so on? No, sir! Not on your life! “Jesus saw Nathaniel coining to him and said unto him, Behold an Israelite indeed, in whom there is no guile. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before — Before — BEFORE the preacher, BEFORE Philip called thee, I knew thee, or saw thee under the fig tree. Then Nathaniel said, Thou art the Christ, the Son of God.”

Moderator: Rapped for time.

Holder: Thank you, ladies and gentlemen.

Second Night: Nichols' Second Negative

NICHOLS' SECOND NEGATIVE

Mr. Moderators, Honorable Opponent, Ladies and Gentle-men: It affords me great pleasure to reply to my friend. It seems that he is sweating under the collar, and I don't know how to make it easier for him. I am sorry he is fretted like this. He is not getting along very well—and he knows it! He has not failed to show it tonight. When a man is making good headway in debate, and is satisfied with his efforts and be-lieves he is winning, he does not fret like that! Do you think he would? I think he is showing conscious defeat by the way he is fretting and fussing. He is not satisfied with my speeches! Well, I did not expect him to be satisfied with my teaching of the truth.

Now he comes back to Berry's Lexicon and says I did not read it correctly because I left out the words . . . ("see" certain references) after the definition which I correctly gave. I read every definition of "*Christos*"—read that it is a "proper name," and Mr. Holder denies that it is a "proper name "— denies that "*Christos*," the Greek word for "Christ," is a "proper name." I gave the full definition—all the meanings given by Berry. I only left out "see . . . (certain references)," where other writers had thus used the word.

My friend says God did not unconditionally foreordain the damnation of anybody before the world was—and he never taught that. He is trying to hide his doctrine! He does say that before the world was, God foreordained the unconditional salvation of ONLY A FEW, AND LEFT THE OTHERS OUT—LEFT THE OTHERS WITH NO PURPOSE TO SAVE THEM! God did not love them, Christ did not come to die for them, there was never any good news for them, and when they were little babies they were 'non-elect '— from infancy; and he admits all that. But then, to hide the ugliness of it, he says they are lost because of their own sins and are responsible for their own damnation. How could they be lost because of their sins committed in life, when they were born "non-elect'? He will not say that all babies are 'elect' babies, and that Christ died for all babies. You know, he speaks up, and he would do so now, if I were misrepresenting him. He knows he teaches that some infants were born 'elect,' and some 'non-elect.' He teaches that God 'elected' and selected some, and just left the others to die eternally—left them to be born in sin and die in sin and go to a devil's hell, WITHOUT ANY PROVISIONS FOR THEIR SALVATION. Now, he knows that he teaches that. See his proposition.

Again, are all babies 'elect' babies? I want him to bring his doctrine out in the open! I am not ashamed of a thing I teach. I will tell you frankly in a moment where I stand on any religious question. Did Christ die for all babies? Did he die for all the heathen? I answered his questions (though he is in the affirmative); he is supposed to answer, yet I have asked him a number of questions and he has paid no attention to them thus far in the debate.

Rom. 10:1-4, "My heart s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to

knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted them-selves unto the righteousness of God." That is why they were still lost, and why Paul prayed that they might be saved. He knew that their salvation was conditional, and that they would have to submit themselves to the righteousness of God in order to be saved. Therefore he was praying that they might be saved! I replied to him on this last night, and he paid no attention to it. Then, "Christ is the end of the law for righteousness to every one that believeth." (v. 4.) Not, "to those without faith, provided they are of the 'elect'." Why, no. But, "to every one that believeth." That makes it conditional, and it is obedient faith under consideration when it is "faith" that saves.

Again: "Ye have obeyed from the heart that form of doc-trine which was delivered you. Being then made free from sin, ye became servants of righteousness." (Rom. 6:17-18.) That is the way the Romans had become Christians. Before their bap-tism they were out of Christ; after their baptism they were in Christ and saved. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rorn. 6:3.) I showed last night that "If any man be in Christ, he is a new creature." (2 Cor. 5:17.) He has paid no attention to these arguments!

He used Gal. 5, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision . . ." Well, then, what does avail? My friend would say, "Foreordination and un-conditional election of God are the only things that avail." But Paul did not say that; Paul said, "Faith which worketh by love." My friend does not think faith avails, or can save. His proposition makes it without faith "or any condition" on the sinner 's part. He affirms that God saves "all for whom Christ died," and gives them remission of sins "without the preached or written word, or any condition on their part." That is his proposition. Salvation is without faith, he thinks.

Jn. 1:4, "In him was life, and the life was the light of men." he misrepresented me, saying I deny having life. I do not deny it. We rise in baptism to "walk in newness of life." (Rom. 6:4.) I quoted that last night, and commented on the "form of doctrine:" that (1) as Christ died for our sins, we die to the love and practice of sin, and I quoted verse 2, "How shall we that are dead to sin, live any longer therein?" (2) Then as Christ was buried, ''we are buried with hint in baptism," verse 4. And then (3)—"like as Christ was raised up," we rise from baptism to ''walk in newness of life," verse 4. When one "obeys" that "form of doctrine" he is "then made free from sin," (verses 17-18). Thus we have life —rise to walk in newness of life—--when we are "baptized into Christ" where life is. (Jn. 1:4.)

He wants to know what sort of man I baptize, a live one? or a dead one? I baptize one who is dead to the love and practice of sin, and while he is dead (properly so) I bury the dead—just as all intelligent people do all over the land, bury (baptize) the dead. Then in baptism one enters "into Christ" where life is, and he becomes alive, and walks a new life. My friend waits till one becomes alive by some unconditional decree of God before the world was, and then baptizes a live man, so he says. That is no "form" of the

doctrine—death, burial, and resurrection——of Christ. Christ did not rise to life first, then be buried after he rose from the dead, like my friend would have it.

Last night when he said I had not answered a single argument that he made, I warned him that if he continued to make reckless statements like that, he would lose the respect of the people. I still think it was reckless, and he needed the warning given. I repeat it now. If he does not think he will lose the respect of this intelligent audience, let him keep on saying I have not answered his arguments—not a one. The people know I am answering everything he puts forth. When I asked him last night which one I had overlooked, he said I took them all up and "complained!" He says it is "complaining" for me to quote the Scriptures, and so forth, in answer to his arguments. I don't mean to "complain," but to really expose his arguments and his logic. I like and appreciate him very much, God is my witness. I don't have any ill-will against him personally. But I am going to expose his doctrine.

Mr. Holder said "predestination" is mentioned four times in God's word. Yes, but God has not unconditionally predestinated any one to salvation, he has not found that a single time in the Bible. Not one of the four times says anything about God unconditionally predestinating any one to be saved—not one.

Mt. 1:21, "Thou shalt call his name Jesus." My friend says this is the name of our Lord, and so "Christ" could not be a part of his name, in Acts 2:38. But the Lexicon right there before his eyes says it is "a proper name." He denies his own Lexicon that he introduced, and its definition of the Greek word for "Christ."

He then referred to the Scripture that some were "chosen in Christ before the world." (Eph. 1.) This does not mean that we were "in Christ" before the world. God made the choice back there that a certain type of people would be in Christ, and says it is the kind of folk who will "be holy and without blame before him in love." (Eph. 1:4.) It means people who would live right, as the context shows.

But how does God choose people? Paul says, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13-14.) Note that we are "chosen . . . through sanctification of the Spirit," — and this depends upon faith. I showed last night that Paul says we are "sanctified by faith. "(Acts 26:18.) So, it is "through" sanctification which is "by faith" that God "chooses" or elects us. This text says it is also "through belief of the truth.," (2 Thess. 2:13-14.) That makes the choice or election conditional on our part.

My friend seems to think that we were "in Christ" before the world was. If this were true, how could we be baptized "into" Christ? "Know ye not, that so many of us as were baptized INTO Jesus Christ were baptized into his death?" (Rom. 6:3.) If they were already in Christ before the world was, how could they have been "baptized into Christ?" Again, "If any man be in Christ he is a new creature." (2 Cor. 5:17.) Now, if they were already and always in Christ, then they were always "new creatures;" then when did the new

birth take place?

Rom. 16:7. My friend thinks all got into Christ before the world was—if of the 'elect.' But Paul says, — (A bug flew right into Nichols' mouth, and he tried to spit him out, saying: "He was a stranger, and I took him in."

Audience: (Roared with laughter.)

Nichols: (Succeeded in spitting out the bug.) "But he was lukewarm, and I spewed him out."

Audience: (More laughter.)

Nichols: Now listen to this passage: "Salute Andronicus and Junia my kinsmen, . . . who also were in Christ BEFORE ME." (Rom. 16:7.) What about these, Paul? He says they "were in Christ before me." Well, if all the saved were "in Christ" before the world was, how could these two be "in Christ" BEFORE Paul? The answer is: they were baptized before Paul—obeyed the gospel ahead of Paul. Let my friend find where God has ever unconditionally chosen all saints "in Christ" before the world!

Gal. 5:22, "Faith" a fruit of the Spirit. The American Standard Version says "Faithfulness" is the fruit of the Spirit, here. It has reference to the faithful life of a Christian in particular. But there is a sense in which "faith" is a ''fruit of the Spirit." It is a product of the word of the Spirit. "The seed is the word of God." (Lk. 8:11). When it falls on way side ground, "then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." (Lk. 8:12.) "Lest they should believe "—there is faith by the word; in that sense it is a fruit of the Spirit. But it is not an unconditional something. "Faith" refers to something man must do; hence the Bible says, "He that believeth not shall be damned." (Mk. 16:16.)

Eph. 1:3 says, "All spiritual blessings" are "in Christ." Yes, but Paul also says, "We were baptized INTO JESUS CHRIST." (Rom. 6:3.) Then we are where the blessings are. And faith, repentance, and baptism are not the spiritual bless-ings; rather, they are the conditions upon which we are to re-ceive the spiritual blessings. It looks to me he could see that!

Then he quoted that "all men have not faith," and thought it meant "no man has faith." If I say, "All men have not gold," does it mean "no man" has gold? Certainly not. Paul meant some folk do not have faith, and he was praying for protection from unreasonable and wicked men—dangerous men. (2 Thess. 3:12).

"For by grace are ye saved "through faith." (Eph. 2.8.) Yes, but I proved last night that it is "through faith," not without it. I illustrated that if the water flows "through the pipe" into your home, the pipe has to be there for the water to flow' "through the pipe." And, "By

grace are ye saved through faith”—the faith must he there for you to be saved “through” it. They were saved “through faith,” and faith is an act of man—it is conditional on man‘s part as to whether he is ever a. believer or not.

Eph. 2:9, “Not of works, lest any man should boast.” But faith is not a work of “boasting”—not the sort of work referred to.

John 5:24, “he that heareth my word, and believeth on him that sent me . . . “—according to my friend, that is not doing anything!”. . . hath everlasting life. “—Because he did not do anything? Of course not! “He that heareth”—that is doing something! “. . . and believeth”—that is doing some-thing! “. . . hath everlasting life.” It is a fact that one must “believe” in order to have life. I pressed him with it last night, that “He that believeth not is condemned already . . .” why? “Because he hath not believed in the name of the only begotten Son of God.” (Jn. 3:18.) He is condemned “Because he has not believed.” But my friend denies it, and thinks one is con-demned because he is not one of the unconditional ‘elect!’ My op-ponent thinks unbelief does not condemn.

Jn. 3:36, “he that believeth not the Son shall not see life; but the wrath of God abideth on him.” But my opponent says one must receive life in unbelief—-without faith—before he be-lieves—in his unbelief; then he will become a believer because he has life, he reverses it, and is in opposition to God.

The Jailer again. I brought this up last night, and my friend practically ignored it. “Sirs, what must I do to be saved?” (Acts 16:30.) My opponent would not want anybody to ask him this question. He would say that sort of question is out of order—you can‘t “do” anything. But Paul and Silas answered the question fairly and honorably. “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” (Acts 16:31) here is (1.) believe, and (2) saved afterward. My friend thinks this was not salvation from sin, but just meant if the Jailer would believe, he and his family would be saved from the Roman law—saved from being executed for letting the prisoners escape. But they had not escaped! He was in no danger of execution! That was trifling with the truth! According to that idea, Jesus said, “He that believeth and is baptized shall be saved”—from the Roman law! (Mk. 16:18.) If you get in danger of the law, believe and be baptized and you will escape!

1 Jn. 5:1, “Whosoever believeth that Jesus is the Christ is born of God.” I pointed out the fact that the “believer” here is an obedient believer. This was written to Christians, and means if they believe that Jesus is the Christ, then their obedi-ence to the gospel (being from faith) was valid, and they were born of God. But if they do not believe in Christ, then their baptism and all else was vain, being only outward formality, and they are not born of God.

He wants to know if I baptize saved people? No, I bap-tize those who want to be saved. Jesus said, “He that believeth and is baptized SHALL BE SAVED.” (Mark 16:16.) Peter, in telling believers what to do to be saved, said, “Repent, and he baptized every one of

you in the name of Jesus Christ for the remission of sins.'' (Acts 2:38.) So, repentance and baptism are in the name of "JESUS CHRIST" and are "FOR THE REMISSION OF SINS." "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4.) He has paid no attention to this argument.

Gal. 3:26-27, "For ye are all the children of God by faith in Christ Jesus." Then he tells us what kind of faith: he says, "For as many of you as have been baptized INTO CHRIST, have PUT ON CHRIST." My friend says in his little booklet that this is "water" baptism. So we ''are'' (present tense) "children of God by faith" which led us to obey the gospel and be baptized "into" Christ. I exposed him last night on the tenses of the verbs here, and he ignored it. When his argu-ments are exploded, he just leaves them, and says I am ''complaining" I am sorry that he does not know the difference! He says no man he ever met in debate misrepresented him in debate as I have. Friends, that is not true. What is making him gall under the yoke is the fact that he can't meet my argu-ments, nor get by with hiding his doctrine and so he frets and fusses and sweats under the collar! I can't do anything for him, nor help him, unless he will get on the side of truth. Then he could ably defend that.

He spoke about his little booklet. Well, it says "water baptism, Gal. 3:26-27." And Paul says it puts us "into Christ," in the same verses. Yet Mr. Holder denies that water baptism puts us into Christ!

He says the Spirit is the agent in baptizing us into the one body. The Bible does not teach that—that is just what my opponent says! And it is contrary to the context! Verse 3 says, "No man can say that. Jesus is Lord, but by the Holy Ghost." But one can know that Jesus is Lord by the Spirit's teaching through inspired men: "Let all the house of Israel know assured-ly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.) So then, just as we say Jesus is Lord "by the Holy Ghost," when we say it by the teach-ing and revelation of the Spirit through inspired men,—just in that way, we arc baptized in water "by one Spirit" (by the Spirit's teaching) "into one body." (1 Cor. 12:3, 13.) The Holy Spirit leads us by his word to be baptized in water, and that is "for the remission of sins," (Acts 2:38), or to be saved, and thus "into one body," the church of our Lord Jesus Christ.

I said we are not baptized "into" water, but we are "in" the water before the act. He made light of the fact, and says he supposes I don't go down into the water then. Yes, but going down into the water is not baptism. Philip and the Eunuch both "went down into the water" before "he baptized him." (Acts 8:38.) Baptism was a secondary matter—not in importance, but in the order of events. Going "into the water" was not the baptism-—it followed. We are baptized in water "INTO CHRIST." (Gal. 3:26-27.) I illustrated it: a couple are married "in" the house "into" wedlock. In water we are baptized "into Jesus Christ." (Rom. 6:3.) Water is the element, and as a result it is "into" Christ. CHRIST is not the ELEMENT of baptism.

He says the baptism of the Spirit is not given to sinners. But he paid no attention to my

argument that the measure of the Spirit for Christians is given after faith, and not before it. “After that ye believed, ye were sealed with that Holy Spirit of promise.” (Eph. 1:13.)

Cornelius’ case was an exception to the general rule. The gospel was just then being started to the Gentiles, and the bap-tism of the Spirit was a witness from God that Gentiles were gospel subjects, the same as Jews. (Acts 15:7-9.)

Saul of Tarsus said, “Lord, what wilt thou have me to do?” (Acts 9:6.) My friend said this was a prayer. He was rather asking for instruction, just as on Pentecost they said unto Peter and the rest of the apostles: “What shall we do?” (Acts 2:37.) “Lord, what wilt thou have me to do?” (Acts 9:6.) If it were a prayer, he was not saved by it; if he had been, your doctrine is false—for you don’t even believe a sinner must pray to be saved! Why did he get off on prayer? He claims one is saved without calling on the Lord in any sense, or doing anything. “Whosoever shall call on the name of the Lord shall be saved.” (Rum. 10:13.) He would say, “Whosoever calls on the name of the Lord HAS ALREADY BEEN SAVED!” But it’s more than mere calling: Paul says, “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?”—And in verse 17 he says, “So then faith cometh by hearing, and hearing by the word of God.” (Rom. 10:13-17.) There is preaching, hearing, believing, calling, then salvation. Paul was not saved by simply asking what to do. Jesus said, “Go into the city, and it shall be told thee what thou must do.” (Acts 9:6.) Being taught of Jesus, he went to the city, and the preacher who was sent to him said, “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16.)

Again, he wants to know if God ever called a sinner to preach? God sent Judas to preach: “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach.” (Mt. 10:5-7.) He sent the “twelve” to “preach,” and Judas was one of them. (Verse 4.) Was Judas a child of God? He denies it. So, according to my friend, God sent Judas, a sinner, to preach.

But Paul did not preach until after he was baptized, after he obeyed the command to “be baptized, and wash away thy sins.” (Acts 22:16.) “Thy sins”—he still had his sins to be forgiven at baptism. Jesus had said, “He that believeth and is baptized shall be saved” (Mk. 16:16), and Saul was no exception to the rule.

My friend says Paul washed away his sins in a figure. But he is adding to the word of God! Did Saul only have sins in a figure? “Be baptized and wash away thy sins.” Did he have any sins? he had “sins” and had to wash them away—be forgiven—in the blood of the lamb. “These . . . have washed their robes and made them white in the blood of the Lamb.” (Rev. 7:14.)

He said that I said God saved Saul before he was baptized. Why, I never said such a

thing in my life, he said his question was tricky. If I misapprehended it, let him tell us whether God sent Judas to preach, and whether he was saved, or not!

He complained that I do not call him “Brother.” Well, does he always call me “Brother?” Does he not sometimes say “Mr. Nichols?” That is perfectly gentlemanly, and everybody knows it. When he obeys the gospel, I shall be glad to call him ‘‘Brother!’’

Acts 10:31. Cornelius prayed and was heard. Yes, but without being saved at that time. The angel who told him his prayer was heard, said, “Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house SHALL BE SAVED.” (Acts 11:13-14.) Yes, Cornelius had had faith in GOD for a long time, “Prayed to God always;”—but he had to believe in CHRIST to be saved under the gospel. Peter later said that “God made choice among its, that the Gentiles by my mouth should hear the word of the gospel, AND BELIEVE.” (Acts 13:7.)

My friend said Cornelius was already “cleansed.” Yes, in the sense that Jews can now associate with Gentiles. Peter said, “Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should call no man common or unclean.” (Acts 10:28.) In the sense that Cornelius was ‘clean’ all men (universally) are clean—”no man” is “un-clean.” Peter did not mean salvation. Scriptural cleansing is conditional: “Ye are clean through the word which I have spoken.” (Jn. 15:3.)

Acts 10:34-35. “In every nation he that feareth him, and worketh righteousness, is accepted with him.” The American Standard Version says, “Is acceptable to him.”

Acts 10:44-47. Cornelius received the Holy Ghost baptism before he was baptized. Yes, and before being saved. John the Baptist was “filled with the holy Ghost, even from his mother’s womb” (Lk. 1:15.) Was he saved—born again—before that time?

I have followed him through his affirmative speeches and lacked only three or four minutes in which to have replied to every point he brought up. I got most of those on his chart in connection with other points, and without pointing to the chart at the time. Tomorrow night I shall be in the affirmative.

Moderator: Rapped for time.

Nichols: And I thank you very much. May God bless you every one.

Third Night: Nichols' First Affirmative

THIRD NIGHT

Proposition II

“The Scriptures teach that Christ died for all the sinful race of Adam, and that he offers the remission of alien sins, or salvation, to all alike, upon the conditions of faith, repentance, confession and baptism.”

Affirmative: Gus Nichols Negative: J. D. Holder

NICHOLS’ FIRST AFFIRMATIVE

Mr. Moderators, Honorable Opponent, Ladies and Gentle-men: I am sensibly conscious of the great responsibility that rests upon me in leading us tonight in this investigation of God’s eternal truth. It is our desire and prayer to God that we may have a better understanding of the truth as a result. I have no other interest in this discussion. I have no envy or ill-will against my opponent, and if there were no motive other than to “demolish” him, I would not be here. I am here in the interest of God‘s word, and I suppose that is true of my Worthy Opponent.

I am to affirm tonight and tomorrow night the proposition just read, that “The Scriptures teach that Christ died for all the sinful race of Adam, and that he offers the remission of alien sins, or salvation, to all alike, upon the conditions of faith, repentance, confession and baptism.” While I did not word the proposition, directly, as I remember it, it explicitly ex-presses the main difference between the Primitive Baptists on the one hand, and the churches of Christ on the other. This is the fundamental difference between the two bodies.

Since I am in the affirmative tonight, it is my responsibility to define the proposition, and to do it so clearly that there can be no misunderstanding of the issue involved. I mean by the “Scriptures” the Old and New Testaments—our Bible. I mean by “teach” that the Scriptures say such things, or use such words as to convey the idea, and the truth of my proposition.

I mean by “Christ,” the Son of God, our Saviour. That he “died for all the sinful race of Adam” —died for all mankind—that his atonement was made in view of all who would ever sin in this world; not just for those living at the time he died, but he died for my Honorable Opponent and me, and for you, and that nearly two thousand years before any of us were born into the world. His blood was thus deposited, as it were, and ready to save when we should come upon the scene and sin and become lost. His blood was thus shed for the sinful race of Adam, living before the cross and since. I mean by “alien sins,” the sins of the man who is an alien, outsider, stranger, not a child of God, not a

Christian, not a saved person. By “remission” and “salvation” I mean salvation is just another definition of remission of sins. “To all alike,” I mean that God is no respecter of persons; and that Christ made a universal atonement, and that the rich provisions of God’s grace in the gospel are for all mankind alike. By “upon the conditions of faith, repentance, confession and baptism,” I mean these are things to be done by the sinner in order to come to the point where God remits our sins, because of the blood of Jesus, and washes white as snow in that blood because of his grace.

I call your attention to the first part of my proposition, though we have gone over this matter already time and again in previous sessions of the debate. My proposition obligates me to prove, even yet in the discussion, that “Christ died for all the sinful race of Adam.”

I am calling attention to this chart: “CHRIST DIED FOR ALL.”

Christ Died For All

1. All families of the Earth. Gen 18:14; Gal 3:28, Ac 3:25

2. No Respecter of Persons Ac 10:32 Rom 2:5-11

3. Sent to be S. of the World. 1 Jn 4:14

4. That world might be Saved. John 6:27 Rom 3:19

5. Came to save World John 12:14

6. Died for all the Dead 2 Cor 5:14-15

7. For sins of the Whole World. 2 John 2:2

8. For the Life of the World. John 6:51

9. Mercy for all under Sin. Rom 11:32

10. A Ransom for All. 2 Tim 2:5

11. Death for every Man. Heb 2:9

12. All men Everywhere. Use no such. Ac 17:30-31

13. Destroy not him whom Christ Died. Rom 14:15

14. Perish for whom Christ Died. Elect? If not—1 Cor 8-11

15. Denying Lord that bought Them. Destruction! (elect? If not) 2 Pet 2:1

16. Died for all sins of Man. Else Elect could be Lost. Mk 3:28-29

Gen. 28:14. God made a covenant with Abraham in promise, saying, “In thy seed shall all the families of the earth be blessed.” And in Acts 3:25, instead of saying “all the families” of the earth would be blessed in Christ, the seed, Peter quotes it: “And in thy seed shall all the kindreds of the earth be blessed.” So, “All the families of the earth,” or “All the kin-dreds of the earth” were to be blessed in Christ, the seed. Gal. 3:16, “Now to Abraham and his seed were the promises made.

He said not, And to seeds, as of many: but as of one, And to thy seed which is Christ.” So, Christ is the “sees” of Abraham and in him all the families—all the kindreds—of the world are to be blessed. That blessing is salvation in Christ. Acts 3:26, in speaking of Christ, says God, “sent him to bless you, in turning away every one of you from his iniquities.” So the blessing in Christ is conditional upon men turning away from their sins. Peter says, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.” (Acts 3:25). So, the blessing of salvation is provided in Christ for all who have any connection with “families of the earth” or ‘‘all the kindreds of the earth, hence universal provisions is made.

Then again, Arts 11:34—35: ‘‘Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him.” The American Standard Version says, "is acceptable to him.” And so “God is no respecter of persons.” No doubt, we shall have more to say about that later.

In 1 Jn. 4:14, “We have seen and do testify that the Father sent the Son to be the Saviour of the world.” So Christ came to be the Savior of the WORLD. Christ himself said, “The Son of man is come to seek and to save that which was lost.” (Lk. 19:10.) Are the ‘elect’ only the “world”? Are the ‘elect’ the only ones lost? He came “to seek and to save that which was lost.” Again: “God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (Jn. 3:17.) He came to make provisions so the ‘‘world’’ through him ‘‘might” be saved—and not to make it certain that all would he saved, if the word “world” there means only the ‘elect,’ then the ‘elect’ “might be saved”—and it is not certain they would be saved, according to that idea. Again, Jesus says, “I came not to judge the world, but to save the world.” (Jn. 12:47.) Yes, he came “to save the world.” And “the whole world lieth in wickedness.” (I Jn. 5:19.) So, he came to save time ‘world’ that lieth in wickedness.

Again, “We thus judge, that if one died for all, then were all dead.” (2 Cor. 5:14.) Here he died for all who were dead in sin. My opponent never did notice these Scriptures which I presented while he was in the affirmative proposition, this one in particular.

Then, in I Jn. 2:2, “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” So Jesus came to make a satisfactory atonement “for the sins of the whole world.” “He gave himself a ransom for all.’’ (I Tim. 2:6.) That is, he paid the ransom price “for all.” When we meet the conditions of pardon, we obtain that

redemption which he has obtained for us in his death. (Heb. 9:12.) Jesus said, ‘‘the bread that I will give is my flesh, which 1 will give “for the life of the world” (Jn. 6:51.) Remember the ‘‘world” means all the lost of Adams race. ‘‘The whole world lieth in wickedness. (I Jn. 5:19.) He is the propitiation for time ‘‘sins of the whole world,’’ and he gave his flesh for ‘‘the life of the world”—for the life of all without spiritual life, and thus were dead in sin. Also mercy is provided for all under sin. Paul says, “For God hath concluded them all in unbelief, that he might have mercy upon all.” (Rom. 11:32.) Yes, “upon all.” That certainly is not limited to the ‘elect.’ Surely they are not the only ones in “unbelief!” Heb. 2:9, “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” “For every human being,” says the 20th Century Translation —“for every human being.” “For every man,” King James Version. But my friend says the word “man” is a supplied word. It is “for every”--something; it cannot be for less than for every one, “Every man,” or “Every human being,” so that he might save them from past sins, and then bring them, as sons unto glory—unto heaven above.

There are commands for all. “And now commandeth all men every where to repent.” (Acts 17:30.) The apostle says this is “because he hath appointed a day, in the which he will judge the world in righteousness.” (v. 31.) Here “all men every where” that are to repent, equals “the world” that is to be judged. All who are to be judged are commanded to re-pent. My friend said they were to repent for legal reasons; but not so: they were to repent in view of a coming judgment, and not a matter of mere morality.

Rom. 14:15. This is another passage my friend has ig-nored for two nights. Paul said, “Destroy not him with thy meat, for whom Christ died.” (Rom. 14:15.) If the one here who could be “destroyed” is one of the ‘non-elect,’ then Christ died for the ‘non-elect’—f or all, as I teach. But if it is one--the ‘elect,’ then the ‘elect’ could be “destroyed,” and the possibility of apostasy is established! Let my opponent take either horn of the dilemma that he wants to take and try to explain the passage! Again, “And through thy knowledge shall the weak brother perish, FOR WHOM CHRIST DIED.” (I Cor. 8:11.) If it means by “brother” any man—brother in general, then Christ made a general atonement and some may fail to obey, and perish. But if it means a saved “brother”—a brother in Christ, then a “brother” in Christ could so sin as to “perish;” for it says, “And through thy knowledge shall the weak brother PERISH, FOR WHOM CHRIST DIED.”

Mk. 3:28-29. Christ died for all the sons of men, or else the ‘elect’ could commit the unpardonable sin and be lost. Jesus said, “All sins shall be forgiven unto the sons of men, and blasphemies where withsoever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.” (Mk. 3:28-29.) Now, who are “the sons of men” whose sins may be forgiven? If it means men in general, then Christ has made an atonement for men in general; for there could be no sins forgiven without the atonement. Hence, he has made an atonement for the “sons of men”—all mankind! But if “sons of men” means the ‘elect’ then they might “blaspheme against the Holy Ghost” and “never” have “forgiveness” but be “in danger of eternal damnation.” Let him tell us who “the sons of men” are.

My proposition not only obligates me to prove that Christ died for all the race, but that the gospel is essential to the salvation of men. Because faith is included in my proposition, and faith depends upon the gospel. Peter says, “Ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.” (Acts 15:7.) So the gospel is necessary to faith and the blessings in Christ. Paul says the mystery was now revealed, “That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.” (Eph. 3:6.) All the promises of salvation in Christ are to be had “by the gospel.” That is what it says.

2 Pet. 2:1. False teachers “bring in damnable heresies.” If heresies can damn the people, it seems next to blasphemy to say the truth could not have saved them.

2 Thess. 2:13-14, “God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth, whereunto he called you by our gospel.” And so we are chosen of God, elected and saved, through “belief of the truth”—called to salvation by the gospel.

Saved By The Gospel

1. Heresies damn? Truth can Save. 2 Pet 2:1; 1 Thes 2:13-14

2. Quickened by the Word. Ps 119:50; Eph 2:1

3. Perfect Converting the Soul. Ps 19:7; Rom 8:1

4. Begotten with the Truth. Jas 1:19

5. Born again by the message. 1 Pet 1:13,25 (RV)

6. Saved by the Gospel. 1 Cor 15:2

7. The Power unto Salvation Rom 1:16

8. Saved by “Words.” Ac 11:13-14

9. Seed (word) Indispensable. Lk 8:11-12

10. Preaching in the plan. Rom 10:13,14,17

11. Speaks the might be Saved 1 Thes 2:16

12. Saved through Preaching. 1 Cor 1:21

13. Message to all the People. Lu 2:10; Mk 15:15

14. Commands for all men. Everyone to Obey Ac 17:30-31; Heb 5:9

Ps. 119:50, “Thy word hath quickened me.” Hence, God‘s word quickens sinners dead in sins. Eph. 2:1 says, “And you hath he quickened who were dead in trespasses and sins.” God’s word does a perfect job of converting sinners. ‘‘The law of the Lord is perfect, converting the soul.’’ (Ps. 19:7.) It is called ‘‘the sword of the Spirit.’’ (Eph. 6:1.7.) It is through the word that the Spirit operates in converting the souls of men. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Rom. 8:2. Again, ‘‘Receive with meekness the engrafted word, which is able to save your souls” (Jas. 1:21) ‘‘Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” (1 Per. 1:23) “And this is the word which by the gospel is preached unto you.” (v. 25) Again, “Of his own will beget he us with the word of truth, that we should be a kind of first fruits of his creatures.” (Jas. 1 18) So, ‘‘begot-ten with the word of truth.” “born again . . . by the word of God.” Thus, it is conditional on man’s part. We are saved by the gospel. Paul says, ‘‘Moreover, brethren, I declare unto you the gospel which I preached unto you, which ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.” (1 Cor. 15:1-2.) “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.” (1 Cor. 15:3-4.) So, that is the gospel of our Lord Jesus Christ, and by it these Corinthians had been saved, That is what the Bible says. Paul says, “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 Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith.” (Rom 1:16-17.) Here we are told that the gospel is the power of God unto the salvation of the lost. That is why Jesus said, “Go ye into all the world, and preach the gospel to every creature.” (Mk. 16:15.) Hence, we are saved by words: the angel of God said unto Cornelius, “Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved.” (Acts 11:13-14.) The sinner must hear the word to be saved. The word is as indispensable as seed. Jesus said, “Now the parable is this: The seed is the word of God” (Lk. 8:11.) “Those by the wayside are they that hear; then corn eth the devil, and taketh away the WORD out of their hearts, LEST THEY SHOULD BELIEVE AND BE SAVED.” (Lk. 8:12.) Here, the salvation of men depends upon believing the word, and the devil knows that; so he tries to get the word out of their hearts to keep them from being saved. My friend’s doctrine does that—takes the word out of your hearts to keep you from obeying the gospel—causes you to wait, and wait, for God to do it all!

Again, I call your attention to Rom. 10:13-17: “For who-soever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? . . . so then faith cometh by hearing, and hearing by the word of God.” Salvation is conditional on man‘s part. There are conditions to be performed by man. Paul, in speaking of his persecutors, said, “Forbidding us to speak to the Gentiles that they might be saved.” (1 Thess. 2:16.) Here the salvation of the Gentiles depended upon the gospel’s being spoken or preached unto them. For had God said he “would justify the heathen (the American Standard Version says “Gentiles”)

THROUGH FAITH." (Gal. 3:8.) Men are saved through preaching: "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21.) The message is for all people: at the birth of Jesus the angel said, "I bring you good tidings of great joy, which shall be to all people." (Lk. 2:10.) My friend wanted to know last night if this was good news to old Herod. Well, it should have been. It was not God's fault if it was not. The truth of Jesus is good news to all who will accept it. Of course, if a hundred thousand dollars were deposited in the bank in escrow for my friend, and he refused to believe the announcement of it, it would not be good news to him, but if he would believe it then it would be good news to him. It is good news anyway if it is for him, whether he believes it or not. Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mk. 16:15.) Here is "gospel" or good news for every creature in the world. So, I have good news for all men, in the gospel of Christ. There are commands for all to obey. "Now commandeth "all men every where to repent." (Acts 17:30.) So, God has commands for "all men every where." You have heard our good old Primitive Baptist friends, whom I like very much, say that God's word and commands are for nobody but the 'sheep.' My opponent has no message for anybody else. But God "commandeth all men every where to repent." (Acts 17:30.) Then, speaking of Christ: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.) Remember, he saves "THEM THAT OBEY HIM." It is conditional on our part.

Again, the sinner must hear in order to be saved. (I shall have time for only a few points on this topic now.) God says, "O earth, earth, earth, hear the word of the Lord." (Jer. 22:29.) Does the "earth, earth, earth," here just mean the 'elect'? Let my friend answer! In Acts 2:14 Peter said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." Yes, Judea, and "all" at Jerusalem were called upon to hear. I challenge my friend to say all of them were saved! That "all" at Jerusalem and in the nation of Judea were saved and the 'elect!' Again, Peter said, "Ye men of Israel, hear these words." (Acts 2:22.) Again, "Let all the house of Israel know assuredly . . ." etc. (Acts 2:36.) So, all are to hear. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22-23.) That would not be fair if they were designed from all eternity to be lost for ever, if God made no provisions for them, never loved them, and Christ never died for them, then destroy them for not hearing Christ; when they were dead as a stone (according to my friend) and could not hear! But I must pass on.

The sinner must believe in order to be saved. "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:30-31.) "For by grace are ye saved." (And I want my friend to remember that I believe in salvation by grace as much as he does, for it says, "By grace are ye saved.") My friend thinks that ends it right there, with no condition on our part. But it says, "For by grace are ye saved through faith." (Eph. 2:8.) Now, if we are saved "through faith" then the faith must be there before we are saved, so we can be saved

“through faith.” Then the next verse says, “Not of works, lest any man should boast.” (Eph. 2:9.) Hence, faith is put over against works of boasting—works of the old law. Again, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” (Rom. 5:1-2.) So, no faith, no justification, nor access into grace. Again, “Therefore it is of faith, that it might be by grace.” (Rom. 4:16.) Hence one is not saved without faith. “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” (Gal. 3:26-27.) My friend says in his little booklet, page 50, that this means “water baptism.” (I want you to buy a copy and see how many mis-representations of my brethren there are in it. I want you to see what a man will write.) Again, Paul speaks of those who would “believe on Him (Christ) to life everlasting.” (1 Tim. 1:16.) Again, “Every one which seeth the Son, and believeth on Him, may have everlasting life.” (Jn. 6:40.) And Peter says, “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” (Acts 10:43.) Who has heard my opponent quote that verse in the last two nights? I used this argument about the first verse I used in the debate. Then he thinks I do not answer his arguments! But it is my intention to take up every argument he makes and reply to it. But again, “These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (Jn. 20:31.) One must believe in order to have the life. John says, “He that believeth not the Son, shall not see life; but the wrath of God abideth on him.” (Jn. 3:36.) Then in John 3:18, “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (Jn. 3:18.) Again, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (Jn. 3:16.) Rev. 21:8, “The unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

Then, to the believers asking what to do, Peter said, “Re-pent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” (Acts 2:38.) Here both re-pentance and baptism in the name of “Jesus Christ” are “for the remission of this.” And my friend has said that means “unto, “with a view to,” or “in order to” the remission of sins. Notice the word “Christ” is not in Mk. 1:4 where “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” The word “Christ is used as a noun, and “he” as a pronoun in “What think ye of Christ? whose Son is he?” (Matt. 22:42.)

Moderator: Rapped for time.

Nichols: Thank you very much, ladies and gentlemen. Be sure to listen attentively to my friend.

Third Night: Holder's First Negative

HOLDER'S FIRST NEGATIVE

Brethren Moderators, Mr Nichols, Ladies and Gentlemen: I am delighted to come before you this evening—this splendid audience—and to deny the gentleman's reasoning as he quoted in part the Scripture, and applied it along hurriedly You know why he does that? He wants me now to go right back over this chart, these charts here, and quote the entire text. He does not read through to a period in the sentence. Why, he didn't even quote Eph. 2:8 through the entire lesson. Now on the other hand, suppose I treat his charts like he has mine over here. I would not look at a thing he says. You know why he ignores my chart over here? He is afraid of these terms right here in the center of this column. And I, in presenting that chart, as I came to my Scripture citations here, I quoted the entire text as I went down through: because I want this intelligent audience to know what Primitive Baptists believe and teach. I do not have anything to cover up. If I have, then I am not sincere.

Now, we shall notice some of these things here. I am not going to refer to all the Scriptures he has given—I tell you that in advance. I am going to notice the things that he has presented, only as the things he presents are pertinent to the proposition. I want to call your attention to some things here now: his proposition says that "the Scriptures teach that Christ died for all the sinful race of Adam, and that he offers salvation, or the remission of sins, to all alike upon the conditions of faith, repentance, confession, and baptism." Now, if Christ died for all the sinful race of Adam, he is going to face the infant questions here now, He tried to use some of that last evening, and he thought (I suppose) he would "bluff" a little possibly (I do not say that he did; maybe he did not), and we would not have this when we came to it. This is what he dreads in this proposition: your proposition, says that infants are sinners! That is, if they are part of Adam's race! Now to deal with the principles of your argument. I came here and say like the old lady who said, "I believe the Bible from 'kiver' to 'kiver'." I believe that, and what is written on the 'kiver.' I do not believe this man's doctrine—that is the issue. He can have a Scripture-quotation contest, if he so desires; I can quote two every time he quotes two—I can quote three every time be quotes three, because I can talk as fast as he can. It is not a Scripture contest; it is not whether or not the Bible is true; it is not whether or not the texts or the citations are correct he has given. The text does not hold certain things, I contend; the idea is, he seems to be afraid to quote the lesson and make an argument on it! That is not debating!

Now then: "he offers salvation or remission of sins to all alike." And that little word "all" is suggestive of the persons introduced in the first part of the proposition: "all the sinful race of Adam?" Now, does the infant have to repent? confess? and be baptized? If not, you better take it out. Looks that way to me, Brother Nichols! I want you to have a good book. Brother Nichols, does the infant have to believe, repent, confess, and be baptized? If not, what did you put it in your proposition for? If you believe that, you

believe in universal atonement. If you do not, Sir, you are here affirming something you do not believe. Brother Nichols, will a man go to hell if he does not believe? repent? confess? and be baptized? If so, what about the infant? That is a part of your proposition, “all the sinful race of Adam.” Now, that is his proposition, “all the sinful race of Adam,” and God “offers to all alike”—“all the sinful race of Adam”—“alike.” Is that right, Brother Nichols?

Nichols: (Nodded his head).

Holder: All right: do you baptize infants? do you have one infant in the church you belong to? do you? If you do, somebody hold up your hand; I want to see your hand. Then this man says if a man is not a member of the church he belongs to he will land in hell! Now, where are your infants? There you are.

I would not punish you that way if you were not so far from the truth.

You said a few minutes ago that we take the “word” out of the hearts of men and women. It would be a good deed if we could take Campbellism out of the hearts of men and women because it is one hundred and twenty-three years old on the shores of time. One hundred and twenty-three years, and never has been related to the truth. That is why Mr. Campbell was excluded from the Old Baptist church. He went out. He died out, with Primitive Baptist baptism. That was all the kind he ever received.

“Though he were a Son, yet learned he obedience by the things he suffered.” (Heb. 5:9.) I have noticed that.

Then, 2 Thess. 1:7-9, “Punished if they do not obey.” Now, that has been presented: “When the Lord Jesus shall be revealed from heaven with everlasting fire, taking vengeance on them that know not God and obey not the gospel,” and so on. All right, I have answered that while he was in the negative. I answered in this way: If it had said, “Them that obey not the gospel,” he might have a point in view; but “them that know ‘not God and obey not the gospel.” Did Paul “know God” before he obeyed the gospel? He surely did. And you said last night he had faith before he heard the gospel. You sure said it! 1 asked him the question last night (and that is another one of those catchy questions)—I asked him the question last night if God would hear prayer if that prayer was not offered by faith? He said not unless that man prayed by faith. All right: if that man prayed by faith, his prayer was answered. So then Paul prayed, and God answered his prayer by saying, “Go into the city and there it shall be told thee what thou must do.” (Acts 9:6.)

All right: Here is somebody—-Saint John—(let me get my Bible and read some of these lessons for you): Saint John 12:42-43. Let me get to this chart:

Holder‘s Moderator: The other is the one he used.

Holder: I do not remember his having referred to that.

Moderator: No, on the other side; he has turned it over.

Nichols: Turn it back for him.

Holder: Well, I do not remember him referring to this chart—I do not know whether or not he did.

(Moderator turns chart back.)

Holder: He does not have a text that he can quote that I will not take one hundred per cent. If he will quote it; and present his argument! You know why? You have heard it before: the reason—-he does not want you to catch up with him! Now, what is sauce for the goose, is sauce for the gander!

Now to the chart “All families of the earth shall be blessed.” (Gen. 28:14.) “In thee, and in thy seed shall all the families of the earth be blessed.” Ladies and gentlemen, according to the census of religious bodies, this man and his people have fewer men in foreign nations preaching the gospel, per capita, than any denomination in this country holding the gospel to be a means! He quotes that text, “Go ye into all the world and preach the gospel to every creature,” and he has not yet gone preaching to them. He got after me for not preaching the gospel. Well, I have been in about fourteen southern states, and some of the northern states; and I preach the gospel. You know why I preach the gospel? I preach the power of God, you preach the power of alien sinners . . . not alien to the gospel!

But let us take this now and reason with his position on Acts 17:30: “The times of this ignorance God winked at, but now commandeth all men everywhere to repent.” (Acts 17:30.) Now, “in thee and in thy seed shall all the families of the earth be blessed” or shall all the “nations of the earth be blessed.” And, I agree with him on that particular lesson— Christ is the “seed.” But Isaac stood there both figuratively, of Christ arid the promised seed, where it is said, “As Isaac was, so are ye the children of promise.” (Gal. 4:28.) That did not have reference to Christ, as Paul gave it in the Galatian letter. But now: here is the poor fellow in China, Hindu, and Indonesia, and in the European countries, and in Soviet Russia—they are part of Adam‘s race. “God commanded all men everywhere to repent.” Nichols, you will not dare say that there has one of these heathen repented, or that there is one of them who can repent, can believe, can confess, can be saved! Yet he gets up here and tells you this Old Baptist doctrine is ‘narrow,’ and just the ‘elect’ few! He won‘t even say he is one of the ‘elect!’ I challenge you to say you are! And challenge you to say you are not!

Nichols: I am.

Holder: When were you elected? Chapter and verse? I dare you to say when you were elected! “Blessed be the God and Father of our Lord and Saviour Jesus Christ, who hath blessed us with alt spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” (Eph. 1:1-3.) Did he make choice of you? Eh? You

are hurting, young man! If you were elected then, it could not be conditional! Because you were not back there. I think I know when I have a man tied! I put you in the bottle when I made my first speech, Sir.

“I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him.” I gave him that lesson on last evening. “Cornelius, a devout man, and one that feared God with all his house, and gave much alms to the people, and prayed to God alway,” and he came right in, bit like a fish, and said, “I do not believe a man can pray, and his prayers be answered, without faith.” All right: verse 31, “Cornelius, thy prayer is heard, and thine alms are come up as a memorial before God this day.” And I dare you to say Peter or someone else had preached to him! All right: now Peter comes along—that Old Baptist preacher—and he begins to describe people like Cornelius. Why he said

(Some laughter from audience.)

Holder: (Funny, is it, gentlemen? Do you wish you could do that? When you get to where you think you can handle that, why, come along. We have men who can handle you!) All right, that Old Baptist preacher said this: “For I perceive that God is no respecter of persons; but in every nation” — see the promise up here (pointing to chart)? “in every nation he that feareth God and worketh righteousness” provided he will believe, repent, confess, and be baptized—then God will accept him! That Old Baptist preacher said that kind of fellow is accepted.” “is accepted.” What kind of fellow was he? He was cleansed. (Acts 10:15.) He was a just man, and of good report. (Acts 10:22.) God said to Peter, “Call not that which I have cleansed common or unclean.”

While I think about it I will get another one of his proofs. here: he offered: “He will tell thee words whereby thou and thy house shall be saved. “(Acts 11:14.) Now get it, please, Brother Nichols: “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, which God hath before ordained that ye should walk in them.” (Eph. 2:8-10.) Now, listen, Brother Nichols: I have told you “words whereby you and your house,” and Mr. Jones’ house, and Mr. Smith’s house, or Mr. Robert Johnson ‘s house, or any one else on earth who then, or at the present time-—if you are not saved that way you will land in hell. You heard me? Because God has but one way of saving. And Paul agreed. (Eph. 2:8-9.) Christ’s way works, but here is something that will not. You know what anti-Christ is? Anti-Christ is anything that sets itself as a rival, or in the place of Christ, or in the name of Christ when it is not a friend of Christ.

The gentleman substitutes four conditions, and he cannot reach the infant with them. If his proposition is the truth, there is not an infant in heaven since Christ hung on the cross! Unless he gets up here and tells you they repent, believe, confess, and are baptized. And he does not practice it. Now, he does not believe infants go to hell; but, you know: I made him do something when I met him before! He said a while ago he did not word the proposition; if you did not, you are the man that sent it to me. And you

wanted the same proposition, Sir; and I refused to sign anything else. Now you have what you sent me; how do you like it? You better go along and debate, don't you think?

Let us go along, now: "Sent to be the saviour of the world." But, if he was sent to be the saviour of the world, then faith, repentance, confession and baptism does not do the saving. He was sent to do that. And, do you know? he made that display about the word "world:" and part of the time—he got back here—and what he wanted to make you believe my position was every place where "world" appeared, Holder meant the 'elect' "world." He says that was Holder's position. No, no; here is one right in your same lesson that you have been quoting all the time: 1 Jn. 2:2, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Now, here is "our sins" set over in contra-distinction to the "whole world." If the "whole world" is all of Adam's race, who is meant by the term "our sins" right over there?

Audience: (Some laughter.)

Holder: Funny, is it? You cannot answer it. Are you afraid to handle it? That is right. 1 Jn. 5:19, "We know that we are of God, and the whole world lieth in wickedness." All right: here we have the people who are "of God," and in contra-distinction now to "the whole world" lying in wickedness. Which crowd are you in? Which group are you in, Brother Nichols? Now, in 1 Jn. 4:5-6 we have this: "Ye are of God, little children, and have overcome the world. For greater is he that is in you than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them—he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." And he said last night that that had reference to false prophets. That the "world" heard false prophets. All right, Sir: just as sure as they hear you, you have described yourself as a false prophet because the sixth verse there says, "He that knoweth God, heareth us. He that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." (1 John 4:6.)

But he says I did not notice where he said those who "believe on him shall receive remission of sins." Brother Nichols, you should know the forgiveness of sins is like this: I need forgiveness tomorrow for the sins of tomorrow, and I need the forgiveness of sins today for my sins today. There is a difference in the "forgiveness of sins" and the removing of the guilt of sins. And then, if it were his way, it would not suit him because part of the believers receive remission of sins, then die and go to hell! Well, if he will carry that on through, it is reasonable, but as he travels along in the way that God forgives the sins of his people—God quit forgiving sins—God quit remitting sins, as he has it! Some of them go to hell! It does you no good, because believers do not reach and receive remission of sins, they reach it at baptism!

"That the world through him might be saved." "God sent not his Son into the world to condemn the world, but that the world through him might be saved." "The world through faith, repentance, confession, and baptism might be saved?" That is your proposition—stick to your proposition!

All right: “He came to save the world.” Jesus came to do that. Your proposition says that faith, repentance, confession, and baptism does it! Stick to your proposition!

All right: “Died for all the world.” What if he did? There is the man over there in China; he cannot repent, he cannot believe, he cannot confess, and this man has not gone yet —that is a command, Elder! Does a man have to obey the commands to be saved? If so, why have you not gone into all the world and preached to the heathen? They cannot believe until he preaches to them, he said that. They cannot believe the gospel. Believing the truth and the gospel is inseparable. Believing in God is broader and there is a difference: every child of God under the sound of my voice here tonight believes in God. Good Methodists do; and Presbyterians do; Missionary Baptists do; but you differ with Holder, some differ with Nichols. Nichols says you will go to hell; I say you are in error. There is the difference. God’s children in learning the truth have a life-time business. It is something that God’s people should hear, and hear again, and be taught and taught again, and, learn, and learn again, and Nichols says that you have GOT to hear it, believe it, learn and obey it, or go to hell. (He has not learned all about it himself; if he had he would not be here in this debate!) All right: “For the sins of the whole world”—I have gotten to that.

“For the life of the world”—“Gave himself for the life of the world.” Well, Nichols does not have life. Not a member of his church has life. But Nichols said last night he did have—exception to the rule! Do you not imagine he gets lonesome in there? The people over this country have heard you fellows say, as you ridicule Baptists and run them down for saying they have eternal life, and you say it is a prospective matter, and that you must live obediently unto death to get it. But last night I got Nichols in a tight and he said, “Yes, I have life.” Well, aren’t you mighty lonesome in there where all the rest of them do not have it, Brother Nichols?

All right: you do not have a text presented, Brother Nichols, I will tell you what you do when you get up again: you quote one text—just one—you used Heb. 2:9. I am telling you ladies and gentlemen, the word “man” is not in Heb. 2:9. The word for “man” is “*anthropos*” and the word in Heb. 2:9 is “*pantos*.” Greek scholars, when they come to it, frankly admit—Dr. John Gill, one of the best Hebrew and Greek scholars of all time, in treating upon it, tells us the word “man” is not in the text. And he tells us who it means: see his body of divinity. It means somebody. Yes, that is right—it does mean somebody. It means every one. “Every one” who? Every one he “brings to glory.” Every one that he is not ashamed to call them brethren. Every one that he said down there in the context, “Behold I and the children whom thou hast given me.” Let him deal with the context of Heb. 2:9. Now, if he will get up here and quote a text, to prove his proposition—I am ready to pay respect to his argument.

But he said something again about Acts 2:38. I took it away from him. “This is my blood of the new testament which is shed for many for the remission of sins.” (Matt. 26:28.) “Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.” “John did preach the baptism of repentance, for the

remission of sins, saying unto the people" certain things. All right: did John have to preach the baptism of repentance—in order to remit sins? See there?

Now, here we have the same Greek phrase, exactly the same Greek phrase; and the same in the English: "For the remission of sins." (*Eis Aphesin Hamartion*.) All right: now, Jesus shed his blood, nearly 2,000 years ago. Let me tell you with all the respect that a man could possibly have, the Lord, when he hung on the cross, when he hung there in the midst of jeers, and the mocking mob that spit on his face, and with the shameful crown platted and put on his brow, and when that old Roman spear pierced the side of the Lord, and the fountain that Zecharias spoke of was "opened for the house of David, and for the house of Jerusalem, for sin and uncleanness," the Lord remitted the sins of everybody that will ever reign with God in heaven. And if this man does not believe it, he does not believe in the Lord. That is plain, and I mean to maul you with it until you get off your position or prove it. Your position is a shame, and without respect at least for the Lord, enough to think about your theory set up taking the place of Christ. If you are not saved through him, you are lost. "This is my blood of the New Testament which is shed for many for the remission of sins." (Mt. 26:28.) He shed his blood nearly 2000 years ago, and he remitted sins when he paid that sin-debt. All right, now Peter comes along, and he tells some who are pricked in the heart, and cried out saying, "Men and brethren, what shall we do?" he said, "Repent, and be baptized, for the remission of sins"—that is the way Nichols would quote it!

But it does not read that way. If it did, those verbs would show action toward the remission of sins. It does not read that way! Here is the way it reads: "Repent, and be baptized every one of you, in the name of Jesus, the anointed One for the remission of sins." The "anointed One" for what? "For the remission of sins." Jesus was anointed, he shed his blood, and remitted sins. Now, you do this "in the name of" the One who remitted sins. "With a view to the One, with a view to the blood;" and if my Friend Nichols does not believe it, he does not believe in Christ, as Saviour.

"What think ye of Christ? whose Son is he?" Why, they said he is the Son of David. All right, if he is the Son of David, then why did David say, "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool?" He could rot explain that to save his life, and stay with his position. He is just like the Jews. Jesus Christ has never made his enemies his footstool. HE will never do it; you know how it is going to be done? It will be done when people believe what this man preaches, and repent, and confess, and get some of these men to "dunk" you—that is what does it! That is the position he must take.

Again, "Through thy knowledge shall the weak brother perish, for whom Christ died. When ye sin so against a brother, and wound the weak conscience, ye sin against Christ." It seems there that someone was committing a greater sin than the weak brother. But wait a minute, Friend Nichols: You have said too much. Nichols said in the debate with the Holiness preacher, Weaver, with reference to the prodigal son, and I give you the page, 162, you said there, when the prodigal son said, in Luke 15:17, "I

perish with hunger." And you said that man was a disobedient child of God. Yes, Sir; right over there (pointing to a copy of the Nichols-Weaver Debate.)

Nichols: (Calls for the book.)

Holder: (To his moderator: Down under those books; Nichols-Weaver Debate, Page 162.) I will get it for you, Brother Nichols.

All right, let us go to 2 Pet. 2:1-2, "False prophets among the people." The false prophets: "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." That word "Lord" there is used about five times in the New Testament. And the word "Lord" is used over five hundred times under another word. Here it is used under the word "*DESPOTES*," and it means like the Father over his creatures, or a master over slaves.

Moderator: Time out.

Holder: Thank you, ladies and gentlemen.

Third Night: Nichols' Second Affirmative

NICHOLS' SECOND AFFIRMATIVE

Mr. Moderators, Honorable Opponent, Ladies and Gentlemen: It affords me great pleasure to reply to the speech to which you have just listened and further my affirmative. I want to notice what he said about the prodigal son first. In reply to Mr. Weaver, I said: "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." Why did you leave out the word "PRIMARILY"? I did not say he only represented a backslider, but "primarily" does so. You left the impression that I said he represented only a backslider; he does "primarily," but also represents anyone who repents. Like the parable, there is joy over any sinner that repents. I challenge you to deny it.

My friend charges that I do not know where a comma is. I have not said anything about a comma. If I had been writing, he might criticize my punctuation. But let us see if he knows where to place a comma. In his little booklet, page 13, he says, "Repent," — comma there of course, where printers put it — "Repent, and be baptized every one of you in the name of Jesus," — my opponent put a comma to separate "Jesus" from "Christ" in the passage. I challenge you, Sir, to find a translation on earth that puts a comma after the word "Jesus" in the passage — between the word "Jesus" and the word "Christ." You forged it! YOU FORGED IT! YOU FORGED IT, Sir! You did it to get rid of the fact that the word "Christ" is an appellative, or title, and that it is "a proper name." That's what you did. He forged it. Here it is, on page 13 of his little booklet. "Repent, (comma) and be baptized every one of you in the name of Jesus," (comma). No translation puts a comma there; I have examined some fifteen or twenty of them, and did not find it in a single one. He forged the comma and put it in there to try to make it appear that Jesus was "ANOINTED" for the remission of our sins. He says "Christ" means anointed, here; and Peter was just saying Jesus was anointed "for the remission of sins."(Acts 2:38.) Yet, last night he denied the anointing of Jesus was the shedding of his blood, thus lost the point! I showed last night that Jesus was anointed with the Holy Spirit. (Acts 10:38; Lk. 4:18.) I challenged him to show that that remitted our sins. The Bible nowhere says it was for the remission of sins. But if it were, why did he later have to shed his blood for the remission of sins? (Mt. 26:28.) Are there two atonements thus? If the anointing were for our remission, then there was no need for the blood as a later sacrifice to be made. That makes him shed his blood in vain, for he had already been anointed. Well, then, he is not the right fellow to talk about commas, is he? He forges them right into the Bible text when quoting it—and so as to make a point, too, when he did it!

He complained that I use too many Scriptures, and so on. Well, that is none of his business. I am conducting my side of the debate. I did not expect him to be satisfied with my speeches. He would like it much better if I would get up here and stutter and stammer around, use no Scripture, and sit down.

He brought that same objection up in our former debate, and I told him then that the Germans thought we were using too many soldiers, too many bullets, too many airplanes, etc.; but that was none of their business; it was our side of it. I think a debater is suffering when he complains at the number of arguments and Scriptures used by his opponent. I have made arguments, too. But he said he was not intending to follow me and examine my arguments. No, he is not going to obey the rules, is he? One of the rules says, “Whatever proofs may be advanced, on either side, should be examined with fairness and candor.” He signed the statement agreeing to be governed by these rules. Now he gets up and says he is not going to do it—not going to follow me—not going to examine my arguments!

He wants to know if infants have to believe, repent, and be baptized, and if they will be lost in hell if they don’t do these things. My proposition says nothing about infants doing these things. He thinks they are sinners if Christ died for all the sinful race of Adam. I am affirming: “The Scriptures teach that Christ died for all the sinful race of Adam . . .” His blood is ready for whoever needs it. Did my opponent need it before he was born? Did you need it two thousand years ago when it was shed on the cross? Was it not shed for you nearly two thousand years before you needed it? If so, he could have added a few more years to it, till you became a sinner and needed remission of sins. Did you need it when you were first born? That very minute? Were you born on the way to hell so you would need it then? Were you in danger of damnation that very minute? He thinks the blood was only shed for the ‘elect’ infants. (He sits over there and winks at me, tries to intimidate me—I wish the audience could see how he tries to intimidate me when I am speaking! If I ever look at him he winks at me! Is that honorable discussion of God’s word???) “he offers the remission of alien sins, or salvation, to all alike—” that is, to all sinners alike, all the race needing remission— it was provided for all. It takes in the infants when they become sinners and need it. Does he think the little fellows are lost? IF SO, DID CHRIST DIE FOR ALL BABIES ALIKE? You watch and see if he ever answers these questions! He won’t do it. Mr. Holder, I am going to give you this one-dollar bill if you will answer that question? Did Christ die for all babies alike? Did he? Take the dollar. (I have to hire my opponent to answer my questions.)

Audience: Laughter.

Nichols: Here it is. (Offering it to Holder’s moderator, who said: “I don’t want it.”)

Holder‘s Moderator: “You fellows do your debating to the audience. What do you say, fellow moderator?”

Nichols’ Moderator: “I will leave that up to you, and your debater.

Nichols: I accept that rule if Mr. Holder does.

Holder: (Agrees.)

Nichols: I appreciate that: that has been my rule of debating all my life, until my friend started this the other night wanting me to look at him, and pressing me to answer from my seat. He is the one that started it the first night, and the printed book will show that.

For an illustration: If some rich man makes a will providing hospitalization for his children and grandchildren, with medical care in case of illness, and provided it for all of them alike, my opponent thinks that would have to mean they collect while well, and that it is for them, sick or well, all the time. I want him to answer this question, too: Were you a sinner when Christ died on the cross? Did you get remission of sins two thousand years before you were born? Did he get the new birth back there at the cross, or did he get it since he became a sinner? Did you get the new birth before you got the old birth—the fleshly birth? I have to hire him to answer questions, he says he is not going to follow me and answer my arguments!

Well, I have run him out of the Bible, and to talking about Methodists, Missionary Baptists, and others. Yet he said last night: "I have not come here to appeal to prejudice!" He has gone back on it, and is doing everything he can to set some of the audience against the speaker on the ground of prejudice. He started it the first night, by wanting to know if the heathen could be saved by the gospel. And so I shall follow him to expose him in all such. I have got him out of the Bible! He talked about Alexander Campbell, when he admits he has not answered thy arguments. I am not following Alexander Campbell, or any other man; I am interested in what God says. I do not teach a thing which I can not read in the Bible. I CHALLENGE HIM TO SHOW ONE THING THAT I TEACH OR PRACTICE IN RELIGION THAT WAS NOT IN THE BIBLE EIGHTEEN HUNDRED YEARS BEFORE CAMPBELL WAS BORN!

2 Thess. 1:7-9, "Taking vengeance on them that know not God and that obey not the gospel." He says Paul knew God and prayed before obeying the gospel, and had faith, etc. Well, he was not saved by faith when he said, "Who art thou, Lord?" and at the same time he said, "Lord, what wilt thou have me to do '1" (Acts 9:5-6.) His faith had not saved him then. Three days later, and in answer to his question, the man sent to tell him said, "And now why tarriest thou? Arise, and be baptized, and wash away THY SINS, calling on the name of the Lord." (Acts 22:16.) He was not in Christ before, for he said, "Know ye not, that so many OF us as were BAPTIZED INTO JESUS CHRIST were baptized into his death?" (Rom. 6:3.) He was not in Christ until he was baptized, three days after he saw the Lord.

Mk. 16:15; when he came to this passage he criticized us for not having more missionaries in foreign lands—and we are not doing enough. But I am doing all I can about it—teaching my brethren to do more, etc. But since he brought that up, and I have run him out of the Bible, and he is trying to create prejudice, I would like to ask him how many missionaries the Old Baptists ever sent into foreign lands? See if he remains silent about it. I dare say the church of Christ at Lubbock, Texas — just one of our congregations — has spent more money, and sent more missionaries to foreign countries, than the whole Primitive Baptist fraternity in the United States!

Concerning the promise made to Abraham, Paul says the promise, “in thy seed shall all the nations be blessed,” referred to Christ. (Gal. 3:16.) God said, “In thy seed shall all the families of the earth be blessed.” (Gen. 28:14.) Hence, Christ died for “all families of the earth.” If you find a family for whom Christ did not die, and for whom there are no blessings provided in Christ, you make the Bible false. Acts 3:25 puts it “all the kindreds of the earth.” If you find a man that blessing is not for, you find a man who is no “kin” to the rest of us! Hence, he died for all the sinful race of Adam. Acts 3:24, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” (Acts 3:25.) Peter said we are the children of that covenant. In the next verse he says, “God sent him to bless you, in turning away every one of you from his iniquities.” (Acts 3:26.)

Gal. 3:8 says, “God would justify the heathen through faith.” This involved preaching. Paul says, “Forbidding us to speak to the Gentiles that they might be saved.” (1 Thess. 2:16.) My friend does not believe it; he thinks they were already saved without speaking to them. The word “salvation” does not mean much to him unless it has the word “grace” connected with it. “He shall tell thee words whereby thou, and all “thy house shall be saved”—does not mean much to him. (Acts 11:13-14.) He tries to get rid of such with a jest or a laugh.

He says Cornelius prayed before baptism. But he has paid no attention to my reply that he was still not saved. (Acts 11:13-14.) I begged him to notice Eph. 3:6, but he has not done it. Will you do it tonight? WILL YOU DO IT? You will examine it? I will give you another dollar! (I am going to hire him to notice my arguments in this debate, and that is a shame!) Eph. 3:6 says, “That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ BY THE GOSPEL.” If you ever get God’s promise in Christ, you must get it “by the gospel.” That is the promise that God made, taking in Gentiles, saying, “In thy seed shall ‘all the families’ or ‘all the kindreds’ of the earth.” Paul bases his argument on that, that the Gentiles are ‘‘fellowheirs.” (Eph. 3:6; Gal. 3:8) “That the Gentiles by my mouth should hear the word of the gospel, and believe.” (Acts 15:7.) Gal. 3:8 says they would have to be justified “by faith” and that put the gospel in the plan. “Who shall tell thee words whereby thou, and all thy house shall be saved.” (Acts 11:13-14.)

Eph. 2:8, “By grace are ye saved through faith.” He gets into trouble when he tries to answer arguments, and he wants to stay out of trouble! He said this passage tells how man is saved—present tense. But Acts 11:14 says, “Who shall tell thee words whereby thou and all thy house shall be saved?” This is future tense. Who “shall tell thee”—future tense—”words whereby thou and all thy house shall be saved?”—future tense. He could not be saved until he heard the words, and be saved “through faith.” (Eph. 2:8.)

He spoke about the anti-Christ. It means those who are against Christ, and deny him. He tried to make something ugly out of it against his opponent.

I Jn. 4:14, “The Father sent the Son to be the saviour of the world.” His reply was that that did not say anything about faith, repentance, confession and baptism. No, but it

does prove that Christ came in behalf of “the world.” It shows that, and my friend made a miserable dodge on it!

1 Jn. 2:2, “He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” he wanted to know whose sins are meant by “our sins.” All right, let us go back to the first chapter and trace it on down, and see who they are. In v. 6 he speaks of "our fellowship with him—Jesus Christ, the Son." (That is Christians.) Then, v. 7, “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”—Christians being cleansed along the way, as they walk in the light, present tense. Then v. 8, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” And v. 9, “If we confess our sins, he is faithful and just to forgive vs our sins, and to cleanse us from all unrighteousness.” Then v. 10, “If we say that we have not sinned, we make him a liar, and his word is not in us.” (That is the last verse of the first chapter.) Next: (2:1), “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” Then v. 2, “And he is the propitiation for our sins”—the sins of Christians. My friend emphasized the “us,” “we,” etc., in Rom. 5:8-10—argued this was the ‘elect.’ All right, then this would be the ‘elect’ according to him. “OUR SINS.” Then the apostle says, “And NOT FOR OURS ONLY, but ALSO FOR THE SINS OF THE WHOLE WORLD.” (1 Jn. 2:2.) “Whole world”—I challenge you to show that the ‘elect’ is ever called the “whole world” in the Bible. “The whole world lieth in wickedness.” (1 Jn. 5:19.)

1 Jn. 4:1-6, “Try the spirits whether they are of God: because many false prophets are gone out into the world.” He gave the rule to “try “those claiming to be inspired: “He that knoweth God heareth us”—the apostles. If he would not hear them he was not inspired —but a false prophet. He was talking about trying those claiming to be inspired and endowed with the Holy Spirit. They had no written New Testament then to try them by, but they had the inspired apostles. If a prophet would not hear them, he was exposed as a false teacher. My opponent wants to apply this to all alien sinners, instead of, to false prophets. I showed last night that my friend had perverted the passage, and he has not noticed my argument on it.

Acts 10:43, “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” My opponent said that means remission of the sins of Christians, over and over along the way; that the prophets all give witness that “through his name “the believer would get remission as a Christian—but not salvation to begin with. “There is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12.) So, “remission of sins” through “his name” (Acts 10:43), is the same as “salvation” in his “name.” (Acts 4:12.) And thus “through his name whosoever believeth in him shall receive remission of sins.” (Acts 10:43.) Not just Christians. It means salvation. Yet he pretends that I make no arguments. The audience understands my points, the things presented.

“Can the heathen be saved without the gospel?” There is no promise of it. I will be fair with you in debate. I am not appealing to prejudice. “Forbidding us to speak to the

Gentiles that they might be saved" (1 Thess. 2:16), and "The Scripture, foreseeing that God would JUSTIFY THE HEATHEN THROUGH FAITH." (Gal. 3:8.) He pays no attention to this argument, and this is the third night; now he says he is not going to follow me!

He says the Greek for "man" is "Anthropos." Well, that just shows how little he knows about it. The word "man" is also from "Aneer"—and there are some others.

He says repentance and baptism are not for the remission of sins, in Acts 2:38, but that Jesus there was said to be "anointed" for the remission of sins. Well, if Jesus was anointed for the remission of our sins, why did he later have to shed his blood for the remission of sins? "Without shedding of blood is no remission." (Heb. 9:22.) My friend has denied that the anointing was the shedding of his blood. One time he says he was anointed for the remission of sins, and another time says it was the blood that was shed for remission. Why would Christ be anointed for remission, if he knew it would not obtain remission, and later he would have to shed his blood for remission? He says "Christ" means anointed; but that is not the primary meaning of the term. It means Messiah. In his last speech Mr. Holder said it meant the "anointed One." "Repent and be baptized every one of you in the name of Jesus, the Anointed One, for the remission of sins." So, repent and be baptized for the remission of sins, and do it in the name of Jesus "the anointed One." That is according to my friend's last speech.

He said the blood of Christ is sufficient to save all for whom it was shed. Yes, but he denies that it was shed for all. Let us see if the blood will save all for whom it was shed. "Destroy not him with thy meat, for whom Christ died." (Rom. 14:15.) Christ died for the man who could be destroyed. Was he one of the 'non-elect'? If so, Christ died for the 'non-elect,' too. It says, "for whom Christ died." here is a man who could be "destroyed" "for whom Christ died." Yet, my friend says the blood will save all for whom it was shed, and all for whom he died. But if Christ died only for the 'elect,' then one of the 'elect' might be "destroyed" for whom Christ died. "Destroy not him with thy meat for whom Christ died."

1 Cor. 8:11, "And through thy knowledge shall the weak brother perish, for whom Christ died." Here it is again: one for whom Christ died could perish. "Perish" is from the same Greek as in Jn. 3:16, "Whosoever believeth in him should not perish, but have everlasting life."

My friend said Christ remitted our sins when he paid the sin-debt and shed his blood. He has committed himself to the position that sins were remitted and we were saved 2,000 years ago—before we ever lived—our sins were remitted back there! Why, that is not the case: John preached "the baptism of repentance for the remission of sins." (Mk. 1:4.) Lk. 3:3 teaches the same. It says, "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." They were not remitted back at the cross before we ever lived. Rom. 3:25, "Whom God hath set forth to be a propitiation through faith in his blood."

Speaking of baptism, my friend called it being “ducked.” That shows how much reverence he has for the sacred names in the great commission connected with baptism: “Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Mt. 28:19.) “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.” (Mk. 16:15-16.) Baptism is the only command that God ever coupled to the name of the Father, Son, and Holy Ghost. In order to show his contempt for it Mr. Holder called it being “DUCKED.”

We are saved by the gospel. He paid no attention to these passages. My arguments still stand.

And we must “hear” to be saved He hardly touched these also. I have answered what he did say in reply.

Faith is necessary, as already established. Jn. 3:16 shows faith to be necessary to salvation. And if it is, my friend is gone, world without end! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jn. 3:16.) If the “world” here is the ‘elect,’ then “whosoever” of the ‘elect’ who would believe would not perish, but have life; but those `elect' who would not believe would "perish." That would make salvation conditional to the 'elect!'

Acts 16:30-34. He has tried to make this a case of being saved from physical death at the hand of the Roman law. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." No prisoner had escaped, and there was no death sentence applicable in this case. Paul says "we are all here." Guards were put to death in Peter's case; but Peter, the prisoner, had escaped in that case. (Acts 12.)

Eph. 2:8, "By grace are ye saved through faith"—he has never noticed my argument here that it is through faith." And in Rom. 5:1-2, "Justified by faith" and "have access by faith into the grace' --so when a sinner by faith obeys the gospel he comes into grace and is saved, then stands in the grace, etc. My friend thinks he has access into grace WITHOUT FAITH, or anything on his part. But it can't be by grace unless it is by faith. Paul says, "It is of faith that it might be by grace." (Rom. 4:16.) "Justified by faith." (Rom. 5:1.) Mr. Holder says it is without faith, that you don't have to believe.

Gal. 3:26, "Ye are all the children of God by faith in Christ Jesus." Where is the Scripture that says any one was a child of God without faith in Christ Jesus? 1 Tim. 1:16, "Believe on him to life everlasting." John says, "These are written that ye might believe . . . and that believing ye might have life e through his name." (Jn. 20:31.) Again: Jn. 3:18, "He that believeth not is condemned." He did not say he is saved if he is one of the `elect'—and saved 2,000 years before he was born —had remission of sins ever since the cross —John did not say that; but John said, "He that believeth not is condemned already "—and then he tells us why: "Because he hath not believed in the name of the only begotten Son of God." (Jn. 3:18.) My friend says no one is condemned "because he has not believed. " "He that believeth not the Son shall not seed life, but the wrath of God abideth on him." (Jn. 3:36.)

Conversion and the blotting out of sins are conditional on the part of the sinner.

"Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19.) Again, Jesus upbraided cities—whole cities—BECAUSE THEY REPENTED NOT. (Matt. 11:20.) Why did he do it if they were `non-elect,' and no provisions were made for them? "I am not come to call the righteous, but, sinners to repentance." (Matt. 9:13.) And remember, repentance is "UNTO LIFE." (Acts 11:18.)

Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." I have proved, my friends, that salvation is conditional on man's part. Jesus is "the author of eternal salvation unto all THEM THAT OBEY HIM." (Heb. 5:9.) And he said, "He that BELIEVETH and IS BAPTIZED shall be SAVED." (Mk. 16:16.) That is the provision for the whole world.

(A little time was lost, but I shall not count it, to keep my watch straight. Thank you.)

Third Night: Holder's Second Negative

HOLDER'S SECOND NEGATIVE

Brethren, Moderators, Mr. Nichols, Ladies and Gentlemen:

I am before you to make the closing speech tonight, and I will make the 30 minutes just as short as I possibly can.

I want to call your attention to some things my friend presented in his last speech. He left alone the 'elect' question, or Holder's idea, he said is, that the 'elect' is the whole world, or the saved. And he wants to know now where I can find the word "world" having reference to the saved? Well, I presented it to him two or three times while I was in the affirmative and now he wants me to start proving something. Elder Nichols, you are in the affirmative now! You remember that! I am following you. But, I shall be glad to give it to you: Verse 4 in the first chapter of St. John, "In him is life, and the life is the light of men." Verse 9: "This is the true light, which lighteneth every man that cometh into the world." And you have said, Sir, that the heathen dies and goes to hell without the gospel. Can there be any light of Jesus Christ without the gospel? Now, if you should answer this, Sir, you have yourself tied hand and feet. There is the whole world: "And this is that true light which lighteth every man that cometh into the world." Christ the life, which lights. We are born into this material world, and are natural creatures. We are born into the spiritual world, and are children of God; and the life of Christ lights every one of you in that "world"—every one of you. Even John the Baptist, three months before he was born, leaped for joy, being filled with the Holy Ghost. We could not explain the mystery.

He wants to know now if all infants dying in infancy are 'elect'? Yes; do you say some of them go to hell as 'non-elect'? There never has an infant died in sin. There is a way to prove my position: When the Lord Jesus Christ comes to separate people who shall be consigned to hell, he says, "Depart from me, ye workers of iniquity, for I never knew you." Although infants have the sin of Adam by nature, as it is in their flesh, as in the fall of Adam—(Rom. 5:12), and his proposition says so (and I can prove it by Campbell if he denies it! I have Campbell's "Christian System, "their articles of faith! And Campbell makes that idea just as strong as I do, on the condition of man in the fall!); all right, Sir: in the fall they are sinners by nature, but they are not sinners by practice. And all infants dying in infancy will live in heaven. Jesus said this, and I offer it as a negative argument: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mk. 10:14-15.) Now you differ with the lesson: the Saviour said that whosoever shall not receive the kingdom of God just exactly like the little infant receives it, he shall not enter therein. And everyone in this audience should know what the little word "as" there means. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Very well, Bro. Nichols: What does a little child DO to receive the kingdom? Now, your proposition says he is a sinner. Get yourself out of the predicament! Your proposition, Sir, says he is a sinner! What does

the infant have to do to get out from under sin? You should take the Old Baptist doctrine, Sir, or truth as you said, else stand before God in Judgment by that which you are teaching. “By thy words thou shalt be judged, and by thy words thou shalt be condemned.”

He said I did not refer to certain Scriptures: I was on 1 Cor. 8:12. I gave that. Came down to 2 Pet. 2:1-2. Now I am to Rom. 14:15. I have no reason to be uneasy about these Scriptures. I will quote the whole text. I will promise you one thing, when I quote you a text I will not cut it in two, and leave you to guess what it teaches. If I have to do that kind of debating, I shall get out of the field! Here is the text: “If thy brother be grieved—(he did not quote it all—and this is in that verse—) “If thy brother be grieved with thy meat, destroy not thy brother with thy meat, for whom Christ died. But if thy brother be grieved with thy meat, now walkest thou charitably I Destroy not thy brother, for whom, Christ died.” That is, show charity, do not cast him away; do not throw him away; be kind, be tender to him.

Now, where is that book, Brother Nichols? It was here on the desk and I want to quote your language again.

Nichols: (Hands the Nichols-Weaver Debate, and Holder’s booklet, to Holder).

Holder: Page 162.

Nichols: (Asks about a comma added between “Jesus” and “Christ’’ in Acts 2:38.

Holder: Well, not necessarily, because I am not running a printing press, and I am not responsible for that little comma being at the wrong place. And I am not that crooked, if you must complain to make a point. You know sometimes the typist may make an error.

(Speaker stammered, some in audience laughed.)

Holder: Well, if that is funny, go ahead and laugh. My tongue was just a little thick: I did not have a bug in my mouth, but I did not say it just like I should have said it. That is all right.

“He reminds us that the prodigal son”—now this is Nichols’ language—“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 a restoration.” Now this represents the restoration of a backsliding child of God. But the point is—and he did not want you to see it, but I am going to show it to you: the point is, he used that word “perish” to show you will go to hell. Now then he has this fellow restored that said “I perish with hunger.” You can see that if you have two eyes, and I know you have good eyes. Here is your little book. (hands book to Nichols): I hope you shall read it more closely.

Acts 10:43, the remission of sins. . . through his name, those believing “shall receive remission of sins.” “Remission of sins” in the sense of that text is a continuation of

forgiveness—forgiving our sins daily, and receiving those things as believers, not alien sinners.

“I want this one thing,” he says, “now I Want Holder to show me where I am presenting one thing that cannot be proven in the Bible.” Why, I have presented it’ to him. Here it is: I will give you a big stick of candy if you give it to us: I want the text in the Bible where the expression is used, “baptized into Christ”——“baptized into his death”—”baptized into one body”—with the word “WATER” in it. You know, “We speak where the Bible speaks, we are silent where the Bible is silent!” “We use Bible phrases for Bible things!” Bring it up, Nichols! And unless you do, you should quit telling the people over the country when you take a man down to the creek you baptize him “into Christ”—for there is not a word of truth in it. It is not in the Bible. Tie will not quote it, because I know it is not there, and he does also.

“No promise to the heathen,” he said. Well, by the way: he quoted the text, just before he said it: “The Scripture, for seeing that the heathen should be justified by faith, preached before the gospel unto Abraham, saying, In thee and in thy seed shall all the families of the earth be blessed.” And he knows the heathen is an untaught person. (Gal. 3:8.) It did not say “a man that had been taught the gospel.” It said a “heathen.” But he does not believe a heathen has faith; he does not believe a man has faith until the gospel is preached to him.

Romans 14:15—I have given you that.

All right, let us go a little further here now, and see what he has submitted for us: Faith is a condition, he says. I want him to learn something about conditions. He keeps that word “condition” in his mouth all the time. Faith is not a work, Elder! Faith is a noun. Listen to what the Bible says: “Circumcision availeth not any thing, neither uncircumcision, but faith which worketh by love.” (Gal. 5:6.) Faith works. It is not a work. It is a principle that God puts in the heart in the work of regeneration. He keeps telling you that I say the individual is saved by grace without faith. I have not said it, and I am not going to say it. I quoted the text a number of times, that we are saved “by grace through faith; and that not of yourselves.” If you get that little not” out of the text, Elder, other “nots” will slip like bow-knots! “That not of yourselves: it is the gift of God; not of works lest any man should boast.”

All right. “Believe unto life everlasting.” Believe unto life—“We are not of them that draw back, but of them that believe unto the saving of the soul.” “We,” “We,” Paul and the ones he is talking about. You want to make that an alien sinner, Sir. And when you make that an alien sinner, you put Paul right in the same class. You won’t quote the whole text — not guilty of such a thing! “We are of them that believe to the saving of the soul.” Paul, the writer, and those to whom he was writing.

“I came not to call the righteous but sinners to repentance.” Well, that is fine; not a thing in the world in it concerning your proposition. Your proposition says “all the sinful race of Adam,” that “Christ died for all the sinful race of Adam,” and he has not told us how the infant is saved; he will not tell us how the infant is saved. Luke says, “Verily, verily, I say

unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." (Lk. 18:17.) I have the infant receiving the kingdom of God just like the adult receives it. And if the adult receives it through Christ, and the little fellow that dies in its mother's arm receives it the same way; and up in heaven— the place we sing about and we preachers are trying to tell you about — there is but one family, and those little infants will be there through Christ, like their fathers and mothers will. If you deny that, you deny the truth. You say a man will go to hell if he believes not the truth: "By thy words thou shalt be judged, and by thy words thou shalt be condemned."

"We thus judge, if Christ died for all, then were all dead." Quoted it half—half-way he stops; he said I am half right. Well, here is a man that is half right that quotes it all, and he quotes part of it. "For we thus judge, that if Christ died for all, then were all dead, that they which live should henceforth no more live unto themselves, but unto Christ who died for them." (2 Cor. 5:14.) You say a sinner must do something to get life, and your text you quoted in part there said "when you live—or they that live—from the time you live, live no more unto yourself, but unto Christ who died for you."

Then he wishes to prove conditional election. Brother Nichols, did the Lord Jesus Christ make choice of you from the foundation of the world? If he did, I dare you to say that you met conditions. And if he did not, you are not one of the faithful in Christ Jesus. I care not which horn of the dilemma he takes. That is what you get into by fooling with "election." We are not debating it. You brought it up, now how do you like it? You know what he is going to do? He is going to be quiet about it in the future! Let us go a little further:

The Philippian Jailer: "Believe on the Lord and saviour Jesus Christ, and thou shalt be saved, and thy house." "Thy house" is a dependent clause depending on the belief of the jailer. What happens if the jailer believes? Why, he will be saved. What else will happen l His whole house will be saved. Why will his whole house be saved? Because the jailer believed. (Acts 16:31.) That is the language, and you cannot get around it in a thousand years. Very well; now, if that is evangelical belief like friend Nichols claims to be out here working in—tell you what you do: you go around here and get hold of the fathers, and get them to believe, and it will save their families!

Well, he stated I said it was the Roman law. No, I did not; but I am going to prove it right here: Peter in a Roman prison now, and "an angel of the Lord said unto him, gird thyself, bind on thy sandals," and so he did; "cast thy garment about thee and follow me." (Acts 12:8.) Now skipping down to verse 18 and on the same lesson: down to the 18th verse, same chapter, "Now, as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death." But, he said—he knew this was coming—he said, "Holder will try to show now they all escaped; but Peter escaped, and they did not escape over here where Paul and 'Silas were." But there were other prisoners there, and that old jailer knew the Roman law, and he knew that he would be killed. His family be put to death right before his eyes, and then he likewise if he let them escape. And they were not all disciples, like Paul and

Silas, either. But if it were not the case, it does not suit him: because Paul would have said, “Believe, repent, confess, be baptized, that puts you into the body of Christ—not just believing (and he borrowed that from the Ladies’ Birthday Almanac!) And, then, you still do not have life: you must live on probation! And if you live right, you have it at the end for what you do!” This is “Campbellism.” I know it like a book.

“He added to the word of God,” Nichols says, “on Acts 22:16, last night,” when I asked him an unanswered question: I said (—I do not want your dollar, Bro. Nichols, I was just joking you. I do not want a thing you have. Did you hear what I said “I have something better!” Eph. 2:1-5, “You hath he quickened, who were dead in trespasses and in sins.” My friends, the Bible is rational. I do not say the sinner is dead like a stone, and he knows it. I do not say a sinner is dead like a dead horse, or a dead mule, or cow, and he knows it. But the sinner no more has spiritual life, than a cow has the life of a tree, or a fish. Spiritual life is one thing, and natural life is another thing. And the sinner is dead to that life. Now, he makes that man without life, walk four steps in order to get life. And if he should see such a thing it would scare him to death! The very idea of a man acting before life, is revolting to intelligence and to evident facts. I want to go ahead.

Very well: Rom. 11:5-6. I offer these as negative arguments: “Even so then at this present time there is a remnant according to the election of grace. And if by grace it is no more works; otherwise grace is no more grace. But if it be of works, it is no more grace; otherwise works is no more works.” Wait a minute, Paul: — I am going to be fair in this matter — Paul, did you say that salvation was by grace? No, Sir. Did you say salvation was by works? No, Sir. — I am going to be fair with you: Paul did not say in that lesson that salvation was by works, nor did he say salvation was by grace. But here is what he did say: he said, “If salvation is by grace, it is no more of works.” Now on the other hand, if Nichols is right and I am wrong—if salvation be by works, it is no more of grace. That eminent apostle said it was by grace. And if it is by grace, I am right and the gentleman is wrong.

He said I was trying to build up prejudice. No; no I am not. I have preached over this country, and in the pulpit when there were no strings on me, I tell my audiences, “If you love God, I will shake hands with you in heaven.” Now, if he wants to say that is creating prejudice, it is on him because of the ridiculous doctrine he teaches. I like to live by neighbors who show kindness—I live by two good Methodists, as I mentioned this evening. That Methodist lady is a good neighbor. She shows the life of a Christian lady. And I am going to tell you, if a man can not see the image of Christ in the spiritual relationship, with a little child of God, beyond his church borders, that man is to be pitied, and the church has nothing to make its appeal to. It is pitiable.

All natural blessings are to be had in the realm of nature. All spiritual blessings are to be had in heavenly places in Christ. Faith is a work! Faith works, and by love. But, sir, I want this one thing — I am challenging you, every inch of you, Friend Nichols, to get up here and tell me where there is an alien sinner, that sinner having faith, that sinner having faith out of Christ! I shall turn over here and submit something to him about faith: Just a minute to the subject—Paul desired to be delivered from some, and the kind this

gentleman must reach, and he claims to save, by the gospel: “Finally brethren, pray for us that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men. For all men have not faith.”

He misrepresented me last night, he misrepresented me eighteen times in his first speech last night. And here is one of them: he said that I got up here and said that no one had faith. I did not say a thing in the world about it. I quoted the Bible: listen: “And that we may be delivered from unreasonable and wicked men. For all men have not faith.” That is, there are some people who do not have faith. That is what the text means, and that is what Holder means. All right. If Paul wanted to be delivered from people like that, and they could not have faith unless he went and preached to them — Paul, what is wrong with you? Wanting to get away from the man that is wicked and unreasonable, and did not have faith, when he could not have it any other way than by your going to such and preaching to them!

“Looking unto Jesus the author and finisher of our faith, who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the majesty on high.” (Heb. 12:2.) If my Lord was the author of faith, Friend Nichols nor no other mortal man had anything to do with it. If he is the finisher of it, it will be consummated as the gift of God, and not a work of a preacher or preachers. All in the world the gospel can do is to perfect that which is lacking in faith—that is, teach, that men having faith may take hold of the truth, and grow in grace and in the knowledge of the truth. “Night and day have I prayed exceedingly that I might come unto you and perfect that which is lacking in your faith,” said the apostle to the church at Thessalonica. (1 Thess. 3:10.)

All right. Jude again: Jude 3, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to” —alien sinners? No! Put it down: “once delivered to the saints!” There never has been a man who had divine faith who was not a child of God. Because the work of salvation by grace through faith makes him such. God is the author and finisher of it. (Heb. 12:2.) It is the “substance of things hoped for, the evidence of things not seen.” (Heb. 11:1.) “The just shall live by faith.” (Rom. 1:17.) He quoted, “For I am not ashamed of the gospel of Christ for it is the power of God unto salvation, to every one that believeth.” He stops. “For therein is the righteousness of God revealed from faith to faith; for as it is written, the just shall live by faith.”

Brother Nichols: Let me give you an illustration here: There is some ink in this pen. Let the ink in this pen represent faith. (I got him in a tight when I met him before, on this: watch him and see if he bites at it again.) There is some ink in this pen. Let that ink represent faith. Now here is a faithful minister, preaching the gospel. And the gospel is revealed; I want you to get this: You quote this, yet do not seem to believe a word it teaches. The gospel is “revealed from faith to faith.” Now that (holding a pencil, not having another pen) is a pencil, but suppose it were a pen. There is no ink in it. How

much of the gospel is revealed to this man, if the gospel is revealed “from faith to faith?” Eh? Eh?

I asked him when I debated with him before, “Brother Nichols, I want the man where the gospel is the power of God unto salvation to the unbeliever.” He came back and said, “Holder, so far as I know there is not one in heaven, there is not one in hell, there is not one on earth where the gospel is the power of God unto salvation unless he believes.” Here is what I said: “Bro. Nichols, were you ever an unbeliever ‘I” “Were you ever an unbeliever?” If you were ever an unbeliever there was no power in heaven that reached this man and there was no power in hell that reached this man. There was no power on earth that reached this man! There it is! You are welcome to your position.

Very well: “To be carnally minded is death, but to be spiritually minded is life and peace. For the carnal mind is enmity against God, not subject to the law of God, neither indeed can be.” Friend Nichols, there is no way of external teaching of mankind, or animals, or anything on earth that I know of, without appealing to the mind—the five senses of man. Before there is any reasoning, the mind must work. Else you would see, but you would not know what you saw; you would feel and you would not know what you felt; you may taste, and you would not know what you tasted; you would hear, and you would not know what you hear. Now then, in preaching, man must appeal to the mind. Here is a question: I will give you a dollar to answer, and give you time to answer: Does the carnal mind (Holder steps to Nichols’ desk with a dollar in his hand) receive what you preach? I am giving you my time——will you answer it? Which mind do you appeal to: the carnal mind or the spiritual mind? And does the carnal mind receive what you preach? Now answer it: there is your dollar and you can have it.

Nichols: Do it now?

Holder: Right now, sure.

Nichols: The passage in Romans S has no reference to one man having both.

Holder (interrupting Nichols): I said for you to answer my question.

Nichols: I will. The passage has no reference to one man having two minds, carnal and spiritual at the same time.

Holder: You did not answer my question. My question was, which mind do you appeal to? There never has been one of your men who answered that question.

Nichols: The spiritual mind.

(Laughter from the audience.)

Holder: Fine! Fine! I have your dollar, and you may have it. Now then, Sir, you cannot reach the alien sinner because he does not have that mind. Do you want to give it up? Just whenever you do anything I will take you to pieces, Sir!

Audience: (Continues laughter.)

Holder: You have said in answer to that question you cannot reach the alien sinner, because he only has a carnal mind. You better watch, Friend. It jerks you to pieces! You have given it up, Sir! You had just as well pack your little grip and go home! You are trying to save the lost, and he does not have the spiritual mind—right in the same lesson: “For to be carnally minded is death, but to be spiritually minded is life and peace.” (Romans, same chapter, in the 6th verse—right on down.) Nichols, you have thrown this thing up. You are talking about publishing this debate? I hope he will! I assure you of one thing, I mean to buy one, and I hope everyone in this community will buy one. —I am not trying to discourage it—I wish to see a wide circulation of the book.

Again: Rom. 8:8-9. “So then they that are in the flesh cannot please God, but ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.” They that are in the flesh cannot please God, and to be carnally minded is death, but to be spiritually minded is life and peace. Here is the’ man he says he does not appeal to: I want to shake hands with you. I am in a good humor—Brother Bullard does not want us to talk back to each other. Shake hands with me, Brother Nichols, and tell me that the only kind of fellow you can reach is the spiritually minded, those who have life and peace.

Moderator: (Raps for time up.)

Holder: Thank you, Ladies and Gentlemen: now go home and think about it.

Fourth Night: Nichols' First Affirmative

NICHOLS' FIRST AFFIRMATIVE

Mr. Moderators, Honorable Opponent, Ladies and Gentlemen: It is through the kind providence of our heavenly Father that we have here assembled "before God, to hear all things commanded," as Cornelius would say it. I am happy to continue to affirm the proposition which has just been read in our hearing. First of all, I want to give a review of matters gone before.

I am always ready to tell where I stand on any question, and have nothing to hide. Last night I was asked the question to be answered from my seat as to whether I appeal unto the spiritual or unto the carnal in man. I stated then, but the audience may not have heard it, I appeal unto the part that is spiritual and not unto the flesh. Man has a soul, as well as flesh or body. Jesus says, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26.) This does not say his soul is already eternally lost, and that man was born lost and on his way to perdition, and that the matter could never be changed. But man can, by trying to gain the whole world, "lose his own soul" when he would not have lost it otherwise. We appeal unto the soul. Unto the church at Rome, Paul said, "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." (Rom. 8:5.) Another translation says they "Set their minds upon the things of the flesh." "But they that are after the Spirit the things of the Spirit." So, these members of the church were either after the flesh, or after the Spirit. Paul said, "If ye live after the flesh, ye shall die: but if ye through the 'Spirit do mortify the deeds of the body, ye shall live." (v. 13.) Those controlled by the flesh, and who live after the; flesh, arc here appealed to, to "mortify the deeds of the body" so as to live. They are to put to death the deeds of the body, and thus get rid of fleshly desires, as in Gal. 5:24. These members of the church at Rome were thus warned not to "walk after the flesh." To them the apostle says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." (Rom. 6:16.) So then these people who had been in sin, had obeyed the gospel and become Christians. He said, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being THEN MADE FREE from sin, ye became the servants of righteousness." (Rom. 6:17-18.) Then Paul wrote them not to mind the things of the flesh, nor to walk after the flesh lest they die. All of us should be "after the things of the Spirit," and interested in the things of the Spirit.

In Gal. 6:8 the apostle wrote these Christians, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." All of us should sow to the Spirit, and not to the flesh. The gospel appeal is to the spirit of man, and not to the flesh. Liquor, wickedness, and sin appeal to the flesh! But we are commanded to "mortify the deeds of the body," and to "crucify the flesh." They that are Christ's have done this. It is something the man does. Paul says, "They that are Christ's have crucified the flesh with the affections and lusts." (Gal 5:24.) But members of the church can be "carnal," can "walk after the flesh," and can "mind the

things of the flesh"— the same as aliens. Paul addressed "the church of God" at Corinth, and said: "And I, brethren, could not speak unto you AS UNTO SPIRITUAL, BUT AS UNTO CARNAL, even as unto babes in Christ." (1 Cor. 1:1-2; 3:1-3.) So these "brethren" were "carnal" and not "spiritual," and Paul appealed unto them, for the gospel does not appeal unto that which is carnal and fleshly about people. But it appeals unto the better nature of men, to the eternal part of man, to the soul of man, and therefore men should, as a result of this appeal "crucify the flesh with the affections and lusts" (Gal. 5:24), and "mortify the deeds of the body" that they may live and not die. (Rom. 8:13.)

Then again, Paul said to the Roman Christians, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.) So long as man has his mind "set" on the flesh and has his mind made up to satisfy the carnal nature, he will not obey the law of God—indeed cannot. But he should set his mind on the things of the Spirit; and God's appeal is for him to do that, and then he can obey the law of God—live right.

The Spirit of God dwells in those who walk after the Spirit, and not in backsliders. David prayed, "Cast me not away from thy presence; and take not thy Holy Spirit from me." (Psa. 51:11.) Therefore the Holy Spirit does not dwell in those who turn away from the Lord. "Know ye not your own-selves, how that Jesus Christ is in you, except ye be reprobates." (2 Cor. 13:5.) David was an inspired prophet when he prayed, "take not thy Holy Spirit from me." (Psa. 51:11.) That is the famous Psalm in which he prayed for pardon after he had sinned.

The reception of the Spirit to begin with, when we are converted, comes after faith, and not before. "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, ye were sealed with the Holy Spirit of promise." (Eph. 1:13.) He did not say they were sealed with the Holy Spirit to make them believe. In Acts 2:38 Peter puts the reception of the Spirit after obedience to the gospel. 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." Again, he said, "And so is also the Holy Ghost, whom God has given to them that obey him." (Acts 5:32.) So, the Holy Spirit dwells in those who have faith, obey and serve God. "They that are in the flesh cannot please God." (Rom. 8:8.) That means those who live such a life after the flesh cannot please God by such a life: any more than a drunkard could please God. It does not please God for people to live after the flesh, "For they that are after the flesh do mind the things of the flesh." (Rom. 8:5.) That does not please God. "But they that are after the Spirit" mind "the things of the Spirit." That does please God. The flesh is thus to be crucified in order that we may belong to Christ. "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24.) "They that are Christ's (present tense) "have crucified the flesh with the affections and lusts" (past tense). You can't belong to Christ until you first "crucify the flesh." (Gal. 5:24.)

Again, the man that has a carnal mind, has his mind set on the flesh, and is walking after the flesh, can change his mind and set it on the things of the Spirit, as spiritual

things appeal unto him to do so. “Be ye transformed by the renewing of your mind.” (Rom. 12:2.) A renewed mind is a spiritual mind, and is pleasing to God. So those Christians at Rome who were in the flesh, following the flesh, “walking after the flesh” could be transformed by the renewing of their minds. So men can renew and change their minds for the better. “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed.” Acts 17:11-12.)

And finally my friend admitted my position last night that faith is necessary to salvation. He said, (as I played back the wire recording and copied it) that he “had not said, and would not say that one is saved without faith.” He was commenting on Eph. 2:8, “By grace are ye saved through faith.” Mr. Holder says he has not said it is without faith, and would not say it. Then he took the position that “faith” is a direct gift of God.

BUT HE ADMITTED THAT “FAITH” IS NECESSARY TO SALVATION. He quoted, “It is the gift of God.” But these people had to be saved “through” faith, according to my friend’s final admission. And their belief depended on their honesty of heart and nobility of purpose in searching the scriptures to see whether these things were so. (Acts 17.) So, those who have the wrong sort of heart can change the matter. James says, “Cleanse your hands, ye sinners: and purify your hearts, ye double-minded.” (Jas 4:8.) Solomon says, “Keep thy heart with all diligence, for out of it are the issues of life!’ (Prov. 4:23.) So, men should guard their hearts and be careful to see to it that they allow the things of the Spirit to lead and entice them, rather than the things of the flesh.

I am calling attention again to Acts 16:30-34, to show how a sinner can change his mind. The Jailer, who was an unbeliever, said, “What must I do to be saved? and they said, believe on the Lord Jesus Christ, and thou shall be saved, and thy house,” He COULD “believe on the Lord Jesus Christ.” And when an unbeliever thus becomes a believer in the Lord Jesus Christ—obeys the command to believe on the Lord Jesus Christ, and obeys Christ—he has changed his mind and heart in that respect, showing he has control over his mind and heart, and should control, rather than let the flesh rule over him. I have called your attention to these things for I had no opportunity to fully explain myself last night, when answering his question, which I was glad to answer.

My opponent played a trick on me last night in violation of the golden rule. Jesus said, “All things whatsoever ye would that men should do to you, do ye even so to them.” (Matt. 7:12.) He would not have had me treat him like he treated me. I asked him the question: “DID CHRIST DIE FOR ALL BABIES ALIKE?” You remember he would not answer. I finally offered him a dollar to answer it, placed it over there where his moderator could hold it in store for him. And you know: he changed my question and swapped it off for a silly one he could answer, which was: DO ALL INFANTS DYING IN INFANCY GO TO HEAVEN? By his trick he actually left the impression that I do not think so. THAT WAS UNFAIR! I hope we can all get away from things like that! I was very sorry my friend did that. After we were dismissed, I reproved him for it, in the presence of witnesses, and he said, “Well you just get me tomorrow night.” And he further said, “You knew before you asked that question that I did not believe that Christ

died for all babies alike." Well, yes, I knew it; but he had failed to tell the audience, and was pretending that I had misrepresented him! My question was to bring him out on it. But he says the 'non-elect' babies never die, and tried to prove it by Matt. 7:22, which says, "I never 'knew you'." He thinks that proves God never did know the non-elect babies. He says they don't die. But he says it without proof, and all to keep it from being said he teaches there are babies in hell! According to his doctrine, the 'non-elect' are on the way to hell when they are little fellows. Did any 'non-elect' babies die in the flood? I asked him that the first night, I believe it was, and he has not answered that either! I am not going to offer him any more money to answer, for he would get my money, then change my question to something else! (I am learning in this debate!)

Audience: (Laughter.)

Nichols: WHEN ALL BABIES WERE DROWNED IN THE FLOOD, WERE THERE ANY 'NON-ELECT' BABIES IN THE NUMBER? If none, and God had spared them a little longer he would have had a world of the 'ELECT'—good people, you know. So, according to my friend's theory, why did God destroy the world with the flood? Then again: WERE THERE ANY 'NON-ELECT' BABIES DESTROYED IN SODOM AND GOMORRAH, AND THE CITIES OF THE PLAINS, WHEN ALL THE PEOPLE WERE DESTROYED? And, WERE THERE ANY 'NON-ELECT' BABIES KILLED WHEN KING SAUL UTTERLY DESTROYED THE AMALEKITES, "SUCKLING," etc.? (1 Sam. 15.)

Again, if God does not permit any 'NON-ELECT' babies to die in infancy, but lets only 'ELECT' babies die, then is God not better to the Devil's babies than he is to his own babies, according to my friend? That would show God to be in league with the Devil, helping the Devil's cause by letting the Devil's babies all get grown to do all the meanness they can, and by robbing the world of the good influence of the 'elect' babies, taking them out of the world—many of them, millions of them, all babies that ever die at all, he says AND WILL THERE BE ANY 'NON-ELECT' BABIES ALIVE AT THE END OF THE WORLD WHEN IT IS DESTROYED? (2 Pet. 3.) IF SO, WILL ANY OF THOSE 'NON-ELECT' babies die then? And if so will they as babies go to hell, or to heaven—which?

The facts are, all babies are safe! When David's baby died, he said, "I shall go to him, but he shall not return to me." (2 Sam. 12:23.) He knew his baby had gone to heaven—that all babies are safe! But my opponent could not tell to save his life whether any certain baby is 'elect' or 'non-elect.' He could not know! According to him, when you go to bury your baby, you could not know whether or not it is one of the 'elect!' He would first of all have to prove his doctrine that only the 'elect' babies die, before he could know where a baby goes at death. And you mothers could not know whether or not the baby in your arms is one of the 'elect.' Now, that is the predicament which such theories lead to. I want my friend to clear up these things, and not misrepresent himself, nor me.

I defined my proposition to mean that Christ died for all the sinful race of Adam, and that his blood is ready for all when they need it—just as it was shed for me 2,000 years before I needed it, before I was saved, and born again. Just the same way it is ready for babies when they become sinners and need it.

We all need a resurrection from the dead, babies and all, and that is through Christ. (1 Cor. 15:22.) And when babies get old enough, and are sinners, they need the remission of sins; and that is provided by Christ. So, he has provided all we need along the way. But my friend thinks they are born “dead in sin,” and that some of them are ‘non-elect’! But God says, “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” (Ezek. 28:15.) Paul was not born a dead sinner, but says, “I was alive without the law once: but the commandment came, sin revived, and I died.” (Rom. 7:9.) He did not mean he died physically, for he was still alive in that sense and writing the Roman letter. And so, he was “alive” first and “died” later. Eph. 2:1, “And you did he make alive, when ye were dead through your trespasses and sins.” (American Standard Version.) These people were not dead until they “trespassed” and “sinned” so as to die “through” these. Again in verse 5, “Even when we were dead through our trespasses.” (American Standard Version.) Not dead through Adam’s sin, as far as spiritual death is concerned.

He says one spiritually dead in sin cannot do anything to be saved. But the word of God quickens the dead sinner. David says, “Thy ‘word hath quickened me.” (Psa. 119:50.) Jesus said, “It is the Spirit that quickeneth . . . ; the words that I speak unto you, they are spirit, and they are life.” (Jno. 6:63.) So, the Spirit quickens by the word which he has spoken. Jesus says, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” (Jno. 5:25.) So, then, the dead are to “hear” and “live.” Jesus also said, “And these are written, that ye might believe, . . . and that believing ye might have life through his name.” (Jno. 20:31.) “Life” depended upon their “believing.” Again, in reproving some, Jesus said, “And ye will not come to me, that ye might have life.” (Jno. 5:40.) My friend thinks no one comes to Jesus that he “might have life”; but he thinks Jesus must bring the life to the fellow and do it all, and that none of us has any “coming” to do to get life! Paul says they “believe on him (Christ) to life everlasting.” (1 Tim. 1:16.) So they “believe . . . to life everlasting.” They don’t get the life first, in order to believe! Again, “He that “believeth not the son shall not see life; but the wrath of God abideth on him.” (Jno. 3:36.) Hence, the dead sinner can believe in order to have life, and as long as he does not believe, he will not see life, and cannot have it. “This life is in his Son.” (1 Jno. 5:11.) But in Gal. 3:27, which my friend says in his booklet is water baptism, Paul says, we were “baptized into Christ.” We then have spiritual life from death in sin. We are made alive “in his Son”—and have life from the guilt of sin, have forgiveness of sin, and life from spiritual death.

“Wherefore he saith, Awake thou that sleepest, and rise from the dead, and Christ shall give thee light.” (Eph. 5:14.) Those here addressed were members of the church, but they, too, were said to be “dead” because they were in sin, and were not living right; they were “dead,” separated, alienated from the life of God and were in spiritual death. (Eph. 4:18.) They could awake and rise from the dead. And so it is with alien sinners, and all who are dead in sin; they can as easily “arise from the dead,” as “dead” church members. Yes, “Arise from the dead.” (Eph. 5:14.) God by the prophet said, “Incline your ear, and come unto me: hear, and your soul shall live.” (Isa. 55:3.) Then we read of, “Repentance unto life.” (Acts 11:l8) So there is repentance, then “life” afterward. — And remember: repentance is a command of God unto all men. (Acts 17:30.)

“FAITH IS A WORK” he said, as I copied it from the recorder last night. He said: “All spiritual blessings are to be had in heavenly places in Christ. FAITH IS A WORK.” Here he says, “Faith is a work.” Eph. 2:8, “For by grace are ye saved through faith,” and my friend says “faith is a work.” He also said “faith works,” commenting on Gal. 5:6. He made both statements last night in his last speech. “FAITH IS NOT A WORK,” and (at another point) he said “faith is a work,” as the wire recording will show to anybody who wants to listen to it. And so, “By grace are ye saved THROUGH FAITH.” (Eph. 2:8.) And he says that’s a work. But it is not a work of the law! Gal. 2:16, “Knowing that a man is not justified BY THE WORKS OF THE LAW, but by the faith of Jesus Christ”—now watch the next statement: “even we have BELIEVED in Jesus Christ, THAT WE MIGHT BE JUSTIFIED BY THE FAITH OF CHRIST.” (Gal. 2:16.) Then, Rom. 5:1: “Therefore being JUSTIFIED BY FAITH, we have peace with God through our Lord Jesus Christ.”

Mr. Holder said, as I copied it also from the wire recording: “He keeps telling you that I say the individual is saved without faith. I haven’t said it, and I am not going to say it.” All right then: he has now admitted that the individual is not saved without faith! So, my proposition is true! It says the alien sinner has to have faith in order to be saved! He now admits that it is through faith. Now, all I have to do is to show that faith is an act of the sinner. In Acts 16:30-31, the Jailer said, “What must I do to be saved?” And they told him what he must do: they said, “believe on the Lord Jesus Christ, and thou shalt be saved.” Here the “believing” is an act of the man. Jesus said when the gospel is preached, “He that believeth and is baptized shall be saved.” Then—watch it: “he that believeth not shall be damned.” (Mk. 16:15-16.) So then “believing” and “not believing” are things which men do. Again: “He that believeth not the Son shall not see life.” (Jn. 3:36.) This shows that MAN is to do the believing! He has finally admitted that we are saved by faith, and I have shown that faith is an act of man. Paul says, “With the heart MAN BELIEVETH unto righteousness.” (Rom. 10:10.) That settles it then! Faith is necessary to salvation, and is produced by the word of God! “So then faith cometh by hearing, and hearing by the word of God.” (Rom. 10:17.) Of course God gives it through his word.

In Eph. 2:8 it is salvation that is “the gift of God.” But that. does not make any difference; it would not mean faith is a direct gift, if it said faith is a gift. Because I have shown that it is an act of man, and that sinners were told to believe when they asked what to do to be saved.

But Mr. Holder said, “Nichols, nor any other man had anything to do with” — with believing. He was quoting Heb. 12:1-3, where Paul says Christ is “the author and finisher of our faith.” That means the “faith once delivered unto the saints.” (Jude 3.) “Faith” here means the gospel system of religion.

But my friend contradicts the Bible when he says men have nothing to do with the faith commanded of us. “Who then is Paul, and who is Apollos, but ministers by whom ye believed?” (1 Cor. 3:5.) Paul asks “How shall they believe on him of whom they have not heard? And how shall they hear without a preacher?” (Rom. 10:14.) Jesus speaks of those whom he says, “believe on me through their word” (Jno. 17:21), showing that the

preacher does have something to do with it. Rom. 1:16, “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that BELIEVETH “—believeth the gospel—the thing preached. Hence, this gospel is necessary unto salvation. Paul says, “I declare unto you the gospel which I preached unto you, and which also ye have received, and wherein ye stand; by which also ye are saved.” (1 Cor. 15:1-2.) So, they are saved by the gospel which is “the power of God unto salvation.” But it will not save those who reject it. it can save only those who will believe and accept it. Therefore it says, “It is the power of God unto salvation to every one that believeth, to the Jew first and also unto the Greek.” (Rom. 1:16.) And “therein is the righteousness of God revealed from faith to faith—” — from the faith of those who proclaimed it, and revealed it, and carried it out to the world, unto the production of faith in the heart of those who hear it, for “faith cometh by hearing, and hearing by the word of God.” (Rom. 10:17.) Again, “That the Gentiles by my mouth should hear the word of the gospel and believe.” (Acts 15:7.) Again, “That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ BY THE GOSPEL.” (Eph. 3:6.) Thus, my friends, the Bible is very clear on the matter, that the gospel is necessary to faith, and faith is necessary unto salvation.

My Friend challenged me to find an alien sinner who believed while out of Christ and unsaved. I have given him an example and he has paid no attention to it: John 8:30-44. It says, “Many believed on him” . . . “Then said Jesus to those Jews which believed on him” . . . and he continued to talk to them. They got mad and insulted at his speech; then he said to these “believers,” “Ye are of your father the devil, and the lusts of your father ye will do.” (v. 44.) Were these “believers” in Christ? If so, you have children of the “devil” IN CHRIST, as sure as you live! But if they were not in Christ, then they were BELIEVERS OUT OF CHRIST. Let my friend deal with it, instead of simply renewing his challenge for such a case!

In Gal. 5:6, he said faith “is not a work” but it “works.” Here is where he said “faith is not a work.” At another time he contradicts himself and says “Faith is a work.” All right. If faith is “not a work,” then when Paul says if salvation is of grace it is not of works, he did not exclude faith, if “faith is not a work.” (Rom. 11:6.) Again, Paul says, “Not of works, lest any man should boast.” (Eph. 2:9.) Works of “boasting” here are excluded—”not of works, lest any man should boast.” This does not exclude faith, for he has just said we are saved “through faith”: “For by grace are ye saved through faith.” (Eph. 2:8.) Paul did not deny this when he said it is “not of works.” (v. 9.)

Finally my friend says he does not mean to say at any time that one is saved “without faith.” “Knowing that a man is not justified by the works of the law.” (Gal. 2:16.) But the rest of the verse says, “Even we have believed in Jesus Christ that we might be justified.” (Gal. 2:16.)

Again: Paul says, “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, BUT AS IT WERE by the WORKS OF THE LAW.” (Rom. 9:31-32.) Don‘t you see that faith is over on one side, and the works of the law are over on the other side? So, faith

is not one of the works of the law, and excluded. Paul says, “Therefore we conclude that a man is justified by faith without the deeds of the law’?” (Rom. 3:28.) Don’t you see that faith is not a deed of the law?

He wants me to show him a text with water baptism in it that says we are baptized “INTO CHRIST.” Well, he says Gal. 3:26-27 is water baptism. (See his little booklet Page 50.)

Moderator: Raps for time.

Nichols: Thank you very much, and be sure to listen attentively to my friend.

Fourth Night: Holder's First Negative

HOLDER'S FIRST NEGATIVE

Holder (to Nichols): Here is your tablet.

Nichols: Thank you.

Holder: Brethren Moderators, Mr. Nichols, Ladies and Gentlemen: I am delighted to come before this great concourse of people, and to reply to the ridiculous speech the gentleman has just made. He got to some of the things which entered into the discussion about the last five minutes of his speech.

I want to notice some of the things mentioned. Concerning what I said about faith when I said, "faith is not a work," but that faith works: he misrepresented me there by saying that I said, "faith is a work." The very thing I was trying to tell you, and did tell you, I said, "Faith is NOT a work, but faith works by love." (Gal. 5:6.)

I want to say one thing right here: Now get it please: when you get this book, and come to the places where, he has charged Holder with saying certain things, I want you to turn back and see what Holder said. If you do not get his misrepresentations, you write me, and i shall pay for the book. he knows he mis-represented me.

Very well: he says that "some believe through their word" (Jn. 17:20-21), and that I deny it. Who said anything about people not believing through the word? Or believing the gospel under the sound of the gospel? Who said anything about there not being a difference between the word translated "believe" and "believeth," the verb forms, and then the noun "faith?" The expression we were dealing with is in Eph. 2:8, where it is said, "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." And if he could prove there that faith was a work of the sinner, he would have a flat contra-diction of the expression of the apostle. What is it that is not of works? "Salvation" is the subject. And salvation is not by works. But that which saves is by "grace through faith." There is the expression.

He is defeated. He knows it and he never gets over it. You know the reason why he did not go into the subject under discussion? He killed himself last night — pulled the trigger and shot the gun, and committed "suicide."

Audience: Laughter.

Holder: When he said, "I make my appeal to the spiritual! mind." Mind springs from life. There cannot be a spiritual mind without the spiritual life from which it springs. His proposition says these conditions are to be met by the alien sinner. And, if he should have answered it the other way he would have the same difficulty! Because it says, "The carnal mind is not subject to the law of God, neither indeed can be." This is all the mind the alien sinner has. He is the first debater I have met that answered the question.

I gave him a dollar and have told several that it was worth a hundred dollars! I have him tied! He is feeling bad!

“Faith is a work?” Faith is not a work, Sir. Faith works! That is what the Bible says, and I am right on the line.

Now, that argument last night; I wanted him to sleep good last night. You did not think I would. I said his “argument”—he made no arguments. Here is what Nichols left out in Gal. 3:16: “To Abraham and to his seed were the promises made.” Gal. 3:26, “His Son, Jesus (not Nichols) was sent” and was to turn them from iniquities. So, “Repent and be converted” the blessings were “the times of refreshing.” I shall quote it:

“Repent and be converted that your sins may be blotted out, when the times of refreshing come from the Lord.” (Acts 3:19.) “Repent and be baptized, or you will go to hell.” See? That word there says “times.” Now, how many “times” does he have the sinner saved? Why, every time he repents! And then, he said last night, (giving verses 22 and 23) that these same people were in covenant relationship with God. (Verse 25.) Did it unthoughtedly — I am glad to connect that up for him! In the same chapter.

The Son of God is the one who does the seeking and saving. And you do not believe he will finish the work. And this is the reason why you turn to something else! Nichols, you and all the preachers in your fraternity and all the help you have by them, never moved a finger to help the Lord do anything. God pity the people until they can see we need God’s help! He does not need our help.

“I am come—--” singular, personal pronoun “I,” “I am come to seek and to save that which is lost.” Now, if it should have said, “I have sent you, “look what a big savior you would have. He is not willing to risk Jesus—this is his trouble. He is out on a crutch, and cannot make the first step! The first step is faith, and he does not seem to have it.

Jno. 12:47 “Came not to judge the world, but to save the world.” Well, if he came to do that, you do not believe he will, and this is the reason why you fail to deal with the word “world.” Any business man in this congregation, or any man who has studied the Bible as a minister, should know the word “world” in the Bible, or its commercial or general use, rarely ever has its universal or broad use of the word in its aggregate meaning, like “the universe, the stars, the planetary world, the earth, and all created things.” Then he wants to differ with me when I say that the ‘elect’ “world” will be saved! Read your Bible and take that word and the definition of it; I believe what Primitive Baptists teach about it —because they are eminently right.

1 Tim. 2:6, “Who gave himself a ransom for all.” (Nichols threw on the brakes!) But—“to be testified in due time.” Is it going to be? He does not believe a word of it!

The unbeliever “shall not see life.” (Jno. 3:36.) Well, why in the world are you going around trying to show it to him? The Bible says he shall not see it! He can see what you teach, because you do not preach the truth.

Rom. 11:32, “If mercy upon all” of Adam’s race, tell this audience about the untaught heathen. He has said in this debate more than one time that the untaught heathen will land in hell. This is mercy: see? Let me draw you a picture here.

(To Moderator: Call my attention in fifteen minutes.)

I see in my imagination a mother in the land of heathendom. I see a great family of children born to the mother and father in the land of heathendom. And by the way, in this modern age of ours, (and I happen to have noticed some records on what I am talking about); in this modern age of ours there are about 5,000 different languages and dialects in the world; and our Bible has been translated in near 2,000 of those languages and dialects. Our English Bible or the English translation, Wycliffe‘s Bible, was translated in about 1380 or 1381. Now, we are told there are more English-speaking people in the world today than any other tongue spoken by man. For over 1300 years the English-speaking world went to hell without any chance! And then the scarcity of Bibles—they would then have cost you a fortune back in the beginning of the New Testament times. And preachers could not preach Bible truth in languages they were unfamiliar with. That is not all: over thirteen hundred millions of people in the world today have never heard the gospel . . . just a little over one-third of the population of the world. This man with the cold-hearted doc-trine he teaches, and thrusts at me about the “elect few” comes up here and tells you that I have a narrow doctrine. By the way: I am informed on yours, and sufficiently to not agree—it is more than I can believe. He tells you that mother does not have a Chinaman‘s chance. Maybe that little baby in her arms dies, and goes to heaven because it is embraced in the love of God (as all infants are who die in infancy); but she cannot go there. She must say good-bye for the last time! And that is not all: he ties over thirteen-hundred millions of people this evening, in the presence of this intelligent audience, to an unbroken and an unbreakable chain. He says, “Repent, believe, and be baptized, or you go to hell.” When those poor people cannot repent, they cannot believe, they cannot confess, and they cannot he baptized! I am not going to misrepresent you, Sir. I dare you to get up here and say they can be saved!

Well, Cornelius did have faith before he heard the gospel. The “heathen that was justified by faith”—“preached before the gospel unto Abraham saying, In thee and in thy seed shall all the families of the earth be blessed,” they are embraced in it. The apostle Paul (and he admitted it: he unwittingly admitted that Cornelius had faith before Peter preached to him! He unwittingly admitted Paul had faith before Ananias preached to him! And when you did, you tied your hands!) Then, Sir, in order to give it all to me, he runs from his proposition and it falls over in my lap, and he said, “I cannot reach the carnal minded.” And that is the only kind on earth you have till you get to the child of God because—“to be carnally minded is death, but to be spiritually minded is life and peace.” (Rom. 8:6.)

But let us see a little further: I do not answer his argument, he says! He never makes one, only just the chapter and verse in part, leaving off arguments. “Not to that which is

of the law, but that which is of the faith of Abraham." Where is your alien sinner, Mr. Nichols?

1 Tim. 1:16. Here he dives into the text and gets the last part of it again. "Howbeit for this cause I obtained mercy, that in me first Christ might shew forth all long-suffering for a pat-tern to them which should hereafter believe on him to life ever-lasting." (1 Tim. 1:16.) And verse 15 says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He did not give all the lesson; he did not want you to find it as it is.

St. Jno. 6:40, "Everyone who believes may have life." Why, he says some of them that believe, repent, confess, and are baptized go to hell! Rev. 21:8, "The fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and the idolaters, and all liars shall have their part in the lake of fire." Nichols, this is enough to make you be a little careful!

Holder's Moderator: Answer his question, "Were you saved when the blood was shed."

Holder: "When was the blood shed for me?" he asked me that question last night. "When was the blood shed for you?" Look how silly that is! How many times did Jesus shed his blood? Does this man believe that Jesus sheds his blood every time he baptizes a person?

I have the time from here; I have noticed his points given. But I want to say a little something about the infant question: I do not think the God he is trying to describe to you knows who the 'elect' are, neither the 'non-elect.' I will tell you, however: there never has been a child of God on earth—there never has been a child of God in the Methodist church, the Presbyterian church, or any of these sectarian orders, or in his church, but that will be saved. (Or, I should say, in Mr. Campbell's church: he might say, "I do not have a church;" well, Mr. Campbell had one and he left it in your hands, and you are trying to see to the perpetuity of the church of Campbell: but it is suffering right now, and I mean to make it suffer until I make my closing speech.) He said he wants me to talk about those infants that went down in the flood. You know what his position is? And I will apologize if he says I am wrong. He makes the destruction of the flood and the saving of Noah and the eight souls an analogy of heaven and hell. (If I am wrong, I apologize.) If that is an analogy of hell, Sir, who preaches infant's to hell? I am not going to charge it to him: there is no one who could believe that ridiculous idea, that in-fants die and go to hell. You fellows quit charging it on Old Baptists—they never believed it! And they are not going to teach it.

Does he understand the doctrine of election? I gave him this last night: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," and so on. Now just above this: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Blessed be the God and Father of our Lord Jesus Christ." Who's Lord? Paul's Lord. The "saints" at

Ephesus, and the “faithful in Christ Jesus.” Now sir, whether you agree to it or not: if you are one of the faithful in Christ Jesus, election goes too far back for you to make it conditional, unless you get up here and say you did something before the election took place. ‘Sir, you brought this up, and knowing we are not debating election.

“Why is baptism the most necessary sacrament? Answer: because without baptism no one can be saved.” Question 537 —“What is Baptism?” “Baptism is the sacrament in which by water and the word we are cleansed from all sins.” Question 539—” Why do you say that in baptism we are cleansed from all sins?” Answer: “Because in baptism original sin and all other sins committed before baptism are forgiven.” Now, whom do you ‘suppose these questions and answers came from? Mr. Nichols? They came from Papal Rome, and there is where you get it. That is written in the Catechism young Catholics read in studying the primary principles of the Ro-man Catholic doctrine. I quote Campbell‘s expression: “An efficacy is ascribed to water which it does not possess: as certainly as an efficacy is ascribed to the blood which it does not possess. If blood can whiten and cleanse a garment, certainly water can wash away sins. There is, then, a transferring of the efficacy of the blood to the water, and a transferring of efficacy of water to the blood.” I give you the definition of efficacy in part: “To accomplish; power to produce effect;” (now get it): “transubstantiation of water to blood,”—Campbellism! “Transubstantiation of bread and wine to the body and blood of Jesus Christ,” Catholicism! It is Catholicism re-vamped!

The alien sinners do not meet certain conditions to secure, salvation from sins, because they are said to be dead in sins; (Eph. 2:1-2.) God quickens them into life. The sinner is said to be in the flesh, and cannot please God. (Rom. 8:8.) “So then they that are in the flesh cannot please God; but you are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you.”

In the state of alienation both Jew and Gentile are “all under sin.” (Rom. 3:9.) Not one of them is righteous. (Verse 10.) There is none who understands, none seek God, and not one who does good. (Verses 11-12.) Now listen: this is not my word. I am giving you the eminent apostle Paul in the third chapter of the Roman letter’ “Not in their throat, not in their tongue, not in their feet, not in their mouth, not in their ways, no fear of God before their eyes. They are said to be blind, to be deaf, to be dead in sins”; there is the condition the alien is in. They “are like the deaf adder” — here David says (Psa. 58:4-5), “They are like the deaf adder that stoppeth her ears, which will not hearken to the voice of charmers, charming ever so wisely. They call evil, good;” notice here please: “They call evil good, and good evil; and put darkness for light, and light for darkness; they put bitter for sweet and sweet for bitter.” (Isa. 5:20.) Now here is what Nichols does: Friend Nichols goes right the other way from the Bible with his description of such ones, and captures them by his powerful theory that action precedes life! You talk about something ridiculous! I want you to get this! That action precedes life; the deaf that cannot hear must hear; the blind that cannot see, must see; good comes from bad, and bad comes from good; water for blood, works for grace; where none is good, some are said to be good; where none seek after God, there are some actually seeking after God! And where the mouth is full of cursing and bitterness, over on the other side he makes the

good confession, and he takes him and baptizes him. (I want to give you this expression: “Whosoever shall confess that Jesus Christ is Lord, God dwelleth in him, and he in God,” 1 Jno. 4:15.) Let us go a little further: “Evil is good: bitter is sweet: darkness is light: dead means sick: up means down: down means up: in means out: over means under: and under means over.” God pity such thing going under the name of ‘Christianity.’

A search for the knowledge and right understanding of the mystery of God is not out of Christ. Col. 2:2-3, “That their hearts might be comforted, being knit together in love and unto all riches and in full assurance of understanding to the acknowledgement of the mystery of God, and of the Father, and of Christ; “in whom are hid all the treasures of wisdom and knowledge; . . . for in him dwelleth all the fulness of the God-heard bodily; and ye are complete in him, which is the head of all principalities and power: in whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” Now, here is what he wants: he wants you to “put off” this before you are “circumcised in the heart.” And we put off these things “by the circumcision of the heart,” not without it. (Col. 2:9-11.)

“Grace reigns through righteousness by Jesus Christ to eternal life.” (Rom. 5:21.) I want to call your attention right here, Ladies and Gentlemen, to something which is very pertinent. I do not know whether he is going to introduce and go into the issue on baptism or not. I want to say this: I met Sterl A. Watson a little over a year ago at Camden, Arkansas: these gentle-men do not like the Old Baptists on baptism. You know what he did? He never mentioned baptism until the last four minutes of his last speech in the debate. Now these gentlemen tell you that miracles are over: but it is a genuine ‘miracle’ when they fail to bring it up! But friend Nichols has mentioned it. (By the way, he is the best debater you have.)

“What shall we say then? Shall we continue in sin that grace may abound?” — I care not what text you quote on baptism, Sir, I am ready for you on it! “What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom. 6:1-3.) That is a question. “Therefore “—there is your word that determines a change now, for this reason; that determines the difference.

But he said Holder agrees on the word “water” in Gal. 3:26-27. The word “water,” Sir, is not in that text. And here is a man who is baptized “into Jesus Christ” and he “puts on Christ:” but how? That word, “put on Christ” scholars tell us it is about the same thing as putting on an insignia, or like a soldier putting on a uniform. But he wants his subject for baptism to put on the clothes before he is born. So the ridiculousness of it, of course. I say to the child of God, every one who loves God and “by one Spirit has been baptized into one body,” who is in Christ: you should put on Christ by showing this in a picture.

I have asked him the question about “water;” he gives me the dodge, he does not

answer it — he gets into it just like ho did last night! Some one did not want me to press Brother Nichols! I have met him before! You cannot get him to take a, posi-tion without "pressing" him! He is as afraid of Old Baptist doctrine as a bear is in the woods with a gun turned loose from every side! I have met him before! And he says he has met me. Yes, and we are in a good humor — and going to stay that way.

Therefore, ye are buried with Christ" — let me give you an argument by illustration; I hope every person in this audience may see it: "If any man be in Christ, he is a new' creature. Old things are passed away, and behold, all things are' become new." (2 Cor. 5:17.) "We are his workmanship, created in Christ Jesus unto good works." (Eph. 2:10.) Now such are IN CHRIST, and CHRIST IS IN THEM. He that keepeth his commandment "dwelleth in God, and God in him." (1 Jno. 3:24.) I know this is not an alien sinner! All right: now Christ dwells in that person; so he is "buried with Christ." But Nichols buries the sinner to get with Christ! There is the difference! Can you see that? If you can, you can see my position! Now, he might make a play on the word "therefore." You know, that word is used in the Bible—I believe I will just give it to you in the Bible: "I married a wife, THERE-FORE I cannot come." Why did he not come? He had mar-ried a wife and for this reason he could not come. He had been baptized into Jesus Christ, by one Spirit (1 Cor. 12:13), been baptized into Jesus Christ and into his death; therefore (for this reason) he ought to be baptized—or "buried with Christ by baptism." I will debate four days on Romans sixth chap-ter, and Gal. 3:27 or Acts 2:38. You gentlemen quit bragging about it till you answer it.

Moderator: "Time up."

Holder: Thank you.

Fourth Night: Nichols' Second Affirmative

Mr. Moderator, Honorable Opponent, Ladies and Gentlemen: I am before you to make my closing speech in the debate. I am calling attention unto my friend‘s speech. He says he did not say “Faith is a work.” Well, two or three of us copied it today from the wire recorder, and my statement right now will appear in the book. Let the reader turn back to his last speech of last night and you find that he said, “Faith is a work.” Now, if it were a slip of the tongue, I do not want to capitalize upon it, nor make any point upon it; but if he said it trying to dodge some point when he was in a tight place, and then said something else at another time, again trying to dodge, then he must suffer the consequences of my exposure tonight.

He said “beleiveth” is not the same as “faith,” and that it is true that we “believe” by the word, but he says “faith” does not come by the word. Well, if he knows anything about Greek, he knows that both “belief” and “faith” come from the same Greek word (“*pisteuo*”) and are used interchangeably. Jesus said to doubting Thomas, “Be not faithless, but believing.” (Jno. 20:27.) There was “believing” on one side and “faithless” on the other side, the two words used interchangeably. The two words are used interchangeably in Heb. 11:6, where he says, “But without faith it is impossible to please him: for he that cometh to God must believe—” here is the verb form of the word. “Faith” is the noun, or name of the verb or act of “believing.” Rom. 10:17 says, “So then faith cometh by hearing, and hearing by the word of God.” The American Standard Version says, “So belief cometh of hearing, and hearing by the word of Christ.” (Rom. 10:17). Therefore, “belief” and “faith” are the same. The King James Version says, “Faith” comes by hearing the word, and the Revised says “belief” comes by hearing the word. But my friend says only “belief” comes by the word; he tries to make a difference between “belief” and “faith.”

On Luke 19:10 my friend said Jesus does the seeking and the saving—“The Son of man is come to seek and to save that which was lost.” Of course, there is a sense in which the Lord does that, but there are conditions for us to comply with in order to be saved by him who came to seek and save us. And did he come to seek and save ALL THE LOST? Or, just a favored few of them, like my friend thinks it was?

Jno. 3:17, “God sent not his Son into the world to condemn the world; but that the world through him might be saved.” So he came to save the world! Again, “The Father sent the Son to be the Savior of the world.” (1 Jno. 4:14.) Jesus says, “I came not to judge the world, but to save the world.” (Jno. 12:47.) Well, what “world”? He says it was the “world” he came “not to judge” now, but which he will judge later. So he came to save the “world” that is to be judged later. I wonder if my friend thinks only the ‘elect’ are to be judged!

1 Tim. 2:6, “Who gave himself a ransom for all”—. My friend said, “Yes, ‘to be testified in due time’.” That does not change the fact that “He gave himself a ransom for all.” So he paid the ransom price for “all,” and is therefore “the propitiation . . . for the sins of the whole world.” (1 Jno. 2:2.) What we need to do now is to meet the conditions. Rom.

3:25 says, “Whom God hath set forth to be a propitiation through faith in his blood.” It is not without faith that we got the benefit of that “propitiation.”

Then he came to the heathen and talked about the heathen, as though he thinks Christ died for all the heathen. He will not say my friends—never will he say—that Christ died for all the heathen. He does not believe that all the heathen will be saved, any more than I do. He does not: he believes that only the ‘elect’ will be saved. But if all the heathen are ‘elect,’ and nearly all of us are ‘non-elect,’ then I am sorry that we live in an intelligent land—I am sorry that we were not all born and reared in heathenism so all of us could have been ‘elect’—if indeed all the heathen are ‘elect!’ Friends, there is but one “—ism” that offers salvation to the whole universe, WITHOUT CONDITIONS, and that is UNIVERSALISM;—and he is no UNIVERSALIST! But I have proved that the salvation of the heathen is conditional on the heathen‘s part. Paul said, “The scripture, foreseeing” (before it happened) “that God would” (then future in tense) “justify the heathen through faith.” (Gal. 3:8.) This gospel, or ‘good news was preached before—before fulfilled—unto Abraham, that in his seed—which is Christ—all the “nations”—” all the families,” or “all kindreds” of the earth would be blessed, justified “through faith.” Remember Paul says, “Faith cometh by hearing and hearing by the word of God.” (Rom. 10:17.) “FAITH,” not just “belief” as he has it. As to the heathen, “The wicked shall be turned into hell, with all nations that forget God.” (Psa. 9:17.) God can’t be swayed by numbers, votes, and counting noses! You can‘t tell where God is by finding the big crowd, or a little one. Remember: God would damn a whole “nation” that forgets him, as quickly as he would an individual! That is what it says! Paul says, “But if our gospel be hid, it is hid to them that are lost.” (2 Cor. 4:3.) He did not say if it be hid, all without it will be saved! If all are saved without it, then we ought to do away with it, let the world forget it, and all go to heaven, and have Universalism! I am asking him again, “DID CHRIST DIE FOR ALL THE HEATHEN?”

I am calling attention again to Mark 16:15-16. I am doing about all I can do to get the gospel to every creature in all the world. I conduct above seven hundred services per year to spread abroad the light of the gospel. My conscience is clear. I wonder if his is not bothering him, since he brings up the question of the heathen so often???

Acts 10. My friend says I admitted Cornelius had faith before the preacher came to him. Yes, he had faith in God, but he had had that all down the line! He needed faith in Christ also. Jesus said, “Ye believe in God, believe also in me.” (Jno. 14:1.) Since Christ has come, all must believe in him. Cornelius’ religion was out of date after the cross, and he had to obey the gospel to be saved, just like everybody else.

My friend has paid no attention to my arguments on Cornelius, such as Eph. 3:6. And I am not afraid for him to notice this passage even in his last speech! Paul says “That the Gentiles—” that is Cornelius and his crowd—they are the first—“That the Gentiles should be fellow heirs, and of the same body, and partakers of his PROMISE in Christ BY THE GOSPEL.” (Eph. 3:6.) I am trying to get the gospel to them. What are he and his people doing about it? ‘We are sending out and supporting hundreds of missionaries and workers to get the gospel to those who have it not. In Acts 15:7 Peter says, “That

the Gentiles by my mouth should hear the word of the gospel and believe." They were not to get faith in some mysterious way, but by the preacher's "mouth." That is why God sent Peter to Cornelius and his family—that they might believe in Christ and be saved. In his sermon to them, Peter said, "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.)

I Tim. 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." That is right; but how many sinners did Christ come to save? Did he just come to save Paul and a few others? I am contending that he came to save all sinners—that he came to save the world. He said, "I came not to judge the world, but to save the world." (Jno. 12:47.)

Then my friend said I asked him the question as to when the blood was shed for him. I did not! That is another trick! I did not ask such a question. That is ridiculous! He dodged the question that I did ask him, which was: When were you saved by the blood? When it was shed? Or, since you were born into the world and sinned? I also wanted to know (if he says he was saved before he ever sinned) when did he get the new birth? Did he get the new birth before he got the old birth, the natural birth? I asked him questions like that, and he dodged to hide his doctrine!

Again I say, I have run him out of the Bible! He is now trying to create prejudice, though he said he would not do that sort of thing! That is why he brought up Alexander Campbell: hence I have run him out of the Bible. I am no more interested in Alexander Campbell than he is. I would accept the truth from any man. But I would not accept error from Campbell any more than from any one else. I have read but very little of Campbell's writings, and know very little about what he taught; I care no more for what he says than for what Wesley or some other mere man says. I am interested iii the Bible, and not in the writings of Wesley, Campbell, nor some other man, nor what some human creed says. What some creed or mere man says has no more weight with us than a feather in a cyclone! I must meet the Lord in judgment, and Jesus says, "The word 'that I hove spoken the same shall judge him in the last day." (Jno. 12:48.) The other night I challenged my friend, when I had a chance to reply to name just one thing that I teach or practice in religion that started with Campbell, and which I can't find in the Bible before Campbell was born. He has not tried it and it would be unfair now for him to try it in his last speech when he knows I can't reply and expose his effort.

He says we teach that the flood is an analogy of heaven and hell. I have never taught it, nor heard of such teaching.

Then, to further create prejudice, he read from Catholic literature about baptism. If I were prone to reply in kind, I would read where Catholics believe (like my friend) that little babies are born in sin, then cry out: "Catholicism, Catholicism," etc. But that is not debating the issue! It is nothing but an effort to create prejudice.

He quoted Rom. 3:12, "They are all gone out of the way." But I had already used that passage, and coupled it with Isa. 53:6, "All we like sheep have gone astray." That is why we needed a Savior to come and save us. But in Rom. 3, let us pass on down to verse

28, (and I used this in my other speech, but he did not make reply); Paul says, “Therefore, we conclude that a man is Justified by faith without the deeds of the law.” (Rom. 3:28.) Yes, we are “justified by faith” and without the deeds of “the law.” Faith and its obedience, is not the same as the “deeds of the law.” “The law was given by Moses, but grace and truth came by Jesus Christ.” (Jno. 1:17.) And, “Ye are not under the law, but under grace,” (Rom. 6:14.)

He referred to the confession in 1 Jno. 4:15, “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.” That referred to a confession to be made BY CHRISTIANS. Anti-Christ denied this confession. (Verse 3.) But the unsaved sinner must make it also: Paul says the apostles preached “that if thou shall confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath 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.” (Rom. 10:9-10.)

He used Col. 2:9-10, “In him dwelleth all the fullness of the Godhead bodily, and ye are complete IN HIM.” Why, sure! But we must get INTO him where we are complete, for “Ye are complete IN HIM,” not out of him. And so, how do we get into Christ? Paul says, “For as many of you as have been baptized into Christ have put on Christ.” (Gal. 3:27.) My friend challenged me to find water in that! I can prove it by him. He says (on page 50 of his little book) that this passage means “WATER BAPTISM.” He can’t deny it, because there it is! This has been my reply time and again, and he has paid no attention to it.

Then he came to Rom. 6:3-4, and argued that the word “therefore” proves there were two baptisms in these verses. But not so. “Therefore we are buried with him by baptism into death!” (Rom. 6:4.) This baptism was “INTO DEATH.” But so was the baptism of verse 3: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death.” (Rom. 6:3.) The baptism that put them “into Jesus Christ” also put them “into his death.” (Verse 3.) That one put them “into his death!” The same is true of the next verse: “Therefore we are buried with him by baptism into death.” (Rom. 6:4.) It is the same baptism in both verses, for it put them “into his death” (Verse 3), and “into death.” (Verse 4.) My friend just quibbled about it. No scholar would endorse the position he has taken on that.

Again, he said we are buried “with him.” Yes, he was buried in a tomb, and we are buried “with him”—we are buried ‘too; but not in the same grave with him. He was buried and we are buried too, “buried with” him in that sense; like we “die with” him—one person may “die with” another when they die in a common cause, as King Saul and his amour bearer, dying one like unto the other by suicide. So we are “buried with him in baptism, wherein also ye are risen with him.” (Col. 2:12.) So, baptism has a resurrection in it and puts us “into death”—into the benefits of his death—puts us “into Jesus Christ” “IN” whom we are “complete.” “Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.” (Acts 4:12.)

I want to call attention to a point or two missed in his speeches last night, and round up the corners. Paul says, “Hath translated us into the kingdom of his dear Son.” (Col.

1:13.) My friend argued that salvation is a “translation,” and that it is not conditional on our part, but that we are passive in it. It is true that God does the translating, but he does it upon the conditions that we obey the gospel. I want to show you a man who was “translated” upon conditions: Paul says, “By faith Enoch was translated that he should not see death.” Does that prove he had not done anything? It says, “By faith (he) was translated.” God translated him, but it was “by faith” that he was translated. Had he been an unbeliever God would not have translated him; so he was translated on conditions! It says, “Before his translation he had this testimony, that he pleased God.” (Heb. 11:5.)

2 Cor. 5:14, “The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.” So, Christ died for all that were dead—all who were dead in trespasses and sins. “And that he died for all”—all will not accept it, but those who do will live—-“that they which live should not henceforth live unto themselves, but unto him which died for them.” Hence, a universal atonement. But they don‘t live unconditionally: “He that believeth not the Son shall not see life; but the wrath of God abideth on him.” (Jno. 3:36.)

Then Mark 10:15, “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” To receive the kingdom of God as a little child is to receive it as humbly as a little child is humble. In Matt. 18:1-4 Jesus set a little child in their midst and said, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” “Be converted”—that is action on our part, conditional on our part —”and become as little children”— that is conditional on our part. So, in Acts 3:19, Peter says, “Repent ye therefore, and be converted, that your sins may be blotted out.” Therefore, conversion is conditional on our part. It is brought about by the word of God. “The law of the Lord is perfect converting the soul.” (Psa. 19:7.)

He came to the jailer‘s case again last night. In answering the question, “What must I do to be saved?” Paul and Silas said, “Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.” (Acts 16:30-31.) My friend says this meant the jailer wanted to know how to be saved from being put to death by the Roman law, and that the prisoners beside Paul and Silas would escape, etc. But there is no proof of that. The earthquake had occurred, and all saw evidence of the power of God; and all were so awed by it they did not want to escape. They could have done so had they wanted to, no doubt. Paul had already told the Jailer: “Do thyself no harm”— for the prisoners are gone??? All gone but me and Silas??? No, but “We are alt here.” (Acts 16:28.) Not a prisoner had escaped! And so, “Don‘t commit suicide.” Thus the jailer had done been saved from suicidal death. And there was no danger of the Roman law, for the law did not have jailers put to death when no prisoners escaped, as in this case. In Acts 12, the prisoner had escaped when the keepers were put to death.

I used Rom. 14:15 “Destroy not him with thy meat, for whom Christ died.” My friend said “Destroy” there only meant “don‘t cast him away.” Let us see about that: it is from the same Greek word translated “perish” in I Cor. 8:11, “And through thy knowledge shall the weak brother perish for whom Christ died.” There is the same Greek word rendered

“destroy” in the one passage but “perish” in the other. Because of the eating of meats offered to idols these persons might be led off into idolatry and be “destroyed” and “perish”—be lost! In Rev. 21:8 “Idolaters” go into the lake of fire and brimstone. So, if influenced into idolatry by those eating meats, they would be lost. The Greek is “*apollumi*” and is rendered “destroy” in Matt. 10:28, “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” That is the same Greek word! The same Greek word is rendered “perish” in 2 Pet. 3:9, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward not willing that any should perish, but that all should come to repentance.” It is the same word used in Jno. 3:16, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Here is “everlasting life” on one side, and “perish” on the other. Hence, one could be lost, for whom Christ died. (Rom. 14:15.)

He wanted to know if I am one of the ‘elect.’ I have used 2 Thess. 2:13 time and again: Paul says, “God hath from the beginning CHOSEN you to salvation THROUGH sanctification of the Spirit and belief of the truth.” I proved that we are “sanctified by faith.” (Acts 26:18.) That makes it conditional. So, we are chosen through sanctification and “belief of the truth.” Chosen “through” that—that is the way I was chosen or ‘elected.’ When I believed the’ truth and obeyed it, I was chosen, became one of God ‘s ‘elect,’ and God now has no ‘elect’ other than those who thus obey the gospel.

My friend thinks God‘s people were always his people even before they were born into the world. But Paul says, “As he saith also in Osee, I will call them my people, WHICH WERE NOT MY PEOPLE; and her Beloved, WHICH WAS NOT BELOVED. And it shall come to pass, that in the place where it was said unto them, ye are not my people: there shall they be called the children of the living God.” (Rom. 9:25-26.) Therefore, God’ people have not always been his people! Peter says, “Which in time past were not a people, but are now the people of God: which had not obtained mercy but now have obtained mercy.” (1 Pet. 2:10.) That is the truth of the matter!

Summing up, I have proved in this discussion that Christ died for all men—“Gave himself a ransom for all.” (1 Tim. 2:6.) My friend would not have written that into the Bible. he would I have said, “That would get us Old Primitive Baptists into trouble.”

Jno. 3:16, “God so loved the world—” he would have put the word ‘elect’ instead, had he been writing that, you know. But “God so loved THE WORLD, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” God loved the “world” and gave his son for it, and some of them will “perish” because they would not “believe.” That is the “world” he is talking about. “The Father sent the Son to be the Savior of the WORLD.” (1 Jno. 4:14.) Christ said, “I came not to judge the WORLD, but to SAVE THE WORLD.” (Jno. 12:47.) “And he is the propitiation for our sins: and not FOR OURS ONLY, but also FOR THE SINS OF THE WHOLE WORLD.” (1 Jn. 2:2.) My friend says it was for ours only—’ elect’ only. But John said “NOT FOR OURS ONLY, but also FOR THE SINS OF THE WHOLE WORLD.” I tell you,

my friends: God loves you, Christ died for you, and if you are not saved it is because you refuse to believe the gospel and obey it!

Acts 17:30, “Now commandeth all men every where to repent” And that is in view of a coming judgment: “Because he hath appointed a day, in which he will judge the world in righteousness.” (v. 31.) That is why God calls on the world to repent. Yes, the “world” that is to be judged is commanded to repent. But it would do no good to have the “world” repent unless Christ had made an atonement for the “world.” But the fact that God commands all to repent—commands them to do it—is proof that an atonement has been made for them, so they could be saved.

I have proved that the gospel is necessary to salvation. “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth.” (Rom. 1:16.) And, “By which also ye are saved,” said Paul, to the Corinthians. (1 Cor. 15:1-2.) “Who shall tell thee words whereby thou and all thy house shall be saved.” (Acts 11:14.) His house could be saved on the same terms by which he could be saved—by the word. “Crispus, the chief ruler of the synagogue, believed on the Lord with all his house.” (Acts 18:8.) To the jailer they said, “BELIEVE on the Lord Jesus Christ, and THOU SHALT BE SAVED, AND THY HOUSE.” Acts 16:31.) After baptism he rejoiced believing in God with all his house.” (v. 34) That is the way his “house” was saved, and by the “word.” Acts 11:14.

I have also proved that faith is necessary to salvation. “Therefore whosoever believeth on him should not perish but have everlasting life.” “Believe on the Lord and thou shalt be saved.” “For by grace are ye saved thorough faith.” Not WITHOUT faith but THROUGH faith. Then, “We have access by faith into this grace.” So faith must lead the sinner to obey the gospel and come into grace, where he stands and rejoices as a saved person. “It is of faith, that it might be by grace.” (Rom. 4:16.) “For as many of you as have been baptized INTO CHRIST have put on Christ.” (Gal. 3:26-27.) We are “baptized INTO Christ” where we are “justified freely by his grace through the redemption that is in Christ Jesus.” (Rom. 3:24). I have proved that one must repent to be saved. “Repent ye therefore, and be converted, THAT YOUR SINS MAY BE BLOTTED OUT.” (Acts 3:19.)

One must also be baptized to be saved: “He that believeth and is baptized SHALL BE SAVED.” (Mark 16:16.) “Repent, and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS.” (Acts 2:38.) “In the name of Christ,” as Acts 16:18, “I command thee in the name of Jesus Christ to come out of her.”

Hence, I have proved that salvation is conditional on man’s part, and if my friend would accept that, he would not quibble at baptism, as he knows; and that is the reason I have not discussed baptism more fully. I have presented the truth, my friends, and wish to leave that truth with you. May the blessings of God rest upon this discussion and study, and upon all of us, even upon my good friend and worthy opponent. “I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” (Acts 20:32.)

Moderator: Rapped for time up.

Nichols (to audience): Be sure to stay and listen to my friend.

Holder: They will stay.

Fourth Night: Holder's Second Negative

HOLDER'S SECOND NEGATIVE

Kind friends, Mr. Nichols, Brethren Moderators, Ladies and Gentlemen: I am happy to come before you this evening and make the closing speech of this discussion. I have enjoyed it very much. There have been no hard feelings—none whatsoever—by me. I never got angry in my life in a religious discussion. Now, I can be made mad; but this has been very pleasant. Elder Nichols has gone hard after me, and I have gone hard after him; I trust we are friends. We just simply differ, and the difference is great, and all of that. Now, I shall make my speech just as quickly as I can.

And I will say just here: I do appreciate and will say (concurring with what has gone before about the same thing): I do appreciate the splendid conduct, the unexcelled attention which has been given, and the quiet over the audience during these speeches which you have been listening to. It bespeaks your good training and your respect (which all should have) for such assemblies. Now may I say before I enter into the speech to which you have just listened: May we all go back home and open the pages of our family Bibles. And as you get this book and read it, and as you recall the things we have said, you open your Bibles and compare carefully my position and his position by that un-repealed truth which is eternally right. One thing a little peculiar claimed though by him—or peculiarly held or subscribed to—I will put it that way—by friend Nichols' people, and by our people: if I preach anything in addition to what the Bible teaches, I preach too much. If I stop this side of what the Bible teaches, I do not preach enough. But we differ on the interpretation of the Bible, and the difference is great. We need to read again (as the Lord's people) everything, and take the Bible as God's written will concerning our conduct. As I mentioned about the nature of the law, law has its scope. Every given law has its scope. (I do not offer this as an argument, but I offer it as the nature of any given law.) Every given law has its scope. The moral government of God is over all his creatures. The law of the kingdom of Christ is over all his people as a rule of life—that is, his people who are of such age and intelligence, and rational in mind, to be taught the gospel of Jesus Christ—they stand in grace. (Rom. 5:1-2.)

Now coming to the things we have gone over, and the things you have been listening to in the speech he has just made: he said, "Why I could raise something about what the Catholics teach that you teach also: for instance, that babies are sinners." Notice what your proposition says—your proposition says that babies are sinners! "That Christ died for all the sinful race of Adam." Now I wonder if he believes that infants are part of the sinful race of Adam? You did the wrong thing when you worded that proposition that way, did you not? He has not opened his mouth and come out on that thing until this good hour. He goes down in total defeat upon it. Not one time has he mentioned how the infant is reached. He can not say it is not a sinner, because his proposition says it is. He can not say that it meets certain conditions, because he knows he 'd render himself ridiculous. I can quote the text, and stay in the word of God, and feel at case. I quoted it last evening: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10:15.) Then to offset my position, he goes to Matthew 18:1-4

where the question was asked by his disciples, Who is the greatest in the kingdom? Then he used the words “except you be converted and become as little children, you shall in no wise enter into the kingdom.” Who was he talking to? He was talking to his disciples and telling them how to he great in the kingdom. “he that humbleth himself, the same is the greatest in the kingdom.” But, over here he tells us how we receive the kingdom. He knew that; of course he knew it. This is his way of answering arguments!

I have noticed his position about “destroy”—and glad he noticed that also. He said the word “destroy” and the word “perish” was taken from the same Greek word. By the way, Elder: you said in your book with Weaver, that Holiness preacher, that the prodigal son was a backsliding child of God. Then, he said before he returned to the father, “I perish with hunger.” Well, he did not perish so badly but that he was still a child of God, and you said so! You said so, “primarily,” and I think primarily right.

Those who are “baptized into Christ”: now here is what I said in the little book: he will not quote it right! He has been hurting! I put him in the bottle when I made my first speech in this debate, and he has been suffering ever since! I will tell you why. (I am taking this much time.) I never told him: I got out of the bed sick the week before Elder Nichols and I had the other debate; I was a sick man, but because I had made a promise and I wanted to keep it, I went to Tallassee, Alabama, and I should have been in the bed half the time during the debate. I never told him—possibly it would have been manipulated on by him! I went to the doctor every day while I was down there. But I weigh one hundred and eighty pounds now, and am as sound as a dollar physically. And this thing fooled you, perhaps—and we won a victory down there! I think we did. I took care of the Old Baptists’ cause well enough they did not complain about it; but I was not a well man and admit it, and should have stayed at home.

But, now listen to what I said: here is what Holder said in the book—and I read it like it is: “The death, burial, and resurrection of Christ is a glorious fact, and is absolutely not a picture. Those who are baptized into Christ should put on Christ in the picture or likeness of his death and resurrection by being baptized in water. Gal. 3:26-27.” And I believe that, one hundred per cent. That is, baptism is a picture; and the death, burial and resurrection is a glorious fact. The preaching of the gospel does not make it so! The preaching of the gospel is the good news of it! the glad tidings of it! the publishing of the truth about it! Now, the believer, the penitent believer, you should show this in a picture, by being baptized in water. I believe I am right and not guessing about this matter.

Some more about the things he said in his last speech: “By faith Enoch was translated.” He never gets to his proposition! Gone blank and forgets it! His proposition is dealing with the alien sinner. And he has scarcely even referred to it all this evening. You know why he has not referred to it this evening? He climbed upon the rafter, and tied a rope around his neck, and jumped off, and broke his neck last night in the last question that came before us, when he said, “When I preach, I appeal to the spiritual mind.” When you say you appeal to the spiritual mind, you absolutely admit that the Primitive Baptist people are right on this question and you are one hundred per cent wrong so far as your gospel preaching is concerned. And he admitted it! When he got on his feet—you

remember he was talking about violating the rules: I did not violate the rule after I was corrected, but you did. And I would just like to see you get me to rise up under a question from my seat. I would have taken my seat and kept quiet while you were speaking. You know you fell for it, Elder Nichols, and it killed you! You will never do it again so long as you live. And you will never get over having already done it!

“When were we saved?” Now, maybe I misunderstood him on that. If I did, I assure you it was not intentional. “When were you saved?” I am going to answer that, and not taking advantage of the last speech. (If he thinks so, I shall not say a word about it—I will not violate the rules intentionally.) Elder Nichols, I was about seventeen years old. I was a plow-boy, out in my father’s field, going up and down the rows, and it came to me as it did to you if you are saved— (Some in audience laughed.)

Holder: (to those who laughed): This is funny, is it boys; I would not laugh at it—I declare I would not! If I did not have the work of God in my heart, I would not pose as a preacher! I sure would not. I am sorry for you; I pity you, a man that does not have the presence of the Lord that can be felt in his heart, and does not have anything he can confess with his lips. Because “with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” (Rom. 10:10.) This pointer in my hand, goes to or unto an object, and the object is there or this pointer could not go unto it. You know, the word “unto” is a great little word. There are lots of things you can hitch on to! “Unto”; how can I put the pointer “unto” this object, if the object was not there?

All right. God graciously revealed to me, in the work, the quickening power of the holy Spirit, the guilt of sins, and the light of life enabled me to see it. T got down on my knees, and as a beggar, prayed to God; and the sweetness of God’s rich grace gave me the sweet assurance that he had saved me by grace. I would not take a million dollars for it, whether you like it or not! Primitive Baptists do not believe and preach that people are saved from the foundation of the world! You heard me quote repeatedly: the choice was made in Christ before the foundation of the world. And we are chosen in Christ “unto” it, “unto salvation.” All of God’s people have the same experience—and if you laugh at that you are in poor business as a child of God—I am sure you are! You can not run over God’s people and get by. God fashions their hearts alike, and preachers come along and put poison in their minds, and they fail to “see” alike! That is the trouble.

But he wants me to answer Eph. 1:13, where they “were sealed with the Holy Spirit of promise.” What I could give him may be introducing new matter. I overlooked this while ago when I was reading those references. I frankly tell you: I overlooked a page that I intended to reply to here in my notes.

Nichols: Go ahead.

Holder: I should not do it, perhaps.

Nichols: Yes, go ahead.

Holder: I should not because you could not reply to my argument.

Nichols: Yes, go ahead; that will be all right with me.

Holder: If it will be all right; I shall not take advantage. But anyway, “the seal”—I have no reason not to answer any argument he made, so I will give him my time, if he wants to get up here, so far as that is concerned. “Sealed with the Holy Spirit of promise.” “Am I not an apostle? Am I not free? Have I not seen the Lord Jesus? Are ye not my work in the Lord? If I be not an apostle unto others, then no doubt I am unto you—for the seal of mine apostleship are ye in the Lord.” (1 Cor. 9:1-2.) Now you get somebody OUT OF CHRIST with this seal! Is that SEAL as strong as the other one? I dare the man to find an alien sinner having that seal of the Holy Spirit of promise! Talking to the saints at Ephesus, not alien sinners. Thank you, Brother Nichols; that was kind of you.

All right: Now he calls my attention to some points on baptism. Elder Nichols, were you afraid to risk it? Failed to get to it, did you? Would you fail to get to as important a subject as that which you can not go to heaven without??? Would you fail and neglect the most important thing? Here is a man: If be only believes, he will go to hell; if he just repents, he goes to hell; if he believes and repents and confesses, he is still out and goes to hell; Friend Nichols will take him down into the water and when he is knee-deep, if he dies with a heart stroke he dies and goes to he]l. If he wades down waist-deep, if he has a stroke in the heart, he will die and go to hell. If he pushes him over until the end of his nose is out of water, he still dies without being hurried,—and I tell you frankly: anything short of a burial is not “baptism!” — but wait: that man will land in hell! But my friend just puts his candidate a little deeper, now, there you have it! I DID IT! THE SINNER did it! and he seems to be happy about it! God is not in it! Faith in the Lord Jesus Christ is not a matter of concern! It‘s what you do, or go to hell! That is the thing in his doctrine; his faith is in water, not Christ!

“Baptism of repentance for the remission of sins.” “John did preach the baptism of repentance for the remission of sins.’’ Well, if the preposition means “unto” or “in order to,” then John had to preach it in order to remit sins. See there? “Baptism of repentance for the remission of sins.” (Luke 3:3; Mark 1:4—same thing.) Luke 7:30 “Rejected the counsel of God, not being baptized.” Somebody rejected the counsel of God, not being baptized. Well, were they commanded to be baptized? You know John said, “0 generation of vipers!” and he was talking to the same people, “who hath warned you to flee from the wrath to come?” Why did John not baptize that generation of vipers, Nichols, to remit their sins?

Let us see a little further Mark 16:15-16. “He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” “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.” Now listen to me (do not let these men palm their position off on you) that is a statement of a fact. I believe that fact. If a man dies impenitent in unbelief, he shall be damned. The work of regeneration enables the individual; by breaking up the heart, it works penitence. (2 Cor. 7:10.) “Repent” is a verb; “repentance” is a noun. First “repentance” and then “repent.” Mark 16:15-16: I believe it

and you do not. Some of them fall from grace and go to hell, says Nichols! But the text says 'He that believeth and is baptized shall be saved." I believe the text!

Acts 2:38, "Repent and be baptized every one of you" unto, or "for the remission of sins." As he has it here on the chart, "unto.'? All right: here is what I gave him: and it has not been answered. I debated with one of the very best men they have. And I have given him that name—I shall gladly give him that name this evening, Brother G. C. Brewer (I call him "brother" because he addressed me as "brother," and I believe he has grace in his heart. Maybe that is more than Nichols would say about Holder!) There was not an unkind word, not a personality, used during the four days of that debate. That gentleman agreed with me on the terms: I laid them down before I made my arguments on Acts 2:38—and I would not have been afraid of the man if as big as the side of a house—when he agreed with me on the terms of Acts 2:38. I said, "Brother Brewer, the word 'Christ' is not a translated word." (This is not new matter. I presented it to Brother Brewer and to you also.) The word "Christ" is not a translated word. If you were to translate it as the Greek lexicons do and give it to us, it means "anointed," or "the anointed One." And it would read this Way in the English translation of the word: "Repent and be baptized every one of you in the name of Jesus the anointed One for the remission of sins." Now, here is the difference between Nichols and me: every time he picked up that book (and the book we are going to get before the readers will show it) he did not read those lexicons correctly! And, Brother Nichols, it will go down on the printed page for the careful reader to inspect. Those lexicons tell us that the word there IS NOT A PROPER NAME! George Ricker Berry says it is a verbal adjective. All right: here is the way it works: (you Gentlemen can wear the Missionaries out with this, but you cannot meet the Primitive Baptists with it! You just can not do it!) Here it is: if it were to read this way: "Repent and be baptized, every one of you, for the remission of sins," these verbs would show action toward the remission of sins. And you could read it this way—now watch it: "Repent and be baptized"—for what? And I could not answer without getting in a tight place. "This is my blood of the new testament which is shed for many for the remission of sins." The very same Greek phrase: *Eis aphesin hamartion*. "Repent and he baptized every one of you in the name of Jesus Christ for the remission of sins." (*Eis apehsim hamartion*.) Now I read it as it would read translated: "Repent and be baptized every one of you in the name of Jesus, the anointed, "—now, I ask the question: "the anointed" for what? And you cannot answer without getting into it, because it shows action toward the remission of sins. Brother Brewer did not, and you have not, because it ruins you !—Just like that question did last night. Now, going on to Acts 22:16, "Arise and be baptized and wash away thy sins, calling on the name of the Lord."

Nichols: (Passes Berry's Lexicon with his definition of "*Christos*" marked to the preachers on the front seats.)

Holder: You can show it to this audience if you wish. My dear Sir, I am not misrepresenting you; and any one wishing to do so may come down here at the close of this debate and I will show you he misread it, if you want to see it.

Acts 22:16, “Arise and be baptized and wash away thy sins, calling on the name of the Lord.” I asked him repeatedly, “Did Paul actually wash away his sins?” He does not answer that question! If he says, “Yes,” he has Paul‘s sins washed away before he reaches the blood—because baptism is “unto” it, he says. Do you see? If he agrees with me, “Did Paul actually wash away his sins?” he has Paul washing his sins away, then he reaches the blood too late for the blood to wash away his sins. If he says it is a picture, it ruins his theory! So he does not answer it either way. That‘s the reason why he lets it alone.

Now, I am going to take the rest of the time talking to you. And I am not going to violate any rule—not going to say anything harder about him than I do anyone else. As far as my debating or this discussion is concerned, it is soon to end, and I am going to take the rest of my time talking to you. Friends, may I tell you This (I am not debating now; it is off the record, if you want it that way; however, it will go in the book): the trouble with this country, the trouble with this nation, the trouble with the people of God in this nation, we are being swept off our feet by hurtful things, by the modernistic theories which come in our pathway, crowd into our lives, our minds, and our interests in the solemnity of Dad and Mother’s church life, and of the Christian religion of our Lord. When you resolve to do this one thing, study the Holy Bible, study and meditate, I pray to the Lord to give me light and understanding. Whoever may hold the truth, whoever today is preaching the truth, that people, that congregation, that church (regardless of where it is) will get the benefit of my presence. As the Lord turns his people in the light of his truth and in the light of instruction, to the door of the house of God, nothing but good comes. I am proud this evening that I believe that I can reach finally across the mystic gloom when Jesus Christ will leave heaven with a shout and with the voice of the arch-angel, and with the power of endless life will speak to these bodies which are sleeping in the graves, and those that are alive at his coming and will be caught up, and will meet the Lord in the air, and then shall we ever be with the Lord. The Lord in the morning of Creation, who threw the mountains to their lofty peaks today; and there imbedded in the rock you see the sea-shell, you see the mysteries of nature, too high to say that it was there by the hands of men. If he can do this, he can save a sinner, and he does save sinners irrespective of what your enemies say about it. I am going to preach it if I have to stand alone. The Lord went in the garden of Gethsemane alone. The Lord bore the guilt of the sins of his people alone. The Lord died faithfully filling his mission in the world, in the midst of the jeers and the mocks and the scoffing of sinful mankind. And the very same people that did such things, and Saul of Tarsus who showed his vent to the extent of his wicked zeal—yet the blood of Jesus Christ with its penetrating effect, and with the everlasting love of God, brought him (and this is no new matter) brought him from a persecuting Saul to a praying Paul, saying, “Lord, what will thou have me to do?” That is the question in the mind of every child of God. It ought to be the question in the mind of every child of God. And when you get the answer to it, by the gospel, step out on the promises of God. There awaits you the promises of God which are fraught in the path of duty as a child of God. You will not find them anywhere else. You then will have the sweetness of the earnest of your inheritance while you walk in the service of God. And finally, when time is no more, you shall live as an heir of promise and as a

joint-heir with the Lord and Savior Jesus Christ. And then it can be said, “All mine are thine and thine are mine and I am glorified in them.” The Savior‘s prayer.

Moderator: Rapped for time up.

Holder: Thank you, Ladies and Gentlemen.

END OF DEBATE